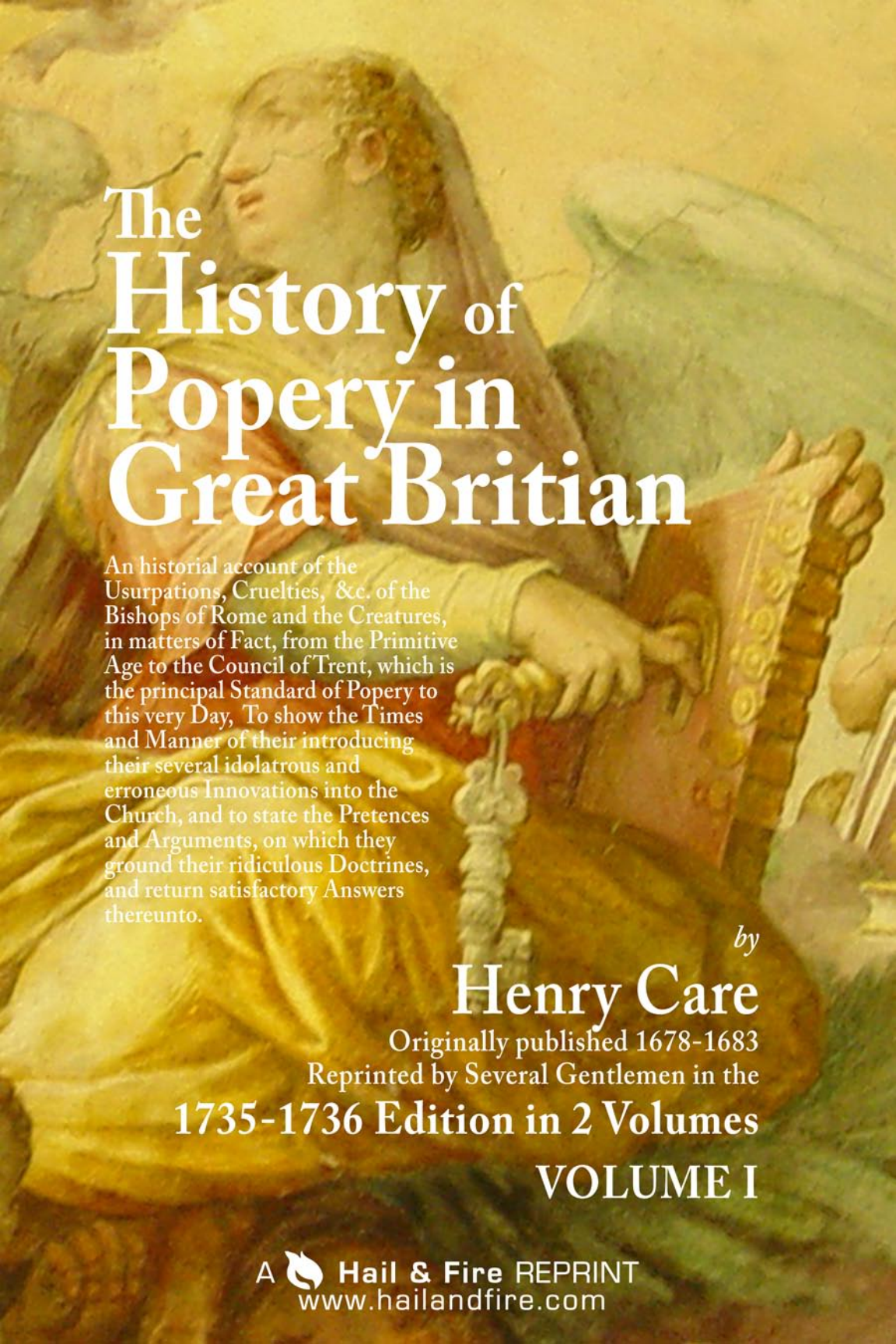


The History of Popery in Great Britian

An historial account of the Usurpations, Cruelties, &c. of the Bishops of Rome and the Creatures, in matters of Fact, from the Primitive Age to the Council of Trent, which is the principal Standard of Popery to this very Day, To show the Times and Manner of their introducing their several idolatrous and erroneous Innovations into the Church, and to state the Pretences and Arguments, on which they ground their ridiculous Doctrines, and return satisfactory Answers thereunto.

by

Henry Care

Originally published 1678-1683
Reprinted by Several Gentlemen in the
1735-1736 Edition in 2 Volumes

VOLUME I

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"**The History of Popery in Great Britian**, An historial account of the Usurpations, Cruelties, &c. of the Bishops of Rome and the Creatures, in matters of Fact, from the Primitive Age to the Council of Trent, which is the principal Standard of Popery to this very Day, To show the Times and Manner of their introducing their several idolatrous and erroneous Innovations into the Church, and to state the Pretences and Arguments, on which they ground their ridiculous Doctrines, and return satisfactory Answers thereunto," by Henry Care, originally published 1678-1683, Reprinted in the 1735-1736 Edition in 2 Volumes by Several Gentlemen, is here reprinted by Hail & Fire, 2009.

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PREFACE

to the Protestant Reprint of

"**The History of Popery in Great Britian**, An historial account of the Usurpations, Cruelties, &c. of the Bishops of Rome and the Creatures, in matters of Fact, from the Primitive Age to the Council of Trent, which is the principal Standard of Popery to this very Day, To show the Times and Manner of their introducing their several idolatrous and erroneous Innovations into the Church, and to state the Pretences and Arguments, on which they ground their ridiculous Doctrines, and return satisfactory Answers thereunto," by Henry Care, 1735-1736 Edition.

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These works have been placed online so that those of a Protestant and Gospel faith might have these rare and historic resources readily available, and that those of a Catholic faith may have access to the same, that some might, by comparing and contrasting the traditions and dogmas of the Church to the Word originally preached, come thereby to choose the witness of Jesus Christ over all these. In the words of John Frith (Protestant Martyr, 1533), "I thought it expedient therein to write my mind, trusting, by that means, to bring again the blind hearts of many unto the right way, and I doubt not but that the elect and chosen of God that know their Shepherd's voice, and have the spirit to judge all things, shall easily perceive whether this be conformable to their master's voice, and shall hereby be admonished to leave their wandering in the dark and loathsome ways which lead unto death, and to walk without stumbling in the comfortable light."

THE

HISTORY

OF

POPERY:

With such ALTERATIONS of PHRASE, as may be more suitable to the Taste of this Age; and such ADDITIONS, as may IMPROVE the HISTORY, STRENGTHEN the ARGUMENT, and better ACCOMMODATE it to the *present* State of POPERY in *GREAT-BRITAIN.*

By Several GENTLEMEN.

VOL. I.



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Printed for J. OSWALD, at the *Rose* and *Crown* in the *Poultry*, near *Stocks-Market.*

MDCCXXXV.

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The ARTICLES *treated of in this* VOLUME.

THE Pope's Supremacy.
The Celibacy of the Clergy.
The Authority of Councils.
Papal Schiſms and Encroachments.
Monks and Friars.
Praying to Saints and Angels.
The Idolatry and Superſtition of Maſs.
Roman Innovations.
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Popiſh Traditions.
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The Church of *England* in *William* the Conqueror's Reign.
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Auricular Confeſſion.

[*To face the Title.*]

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INTRODUCTION.

THE late vigorous Attempts of the Emiſſaries of *Rome* to diffuſe their poiſonous Tenets among a Free and Proteſtant People, and that under the happy Government of an illuſtrious Proteſtant Prince, muſt raiſe in every ſober and generous Mind a juſt Indignation againſt them, and a tender Compaſſion to the Weak and Ignorant, who are moſt expoſed to their horrid Deluſions. Surely, never did any thing, that wore the ſacred Name of Religion, appear in the World ſo monſtrouſly abſurd and deteſtable as Popery, which is the cruelleſt Merchandiſe of Men's Lives and Souls, and lies in direct contradiction to Reaſon and Revelation, to Morality and common Senſe, and to all the deareſt Intereſts of civil Society, of Liberty, Conſcience, and eternal Salvation.

A Paper, entitled the *Weekly Packet*, or *The Hiſtory of Popery*, was publiſhed about fifty Years ago with great Reputation and Succeſs, when that worſt of all Abominations, which makes deſolate, threatned to invade us with all its Terrors. This Paper, in a ſucceſſive Courſe, goes thro' the principal Branches of the Popiſh Controverſy, in a way ſo Rational and Hiſtorical, Plain and Scriptural, that the more judicious part of Mankind may find their Entertainment in it, and People of lower Education and Capacity may eaſily underſtand it, and be thereby furniſhed with clear Anſwers to the artful Sophiſtry of Prieſts and Jeſuits, and others of the Popiſh Clan. And, as the Myſtery of Iniquity has of late work'd with more than common Induſtry, and too great Succeſs, we could not but hope, that, by the Bleſſing of God, it might be a ſeaſonable Service to our fellow Proteſtants of all Denominations, and eſpecially to the more unlearned among them, to publiſh what may be deemed AN ABSTRACT, WITH SOME IMPROVEMENTS, of that valuable and ſcarce Performance.

We ſhall ſometimes tranſcribe whole Packets juſt as the Author left them, only taking the Liberty of making ſome Phraſes a little more modern, as we may think Occaſions offer, even while we preſerve his Sentiments: At other times, we ſhall contract ſeveral Packets into the Compaſs of one, when it may be done without injuring the Hiſtory or the Argument: And at others, ſhall add what we apprehend

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hend may give further Light or Force to the Subject in hand, or may help to accommodate it more exactly to the present State of Things. And we chuse to carry on this Work in a Weekly Pamphlet of a Sheet and Half for Two-pence, that it may resemble its original Form, and may be more widely spread, and more easily purchased and read, than if it were to be published all at once.

The Author's profess'd Design, which he has managed with great Labour and Advantage, is,

1. "To give an historical Account gradually of the *Usurpations, Cruelties, &c.* of the Bishops of *Rome* and their Creatures, in matters of Fact, from the Primitive Age to the Council of *Trent*, which, being their last General Council, is the principal Standard of Popery to this very Day.

2. To shew the *Times* and *Manner* of their introducing their several *idolatrous* and *erroneous Innovations* into the Church.

3. To state the *Pretences* and *Arguments*, on which they ground such their ridiculous Doctrines, and return satisfactory Answers thereunto."

And he assures us, that "the Authorities he makes use of, are either the sacred Scriptures, or such Authors as our Adversaries own; and that the Citations have generally been examined, and faithfully transcribed from the original Authors quoted; or if any (as but very few, and only where the Books were not to be had) have been taken up at second hand, it was from Witnesses of unquestionable Veracity and Fidelity." We don't take upon us to examine all his numerous Authorities, having neither Books at hand, nor Leisure sufficient for it; nor do we think ourselves obliged to it, since, so far as we recite this Author, we only act the part of Transcribers. But as, in the Course of these Papers, we shall see occasion to add some further Authorities, the utmost care shall be taken that they be faithfully referred to, if not rehearsed. And, as we have no reason to suspect the Fidelity of our Author's Quotations, so whatever less Mistakes may possibly be found in so laborious and extensive an Undertaking, we are persuaded that the Merits of the Cause will stand unshaken, and with uncontroulable Evidence, against all the Attacks of its Enemies. As such we recommend this *Abstract, with Improvements*, to the Reader, and to a divine Blessing, having no mercenary Views in publishing it, but sincerely aiming at the Glory of God, the good of human Society, and the Welfare of immortal Souls.

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Austin the Monk not rising up, when ye Britash Clergy came to him.
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King Henry 2d whipt by the Canterbury Monks at Becket's Shrine.
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King John surrendring his Crown to the Pope's Legate.
Page 465.

Gravelot inv.

This Plate to front the first Page of the first Vol.

G. Vdr Gucht Sculp

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A N

ABSTRACT, with IMPROVEMENTS,

OF THE

Hiſtory of *POPERY.*

PACKET I.

Et prodeſſe & delectare - - - - -

"WE have a Proverb, that *Rome was not built in a Day*; which holds true of her *Babel*-Doctrines, Uſurpations and Errors crept in by degrees; and though no *Roman* Biſhop pretended himſelf qualified with the Title of *Univerſal*, till after the Year of Chriſt 600; * yet having once taken it up, as Rebels, when they uſurp a Crown, endeavour by ſome *forged Pedigree* to colour an *ancient Title*; ſo the Pope then began, and to this Day continues to derive his *Right* from St. *Peter*. Therefore it will be convenient for

* The Bulk of Eccleſiaſtical Hiſtorians fix the Year 606 for the Date of this Title, as conferred by the Emperor *Phocas* on *Boniface* III. But an anonymous Writer, in an *Eſſay on Scripture-Prophecy*, printed in 1724, quotes two Paſſages, *p.* 104. from *Carolus Sigonius* de occid. Imper. p. 106 & 314, who ſays, that in the Year 445, *Valentinian* III. Emperor of the Weſt; and in the Year 450, *Marcian*, Emperor of the Eaſt, aſſigned ſomething like an univerſal Power to Pope *Leo* I. If this may be depended upon, the exorbitant Power of the Pope commenced about 150 Years earlier than the common Computation; but ſtill its Original is owing to ſecular Powers, and falls ſeveral hundred Years ſhort of an immediate Succeſſion to St. *Peter* at *Rome*.

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us in the *Van* of this Account, to conſider the Validity of that Foundation-Plea. " The Story they would have us believe, is in ſhort thus: " That Chriſt conferred a Power on St. *Peter* over the reſt of the Apoſtles, and to him committed " the Government of his Church throughout the World, as his Vicar; and that " *Peter* being Biſhop of *Rome*, the Pope has the ſame Power and Authority conveyed down to him, as his Succeſſor." *Bellarmine* ſpeaks of this as the current Doctrine of their Church, contends with all his Might for it, as a fundamental Article, and ſays, *'Tis not a ſimple Error, but a pernicious Hereſy to deny it.* (De Roman. Pontif. L. 1. cap. 10. & L. 2. c. 12.)

To make out this Plea, which is fundamental to the whole Fabrick of Popery, it lies upon them to prove, (1.) That St. *Peter* had this Power. (2.) That he was Biſhop of *Rome*; and (3.) That the Popes are his Succeſſors, and have the ſame Power and Authority lodged in them. If any one of theſe Points fails, their Rock is ſplit, and all their pompous Building upon it muſt unavoidably be buried in its Ruins. Now,

" Againſt this vain Pretence of *Peter*'s Power, theſe Arguments offer themſelves.

1. If ſuch Power were granted to St. *Peter* above the reſt, the Evangeliſts, who by the Inſpiration of the Holy Ghoſt wrote all things that are neceſſary to Faith and Salvation, would not have been ſilent therein; but they record no ſuch matter: On the contrary they declare, that an equal Authority was given to all the Apoſtles, *John* xx. 23. And when the Queſtion, Who ſhould be greateſt, was ſtarted amongſt them, *Mark* x. 43, and *Luke* xxii. 24, there is no mention made of our Saviour's preferring *Peter*, but rather of his admoniſhing them all not to affect ſuch a Primacy." And at another time he declar'd againſt it, ſaying, *Be not ye call'd Rabbi, for one is your Maſter, even Chriſt, and all ye are Brethren*, &c. *Matt.* xxii. 8, 9.

" Therefore we may conclude that no ſuch Power was conferr'd."

2. When the Apoſtle *Paul* gave a Liſt of the various Ranks of Officers, which Chriſt conſtituted in his Church, 1 *Cor.* xii. 28, and *Eph.* iv. 11, he mentions *Apoſtles*, *Prophets*, *Paſtors* and *Teachers*, but not a Word of Chriſt's *Vicar*, or of a *Primate* over them, and over the whole Church. Therefore we may conclude, that *Peter* was no ſuch Officer of Chriſt's Appointment.

3. " If *Paul* were not inferior to the very Chief of the Apoſtles, then *Peter* had no ſuch Superiority: but the firſt is aſſerted, 2 *Cor.* xi. 5. *Ergo.*"

4. There is no Inſtance of any Appeal, that was ever made to *Peter*, to decide Controverſies; but, when a Debate aroſe between *Paul* and *Barnabas*, and others, about Circumciſion, they referr'd the Point, not to *Peter*, but to *the Church, and the Apoſtles and Elders at Jeruſalem*, who debated upon it, and form'd their Determination about it, exactly according to *James*'s Sentence, which was an Improvement of, and Addition to what *Peter* had ſaid upon it; and this they wrote to the *Gentiles*, not as the Decree of *Peter*, (and 'twas indeed rather the Decree of *James*) but as what *ſeem'd good to the Holy Ghoſt, and to the Apoſtles, and Elders, and Brethren*, who met at *Jeruſalem* on that Occaſion. *Acts* xv. 2---29. Therefore *Peter* had no ſuch Authority as the Papiſts pretend.

5. " If *Paul* might withſtand *Peter* to the Face, and did find that he *walk'd not uprightly according to the Truth of the Goſpel*, then *Peter* had neither ſuch Authority nor Infallibility above other Apoſtles: but the firſt is true, *Gal.* ii. 11, 14.

6. He

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6. He that is *ſent*, is not ſuperior to thoſe that ſend him: but *Peter* was ſent as a Meſſenger from the other Apoſtles, *Acts* viii. 14. *Ergo.*

7. He that is *accuſed* to others, and pleads his Cauſe before them, is not their Superior: but ſo did *Peter* before the other Diſciples; and by ſubmitting to the Judgment of the *Council*, rather acknowledged himſelf inferior, *Acts* xi. 1---4.

8. If *Peter* had been appointed by Chriſt ſuch a Monarch in his Church, and veſted with ſuch Authority, he would ſome time or other have exerciſed the ſame: but this he no where did, neither when preſent with the reſt, nor in his Epiſtles, whoſe Stile is not commanding as a Superior, but only exhorting as amongſt Equals," or at moſt only as was anſwerable to the common Authority of the other Apoſtles of Chriſt. Had he gone into the ſuperior Language of the Apoſtle *Paul*, who ſometimes ſaid, *I will*, *I command*, *and I charge you*, and the like, 1 *Cor.* vii. 10. and 1 *Tim.* v. 14, 21. what Triumphs would the Papiſts have raiſed upon it? What a high Demonſtration would they have call'd it of St. *Peter*'s ſupreme Authority? But, alas for them! this Stile is no where found in his Writings, who rather choſe to *beſeech*, and *exhort as an Elder*, put himſelf on a level with other Elders, and caution'd all of that Character againſt *lording it over God's Heritage*, 1 Pet. v. 1---3. as if he, under divine Inſpiration, thereby purpoſely deſign'd to throw Confuſion on all Claims of ſupreme Authority by Tenure from him. And therefore we may conclude, he had no ſuch Authority at all.

"The chief Text which the Papiſts abuſe to countenance this matter, is, *Mat.* xvi. 18. *Thou art Peter, and upon this Rock will I build my Church - - - And I will give thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind*, &c.

But this makes nothing to their purpoſe; the Meaning is plain: In the foregoing Words our Saviour demands of his Diſciples, *who they ſaid he was*; to which *Peter* for them all anſwers, *Thou art Chriſt the Son of the living God.* This good Confeſſion, Chriſt (alluding to his Name, which ſignifies *a Stone)* calls the *Rock* upon which his Church ſhould be built." Or, as on another Occaſion we may ſuppoſe he pointed with his Finger to himſelf, when he was in the Temple, and ſaid to the *Jews*, *Deſtroy this Temple, and in three Days I will raiſe it up*, Joh. ii. 19. So perhaps with a like Signal of reference to himſelf, whom *Peter* had confeſs'd as the Son of God, he ſaid, *On* this *Rock I will build my Church. For other Foundation can no Man lay than that is laid, which is Jeſus Chriſt*, 1 Cor. iii. 11. "And as for thoſe Words, *I will give thee the Keys*, 'tis a Promiſe made to all his Apoſtles in the Perſon of *Peter*, who had anſwered in the Name of them all, as appears *John* xx. 23. where this Promiſe is *perform'd*, and Power given them *all equally* of Miniſtration in his Church." And, as the moſt natural Uſe of Keys is to open Gates or Doors; ſo the moſt obvious Senſe of this Paſſage is, that *Peter* ſhould be the firſt, who after Chriſt's Aſcenſion ſhould preach the Goſpel both to *Jews* and *Gentiles*, and ſo ſhould firſt open the Door of the Meſſiah's Kingdom to them. But afterwards the other Apoſtles uſed theſe Keys of Admiſſion into the Bleſſings and Privileges of the Goſpel-Church and Kingdom, as well as he; and the Apoſtle *Paul* uſed them with more abundant Succeſs to the *Gentiles*, than ever *Peter* himſelf could pretend to. But the Popes are little acquainted with this Uſe of the Keys; nor can they pretend to be *Peter*'s Succeſſors, in this Branch of his Commiſſion, any farther than they turn Preachers of the Goſpel, and employ themſelves, as he did, in laying the Foundations of Churches, by their perſonal Miniſtry, in Places where it never has been preach'd.

"We proceed to the ſecond Part, *Whether* Peter *were Biſhop of* Rome? To which we ſay,

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1. That which can't be proved by Scripture, is not to be received for an Article of Faith. But that *Peter* was Biſhop of *Rome*, doth not appear by Scripture. *Ergo.*

2. If *Peter* and *Paul*, about eighteen Years after the Death of Chriſt, made an Agreement by the Direction of the Holy Spirit, that *Peter* ſhould preach to the *Jews*, and *Paul* to the *Gentiles*, and that *Peter* is therefore called the *Apoſtle of the Circumciſion*, and accordingly did write his Epiſtles to the *Scattered Jews*, and neither directed any to, nor dated them from *Rome*; then 'tis moſt unlikely he ſhould be Biſhop or Reſident there. But the firſt appears, *Gal.* ii. and by both St. *Peter*'s Epiſtles. *Ergo.*

3. 'Tis ſo far from being demonſtrable that *Peter* was Biſhop of *Rome*, that *'tis not ſo much as probable he was ever there*," at leaſt not ſo ſoon as 25 Years before his Death, as the Papiſts would have us believe. " The Scripture mentions nothing about his being at *Rome*. His Epiſtle is dated from *Babylon* in *Aſſyria*," as many learned Men ſuppoſe. And one would think, that, were it not to ſerve a darling Hypotheſis, the Papiſts, of all Perſons, ſhould be fartheſt from pleading that *Babylon* is here figuratively put for *Rome*; nor is it likely that a Figure ſhould be uſed in an hiſtorical Date, tho' it may be expected in prophetic Characters. *Luke*, who wrote the Travels of the Apoſtles *Paul* and *Peter*, takes no notice of *Peter*'s going thither. And " when *Paul* writes to the *Romans*, and ſends *Greeting* to above *forty* by Name, he ſays nothing of *Peter*; whom 'tis not likely he would have omitted, either *then*, or afterward, when from *Rome* he ſent particular Salutations from *others* in ſeveral of his Epiſtles. Nay, he complains, *Phil.* ii. 20. that *all that were at* Rome *ſought their own, not the things which are Jeſus Chriſt's.* And, *Col.* iv. 11. names a few, whom he ſaith, *were his only Fellow-helpers* there. And, 2 *Tim.* iv. 16. that at his firſt Anſwer, when conven'd before *Nero*, *all Men forſook him.* All which ſure he could not have ſaid, if *Peter* had been there. Beſides, when *Paul* firſt came to *Rome*, the *Jews* there (who were *Peter*'s *peculiar Charge)* ſeem'd *to know nothing of the Goſpel*, Acts xxviii." And in the Apoſtle *Paul*'s ſecond Epiſtle to *Timothy*, which is ordinarily eſteem'd to be his laſt, and to have been wrote about the Year 66, he not only ſent Salutations from ſeveral at *Rome*, but particularly mention'd others, who were gone to one Place and another from thence, 2 *Tim.* iv. 10, 11, 12, 21. How then could he be guilty of ſo much Diſreſpect and Neglect, as to take no manner of notice of *Peter*, in caſe he was then Biſhop of *Rome*, or was there, or had lately gone from thence? But the very Nature of *Peter*'s apoſtolic Office carried him about from Place to Place to preach the Goſpel. And it can't be reaſonably ſuppoſed, that the pretended Chief of the Apoſtles ſhould ſo far leſſen himſelf, and act ſo unſuitably to his higher Character, as to take upon him the Charge of a Church in any particular City, which required ſuch a Reſidence there, as was inconſiſtent with his apoſtolic Commiſſion; * or that he, who was by way of Eminence the Apoſtle of the *Jews*, ſhould

* Tho' the Apoſtle *John* reſided moſtly at *Epheſus* in the latter part of his Life, when old Age had rendered him uncapable of his former Labours and Travels; and tho' his Preſence there muſt have given him a peculiar Concern and Influence in that Church, as an *Apoſtle*; it don't follow from thence, that he ever ſunk his Character ſo low, as to become the Biſhop of that particular City more than of any other. On the contrary, when he was baniſhed to the Iſle of *Patmos*, Chriſt appear'd to him, and, ſuitably to his Apoſtolic Character, directed Admonitions by him to another Perſon, as the *Angel*, Biſhop, or Paſtor *of the Church of Epheſus*, and to the reſt of the Biſhops of the ſeven Churches in *Aſia*, *Rev.* chap. ii. and iii. And, according to his Office, as an Apoſtle, *Dupin* ſuppoſes that he continued to take Care of all thoſe Churches till his Death. (Eccleſ. Hiſt. cap. 5. Cent. 1.)

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ſhould take upon him the Charge of a *Gentile* Church. And, if it is ſuppoſed that he was Biſhop of a Church of *Jewiſh* Converts at *Rome*, how come *Gentiles* to claim under him? Beſides, it is very ſtrange, if he was Biſhop of *Rome*, and was for any conſiderable time abſent from it, that he ſhould ſo neglect his Charge, as never to write to the *Romans*, as the Apoſtle *Paul* did, to eſtabliſh their Faith, and that in his Epiſtles he ſhou'd never ſay any thing about them. And it is as ſtrange that *Clement*, who ſome of the Papiſts ſay, was his immediate Succeſſor, ſhou'd in his firſt Epiſtle to the *Corinthians*, the moſt genuine Remains of his Writings, ſpeak ſo much more of *Paul*, than of *Peter*; and tho' he mentions his undergoing many Labours and dying a Martyr, he ſays not a word about his being Biſhop of *Rome*, or of his having been there. (Vid. Clem. Ep. 1. Sect. 5.) *Papias*, an Author of low and doubtful Credit, is the chief Spring of the wonderful Stories about *Peter* at *Rome*. But *Euſebius*, (L. 3. c. 39.) calls him a Man of weak Judgment, who rehearſed Things from unwritten Tradition, and was an occaſion of Error to *Irenæus*, and other Eccleſiaſtical Writers, thro' their regard to his Antiquity.

" And even the Papiſts own Stories do not agree in the time of *Peter*'s coming to *Rome*, nor concerning that of his Death." We may further add, that *Tacitus*, *Suetonius*, and the reſt of the *Roman* Hiſtorians, who wrote the Affairs tranſacted at *Rome* under *Claudius* and *Nero*, and who take Notice of the Chriſtians under the Reigns of thoſe Emperors, are ſilent upon theſe Heads. And the learned *Scaliger* ſays, that after the *Acts of the Apoſtles* to the Time of *Pliny* the Younger, there is nothing certain in the Hiſtory of the Church. Yea, even *Petavius*, the Jeſuit, owns that the Affairs of the Church in thoſe Times are obſcure, and *moſt of them mingled with Fables and uncertain Narratives*. (Rationar. Temp. Par. 1. L. 5. c. 5.) Such therefore is the ſilence of Scripture about *Peter*'s being at *Rome*, and ſuch the Obſcurity and Uncertainty of primitive Antiquity about it, that, tho' we will not abſolutely affirm he never was there, we are ſure 'tis very unreaſonable and preſumptuous in the Papiſts to impoſe ſo dubious a Matter upon us, as that of his being there ſo ſoon and ſo long as they pretend, and much more to build ſo important a Conceit, as his Supremacy, upon it.

PACKET II.

Operta quæ fuêre, aperta ſunt; patent jam Præſtigiæ; omnis res eſt palam. Plaut. in Capt.

WHAT has been ſaid may be ſufficient to confute " the pretended Foundation of Popery, their *Fictions* of *Peter*'s *Headſhip* or *Primacy over the other Apoſtles*, and his being *Biſhop of Rome*. But admitting (though not granting) *both* to have been *true*, what's that to the preſent, or any modern Popes? O yes, cry they, we are his *Succeſſors*, and conſequently have the ſame Pre-eminence and Right devolved to us.

Againſt

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Againſt this Sham-pretence of Succeſſion, we may readily think of ſuch Arguments as theſe:

1. If the Pope ſucceeded *Peter*, it muſt be either in his extraordinary Quality of an Apoſtle, or as he was Biſhop of *Rome*, or as he was Head of the Church; but he cannot ſucceed him as an Apoſtle, for that Office ceaſed with the Perſons, the Apoſtles not conſtituting Apoſtles to ſucceed them, but only Biſhops, Paſtors, *&c.* Nor could he ſucceed him as Biſhop of *Rome*, or Head of the Church, becauſe *Peter* himſelf was neither of them, as we proved before. And a Man cannot be ſaid to ſucceed another in that, which ſuch other Perſon had never any Poſſeſſion of, or Right to; therefore it follows, he ſucceeds not St. *Peter* at all." *Peter* himſelf expreſs'd his Concern, that the Things he preach'd might be *always had in Remembrance after his Deceaſe*; but neither he, nor any other of the ſacred Writers, ever take the leaſt Notice of his giving a Commiſſion to the Biſhops of *Rome* to ſucceed him, or entailing his Powers, whatever they were, upon them. " Had Chriſt ever intended ſuch a ſupreme Power in his Church, which ſo highly concerns her Welfare to be generally known, we ſhou'd certainly have had it declared in Holy Scripture, in Terms as expreſs, as we find Juſtification by Faith in Jeſus, or the Reſurrection from the Dead."

But as the inſpired Writings are ſilent about it, ſo is primitive Antiquity in the pureſt Ages of the Church. And " were the *Popiſh Pretenſions* true, we muſt conclude the Fathers to have been extremely *negligent*, not to ſay *malignant*, that they have not expreſsly ſet down in any of their *Works* this moſt important Buſineſs, that Chriſt made *Peter* and his Succeſſors Head of the Church, and endued them with *Infallibility*. And farther, the ſame Fathers muſt have troubled themſelves and their Flocks very *impertinently*, in toiling to compoſe tedious Confutations of Hereticks, if they might have had preſent Recourſe to a viſible unerring Authority for the Deciſion of Controverſies; ſince, if their Oppoſers had refuſed to acquieſce in his Determination, their main Work had been, not ſo much to *confute* their Opinion, as to convince them of their Duty to obey ſuch *ſupreme Judge*. But they making uſe of no ſuch *Medium*, we may confidently conclude, that they never had any Thoughts of ſuch a Power's being delegated to any on Earth.

2. 'Tis plain, as has been obſerv'd, that *Peter*'s Primacy (if we ſhould allow him any) did not privilege him from Subjection to the reſt of the Brethren, before whom he pleaded his Cauſe, and by whom he was ſent as a Meſſenger, *Acts* viii. 14, and *Chap.* xi. 3. Nor did it free him from Error, or from being withſtood to the Face, *Gal.* ii. 11. But the Pope claims a Right to domineer over the whole Church at his Pleaſure, and boaſts himſelf Infallible; inſomuch that Cardinal *Zabar*, *de Schiſm. Int. Gerim. Script. p.* 703. ſpeaking of the Popes, affirms, *Quod omnia poſſint, quicquid liberet, etiam Illicita, & ſit plus quam Deus. That they might do all things that they liſt, even things unlawful, and ſo could* DO MORE THAN GOD HIMSELF. Nor is this his ſingle Blaſphemy; *Dominus noſter Deus Papa, Our Lord God the Pope*, is the frequent Compliment of the Canoniſts; and the ſame Title is given him by the *Council of Lateran*, *Seſſ.* 4. So *Gratian* the Decree-Monger aſſerts, *Ab illo omnes judicari poſſe, illum à nemine: That all Mortals are to be judged by the Pope, but the Pope by no body at all.* And indeed I find no occaſion to judge him, if their *Maſſonus*, *Lib.* 3. in the Life of Pope *John* IX. be in the right, when he tells us, *Epiſcopos Romanos ne peccata quidem ſine laude committere, That the Biſhops of* Rome *cannot commit even Sins without Praiſe.* So that it ſeems a Piece

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a Piece of Merit in a Pope, to keep Miſs *Dona Olympia*, and to Swear, or the like. Theſe *vaſt Prerogatives* (which are the very *Flowers* of the *Triple-Crown*) we are ſure were never any part of *Peter*'s Inheritance.

3. St. *Peter*'s Primacy (if he had any) did not exempt him from paying Tribute even to an Heathen, *Matt.* xvii. 27. His Epiſtle has many urgent Precepts of Obedience to Princes, as, *Submit to every Ordinance of Man, whether it be to the King as* SUPREME, (pray mark) *or to Governors*, &c. 1 Pet. ii. 13, &c. But the Pope not only denies all Obedience to the Emperor his rightful Sovereign, and other Kings and Princes, but plays the Tyrant over them, and pretends a Right to diſpoſe of their Crowns, and over-rule them in their own Dominions at his pleaſure. So Pope *Zachary* depoſed *Childeric* King of *France*, and ſet up *Pepin* in his ſtead: So Pope *Alexander* III. putting his Foot on the Neck of the Emperor *Frederic* I. profan'd that Text, *Pſal.* xci. 13. *Thou ſhalt tread upon the Lion and Adder*, &c. As *Pius* V. in his Bull, that he ſent to declare Queen *Elizabeth* depos'd, and her Subjects abſolv'd from their Allegiance, to juſtify his Power, applied to himſelf theſe Words, *Jer.* i. 10. *Lo! I have this day ſet thee over the Nations, and over the Kingdoms, to root out, and to deſtroy, and to throw down, to build and to plant.* And muſt we believe they derive all this by Succeſſion from *Peter?* or can we imagine any Prince in the World, that is free, ſhould be ſo forgetful of his Dignity, as to deſire to be a Vaſſal to ſuch Inſolence?

4. But let us hear the Story of this Succeſſion, as Popiſh Authors relate it. *Platina*, that writes the Lives of the Popes, dedicated to Pope *Sixtus* IV. whoſe Secretary he was, tells us, in the Life of *Peter*, That *Peter* ſome time before his Death conſecrated *Clement*, and commended him to the Chair and the Church of God, *his verbis*, in theſe very Words: *Eandem ego*, &c. *The ſame power of binding and looſing I deliver to thee, which Chriſt left me; do thou, contemning and deſpiſing all outward things, promote by Prayer and Preaching the Salvation of Men, as becomes a good Paſtor.* Sure I am, modern Popes, though they talk much of the former, have very little regarded the latter part of this Charge. But how comes it to paſs after this exact and formal Story ſo gravely told, that the ſame Author ſets down the Life, not of the ſaid *Clement*, as next Succeſſor to *Peter*, but of one *Linus*, who, he ſays, enjoy'd the Seat eleven Years, three Months, and twelve Days? And after him one *Cletus*, who pop'd it for twelve Years, one Month, and eleven Days? And then after this Nap of near twenty-four Years, comes this honeſt Father *Clement* into the Chair, and held it nine Years, two Months, and ten Days. So that it ſeems their Succeſſion got a knock in the Cradle: for by this Reckoning, *Clement* lamentably neglected his Charge for above twenty Years, and the two next Biſhops that followed *Peter* were Uſurpers. This Inconſiſtency makes the Tale ſmell rank, eſpecially if we conſider,

1. That if *Peter* did ſo ordain either *Clement*, or *Linus*, or any other Head of the Church, then he either diveſted himſelf of that Authority, and came, as well as others, under ſuch new Head; or elſe from that time till his Death, the Church had two viſible Heads; both which are abſurd.

2. If *Clement*, *Linus*, or any other ſucceeded *Peter* in the Primacy, and was Head of the Church, then *James* and *John*, and other Apoſtles who ſurviv'd *Peter*, were under and muſt obey *Clement*, &c. For the Popiſh Hiſtorians themſelves relate, that *Peter* ſuffered under *Nero*, but *John* long after under *Domitian*: but 'tis unreaſonable to think, that thoſe who were of the chief of the Apoſtles called by Chriſt,

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Chriſt, and who are equalled with, if not preferred before *Peter* himſelf, *Gal.* ii. ſhould become Inferiors, and obey an ordinary Biſhop called by Man. And to ſatisfy us that there was no ſuch thing on foot in that Age, we may obſerve, that the Writings of *James* and *John* are by the Church owned in the Canon of the Holy Scriptures; whereas thoſe of *Clement* (though ſome are extant in his Name, but probably forged ſince) are rejected.

3. Suppoſe what they ſay, that Chriſt ordain'd *Peter* his Succeſſor, and *Peter Clement* or *Linus*, yet this is nothing to later Popes; for they are neither called immediately, as *Peter* by Chriſt; nor from the Pope foregoing, as *Clement* by *Peter*, but by the Cardinals: And whence had the Cardinals that Power? If from God, let them produce their Warrant; if from Men, tell us whom, and by what Authority." Eccleſiaſtical Hiſtory tells us that the Name of Cardinals was never heard of in the Church till the 8th Century, and that they were not form'd into an Order, and advanced to their Power and Dignity, till the 11th Century, under Pope *John* XVIII. from whoſe time they have gradually roſe to their preſent Eminence. *Spanh.* p. 1273, and 1533. And *Platina*, in his Life of this *John*, calls him *a Robber and a Thief in his Pontificate*, and thinks him unworthy to be *placed in the Number of the Popes, having got into the Chair, while* Gregory V. *was alive.* A hopeful beginning of theſe *Hinges*, upon which, ſince thoſe Days, the Pope's Election turns! And he muſt be a very great Stranger to their Management on ſuch Occaſions, who doth not know, that Ambition and Bribery, and the Influence and Intereſts of temporal Princes, inſtead of the Holy Ghoſt, rule the Conclave.

4. " But would you know indeed whoſe Succeſſor the Pope is, we may ſafely ſay, rather of *Simon Magus* than *Simon Peter*. Pride, Ambition, and Covetouſneſs, prompted them to uſurp ſuch Titles and Power; and the manner in each particular, we ſhall ſhew you in the Proceſs of this Diſcourſe. In the mean time, let us conſider how the Succeſſion can be maintained in an uninterrupted Line; ſince it is notorious that for ſeveral Years there was no Pope at all, and at other times there were two or three at once; ſometimes one Pope anathematized another; and at others, ſeveral of them have been condemned as heretical and illegitimate, by Popes and Councils that ſucceeded them." Thro' which of theſe Channels muſt the uninterrupted Succeſſion paſs? Some of theſe Popes muſt be ſpurious; and amongſt ſo great a Variety of contrary Decrees about them, who can determine which were the rightful Succeſſors of St. *Peter?* or whether the preſent Pope is lawfully deſcended from him? " But if they will abide by their pretended Succeſſion, let us reflect on what an horrid Succeſſion it is they boaſt of: A Succeſſion from that Heretick *John* XXII. who denied the Immortality of the Soul: From *John* XXIII. *Gregory* XII. and *Benedict* XIII. who were all Popes at once, and all caſhier'd by the Council of *Conſtance* for illegitimate: From Pope *Eugenius*, whom the Council of *Baſil* convicted both of Schiſm and Hereſy: From Pope *Marcellinus*, who ſacrificed to Idols: From Pope *Liberius*, who turned *Arian:* From Pope *Anaſtaſius*, whom the *Roman* Clergy excommunicated for being an Heretick: From Pope *Silveſter* II. that ſacrificed to the Devil: From Pope *Formoſus*, who got the Chair by Perjury: From Pope *Sergius* III. who cauſed another Pope's Body to be digg'd out of its Grave, and the Head cut off and flung into the *Tyber:* From Pope *Boniface*, who impriſoned his infallible Predeceſſor, and pluck'd out his Eyes." And, if their own *Platina* was in the right, 'tis a Succeſſion from Pope *Joan*, whom he calls *John* VIII. and, in his Account of that Life, owns, that the Story, which is commonly told of her, is not *altogether*

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gether incredible; as that *ſhe, diſguiſing herſelf like a Man, made ſuch Progreſs in Learning, that few could equal her*; and that, *by her learned and ingenious Diſputations, ſhe acquired ſo great Reſpect and Authority, that, upon the Death of* Leo IV. *ſhe was choſen Pope in his room. But ſuffering afterwards one of her Domeſticks to lie with her, at length, as ſhe was going to the* Lateran *Church, her Travail came upon her, and ſhe died upon the Spot, having ſat two Years, one Month, and four Days.*

In a word, this glorious Succeſſion is now derived "from Atheiſts and Blaſphemers, from Rebels and Murtherers, from Conjurers and Sodomites; ſuch a fulſome Pack, that Heathen *Rome* with her *Neros* and *Domitians*, and other Peſts of Mankind, could not match them. No marvel then why no Pope ever choſe to call himſelf by the Name of *Peter*; yea, they all purpoſely ſhun it. There have been thoſe that were chriſtened by that Name at the Font, but chang'd it when they came to the Chair; as *Petrus de Tarantaſia* would be *Innocent* the Fourth; *Petrus Caraſa* would be *Paul* the Fifth; and *Sergius* the Third was once a *Peter* too. And why think you is this? No doubt from the Conſcience of their Guilt, as doubting this Name would too plainly upbraid them, whilſt every one would be ready to ſay, How unlike is this *Peter* the Pope to *Peter* the Apoſtle! Should the good Fiſherman revive, how would he wonder at ſuch a jolly Pretender to his Place! Had not *Raphael Urbin*, the famous Painter, Reaſon, when being taxed by the then Pope for laying too much *Colour* on the Faces of *Peter* and *Paul*, he reply'd, he did it on purpoſe to repreſent them *Bluſhing* in Heaven, to ſee what Succeſſors they had got on Earth? Or was not the Repartee of *Thomas Aquinas* very pertinent and ſmart, when coming to *Innocent* the Fourth, (whom he found ſurrounded with great Heaps of Gold) Lo, *Thomas!* ſaid the Pope, the Church cannot now ſay, as of old, *Silver and Gold have I none:* No, ſays the ſurly Doctor, nor can ſhe ſay *to the Lame, Ariſe, and walk*---And ſo much for the Pope's being Succeſſor to *Peter*."

PACKET III.

Majores majora ſonent: mihi parva loquuto,
Sufficit in veſtras ſæpè *redire manus.*

"HAVING cleared away the *Rubbiſh* at *Bottom*, and diſcovered the *ſandy Foundation* of Popery, we now proceed to a Proſpect of the whole Superſtructure, one Story after another, as it was raiſed.

1. And firſt we muſt obſerve, that the *Myſtery of Iniquity*, which latter Ages beheld in its Exaltation, began ſecretly to work even in the Apoſtles Days: No ſooner does God *plant a Church*, but the Devil endeavours to erect his *Chapel* in it. There was then a *Simon* that would willingly have made *Merchandiſe of the Gifts of the Holy Spirit*, Acts viii. 19. A *Diotrephes* that *lov'd the Pre-eminence*, 3 John i. 19. It was then the Boaſt of ſome, *I am of* Paul, *and I of* Apollo, *and I of* Cephas, (that is, *Peter*) 1 *Cor.* i. 12. But we find *Paul*, in Oppoſition to ſuch Factions,

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refers all to Chriſt, ſaying, *Neither is he that planteth any thing, nor he that watereth, but God that giveth the increaſe*, chap. iii. 7. And *Rom.* xv. 20. he tells us, *That he built not on another man's foundation.* Much leſs then can we imagine that he acted under another Man's Commiſſion. Nay, St. *Peter* himſelf, as foreſeeing what a domineering and covetous Spirit would afterwards ariſe, gives caution againſt it, 1 *Pet.* v. 1, 2, 3. *The elders which are amongſt you I exhort, who am alſo an elder,* (he ſays not, I who am Chriſt's Vicar, and Head of the Church, command and enjoin) *That ye feed the flock of God, not for* FILTHY LUCRE, *nor as being* LORDS *over God's Heritage*, &c. Such Care was taken by thoſe holy Men to diſcountenance Attempts of Uſurpation, and cruſh Ambition in the Bud. Hence perhaps is that Saying of *Hegeſippus*, related by *Euſebius*, l. 3. c. 26. *That till about the Time of* Trajan (which was about the Year 100) *the Church continued clean and undefiled as a Virgin; but ſince that ſacred Company* (he means the Apoſtles) *were taken out of the World, the Conſpiracy of Iniquity began to work with open Face.*

Amongſt others, as none had ſuch Opportunities, ſo none were ſo ready to ſnatch at a Superiority, as thoſe who preſided over the Church of *Rome*. For the Advantage they had by inhabiting the Imperial City, was a main Temptation that at firſt induced them to affect a Supremacy; it being no uncommon thing, that the Dignity and Grandeur of a City ſhould inſpire the Biſhop reſiding there with a Spirit of Ambition." It was cuſtomary for Appeals relating to civil Matters to be brought to *Rome*. This occaſioned frequent Reſorts of Chriſtians, as well as others, from all Parts of the Empire to that Metropolis, and naturally inſpired the People with a Veneration of that higheſt Seat of Power. And this, by degrees, inſenſibly enſnared the Chriſtians into an Imitation of the civil Eſtabliſhment, which was encouraged by the aſpiring Churchmen that were ſettled at *Rome*, till at length their Authority grew, and Appeals were likewiſe brought thither about eccleſiaſtical Affairs. From hence we may well begin to calculate the *Roman* Biſhops Uſurpations. And in this manner we are led to account for them by the third Canon of the General Council at *Conſtantinople* in the Years 381 and 382, which "ordains the Biſhop of that City to "have the Prerogative of others next after the Biſhop of *Rome*; becauſe *Conſtanti-*"*nople* is *New Rome*." And if the 28th Canon is genuine,* which we find in ſeveral Collections of the Council at *Chalcedon* in the Year 451, the Biſhops there (whom ſome of the Ancients compute at 600, ſome more, and others leſs) ſay, "We re-"cognize that Canon, which gives the City of *Conſtantinople*, which is *New Rome*, "equal Privileges; rightly judging that the City, which is the Seat of Empire and "of a Senate, and is equal to the old Empreſs *Rome* in other Privileges, ſhould be ſo "alſo in eccleſiaſtical Concerns, as being the ſecond and next after her," *&c.* And when the Supremacy came to be conferr'd on *Boniface* III. in the Year 606, *Platina* himſelf allows, that with much ado he obtain'd of the Emperor *Phocas*, that the See of St. *Peter*, the Apoſtle, ſhould by all be acknowledged and ſtiled the Head of all the Churches. A Title which, ſays he, had been ſtickled for by the Church of *Conſtantinople*,

* This Canon is found in the Collections of *Balſamon*, *Zonaras*, *Ariſtenus* and *Juſtellus*, tho' the laſt of theſe rehearſes it out of its place among the *Conſtantinopolitan* Canons. And, as this is ſo diſguſtful to the Court of *Rome*, 'tis no wonder that *Dionyſius Exiguus*, and others, leave it out of their Collections, and mention only 27 Canons of that Council. *Vid.* the Clergyman's *Vade mecum*, Vol. 2. p. 138. and *Spanh. Eccleſ. Hiſt.* p. 1014.

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ſtantinople, thro' the Encouragement of ſome former Princes, who aſſerted, that the Supremacy ought to reſide there, where the Seat of the Empire was, *&c.* (See more in *Platina* to this purpoſe in the Life of *Boniface* III.) So that, of this Uſurpation *Rome* is not the only Example, tho', on theſe accounts, it had the moſt plauſible Pretences for it of any other City whatſoever.

" *Alexandria* and *Jeruſalem* too are like Inſtances, but eſpecially *Conſtantinople*, as you have heard, which ſo far puff'd up her Prelate *John*, that he affected the Title of *Oecumenical* (a harder Word, and as notable a thing as Catholick) *Biſhop*. Nay, even *Ravenna*, when proud with the Reſidence of thoſe lofty Imperial Lieutenants, call'd *Exarchs*, animated her Prelate alſo to tug with the *Roman* for Superiority; which Contention went ſo far, that the Church of *Ravenna*, by reaſon of her Separation from *Rome*, was commonly call'd *Allocephalis*, or, *the other Head*. By how much therefore the ancient and *renowned Rome* was more venerable in Mens Eyes than other Cities, by ſo much had its Biſhops a fairer Opportunity to *advance* themſelves, and graſp an *unlawful Power*; nor needed they any Tutors, *haughty Spirits* began too ſoon of themſelves to make uſe of that Advantage.

The firſt conſiderable Invaſion on the Church's Liberties was made by *Victor* Biſhop of *Rome*, about the Year of Chriſt 195; the Occaſion was this: A Queſtion was ſtarted about the Time of celebrating *Eaſter-Day*; the Chriſtians of *Aſia* the Leſs, kept it exactly on the 14th Day after the firſt new Moon that followed the *Vernal Equinox*, on what Day of the Week ſoever it happened; and for their Warrant, not only produced the Command of God, *Exod.* xii. 6. *Levit.* xxiii. 5. *Numb.* xxviii. 16. to the *Jews* concerning the *Paſſover*, to which (ſaid they) the Feaſt of *Eaſter* amongſt Chriſtians *anſwers*; but alſo alledged, that they therein followed the Authority of the beloved *Apoſtle John*, who ordered it ſo to be obſerved at *Epheſus*. On the contrary, the Churches of *Rome*, *France*, *Corinth*, &c. were ſtiff in Opinion, that *Eaſter-Day* ought *always to be on a Sunday*, as well becauſe it was by Chriſtians celebrated in Memory of our Lord's *Reſurrection*, which was on that Day, as that they might not ſeem to comply too far with the *Jews*; and for their Practice pretended an *Apoſtolical Inſtitution* and Tradition.

This was a Difference about a Thing, perhaps, in itſelf *indifferent*; but 'tis oftimes Man's Unhappineſs to manage Debates about Trifles with moſt *Heat* and Rigour; and contend ſo much the more earneſtly, as there is leſs Cauſe of Contention. *Polycrates* Biſhop of *Epheſus*, by an Epiſtle (which thoſe that have a mind to't may read in *Euſebius*) defended the *Aſian* Cauſe ſo ſhrewdly, that *Victor* it ſeems being troubled to anſwer it, choſe rather to cut, than untie the knotty Argument; and ſo without more ado, excommunicated all the Chriſtians of *Aſia*, and the neighbouring Churches; I ſay, excommunicated them, for that's the Language of my Authors, though I conceive we are only thereby to underſtand, a *Withdrawment* and *Refuſal to Communicate with them*. And hence it appears, *That the Church of* Rome, *which boaſts herſelf ſo Catholick, was guilty of the firſt grand Schiſm in the Chriſtian World*. For tho' *Victor* were in the right, yet ſays *Euſebius*, *the thing pleaſed not all the other Biſhops that he ſhould do it of his own head without a Synod*. Nay, *they exhorted* (*Rufinus* tranſlates it *Inhibebant*, they commanded) *him to deſiſt, and ſeek the Peace and Unity of the Brethren*. Among the reſt, the famous *Iræneus*, in the Name of the Churches of *France*, over whom he preſided, wrote to the ſaid *Victor*, *That although they agreed with him in opinion, that* Eaſter *ought always to be obſerved on a Sunday, yet they could not but declare, that for not obſerving a Tradition, he in duty ought not to cut off*

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whole Churches, &c. However, the Brangle laſted with extream Animoſity on both ſides for above 120 Years after, and then was happily compoſed by the Council of *Nice.*

The next Attempt I read of, was about the Year 250. The Biſhops of *Africk*, by the Sentence of the Churches, had proceeded againſt certain falſe Biſhops amongſt them; they fly to *Cornelius* Biſhop of *Rome*, and make uſe of his Intereſt; who writes a Letter in their behalf, which *Cyprian*, Biſhop of *Carthage*, in his Anſwer complains of, as an injurious Intruſion, that he ſhould offer to inter-meddle in their Matters, affirming, *That every Caſe ought to be heard in the Place where the Fact is committed*; and ſeems to wonder they ſhould eſteem the *Authority of the Biſhops of* Africk, *leſs than that of* Rome. *Cyprian, Ep.* 18. *Pamel.* 55.

So four or five Years after, two *Spaniſh* Biſhops, having in Time of Perſecution ſacrificed to Idols, were depoſed: Whereupon they had ſecret Recourſe to *Stephen*, then Biſhop of *Rome*, hoping to be reſtored by his Authority; who being naturally of a proud enterpriſing Temper, no doubt, was glad of the Occaſion, and wrote very haughtily to the Biſhops in *Spain* to that purpoſe. But they aſſembled in a Synod, and ſent him an Epiſtle (ſtiling him only *Biſhop of* Rome, *and their Colleague)* wherein they juſtify their Doings, and *refuſe to reverſe the ſame. Cypr. Ep.* 35.

Not long after, a Difference happened between the ſame *Stephen* and St. *Cyprian*, the latter affirming, that Hereticks reſtored to the Church ought to be re-baptized; the former, that they ought not. 'Tis true, as it happen'd, *Stephen* was in the right; but here was always the Miſchief, whoever had not as quick a Sight as themſelves, and jumpt not with them in all their little Opinions, muſt preſently be buffeted with an Excommunication. For upon this ſmall Miſ-underſtanding, *Stephen* cuts off all the Churches of *Africk*, as *Victor* before had done thoſe of *Aſia*. This Inſolence of his was highly reſented by the *Eaſtern* Churches, who oppoſed his Proceedings, though they embraced his Opinion: And in a large Letter written on that Occaſion, they declare, that they do not at all eſteem his Excommunication: And, having notably diſplayed the ſaid *Stephen*'s Pride, Inconſtancy, and contentious Humour, conclude with this tart Expoſtulation; *And can ſuch a Man be of one Body or one Spirit* (with the Church in general) *who is ſcarce of one Soul with himſelf? Cyp. Ep.* 4.

Such were the Eſſays of the Biſhops of *Rome*, even under the Scourges of Perſecution, during the firſt 300 Years; but 'tis obſervable, that in all theſe Inſtances, their *Authority* was rejected by the other Biſhops and Churches, whether Friends, or Enemies. Our next Stage will bring us down to the celebrated Days of *Conſtantine* the Great, when Religion brought forth Riches, and the Daughter devoured the Mother; when the Church, that before had Wooden Calices and Golden Miniſters, began firſt to exchange them for *Golden Calices*, but *Wooden Prieſts.*

In the mean time, let no young Student that ſhall happen to be digging in the Mines of Antiquity, attribute to theſe *Roman* Biſhops an Univerſal Dioceſe, becauſe he finds them frequently ſending ſuch ſtately Letters throughout the Chriſtian World; but conſider, that many of thoſe Letters liſted by *Gratian*, and others, amongſt the Decretal Epiſtles, are ſpurious and forged, many adulterated and corrupted, and moſt, if true, ſo haughtily penn'd, as may proclaim their Author's *Pride*, but by no means prove his *Power*. Beſides, in theſe primitive Times, (wherein mutual *Love* was the chief *Badge* of the Chriſtians) their Biſhops in general

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neral (as well as the *Roman*) did often write to their Fellow-Biſhops, not becauſe they had any Power over one another, but meerly from a Principle of *Amity*, and ſometimes for *Advice* in doubtful Caſes. But ſo ſubtle were the following Biſhops of *Rome* to gratify their own Ambition, that where ever Letters were written for their Counſel, they afterwards produced and made uſe of them, as ſo many *Appeals* made to their Authority; and Titles given at firſt meerly in Compliment, Civility, or extraordinary Reſpect to a particular Perſon, they challenged as due to all that ſhould fill that *See*.

But had the reſt of the *Chriſtian World* been perſuaded in the primitive Times, that the Letters of the *Roman* Biſhops were not only *Charitable Adviſo*'s, but *Dictatorian* Commands neceſſary to be obey'd, as proceeding from one whom Chriſt had appointed *Head* of his Church, and an Oracle, whence nothing but Anſwers *Infallible* could be heard; they would certainly have made it the common Subject of their *Praiſes* and *Thankſgivings*; we ſhould have had not a few *Panegyricks*, and many *Homilies* on no other Theme or Text, than the *Encomiums* of the *Roman See*; and Thanks to God for beſtowing on the Chriſtians ſuch a *viſible unerring Decider of their Controverſies*; whereas, nothing of that Nature is to be found in all the Monuments of Antiquity."

PACKET IV.

Damnoſa quid non imminuit dies? Hor.

"EXternal Proſperity, tho' very grateful to human Nature, proves oftentimes more dangerous than Affliction; as we may obſerve, that more People are deſtroy'd by Surfeits, than are ſtarv'd to Death. Chriſtianity bravely weather'd the Storms of the Heathen Perſecutions, and like a Palm-Tree flouriſh'd moſt under thoſe weighty Oppreſſions; the Blood of the Martyrs proving the Seed of the Church. But when it came to reſt, under the kinder Influences of the Civil Power, like Grain in an over-forc'd Soil, it ſoon grew rank and luxuriant, running up too faſt, in a ſpecious Blade, but with thin Ears and little Corn.

Conſtantine, for his gallant Acts, ſurnamed the Great, * was the firſt Emperor that declared himſelf a Chriſtian." It is a common Notion that *Conſtantine* was converted

* Some of our Countrymen have been willing to believe, that this great Prince was born at *York*, but there is no Foundation for this. *Stephanus Byzantius* has inform'd us about the Place of his real Nativity: It was *Naiſſus*, a City of *Thrace*; with whom agree the generality of ancient Writers. Thoſe of our Nation have thought he was born here, from a Paſſage of an anonymous Author, (Epithalam. Maximiano & Conſtantin. inter Panegyric. p. 119. Edit. Cellar.) *Liberavit ille* [Conſtantius] *Britannias ſervitute, tu etiam nobiles*

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converted to Chriſtianity by ſeeing the figure of a Croſs in the Air, when he was going to encounter *Maxentius* the Tyrant, with theſe Words under it, "In this "overcome." He could not then be firſt converted, becauſe he had very favourable Thoughts of Chriſtianity before; but he might be animated to attack his Enemy by this Apparition, which it is certain he firmly believed he ſaw; for *Euſebius*, his Intimate, has given us from him this Account, which he ſays the Emperor ſwore to: That a little after Noon, he ſaw in the Air, over the Sun, the Croſs compoſed of Light, with this Inſcription, Τύτῳ νίκα, By this overcome; that he, and all his Soldiers who ſaw it with him, were greatly ſurprized at this ſtrange Sight; that he was at a Loſs what to make of this Viſion; that in the Night, whilſt he ſlept, Chriſt appeared to him in a Dream, with the ſame Sign that he had ſeen in the Sky, commanding him, that he ſhould put it upon the Standards which he uſed in Battle; that he, the next Morning, call'd his Officers together, and getting ſome Workmen, had Standards immediately made. (Vit. Conſtantin. Lib. 1. cap. 28, 29.) If this Hiſtory is ever ſo true, there is no room from hence to make a handle for worſhipping the Croſs; for the Sign which was put upon the Standards was not the Croſs, but the Contraction of the Name of Chriſt, ☧ the Letter X with the Letter P traverſe: for thus ſays *Euſebius*, τὸ σωτηρίε ἐπηρείας τὸ σύμβολον δύο στοιχεία χριστὸ φανερωλλύντα ὄνομα διὰ τῦ μετώπου ἐπεσήμαινον χαρακτῆρων, χαλουμένε τῦ P κὲ τῦ μεσαίτατον; and Standards with this Sign upon them are to be ſeen on the Reverſe of ſeveral Coins of this Emperor and his Sons. This was then ſo little queſtion'd, that the Senate, which at that time was chiefly compoſed of Pagans, put the following Inſcription, (Vid. Gruteri Inſcription. p. 282.) on the Triumphal Arch erected on this Occaſion, and which is ſtill remaining at *Rome*.

IMP. CÆS. FL. CONSTANTINO. MAXIMO.
P. F. AUGUSTO. S. P. Q. R.
QUOD. INSTINCTU. DIVINITATIS. MENTIS.
MAGNITUDINE. CUM. EXERCITU. SUO.
TAM. DE. TYRANNO. QUAM. DE. OMNI. EJUS.
FACTIONE. UNO. TEMPORE. JUSTIS.
REMPUBLICAM. ULTUS. EST. ARMIS.
ARCUM. TRIUMPHIS. INSIGNEM. DICAVIT.
LIBERATORI. URBIS.
FUNDATORI. QUIETIS.

---

biles illic oriendo feciſti. Your Father freed Britain *from Bondage; but you have render'd it noble, by taking your Riſe* (as to Power) *from thence.* This Writer means *Conſtantine*'s being proclaimed Emperor, or at leaſt *Cæſar*, at *York*, where his Father *Conſtantius* certainly died. Hence another Writer of the ſame Age, *Eumenius*, ſpeaks thus of our Country, (Panegyric. Conſtant. p. 147.) 'Happy *Britain!* happier than all Lands! you have firſt ſeen *Conſtantine*, inveſted with the Dignity of *Cæſar:* Nature has deſervedly favour'd you with all the Advantages of Air and Soil; in you there is neither too rigorous Cold in Winter, nor too immoderate Heat in Summer; you have vaſt Plenty of Corn; you have ſhady Foreſts without Beaſts of Prey to infeſt them; your Plains are without venomous Creatures, but are cloathed with an innumerable Number of Sheep, giving a great deal of Milk, and loaded with thick Fleeces.'

Whether

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Whether we admit this Relation or not, " we may aſcribe *Conſtantine's* embracing the Chriſtian Faith to the Operation of the Spirit of God: it is reaſonable to believe, that the ſecondary Means might be the Conſideration of the Excellence of the Chriſtian Doctrines, how improving they are of each Man's particular Happineſs, and how conducive to the Peace and Quiet of Societies, by recommending Patience, Obedience, Love, Charity, and Self-denial; which, to ſo prudent a Prince, might be ſufficient Arguments to invite him thereto.

And as new Converts are uſually moſt zealous, ſo this Emperor, bred amidſt the Pomp of Pagan Rites, and perhaps not enough conſidering, that the Glory of Chriſtianity conſiſts in Simplicity and Purity, more than in worldly Riches and Splendor, imagining to promote it that way, was very bountiful in beſtowing his Money on the Church and Church-men of his Time, eſpecially at *Rome*, as being moſt at hand; if what *Platina* * ſays was true; for he tells us, that he gave the Biſhops of *Rome* leave to *wear a Golden Crown ſet with Jewels*; *but* (ſays he) *Silveſter* (that was then Biſhop there) *refuſed the ſame, as not fit for a religious Head.* But his Succeſſors are no ſuch *modeſt Fools*; not content with a ſingle Diadem, they will have a triple Crown, and ſcorn to ſuffer the Emperor himſelf to put on his Diadem without their Conſent. No People better practiſe the Proverb, *Where an Inch is given, to take an Ell:* For not ſatisfy'd with *Conſtantine's* Bounty, of which the ſame *Platina* records ſeveral Inſtances, the Papiſts have ſince forged a Donation from him, whereby they pretend he gave to the before-named *Silveſter*, and his Succeſſors, the City of *Rome*, and ſeveral other large Territories in *Italy*, to rule and enjoy the ſame in a Sovereign Manner."

Some of the Popiſh Writers, who took it for granted that there was ſuch a Donation made by *Conſtantine*, yet expreſs'd their Diſlike of it, and their Senſe of the evil Uſe that had been made of it: Thus the famous *Dante* ſpoke of it:

> Ah, Conſtantin! di quanto mal fui matre
> Non la tua converſion; ma quella dote
> Che da te preſe il primo rico Patre.
>
> *Inferno. Cant.* 19. *p.* 102. *Ed. Ven.* 1596.

> Ah, *Conſtantine!* of how much Ill was Cauſe,
> Not thy Converſion, but the rich Domains
> Which the firſt wealthy Pope receiv'd of thee. *Milton.*

And the ingenious *Arioſto*, where he brings in the *Engliſh* Knight *Aſtolfo*, conducted by St. *John* about the Moon, has theſe Lines:

> Da l' Apoſtolo Santo fu condutto,
> In un vallon, fra due montagne ſtretto;
> Ove mirabilmente era ridutto,
> Cio che di perde, o per noſtro difetto,
> O per colpa di tempo, o di fortuna
> Cio che ſi perde, qui la ſi raguna.
>
> *Orlando Furioſo, Cant.* 34. *St.* 73.

* Platin. Vit. Pontif. p. 48. Ed. Col. 1646.

But

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But to be ſhort at laſt, his Guide him brings
Into a goodly Valley, where he ſees
A mighty Maſs of things ſtrangely confus'd,
Things which on Earth were loſt or were abus'd.
Sir John Harrington, *St.* 72.

And again :

Di varie fiori ad un gran monte paſſa
C' hebbe gia buono odore, or puzza forte ;
Queſto era il dono (ſi pero dir lece)
Che Conſtantino al buon Silveſtro fece.

Then paſs'd he to a flow'ry Mountain green
That once ſmelt ſweet, now ſtinks as odiouſly.
This was that Gift (if you the Truth will have)
Which *Conſtantine* to good *Silveſter* gave. *Milton.*

Our admirable *Chaucer* glances at it in the following Lines of the *Plowman's Tale*, p. 184. of the laſt Edition.

The Emp'ror yafe the Pope ſometime
So highè Lordſhip him aboute,
That at the laſt the ſely kime,
The proudè Pope yput him out ;
So of this realm is in grete dout.
But Lordes beware and them defende,
For now theſe Folke be wondir ſtoute,
The King and Lords now this amende.

Chaucer may perhaps be ſaid to be a follower of *Wicliffe*, and to have ſpoke out of prejudice ; let us then ſee in what Terms our other excellent old Poet *Gower*, who was his Senior, tho' contemporary, and who was a very zealous Papiſt, ſpeaks of it.

This Emperor which hele hath found
Within *Romè*, anone let founde
Two Churchis, whichè he did make
For *Peter* and for *Paulis* ſake,
Of whom he had a viſioun,
And yafe thereto poſſeſſioun
Of Lordeſhippe, and of worldy Goode,
But howe ſo· that his Wille was goode
Towards the Pope and his Franchiſe,
Yet hath it provid otherwiſe,
To ſee the worchyng of the Dede.
For in Cronikè thus I reade :
Anone as he hath made the Yefte,
A Voyce was herde on highe Lefte,

Of

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Of whiche all *Romè* was ydradde,
And ſaid, this Daie venime is ſhadde
In Holy Churche of Temporalle,
Whiche medleth with the Spiritualle:
And howe it ſtant of that Degree;
Yet maie a Man the ſoothè ſee:
Godde maie amende it when he wille
I can thereto none othir skille.

Confeſs. Amantis, fol. xlvi, D. xlvii, A. *Edit.* 1554.

Of this pretended Donation there are ſeveral Copies, which differ one from another. It may not be improper to add here a Tranſlation of one, which was publiſh'd by *Jo. Cæſar Bullenger (De Imperio Rom.* Cap. vi. p. 318.) In this *Conſtantine* the Great is repreſented as performing the Office of a Groom to the Pope: We have no Reaſon to think he did ſo to *Silveſter*; but it ſhews, to what vile Offices that Pope's Succeſſors would have put the temporal Lord of the then known World.

The Edict of Conſtantine *the Great, concerning the Pope of* Rome.

We decree to all the Governors of Provinces, and the Senate of our Empire, that the Biſhop of *Rome*, the Succeſſor of the Holy Apoſtles and of our Lord *Peter*, has a Power above the Imperial, throughout all the World, over all Perſons; that he is to be honoured, and had in Reverence much more than the Emperor; that he is the Head of the four antient Sees; and that all things, relating to the orthodox Faith, muſt be judged and decreed by him. We give to our Father, the Bleſſed *Silveſter*, and his Succeſſors, our Palace, a Diadem for his Head ſet with precious Stones and Pearls, a Hood to hang at his Neck, a Purple Mantle, a Crimſon Veſt, and all the Imperial Apparel, the Imperial Furniture for his Horſe, Sceptres, and the reſt of the Imperial Ornaments, and all the Glory of our Power. As to ſuch as are choſe into the Body of the Clergy of the moſt Holy City of *Rome*, we command, that they ſhall be apparel'd in Cloaths like thoſe wore by our Senators, be carried on Horſe-back, and be array'd in White Robes; and that he who is ordain'd a Clerk, ſhall not be hindered by any one to be a Senator: but ſeeing our Holy Father *Silveſter*, out of his innate Modeſty, refuſes a Crown of Gold, we have placed theſe Ornaments, denoting his high Rank, and the holy Reſurrection, with our own Hands on his ſacred Head. We performing the Office of a Groom, and holding the Bridle of his Horſe, have gone out of the Court of his ſacred Temple, out of Fear and Reverence for our Lord St. *Peter*. We have look'd upon it to be moſt uſeful, and agreeable to God, to give up the City of *Rome*, and the Weſtern Parts and Cities to our moſt holy Father, and to tranſfer the Seat of our Empire to the Eaſtern Parts, and to chooſe for our Capital the City of *Byzantium*, which lies under a fine Climate: reckoning it unjuſt for an Emperor to govern in that part of the Earth, where the Chriſtian Religion was firſt revealed to us from Heaven. Having wrote this with our own Hands, and laid it on the Body of our Lord *Peter*, we ſwear, not only that we will never break this Engagement, but that our Succeſſors ſhall keep it inviolable, and of this we become Surety to our holy Father and his Succeſſors.

" On this Pretence, ſome Papiſts would oblige us to a great deal of Reverence in our Expreſſions about the Pope; for, ſay they, he is however a great Prince, and

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therefore is to be treated with Reſpect; but we ſhall find his Temporal Juriſdiction as ill got as his Spiritual; and that the ſame was firſt obtained by Fraud and Villany, and not by any ſuch Gift from *Conſtantine*; whoſe Donation is a meer Cheat and Forgery.

1. One copy bears date in the fourth Conſulſhip of *Conſtantine* the Son, and *Gallicanus*; whereas there never was any ſuch Conſulſhip.

2. Neither *Damaſus* nor *Anaſtaſius*, who wrote the Life of the ſaid *Silveſter* very particularly, mention one word of it: 'Tis in no wiſe probable they would have omitted it, it being a matter of ſuch importance." The firſt Writer who ever mention'd it was *Æneas* of *Paris*, who lived in the Year 894.

" 3. *Rome* itſelf, nay all *Italy*, was afterwards part of what was divided amongſt the Sons of *Conſtantine*: (See *Euſeb. de vit. Conſtantini*, l. 4. cap. 51.) And Pope *Agatho*, who wrote many Years after, in an Epiſtle to *Conſtantine Pogonatus*, calls *Rome*, *Urbem Imperatoris ſervilem*, the Emperor's ſervile City. See *Agath. Epiſt.* 70.

4. *Iſidore* and *Burchard* omit this pretended Deed of Gift, in their Collection of Decrees, as *Apocryphal*; and *Platina* is aſham'd to mention it. Nay, the moſt Learned Men of the *Roman* Church have condemned and rejected it; as *Valaterranus* in the Life of *Conſtantine*; Cardinal *Cuſa* (in *Concordant. Cathol.* l. 3.) *Laurentius Valla (in Ficta Donatione;)* and (to bring an infallible Witneſs) *Ænæas Sylvius*, afterwards Pope by the Name of *Pius* the Second. The famous *Italian* Hiſtorian, *Francis Guicciardin*, diſcovered the Cheat, but the Inquiſition razed out not a few of his Leaves, tho' they are ſtill extant in ſome Editions;* he there not only denies that feigned Donation of *Conſtantine*, but affirms, that divers Learned Men reported *Sylveſter* and him not to have lived in the ſame Age. Then he ſhews how obſcure and mean the Authority of the Popes was, during the time that the barbarous Nations made havock in *Italy*; that at the Inſtitution of the *Exarchate*, the Popes had nothing to do with the Temporal Sword, but lived ſubject to the Emperor, and dated all their Bulls and Charters in theſe formal Words, *Such an one our Lord and Emperor Reigning.*" And we need the leſs dwell upon the Confutation of the Genuineſs of this Donation, becauſe the moſt conſiderable of the later Papiſts, who yet have been Tools to the Court of *Rome*, have given it up; as the Cardinal *Baronius*, Father *Morin*, and likewiſe M. *de Marca*, and Father *Natalis Alexander*; not to mention thoſe modeſt Writers of the *Romiſh* Communion, Father *Pagi*, and M. *le Nain le Tillemont*.

5. " If ſuch a Gift had been made, then muſt the Senate and Army of *Rome* become Subjects, and own Allegiance to the Biſhop. Now nothing is more plain, than that the Senate did not own any ſuch Allegiance, but that afterwards *Conſtantine*'s Sons, *Julian*, and others of his Succeſſors, were the ſole Lords of the People and Army, and placed their Governors over the City; as *Conſtantius* did *Leontius*, whom he afterwards put to Death for a Rape; *Julian*, *Apronianus*, and others: Nay, *Juſtinian* having ſent *Belliſarius* into *Italy*, he finding *Silverius* then Biſhop of *Rome* to have traiterouſly tamper'd with the *Goths* about ſurpriſing *Rome*, turn'd the ſaid *Silverius* out of his Biſhoprick, and baniſh'd him, as we find in his Life in *Platina*; p. 70,

* The *Engliſh* Reader may ſee this Paſſage at the end of P. *Paul*'s Hiſtory of the Council of *Trent*, p. 776, 777.

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p. 70, 71. And this being about Year 536, is an undeniable Argument, that there was no ſuch Gift or Power conferred by *Conſtantine* ſo many Years before, but that even till then at leaſt, the *Roman* Biſhops were in Subjection to the Emperor.

6. Becauſe in the pretended Original kept in the *Vatican*, and written in Letters of Gold, the Scribe which wrote it could not forbear laughing at the Impoſture, having ventured at the foot thereof to tell the Truth, though in falſe Latin, by adding theſe Words: *Quam Fabulam longi Temporis Mendacia finxit*, which Fable a Lye of a long time hath feigned.---See *Mornay*'s *Myſterium Iniquitatis*, p. 35.

7. From the Ridiculouſneſs of this Inſtrument in itſelf: For there it is ſaid, that *Conſtantine*, the fourth Day after his Baptiſm, gave this Privilege alſo to the Biſhop of *Rome*, *That all Prieſts throughout the Empire ſhould acknowledge him for their Head, as Judges acknowledge their King.* But if the Popiſh Doctrine be true, he might thank him for nothing; ſure the good Emperor was not well inſtructed in the Rights of the Biſhops of *Rome*, to preſume to make a preſent to them of a Privilege which they had ſeveral hundred Years been eſtated in by a Commiſſion from Heaven. And what a dull Coxcomb muſt *Silveſter* be, if he choſe to hold from the Emperor, rather than from St. *Peter!* 'Tis there likewiſe ſaid, *That* Conſtantine *gave him and his Succeſſors the Primacy over the Sees of* Alexandria, Antioch, Jeruſalem, *&c.* Beſides the Silline's of the Repetition, undoubtedly his then Holineſs, if this ſtory was true, was an Infallible Dunce; for had he but gone to School with the Jeſuits, he might have learned, that it belong'd properly to his own *mighty ſelf*, to have given the Empire to *Conſtantine*, and not to have accepted theſe Triſles from him, which, together with the Devil's Bait, *all the Kingdoms in the World, and the Glory of them, were entruſted to his Conduct long before.* But the miſchief is, there were no ſuch rare Tutors in thoſe Days.

We proceed to ſome Inſtances during the Reign of this Emperor *Conſtantine*, that may give us ſome Light where the Government of the Church was veſted, and how the Biſhops of *Rome* were eſteemed as to their Authority in thoſe Days.

1. When *Donatus* ſtood condemned as an Heretick by the Churches of *Africk*, *Conſtantine* left him not to be judged by *Miltiades* at that time Biſhop of *Rome*, but appointed *Maternus*, *Rhetius*, and *Marinus*, Biſhops of *Colen*, *Authun*, and *Arles*, to hear his Cauſe: See *Auguſt. Epiſt.* 162. and 166. 'Tis true he afterwards joined the ſaid *Miltiades* with them in Commiſſion; and afterwards, upon an Appeal from their Order, the Emperor heard and determined it himſelf in Perſon at *Milan*: ſo ſays *Auguſtin*, Ep. 168. *The Emperor being conſtrained to judge this Cauſe after the Biſhops, cauſed the Parties to appear before him, and with all Care, Diligence and Wiſdom, entring into the Knowledge of the Cauſe, pronounced* Cecilian *Biſhop of* Carthage *innocent, and his Adverſaries a company of ungodly Perſons.* So little was the Biſhop of *Rome* then regarded, as the ſole and ultimate Decider of Controverſies. And this was about the Year of our Lord 310.

2. In that celebrated Affair about *Arius* we have as little Signs of any ſuch Power believed or pretended to. The Caſe was this: *Arius* a Prieſt at *Alexandria* being fruſtrated in his ambitious Deſign of being Biſhop of that City," he ſet himſelf to oppoſe the received Doctrine of Chriſt's Divinity: "Juſt as now-a-days ſome raſh and ſelf-conceited young Students, miſſing of College-Preferment, or the like, take pet, run over to *Doway* or *St. Omers*, and return full of Popiſh and traiterous Principles, to diſturb the Peace of their native Country, and thereby at laſt bring themſelves to Deſtruction. The Hereſy promoted by this *Arius* was very groſs, but was ſubtly managed, and moſt ſtubbornly maintained. *Alexander* Biſhop of *Alexandria* oppoſed him-

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himſelf againſt him, and ſent likewiſe his Epiſtles into all Parts, to the Number of 70, as *Epiphanius* reckons them, and amongſt the reſt to *Rome*, but not in the leaſt as to a Judge, but meerly as to other Churches, for their Satisfaction; which undeniably appears, in that without waiting for any Advice from thence, he proceeded to excommunicate and cut off *Arius* from the Church.

This Fire thus flaming out, the famous Council of *Nice*, conſiſting of 318 Biſhops, and other learned Men, was aſſembled to quench it; but this was not call'd by the Biſhop of *Rome*, for *Euſebius* (de Vit. Conſt. III. 6.) tells us, That the Emperor *Conſtantine* aſſembled the general Council of *Nice*, calling thither the Biſhops from all Parts; which Diſpatch he calls ὅπτυσμα, and ἄγγελμα, *A Precept* or *Command*; and according to *Theodoret*, *(l. 1. cap. 7.)* ὁ Βασιλεὺς πλυθρύλλητον ἐκείνην συνηγείρε σύνοδον, *the Emperor aſſembled that great Council.* In like manner, when the ſame Council writes to the Churches, obſerve their Stile, *We here aſſembled, by the Grace of God, and favour of* Conſtantine *our Prince, beloved of God. (Vid. Act. Concil. Nic. Vol. 1.)*

As this Council was call'd by the ſole Order of *Conſtantine*, ſo he himſelf ſat amongſt them, admoniſhing them to a fair and friendly Debate of Things for the finding out of Truth. The Biſhop of *Rome*, by reaſon of his great Age, was not able to be there, but he ſent two Presbyters, who in his Name might ſubſcribe what was there determin'd, as *Theodoret* has told us, *(l. 1. 7.)* And ſo far was he from being Chief there, that 'tis recorded by the ſame Author, that the firſt Biſhop who opened the Matter, and delivered his Opinion, was *Euſtathius* Biſhop of *Antioch*. And in the ſixth Canon of that Council, for ranking and ordering of Biſhops in their Places, there is nothing more of Pre-eminence aſcribed to the See of *Rome*, than to thoſe of other Metropolitan and Patriarchal Cities, but expreſs Proviſion is made, *that every Church ſhall retain her due Honour.*"

PACKET V.

Modò hæc tibi, lector Chriſtiane, uſui ſint, quemvis authorem fingito.

"THE general Council, aſſembled at *Nice*, fell to their grand Buſineſs, *viz. The New-broach'd Tenets of* Arius; which they ſolemnly condemn'd: And for aſſerting the Divinity of our bleſſed Saviour, and his *Co-eternity* with the Father, the *Nicene* Creed drawn up, as it is thought, by *Hoſius*, Biſhop of *Corduba*, was agreed to.

Two other Canons were then likewiſe eſtabliſhed, which being notably animadverted on by *Platina*, (a Popiſh Author, who lived and wrote not above two hundred Years ago) I ſhall recite them in his own Words truly tranſlated. ----

"It

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" It was here decreed, (ſays he, ſpeaking of this Council in the Life of *Silveſter*) " That for preventing Injury to any, *every Year a Provincial Council ſhould be* " *held*. And why (continues that Author) the Popes of our Age have aboliſh'd " this holy Conſtitution, I ſee not, unleſs it be that they fear the Cenſures of " thoſe that live better, and hold truer Opinions than themſelves. It was alſo " provided, *That none of the Clergy, out of Ambition or Covetouſneſs, ſhould leave a* " *leſs, to go to a bigger Church*. But this certainly (ſays he) is not in our Days " obſerv'd, when with rapacious Jaws, like hunger-ſtarv'd Wolves, they all by ſe- " cret Simoniacal Promiſes, Flatteries, Gifts, Bribes, *&c.* gape for, and ſnatch " the richer Biſhopricks and Benefices, leaving their firſt and leſs advantageous " Cures, without either Conſcience or Care."

Several other of their Decrees I ſhall not trouble the Reader with, ſince they ſerve chiefly to ſhew, that the evil One ſow'd his Tares betimes, and that divers little Superſtitions were then budding, which afterwards ſhot forth their Branches ſo thick, till they had almoſt over-ſhadowed the Church, and transformed its external Figure from the Spouſe's lightſome Garden of Spices, to a dark Grove of Heatheniſh Idolatry. For example, upon a Miſ-apprehenſion of that Text, *Some make themſelves Eunuchs for the Kingdom of God*, *Origen* many Years before had emaſculated himſelf; and found, it ſeems, ſo many Followers, that this Aſſembly ſaw it needful to make one Decree, that for the future *None ſhould geld themſelves*, [*Chronicon Carionis*, *p.* 266.] A Prohibition which we have reaſon to believe our modern Papiſts do not greatly need, ſince the *Swediſh* Law, to inflict that Puniſhment on any Jeſuit that ſhould happen to be found there, having been but only twice or thrice put in Execution, has preſerved that Country more than an Age free from the Viſits of thoſe peſtilent Incendiaries.

There was about theſe Ages grown common an undue Admiration of the Virtues of ſingle Life, and Oſtentation of bodily Chaſtity; whence not only the Fanaticiſm of Hermits and Monks got ground, but alſo a Fancy, that none that had and kept Company with their Wives, were fit to officiate as Miniſters in the Church. Hence was that Queſtion ſtarted in this *Nicene* Council, of which the Eccleſiaſtical Hiſtorian *Socrates* (*l.* 1. *cap.* 11.) writes thus, " *It pleaſed ſome of the Biſhops to bring in a* " NEW LAW *into the Church, that thoſe that were dedicated to the holy Miniſtry,* " *Biſhops, Presbyters, and Deacons, ſhould not ſleep any longer with their Wives.*" But it appears the Apoſtacy was not yet grown ſtrong enough to introduce that Device; for (ſays that Author) *Paphnutius*, an *Egyptian* Biſhop, who had one of his Eyes pluck'd out formerly for the Teſtimony of Jeſus, ſtood up, in oppoſition thereto, crying out aloud, " *That they ſhould not impoſe ſo heavy a Yoke, for the* " *Marriage-Bed was honourable, and Matrimony unpolluted, leſt with too much Pre-* " *ciſeneſs they ſhould rather hurt the Church; for all Men could not bear the Exerciſe* " *of Continency, and that accompanying with a Man's lawful Wife was true Cha-* " *ſtity.*" Which prevailed ſo far, that the Council acquieſcing in his Opinion, only decreed, *That Clerks ſhould not accompany with other Women beſides their Wives*. Canon 3.

Nor did the Prohibition of Wives to the Clergy ripen into a Decree, till about fifty Years after; at which time *Siricius*, Biſhop of *Rome*, ordain'd, that if a Clerk married a Widow, or a ſecond Wife, he ſhould be diveſted of his Office. For many hundred Years after, even this was not obſerved, till *Gregory* VII, otherwiſe

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called *Hildebrand*, by cruel Decrees of Excommunication, deprived Miniſters of their lawful Wives, and compelled the Clergy to the Vow of Continency.

That this is diametrically oppoſite to Chriſtian Liberty is evident, if we conſider,

1. Theſe ſeveral Texts of Scripture, 1 *Cor.* vii. 2. *Becauſe of Fornication let every Man have his own Wife*; that is, whoever has not the Gift of Continency, whether Clergy or Lay-men; ſo St. *Chryſoſtom*, *Hom.* 19. upon theſe Words, interprets them generally, extending them to one as well as the other. Again, Verſe 9. *They that cannot contain, let them marry*; *for it is better to marry than to burn.* Once more, Verſe 28. *If thou marry thou haſt not ſinned.* Thus the Apoſtle, giving the Qualifications of a Biſhop, 1 *Tim.* iii. 2. plainly ſays, *A Biſhop muſt be blameleſs, the Husband of one Wife, having his Children in ſubjection*, Ver. 4. which had been abſurd, if he had been bound not to have any Wife at all. True it is, the Papiſts would avoid this plain Text, by ſuggeſting that the *Husband of one Wife* means one that had been only once married, and that to a Virgin who was dead; that then ſuch a Man may be admitted to holy Orders; and that thereby ſuch a Perſon, as in their Canons they term *Bigamus*, is prohibited; that is, any that hath been twice married, or once, if to a Widow. But this is meer violence to the Senſe; for the Words are in the preſent Tenſe, and ſpeak not of them that have been married, and whoſe Wives were perhaps dead; but of them that at preſent are actually married, whom the Apoſtle requires to have but one Wife at a time.

2. We find *Paul*, though himſelf unmarried, challenged the Liberty to lead about with him a Wife, 1 *Cor.* ix. 5. as the reſt of the Apoſtles, even the Lord's Brethren, and *Cephas* did; therefore it was lawful for him to have married, being an Apoſtle. And it appears likewiſe that *Peter* was married, *Matt.* viii. 14. And let the Papiſts tell us, by whom had *Peter* his Daughter *Petronilla*, of whoſe Holineſs their Legends make ſo much Noiſe; undoubtedly by his Wife, and that after he was an Apoſtle, as may be concluded by her Age: For ſhe was ſo young in the time of the Perſecution of *Domitian* the Emperor, that themſelves tell us, *Flaccus* deſired to have her in marriage; whereas, had ſhe been born before his Apoſtleſhip, ſhe muſt have been then almoſt 60 Years old.

3. There was no ſuch Uſage in the primitive Church. *Chæmeron* a Biſhop fled with his Wife, ſays *Euſebius*, (*L.* 6. *c.* 42.) in time of Perſecution. *Spiridion*, a famous Biſhop in the Council of *Nice*, was married, and had a Daughter named *Irene*, (*Ruffin.* *L.* 1. *c.* 5.) *Syneſius*, a learned Biſhop of *Ptolemais*, was married, and had Children when he was a Biſhop, as appears by his Writings, (*Epiſt.* 70, and 126.) *Socrates* (*L.* 5. *c.* 22.) teſtifies of many godly Biſhops in the *Eaſt*, that they had Children by their lawful Wives after they were Biſhops. And the *Greek* Church obſerves it for a Cuſtom, not to ordain any, till after they are married; as judging them then more ſtaid, and leſs ſubject to Temptations. 'Tis evident by our Hiſtories, that in *England* Prieſts married commonly, even after the Decree made againſt it by *Lanfranc*, Archbiſhop of *Canterbury*, in a Synod held at *Wincheſter*, *Anno Dom.* 1076. For *Gerard*, Archbiſhop of *York*, writing afterwards to *Anſelm* of *Canterbury*, certifies him, That thoſe whom he invited to take Orders, would not conſent to profeſs Chaſtity; that is, not to marry, as the Decree of *Lanfranc* required.

4. Let us conſider the Weakneſs of our Adverſaries Arguments. The beforementioned *Siricius*, in his Decretal-Epiſtle, if it is genuine, very gravely cites for his

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his warrant that Text, *They that are in the Fleſh cannot pleaſe God*; which is ſo groſs and ſtupid a Perverſion, that none but a Pope would uſe it. Others have urged, 1 *Cor.* vii. 32, 33. *He that is unmarried careth for the Things of the Lord, and he who is married for the Things of the World.* What St. *Paul* ſpoke concerning Marriage, in that Chapter, was not to the Clergy only, but to the Laity; and it is exceeding probable, that what he ſaid was with Regard to a time of Perſecution; in which, it is certain, that they who engage in Defenſe of Chriſt's Cauſe, whether Clergy or Laity, are much leſs incumber'd, when they are ſingle, than when they have Families; but in quiet Times "we may affirm, that they may perform their miniſterial Function better married than unmarried. And though in ſome reſpect the ſingle Man ſeem to have leſs Cauſe to be incumber'd in the World; yet in others, a prudent faithful Wife may be the occaſion, that her Husband may be much leſs entangled therewith, than if he were without her. All which is agreeable to the Doctrine and Practice of the Apoſtles; and the contrary Injunction of the Papiſts, as it was firſt introduced out of Covetouſneſs, to aggrandize the Clergy, that they being freed from the Charge of Children might more vigorouſly advance the Intereſt of the Church, which was to be their general Heir; ſo it is one of the Characteriſtical Marks of Antichriſt, and is ſtiled *A Doctrine of Devils*, 1 *Tim.* iv. 3. And therefore to attack our Antagoniſts with a kind of Weapon that themſelves much boaſt of, I will conclude this Point with the *Anathema* of the Council of *Gangra*, (a Town of *Galatia*) held not long after this of *Nice*, Canon the fourth, *If any Man make a difference of a married Prieſt, as tho' through Occaſion of his Marriage he ought not to offer, let him be Accurſed.*"

PACKET VI.

Non ego ventoſi venor ſuffragia vulgi,
Contentus paucis *lectoribus.*-----

The Chaſtity of the Romiſh *Clergy, ſince the Prohibition of Marriage, inquired into. The nature of General and other* Councils *ſtated. Their Power, and the Obligation of their Decrees, diſcuſſed.*

WERE not *Abſurdity and Contradictions* frequent Ingredients in the *Doctrines of the Papiſts*, it would be ſtrange, that the ſame Men who *unduly extol Matrimony*, making People ſwear that they hold for an Article of *Faith*, *That it is truly and properly one of the Seven Sacraments of the new Law inſtituted by Chriſt, and neceſſary to the Salvation of Mankind*, (which are the very Words of Pope *Pius* IV's Bull, preſcribing the Form of the Oath for Profeſſion of Faith to be taken by all Catholicks, publiſhed *November* 1564.) that the ſame Per-

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ſons (I ſay) ſhould at the ſame time ſo far *vilify and ſcandalize* that Holy *Inſtitution*, as to deem their *Prieſts polluted by the lawful Uſe of it*, is an *Impudence* not to be exceeded by any thing but their *blaſphemous Ambition* of ſeeming wiſer and more pure than God himſelf, who leaves that free, which they with an hypocritical Oſtentation prohibit.

But are theſe lofty pretenders to Virgin-purity, indeed ſo ſtrict and chaſt in their Converſation? It may ſcarce be worth while to inquire; but they have made it in a manner neceſſary, by numbering the Sanctity of their Paſtors amongſt the Marks that prove them a true Church; [See *Vane's Loſt Sheep returned home.*] and ſcandalizing all our Miniſters in general on this Account, calling them a *fleſhly Company*, &c. [See *Remiſh. Annot.* on 1 *Tim.* iii. 2.] The Authorities we uſe ſhall be taken from Writers of their own; and amongſt them, ſtill the honeſter the Men were, the more Filth they diſcover.

If the *Roman* ſingle-lived Paſtors have been thoſe ſanctified *Followers of the Lamb*, of whom 'tis ſaid, *Theſe are they which were not defiled with Women*, [Rev. xiv. 4.] what mean then thoſe *Bleatings of the Sheep in our Ears?* Whence ariſe thoſe loud Complaints, in the whole Current of Hiſtory, of their Debaucheries and Uncleanneſs? What made Father *Eſpenceus* to cry out, [*In Append.*] *Our Anceſtors wiſhed Clerks to turn their Wives into their Siſters; but thoſe in our Age, in their room keep Miſſes, Concubines, and common Strumpets: God, they ſay, took away their Sons* (by this Prohibition, we muſt underſtand,) *but inſtead of them, the Devil has given them Nephews, in abominable Abundance*, (he means Baſtards, whom they colour'd with that Name.) What made ſo learned and modeſt a Man as *Eraſmus* ſay, *A number of Monaſteries are ſo degenerated, that the Stews are more Chaſt, Sober, and Modeſt than they?* [*In Epiſt. Grynaco.*] Was that zealous *French* Preacher, Fryar *Menotein*, mad, when he declared, That all the Goods of *their Churchmen* paſs away, upon three ſayings of the *Ave-Mary:* Firſt, *Benedicta tu*, in their great *Pomp and Braveries:* The Second, *In mulieribus*, their *Wenches* and Ladies of Pleaſure: The Third, *Fructus ventris*, in their *Revels, Banquets, and Belly-chear?* [*Feria.* 6. *Sab. poſt Dominic.* 40. *fol.* 8.] What a Villain was their own *Bromiard*, for telling that ſhrewd Tale of a Popiſh Prieſt returning late from *his Harlot*, who hearing a lamentable Noiſe of a Ghoſt, askt *What, or who it was?* The Ghoſt anſwers----*Who art thou that askeſt?* A Prieſt, ſays the Man: *A Prieſt*, ſaid the Ghoſt, *a Prieſt!* And being demanded why he doubled the Word with ſuch a Vehemency, he replied,----*That there came daily ſuch Swarms of Prieſts to Hell, that he thought there had been none left upon Earth*, [*Summ. v. Luxuria.*] I will favour chaſt Ears ſo far, as not to mention their *Italian* Brutalities, not to be named among Chriſtians; and which (if Authors or Travellers may be credited) have rendred *Rome*, *Sodom* in both Senſes, Spiritual and Temporal. I will not inſtance, that Pope *Gregory* had a Baſtard, named *James*, on whom, in Queen *Elizabeth's* time, he beſtowed *Ireland*, and imploy'd that Rebel and Traitor *Stewkley*, with Men and Money, to get poſſeſſion for him. I will not name *Dona Olympia*, or any more modern infallible Courteſans; it may ſuffice, that our own Hiſtory gives us a pregnant Example in Cardinal *Cremenſis*, who being ſent hither by Pope *Honorius* to King *Henry* I, *Anno* 1125. to ſtickle againſt the Married Clergy, after he had in a ſolemn Council made a moſt zealous Oration in Praiſe of Chaſtity, and bitterly inveighed againſt unlawful Luſt, (ſo the Hypocrite term'd their lawful Marriage) was himſelf, that very Night, ſurprized in bed with a Whore.---But what of that?

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that? I remember their St. *Thomas Aquinas* makes a cleanly Compariſon, or kind of Plea, for the Toleration of ſuch Cattle, *Id facit in mundo Meretrix*, &c. A Whore in the World (ſays he) is as the Pump in a Ship, or a Privy in a Palace: take theſe away, and all will be filled with Stench and Annoyance, [*de Regim. Princ. l.* 4.] Bravely argued, angelical Docter! Sure at this rate *Rome* muſt needs be very ſweet, where there are commonly reckoned 3000 licens'd Harlots, and thoſe his Holineſs's conſtant Tributaries.

But I am weary with this fulſom Repetition, and now ſhould return to proſecute our *Hiſtorical Remarks*; but ſince the laſt concern'd the *Council of Nice*, and that we ſhall quickly have occaſion to mention divers others, their *Canons* being frequently appealed to in Controverſies with Papiſts, I ſhall here diſcourſe a little concerning the *Nature* and *Power* of thoſe famous Aſſemblies, *&c.*

A *Council*, then, I take to be, *A ſolemn Aſſembly, conſiſting chiefly of Perſons Eccleſiaſtick, called together to conſult of Affairs of the Church.* I ſay, chiefly Eccleſiaſticks, (or Clergymen) becauſe I conceive *others* may be there, tho' perhaps they do not debate the matter: for in that firſt grand Council held by the Apoſtles at *Jeruſalem*, Acts 15. (and which ſome think alone could properly write----*It ſeemeth good to the Holy Ghoſt, and us*, tho' others have ſince taken up the Stile) it appears from the twenty-ſecond Verſe compar'd with the thirtieth, that many beſides the Apoſtles and Elders were preſent, and that the whole Church gave their conſent to the Decree, and joined in the Epiſtle. Nay, I will venture to ſay, that *more may debate* the matter, than perhaps are *meet to define it.* For ſo were antient Councils celebrated in preſence of the *Emperors*, whom we cannot ſuppoſe wholy *mute.* And it is memorable, that in the Council of *Nice*, a ſhrewd Pagan Philoſopher, that withſtood and *perplex'd* all the learned Biſhops, *was confuted and converted by a plain honeſt Lay-man.* [*Ruffin.* l. 1. c. 3. *Hiſt. Trip.* l. 2. c. 31.] And ſince Councils are moſt times convok'd for convicting *Hereſies*, it ſeems not fair, that even the Heretick himſelf ſhould be *excluded*, but rather allowed to alledge what he can for his Opinions, that he may be either converted or confounded by the Power of Truth, revealed out of the Holy Scriptures.

COUNCILS are ſaid to be, either,

1. General, whereto the Repreſentatives of all known Chriſtian Churches are invited, and may freely come; or at leaſt collective of the Suffragans of divers diſtinct, national, and provincial Churches. And of this ſort, the Papiſts reckon Nineteen ſince the Apoſtles times; though but four have any pretence to that glorious Title; and the two laſt, thoſe of *Lateran* and *Trent*, were meer Conventicles of the Popes packing.
2. National, where only the delegated Clergy of one Kingdom or State meet.
3. Provincial, of ſome one particular Dioceſs or Province.

But by whoſe Authority are thoſe Aſſemblies to be called? You need not doubt but the *Pope* will anſwer aloud, *By his alone. Bellarmine* has ſaid it for him, *A general Council can be conven'd only by the Pope, not by the Emperor, or any others, unleſs his Holineſs conſent and approve thereof*, [*l.* 1. de Conc. Cap. 12.] But in this he is as unhappy as in other Uſurpations; the Current of purer Antiquity is againſt him, and aſcribes this Power to the ſupreme civil Magiſtrate or Magiſtrates, being Chriſtians, (for Heathens, 'tis ſuppoſed, will not much trouble themſelves about it.) Thus the Emperor *Conſtantine*, we told you, called the firſt Council of *Nice*,

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Nice, [*Ruffin. l.* 10. 1.] And *Theodoſius* the Elder, the firſt of *Conſtantinople*, [*Theodoret*, l. 5. c. 9.] And *Theodoſius* the Younger, the firſt at *Epheſus*, [*Evagrius*, l. 1. c. 2.] And *Martianus*, the Second at *Chalcedon*, [*Leo*, *Epiſt.* 43, & 53.] 'Twas ſo common and indiſputable a Right, that their Stile uſually runs thus, *Juſſu Imperatoris*, &c. *By the command of the Emperor, our Brotherhood being aſſembled*, &c. As appears by the Records of ſeveral antient Councils. Nay, to put it out of doubt, we find *Leo*, Biſhop of *Rome*, *intreating* Theodoſius, that he would pleaſe to call a general Council in *Italy*, [*Epiſt.* 47. *ad Theodoſ.*] And the like did Pope *Liberius* another time, [*Theodor.* l. 2. c. 6.] Whence it is evident, it lies not in the power of the Pope, but that they themſelves expreſly yielded it *(then)* to be in the Emperors; conſequently *(now)* it is in every chief Magiſtrate within his own Dominions, as to National and Provincial Councils, and in the mutual conſent of Chriſtian Princes, for a general one.

As to the Utility of Councils, I am not ſo ſevere as *Nazianzen*, when he profeſt, *He never had ſeen any good or happy Iſſue of any of them, but looked upon them as the Increaſe, rather than Remedy of Evils to the Church*," [*Epiſt.* 42. *ad Procop.*] This was ſpoke by him concerning the Councils, at which he had been preſent, in which the *Arians* and *Semiarians* prevail'd, who amus'd the People with drawing up ambiguouſly-worded Creeds, which had an orthodox Sound, but admitted a heretical Senſe; " and it is certain this Cenſure is due to ſeveral *Conventions* that are reverenced abroad as *ſacred Councils*; yet the Proteſtant Church has ever had more Deference for thoſe that have been *lawful and free:* and therefore though the Romaniſts brag they find divers things in the firſt four general Councils againſt our Doctrine, yet they are not able to ſhew *any*. But we, on the contrary, produce againſt them the 6th Canon of the *Nicene Council*, the 27th Canon of that of *Chalcedon*, reciting and confirming the Determination of the firſt Council of *Conſtantinople*, and an Epiſtle of the Council of *Epheſus* to *Neſtorius*. Thus bringing all thoſe four firſt general Councils to teſtify againſt, and condemn their Foundation-Principle, the *Pope's Supremecy*. Yet theſe are the Men that are always prating about Councils.

As to the Office and Power of Councils, I conceive it is (like that of Judges) *Jus dicere, non jus dare*; to ſearch out Truth, and declare the Will of God revealed in the Holy Scripture, not to make *New Laws* beyond or beſides it. Their Decrees in matters of Faith, are only ſo far obligatory, as they are agreeable to the Word of God, and by that they are to be examined, wherewith if they correſpond not, a Writ of ERROR lies in the Court of Conſcience." But if what is agreed upon, in a Council, or Synod of fallible Men, is really agreeable to Scripture, it is not to be diſregarded, becauſe it may not be drawn up in Terms which are to be found in ſo many expreſs Words in the ſacred Volumes; for when we cenſure a Propoſition, it would be weak to condemn it, merely becauſe it is expreſs'd in human Words; notwithſtanding this, it may be a certain Truth, a juſt Conſequence drawn from Scripture: The Queſtion ſhould be whether it is agreeable to Holy Writ; and if it is, it is true, tho' it may appear in a Dreſs which Men have given it. " Councils are a good means for deciding things in Queſtion, where the Miniſters of the Church, that have Gifts of Knowledge and Underſtanding in the Scriptures, may by *mutual Conference* from thence, confute Errors; but theſe cannot preſume on the ſpecial Aſſiſtance of the *Holy Ghoſt*, if they neglect *ordinary Means* to come to the Knowledge of the Truth, as our Adverſaries themſelves confeſs, [*Remiſh. Annotat. on Acts* xv. 28.] Much leſs then, ſay I, if they be not directed by the Word of God,

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God, which is the *Rule of Truth*, yea, *Truth* itſelf, as our Saviour teſtifies in his Prayer, *Sanctify them in thy Truth, thy Word is Truth*, [John xvii. 17.] 'Tis alone God's Prerogative to preſcribe what is to be Believed on pain of Damnation. *He that hath my Word, let him ſpeak my Word faithfully; what is the Chaff to the Wheat?* (that is, human Traditions, to Divine Commands) *ſaith the Lord*, [Jer. xxiii. 28.] So he charged his Prophets of old, *Hear the Word at* MY *Mouth, and give them Warning from Me*, [Ezek. iii. 17.]

PACKET VII.

Spéque metúque procul.

That General Councils have corrected ſeveral Popes. That they may, and have err'd. The Reaſons why any full *and* free *is not now to be expected. The Hiſtory of the Church carried on.* Conſtantine *not baptized, till near his Death. The Fable how his Mother found the Croſs our Saviour ſuffer'd on; and how the Nails were diſpoſed.*

"WHAT we have ſaid, concerning the *Decrees of Councils in matters of Faith*, That they are to be Regulated and Examin'd by the *Scriptures*, we find confirmed by no leſs an Authority than that of the famous *Auguſtine* [in his Treatiſe againſt *Maximus* the *Arian*, l. 3. c. 14.] *Nec ego Nicenum*, &c. *Neither ought I* (ſays he) *produce the* Nicene, *nor you the* Ariminum *Council, as having already prejudged, or abſolutely determined the Cauſe beyond farther Appeal on either ſide; for I am not bound up by the Authority of this, nor you by the Decree of that; but let us regard the Authority of the Holy Scriptures, Witneſſes not appropriated or partial to either Party, but common to both:* a Saying worthy the Pen of one that was to be reckoned among the chief Fathers of the Church.

True it is, the Romaniſts do not agree amongſt themſelves in the Point. *Bellarmine* [*de Conc.* l. 2. c. 13.] muſters up *three different Opinions of their own. Gerſon* and other Doctors of former Times, and the Popiſh *French* Church to this Day, *aſſert Councils to be above the Pope.* The Canoniſts, *Bellarmine* himſelf, and his Brother Jeſuits, *That the Pope is paramount to Councils.* Some more warily alledge, *The Pope is only above a Council, ſo as not to be ſubject to any coactive Sentence of theirs.* Many of their Schoolmen confeſs Councils *may err* in matters of *Fact*. Others aver, that being confirmed by the Pope, they can neither miſtake in *Fact* or *Faith*.---'Tis not our Buſineſs to reconcile them, but the plain Truth is,

1. Councils generally, till theſe later Ages, were acknowledged above the Popes, and have often corrected them." The Emperor *Otho* II. having with good Advice laboured to reclaim Pope *John* XII. without effect, indicted a Council, calling together

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together the Biſhops of *Italy*, by the Judgment of whom the Life of that wicked Man ſhould be judged; and the Iſſue was, that he was depoſed. *Plat. in Joh.* XIII. (*pro* XII.) *Vid. Baron. Ann.* 960. The ſixth and ſeventh General Synods anathematized *Honorius* by Name, when he was dead, becauſe his Hereſy was not before confuted; and would have ſerved him ſo, if he had been alive. *Barrow's Pope's Suprem.* p. 390. Divers Synods (that of *Worms*, of *Papia*, of *Breſcia*, of *Mentz*, of *Rome*, &c.) rejected Pope *Greg.* VII. *Anno* 1076. Pope *Adrian* himſelf in the Eighth Synod (ſo called) confeſſed, that a Pope being found deviating from the Faith, might be judged, as *Honorius* was. *Baron. ann.* 1033. §. 3. *Gerbertus* (afterward Pope *Silveſter* II.) maintain'd that Popes might be held as Ethnicks and Publicans, if they did not hear the Church. *Baron. ann.* 992. §. 44. "The Council of *Piſa*, *ann.* 1409. diſplaced two Popes, *viz.* *Gregory* XII. and *Benedict* XIII. That of *Conſtance* depoſed *Joh.* XXIII." as a Drunkard, an inceſtuous Perſon, a Pedlar of Pardons, and an Infidel: *Platina* ſaith, he was deſervedly and juſtly depoſed. One of the Reſolutions of this Council was, that a General Council legally ſummoned, was inveſted with a ſupreme Authority next to Jeſus Chriſt. So that then Infallibility was placed in a General Council. "That of *Baſil* depoſed *Eugenius* IV. and declares the Decree of the ſaid Council of *Conſtance*, of a Council's Superiority (over the Popes) to be *a matter of Faith.* And theſe laſt mentioned Councils that ſo Decreed, were likewiſe (if that could add any ſtrength) confirmed by ſeveral Popes, *viz.* *Martin* V, and *Nicholas* IV, as by their reſpective Acts appears; whence it undeniably follows, that the later Councils of *Lateran* and *Trent*, that Decreed *the Pope to be above Councils*, do not only demonſtrate, *That Councils, Pope and all, may Err*, and conſequently the Fallibility of *Rome*'s Church; *but alſo that* Rome *has changed its Faith.*

2. That Councils called *General*, even though ſo confirmed by the Pope, may, and have foully erred, and that too in *Matters of Faith*, may yet farther appear by theſe Inſtances, amongſt many others that might be brought. The ſixth General Council, which was the third holden at *Conſtantinople*, *Anno* 690, Canon the ſecond, ordered, *thoſe had been baptized by Hereticks, to be rebaptized*; which Error *Auguſtine* refutes (*L.* 7. *Of Baptiſm.*) And in their 72d Canon, they adjudge *Marriages contracted with Hereticks* ought to be *diſſolved*, in Oppoſition to God's Word, *Matt.* xix. 9. 1 *Cor.* vii. 11. And yet this Synod was both agreed to by the Biſhop of *Rome*, and a ſubſequent Council. - - - - - The ſeventh General Council, called the ſecond of *Nice*, about the Year 800. decreed, *That Images ſhould be worſhipped*, Canon the ſeventh and ninth, againſt the expreſs Command of God, *Exod.* xx. 4. and *contrary* to a former Council under *Copronymus*, and another afterwards at *Francford*, in the Days of *Charles* the Great. The ſame ſecond Council of *Nice* decreed, *That Angels and the Souls of Men were corporeal and circumſcriptible*, againſt the Teſtimony of divine Writ, [*Luc.* xxxiv. 39. *Col.* 1. 16.] The *Roman* Council, under Pope *Stephen* VII. decreed *all the Acts of his Predeceſſor* Formoſus *to be void.* But that of *Ravenna*, under *John* XII, *condemned that Decree, and ratified the ſaid* Formoſus's *Doings.*" It is well known, how differently Councils decreed in the *Arian* Controverſies; and what a Variety of them *Conſtantius* ſet up againſt that at *Nice.* And ſo it was in the *Eutychian* Hereſy, approved in the ſecond Council at *Epheſus*, but ſoon after condemned at *Chalcedon.* (*Du Pin, Cent.* 5.) "But what need we riſe further into Councils to pick out contradictory Canons, ſince themſelves declare, that they are not Infallible? For

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at the End of each Council, there is moſt times a Prayer ſet down, that God would pardon their *Ignorance* and *Errors*; as any that peruſes the Volumes of the *ancient Councils* may perceive." Which by the Way ſhews the Abſurdity and Impiety of that Clauſe in Pope *Pius* IV's Profeſſion of Catholick Faith, now uſed for the Reception of Converts into the Church, *viz.* " I likewiſe undoubtedly receive and " profeſs all other Things delivered, defined, and declared by the Sacred Canons " and General Councils, and particularly by the holy Council of *Trent*. And I " condemn, reject, and anathematize all Things contrary thereto, and all Here- " ſies which the Church has condemned, rejected and anathematized."

3. " Hence may appear the *Vanity*, ſhall I call it? or rather *Blaſphemy* of thoſe Sayings of *Gratian*, [*Diſt.* 19 and 20.] *That the Decrees of Councils, and Decretals of Popes, ought to be reckoned amongſt, and eſteemed of equal Authority with the* CANONICAL SCRIPTURES. And of Pope *Gregory* the Great, [*Lib.* 1. *Epiſt.* 24.] *That he reverences the firſt four General Councils altogether as much as the four Goſpels.* Moſt true it is, his Succeſſors have regarded them both much at a Rate; that is, trampled upon either of them that ſtood in the Way of their Ambition, or Avarice. Thus the ſixth Canon of the firſt Council of *Nice*, which equall'd *Alexandria* and other Patriarchal Sees with that of *Rome*, is corrupted; and to ſtrengthen the Pope's Militia, fifty falſe Canons added to the twenty Canons of that ſo reverenced Aſſembly. So have they abuſed the Fathers of the *Chalcedon* Council, that ſaid, - - - - *Let the See of* Conſtantinople *be as well advanced as* Rome, *being the next unto it*; which is thus cleverly falſified by a *Negative* added to the laſt Words, *Let her* NOT *be advanced in Matters Eccleſiaſtical as ſhe: Let her be next unto it.* So have they adulterated the 28th Canon of the Council of *Carthage*; ſpeaking how the Churches of *Africa ſhould not appeal beyond Seas*, this Clauſe is foiſted in, *unleſs it be to the See of* Rome. To this paſs are General Councils come; thoſe of old are made to ſpeak new Language; thoſe of later Times teach Things quite contrary to the old.

4. A General Council, *full* and *free*, is rather to be *wiſh'd* than hoped for, ſince 'tis never like to happen. Thoſe that have long abuſed the World with that ſpecious Name, have moſtly been but *Imperial* or *Eccleſiaſtical Machines*; no free Agents, but wound up, ſet on going, and let down by the Direction and Hand of ſome ſelf-deſigning Workman. Obſerve the Church of *Rome* flush'd with Conceits of Catholick Power and Infallibility, (like *Pompey*) not enduring any *Equal*; and the *Greek* Church (though oppreſſed, yet ſpread through many Nations of the *Eaſt*) ſcorning (with *Cæſar*) to admit in this Caſe any *Superior*. Conſider the Differences of *Lutherans* and *Calviniſts*, and the Church of *Great-Britain* (the moſt ſound and moderate in its original Conſtitution of any one on Earth.) Regard the ſeveral jarring Intereſts of Princes and States, that muſt conſent to the Congreſs; and then tell me, if any ſuch full and free Aſſembly, for calming and reconciling the Chriſtian World in Eccleſiaſticals, can rationally be expected before the return of *Elias*. Nor is it more impracticable than *uſeleſs*, if the *Roman* Doctrines are true: For if the Pope (either in his own Perſon, or *in Cathedrâ* amongſt his Cardinals) be *Infallible*, (as moſt modern Papiſts would make us believe) *then Councils are wholly unneceſſary* and impertinent; for *Fruſtrà fit per plura, quod fieri poteſt per pauciora.* But to return to the firſt Council of *Nice*.

That venerable Synod having (as we mention'd PACKET V.) condemned the Tenets of *Arius*, and he himſelf being *baniſh'd*, his Followers (though more out of

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Compliance than *Conviction*, as appears by the Sequel) ſubſcribed the *New Creed*, all but 17, who fell under ſevere Cenſures of *Deprivation*, &c. And now the *Orthodox Party* (called *Homoouſians*, becauſe they believed the Second Perſon of the Trinity to be of the *ſame* Subſtance with the *Father*; as their Oppoſers, *Homoiouſians*, becauſe they aſſerted he was only of *a like* Subſtance, not of the ſame, a moſt ridiculous Notion,) *flouriſhed* throughout the Empire, and the devout *Conſtantine* went on with his *Bounty* and *Liberality* to the Church: Though not without ſome ill Omens of her taking a *Surfeit* by his Beneficence, if we credit the Legend of *Silveſter*, which records, that at the time he endow'd Churches with ſo large Revenues, there was a Voice heard in the Air, (whether from a *good* or *bad* Angel, I determine not) *Hodie venenum effuſum eſt in Eccleſiam: This Day is Poiſon poured into the Church.* 'Tis certain her Tranquillity laſted not long, but a more lamentable Feud and Perſecution ariſes out of her own Bowels, than any ſhe had before endured from her Pagan Enemies. For the *Arians* enraged at their late Defeat, ſome Years after cajole *Conſtantia*, the Emperor's Siſter, to their Party, who prevails with her Brother to recall *Arius* from Exile; whence new Stirs about the old Queſtion ariſe, and the Buſineſs was ordered to be re-heard at *Tyre*, whither the Emperor thought to have gone in Perſon, as in his Way to *Jordan*, in which River he deſigned to be baptized. But whilſt he was preparing for this Progreſs, he falls ſick, and dies at the City *Nicomedia:* A Prince for Devotion and Zeal deſervedly famous in Hiſtory.

To this Account of him we ſhall annex the Story of his Mother *Helena*, as 'tis very gravely told by *Platina*, and other Popiſh Authors, *viz.* That this good Lady ('tis ſuppoſed in her Dotage, for they confeſs her then Fourſcore) being admoniſhed by a Dream to go to *Jeruſalem* in queſt of the Croſs our Saviour ſuffered on, found in the Place of the ſaid Croſs a Marble Statue of *Venus*; but having digged the Ground, diſcovered three Croſſes; and alſo the Title *J. N. R. J.* that was once faſtned to the Croſs of our Lord, but now lying by itſelf, ſo that they could not tell to which it belonged; but were quickly ſatisfied of that important Doubt, by a Miracle: For a Woman almoſt at Death's Door *(Platina* ſays ſhe was as Dead as a Door-nail) having two of them applied to her, found no Benefit, but as ſoon as touched by the third, in a trice recovered or revived. By this knowing the right, home the Empreſs joyfully brought it, in which were the Nails ſtill remaining, that pierced our Lord's Body ('tis ſtrange they were not drawn, when the Body was taken down; but Catholick Faith admits no Scruples.) *Baronius* confeſſes there could be but three, or at moſt four of them: And how do you think ſhe diſpoſed of them? The Cardinal tells us exactly; two ſhe cauſed to be fix'd in a *Bridle* for her Son *Conſtantine*'s Charging-Horſe, as ſuppoſing (we muſt conceive) they would make him invulnerable: Another ſhe put in his Crown; *(Platina* ſays, 'twas in the Top of his *Helmet)* and the fourth (which in my poor Opinion was as well beſtowed as any of them) ſhe threw in a great Tempeſt into the *Adriatick Sea*, to be calm, and keep it from doing Miſchief. Yet to this Day there are (in ſeveral Places) as many of theſe *very Nails* to be ſeen with Adoration, as would half ſet up an honeſt *Country Smith.*"

PACKET

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PACKET VIII.

Roma diu titubans, variiſque erroribus acta
Corruet, & mundi deſinet eſſe caput.

Part of an old Popiſh Homily, or Sermon. The Diſtractions in the Church after the Death of Conſtantine. *The Hiſtory of* Julian *the Apoſtate.*

"THE Popiſh *Miracle-mongers* were not content to abuſe the World's Credulity with the abſurd Story concerning the *Invention of the Holy Croſs*, but they muſt needs ſet apart a Day to be obſerved as a *Feſtival*, in Memory of that *worthy Buſineſs*, *viz.* the *Third of May*, which to this Day, in ſome of our *Almanacks* (the more Shame to the Authors) wears that *Title*. And that our *Proteſtant* Reader may have the *Diverſion* of obſerving what *ridiculous Flams* paſſed for current Divinity heretofore, when *Popery* was in vogue, and *Ignorance* celebrated for the *Mother of Devotion*, I hope it will not be too much a Treſpaſs on his Patience, to let him know how the old *Homilies* repreſented this Matter then to the People; which I ſhall do, by faithfully reciting in the very old *Engliſh* Words, the Beginning of a Sermon accommodated to this Occaſion, as it is recorded in the ancient *Roman Feſtivale*, *de Inventione Crucis*, *p.* 100. - - - - - Thus:

Good Frendes, Such a Day ye ſhall have the Invencyen of the Holy Croſſe; ye ſhall not faſt the Even, but come to God and to holy Churche as Chryſten People ſhould do, in Worſhip of him that dyed on the Croſſe. Than ye ſhall underſtand why it is called Inventio ſanctæ Crucis, the finding of the holy Croſs, *the which was found in this wiſe, as I ſhall tell you. Whan* Adam *our fyrſt Fader was ſeke for Aege, and would fayne have ben out of this World*; Adam *ſente* Seth *his Sone to the Aungel-keeper of Paradiſe, prayenge the Aungel to ſende him the* Oyle of Mercy, *to anoynt his Body therewith whan he were dede: Than went* Seth *to Paradyſe, and ſayd his Meſſage to the Aungel. Than anſwerd the Aungel, and ſaid, that he might not have it tyll the Yeres weres fulfilled. But have this Branche of the Tree that thy Fader ſynned in, and ſet it on his Grave, and whan it bereth Fruyte, then ſhalt he have Mercy, and not erſte. Than toke* Seth *this Branch, and came home and found his Fader dede; than he ſet this Branch on his Faders Grave, as the Aungel badde him do. The whyche Branche growed there, tyl* Solomon *was Kinge; and he made to fell it downe, for it was fayre to the werke of his Temple, but it wolde not accord with the werke of his Temple. Therefore* Solomon *made to caſt it down into the Earth, and was hidde there to the Tyme that the Biſhop of the Temple let make a Ware* [Pand or Pool] *in the ſame Place whereas the Tree laye, to waſhe in Shepe that weare offred to the Temple. Than whan this Wayre was made, they called it in their Language,* Probatica Piſcina, [excellent Latin Hebrew] *To the whyche Water*

came

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came an Angel certain Times fro Heven, and did worſhip to the Tree that lay in the Ground of the Wayre, [A rare Errand for an Angel to come from Heaven, to worſhip an old Stump] *and meved the Water; and what Man or Woman that came to the Water nexte after the Angel, was made hole, what Sekenes that ever he had, by Virtue of the Tree; and ſo endured many Wynters to the tyme Chryſte was taken, and ſhould be done upon the Croſſe; than this Tree by the Ordinance of Godde ſwamme upon the Water, and when the* Jews *had none other Tree redy to make the Croſſe of, for great haſte that they had, they toke the ſame Tree, and made thereof a Croſſe, and ſo dyed our Lord thereon, and than the Tree bare that bleſſyd Fruyte, Chryſtes body, of the whyche welleth* the Oyle of Mercy *to* Adam *and* Eve, *and all other of their Off-ſpringe. But whan Chryſte was dede, and was taken downe of the Croſſe, for Envy that the* Jews *had to him, they toke the Croſſe, and two other Croſſes that the Thieves were hanged on, either Side of Cryſte, and buryed them deep in the Erth, for that Chryſten People ſhould not wyte where they wers done, for to do it Worſhip; and there it lay a Yere and more,* [that is to ſay, above three hundred] *unto the Tyme of* Helena, *&c.* - - - And then proceeds with the before-mentioned Romance, how ſhe found it. - - - And is not this Stuff, think you, incomparable Divinity to edify old Women with, on a long Winter-night in the Chimney-corner?

Qui Bavium non odit amet tua dogmata Mævi.

But of this enough; perhaps too much. - - - Let us now go on with our Hiſtorical Task. And in order thereunto, the Reader is to be reminded, that *Conſtantine*, a little before his Death, prevailed with by the Arts of his Siſter, having recall'd *Arius* from Baniſhment, and appointed a new Synod, firſt at *Tyre*, and thence transferr'd it to *Conſtantinople*, the ſaid *Arius* being there arrived, and the Conteſt growing hot, we are told, that one *Alexander* a Biſhop, continuing a great while in the Church, begg'd of God, that he by ſome ſignal Providence would *defend the Truth*; and that the ſame Evening *Arius* repairing to the Aſſembly, being ſuddenly taken ill, diverting out of the Way to *eaſe Nature*, voided forth his *Bowels*; which for the preſent ſtruck no ſmall *Conſternation* into thoſe of his Party. But it laſted not *long*; for *Conſtantine* ſoon after dying, having in his latter Years chiefly reſided at *Bizantium*, which he rebuilt, and from his own Name called *Conſtantinople*; he, I ſay, by his Will, divided the Empire amongſt his three Sons. To *Conſtantine* the Elder, he gave *Spain*, *France*, the *Alps*, and *Britany*: To *Conſtans*, *Italy*, *Africk*, and *Greece*: To *Conſtantius* the Younger, all his *Oriental* Territories; who in a few Years obtained the entire Monarchy: For *Conſtantine* was kill'd within three Years, in a War with his Brother *Conſtans*; who himſelf ſome Time after was aſſaſſinated by the Rebel *Magnentius*. So that the *Whole* devolv'd upon *Conſtantius*, though not ſettled firmly, till he had ſubdued the ſaid *Magnentius* in a Battle, which (though he obtained the Day) coſt the Lives of ſo many thouſands of brave Men, that it much weakened the Empire, and is thought to be one main Reaſon why they were not able to oppoſe thoſe barbarous Nations that ſoon after over-run them.

This *Conſtantius* being favourable to the *Arians*, their Hereſy mightily increaſed. They now carry all before them, and not only hold Councils, as at *Sirmich*, *Ariminum*, *&c.* decreeing quite contrary to the Council of *Nice*; but alſo cruelly perſecute all that oppoſe; and (if I miſtake not) this was the firſt Perſecution of Chriſtians by Chriſtians.

Whilſt

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Whilſt things were in this confuſion, *Conſtantius* dies, to whom ſucceeded *Julian*, infamouſly *famous* for the Title of *Apoſtate*. This *Julian* was the Nephew of *Conſtantine* the Great, educated in the Chriſtian Religion, and of ſo pregnant an Ingenuity, that he was preferr'd to be a Reader in the Church, (for let me tell you, in thoſe days, the meaneſt Office in the Church was counted an Honour, no Diſparagement to Perſonages of the greateſt *Birth* or *Fortune*;) but being a Man of an *unſtable* Mind, and ſelf-conceited Wit, he ſoon revolted to Heatheniſm, preferring the *inticing Subtleties* of vain Philoſophy, before the *Simplicity* of the Goſpel;" and making a Handle, it may be feared, of the Differences and Animoſities amongſt Chriſtians to fix him in his Apoſtacy. " For it ſeems not improbable, that a Man of great *Wit*, as he was, and not having the *Grace of God* to direct it, and ſhew him the Beauty of Religion, through what he accounted the Deformities of its *Teachers*, might thence conceive an Averſion for it. Yet did he not attack the Church ſo much by open Force, as undermine it by ſecret Subtleties. And being much of an humour with thoſe Atheiſtical Buffoons, that count themſelves the *Men of Wit* in our Age, was wont to prophane Scripture to countenance his Impiety, and add Jokes to his Cruelties, to make them the more *poignant*. Thus taking away the Revenues from Churchmen, (whereby, it is ſaid, he endeavoured to deſtroy not only the *Prieſts*, but the *Prieſthood* itſelf) he told them, he did but make them fitter for the Celeſtial Kingdom, ſince in their Books 'twas written, *Bleſſed are the poor, for theirs is the Kingdom of Heaven*. So having forbid Chriſtians any Military Employ, (the only road then to Preferment,) he ſaid he did it, becauſe by their own Law, when any ſmote them on the left Cheek, they were to turn the Right, and conſequently not fit to be Soldiers. The Children of Chriſtians he would not ſuffer to be admitted into the Rhetorick Schools, ſaying, *Thoſe that are bred there, wound us with our own Weapons*. Out of ſpight to the Chriſtians, he much indulg'd the Jews, promiſing them Liberty and Protection: whereupon a vaſt Multitude aſſembling at *Jeruſalem*, began to re-build their Temple; but no ſooner were the Foundations laid, but a mighty Earthquake and Tempeſt happening, all they had done was deſtroy'd, and of themſelves conſiderable Numbers killed.* But of *Julian*, the Prophecy of the Reverend *Athanaſius*, (who continued Orthodox, when a great part of the World was *Arian*,) came to be exactly verified; for ſpeaking of him, and the then Perſecution, he declared, it would be but *a ſlight Cloud, that would ſoon be blown over*, as indeed it did; for the Apoſtate warring with the *Perſians*, and being wounded by an unknown Hand in the Breaſt, finding himſelf faint, that he might die as he liv'd, *blaſpheming*, receiving of his Blood in the Hollow of his Hand, flung it up towards Heaven, crying, *Viciſti tandem Gallilæe! At laſt, O Gallilean!* (ſo the vile Man was wont in Contempt to call the Adorable Saviour of Mankind) *At laſt thou haſt overcome me*." To which we may add what *Theodoret* relates concerning a Chriſtian School-maſter at *Antioch*, who being ask'd in deriſion by *Libanius*, *Julian*'s great Maſter, what the Carpenter's Son was doing? and being filled with divine Grace, foretold what would ſhortly come to paſs. For, ſays

* This Fact is related by ſeveral Hiſtorians, and particularly by *Ammianus Marcellinus*, who ſaith, *Metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes, fecere locum, exuſtis aliquoties operantibus, inacceſſum: hocque modo, elemento deſtinatius repellente, ceſſavit impetum.* Amm. Marc. Lib. 23. c. 1. p. 271.

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he, the Creator of the World, whom you in deriſion have called the Carpenter's Son, is making a Coffin for thy Pupil. And in a few days after came the News of *Julian*'s Death. Thus was that wicked Apoſtate cut off in the Thirty-ſecond Year of his Age, having enjoy'd the Empire but one Year and eight Months.

PACKET IX.

Quid cum illis agas qui neque Jus, neque Bonum atque Æquum ſciunt?
Melius, pejus; proſit, obſit; nihil vident, niſi quod lubet.
Terent. *in Heaut.*

The ſmart Repulſe given by the Oriental Biſhops to Julius *Biſhop of* Rome, *pretending Superiority over them. The bloody Fray between* Liberius *and* Felix, *both Biſhops of* Rome *at a time, and one of them an Heretick. The like between* Damaſus, *and* Urciſinus.

"*Julian* the Apoſtate being ſlain, as you have heard, *Anno* 367. *Jovian* ſucceeded, a great Commander in the Wars, and an Orthodox Chriſtian, from whoſe Conduct the Church had promiſed herſelf a return of Peace and Safety; but thoſe Hopes were blaſted by an immature Death before he had reigned eight Months. Then followed *Valentinian*, a good Prince, but unhappy in chooſing his Brother *Valens* (a Perſon naturally cruel, and addicted to the *Arian Hereſy*) for his Colleague or Partner in the Government; who occaſioned great Perſecutions againſt thoſe that embraced the *Nicene Creed*, and after his Brother's Death endeavoured to graſp the whole Empire to himſelf; but being vanquiſh'd in a Battel with the *Goths* near *Adrianople*, was burnt in a Cottage whither he had fled for Shelter; and then the Imperial Diadem was worn by *Gratian* the Son of *Valentinian*, and afterwards by *Theodoſius*, ſirnamed the *Great*, a Prince celebrated as well for Learning and Valour, as for Piety and Care of true Religion; who died *Anno* 395.

We have but named theſe ſucceſſive Emperors, becauſe to write their Acts is foreign to our Scope, which aims at the Affairs of the Church, and chiefly to take notice of the growing Uſurpations of the Biſhops of *Rome*. From the Death of *Conſtantine* to that of *Theodoſius*, are numbred about ſixty Years, in which ſpace the *Roman See* had theſe following Biſhops; *Julius*, *Liberius*, *Felix*, *Damaſus*, *Syricius* and *Anaſtaſius*; concerning whom reſpectively we ſhall only remark,

1. That notable Repulſe which the ſaid *Julius* I. met with in his uſurping Pretenſions, as *Platina* relates the Story in his Life.---*Non deſitit Julius*, &c. "This "*Julius*, ſaith he, forbore not to reprehend the Biſhops of the *Eaſt*, becauſe without his Leave or Order [*you ſee Ambition began to work*] they had called a Council "at *Antioch*, ſaying, It ought not to be done, becauſe the *Roman Church* ought to "have

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" have a Superintendency over all the reſt. But *(continues that Catholick Author)* " thoſe of the *Eaſt* looked upon his Allegation with Scorn, and could not but laugh " at ſo vain a Claim; telling him, it was well known the Goſpel was firſt delivered " in the *Eaſt*, and thence preached to *Italy*, and other more Weſtern Nations: And " that it was to their Parts *Rome* herſelf owed the Reception of the Faith; where- " fore if any Pre-eminence was to be challenged, it was due to their Churches, as " the moſt Antient, from whence, as from a clear and laſting Fountain, others " were derived and ſupplied with the Waters of Truth: For to allow any ſuch " Superintendency to *Rome*, were abſurdly to ſet the Daughter above the Mo- " ther."--Which, believe me, was a ſhrewd Argument, that to this Day may puzzle a whole College of *Jeſuits* ſolidly to Anſwer." And it may here be obſerved, that the Fathers at *Antioch* were ſo far from paying Deference to *Julius*, as their Superior, that they threatned to Excommunicate and Depoſe him, if he reſiſted their Decrees. (*Sozom.* iii. 8. *Pope's Suprem.* p. 389.) This *Julius* ordered that no Clergyman ſhould plead before a Lay-Judge, or be ſentenced by him. *Plat.*

2. Touching *Liberius* the next Biſhop of *Rome*, *Platina* confeſſes, that after he had for ſome time held the *Infallible Chair*, he was, for no leſs Crime than being an *Arian Heretick*, thence turned out, and very fairly too it ſeems: For he ſays, *Sacerdotes congregatâ Synodo in Liberii locum* Felicem *Presbyterum virum optimum Pontificem crearunt*; The Prieſts aſſembled in a Synod, created *Felix* the *Presbyter*, a moſt excellent good Man, *Pope* in his ſtead. And if he were ſo good, then ſure the other that was removed was none of the beſt: however, as bad as he was, and notwithſtanding the other's Goodneſs, he made ſhift after ſome time ſpent in Baniſhment to get once more into the Chair, and ſend honeſt *Felix* packing; and then *Platina* witneſſes, there were ſuch ruffling doings on each ſide, *Ut Eccleſiis ipſis Presbyteri & Clerici paſſim necarentur:* That the Prieſts and Clerks were commonly ſlain up and down even in the very Churches by thoſe of the oppoſite Faction. Yet after all, cannot I certainly find which of theſe Rivals for *Infallibility* was the *Heretick*; *Platina* would perſuade us 'twas *Liberius*, but both *Euſebius* and *Jerom* affirm 'twas *Felix*. It ſeems the laſt had the worſt Luck; for after he had been thus an half *Pope* for one Year and four Months, he was knockt o'th' Head with many of his Partakers, and then *Liberius* in ſpight of all Oppoſition ruled the Roaſt till he died; having (though an *Heretick*) created nineteen Biſhops, eighteen Prieſts, and five Deacons, and filled *Peter*'s Chair (and *Rome* with Blood) ſix Years, three Months, and four Days. 'Tis true, the *Jeſuit Buſſieres*, in *Hiſtoria univerſali*, affirms of theſe two Contemporaries-------- *Uterque aliquo tempore Legitimus*; That each of them was Legitimate for ſome time. But how can that hang together? Was *Liberius* a lawful Biſhop? How then durſt *Felix* uſurp the Office? Or if he were ever Legitimate, and after became ſo vile an *Heretick*, where is the traditional unerring Power of the *Roman Biſhops?* Or what makes *Platina* ſay, he is undeſervedly numbred amongſt the *Popes?* And indeed, where are any Symptoms of a Chriſtian, peaceable, ſelf-denying Spirit in either of them both, that could thus ſacrifice their Brethren to their reſpective Ambition; and not only fill the Streets, but, without any reſpect of Moderation, or Reverence to their conſecrated Places, profane their very Altars with Aſſaſſinations, Maſſacres, Blood and Confuſion? ---*Sic ſævis inter ſe convenit Urſis.*" Here alſo we may obſerve, that the Style uſed by Eaſtern Biſhops in their Remonſtrance to *Liberius*, is ſuch as ſignifies, that they did not apprehend him their Sovereign

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but their Equal. For they call him, our Brother and Fellow-Miniſter *Liberius*, (Κυρίῳ ἀδελφῷ καὶ συλλειτουργῷ) *Socr.* iv. 12. Dr. *Barrow* obſerves, that in this and many other Inſtances, the Word Κύριος, or *Dominus*, was then (as it is now) barely a Term of Civility, being then uſually given to any Perſon of Quality, or to whom they would expreſs common Reſpect. *Pope's Suprem. p.* 230. This *Liberius* condemned the Athanaſian Creed, which his infallible Predeceſſor, *Julius*, had confirmed; and upon his Defection to the *Arians*, was Anathematized by St. *Hilary. Anathema tibi Papa Liberi.* Hil. Fragm.

3. Nor was the Entrance of *Damaſus* the next Biſhop of *Rome* more calm or orderly: For one *Urciſinus* a Deacon ſtanding in competition with him for the Place, ----*Multi utrinque cecidere in ipſo Templo, cum res non ſuffragiis tantum, ſed vi & armis tractaretur. Many*, ſays the Hiſtorian, *on each ſide were ſlain in the very Temple where they were aſſembled to make their Choice; the buſineſs not being determined only by moſt Voices, but the ſtrongeſt Arms and the longeſt Swords.* ------ *Verùm non ita poſt, Sacerdotum & populi conſenſu,* Damaſus *Epiſcopus confirmatur, &c. But not long after, by the conſent of the Prieſts and People,* Damaſus *was confirmed Biſhop there, and* Urciſinus *glad to be content with the See of* Naples, ------ [*Plat.* in Vit. *Damaſi.*] Whence we may reflect, as well how little Probability there is of the Holy Ghoſt's being Aſſiſtant or chief Director (as they would make us believe) at ſuch *Beargarden Elections*, as how in thoſe days the *Roman Biſhops* were choſen not by the Cardinals, (a ſort of Creatures long ſince bladder'd up to that Eminency) nor only by the Clergy, but by the multitude of Prieſts and People promiſcuouſly. The ſame *Damaſus* was accuſed of Adultery, and forced to defend himſelf from that Charge in a publick Council, where *Platina* ſays he came off innocent, though ſome other Authors leave it dubious: And if he were free from that Sin, we have Reaſon to think him much chaſter than many of his Succeſſors.

4. The next *Roman Biſhop* was *Syricius*, of whom there is little notable recorded, beſides that fooliſh and miſchievous Decree which he made about the Year 388, *Ut quicunque aut Viduam, &c. That whoſoever had married a Widow or ſecond Wife, ſhould be debarred from and turned out of all Eccleſiaſtical Offices.* This forſooth was grounded (as they pretend) on that Text, 1 *Tim.* iii. 2. *The Husband of one Wife.* As if he that had married two Wives ſucceſſively, might not in the Preſent Tenſe be properly ſaid to be the Husband of one Wife, in oppoſition to the Cuſtom of the antient *Jews* and modern *Gentiles*, who were wont to have ſeveral Wives at once. Or at leaſt, is not he that marries a Widow the Husband of *one Wife*, as well as he that marries a Virgin? But God's Rules were too plain for the ſubtil Canoniſts; and this *Quidlibet* of *Bigamy* ſwelled their Books with Controverſies, and Purſes with Money: For in all Caſes a Prieſt might have a Diſpenſation, if he brought *ready Rhino.* But of forbidding Marriage to Prieſts, and its miſchievous Effects, we have ſpoken before, *Packet* 5th and 6th, and thither refer the Reader.

5. Nor do I find that *Anaſtaſius* his Succeſſor did any mighty Feats, except eſtabliſhing that *Prieſts by no means* [*Ne ullo modo*, ſays my Author] ſhould SIT, but Stand *crouching in a worſhipful Poſture* [*Curvi & venerabundi*] *when the Holy Goſpel was ſaid or ſung.* As alſo, *That no weak puling Fellows, nor any Cripples, or Perſons wanting any Member, ſhould be admitted amongſt the Clergy*; which two weighty Decrees were enough in Conſcience for a Pope that reigned but three Years and ten Days; and I wiſh none of them had ever made any worſe.

6. The

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6. The next Biſhop *Innocent* I. was a kind of a *Chip in Porridge*, that only ordered People to *faſt on Saturday*, becauſe on that Day Chriſt lay in the *Sepulchre*, and his Diſciples then faſted; (that is, as he humbly conceived, we muſt ſuppoſe.)

PACKET X.

Pontifices, Romanos Cæſares Româ & Italiâ, Chriſtum verò terris extruſerunt. Aviditate pecuniæ ima ſummis permiſcent: Deum & Inferos venalia habent; vitia, virtutes, honeſta, inhoneſta quæſtui ſibi fecêre.----Quer. Ludov. 4. Imp. in Decretis.

The Irruptions of Goths, Vandals, *and* Huns *into* Italy. Rome *divers times taken. The ſeveral occaſions opening a way for Papal Encroachments. Another Schiſm between two Biſhops of* Rome *at a time.*

THeodoſius at his Death, not ſufficiently warned by *Conſtantine*'s *Error*, who weakened the Empire, and *intail'd* Wars on his Poſterity, by parting it amongſt his Iſſue, follow'd that *unhappy Precedent* ſo far, as to *divide it again* into two Bodies, giving to his elder Son *Arcadius*, the *Eaſtern*; to the younger *Honorius*, the *Weſtern* Parts of that Monarchy.

The Empire of the *Eaſt* kept its *Head longeſt above Water*. The *Weſtern*, in leſs than Fourſcore Years Confuſion, under Eleven ſucceſſive, but ſtill declining Emperors, became *extinct* about the Year 475, in *Auguſtulus*, who being forced by *Odoacer* King of the *Heruli* to abdicate the Government, was the laſt of all who bore the auguſt Title of *Roman* Emperor, that ever kept his *Reſidence* in *Italy*. A thing ſome Perſons, more curious perhaps and whimſical than wiſe, have obſerved, as if there were ſomewhat *ominous* in it, That *Auguſtus* ſhould eſtabliſh, and *Auguſtulus* (the Diminutive of his Name) ruinate that ſpacious Monarchy. As *Conſtantinople* being built by a *Conſtantine the Son of an* Helena, *a* Gregory *being Patriarch*, was alſo loſt eleven hundred Years after by a *Conſtantine the Son of an* Helena, *a* Gregory *being Patriarch*. And (we are told) the *Turks* have a *Prophecy*, that as it was won by a *Mahomet*, ſo it ſhall again be loſt by a *Mahomet*.

The *Over-runners* of the *Weſt* were certain barbarous Nations of the *North*, called *Goths*, *Vandals*, *Huns*, *Herules*, &c. who in incredible Numbers, under divers *Leaders*, but all within a few Years Space, made themſelves Maſters of *Pannonia*, *Spain*, *Africa*, *Italy*, and *Rome* itſelf; which City, in little more than one Hundred Years, was three times *taken*, and long retain'd the Marks of their *Fury*;" nor has it ever to this Day recovered itſelf, or been any more than a Shadow of that once glorious and long flouriſhing City. " But about the Year 552. by the Valour and Conduct of *Beliſarius* and *Narſes*, two of the braveſt, but (as to their private

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private Fortunes) moſt unhappy Captains that any Age can boaſt of, *Rome*, and a great part of *Italy*, was again recovered from Savage Hands, and brought to the Obedience of *Juſtinian*, and ſucceeding Emperors of *Conſtantinople*, who afterwards governed the ſame by certain Vice-roys or Lieutenants, called *Exarchs*, [from the *Greek* Word Ἔξαρχος, a Prince or Chief,] for more than one Hundred and Fifty Years making their chief Reſidence at *Ravenna*, and appointing ſubordinate Governors in other Places of Importance, which they honoured with the Titles of Dukes; and *Rome* itſelf (notwithſtanding the now pretended *Donation* of *Conſtantine*,) was ſo far in thoſe Days from being *ruled by the Pope*, that it had one of thoſe Dukes ſent thither yearly from *Ravenna*, and his Government was called *The* Roman *Dukedom*, till about the Year 730, that *Ravenna* was taken from the Empire by *Luitprandus* King of the *Lombards*.

We could not avoid ſaying thus much of the *Civil Revolutions* of thoſe Times; for without knowing them, we cannot ſo well perceive the *Occaſions* adminiſtred unto, and *Advantages* laid hold on by the *Biſhops of* Rome, to raiſe themſelves to *Grandeur*, and the Veneration of the People. 'Twas in this *Tempeſt* the Papacy began to be *hatch'd:* From the *Shipwrack* of the Empire they gather'd *Planks* to patch up that Fabrick, which ſince they call St. *Peter's Bark*.

Amongſt the Cauſes preparatory and co-operating towards bringing the intolerable *Roman* Yoke on the Necks of the *Weſtern* Nations, we may reckon in thoſe Times,

1. The Removal of the Imperial Seat by *Conſtantine*, and other ſubſequent Tranſactions, which we have briefly enumerated, eſpecially the Diſſolution of the *Weſtern* Empire. For the *Greek* Emperors remaining at *Conſtantinople*, and neither themſelves, nor ſo much as their *Exarchs* reſiding at *Rome*, it came to paſs, that the Splendor of the Imperial Majeſty being far removed from the Eyes of the *Roman* People, their Biſhops ſhone ſo much the brighter, and gain'd a proportionable Increaſe of Reſpect, and Elbow-room to extend their Power by Degrees, and at laſt to tyrannize at home."

Whilſt the Emperors ſubſiſted in their Glory and Power at *Rome*, how could THE ANTI-CHRIST, who was there to have his principal Seat, *be Revealed*, ſo as to arrive at the Heigth of his Pride and Tyranny? But no ſooner was HE, WHO THEN DID LET, to uſe the Apoſtles Phraſe, 2 *Theſſ.* ii. 6--8. TAKEN OUT OF THE WAY; but THAT WICKED, *whoſe coming is after the working of Satan, with all Power and Signs, and lying Wonders, and with all Deceiveableneſs of Unrighteouſneſs, in them that periſh*, WAS REVEALED. As long as the Might and Grandeur of the Emperors continued, the Biſhops of *Rome* were kept in Subjection, in ſpite of all their *deceiveable Unrighteouſneſs*, and all their Attempts to encroach and extend their Power: But in Proportion, as their Power and Glory faded, the Popes, by their Arts, Signs, and lying Wonders, graſped firſt at one Thing, and then at another, till the total Fall of the Empire of the *Weſt*, which paved the way for their tyrannical Uſurpations; when, by their amazing Legerdemain, they ſoon roſe to their Zenith, and *this laſt Beaſt exerciſed all the Power of the firſt Beaſt which was before him.*

" 2. The Irruption of the *Lombards* into *Italy*, who intending the total Subverſion of the remaining Shadow of the *Roman* State, and the Conqueſt of that pleaſant Country, made it their buſineſs to deſtroy the Power of the Emperor, whom they found the rightful Lord of it. Wherefore, no ſooner could the Emperor offer to curb

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curb the Pride, and chaſtiſe the Inſolence of any *Romnn* Biſhops, (who by the Opportunities aforeſaid frequently renewed their Encroachments,) but the *Lombard* was ſtill at hand to ſupport and abet them. On the other ſide, when the *Lombard*, out of a deſire to gain Poſſeſſion of *Rome* itſelf, fell foul on its Biſhop; the Emperor, for fear of loſing his Dominion, was obliged to protect and aſſiſt him, whom otherwiſe he endeavoured and had good reaſon to chaſtiſe. This capricious Poſture of Affairs ſuited incomparably well with the Biſhop's Intereſt and Deſigns: whenever he had to do with the *Lombard*, he fail'd not of aid from the Emperor; and when he had a ſullen humour to contend with his Maſter, he was ſure the *Barbarian* would take his part. By their bandying to and fro he mounts, and between them rivets himſelf into ſuch Authority, that at laſt, by the Aſſiſtance of the *French* (as we ſhall ſhew) he brought them both to truckle to himſelf, as Lord of *Italy*.

3. That general *Deluge of the Barbarians* overwhelming *Europe* as aforeſaid, contributed not a little to this Buſineſs; good reaſon therefore have our *Romaniſts* to magnify *Ignorance*, which was then the *Mother*, as now the *Nurſe* of their Papacy. For thoſe *rough Savages* ſallying from Regions no leſs clouded with *Ignorance*, than frozen with *Cold*, did at once both *get* and *loſe* Victory: For as they ſubdued the *Romans* by their *brutiſh Valour*, ſo they in ſhort time were brought to ſubmit to the *Learning and Religion* of thoſe they had ſo conquered. Amongſt whom, the *Biſhop of* Rome might have been no ſmall Inſtrument of their Converſion. For in thoſe times of Diſtraction and general Deſolation, he appear'd the moſt publick and *illuſtrious* in their Eyes, by reaſon of his reſiding in that *renowned City*; of which, before their marching over the *Danube* and the *Rhine*, they could not but have heard their *Forefathers* relate many prodigious Stories. How eaſy was it then for a *crafty Biſhop* of that *See*, to inſinuate into them, and put what he pleaſed into the Creed *of thoſe*, who newly came from worſhipping *Gods*, little better than the *Garlick* and *Onions*, which *Egypt* was wont to *adore*? Their ſilly Souls taken up in devout *Amazements* at a Diſcovery of the *true God*, had neither *Leiſure* nor *Abilities* to obſerve thoſe *obtruded Fopperies*, which they greedily drank in together with the *true Religion*." Nor is this ſo ſtrange, if we conſider, That their Ignorance of the *Roman* and the *other* Languages, in which *the Scriptures* were then to be read, render'd them uncapable of conſulting the ONLY RULE *of Faith, Worſhip and Obedience:* So that they were in a manner obliged to take *Chriſtianity* upon Truſt, and at ſecond Hand, from thoſe who had already fallen from their *firſt Zeal*, *Works*, and *Love*, and in ſeveral Things declin'd from their *firſt Faith*; having adulterated the Purity and Simplicity of the Chriſtian Worſhip, with many *Pagan* or *Jewiſh* Rites, and ſuffered true Piety to degenerate into manifold ſilly and ridiculous Superſtitions. " And therefore if he that firſt told them of an *Omnipotent God*, and a *Crucified Saviour*, would (to advance his own *Honour*, and create a greater *Reverence* of himſelf in their Minds) tell them alſo of a St. *Peter* enjoying *ſuch* and *ſuch Privileges*, which were now devolved to him as his *Succeſſor*, 'tis no wonder if they believed the one as well as the other."

4. Among the many Circumſtances which ſeemed to concur to advance the boundleſs Pretenſions of the *Roman* Pontiff, none ſerved his cauſe more, than the *many Appeals*, *real* or *feigned*, which are ſaid to have been made to him from all Parts. Thus, when *Athanaſius*, or others, eſcaped from the Cruelty of the *Arian* Butchers, to *Rome*, (where they ſeem then unanimouſly to have *kept* that *great Article* of

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of the Chriſtian Faith, *the Co-eſſentiality of the Son with the Father*,) tho' it was only for Shelter from the bloody Hands of thoſe Murderers; they are ſaid to have *appeal'd* to the Biſhop of *Rome*. When the Broachers or Spreaders of Hereſies, of which there were a great many, both in the *Eaſt* and in the *South*, in thoſe unhappy Days, were condemned at home, they would croſs the Seas to find ſupport, or, as ſome ſay, to have their *Cauſe reheard* at *Rome*: This was called *appealing* to the Pope, who greedily received them, thereby to raiſe his Authority. Yea, when any of the inferior Clergy were *excommunicated* by their own Biſhops, if they went to *Rome*, the *Pontiff* would often receive them, and admit them to his Communion; thereby claiming a Power over other Biſhops, and a right to repeal their Sentences by his own Authority: Or, if the Pope's Advice was ask'd, in any Matters of Moment, either by Biſhops or others; or if he was deſired to mediate between Parties at Variance; theſe and the like, they pretend to tell us, were *Appeals* to him, as a Superior or Judge. The World mean-while not obſerving, how that thoſe aſpiring Prelates, by little and little, made their *Advices* ſtand for *Laws*, interpreted *all Requeſts* as *Appeals*, turned their *Mediations* into *Commiſſions*, *Acts of Benevolence* to the Diſtreſſed and Perſecuted into *Acts of Authority*, *Schiſmatical Admiſſions* of the excommunicated into *Abſolutions*; and being only choſen *Arbitrators*, aſſumed to themſelves to be *Supreme Judges*. Yea, ſuch an Art have theſe Men, by all Means, to aggrandize *their Pope*, that if he wrote to any Biſhop, exhorting him as a Brother, as when he ſent to *Cyril* of *Alexandria* to proceed againſt *Neſtorius*; or to ask a Favour for any Perſon who uſed Intereſt with him for it, and the like; all theſe now paſs for *authoritative Commands*. "Yet when they preſumed too far to paſs their Bounds, they frequently met with Repulſes and *Checks*, which we ſhould now *more plainly* diſcover, had the Writers of thoſe or ſucceeding Times been as careful and honeſt to record unto Poſterity the *Oppoſitions* of the one part, as the *Attempts* of the other. However, there want not *ſeveral Inſtances*; ſome of which we ſhall mention in a very brief Survey of the Affairs of the Church, in and about the *Fourth* and *Fifth* Centuries, which make this unqueſtionable. As,

1. Soon after the Death of *Conſtantine* II. a zealous Advocate for the *Nicene* Faith, and Eldeſt Son of the firſt Emperor of that Name, his Brother *Conſtantius* an *Arian*, having procur'd the Depoſition of the great *Athanaſius*, that reſolute, conſtant, and ſucceſsful Oppoſer of *Arianiſm*, and gotten another thruſt into the See of *Alexandria*, the good Man providentially eſcaping the Fury of his Enemies, embark'd ſecretly for *Rome*, to live ſecurely under the Protection of the Emperor *Conſtans*, who was *Orthodox*, and very favourably received him. The *Eaſtern* Biſhops who had depoſed him hearing this, and proteſting they were not *Arians*, ſent to *Julius* then Biſhop of *Rome*, near the middle of the fourth Century, deſiring him to judge of their Cauſe againſt *Athanaſius*, as an Umpire between them. But *Julius*, a *true Pope*, not ſatisfied with being an Arbitrator, would needs impoſe himſelf as a Judge; and calling together a number of neighbouring Biſhops, undertook the Cauſe of *Athanaſius*, and of *Paul* of *Conſtantinople*, and other Biſhops likewiſe exiled, declaring them all innocent; and by the pretended Good-will of *Conſtantine*, reſtored them to their Churches. This was not all; he writ Letters to the Biſhops of the *Eaſt*, rebuking them for their raſh Proceedings, *&c.** which

* See more of theſe Letters, Number IX. p. 34, 35.

when

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when they received, ſurprized at his Arrogance, and aſſembling themſelves at *Antioch*, they writ to him, ſaith *Sozomen*, Letters full of Scorn, Inſult, and Threatning, telling him roundly, *That it belonged not to him to over-rule them about thoſe whom they would expel out of the Church* :---That they were *not inferior* to the *Roman* Church,--- yea that they *even excelled them in Virtue*. Theſe galling Letters received, *Julius* replied, but with more Softneſs and Reſpect than formerly ; pleading however, an *Eccleſiaſtical Canon* againſt them, to which the *Eaſtern* Gentlemen would not ſo much as vouchſafe an Anſwer. *Socrat.* lib. 2. cap. 13.

2. When *Celeſtius* the *Pelagian* was condemned in *Africa*, he reſorted to Pope *Zozimus*, who not only received him kindly, but defended his Cauſe for ſome time againſt the *African* Churches. However, upon better Information, his Infallibility changed his Mind ; and for this Reaſon, or deſpairing of being able to reſtore him, forſook him. But the *African* Biſhops, to prevent *ſuch Appeals* for the future, did, in the Council of *Milevis* in *Numidia*, Anno 415. among many other excellent Canons, add this, *That if the inferiour Clergy had ought to complain of their own Biſhops, they ſhould bring their Cauſe before the neighbouring Biſhops ; or from them to the Councils of* Africa, *as it was often decreed about Biſhops : But whoſoever will appeal beyond the Sea*, (that is, moſt certainly to *Rome*, as well as other Places which were tranſmarine to them,) *let him not be received to the Communion by any in* Africa. This is the more conſiderable, becauſe ſome of the moſt eminent Men upon Earth were Members of this famous Council, as *Aurelius* Biſhop of *Carthage*, and the ever renowned *Auguſtine* Biſhop of *Hippo*, the great Defender of the Grace of God againſt *Pelagius*, &c. *See the Acts of that memorable Council.*

3. " In the Year 417. two hundred twenty-ſeven Biſhops being aſſembled at the 6th Council of *Carthage* ; and *Zozimus* firſt, and afterwards his Succeſſors, *Boniface* and *Celeſtine*, Biſhops of *Rome*, by their Deputies there, claiming *a Right of Appeals* and *Primacy*, alledging for the ſame *a Canon of the Council of* Nice : The Fathers ſent to *Conſtantinople*, *Alexandria*, and *Antioch*, for the *Acts* of that Council to be brought ſealed up ; and no ſuch Canon was to be found : (it ſeems the Popes had learned betimes, to lie ſtoutly, and without Shame ;) whereupon to cruſh ſuch his ambitious Pretenſions, they then confirmed the aforeſaid Canon, ---*That none ſhould appeal beyond the Sea*, (that is, as *Balſamon* well expounds it, to *Rome) and if any did, he ſhould not be received into Communion.* Tom. 1. Conc. p. 299, and 300. Theſe may ſuffice at preſent, and therefore we ſhall conclude this Number with two or three more Stories of their Popes in the *fifth* Age.

1. *Anno* 420. A *grand Brangle* aroſe between *Eulalius* and *Boniface* the Firſt, both elected at once Biſhops of *Rome* ; which proceeded ſo far, that, *to keep the Peace*, *Honorius* the Emperor was forced to baniſh them both the City. But having ſummoned them both before himſelf, which Summons they ſubmiſſively obeyed, after ſix Months Vacancy, or rather *Superfetation* of that *See*, *Boniface* by intereſt of good Friends was recalled, and alone made Biſhop. Let the *Romaniſts* tell us, which of the two in that Interval was *Head* of the Church ; or if ſo long *Headleſs*, or *Double-Creſted*, whether they have not here loſt one Link of their boaſted Chain of Succeſſion ?

2. The next *Roman* Biſhop, ſave three, was *Hilary* I. who (as the ſame *Platina* writes) decreed, *That no Biſhop of* Rome *ſhould for the future chooſe his Succeſſor.* If they did not before, his Law was impertinent ; if they did, tell us how your

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Church obſerves the antient Rites and Traditions. The Truth is, it is certain no Biſhop of *Rome* ever pretended to any ſuch Thing before this Time, nor for ought I can find, ever ſince, at leaſt by any Law.

Anno 496. *Anaſtaſius* the Second, Biſhop of *Rome*, *Ab Acatio ſeductus*, &c. (ſays *Platina* in his Life,) *Being ſeduced by one* Acatius *an* Eutychian *Heretick, ſo grievouſly alienated the Hearts of the Clergy, that they refuſed to hold any Communion with him; and for ſuch his Crime he was ſtruck dead by Divine Vengeance, being reported to have periſhed* (like *Arius*) *by voiding forth his Bowels, as he was eaſing Nature.* Yet ſtill will our Pope-ridden Zealots boaſt the Infallibility of the *Roman* Chair.

PACKET XI.

Jam, ubi in diſcrimen adducta eſt cauſa communitatis, ſpectator *nemo ſit,* actor *quiſque.* ----- Tortura Torti, *in Epiſt. Dedicat.*

Another bloody Schiſm between two Popes at once. An Account of the Eutychian *Hereſy. A notable Story of Pope* Vigilius. *Popes not to be elected without the Emperor's Command and Approbation.*

A *Byſſus Abyſſum invocat.*---We ended our *laſt Account* of the *Roman* Biſhops with an *Heretick*, and are forced to begin *this* with a *Schiſmatick*, I mean *Symmachus* I. who took upon him that *See* about the Year 498. but at the ſame time *another part* of the Clergy, ſays *Platina*, fol. 69. elected one *Laurence*; and *Seditio ingens in Senatu ac populo Romano bifariam diviſa orta eſt: A vaſt and horrid Fray or Sedition aroſe in the* Roman *Senate, and amongſt the People, divided into two Factions.* To allay which, a *Council* (the common, but too often ineffectual *Plaiſter* for *Church Sores*) was called at *Ravenna*, where King *Theodoric* being preſent, with much ado *Symmachus* was eſtabliſhed, but not without gratifying his Rival with another Biſhoprick: Yet it reſted not here, for four Years after, the adverſe Clergy, by the aid of *Fauſtus* and *Probinus*, two forward Senators, recalled *Laurence* to the *Infallible Chair*; which ſo incenſed the King, that he ſent to *Rome* one *Peter* Biſhop of *Altin*, to turn them both out (for a Pair of Wranglers) and hold the Seat himſelf. But *Symmachus* getting together 120 Biſhops, pleaded his Cauſe before them ſo notably, that he got both *Laurence* and *Peter* baniſh'd; however, there was ſuch an *Uproar* about this Buſineſs, that many, both of the Clergy and People of *Rome*, were ſlain in the Diſpute. Nay more, *Nec ſacris virginibus parcerent*; they were ſo uncivil, that even *the poor Nuns* (for it ſeems they too would be meddling) *went to Pot.* A ſtrange Method this, by *Blood*, and *Violence*, and *Murder*, to eſtabliſh the Vicar of the *Prince of Peace*, and by ſuch heatheniſh Cruelties conſtitute an Head of the Chriſtian Church. Never were *Knights of the Shire*

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Shire amongſt us, in the *moſt diſorderly Times*, choſen ſo indecently; and we may as well ſuppoſe the *Holy Ghoſt* to inſpire a wrangling *Wardmoot* for making *Scavengers*, as to preſide at ſuch Elections of Popes.

We can ſcarce ſtep on without meeting with more ſuch Pranks: The ſixth Biſhop of *Rome* following was *Agapetus*, Anno 534, or 535, created by the *Gothiſh* King *Theodate*, and by him preſently ſent as his Ambaſſador to *Conſtantinople*: (the World has ſince been ſtrangely altered, and Kings forced to go on Popes Errands, inſtead of Popes going on theirs.) His Buſineſs was to excuſe *Theodate* to the Emperor *Juſtinian*, for having murdered his Wife *Amalaſuintha*, (famous for her extraordinary Learning;) who was Daughter to *Theodoric*, and by him recommended to his Protection; ſo that he was concerned in *Honour* to revenge her innocent Blood. To ſtop *Juſtice*, and ſmother over *Murther*, was an excellent Employ for *His Holineſs* to be engaged in: But he undertook, and, for ought I find, performed it neatly; having ſcrew'd himſelf into ſuch Favour there, that he cauſed one *Anthem*, Biſhop of *Conſtantinople*, reputed a Favourer of the *Eutychian* Hereſy, to be turn'd out, and one *Menas* (as more orthodox) to be put in his place.

Having obſerved upon the famous Council of *Nice*, the *Firſt* of thoſe commonly called *General*, in one of the former Numbers, we think it not amiſs, upon the mention of *this Hereſy*, which was condemned in the Council of *Chalcedon*, to offer a ſhort account of the other *Three General Councils*, which have been acknowledged as ſuch by the *Papiſts*, and held in very great Veneration by *all the Weſtern* Churches without Exception to this very Day: That we may ſee, that as the Council of *Nice* was ſo far from acknowledging the Pope for *univerſal Biſhop*, that they limited the *Roman Dioceſe* to the Places ſubject to the Prefect of the City, ſo the *other three* were very far from owning his *tyrannical Uſurpations*.

The *Second General or Oecumenic Council*, which met at *Conſtantinople*, Anno 381, was called by the Emperor *Theodoſius* I. his own Order;* without the Counſel, or even Conſent of the Biſhop of *Rome*, who was neither preſent himſelf, nor any other for him, againſt the Heretick *Macedonius* and his Followers, who denied *the Divinity of the Holy Ghoſt*. They declared the Faith of the Churches from whence they came, in that grand Article, and with great Unanimity and Zeal condemned that *Hereſy*, eſtabliſhing the Faith from *the Sacred Oracles*. *Miletius* Patriarch of *Antioch* preſided. Here then is a General Council, received for ſuch by the *Roman* Church ever ſince, aſſembled without the *Pope*; yea, which ſat, and confirm'd the Faith without him: So little was he then regarded; and ſo far were they in thoſe Days from dreaming, That *ſuch Councils* can neither be called nor confirmed, nor that their Canons can be of any Validity without *his Holineſs's Advice and infallible Authority*.

The *Third General Council* was convened at *Epheſus*, Anno 430, by the ſole Authority of *Theodoſius* II. † againſt *Neſtorius* Patriarch of *Conſtantinople*, who was charged *with dividing the Perſon of Chriſt, ſo making two Chriſts*. *Candidianus*, one of the Miniſters of State, preſided, as repreſenting the Emperor's Perſon, and

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* *Socrat.* Lib. 5. Cap. 8. & *Sozomen*, Lib. 7. Cap. 7.

† *Evagr.* Lib. 1. Cap. 3. *Nicephor.* Lib. 14. Cap. 34. & *Socrat.* Lib. 7. Cap. 34.

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directed them how to proceed. But among the Clergy, *Cyril* Patriarch of *Alexandria*, both upon the account of his great Learning and Courage, and the Dignity of *his See*, was choſen Præſes or Chairman eighteen Days before the Arrival of any Members from *Rome*. The *Pope* came not himſelf, but ſent three Deputies, ſince called *Legates*; the firſt of whom ſat next to *Cyril*, the ſecond next to the Patriarch of *Jeruſalem*, and the third next after the Biſhop of *Ancyra*. They condemned *Neſtorius*, or the *Hereſy* of which he was accuſed; and declared according to the Scriptures, and the Faith of the Church from the beginning, *That the Divine and Human Natures are perſonally united in our Lord Jeſus*; or, *That he is God-man in one Perſon*.

The *Fourth General Council* was aſſembled at *Chalcedon*, Anno 451, by the ſole Command of the Emperor *Martian*, not only without the Pope's Advice and Conſent, but againſt his earneſt Deſire, which he ſignified oftner than once, either to have it altogether put off, or to meet ſomewhere in *Italy*.* This was one of the moſt grave, ſolemn, and reverend Aſſemblies that ever met: There were in it about Six hundred and thirty Biſhops, the Emperor in Perſon, and many of the chief Quality being preſent. *Anatolius* Patriarch of *Conſtantinople* ſeems to have been Prolocutor, or to have had the greateſt Influence among the Clergy. The Occaſion of it was this: One *Eutyches*, a Prieſt or Abbot of *Conſtantinople*, oppoſing with Vehemence the Error imputed to *Neſtorius*, *of dividing the Perſon of Chriſt*, and ſo *making two Chriſts*, ran, as Fools are wont, to the other Extreme, and confounded the two Natures; contending *that they were either in ſome ſort mingled and blended together*, or *that the one was ſwallowed up of the other*; in which he had many Followers. So true it is, That Chriſt himſelf has been *the chief ſtone of ſtumbling*, *and rock of offence* in all Ages. The Biſhop of *Rome* was not there, but in Obedience to the Imperial Letters, ſent two in his ſtead, who were ſo far from having the Authority ſince graſped at by that *See*, that the Pretenſions they made to any thing extraordinary, or their Oppoſitions in any Caſe, were very little regarded either by the Emperor and Nobility, or Clergy. This famous Council condemned that abominable Hereſy, decreeing according to the Word of God, and the Faith of the Churches, *That in the one Perſon of Chriſt, there are two true and diſtinct Natures*.

From all which, nothing can be more certain and evident, than that the Claims of the Popes to have the ſole Right *of calling and confirming General Councils*, or, at leaſt, that they *can do nothing* which ſhall be *valid* and *binding* without them; That they have the ſole Authority to *ſummon before their Tribunal* all Perſons ſuſpected or accuſed of Hereſy, or to *determine finally* and *without Appeal*, and that *infallibly* in *all Caſes*, and the like, are uſurped ſcandalous Pretenſions, never once heard of in the ancient Church, or no ſooner mentioned, than rejected with Contempt, Scorn, and Indignation. But to return to our Popes.

The ſaid *Agapetus* dying in his worthy Embaſſy before recited, King *Theodate* thruſt in *Silverius* (the natural Son of Pope *Hormiſday*) into his room: Well may we ſay *thruſt in*; for *Platina* aſſures us, it was done more by Menaces and Violence, than any regard to *Order*, or the *antient Canons*: *Mortem his Clericis mi-*

* *Evagr.* Lib. 2. Cap. 2. *Nicephor.* Lib. 15. Cap. 2. & *Baron.* Annal. 451. Sect. 8.

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natus eſt, qui nomina ſua non ſubſcriberent in Creatione Sylverii. ----- *He threatned Death* (ſays the Hiſtorian) *to all the Clergy that would not ſubſcribe their Names to create* Sylverius *Pope.* But the truth is, he had as good been without the Dignity, unleſs he could have enjoyed it more *quietly*: For now, to ſhew how the Game of *Pope-making* went in thoſe Days, we will give you a perfect Narrative of his Tragedy, from *Laberatus* Arch-deacon of *Carthage*, in *Breviario*, Cap. 12. who relates it as follows. Nor does the *Pontificial Biographiſt*, *Platina*, much differ in his Account.

The Empreſs *Theodora* (who was of the *Eutychian* Hereſy) next to ſee the beforenamed *Anthem*, of the ſame Faction with herſelf, ſo diſpoſſeſſed of the *Conſtantinopolitan* Arch-biſhoprick by means of *Agapetus*, begins an Intreague with one *Vigilius* that had been Deacon to *Agapetus*, and a Perſon for her turn to an hair, if we believe *Onuphrius*, who ſays, *He had long laboured with the Spirit of Ambition, and ſometime before had procured himſelf to be choſen* COADJUTOR IN THE POPEDOM, *to* Boniface II, (a very pretty Office to be a Pope's *Partner*, but ſomewhat unneceſſary methinks, if they have ſuch Infallibility and abſolute Power as they pretend.) To this *fit Tool* ſhe underhand propoſes to make him Pope of *Rome* by her Intereſt, provided always that he would faithfully promiſe her, that as ſoon as he was ſo, he would procure the *Decrees of the Council of* Chalcedon *againſt the* Eutychians *to be abrogated, and declare in favour of their Creed by his Letter*: And the better to encourage him, offered to ſend to *Beliſarius* her Husband's General, (then in *Italy*, buſy in driving out the *Goths*) that he ſhould fix him in the *See*, and withal give him ſeven Hundred *Marks of Gold*. *Vigilius*, what for lucre of the Gold, what for deſire of the Place, (for now a Biſhoprick, eſpecially ſuch a *bouncing one* as that of *Rome*, was become very deſirable, and accounted not ſo much *a good Work* as *a good thing*) likes the Motion well, accepts the Terms, and comes to *Rome*; but there (as ill luck would have it) finds *Sylverius* already *dubbed* Pope by King *Theodate*. However, to *Beliſarius* he repairs, and delivers the Empreſs's Letter; and to *drive the Nail home*, promiſes him two Hundred of the ſeven Hundred Marks, if he would *thruſt out* Sylverius and put him in his place. Hereupon *Beliſarius* returns to *Rome*, and charges *Sylverius* that he had entertained *ſecret Intelligence* with the *Goths*; and 'tis ſaid, one *Mark*, a poor Scholar, and *Julian*, one of the Guard, had intercepted, or forged Letters from *Sylverius* to the *Gothiſh* King, (which poſſibly might be *real*; for you remember how good a *Benefactor* he had been to him) whereby he was convicted of *Conſpiracy againſt the City*, and ſo being ſent for, was privately hurried away to Baniſhment. Next Day *Beliſarius* called together all the Prieſts, Deacons, and Clerks, commanding them to proceed to the Election of a *new Pope*, and by his Intereſt prevailed with them to chuſe *Vigilius*; which done, he requires of him to perform his Promiſes to the Empreſs, not forgetting to demand alſo the two Hundred Marks: but he, having *gained his point*, very honeſtly refuſed to do either; and *Platina* tells us, gave for a Reaſon, ---- *Quod malis promiſſis ſtandum non ſit, That ill Promiſes are better broken than kept.* In the mean time *Sylverius* acquaints the Emperor with his doleful Caſe, and upon Examination has leave to return into *Italy*. Then *Vigilius*, fearing he ſhould be depoſed, told *Beliſarius*, *That unleſs he would deliver* Sylverius *into his hands, he could not perform what he had promiſed*; wherefore poor *Sylverius* was delivered up into his clutches, ſent Priſoner to *Palmaria*, and *there* (ſee the Charity of one Pope to another!) *ſtarved to Death*. And now *Vigi-*

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lius thought it *convenient* at leaſt, if not lawful, to perform his ill Promiſe to the Empreſs, tho' but hypocritically and by halves, writing to the chief *Eutychians*, that he holdeth and ever did hold the ſame Faith which they did, declaring his Faith in theſe Words, *We do not confeſs two Natures in Chriſt, but one Son compoſed of two Natures*; pronouncing *Anathema* againſt all ſuch as ſhould affirm the contrary: Yet entreats them, not to let any know what he had ſo written, leſt it might turn to his prejudice;" which it certainly would, ſince if *this Confeſſion* is not *Hereſy*, it is evidently *palpable Nonſenſe*.

"*Baronius* indeed, *Vol.* 7. *Anno* 540. *Art.* 6, 7, 8, 9. tells us, this *Vigilius* was no ſooner eſtabliſh'd, but preſently he became a new Man---crying out,---*What a Miracle is this from God upon this Chair, which thus transformeth a bad Man into a good!* Nay, is not aſhamed blaſphemouſly to ſay, *Art.* 11. *That in this Man, when he now ſat in St.* Peter's *Chair, Chriſt himſelf, not only as he was Man, but alſo as he was God and Man, ſat with him.* Would you know the Tree by its Fruits? How he got into this *Wonder-working Chair* you have heard; let us ſee ſome of the *Miracles* he performed afterwards. *Anaſtaſius* in his Life tells us, the *Romans* ſoon after accuſed him to the Emperor of *Murther*, for giving his Notary ſuch an *Apoſtolical Box* on the Ear as made him fall down *dead* at his Feet, (for in thoſe Days Popes were ſubject to Emperors as well as other Men;) and commanding a Nephew of his, either to be beaten to Death, as *Anaſtaſius* writes; or to beat another Lad to Death, as *Platina* will have it: Whether on theſe Complaints, or (as the ſame *Platina* alledges) on the Empreſs's Diſpleaſure, for having juggled with her, I cannot determine; but ſo it was, that *Vigilius* was ſhortly ſent for to *Conſtantinople*, a Commiſſion being granted to one *Anthemius* the Scribe, *To take him by main force, even tho' it were out of a Church*, (it ſeems *Sanctuaries* for Malefactors were not yet in Practice, nor the Pope's Perſon eſteemed ſo *ſacred.*) Accordingly apprehended he was in St. *Cecil*'s Church, and put on board a Veſſel in the *Tiber*, the People in Troops thus congratulating from the Shore his Departure,----*Hunger and Peſtilence go with thee; evil haſt thou done us, and evil may'ſt thou meet with where-ever thou comeſt.* And it ſeems their Wiſhes were ominous; for being brought to *Conſtantinople*, and there behaving himſelf ſtubbornly, and refuſing to be preſent at a Council aſſembled by the Emperor, becauſe forſooth, he might not have the *uppermoſt Place*, be Preſident, and *command* at his Pleaſure, he was, as *Platina* writes, ſeverely baſtinado'd, and *dragg'd about the Streets* (like a Dog to hanging) *with a Rope about his Neck:* But at length, by the Intereſt of *Narſes* a Favourite, got leave to return to *Rome*, and in the way died of the Stone in *Sicily*, having (after ſuch a faſhion as you have heard) been *Head of the* Romiſh *Church* ſeventeen Years.

As for the manner of chuſing Popes in thoſe Days, I ſhall only mind the Reader of that of *Platina* concerning *Pelagius* the Second, choſen *Anno* 579. without the Emperor's Command, becauſe the City being then ſtraitly beſieged by the *Lombards*, none could paſs out to deſire it, and therefore afterwards a Deacon was ſent to *Conſtantinople* to compliment and crave the Emperor's Pardon for that enforced Omiſſion. *Nil enim* (ſays that Author) *à Clero in eligendo Pontifice tum actum erat, niſi ejus electionem Imperator approbaſſet. For in thoſe times, whatever the Clergy did about chuſing a Pope ſignified nothing, unleſs the Emperor approved of the Choice.* And tho' *Onuphrius*, a much more modern Popiſh Hiſtorian, would fain quarrel with *Platina* for his modeſt Confeſſion, yet in effect himſelf ſays the ſame, only attributes

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tributes the Cuſtom to an Order of the late-mentioned *Vigilius*.----Theſe are his Words, in *Pelag.* 2.---*Under the Emperor* Juſtinian, *by authority of* Vigilius, *there was brought in a new faſhion to be obſerved in the Creation of Popes, which was, that as ſoon as a former Pope deceaſed, the Clergy, Senate, and People ſhould preſently proceed to chuſe another, after the Cuſtom of their Forefathers*; (which, by the by, ſeems to be the very ſame with that of electing a Pariſh-Miniſter in *Geneva*, *Amſterdam*, or *Edinburgh*, at this Day;) *but the Party ſo elected might not be conſecrated till confirmed by the Emperor, and Letters Patent obtained for authoriſing him in the execution of his Pontifical Juriſdiction*; *for which Licenſe the Pope elect was to ſend the Emperor a Sum of Money.* And this Cuſtom, as he ſaith, and citeth many Authorities to prove it, continued to be obſerved till the Days of *Benedict* the Second, which was near the Year 700.

PACKET XII.

Vivere qui cupitis ſanctè, diſcedite: Romæ
Omnia cum liceant, non licet eſſe bonum. Mantuan. *L.* 3.

The State of the Church about the Year ſix Hundred. The Grounds of Monkery, *praying to Saints, and many other* Superſtitions *then crowding in. An account of* Gregory *the Great*; *his ſharp Quarrel about the Title of* Univerſal Biſhop. *His Succeſſors to this Day proved to be* Antichriſtian *by his ſolemn Sentence.*

OUR progreſſive *Survey* of Popiſh Encroachments brings us now towards the Year of our Lord 600; at which time ſeveral *Superſtitions* had not only inſinuated themſelves, but got conſiderable footing in the Church. Under the Heathen Emperors many Chriſtians fled into *Wilderneſſes* and Places obſcure, where under the ſhelter of *Solitude* they might avoid the Storms of *Perſecution*. But as *Cloaths*, firſt put on for *Neceſſity*, are ſince abuſed to *Pride and Gallantry*, ſo this *retired Life* (which ſuited excellently with *melancholy*, *ſullen*, *diſappointed* Heads, and ſuch as had a mind to gain the repute of *extraordinary Sanctity*) grew to be very *much the Mode*; and both that and *Cœlibacy* (or abſtaining from Marriage,) its Couſin-german, became highly *magnified*.

The ſad Juncture of Affairs that ſucceeded, when the *Barbarians* (as we have mentioned) over-run the goodlieſt Realms of *Europe*, contributed not a little hereunto: for in thoſe *calamitous Times* reeking with *Blood*, and notable for nothing ſo much as the Deſtruction of every thing deſirable and excellent all over the Empire, *ſacking* of Cities, and *Slaughter* of Mankind, People counting it a peculiar *Felicity* to be unconcerned with Affairs, to live in a *Deſart* where their Eyes might not be *wounded* with thoſe Butcheries, and to be without either *Wife* or *Children*,

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whoſe unavoidable Miſeries muſt *double* theirs that were ſo related to them: Hereupon, I ſay, tender-hearted Men, who had *Families*, could not but congratulate the *Tranquillity* of Monks and Hermits, and many daily began to deſire and practiſe ſuch *Receſſes*.

When afterwards theſe *outragious Conquerors* were brought to profeſs the Faith of Chriſt, how eaſy they were to be impoſed on, to take for *genuine Chriſtianity*, whatever their Teachers were pleaſed to call by that *ſacred Name*, and how apt to ſuck in any new Rites or ſuperſtitious Fancies they heard recommended for eximious Piety, we have formerly remarked, [*Packet* 10.] Among theſe, an extraordinary Reverence for *Saints departed*, particularly ſuch who were moſt noted for their Zeal, Name in the Church, and Sufferings for the Faith; (which began with *civil Reſpects* to their Memory as Martyrs, and celebrating their Virtues for *imitation*; but at length advanced to a ſolemn *Invocation* and *Adoration*) together with the *worſhipping of Images*, were both very grateful to their Conceits, becauſe ſo *nearly allied* to their former *Pagan Idolatries*. And whereas the pious Paſtors of the *primitive Church* heeded only the building and re-edifying of the *Spiritual Temple* of God in gathering together *living Stones*, and fixing them by *Faith* and *Holineſs* on Chriſt the *Rock of Ages* and Foundation of all true Religion, we find the *Eccleſiaſtical Hiſtorians* of theſe times continually *ſtuffed* with Relations of *material Edifices*, gaudy *Oratories*, *Images*, *Marbles*, *overlayings with Gold*, &c. which the worſer ſort of great and rich Men were generally moſt *prodigal* of, thereby to ſhadow the Memory of their ill Acts; and ſo, thoſe Princes which all Hiſtories leave to us ſtained with the moſt *vitious* Practices, recovered Fame and Applauſe for Virtue, Piety, and Religion, by either *building* or *beautifying* ſome pompous Temple with unneceſſary Expences.

This is not ſaid to bring Water to *waſh* their Hands who attempt to make *Stables* of *Churches*, nor ungratefully to contemn their Zeal whoſe Liberality has furniſhed Chriſtians with *meet and decent* Conveniences for the *publick Exerciſes* of Religion. The Phariſees were upbraided with *Tything Mint and Cummin*; (which yet was their Duty) but 'twas becauſe at the ſame time they omitted *Mercy* and *Judgment: Theſe things ye ought to have done, and not left the other undone.* So the Ages we treat of, neglecting the *Purity and Simplicity of the Goſpel*, and forgetting their Zeal for *ſubſtantial* Religion and true Piety, began too much to depend upon external Gaudineſs, ſuperſtitious Obſervances, and human Inventions; ſullying the Church's *native Beauty*, whilſt they added meretricious Daubings, and beſtowing ſo much *Paint* on their Glaſs, that it keep out the *Light*.

This is apparent in *Gregory*, the firſt of that Name, Biſhop of *Rome*, who mounted that Chair about the Year 590. and is ſaid to be, *The laſt of the good*, (if there were any good for ſome Ages before,) *and the beſt of the bad Popes:* He being a perſon of great natural Abilities, and ſuch acquired Accompliſhments, as, in that purblind Age (wherein the Empire of the *Romans*, and their Learning, were equally at a low Ebb) rendred him very conſpicuous; ſo that to this Day he carries a very reverend Name in the *Romiſh* Church, as indeed there is reaſon: for to him ſhe owes, if not the *Birth*, at leaſt *nurſing up* and *confirming* not a few of her ſuperſtitious Rites and ridiculous Cuſtoms, drawn from the blind, idolatrous Heathens. *Platina* in his Life has ſaid more before me, in theſe Words: *Omnis inſtitutio Eccleſiaſtici Officii ab eo eſt inventa & approbata: The whole Inſtitution of the Eccleſiaſtical Office*, (he means, as by the foregoing and ſubſequent Words appears)

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appears) THE MASS *was by him* INVENTED *and* APPROVED. And further he saith, that, *He certainly abolish'd many things that he did not like, and added many which seemed profitable to our Faith.* What the last were, *Chronicon Carionis*, L. 4. tells us, *viz. Praying to Saints, dedicating Churches* to the Bones and Ashes of Saints, *Canonical Satisfactions, making an Oblation of the Eucharist for the* DEAD, *prohibiting the Deacons of* Sicily *to have Wives*, &c. Nay, so zealous was he for *Monk-making*, that when *Maurice* the Emperor made a Law, that *no Soldier after he was entred in the Muster-Roll should desert the Service to creep into a Cloister, till the War was over, unless before he should happen to fall lame, or become disabled by a Wound*; this *Gregory* attempted to oppose it; but in conclusion was forced to publish it himself in the Parts under his See.

This caused ill Blood on both sides; for about that time *John* IV. Bishop of *Constantinople* flusht with the Emperor's Presence, and alledging that the Imperial City ought always to have the chief Bishop, would needs assume to himself the title of OECUMENICAL (that is, *Universal*) BISHOP. God in his wonderful Providence so ordering it, that this Question should now be argued and debated to the full, that the Popes of the ensuing Ages might be *condemned* out of the Mouth of their Predecessors, and especially this *Gregory*, so eminent and *renowned* a Personage amongst them. Now the Emperor, perhaps mindful of the late-mentioned Affront, and willing to credit the City where he kept his Court, took *John*'s part, and commanded *Gregory* of *Rome*, who stoutly opposed such the said *John*'s Pretensions, to keep the Peace, allow *John* the Stile, and join in Communion with him, which he had forbidden his Deacon *Sabinian* to do, merely on the score of that Title.

And here it will deserve the Reader's Attention, to observe the Arguments *Gregory* uses against any Bishop whosoever that should term himself UNIVERSAL; which we shall faithfully give in his own Expressions translated out of *several of his Letters* (for there was a long and foul stir about the business) in the 4th Book of his Epistles, as follows.

Epistle the 54th to the Empress, speaking of such the said *John*'s pretending to be stiled Universal Bishop, *By this Arrogance and Pride*, (saith he) *what is else portended, but that the time of Antichrist is now at hand, in that he imitating him* (he means Lucifer) *who making light of the Happiness he possessed in common with the whole Army of Angels, would needs aspire to a Singularity above all the rest, saying as 'tis in* Isai. xiv. *I will exalt my Throne above the Stars of Heaven*, &c.

Epistle 32, to the Emperor.----Peter *was not called Universal Apostle, and yet behold* MY FELLOW PRIEST John *seeketh to be called the Universal Bishop. O Times! O Manners!* Europe *is now exposed for a Prey to the Barbarian; and yet the Priests, who should lay themselves in Dust, and weeping roll themselves in Ashes, seek after Names of Vanity, and boast themselves of their* NEW-FOUND PROFANE TITLES." How often alas! might these melancholy Complaints have been wept out since, by *all who lov'd the Lord Jesus Christ in Sincerity.*

" Epistle 36. *God forbid that this should ever enter into the Heart of a Christian, to assume to himself that* (meaning the foresaid Title) *which belongeth* ONLY *to the Lord Jesus.----This* (says he in another place) *is the latter time, which Christ himself foretold; the Pestilence and the Sword now devour the Earth, the Prophesies are fulfilled, the King of Pride is at the Gates, and (which I dread to speak) an*

Army

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Army of Prieſts or Biſhops (ſacerdotum) *ſtands ready to receive him: for they who were appointed to chalk out the way of Meekneſs and Humility, are now in pay under that Neck of Pride which lifteth up itſelf.*----Alluding to that of *Paul* concerning Antichriſt, *Theſſ.* ii. How true has this been, almoſt of the whole Herd of the *Popiſh* Clergy ever ſince!

Epiſtle 24. *I have advertiſed him of that ſuperſtitious and haughty Name of* UNIVERSAL BISHOP; *and that unleſs he reforms it, he can have no Peace with us: For if there be any one Biſhop ſo called, then muſt the Univerſal Church go to the Ground, if he which is Univerſal happen to fall into Error*; (a very natural, and neceſſary Conſequence!) *But never may ſuch Foolery befal us.*

And to *Cyriacus*, *John*'s Succeſſor, perſiſting in the ſame Pretenſions.---*Abolish that Word of Pride, by which there is ſo great Scandal given to the Church: For* WHOSOEVER *is deſirous of Honour contrary to the Honour of God, ſhall never be accounted honourable by me.* And Epiſtle 28. *Becauſe* ANTICHRIST, *that Enemy of the Almighty,* IS NOW AT HAND, *my Deſire is, that he may find nothing of his own either in the Manners or Names of the Prieſts. I ſpeak boldly, whoever calls himſelf, or deſires to be called by others, The Univerſal Biſhop or Prieſt, is the* FORERUNNER OF ANTICHRIST, *&c.* He might have both boldly and truly ſaid, IS ANTICHRIST.

Once more----*Epiſtle* 30. writing to *Eulogius*, Biſhop of *Alexandria*, to ſhew that he thought not due, nor meant, to take to himſelf that which he denied to another,-----he thus blames the ſaid *Eulogius* for uſing Words ſpringing from the Root of Vanity: ---- *Writing to me* (ſays he) *you ſay,* ----- AS YOU COMMANDED ---- *but let me, I pray, hear no more of this Word,* COMMAND; *for I know well enough both what I am, and what you are. In* DEGREE *you are my Brethren; in Manners, my Fathers: wherefore I command nothing, only adviſe. --- And whereas in your Preface you call me by that* NAME OF PRIDE AND VANITY, UNIVERSAL POPE; *I would entreat you to forbear it hereafter, ſeeing your ſelves loſe whatever you give unduly to another.*" Nothing can be more evident than this. For, they who admit an *univerſal Pope*, and allow him ſuch *Authority* as has been claimed, and aſſumed by the *Roman* Pontifs, do *unbiſhop* all other Biſhops, and in a manner *degrade* the whole Clergy, making *him* in reality the *ſole Paſtor*, and *Biſhops* and all other Miniſters but his *Curates* at beſt. "*Let us rather put far from us theſe Words which puff us up with Vanity and Arrogance, giving Charity a mortal Wound.*

And the better to expreſs his Deteſtation of ſuch lofty Titles, in oppoſition to the ſaid *John*, he firſt of all took to himſelf the Appellation of *Servus ſervorum Dei, The Servant of the Servants of God:* which his Succeſſors, with a moſt impudent Hypocriſy, to this Day retain, tho' at the ſame time they uſe all Endeavours to domineer over all the World. For ſo far have they been from being of this *Gregory*'s mind, that (to fulfil ſuch his Prediction, That *Antichriſt was even at hand*) his very next Succeſſor but one, *viz. Bonif.* III. obtain'd of *Phocas*, a Rebel, a Murderer, and Tyrant, to be called and acknowledged UNIVERSAL BISHOP; which his Succeſſors have always continued, and added or accepted ſeveral other Names of *Blaſphemy*;---- As, *Caput totius Eccleſiæ, Head of the whole Church*, [In the Council of *Florence*, Seſſ. the laſt.] *Pater Eccleſiæ, The Father of the Church*, [*Puccius in Orat. Seſſ.* 9. *Conc. Lat. ſub Leone* X.] Nay, beſides that, he is likewiſe, *Filius Eccleſiæ, Sponſus Eccleſiæ*; *both the Church's Son and Bridegroom*, ſays

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ſays the ſame Author: And yet ſtill he is, *Mater Eccleſiæ*; *The Church's Mother too*; [*Gretſer. Tom.* 1. *Def. Cap.* 10. *Lib.* 3.] Which odious, blaſphemous Nonſenſe, put all together, amounts to this much: *That the Pope is a Myſtery of Iniquity, even a ſtrange inceſtuous mungrel Hermaphrodite.* Furthermore, he ſtiles himſelf often *Chriſt's Succeſſor*, [*Sacr. Cærem. Ro. Eccl. L.* 1.] as if this Son of Perdition had depoſed our Bleſſed Lord from, or *He himſelf* had abdicated the Government of his *Church*: For none can be ſaid to be ſuch a Prince's Succeſſor, whilſt that Prince continues his regal Office. So he is called, *Deus in Terris*; *God on Earth*, [by *Albamus de Poteſt. Papæ, part.* 1. *num.* 22.] And *Cæleſtium, Terreſtrium, & Inferiorum Dominus*; *Lord of things Celeſtial, Terreſtrial, and Infernal*, [by *Anthoninus, part.* 3. *titulo* 22.] *Rex regum, Dominus dominantium*; *King of Kings, and Lord of Lords*, [In *Extrav. de Majoritate & Obedient. Cap. Solitæ.*] And frequently, even in the Canon Law, *Dominus Deus noſter Papa, our Lord God the Pope.* Horrible Blaſphemy! Pope *Paul* V, who died but in the Year 1621, cauſed his Picture to be put in the firſt Page of divers Books dedicated unto him, with this Inſcription: PAULO V. VICE-DEO; To *Paul* V. a *Vice-God.* Where note, that the *Numeral Letters* of the *Latin*, exactly gives you the Number of the Beaſt, *Rev.* xiii. *viz.* 666. I ſhall conclude theſe horrid Impieties with that *blaſphemous Diſtich* which Pope *Sixtus* IV. ſuffered to be inſcribed in a Triumphal Arch erected to him, *Anno* 1484.

Orâclo vocis mundi moderaris habenas,
Et meritò in Terris diceris eſſe Deus.
Your Breath's an Oracle that governs all
The World: You God on Earth we juſtly call.*

Read over now 2 *Theſſ.* ii. 3, 4. and tell me if ever Face anſwered Face more exactly in a Glaſs, than theſe Monſters to that Deſcription?

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* And yet the principal Things *this God on Earth did*, were theſe; He hired Aſſaſſins to murder one of the Princes of the Houſe of *Medici* whilſt he was at Maſs; permitted, yea encouraged the keeping a great number of publick Bawdy-Houſes in *Rome*, which bring them in good Sums of Money annually to this very Day; and introduced the Uſe of Beads, thereby making their Worſhip but the more ſuperlatively vain, ſilly, and ridiculous. Exploits worthy of *this Popiſh God on Earth!*

VICARIVS-FILII DEI = 666
PAVLO V. VICE DEO = 666

PACKET

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PACKET XIII.

Chriſtianus, ſi malus evaſerit, pejor ſit quam ſi fuiſſet Gentilis.---
Chryſoſt. in Matth. Hom. 30.

The Story of Auſtin *the Monk's coming into* England, *and the Circumſtances thereof examined. His Pride, and treacherous Cruelty to the* Welſh *Chriſtians.*

HItherto we have given you an Account of the *Roman* Biſhops Uſurpations abroad in other Parts; the Series of Time now brings us to remark ſome of their Adventures *nearer home*. *Gregory* I, (mention'd in our laſt Packet) is celebrated amongſt all his Feats for nothing more, than *The Converſion of* ENGLAND from Paganiſm to Chriſtianity. This is part of the Lecture of every ſeducing Prieſt in Ladies Cabinets, the Lurry of all Popiſh Authors, wherewith they upbraid our Nation; inſomuch, that ſometimes he, and ſometimes his Curate *Auſtin* the Monk, is by them ſtiled *Apoſtolus Anglorum*, *The Apoſtle of* England. Which Noiſe, magnified by Tradition and Rhetorical Flouriſhes of their ſelf-deſigning Writers, has left on heedleſs Minds (too weak or lazy to examine the buſineſs to the bottom) ſuch ſtrange Impreſſions, as are not quite eraſed to this very Day; *Gregorian* Applauſes being ſtill frequent in the Mouths of *Engliſh* Papiſts. It will therefore be very neceſſary to inſpect, and give the Reader a brief, but candid Narrative of this Affair.

Their Story is thus: That whilſt this *Gregory* was but a Deacon, ſeeing certain Boys to be ſold for Slaves in *Rome*, and inquiring what Nation they were of, he was told, *Angli* (or *Engliſh:*) whereupon, taking notice of their pretty Faces, he ſaid, they ſeemed to be *Angeli* (Angels:) but then being ſatisfied they were *Pagans*, and came from a Province of *Britain* called *Deira*, he continuing his quibbling Humour, ſaid, it was pity a Country yielding ſuch lovely Creatures ſhould not be delivered *à Dei Irâ* (from the Wrath of God) meaning, that they ſhould be converted to Chriſtianity. This Accident and good Wiſh (it ſeems) he remembred when Pope; and about the Year 597. diſpatch'd one *Auſtin* a Monk, with ſome Companions, for *England*; who landing in the Iſle of *Thanet*, and having wrought a number of Miracles, and thereby converted King *Ethelbert*, was himſelf made Archbiſhop of *Canterbury* by *Gregory*, and conſtituted other Biſhops under him.

But that we may more fully apprehend the true Obligations of our Country to this *Romiſh* Monk, what kind of Apoſtleſhip he had, and how he managed it, we muſt obſerve:

1. Suppoſe the Story true in all Points, that *Auſtin* from *Rome* did convert the People of this Land, what would our modern Romaniſts infer from thence? Becauſe we once received Good, and the Knowledge of ſome Truths from the Primitive Chriſtians

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Chriſtians of that Place, muſt we therefore lay our ſelves open to receive all the Evils that may happen to us from, and join in all the Errors that might afterwards be advanced by their degenerate Succeſſors?

2. Suppoſe he did convert *England*, yet it was not to the preſent *Roman* Faith, but to that which was the Faith of *Rome* at that time. For neither was *Gregory*, that ſent him, ſuch a Pope as now the Pope is, but diſclaiming, as you heard, ſuch Titles and Pretenſions. Nor was his Doctrine, in the chief things in Controverſy, ſuitable to that which is now held by theſe new Maſters. The Power of *depoſing Kings*, abſolving *Subjects from their Allegiance*, *Tranſubſtantiation*, &c. were not thought of till ſeveral Ages after. Nay, in the matter of Images, though *Gregory* was ſuperſtitious, and would have them to be uſed, to put us in mind, and to be Lay-men's-Books; yet by no means would he have them to be worſhipped: for writing to ſome that had deſtroyed certain Images of Saints, *L.* 9. *Ep.* 9. ----*We do* (ſaith he) *altogether commend you, in that you forbid them* TO BE WORSHIPPED, *but we reprove you for breaking them: For what Writing performs to them that can read, the ſame doth a Picture to Ideots beholding it. Now that which was placed in Churches,* NOT TO BE ADORED, *but only to inſtruct the Ignorant, ſhould not have been deſtroyed.* Whereas now, the Faith profeſſed by our Adverſaries, is, *That Images* (of Chriſt and the Virgin eſpecially) *are to be worſhipped with Divine Honour*; as is maintained by *Aquinas*, *Sum. part.* 3. 9. 25. and *Bellarmine de Imag. cap.* 21. which *Gregory* as aforeſaid condemned. Tho' the truth is, the Contagion of Errors was far advanc'd in his time; and *Auſtin*, in *England*, might unhappily ſcatter them too much.

3. But, Except planting *trifling Ceremonies* and ſpreading ſuch upſtart Errors ſhall be called *a Converſion*, it may juſtly be denied that the ſaid *Auſtin* did at all *convert* our Country. For 'tis well known, and the famous *Gildas*, who lived before *Auſtin*'s Arrival, aſſerts, *That the* Britons *received the Chriſtian Faith from the firſt beginning*; that is, even in or very near to the time of the Apoſtles. Which is confirmed by a Cloud of Authors, who avouch, that either the Apoſtles themſelves, or ſome immediately from them, preached in this Iſland: *Baronius* thinks *Peter* was here, *Anno* 58. *Nu.* 51. And if ſo, for ought I know, our Tenure of the Goſpel may be more certain, and as antient too, as any *Rome* herſelf can produce. *Theodoret*, *De Cur. Grec. affect. l.* 9. ſays, it was *Paul. Nicephorus*, *lib.* 2. *cap.* 40. *Simon Zelotes*. Others, that it was *Joſeph* of *Arimathea*; which is the commom Opinion. Whoever it were, all agree, that very early in the primitive Times, the Voice of *Glad Tidings* was heard and entertained in our Land; inſomuch that 400 Years before this Arrival of *Auſtin*, *Britain* had been honoured with *Lucius*, the firſt Chriſtian King in the World. I know the *Romaniſts* would uſurp the Glory of his Converſion too; but there happens little thence, that they can boaſt of: for by their own Authors it appears, *Lucius* wrote firſt to *Eleutherius*; whence we muſt conclude, he was already a Chriſtian; as alſo by what he deſired, which was, *That ſome Perſons might be ſent over to inſtruct him* MORE FULLY. A Requeſt that makes nothing for *Rome*'s Superintendency, if we conſider, that it was the Place were Learning then moſt flouriſh'd, and the Metropolis of the *Roman* Empire, of which *Britain* at that time was a Tributary Province, and therefore *Lucius* might well ſend thither for Advice. And ſure, every Man that relieves my Ignorance, or ſolves my Doubts, does not thereby come to have a lawful Juriſdiction over me. But to ſilence this Cavil, and

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ſhew you the Modeſty of a *Roman* Biſhop in thoſe Days, I will add a true tranſlated Copy of the ſaid *Eleutherius*'s Anſwer to ſuch the King's Letter and Requeſt, brought by *Faganus* and *Damianus*, two very good Men (as *Platina* aſſures us) ſent to *England* on that Occaſion.

The Letter of *Eleutherius* Biſhop of *Rome*, to *Lucius* King of *Britain*, about the Year of our Lord 170.

" *YOU have received in the Kingdom of* Britain, *by God's Mercy, both the Law* " *and Faith of Chriſt. Ye have both the Old and New Teſtament; out of the* " *ſame, through God's Grace, by the Advice of your Realm, take a Law, and by the* " *ſame, through God's Sufferance, rule you your Kingdom of* Britain, *for in that* " *Kingdom you are God's Vicar.*

This was Divinity and Advice becoming a Chriſtian Biſhop; and how much thoſe of *Rome* are ſince degenerated, we may hence take Meaſures to learn.---But to return to *Auſtin*.

4. It may be objected, that the Faith thus planted was again extinguiſh'd in that part of the Land which was inhabited by the *Engliſh* Saxons. This is confeſſed to be in ſome meaſure true, but not throughout the Nation; ſo that our Papiſts, who boaſt of this as a Converſion of all *England*, muſt be beholden to a long and ſtrong Synecdoche, to reſcue them from a Lye; and *Auſtin* muſt no longer be called the Apoſtle of *England*, but the Apoſtle of *Kent*. Nay, ſcarce can I afford him that Honour; for I find that *Ethelbert*, the King of that *noble Country* at that time, was himſelf, like King *Agrippa*, *almoſt a Chriſtian*, ſince his other Half, Queen *Bertha*, a Daughter of the *French* King, was a Chriſtian, and had an old Church in *Canterbury* to exerciſe her Devotions in." And that different Rites from thoſe uſed at *Rome* had been obſerved by *Luidhard*, according to the *French* Forms, before *Auſtin*'s Arrival, is evident from *Auſtin*'s ſending on that occaſion to Pope *Gregory* to enquire, *How a Biſhop ought to officiate in the Church.* In anſwer to which *Gregory* ſays, *You, my Brother, know the Cuſtom of the Church of* Rome, *in which you was bred. But it is my Opinion, that if you have found any thing which may be more acceptable to God, whether in the Church of* Rome, *or that of the* Gauls, *or any other, you carefully ſelect it, and by ſingular Inſtructions inſtil, what you may have collected out of many Churches, into the Church of the* Engliſh *newly converted to the Faith: For Things are not to be valued on account of Places, but Places for good Things. Therefore chuſe out of every Church what is pious, religious and right, and treaſure up this Compoſition in the Minds of the* Engliſh, *as a cuſtomary Uſe*, [i. e. for divine Offices.] (*Johnſon*'s Collection of Eccleſiaſtical Laws, *&c. Anno* 601.) How different is this from the Language of his Succeſſors, tho' *Gregory* himſelf was a Man of an aſpiring Temper? And what a Demonſtration is this, that Chriſtianity had Footing in *England* before *Auſtin* the Monk came hither?

" 5. We may obſerve, that though this *Auſtin* (if we ſhould credit Monkiſh Stories) might all the way he came, be track'd by the Wonders he left behind him; yet he was fain, for all this, to bring Interpreters out of *France*, by whoſe Help he might underſtand the *Engliſh*, and be underſtood by them; which alone is enough to *huſh* the Noiſe of his Miracles: it being abſurd to believe, that God ſhould

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ſhould endue him with that Gift on trivial Occaſions, and leave him defective in a matter of the moſt Moment, for Propagation of the Goſpel; and which he fail'd not to furniſh his true Apoſtles with. But indeed, the *Manner* of *Auſtin*'s coming was quite different from that of the holy humble Preachers in the primitive Times. He and his Company (ſays *Bede*, *l.* 1. *c.* 25.) march'd with *a Silver Croſs carried in the Front, as a Banner, to which there was fix'd the Image of our Saviour, curiouſly painted in a Table, and ſinging Letanies as they went*, &c.

6. In the mean time, the poor Chriſtian *Britons* living peaceably at home, they enjoyed God, the Goſpel, and their Mountains, little skilful in, or curious after the Ceremonies *à la mode*, brought over by *Auguſtine*; till he having made a Proſelyte of *Ethelbert*, (the moſt powerful at that time of the *Saxon* Princes) began to diſquiet them. For firſt he ſummon'd them to appear at a Council, at a Place from thence called *Auſtin*'s-Oak, between *Worceſterſhire* and *Herefordſhire*, where he demanded of them to ſubmit to the Pope, and embrace the *Romiſh* Rites, eſpecially in keeping *Eaſter*, in the Time of celebrating which they differ'd." And to convince them that *Auſtin* was in the right for the critical Obſervation of *Eaſter*, *Bede* reports that, at his Motion, a blind Man was publickly preſented among them, on whom the *Britiſh* Biſhops practiſed in vain with their Prayers, to reſtore him to his Sight, which, at the Requeſt of *Auſtin* to God, was preſently and perfectly perform'd. An hopeful Occaſion of ſo ſignal a Miracle! Upon this, it is ſaid, the *Britons* were convinced; but yet they could not, without the national Conſent of their own People, and principal Elders, renounce their antient Cuſtoms to embrace new Practiſes. Indeed, as for their ſubmitting to *Auſtin*'s Juriſdiction, they apprehended it unſafe for the preſent, and miſchievous for the future, having another civil Government under Kings of their own, and ſuſpecting that his ſpiritual Power might in Proceſs of Time intrench upon their temporal Liberty. (*Fuller*'s Church Hiſtory of *Britain*, Cent. VII.) "And to the Demands of *Auſtin*, the Abbot of *Bangor* return'd an Anſwer, which 'tis fit to recite *verbatim*, for the Reader's Satisfaction, as we find it in the learned *Spelman*'s *Concilia*, p. 108.

The Anſwer of the Abbot of *Bangor* to *Auſtin* the Monk, requiring Subjection to the Church of *Rome*.

BE it known, and without doubt unto you, That we all are, and are every one of us, obedient and Subject to the Church of God, and to the Pope of Rome, *and to every godly Chriſtian; to love every one in his Degree in perfect Charity, and to help every one of them by Word and Deed to be the Children of God; and other Obedience than this I do not know due to him whom you name to be Pope; or the Father of Fathers, to be claimed and to be demanded. And this Obedience we are ready to give, and to pay to him and to every Chriſtian continually. Beſides, we are under the Government of the Biſhop of* Kaerlion *upon* Uske, *who is to overſee under God over us, to cauſe us to keep the Way ſpiritual.*

This Meeting bringing them to no farther Accommodation, another was appointed, againſt which, *Bede* tells us, the *Britons* conſulted with an old Hermit, holy and wiſe, how they ſhould behave themſelves; who ſaid, *If this* Auſtin *be a Man of God, follow him; and whether he be ſo or not you may know by his Carriage.*

The

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The Lord ſaith----Learn of me, I am meek and lowly, Matt. xi. 29. *If therefore this* Auſtin *be mild and humble in Heart, 'tis probable that he himſelf beareth the Yoke of Chriſt, and tendereth the ſame to be born of you; but if he be fierce and proud, it appeareth he is not of God, neither ought ye to heed what he ſaith.* Accordingly, when they came to the ſecond Synod, finding *Auſtin* pontificially ſitting in his Chair, and not riſing up at their Entrance, *&c.* they entertained all his Diſcourſes with Contempt; whereupon he threatned them, that they ſhould ſoon after feel the Force of their Enemies Sword. Nor was he wanting to make good his Prophecy: for making uſe of his Intereſt with *Ethelbert* the Chriſtian King of *Kent*, he inſtigated *Ethelfride*, the *Pagan* King of *Northumberland*, to make War againſt the *Britons*; who over-running the Country, cruelly deſtroy'd *Dianoth* Abbot of *Bangor*, and Twelve Hundred Monks, without either Compaſſion or Provocation, in the Year 603.

Thus have we ſeen the whole Progreſs of this *Romiſh* Apoſtle, *Gregorii Vicarius*, but *Gregis Sicarius*; "*Gregory*'s Vicar, but the Church's Butcher;" and not ſo much the Converter of *England* to the true Faith, as the Subverter of pure Religion, the Murderer of Chriſtians to gratify his Pride, and the firſt Spreader of *Romiſh* Superſtitions in this Iſland.

PACKET XIV.

In publicos hoſtes omnis homo eſt miles.

Gregory's *Compliments to* Mauritius, *and baſe Flatteries afterwards to his Murderer* Phocas. *How the* Roman *Biſhop came to be ſtiled* UNIVERSAL, *by means of the ſaid* Phocas *a cruel Traytor.----The Meaning and Derivation of the Word* POPE, *antiently attributed to other Biſhops, beſides thoſe of* Rome, *&c.*

CHronology is the only Thread to guide us in the Labyrinths of Hiſtory: without *keeping Time*, there is little good Muſick to be expected. Tho' we deliver our Remarks *in Parcels*, we propoſe to do it without *Diſorder*, ſince Method is as well a Key for the *Underſtanding*, as a Friend to the Memory. The Reader will therefore be concern'd for his own ſake to remember, that we have trac'd the *Roman* Biſhops down (or rather up) to *Gregory the Great*, who died *An.* 604. concerning whom we have ſpoken before, *Packet* 12. and there mentioned his *oppoſing* a certain Edict of *Mauritius* the Emperor, forbidding his *Soldiers to turn Monks*. But that you may perceive, as well the then truckling Condition of theſe (ſince) high and mighty Eccleſiaſticks, as the particular Genius of that celebrated Saint; we will preſent you ſome of his moſt ſubmiſſive (not to ſay ſervile) Expreſſions to the ſaid Emperor, in two of his Letters wrote on that Occaſion, [*Greg. l.* 2. *Epiſt.* 62, 65.] *He is reſponſible* (ſaith *Gregory*) *for it, before Almighty God,*

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God, whoſoever he be, that ſhall either in Word or Deed be found guilty againſt his gracious Lords; and ſo were I, your moſt unworthy Servant, if in this Caſe, &c. Again, *When I preſume to ſpeak unto my Lord, what am I but Duſt, and a very Worm of the Earth? Power is given to my Lord over all Men, and Chriſt ſhall one Day ſpeak unto you, ſaying, To thee have I committed my Prieſts or Biſhops, (Meos ſacerdotes,* it is in the Original, which in thoſe Days frequently included all Clergymen.) Who can read this, and imagine him a Pope that wrote it?

But for all theſe *Compliments*, a little time will better enable us to take meaſures of his Loyalty. The ſaid Emperor *Maurice* loſing the Hearts of his Army, one *Phocas*, a Centurion, taking upon him to head the Mutineers, was by them proclaimed Emperor; who, purſuing his *lawful Sovereign*, took him and his Family Priſoners; and having ſlain his Wife and Children before his Eyes, not ſparing the little Innocent which hung at the Breaſt, did afterwards cauſe his Maſter's Throat to be likewiſe cut. A Procedure ſo black and *barbarous*, that Hiſtorians ſcarce know which to condemn *moſt*, his *Treaſon* or his *Cruelty*, till they conſider the *firſt* (a Sin ever *pregnant* with more) was the Mother of the *laſt*.

In this Tempeſt our *Gregory* ſhew'd himſelf a cunning Mariner; and when the Wind *veer'd* about at Court, was dexterous enough to *ſhift his Sails*, ſo as to keep his preſent, or gain a greater Gale of Preferment for the future. For no ſooner had this Rebel-Tyrant *ſcrambled* into the Imperial Dignity, but *Servus Servorum*, his moſt humble Servant at *Rome*, congratulates his bloody Treaſon with moſt abominable Flatteries; beginning his Addreſs (you may read it, Dear Catholicks, in his 36th Epiſtle) with *Gloria in Excelſis*, the Song of the Angels at the Nativity of our Saviour: *Glory be to God on high*, ſaith he, *who changeth the Times, and tranſlateth Kingdoms; who ſometimes in his Juſtice ſendeth Princes to afflict his People, and other times in his Mercy thoſe which again ſhall cheriſh them. For which cauſe we rejoice, that you are brought by Providence unto the Empire; let the Heavens ſend forth Acclamations, the Earth leap for joy, and let all the People be glad thereof.* So to *Leontia*, the Tyrant's Wife, he writes, [*Epiſt.* 44.] *What Tongue can ſpeak, what Heart can conceive the Thanks which we owe to God for the Felicity of your Reign? Let the Angels give Glory unto God the Creator in Heaven above, and let all Mankind offer their Thanks here on Earth beneath, &c.* But ſtill theſe *ranting Compliments* are but Preparatives to the grand *Wheedle:* for he forgets not to cloſe his Epiſtle with begging, *they would take the Church of* Rome *into their Protection, and always continue mindful of* TU ES PETRUS, Thou art *Peter*; *aſſuring them, that for their Pains, St.* Peter *would not be unmindful of them, nor fail to undertake the Protection of their Empire.*

What all this tended to, is eaſily diſcernible, even to a purblind Eye. But *Gregory* lived to reap but little Profit by his Adulation, being ſoon after ſnatch'd away by Death; to whom ſucceeded *Sabinian*, a Fellow *born* no-body knows where; and *Platina* ſays, none need *care*, for he was a *very Churl*, ſuffering the poor People in a dear Year to ſtarve, rather than relieve them with Bread; and (which perhaps by ſome may be accounted worſe) ſo inveterate an Enemy to his Predeceſſor, that he endeavoured to have *burnt all his Writings.*" And it was he, ſays *Platina*, who inſtituted the Diſtinction of Canonical Hours for Prayer in the Church, and who ordain'd that Tapers ſhould be kept continually burning, eſpecially in the Church of St. *Peter*. "But he *rul'd the roaſt* not full a Year and half; and then (after a Vacancy of very near twelve Months, occaſioned, 'tis preſumed, by Quarrels

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rels about Election, during all which Time their Church was headleſs) comes bluſtring *Boniface* III. a Man very bold, and very ambitious, who ſoon found Means to effect that, which ſeveral of his Predeceſſors had projected. For ſeeing the ſaid *Phocas* on the one Side was diſpleaſed with his *Rival* for *Univerſalſhip*, *(Cyriacus*, Patriarch of *Conſtantinople)* becauſe he would not (the more *honeſt Man* he) approve of ſuch his *traiterous Murders*; and on the other, was jealous leſt the Hatred of his Doings ſhould cauſe *Italy* to revolt from his Obedience: Thereupon, our crafty Biſhop reſolves to take the Advantage of a Juncture ſo favourable to his Deſign; and petitioning the ſaid *Phocas*, by the large Proffers which he made of his good Service, obtains of *H I M*, That the Church of *Rome* ſhould thence-forwards be the *Head of all other Churches*, and the Biſhop of *Rome* be called, THE SOVEREIGN AND UNIVERSAL BISHOP: But this, it ſeems, not without much ado; for ſo run the Words of *Platina*, *Obtinuit magnâ tamen contentione*, *He got it at laſt*, *but not without great ſtriving and contention.* However, being mounted into the Saddle, he began to ride full ſpeed, and preſently publiſhed an Ordinance, *That all Biſhops ſhould be confirmed by the Pope*, with that proud Clauſe, *Volumus & Jubemus*, *We Will and Command*; and yet he was ſo civil, as not yet to exclude either the *Clergy* and *People* from the Election, or the *Prince* from his Right of Ratification, only added himſelf as one of the *quorum* in the buſineſs. So *Platina* delivers it expreſsly, *Voluit electionem*, *&c. He would have their Election to be made equally by the Clergy and the People*; *and the ſame then to be firm and good*, *when approved by the Prince of the City reſpectively*, *and when laſtly the High-Prieſt* (meaning his own dear ſelf, and his Succeſſors) *ſhall have interpoſed his Authority in theſe Words*, *We Will and Command that it ſhall be ſo.* This you ſee was a fair *Stride* for ſo young an *Univerſal Metropolitan*, who, 'tis like, might have advanc'd farther, had not Providence thought fit to check his Ambition, by a ſudden (I dare not call it an *untimely)* Death, taking him out of the World in the ninth Month of his Popedom.

Thus *Papal*, as well as *Heathen Rome*, had the Foundations of her Empire laid in *Blood*. A baſe *Uſurper* in Temporals, creates another in Spirituals: A *cruel Rebel*, to confirm himſelf in an ill-invaded Throne, gratifies the Ambition of an *aſpiring Prelate*, who in requital is obliged to *varniſh* over his Treaſons with a *religious Gloſs*, and wipe out of Memory all his Villainies, with this *propitiatory Act* of Merit towards what he was pleaſed to call the Church. *Phocas*'s indiſputable *Force* elevates *Boniface*'s *Mitre*; and *Boniface*'s *ſuppoſed Sanctity* conciliates Repute unto, and eſtabliſhes *Phocas*'s *Crown*. Nor ſhall we wade much farther in the Current of Hiſtory, before we meet with juſt ſuch another politick *Intrigue*, between *Pepin* depoſing his Maſter *Chilperic*, and Pope *Zachary hallowing* the pious Rebellion.

Suppoſe now *Gregory* himſelf, riſen again from the Dead, had beheld his Succeſſor ſo imperiouſly uſing that *Title* which he had ſo formally condemned, as you have heard from his Epiſtles; how could he avoid this neceſſary Concluſion, drawn from his own Propoſitions, which he ſo often repeated, *viz. Whoſoever will be called Univerſal Biſhop*, *is the Fore-runner of Antichriſt?* Well, here is *Boniface* III, willeth and requireth, nay *ordaineth* himſelf to be ſo called; therefore he muſt needs be the Fore-runner of Antichriſt, if not Antichriſt himſelf. Concerning which more hereafter.

As

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As this Eſtabliſher of Papal Univerſality was a moſt wicked *Son of Belial*, (for *Cedrenus in Chron.* teſtifies he was *a Drunkard, a Whoremaſter, bloody, cruel, violent, brutiſh and heretical*;) ſo likewiſe did divine Vengeance overtake him for all his Impieties: As he unjuſtly ſlew his Lord and Maſter, ſo he was juſtly ſlain, but with a Death more ignominious: for after he had tyrannized ſome few Years, *Heraclius*, a Patrician, and General of the *African* Troops, got himſelf declared Emperor, in 610, and making himſelf Maſter of *Conſtantinople*, "he deprived *Phocas* at once of Life and Empire, cutting off firſt his Hands and Feet, and afterwards (becauſe he had been a moſt notorious Adulterer) his Privities, and laſt of all his Head," and then cauſed his Body to be thrown into the Fire. *(Dupin, Eccleſ. Hiſt.)*

"As at the Birth of Chriſt the World enjoyed a general Tranquillity, and Heaven and Earth joyn'd in a ſweet *Chorus* to celebrate that moſt acceptable Time (the bright Morning to the glorious Day of Man's Salvation:) So, on the contrary, at this Birth of Antichriſt, the whole Syſtem of Nature put on Mourning, and in Diſorder ſeem'd to *ſympathize* with the Church's Affliction, for this Rape committed on her Liberties: For ſo Hiſtorians tell us, that at the ſame Time *the Air grew peſtilent, the Earth became barren, the Sea overflowed its Banks, and a mighty Mortality of Men, Beaſts and Fiſhes enſued.* See *Cedrenus ubi ſupra*, and *Platina*, in the Life of *Boniface* III.

There lurks yet one Objection that *Bellarmine* puts in, ſaying, That *Phocas* did not ordain this as a *New Inſtitution*, but only as a Declaration of a Thing ever acknowledged in the Church; and that *Gregory* did not abſolutely *condemn* this Title of Univerſal Biſhop, but only blamed *John* of *Conſtantinople* for aſſuming it, ſince it belonged to the *Roman* See.

I anſwer: The firſt of theſe is contrary to the unanimous Teſtimony of all Hiſtorians that mention this Matter, as *Paulus Diaconus, Sabellicus, Blondus*," *&c.* And ſuppoſing that Account to be right, which we have recited, p. 1. in a Paſſage taken from *Carolus Sigonius*, about *Valentinian* III, and *Marcian*, which aſſigns an exorbitant Power to Pope *Leo* I, that carries the Date no farther back than the Year 445. And we have ſeen that the Senſe of the Church, the Behaviour of the Biſhops of *Rome* toward others, and their Behaviour toward them all along before *Boniface*, was directly contrary to this Claim of Univerſal Headſhip, which effectually confutes *Bellarmine*'s Pretence of its being a *Thing ever acknowledged in the Church.* "And as to the ſecond Part of his Objection, 'tis directly oppoſite to *Gregory*'s own Words but now recited: Beſides, were it ſo, we ſhould in the old Epiſtles to, or from former Popes, find mention of this Title, or at leaſt *Gregory* (had he ſo intended) would not have condemned it abſolutely, but aſſumed it to himſelf, that the World might take Notice to whom of Right it was due; but neither of theſe appearing, we may juſtly caſhier the Objection as frivolous.

But ſince henceforwards we ſhall have frequent Occaſion to mention the *Pope*, ſome, 'tis like, would not be unwilling to know the meaning of the *Word*, and whence 'tis derived. All the Satisfaction I can give is, that ſome ſay it comes from the Greek Πάπας, ſignifying a Father; or the Latin *Papus*, uſed by *Auſonius ad Nepotem*, for a Grandfather.

- - - - - - Papos aviaſque trementes
Ante ferunt patribus, ſeri nova cura nepotes.

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Some again tell us, *Papa* is as much as *Pater Patrum*, the Father of Fathers; or, as others would ſtretch it, *Pater Patriarcharum*, the Father of Patriarchs; the two firſt Syllables being only written for Brevity. But rather than admit the laſt, I care not if I put in for an Etymology; What think you if it ſhould be derived from the Latin *Papæ!* an Interjection of Admiration, ſignifying as much as, *O ſtrange! O la!* ſuitable to that of *Rev.* xiii. 3. *And all the World* WONDRED *after the Beaſt!*

The Truth is, *Onuphrius* honeſtly tells us, that they meant by it only *Father*, or *Great Father*, in a more reverend and reſpectful Senſe; and that antiently, all Chriſtian Biſhops, eſpecially of notable Cities, as *Antioch*, *Jeruſalem*, *Carthage*, *&c.* as well as *Rome*, enjoyed that Title. So *Cornelius* of *Rome* often calls St. *Cyprian*, *Pope of Carthage*. So *Dionyſius*, Biſhop of *Alexandria*, calls his Predeceſſor *Heraclas*, *The bleſſed Pope*. And *Sidonius*, in his Epiſtles, ſtiles all the *French* Biſhops, that he writes to, *Popes*. But about this Time of *Boniface*'s Uſurpation, (and not before) the *Roman* Biſhops, that in all Things they might be ſingular, and above their Brethren, wholly aſſumed and appropriated it to themſelves."

PACKET XV.

Initia vitiorum & corruptelarum haud facilè diſcerni ſolent, quia à primo parva ſunt. - - - - - Ariſt. Polit. l. 5.

A Review of the State of the Church in the firſt ſix hundred Years.----That 'tis not abſolutely neceſſary to aſſign the particular Times when every Error and Superſtition maintained by the preſent Church of Rome *was introduced.*

"AS weary Travellers in heat of Summer, having with fainting Steps got *half-way* to the Top of ſome loſty Mountain, divert themſelves there a while with *looking back*, as well to receive the ſweet *Breezes* of refreſhing Air, as encourage their future Pains with a View of what *Progreſs* they have already made; and then taking leave of thoſe pleaſant Plains behind their Backs, addreſs themſelves more *chearfully* to their Journey, and with renewed Vigour, and briſker Pace, aſcend the reſt of the *tedious Hill:* So we, having purſued (as with an *Hue and Cry*) the *Ambition* of *Roman* Biſhops, in their firſt Flights of Uſurpation, (when ſcarce *pen-feather'd* with *Wings* of Power, or *warm Down* of Riches) up to the dangerous Height of Pretenſions to an *Univerſal Dioceſe*; it may be proper now to *breathe* a little, and reflect on the State of the Church, as to *Doctrine* and *Diſcipline*, in theſe firſt ſix hundred Years, from the Birth of our Saviour: Since our Deſign is to give the Reader an Account, not only of Papal Encroachments in Points of *Juriſdiction*, but likewiſe of the *Innovations* by them brought

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brought in, or encouraged, relating to *Faith* and *Practice*, contrary to, or quite different from Apoſtolical Purity.

We have ſeen the Biſhops of *Rome*, of thoſe firſt Ages, in the proper Garb of primitive Humility, behaving themſelves towards other Miniſters as *Fellow-labourers* in Chriſt's Vineyard, and by their neareſt Neighbours ſtiled only *Brethren and Collegues:* They were conſulted withal, and did themſelves likewiſe conſult with others, about the Affairs of the Church; *living* ſimply in their *Profeſſion*, and *dying* virtuouſly in the *Confeſſion* of the Name of Chriſt; not glittering in any other *Purple* than that of their own *Blood*, nobly expoſed in Martyrdom for Truth.

But not long after, we might perceive in ſome *that Spirit*, which in St. *Paul*'s Time *began to work*, pragmatically inter-meddling with the Cauſes of their Neighbours, endeavouring to make their Counſels paſs for *Decrees*, turning the Honour voluntarily offered them into *Right of Homage*, and oppreſſing *Modeſty* into *Servitude*. Yet were theſe *Efforts* of Ambition often beat back by Pagan Perſecutions, and many times *blunted* by the honeſt Oppoſitions of the antient Fathers. But after *Peace*, by *Conſtantine*, was reſtored to the Churches, and they, through the Favour of Princes, increaſed in *Honours* and *Riches*; then did the ſame *ill Spirit* more plainly diſcover itſelf: and becauſe the Dignity of the firſt Seat was willingly granted to the Biſhops of the *Roman* See, in Reſpect of the *antient Renown* of that Imperial City, they began to contend, that their Church ought to have *Dominion* over all other Churches; ſo that from all Parts of the World they muſt *appeal* thither, and thence receive deciſive Commands, which all Men were bound abſolutely to obey. And this, after long ſtruggling, they at laſt obtain'd of the *bloody Phocas*, as has been truly ſet forth.

Now where *Ambition* had ſprouted up to ſuch a Height, and *Covetouſneſs (the Root of all Evil)* had ſpread ſo wide, it cannot but be ſuppoſed, that under ſuch a *Convoy*, ſeveral miſchievous *Troops* of ſubſervient Errors and Superſtitions might ſecretly begin their March into the Church: Of which we ſhall ſhortly give you a farther Account. But firſt it will be neceſſary to remove a little *Popiſh Rubbiſh* out of our Way; for though one may prove the modern *Italian Tongue*, now ſpoken in *Rome*, to be the ſame in *Propriety and Purity* with the *Latin Language* in *Tully*'s Time, *ſooner* than that the Religion profeſſed in that City at this Day is the *ſame* in Soundneſs of Doctrine, and Purity of Life, with that Faith which by St. *Paul* was commended in the *Roman Church*, *Rom.* i. 8. yet our *Popiſh Petty-foggers* will needs juſtify that Paradox; and to prove their Church to be the very ſame, thus they argue:

If thoſe Things which we maintain, and the Proteſtants condemn, were indeed Errors and Innovations, ſprung up ſince the primitive Age; then might you certainly aſſign the particular Times, when, and by whom they were firſt advanc'd.

But this you are not able to do:

Ergo, they are no ſuch upſtart Errors, but primitive Truths, at all Times extant in, and own'd by the Church.

This very Argument is no leſs frequent than plauſible with our *Seminary Seducers*; and therefore we hope we ſhall not be thought to miſpend our own, or the Reader's Time, in giving a ſatisfactory Anſwer thereunto. For, indeed, *both* the Propoſitions are *falſe:* The firſt, becauſe many times the Truth may be abandon'd, and

and Error advanced in its ſtead; and yet no Certainty left to Poſterity of the *preciſe Time* when the ſame happened. The *ſecond*, becauſe in many Things held by the Church of *Rome* at this Day, we *can*, (and by God's Aſſiſtance *will*) out of good Records and Authors, even of their own, aſſign the reſpective Times of Alteration, with the Circumſtances.

As to the firſt, we ſay,

1. That ſince the Errors of the *Romiſh Church* are now ſo notorious, it were better to redeem the Time by *correcting* them, than to inquire after the *Times and Perſons* that hatch'd them. For if a Man be ſick of a *Conſumption*, will he refuſe Help of the Phyſician, except he can reſolve him whether his *Lungs* or his *Liver* were firſt infected, and ſhew the exact Time when, and Occaſion how, his Body grew firſt diſtemper'd? When a Houſe is ready to fall, wiſe Men will not ſtand to diſpute what *Poſt* or *Principal firſt* decay'd, or the Time when the Rain firſt began to rot it; but rather ſeek to amend that which is ruinous. Or if you would have yet a more home and familiar Example, the famous *Biſhop of Hippo* is ready to furniſh you. *A Man*, ſaith he, *falls into a Pit, and calls for Help; he that ſhould lend a Hand for his preſent Relief, inſtead thereof, ſtands asking this Queſtion*, Quomodo huc cecidiſti? *How didſt thou fall in here?* But mark what Anſwer the good Father returns in this Caſe: *Cogita quomodo hinc me liberes*, &c. *Prithee adviſe me how I may come out, rather than ask me how I came in.* Auſtin, Epiſt. 29.

2. In the Parable of the *Sower*, Chriſt himſelf gives a full Anſwer to theſe impertinent Demands; telling us, *That after the good Seed was ſown, the Enemy ſcattered his Tares* WHILST MEN SLEPT, Matt. xiii. 24. If they were *aſleep*, how could they ſee the Enemy? And if they did not ſee him, how could they *produce* him? - - - - - *If the good Man of the Houſe knew at what Hour the Thief would have come, he would ſurely have watched*, Matt. xxiv. 43. But he came unawares.

The Doctrine we complain of is a *Myſtery of Iniquity*, Iniquity cloaked with the Name of *Piety*; and we know Myſteries are ſecret, and work by Degrees, leiſurably, cunningly, and not eaſily diſcoverable. When *Arius*, *Neſtorius*, and ſuch like Hereticks aroſe, they violently *broke out* of the Church, and forſook all Communion. And when *Mahomet* came from without, he viſibly *aſſaulted* all Chriſtianity; which publick Procedure made them viſible to all the World: But the Papacy bred ſilently as *a Gangrene* in the Church within; that *Cockatrice* was long a hatching in the Shell before it appeared; it was a ſecret Departure from the Truth, cauſed by Errors ſtolen into the Church, *ſenſim ſine ſenſu*, unſenſibly and unawares. From hence appears the Difference between *open Hereſy*, and *clandeſtine Apoſtacy*; the one is eaſy to be known, becauſe it works openly in the Day; the other hard to be diſcovered, becauſe it makes its Approaches only in the Night: At firſt, 'tis like, it was only an Opinion broached by ſome *private Man*, and, perhaps, with a *good Intention*; then it became the Error of ſome *few*, but not much regarded; afterwards gathering Strength, and being *beautified* with fair Pretences, it ſeizes a grand Part of the Body; and *God's Children*, in ſeveral Ages, abiding in the *Communion* of the *Roman* Church, (which they did, not by allowing the material *Corruptions* of Faith whereinto ſhe fell, but by embracing that *Truth* and *Good* which ſhe yet retained) the Changes ſhe made were thereby the leſs conſpicuous. Thoſe *pious Souls*, which lamented the *Defection* at laſt, being by

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by Force and Violence *gagg'd* from giving the *Alarm*, were conſtrained to ſwallow their own Sorrow in the Society of their Adverſaries; or at leaſt were *betray'd* to an over-charitable Silence at *petty* Innovations, as not dreaming what *monſtrous Impieties* in time they would ripen to. He that yielded firſt a *Primacy of Order* to St. *Peter*, never intended a *Primacy of Power* to the Pope; and yet we ſee the Pope hath obtained it. He that made *Pictures of Saints* for *Memory*, for *Hiſtory*, for *Ornament*, little thought that the Works of his Hands ſhould ever be *worſhipped*, and ſuch Worſhip decreed for an *Article of Faith*. He that in Teſtimony of the *Reſurrection*, and out of human Affection, commended the Memory of *departed Souls* to God, never dreamed of *Purgatory*; and yet we ſee Purgatory is become a *Point of Faith*, and a moſt gainful Merchandiſe in the *Papal See*. He that ſtirred up Men to *Charity* and Works of Piety, never intended to make Works *Co-partners* with Faith in our Juſtification in the Sight of God, *&c.* Moſt remarkable is that Complaint of Fryar *Ferus*, (a Member of the *Roman* Church) in his Annotations on the 8th Chapter of *Judges*, printed at *Colen*, *Anno* 1571.----- "*There was a double Sin* (ſaith he) *in* Gideon, *both that he made an Ephod without warrant from God, and that ſeeing afterwards the Abuſe thereof, he took it not away. Now who ſeeth not* (continues that honeſt Author) *that the like happeneth to the Church? How many Things did holy Men ordain with a good Intent, which we ſee at this Day changed, partly by Abuſe, and partly by Superſtition? The Feaſts, Ceremonies, Images, Maſſes, Monaſteries, and the like, none of them were inſtituted to that Purpoſe at firſt, for which now they are uſed; and yet* WE GIDEONS *hold our Peace: They take not away the Abuſe, they take not away the Superſtitions.*"-----Could any thing be urg'd more home and plain in this Matter?

3. It is agreed, That *all Error* conſiſteth in *changing* from the Truth; yet ſome Errors there may be, the particular Circumſtances whereof are unaſſignable. For Example: The *Scribes and Phariſees* taught many Things againſt the Law, and Chriſt reproved them; yet the Time when thoſe Corruptions firſt came in, and the Perſons that deviſed them, to us are unknown. In the primitive Church there was a ſort of Hereticks called *Acephali*, [or *Headleſs*] becauſe no Man was found to be their Head, Maſter, or Original. So (to argue *ad hominem*) our Adverſaries ſuppoſe the rejecting of *Images* to be an *Hereſy*, yet can they not tell when it *began*. Some (as *Alphonſus Hær. L. 8. verb. Imag.*) think *Felix Orgelitanus*, about the Year 794: Some (as *Sand. de Imag. L. 1. Cap. ult.*) ſay, the *Marcionites* and *Manichees* long before: Some (as *Staplet. q. 1. Quodlibet, p. 604.*) *Xenaias* a *Perſian*: Others (as *Bellarmine de Imag. Cap. 6.*) think the *Jews* in their Talmud were the firſt, *&c.* And touching the *real Innovation* of granting *Pardons*, practis'd by the Church of *Rome*, the Caſe is clear by their own learned *Cajetan*, who (in *Tract. de Indulg. Cap. 1.*) affirms, *That there is no Certainty when they began.*"

Nor is it to be thought ſtrange, that there ſhould be an Uncertainty, as to the *Time*, when ſeveral of their Errors began, ſince they themſelves had moſt of the antient Books in their Hands for ſome Hundreds of Years, and ſuppreſs'd or model'd them juſt as they pleaſed; and ſince they always thought it their Intereſt, as much as poſſible, to conceal the firſt Introduction of all their Innovations. Accordingly, they have ſpar'd neither *Fathers*, nor *Councils*, nor Letters and Decrees of *Popes*, nor *Breviaries*, nor Miſſals, nor any Writings that ſtood in their way;

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way; but have either deſtroy'd them, or curtail'd, or alter'd, or added to them, as might beſt ſerve their own turn. *Daille*, in his 4th Chap. of *the right Uſe of the Fathers*, has with great Care and Diligence given us a Multitude of plain and convincing Inſtances of all theſe horrible Frauds of their Church in ſeveral Ages, till at length their rigorous Proceedings againſt Books, antient and modern, came to that Height, that *Leo* X, at the *Lateran Council*, which broke up in the Year 1518, decreed, *That no Book ſhould be printed, but what had firſt been diligently examin'd, at* Rome, *by the Maſter of the Palace; and in other Places by the Biſhop, or ſome other Perſon deputed by him to the ſame Purpoſe, and by the Inquiſitor, under this Penalty; that all Bookſellors offending herein, ſhould forfeit their Books, which ſhould be preſently burnt in publick; and ſhould pay an hundred Ducats, when it ſhould be demanded, toward the Fabrick of St.* Peter; *and ſhould be ſuſpended from exerciſing his Function for the ſpace of a whole Year.* And that this Decree extended to antient as well as modern Writings, appears by this, that when the Biſhop of *Malfi* declar'd his Concurrence with them in relation to *new Authors, but not to the old*, all the reſt of the Fathers voted ſimply for *all*; neither was there any Limitation at all added to this Decree of the Council, (Seſſ. 10.) This very Decree has been ſince ſtrongly confirm'd by the Council of *Trent*, which alſo appointed certain Perſons to take a Review of the Books and Cenſures, and to make a Report of them to the Company, *To the End that their might be a Separation made between the good Grain of Chriſtian Truth, and the Tares of ſtrange Doctrine*, *i. e.* in plain Terms, Doctrines that did not ſuit the Taſte and Intereſt of the Church of *Rome*, (Seſſ. 5, and 18.) And in conformity to this Decree, Pope *Pius* IV, and afterwards *Sixtus* V, and *Clement* VIII, publiſh'd certain Rules and *Indexes*, of ſuch Authors and Books, as they thought fit ſhould be either quite aboliſh'd, or only purged.

" From all this 'tis eaſy to infer, That *there may be a Change, and yet the Circumſtances of Time, Place, and Perſons, may be unknown to us that live after*; which is what was to be proved in Anſwer to the firſt Part of the before-recited Argument. As to the *ſecond and more material Branch thereof, viz.* That we have pregnant Teſtimony of the Change in ſeveral Points; which is a juſt Reaſon to believe, that the reſt were varied likewiſe, foraſmuch as they *ſtand all upon the ſame Grounds:* We muſt *borrow* a little of the Reader's *Patience*, which we faithfully promiſe e'er long to *repay* with *Intereſt* of a plenary *Satisfaction*.

PACKE

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PACKET XVI.

Non verenda retego, ſed inverecunda refuto; utinam nobis reliquérint moderni Noë, unde à nobis poſſent aliquatenus operiri.
Bernard. Epiſt. 42.

A full Account of the ſuperſtitious and idolatrous Maſs uſed in the Roman *Church.*

THERE is nothing in which the Papiſts more glory," and yet nothing that is ſtuffed with worſe *Trumpery*, than their *idolatrous Maſs*: We therefore think it proper to acquaint the Proteſtant Reader with the *Matter, Form, and Ceremonies* thereof in the whole, as it is now uſed. And this we ſhall do from their own Maſs-book, intitled, *Miſſale ad Sacroſanctæ Eccleſiæ Romanæ uſum, &c.* Printed at *Lions*, *Anno* 1520. As alſo out of *Durandus*'s *Rationale*, and others of their own Authors, as to the fanciful Significations of the divers Habits, Geſtures, &c. therein practiſed. Waving therefore the *Cautels of the Maſs*, (as they call them) that is, the preliminary Cautions that the Prieſt is to be well adviſed of, before he goes about this Buſineſs, (too tedious here to be related) we ſhall only take Notice of him when he begins to accoutre himſelf for the Work.

Firſt then, the Prieſt that is to officiate puts on his Head an *Amice*, (a Thing almoſt like a Coif, and ſignifies, they tell you, the Veil that the *Jews* put on Chriſt;) then over the reſt of his Cloaths, an *Alb*, (in Engliſh a white Garment of Linnen, which muſt betoken a Garment of that Colour, which, they ſay, *Herod* put on Chriſt for a blaſphemous Intent, which they mention, and I deſire not to repeat:) Then he ſwaddles himſelf with a *Girdle*, (ſignifying the Cord that bound our Saviour in the Garden:) Next, he puts a *Stole* about his Neck, (as an Emblem of the Cord wherewith Chriſt was led to Execution;) and *another Device*, ſomewhat like a *Fetter*, on his left Hand, (alluding to the Cord wherewith he was bound to the Pillar when ſcourged:) Over all, *a rich Veſtment* differently ſet out; for ſome have the Picture of God, or of the *Holy Ghoſt*; others, more modeſt, only certain *Divine Hiſtories* repreſented, or a *Croſs* curiouſly wrought in them behind and before; and this, you are to believe, ſignifies the Purple Garment with which the *Jews* cloathed our Saviour.

Being thus array'd *Cap-a-pé*, forth comes Sir *John* towards the *Altar*, (which you muſt Note repreſents *the Croſs*) the ſame being duly *hallowed*, and overſpread with a *white Cloth*, (denoting the Linnen Cloth that ſhrowded our Lord's Body:) As likewiſe furniſhed with the *Calice* or Cup, (which muſt paſs for the Sepulchre he was laid in, whilſt the *Patin* or Plate that holds the Cake, and

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covers it, ſhews the *Stone* which was laid on his Grave, but is ſomewhat more valuable, being generally of Gold.) On the Altar alſo is placed a lighted *Candle*, (in a dark Way to ſhadow out the Light of Chriſt, and the ſhining of his Divinity;) *a Flaggon* of Wine, but mingled with, 'tis no matter how little, *Water*; and the Cake made of a Wafer; and the Clerk (or ſometimes a *Boy* that anſwers to the Prieſt) ſtands ready with the *ſacring* Bell in his Hand. The Prieſt *croſſes* himſelf again and again on the Fore-head and Breaſt; and being pretty near advanc'd, *retreats* with three Motions, (to ſhew Chriſt's proſtrating in the Garden;) and then begins to ſay the *Confiteor*, (or Confeſſion, which is made to the bleſſed Virgin and other Saints, deſiring them to pray for him.) Repeating this, he *bows* very low, which they ſay is to move the People, (who generally know no more what he ſays, than if he ſpoke *wild Iriſh*) to Humility. And at the Words, *Meâ culpâ, meâ culpâ, meâ maximâ culpâ*, he thumps himſelf on the Breaſt, (to ſhew that Sin lies at the Heart:) Then he gives *(himſelf*, as I take it, for his Confeſſion is in the *ſingular Number)* the *Abſolution*; and coming cloſe to the Altar, makes *a Croſs* thereon, and reverently kiſſes it. Then he begins the *Introit*, (or Office of the Maſs, beginning, *Command me, O Lord, to ſpeak well*, &c.) which he ſpeaks aloud, but (as all the reſt) in *Latin*; and anſwers himſelf, *Dominus ſit in corde meo, The Lord be in my Heart and in my Mouth*, &c. Then he ſays the *Kyrie Eleeſon*, (two *Greek* Words ſignifying, *Lord have mercy*; which are repeated *nine Times*, in honour of the *Trinity*, thrice to each Perſon.) Then going right to the Middle of the Altar, and looking upon the *Pax*, (the Croſs whereon they hang the Sacramental Bread, my Author ſays it is) makes *a low Courteſy*, and ſays the *Gloria in Excelſis*; and turning round, *Dominus vobiſcum*; but ſtraight returning to the Altar, runs over ſeveral *Collects*, too long to be here recited; but the Subſtance of moſt of them is, to be heard for the Merits and Interceſſion of ſuch and ſuch Saints.

This done, he reads the *Epiſtle*, but ſtill in *Latin*; then follows the Gradual or *Grail*, (as for Brevity they call it, and yet they need not abridge the Title, for the Prayer itſelf is but a *ſhort* one) and then the *Hallelujah*. Next comes the *Tract* and *Sequence*, a Pair of ſmall Prayers quickly mumbled over: which done, he takes up his Maſs-book, and goes to the End of the Altar, and uncovers the Calice, and looking into it, makes a ſolemn *Bow* to the *Pax*, and then reads *the Goſpel* (but, that the People may be never the better for it, in *Latin*; and yet he teaches them (like Parrots) at the End thereof to croſs their Breaſts, *That the Devil may not ſteal away that good Seed out of their Hearts*, which in Truth never came ſo far as into their *Heads.)* After this the Prieſt *kiſſes* the Book, and then rehearſes the *Creed*, (if it be an high Day, the Altar is *cenſed*;) then turning to the People the ſecond Time, he ſays, *Dominus vobiſcum*; but returning again to the Altar, he goes on with the Offertory or *Offering*; which is diſpatch'd by taking up the Calice, with the Cake upon the Cover of it, lifting up his Eyes, and ſaying, *Suſcipe Sancta Trinitas*, &c. *Take, O Holy Trinity, this Oblation which I unworthy Sinner offer in the Honour of thee, of the bleſſed Virgin* Mary, *and of all thy Saints*; FOR THE SALVATION OF THE LIVING, AND FOR THE REST AND QUIET OF ALL THE FAITHFUL THAT ARE DEAD. Then ſetting down the Calice, he ſays, *Acceptum ſit*, &c. *Let this new Sacrifice be acceptable to Almighty God.* Then going to the other End of the Altar, he waſhes his Hands, and, with a Bow to the *Pax*, turning to the Altar, makes a

Croſs

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Croſs over it, and kiſſes it. Then he turns to the People (that is, where they are or ſhould be) and ſays, *Orate pro me*, &c. *Pray for me, Brethren and Siſters*) tho' ſometimes there is no body at all, as in the private Maſs.) Then turning to the Altar with *a Bow*, he begins the *ſecret Prayers*, which are on the behalf of the People; but none can hear, or, if they did, could not underſtand them. One of them is thus in *Engliſh*, *Take and receive, O Lord, mercifully this Offering through which* THOU ART PLEASED, CONTENTED, AND SATISFIED, *and haſt received us again to Salvation*, &c. This ended, he burſts out into a *loud* (but inſignificant, becauſe *unintelligible*) Exhortation to the People, to lift up their Hearts, and conſider what is before them, and to be thankful, *&c.* Then he reads the Preface, and in pronouncing the *Sanctus* [*Holy, Holy, Holy Lord God*, &c.] they lift up their Hands and Voice, and ſuddenly the Prieſt kiſſes the Maſs-book once again.

Then comes the *Canon of the Maſs*, being a Bead-roll of Letanies and ſuperſtitious Prayers: here he *croſſes* often, and prays for the *Pope*, &c. which brings them to the firſt *Memento* for the *Living*; wherein they ſhould pray for all they can remember of their Friends and Benefactors, deſiring God, That *for the Merits of ſuch and ſuch Saints, they may be ſaved from Evil.* Then again he croſſes the Wafer and Calice, ſtanding with his Back towards the People, and takes up the Cake (or Wafer) in his Hands, and the Boy rings the Bell; which invites the People to look up, whilſt the Prieſt ſays theſe Words, (forget not to remember they are in *Latin*) called The *Conſecration:* "*The Day before our Lord ſuffered, he took* "*Bread into his holy and adorable Hands, and lifting up his Eyes to Heaven to* "*God, and giving thanks, he bleſſed*, [here he croſſes the Cake again often] *brake*, "*and gave to his Diſciples, ſaying, Take eat ye all of this,* FOR IT IS MY "BODY." [Theſe five Words are thoſe which turn the ſaid *Bread* into *very Fleſh*, as they teach.] Then, with a world of Circumſtance, doth the Prieſt lift or heave it up over his Head for the People to ſee it, (which is called the *Elevation* or *Sacring*,) who preſently fall down on their Knees and *worſhip* it. This done, he takes up the Cup, ſaying thus: *In like manner, after Supper, he took this noble Calice into his holy and adorable Hands, and after thanks to the Father, he bleſſed* (here he croſſes again) *and gave it to his Diſciples, ſaying, Take you, and drink you* ALL (mark their Impudence, that can recite the Command, and at the ſame inſtant break it, by forbidding it to all but the Prieſt) *of this; for this is the Cup of my Blood*, (here they ſhamelefly add) *a new and everlaſting Teſtament, a Myſtery of Faith, which ſhall be ſhed for you and for many, for the Remiſſion of Sins: So oft as you do this, you ſhall do it in* REMEMBRANCE *of me.* [Both theſe Words, and thoſe over the Bread, are ſpoken ſoftly, and with a low Voice.] Then the Prieſt holding up the Calice in his Hand, *breathes* upon the Wine, and *kneels* down to it and the Bread, (giving thereby ſovereign Adoration to this Imaginary Chriſt:) Then riſing up, he holds the Cup *over his Head*, that the People may likewiſe *worſhip* it. This done, he ſets down the Calice, and covers it with the Cloth; and then kneels down again to the Bread and Wine, and with *out-ſpread Arms* kiſſes the Altar. All this is done with many *Croſſes* and *Bowings:* then begins the *ſecond Memento* or Prayer for the *Dead*, wherein they petition for the *Souls* of all their Friends in a low Voice. Then he takes up the Cake, and *ſhakes* it in a dancing manner up and down about the Calice, ſaying, *Per ipſum, & cum ipſo, & in ipſo*, taking up the Cover of the Calice, and croſſing himſelf on the Breaſt, Fore-head, and Bald-crown, (which uncovering the Cup, you muſt ſuppoſe,

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poſe, repreſents how at the Death of Chriſt the *Veil of the Temple was rent*) he croſſes the Calice *three times* over the top, to ſhew the *three Hours* which Chriſt hung upon the Croſs; and twice on the *Brim*, to ſhew the over-flowing of his Blood: and then laying down the *Hoſt* (or conſecrated Wafer) on the *Corporal* (or Altar-cloth), pretends thereby to ſhew his *taking down* from the Croſs. Then with a Courage, *Maſs-John* ſtrikes up his *Sleeve*, and takes up the Cake; which he breaks into three Pieces, two whereof he holds in his Hand over the Calice, and the Third he puts into it; (yet ſometimes when the Hoſt is reſerved, this Ceremony is omitted:) However, the Prieſt kneels down and ſays *the Agnus* to the Bread, which is this Prayer: *O Lamb of God, who takeſt away the Sins of the World, have mercy upon us:* which muſt be rehearſed three times. Then he takes the *Pax* (that is, kiſſes an Image of a Crucifix in the Maſs-book) and ſaying, *Peace be with thee*, gives it to the Clerk or Boy, who carries it about to the People to kiſs. In the mean time the Prieſt drinks up all, and eats up the Cake (if broke; or if not, it is reſerv'd for a Proceſſion) and then prays he thus: *Quod ore ſumpſimus*, &c. *That which we have taken with our Mouth, Lord grant we may receive it with a pure Mind, and that it may of a Temporal Gift be made an everlaſting Remedy*, &c. By this time the Boy is come back with the *Pax*; and Sir *John* holds out his Cup for *more Wine*; which he drinks off three times: then wipes his Mouth, *licks* his Fingers, goes to the lower end of the Altar, *waſhes* his Hands; returning to the Altar, takes up the Calice, *licks* it, and tries if he can get any good out of it. Which done, he removes to the upper end of the Altar, reads certain Prayers and Collects, and ſays to the People the third time, The Lord be with you. ----*Ite, Miſſa eſt: Be gone, the Maſs is over.* Then he kneels down at the Altar, ſays a Prayer to the Virgin *Mary*, and riſing up repeats, after his faſhion, the beginning of St. *John*'s Goſpel, croſſing himſelf well-favour'dly: Laſtly, he ſhuts up the Book, folds up the Corporal, ſhuts the Calice, diſrobes himſelf in due method, puts out the Candle, makes his Honours, and *Exit*.

We have ('tis confeſſed) omitted ſeveral of their apiſh and profane *Geſticulations*, and *abominable Prayers*; nor are they at all Times, and in all Places exactly the *ſame*. However, you have here the chief *Scenes* and *Properties* of this ſacred *Interlude*; for indeed they have blaſphemouſly turn'd our Lord's Inſtitution of his laſt Supper, into a *Theatrical acting* over again his Paſſion; wherein the *wicked Prieſt* plays the part of *Judas*, *Herod*, *Pilate*, *Jews* and all, crucifying afreſh our Saviour as in Effigy, *&c.* We thought to have made ſome Animadverſions on this Gear, but conceive it ſuperfluous. To *recite*, is to *confute* ſuch palpable Superſtitions and Impiety; nor is there any thing needful, to render Popery *deteſtable*, to every ſober, conſcientious, and *unbiaſs'd Man*, more than barely to *underſtand* it. *Thoſe that follow after lying Vanities, forſake their own Mercies.*

PACKET

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PACKET XVII.

Velata ſunt tandem omnia, introvitque erroris mater Ignorantia.----Agrip.

The curious Pains in framing and decking up of Popery, and the notable Artiſts from time to time concern'd. The Decrees forg'd by Romaniſts *to make their Innovations paſs current under a counterfeit Stamp of Antiquity,* &c.

LAVISH are Hiſtories in their Praiſes of ſeveral exquiſite *Painters* of old, who with *bold* but happy Strokes, delicate Mixture of *Colours*, and artificial *Shadowings*, contriv'd *Pieces* ſo admirable, that the *Pencil* of *Art* dared to rival that of *Nature*; and Spectators were at a loſs to diſtinguiſh between the *Original* and the *Copy*, the *Truth* and the *Counterfeit*. The *great Maſters*, we know, in that Faculty, of late, have been *Italians*; and certainly the moſt *notable* that ever yet the World heard of, were the *School-men*, *Jeſuits*, and other like *Craft-maſters* of the Church of *Rome*. That famous Artiſt who wrote under his finiſh'd Tablet, *The World ſhould ſooner Envy than Imitate*, to them was a Bungler. Nor did the *antient Statuaries* ever beſtow half the Pains and Cunning on the *Images* of their abominable Deities, as theſe ſly *Demetrius's* on their darling Idol, the *Papacy*. For as *Apelles*, being to draw the Portraiture of *Venus*, ſelected the faireſt Virgins of *Greece*, and from that *Conſtellation* of Beauty fram'd an *intire Idea*, engroſſing all their ſeveral *Charms* in one Face; ſo have theſe ſubtil Compounders made choice of the moſt exquiſite Devices that all the Hereſies in the World could yield, to put the ſame into their Religion: So that now, ſave TRUTH and SINCERITY, there is nothing wanting to render it pleaſant and amiable. I can never read that *graphical Deſcription* in the Prophet *Iſaiah*, Chap. xliv. 12, &c. where the God of Heaven derides the fooliſh Impiety of the Idolaters in worſhipping the *Works of their own Hands*, but I muſt reflect on the preſent *Popiſh* Church, which has been erected *juſt in the ſame Method*. At firſt, it was but a rude Block, rough-hew'd by bungling Workmen, or a confuſed *unfaſhionable Maſs*; but then came the *Canoniſts*, like *Black-ſmiths*, blowing with the Bellows of their *Decrees*, and hammer'd and heated it in the Coals of the Pope's *Conſtitutions*. Theſe Catholick Vulcans were, *Gratian*, Pope *John*, *Gregory*, and *Boniface*, with their Apprentices and Journeymen, as *Hoſtienſis*, *Panormitan*, and the reſt of that Crew. The *Carpenters* that took it in hand, were the Monks and Fryars; who with their *Rules* and *Level*, brought it into a kind of ghaſtly Shape. Then *Aquinas*, *Scotus*, and *Alexander*, wrought hard to *mark* it out on all ſides; they ſtretched out the *Line of Method* over it, and with the *Thread of a Diſtinction*, made what was

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monſtrous, appear proportionable: they *planed* it where it was *rough*, and with the leaden and flexible *Compaſſes* of their *Logick* and *Philoſophy*, made it into the Faſhion of a Man. The great *Lateran* Council, about the Year 1215, poliſhed it a little, and gave it *Joints* to ſtand upon. Not long after, the Councils of *Conſtance* and *Baſil hew'd* it over again, and altered *the Faſhion* in certain Points touching the *Pope*'s Authority: for there, ſome Cardinals (as *Senenſis* and *Cuſanus*) thought the *Head* ſtood too high above the Shoulders, and would have had it *bow'd* down a little lower. At laſt they brought it to *Trent*, into the Hands of their *very beſt Workmen*, (*Abſolutiſſima Tridentina Synodus*, ſays their *Poſſevin* in his Select Library, *pag.* 18.) who *mended* it (that is, made it *worſe*, but ſo much *more like* what it was intended for, *viz.* the *complete Image of Antichriſt*) from top to toe, and ſet it up again, when the *Worms* were ready to conſume it. Since which time, the third ſort of Workmen, the *Painters*, have taken it in Hand; I mean the *Jeſuits* and their Followers, who never ceaſe to *trick and trim* it up Day and Night. Never did an *old wrinkled*, *and half-rotten Strumpet*, uſe more *Waſhes*, *Pomatums*, *Fucus*'s, and Tricks of Art, to make her Face look *ſmugg and fair*, than they have tried, to make this Image ſeem beautiful: ſome with *untempered Mortar* ſtop up the *Cracks* which the *Sun* of Truth, ſhining upon it, had made, that they might not be ſeen. *Bellarmine* and his Follow-labourers in that kind, ſtir all *Colours* together, and varniſh over the *ſmoaky and duſty* Corners ſo skilfully, that a vulgar Eye can ſcarce diſcern its *true Complexion*. *Surius*, *Baronius*, and our late father *Creſſy*, bring *other Colours*, ground by Legendaries, to caſt a *Shadow* over it, that it may not appear too *youthful*; but in vain when all is done: for they have only planted a *grey* Beard to a *green Head*. The reſt, as *Sixtus Senenſis*, *Lindan*, *Staphylus*, *Poſſevin*, &c. ſtand by as *Cenſors*, bragging of the Workmanſhip, flattering the Workmen, and extolling the Idol, againſt thoſe they call *Lutherans* and *Calviniſts*.

Thus at laſt having finiſhed their *Dagon*, and ſet it before the *Ark of the Lord*, they fall down and *worſhip* it themſelves, and would force all others to adore it likewiſe, as the *Oracle of Infallibility*, the Touch-ſtone of *Truth*, the *Pillar of Salvation*, &c. yet ſtill, (to keep on the Compariſon) *with ſome of it they* bravely *warm themſelves*, *and roaſt their Meat*, to fill their greedy Bellies; as *Pardons*, the *Maſs*, *Indulgences*, *Purgatory*, &c. whilſt they laugh in their Sleeves at ſuch as they have brought to *turn the Spit*, and cry out, with thoſe Idolaters in the Text, *Ah*, *I am warm*, *I have been at the Fire*.

We have given you this general Account of the *buſy Pains* of our *Romiſh* Artiſans, in building up their *Religious Babel*; becauſe we ſhall frequently encounter particular *Inſtances* of their Skill and Forwardneſs in that kind: amongſt which none of the leaſt is their deriving falſe Pedigrees to their Inventions, and aſcribing divers of their *idolatrous and ſuperſtitious* Obſervances to the Inſtitutions of good *Men*, and the primitive *Times*, which never dreamed of any ſuch Fopperies. In the ſecond, third, fourth and fifth Centuries, they preſent us with abundance of *Ordinances and Decretal Epiſtles*, made by ſuch and ſuch Biſhops of *Rome*, concerning matters which had *no Foot-ſteps* in the Church, for ſome hundreds of Years after. And indeed their Stories of that kind are often-times ſo *fooliſh*, *ridiculous*, and *improbable*, that he muſt be a very *pore-blind* Reader, or ſtrangely accuſtomed to *Roman Spectacles*, that ſhall not plainly diſcover the Cheat. For Example, *Zephyrinus* was Biſhop of *Rome* about the Year 200. and *Euſebius* mentioning him,

(*Lib.* 5.

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(*Lib.* 5. *c.* 35.) ſpeaks not a Syllable of *any Decrees* he made; yet theſe later Scribblers tell us, *He ordained, not only that the Sacramental Wine ſhould be conſecrated always in a Glaſs*, which they have ſince altered; but alſo, *That if a Biſhop was accuſed, it ſhould be before honeſt Judges, twelve in Number, whom the ſaid accuſed Biſhop himſelf ſhall chooſe if need be*, (this is extreamly kind, and he muſt certainly be ill-beloved, that is brought in Guilty by ſuch a Jury, eſpecially if we conſider what follows,) *honeſt and unſpotted Witneſſes are to be heard in this Cauſe; and no fewer than ſeventy-two of them will ſerve turn to convict him: And finally, that however the Cauſe go, no definitive Sentence ſhould be pronounced againſt him, until the buſineſs were heard by the Patriarch of* Rome. Is not this a wicked mocking of the Church of God, to attribute ſuch ſwelling Pride, ſuch unaccuſtomed Forms of Judicatory, ſuch fencing and guarding unrighteous Men againſt juſt deſerved Puniſhment, to the Simplicity of an antient Church, humbled under the Croſs, and ſighing under the Yoke of heavy and long-laſting Afflictions?

Would you have *another Inſtance* of like nonſenſical Forgery? Let it be that of *Caius*, about the Year 283. who, they tell us, did ordain, that *no Pagan ſhould ſhould have Power of informing againſt a Chriſtian*, (as *Platina* relates the Story;) or as others more largely record it, that *if any Man of whatſoever Dignity ſhould bring an Accuſation of any kind againſt either Biſhop, Elder or Deacon, which could not be made good, he ſhould thenceforth be counted infamous.* Which Conſtitution conſiſts of three Parts. 1. That no Eccleſiaſtical Perſon ſhould be accuſed before a Secular Judge. 2. That if any ſuch Accuſation were brought, it ſhould be qualified with ſufficient (that is, impoſſible, according to the laſt pretended Decretal) Proof. And 3. That if the Proſecutor failed in his Evidence, he ſhould thenceforth be eſteemed *infamous*. And how *ſcandalous* that was, any body that has but inſpected the *Roman* Laws can gueſs. But certainly the *Compiler* of this ſuppoſititious Decretal, had no conſideration about the Time, wherein this honeſt Biſhop *Caius* lived; which was under one of the fierceſt Perſecutions that ever the Church ſuffer'd, when Chriſtians (as well Lay-men (if that Diſtinction was then in Faſhion) as Eccleſiaſticks and Biſhops) were every Day haul'd before Temporal Judges; and even this *Caius* himſelf, compell'd *to lurk* a long time under Ground in a Cave. How abſurd then is it to bring in the ſame *skulking Caius*, as ſitting in a Throne, and imperiouſly *commanding*, that *no Biſhop ſhould be conven'd before a ſecular Judge!* Had ſuch a *ranting* Decretal been aſſign'd to *Boniface* VIII, *Gregory* VII, or *Alexander* III; as it would have been a more competent Age, ſo the Conſtitution might have paſs'd more *probable*.

We could recount many the like *antedated Decrees*, but conceive theſe ſufficient to alarm young Students into a *watchful Caution* in reading Eccleſiaſtical Hiſtorians (eſpecially modern, of the *Popiſh* Faction) and diligently to examine how far they are to be credited. However, being thus caſually engaged, we cannot but take notice of one *Device*, which has made a great deal of ſtir in the *Roman* Church, and is attributed by *Platina*, (p. 34.) and other Popiſh *Writers* to this Biſhop *Caius*, viz. That he was *the firſt* that ever ordain'd the ſeveral Degrees or Orders, whereby a Man ſhould aſcend to the Eccleſiaſtical Dignity, *viz.* That he muſt be firſt *Oſtiarius*, a Door-keeper. Secondly, a Reader. Thirdly, an Exorciſt, that is, *a Devil-driver* or *Conjurer*. Fourthly, an *Acolyte*, a Torch-bearer, or Candle-lighter. Fifthly, a Sub-deacon. Sixthly, a Deacon. Seventhly, a *Prieſt*. And laſtly, (if he has got Money and good Friends) a *Biſhop*. Whether this

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Conſtitution was made *then*, or long afterwards (as is moſt probable) it matters not much, ſince of the firſt five Offices we find the Apoſtles *ſilent*; and as within Scripture there is no *Lye*, ſo without it there is no *Truth*, as to matters of *Faith*, or *neceſſary Offices* in the Church, as they would have us believe theſe to be: And yet by themſelves theſe are not much regarded, except only in the Formality of Ordination; for otherwiſe, as to *Uſe*, a poor *Sexton*, or *Boy*, commonly diſpatches all the weighty *Buſineſs* appointed by the Decrees to *Oſtiaries*, *Acolytes*, and *Readers*, nay many times the Place of *Sub-deacon* and *Deacon* too. Neither do they ordain *Acolytes* or any of the reſt to that Office, but only as Preparatories to Prieſthood; whence it appears, they are both groundleſs and needleſs in the Church.

PACKET XVIII.

Oratio quæ non fit per Chriſtum, non ſolum non poteſt delere peccatum, ſed etiam ipſa eſt peccatum. Auguſt. in Pſalm. 118.

Of worſhipping and praying to Saints, Angels, &c. *The Original thereof from the Heathen. Arguments againſt it,* &c.

AMONG the ſuperſtitious Errors, which crept into the Church, during the firſt 600 Years after our Saviour's Incarnation, it will not be improper to reckon, *That of worſhipping and praying to Saints departed and Angels*, Becauſe,"

There was one *Peter Gnapheus* or *Fuller*, of which Trade he is ſaid to have been, a ſchiſmatical and heretical Biſhop of *Antioch* in the fifth Century, who held the Errors of the *Patripaſſians*, and of *Eutyches*. An Account taken from the antient Writers of his factious Proceedings, and of his wicked Attempt to corrupt the Hymn which was called *Triſagion*, by adding to what was ſaid of the whole Trinity theſe Words, *who was crucified for us*, may be ſeen in *Spanheim*'s Eccl. Hiſt. (p. 1103.) The Reader may likewiſe conſult the *Magdeburg* Hiſtorians, (*Cent.* 5. *cap.* 10.) and *M. S. Baſnages*'s Annals, (*Vol.* III. *p.* 526, 541, 547, 575.) This worthleſs Man, as we are told in the Extracts from *Theodorus Lector*, (*Lib.* ii. *p.* 566. *Ed. Par.*) order'd, * that the Mother of God ſhould be named in every Prayer; and the ſame we are told by *Nicephorus Calliſtus*, (Eccleſ. Hiſt. *Lib.* xv. *cap.* 28.) " *This* we may fairly reckon the *firſt* publick Eſtabliſhment *of Saint-worſhip* in general; ſince it is not probable but the bleſſed *Mary* obtained the *Honour*, (or rather *Diſhonour*) of their miſdirected Devotions, as ſoon as any *other*

* Πεηχὸν φησὶ (Θεοδωρος) ἡ κυαφία ὀνηοῦσα ἐν ἐκκλησιᾳ ἐυχῇ ἡ Θεοτόκον ὀνομάζεσθαι.

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meaner Saint: yet true it is, ſome private Men, tranſported with *blind Zeal*, and a little tinctured with *Plato's Notions*, did before begin to hanker after ſome ſuch thing, and ſome of the *Fathers* now and then ſeem'd to give too much Encouragement thereto, by *unwary Panegyricks*, and *Flaſhes of Rhetorick* on departed Martyrs; amongſt others, the *learned* St. *Jerom* was much addicted thereto, and for the ſame was oppoſed by *Vigilantius*, in a Treatiſe wrote on this very occaſion.

Nor had the *worſhipping of Angels* any better ground, owing its Practice to certain Hereticks in the Primitive Times, thence called *Angelici*, as St. *Auſtin* witneſſes, *Ad Quodvultdeum*, *Cap.* 39. Who ſeem to have infeſted the Church, even in the Apoſtles Days, occaſioning that Caution of St. *Paul*, Coloſ. ii. 18. *Let no Man beguile you in a voluntary Humility, and worſhipping of Angels, not holding* THE HEAD, *&c.* Which the *Greek* Scholiaſt, *p.* 697. thus interprets: *There were* (ſays he) *divers that under pretence of Modeſty, forbid them to go to Chriſt by themſelves, but allowed that the Favour of Angels muſt be intreated, to introduce us to God.* So *Theodoret* on this Text, *Vol.* iii. *p.* 355. *Ed. Par. Uſing pretence of Humility, they gave Counſel to pray to Angels, ſaying, that we could neither ſee, nor comprehend, nor come to God, and therefore muſt conciliate his Favour by Mediation of Angels.* Nor can the ſubtileſt Papiſts give any tolerable Interpretation of the Place otherwiſe, as appears by the miſerable Plunge and ſorry Evaſions their *Rhemiſh* Annotators are put to; who to excuſe their own Practice, are forc'd to invent Stories of other Hereticks, who, they would have us believe, were greater Idolaters than they.

The Truth is, this Saint and Angel-worſhip is a piece of *revived Paganiſm*. The Gentiles, beſides their *Dii Superi*, *Gods by Nature*, had their *Dæmons*, and their *Heroes*, the *Spirits* of brave Men departed, whom they *worſhipped* (juſt as our Papiſts do) not *ſimply and abſolutely*, but as Interceſſors for them to the Superior Deities. Hence *Tully* in his Second Book *De Legibus*, cap. 8. p. 100. Ed. Davis. *Divos & eos qui coeleſtes ſemper habiti colunto, & ollos quos endo coelo merita locaverunt. Let the Gods be worſhipped,* AS WELL *thoſe who were always counted Celeſtial, as* THOSE *whom their own Merits have placed in Heaven.* And again, *p.* 108. *Deorum manium jura ſancta ſunto; hos leto datos, Divos habento. Let the Rights of the* GHOST-GODS *be kept inviolable, and let them after Death be worſhipped as ſecond-rate Deities.* You may ſee how exactly our Catholick *Romans* have *renewed* theſe *Idolatrous Laws* of their *Heathen Anceſtors*. Would you know what *Offices* the Gentiles attributed to their *Dæmons?* The *very ſame* which our Papiſts expect from *Saints*, viz. To be as *Mediators*, or *Agents* for them. So *Plato* in his Banquet:* "The Dæmons are between God and Man, interpreting and carrying things between the Gods and Men, bringing before the Gods the Prayers and Sacrifices of Men, and bringing to Men the Orders of the Gods, and their Rewards for Sacrifices. God is not mix'd with Men, but thro' the Dæmons is all Converſe and Intercourſe between the Gods and Men, whether the latter are aſleep or awake." So that you ſee they did not aſcribe an *abſolute*, but only an *in-*

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* Πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ καὶ θνητοῦ ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ τῶν θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν. Θεὸς δὲ ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἔστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, καὶ ἐγρηγορόσι καὶ καθεύδουσι. Plato Sympoſ. p. 1194. Edit. 1. Francf.

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terceſſory Power to them, as appears more plainly by theſe Words of *Apuleius in Deo Socr. Cuncta Cœleſtium voluntate, numine & authoritate, fieri arbitrandum eſt, ſed Dæmonum obſequio, operâ, & miniſterio. All things* (ſays he) *are to be thought to be done by the Will, Power, and Authority of the Celeſtial Gods, but by the Means, Diſpatch, and Adminiſtration of Dæmons.*

Thus much (and we *hope not* too much) of the Original of Saint-worſhip: now to the thing itſelf: we ſay, Saints departed are to be *honoured*, (or *worſhipped* if you will call it ſo) three ways; firſt by an honourable Memorial: ſo the *Virgin Mother* foretels, that thenceforth *all generations ſhould call her Bleſſed*, Luke i. 48. Secondly, by *rendring thanks to God*, for the Gifts and Graces which he beſtowed upon them, for the good of his Church, *Gal.* i. 24. Thirdly, by *imitating* their holy and humble Lives, as the Apoſtle uſes their Examples, to ſtir up thoſe he writes to, *Heb.* xi. All this we freely grant and practiſe. But to offer any *religious Worſhip*, *pray* to them, or eſteem them as *Interceſſors* for us, we dare not, for theſe Reaſons amongſt many others.

1. No religious Worſhip is to be inſtituted without the Command of God; for otherwiſe it will be Will-worſhip, not of Faith, and conſequently Sin, *Rom.* xiv. 23. But for ſuch Worſhip or Invocation of Angels or Saints, there is no Command, nor yet Example; but on the contrary, the ſame is forbid, *Matt.* iv. 10. And more particularly, *Gal.* iv. 8. The Apoſtle blames them who with religious Reſpects *ſerved thoſe that by Nature are not Gods.* The original is remarkable, ἐδουλεύσατε, the very Word whence *Douleia*, whereby Papiſts expreſs the *Worſhip they give to Saints*, is derived.

2. We ought not to call upon, or *pray to any in whom we do not believe*, *Rom.* x. 14. But we do not believe in any Saint, for God pronounces a Curſe againſt ſuch as *believe in Man*, *Jer.* xvii. 5. And *Auguſt. de civitate Dei, l.* 18. *Ca.* 58. ſays very well, *We that are Chriſtians do not believe in* Peter, *but in whom* Peter *himſelf believed.* As not in *Peter*, ſo in no other Saint; therefore no Saint is to be invocated.

3. God will not have his Glory given to another, *Iſaiah* xlii. 8. But Invocation is a principal Part of God's Glory; therefore it is an Infringement of his Prerogative, and High-Treaſon againſt the King of Kings, to transfer it to any other.

4. There is but one Mediator between God and Men, the Man Chriſt, without whom none can come to the Father, 1 *Tim.* ii. 5. *John* xiv. 6. But Interceſſion is Part of the Office of the Mediator; therefore it cannot without the higheſt Sacrilege be aſcribed to any but Chriſt; for he alone *redeem'd* all, and therefore alone can intercede in particular for all, becauſe the Virtue and Efficacy of Interceſſion depends on that of *Redemption.*

5. Our Lord teaching his Diſciples to pray, commands them to direct their Prayers to God, and ſay, *Our Father which art in Heaven*; not, *O thou Mother of Mercy*, *O ye Saints*, *or holy Angels*, &c. And why ſhould Chriſtians forſake ſuch a Teacher, to follow their own Inventions?

6. If we pray to God in Chriſt's Name, we have an aſſured Promiſe, that we ſhall obtain; *Verily, verily, whatſoever you ſhall ask the Father in my Name, he will give it to you*, John vi. 23. But no ſuch Aſſurance is made to thoſe that call upon *Saints* or *Angels:* Nay, they may rather expect a *Curſe* than a *Bleſſing*, ſince by worſhipping *the Creature inſtead of the Creator*, *they change the Truth of God into a Lie*, Rom. i. 25.

7. The

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7. The holy Scriptures teach us, that God only is our Succour, Refuge, Help, Defender, and Protector, to whom in publick and private Prayers, and all our Neceſſities, we are to have Recourſe, as in the 18th, 46th, and 134th *Pſalms* throughout. And *Hoſea* the 13th, the Lord ſays, *In me only is thy Help; there is no Saviour beſides me.* So *James* i. 17. *Every good and perfect Gift is from above, and cometh from the Father.* To withdraw us from honouring the Creatures, we are taught not to truſt in them, *Pſalm* cxvii. And that *all Grace* is through *Chriſt*, and that the beſt of Men can challenge nothing through their *own Merits*, we are told, *Rom.* vi, and vii. *Therefore*, the Prayers of *Papiſts* to Angels and Saints are *impious*, and utterly repugnant to Scripture; nay, plainly tending to ſubvert the whole Order of God's Worſhip, and to rob our moſt gracious Saviour of the Glory, which for his boundleſs Mercy belongs to him: Of whoſe Lovingkindneſs the Scripture hath given ſuch ample Teſtimony, that it could proceed from *none* but the *Devil* and *Antichriſt*, thus to make *Saint-Mediators* and *Saint-Interceſſors*, when there is none in Heaven, or in Earth, ſo propenſe to Mercy as himſelf. *With everlaſting Kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer*, Iſaiah liv. 8. *The Mountains ſhall depart, and the Hills ſhall be removed, but my Loving-kindneſs ſhall not depart from, nor the Covenant of my Peace be broke, ſaith the Lord, that hath Mercy on thee*, Verſe 10. *Before they call, I will anſwer; and while they ſpeak, I will hear*, Iſaiah lxv. 24. *In all Things he was made like to his Brethren, that he might be a merciful, and a faithful High-Prieſt in Things pertaining to God, to make a Reconciliation for the Sins of the People*, Heb. ii. 17. Certainly theſe Promiſes are both ſo *free*, and ſo *full*, that it is the greateſt Ingratitude and Impiety in the World, to miſdoubt them; or by flying to any other, to ſlight or evacuate them. One Man gives Credit to another's Bill, and a few Lines of Writing ſecure the greateſt Contracts; and ſhall *the Promiſes of the Son of God*, ſealed with his Blood, be called into Queſtion? After he has given us his *Word*, his *Oath*, his *Life* for it, ſhall we ſtill diſtruſt his Mercy? Every Word of the Goſpel is *a Call*, each Sacrament of the Church a ſolemn *Invitation*, every Drop of his Blood ſhed upon the Croſs is our *Security* to embolden us to come to him. And what an affronting Madneſs is it to court the *Followers*, when we may ſo eaſily addreſs the Prince; or to hew out to ourſelves *broken Ciſterns*, and run after *muddy Streams*, when we may thus freely *have Acceſs to the Fountain* of Mercy and Life?

8. Thoſe that pray to Saints departed, muſt acknowledge them *to know Men's Hearts* and Thoughts, elſe how ſhall they underſtand the Sincerity of their Devotions, and the Deſires of their Minds? They muſt alſo believe them to be *omnipreſent*, elſe how ſhall they attend to, and hear ſo many Thouſand ſeveral Perſons Prayers in all Nations, at the ſame Moment? But it is *God alone* that knows Men's Hearts, and it is he alone who is every where preſent: Therefore to pray to Saints is not only unwarrantable, but *blaſphemous*.

9. We read that Angels refuſed to be worſhipped, and earneſtly forbid it, ſaying, *See thou do it not*, Rev. xix. 10. and xx. 8. And that Saints denied to accept of any kneeling to them, that might ſeem to import Adoration; giving for a Reaſon, that *they were Men, and not Gods*, Acts x. 26. Now what an odd Sort of People are our *Papiſts*, to pretend ſuch an *exceſſive Devotion* towards Saints and Angels, whilſt yet they will not take their *Words?*

10. If

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10. If Saints departed do not know our Circumſtances here on Earth, or, if we can have no Aſſurance that they *hear* our Prayers, then it is abſurd and vain to pray to them. But *Solomon* ſaid, *The dead know nothing at all*, Eccleſ. ix. 5. And *Abraham* is ſaid to be *ignorant of us*, Iſaiah lxiii. 16. And when *Joſiah* ſhould die, *God tells him, he ſhould not ſee the Evil he would bring upon* Jeruſalem, 2 *Kings* xii. 20. Nor are the moſt *learned* of our Adverſaries able to give us, or their own Conſciences *Satisfaction*, *how* the Saints know our *Wants*, or take Notice of our *Deſires* to be prayed for, as appears by their multiplying Queſtions; as, whether the Souls of thoſe that be prayed to, be *preſent* or not; if preſent, whether *really*, (and then they muſt be out of Heaven) or only *virtually*, that is, by no body knows what *Kind* of Underſtanding the Things uttered to them in our Prayers; whether they have the Knowledge of our Prayers from *others*, and whether our *Guardian Angels* inform them, or the *Spirits* of juſt Men that go from hence, *tell* them our Deſires, *&c.* 'Tis true, their common Anſwer is, *That the Saints enjoying the beatifical Viſion, behold all Things in the Face of God as in a Glaſs.* But how does any body hear *Sounds*, or perceive Men's *Thoughts* in a Glaſs? Or how can they ſee all Things in the *Eſſence of God*, unleſs they can comprehend his *Divine Eſſence*, which ſurpaſſes the Capacity of Men or Angels? Beſides, what a uſeleſs Circle is here! *Firſt, Papiſts pray to Saints, then God reveals to them that ſuch Perſons have pray'd to them, and then the Saints pray to God for thoſe that ſo prayed to them.* Is it not far more *direct* and *ſafe*, to go (as we are commanded) *to God by Chriſt*, who both can, and will hear our Prayers? For though we acknowledge nothing is *impoſſible* to God, yet it is not lawful to believe any thing to be his *Will*, which he hath not *revealed*; for we can only judge of his Will by the Scriptures, which touching theſe Speculations are *ſilent*, but in many Places command us to pray *in Faith without doubting*; but how is it poſſible we ſhould ſo do, if we pray to them, of whoſe *hearing us* we can have *no Faith?*"

PACKET XIX.

Non creaturam adoramus, abſit; ſed Dominum rerum creatarum Incarnatum. Athanaſ. *Orat.* 5. *contr.* Arianos.

Objections of Bellarmine, *and other Papiſts, concerning Saint and Angel-worſhip, anſwered: The abominable Practices of the Church of* Rome *in that kind.*

"IN the laſt Packet we gave ſome Account of the *Original* of praying to *Saints* and *Angels*; and offered ſeveral *Arguments* to prove the ſame to be not only unwarrantable and ſuperſtitious, but likewiſe *impious* and deteſtable; as being highly *derogatory* to the Glory of God, and *Honour* of our Redeemer,

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mer, *ſole* Mediator and Advocate, the *Lord Jeſus*. Now, though *a ſtrait Line be the Meaſure both of itſelf, and of that which is crooked*; yet beſides thoſe poſitive Proofs, 'tis judged requiſite to conſider the *Objections* and Batteries made againſt the Truth by Popiſh Engineers. For as *Tully* ſomewhere ſays, *There was never any Opinion ſo monſtrous, or ridiculous, but had been maintained by ſome of the Philoſophers:* So let the *Romiſh* Tenets and Practices be never ſo *foul*, and contrary to God's Word, yet they have always *mercenary* Advocates ready with ſubtle Inventions and Diſtinctions, fallacious Arguments, and Texts miſerably wreſted, *to gild* over their Idolatries, and make their Superſtitions ſeem plauſible, whereby the ignorant and unwary may oft be in *Danger* of Seducement. Therefore to diſarm theſe Sophiſters, who *lie in wait to deceive*, we ſhall (according to our firſt propoſed Method) fairly ſtate *all* that we can find carrying the leaſt Shadow of an Argument by *Bellarmine*, or other their craftieſt Champions, ſuggeſted in this Point; and return (we hope) *ſatisfactory Anſwers* thereunto; chuſing rather to ſeem tedious to the Curious, than defective to the Judicious.

Thus then they argue:

1. *Objection.* Godly Men have worſhipped Angels, as *Abraham*, Gen. xviii. 2. *Lot*, Gen. xix. 1. *Joſhua*, Joſh. v. 14. Therefore worſhipping of Angels is lawful.

We *Anſwer:* Firſt, *Examples* againſt Commands are no *Proof* of the Lawfulneſs of any Action, ſince we know, good Men are ſubject to Failings. But Secondly, Theſe are *no Examples of the Matter in Queſtion.* For as to *Abraham*," altho' at firſt Sight he took the three Angels to be Men, and courteouſly ſaluted them as ſuch; yet it appears that one of them was the LORD, *i. e.* CHRIST, the Son of GOD, the great Angel of the Covenant, whom *Abraham* diſtinguiſhes from the reſt, Verſe 3. who is called *Jehovah*, ver. 1, 13. who communicated to *Abraham* his intended Judgment upon *Sodom* and the adjacent Cities, ver. 17.--and with whom, after the others were departed, *Abraham* interceded on the Behalf of *Sodom*, ver. 22.--*Vid. Pyle in loc.* And as to *Lot*, " 'tis plain by the Text alledged, that he only paid *a civil Reſpect* (no religious Adoration) to the two that came to *Sodom*, as ſuppoſing them *Men*, and in courteſy ſaluted them, according to the Cuſtom of thoſe *Eaſtern* Countries, as *Strangers*. Thirdly, 'Tis reaſonable to believe, that the Angel which appear'd to *Joſhua*, was *Chriſt*; ſince he is ſtiled, *The Captain of the Lord's Hoſt*. For if he had been only an Angel taken in the general Senſe, he would have forbidden it, as other Angels did, *Rev.* xix. and xxii." Biſhop *Patrick*, conſonant to the Judgment of the antient Fathers, underſtands it of Chriſt, the eternal WORD, who before he aſſum'd the human Nature, frequently appeared in a human Shape. And accordingly, we are told, that it was the Lord (*Jehovah*) who gave *Joſhua* particular Orders how he ſhould manage the Siege of *Jericho*, Chap. vi. 2.----

" 2. *Objection.* 'Tis ſaid, *Jerem.* xv. 1. *Though* Moſes *and* Samuel *ſhould ſtand before me*, (that is, pray unto, or intercede with me) *yet my Mind ſhould not be towards this People.*----*Ergo*, Saints departed could, and were wont to pray for the People.

We *Anſwer:* This is a wretched Abuſe of the Text, being only *an Hypothetical Propoſition*; as much as to ſay, *If* Moſes *and* Samuel, *who prayed for the People of old, were now alive, and ſhould pray for them, yet would I not ſpare them.* For, if *Moſes* and *Samuel*, after their Death, were ſo wont to pray for the Peo-

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ple, then God by the Prophet would not have ſaid,----*Though they ſhould ſtand:* For undoubtedly, if ever, they (in ſo great a Danger of the People) would then have ſtood before God, that is, would have been actually praying for them. This is therefore no leſs a *Fallacy, à Figurâ Dictionis*, from the Manner of ſpeaking, than if one ſhould thus abſurdly argue,---*If God had found fifty Righteous in* Sodom, *it had not periſh'd.*-----*Therefore he found ſo many, or therefore that City did not periſh.* Beſides, the *Papiſts* affirm, That the Patriarchs till Chriſt's Aſcenſion were *in Limbo*, and therefore could not pray to God; ſo that this Interpretation is not only contrary to Truth, but likewiſe interferes with their own Principles.

3. *Objection.* God ſaith, *Job* xlii. 8. *Go ye to my Servant* Job, (there's a Command) and *he ſhall pray for you*, (there's an Example) and *him will I accept*, (there's the Promiſe. Therefore in *Scripture* there is both Precept, Precedent, and Promiſe for praying to Saints, or imploring their Interceſſion.

Anſwer. This is only a vain and impertinent Flouriſh. For firſt, *Job* was then alive, and God commands his Friends to go to him, as he was ſo alive; becauſe he exerciſed the Function of a Prieſt in Sacrifice and Prayer. But what *Logick* is this, *Job*'s Prayers whilſt alive were deſired, therefore the Prayers of the Dead are to be deſired? *Secondly*, Here is God's ſpecial Command, - - - - - Let our *Papiſts* produce ſuch a Warrant for invocating Saints departed.

4. *Objection. Jacob*, Gen. xlviii. 16. invocated an Angel, when he ſaid, *The Angel which delivered me from all Evil, bleſs the Lads.* Therefore Angels may be invok'd.

Anſwer. The Angel there intended is *Chriſt*, as appears by comparing this Place with *Gen.* xxxi. where he that is called *The Angel*, ver. 11. is ſtiled *The God of Bethel*, ver. 13. So *Exod.* xiv. 19. *The Angel of the Lord went before the Camp.* But ver. 24th, of the ſame Chapter, and Chap. xiii. 21. 'tis ſaid to be, *The Lord that ſo went before them.* And more expreſsly, *Malachy* iii. 1. our Lord Chriſt is intitled, *The Angel* (or Meſſenger) *of the Covenant.*

5. *Objection. Solomon*, Pſal. cxxxii. prays to God for the ſake of the Merits of his Father *David*, ſaying, ver. 10. *For thy Servant* David's *ſake, turn not away the Face of thine Anointed.* And 1 *Kings* xv. 4. 'tis ſaid, *For* David's *ſake* (who was then dead) *God ſet up his Son after him.* Therefore the Interceſſion and Merits of Saints are available."

Anſwer. Should we grant it was *Solomon* who here prays, which is far from being certain; many ſuppoſing it to be *David* himſelf, at the time he was about to carry the Ark of the Teſtimony into *Jeruſalem*; which, they think, is favoured by the Tenor of the Pſalm; but granting it was *Solomon*, " 'tis plain, that as well *here*, as in the 1 *Kings* xv. by the Words, *For the ſake of* David, is meant, in reſpect of that *Covenant and Promiſe* God had been pleaſed to make to him; for ſo it follows in the next Words, *The Lord hath ſworn unto* David, *&c.*

6. *Objection.* If we may lawfully crave the Prayers of good Men for us whilſt they are *alive*, what Reaſon can you imagine, why we may not deſire their Prayers when departed? Since 'tis certain, they are grown never the *leſs charitable* by being tranſlated to Glory, and ſo ſtill as *willing*; nor ever the *leſs prevalent*, and ſo ſtill as *able* to aſſiſt us with their Prayers. This Argument *Bellarmine* counts *invincible*, *Adverſarios nunquam ſolvere potuiſſe*, Lib. 1. *De Sanctor. Beat.*

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Beat. Cap. 19. The Adverſaries (ſays he) are not able to anſwer it, or aſſign any Reaſon againſt one, more than againſt the other.

Anſwer. Popiſh invincible Arguments, are like their *invincible Armado*'s, eaſily ſhattered and defeated. We can give the vapouring *Jeſuit* theſe ſubſtantial Reaſons, and Differences in the Caſe. 1. We are allowed and commanded to deſire and uſe Prayers one for another, ſo long as we live, 2 *Cor.* i. 11. *Epheſ.* vi. 18. *James* v. 16. But no ſuch Command or Allowance concerning the Dead, can be produced: Nay, their own *Eckius*, *Enchir. cap.* 15. confeſſes, *'Tis no where to be found in Scripture.* Now having an expreſs Charge from God, *Deut.* xii. 8. *Ye ſhall not do every Man what ſeems good in his own Eyes; but what I command you, take heed you do it; put nothing thereto, nor take ought therefrom:* And 1 *Cor.* iv. 6. That *No Man ſhould preſume above what is written:* Therefore we dare not deſire the Prayers of the Dead, though we do of the Living. *Secondly*, The Living, whom we intreat to pray for us, underſtand and ſee our Wants, and are in a State to take Notice of our Deſires; but we have no Aſſurance that the Saints departed do ſo, as we have already proved: Therefore there is not the ſame Reaſon for one as the other. *Thirdly*, Whereas they ſay, The Charity of ſuch Saints is not the leſs, and therefore are ſtill as willing to pray for us: We anſwer, That the Charity of Saints is primarily towards God, and therefore will not rob him of his Honour; and accordingly we find them in Scripture forbidding Men to worſhip them, *Rev.* i. 19. *Acts* x. 25. Pertinent hereunto is that Saying of the devout Abbot of *Clareval*, when ſome to colour their Superſtitions to the Virgin *Mary*, alledged, That Men could not eaſily offend in giving too much Honour to that Bleſſed one: Yes, anſwers he, they may; For, *Honor Reginæ diligit Juſtitiam, The Queen's Honour loveth Juſtice*, Bernard. ad Canon. Lugdun. *De Feſto Concept. St. Virg. Fourthly*, The Invocation of the *Dead*, uſed in the Church of *Rome*, is not like the *praying of the Living* one for another. Who prays to God to ſave him by the *Merits of his Neighbour?* Or who would pray to a living Man, as they do to the Virgin *Mary*, - - - - *Save me, O Savioureſs; redeem me, O Redeemer*, Antidotar. Animæ, p. 101, *&c.* The Living are not prayed unto, nor intreated to make Interceſſion for us, nor made Mediators by their Merits, (as the Dead among the *Romaniſts* are) for that were againſt the Office of Chriſt; but only as compaſſionate Members, ſeeing the Neceſſities of each other, join their Prayers to the reſt of the Body; no Man's Merits or Advocation being interpoſed; but every one, with and for others, immediately flying to Chriſt." We may add, It is plain that the Council of *Trent* meant more than this, ſince they found the Reaſon of praying to the Saints upon their reigning with Chriſt; which would be downright Nonſenſe, upon Suppoſition that the Regard paid to the Saints in Heaven, was not ſomething more than the Regard due to Saints on Earth; and the invocating of the former was not widely different from asking a Share in the Prayers of the latter.

" 7. *Objection.* Laſtly, They would wheedle us into this Superſtition by an Example: As (ſay they) in Suits to a King, we apply ourſelves firſt to his Favourites, and make uſe of them to prefer our Petitions; ſo much more ſhould we to God, as being an infinitely greater Majeſty, *&c.*

Anſwer. The Compariſon is idle and ill-adapted. For firſt, Chriſt is the only Maſter of Requeſts in the Court of Heaven, and 'tis a Diſhonour to him to make Applications to any other; and therefore their Diſtinction of making Saints to be Mediators

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Mediators of Interceſſion, not of Redemption, is frivolous. *Secondly*, 'Tis an infinite Power with whom we have here to do, that is, God and not Man, *Hoſea* xi. 9. whoſe Thoughts are not as our Thoughts, and his Ways far above thoſe of Princes, *Iſaiah* lv. 8. Kings do not always underſtand who give Attendance, and ſometimes Pride, or State, or Buſineſs, or Miſ-information hinders them; but it is not ſo with God. The Emperor *Diocleſian*'s Speech in *Vopiſcus* after his Retirement to a private Life, may ſomewhat illuſtrate this Point. He (as that Hiſtorian in the Life of *Aurelian* tells us) was wont to ſay ----*That there was nothing more difficult than to Govern well, for four or five Perſons may combine to deceive the Emperor; ſo that being as it were beſieged by them and their Creatures, he ſhall know the truth of nothing, but be conſtrained to underſtand that only which they tell him; thus the beſt and moſt wary Emperor may be bought and ſold.* For ſuch Reaſons we are forced to uſe Mediators to them: but to imagine any ſuch of our Almighty, Omniſcient, Omnipreſent, and moſt merciful God, is a blaſphemous Phrenſy. And in truth, as one Abſurdity begets another, ſo ſuch an impious Doctrine as this of Saint-worſhip, could not ſubſiſt, without hatching others as bad to ſupport it.

Thus have we conſidered all the Arguments and material Pretenſions made by Papiſts, to under-prop this Hay-and-Stubble Temple which they have erected to Saints; we might now proceed to ſhew their horrid Extravagancies, blaſphemous Prayers, &c. to them; but that were to tranſcribe whole Treatiſes, every Line being ſtuffed with ſuch Abominations. We ſhall only add one or two, As,

Thus to St. *Claud* in their publick Prayer-Book, Intituled *Horæ Sec. uſ. Rom.* 6. *die Junii---O Deſolatorum*, &c. *O thou Comforter of the Deſolate, Deliverer of Captives, the Reſurrection of the Dead, the Salvation of all that hope in thee, Holy* Claud *pray for us*, &c.

So to St. *Roch* in time of Peſtilence, in their other Prayer-Book, called *The Hours of the Bleſſed Virgin, according to the Mode of* Sarum, ---*O quam magnificum*, &c. *O Bleſſed* Roch, *how magnificent is thy Name, who by thine Interceſſion knoweſt how to ſave a multitude of languiſhing People, and to ſhow thy ſelf propitious to all that commemorate thy glorious Name, come and ſave us from the Plague, and grant to us a good Temperature of Air.*

But above all, their Devotions to the Virgin *Mary* are prodigious: for not content to ſay ten *Ave-Maria's* to one *Pater-noſter*, and make uſe of her Name forty times oftner than that of Chriſt, they call upon her in theſe Words, *O* Mary, *the Star of the Sea, the Heaven of Health, the learnedeſt* Advocate *of the Guilty, the* only Hope *of the Deſperate, the* Saviour *of Sinners; thou calleſt thy ſelf the* Hand-maid *of Jeſus Chriſt, but art his* Lady (or Miſtreſs) *for Right and Reaſon willeth, that the Mother be* above the Son; *therefore pray him humbly, and* command *him from above, that he lead us to his Kingdom at the World's End.* Antidotar. Animæ, *p.* 101. & alibi.

We might add hereunto the Phrenſies of *Charles Scribonius* the Jeſuit, in his---- *Amphitheatre of the Jeſuits Honour*; and the Dotages of *Lipſius* in his Legend of our Lady at *Hall*, to whom he conſecrated his old Breeches. But we take no delight in nauſeating the ſincere Chriſtian Reader, with a tedious Recital of ſuch *Bedlam* Devotions, or rather deteſtable Blaſphemies.

PACKET

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PACKET XX.

Vos adoratis quod neſcitis. Joan. iv. 22.

Multorum Corpora honorantur in Terris, quorum Animæ torquentur in Gehennâ. Auguſtin.

Some additional Conſiderations touching praying to Saints, particularly concerning the Virgin Mary. *The Trick of Canonization, when firſt begun, and how obtain'd; confeſs'd by their own Authors ſubject to Miſtakes. Many Popiſh Saints never had Being, others Hereticks, Mad-men, Murtherers, Traitors,* &c.

"HAVING ſet forth the *Original* of *Saint-worſhip*, given *Reaſons* againſt it, and anſwer'd the moſt material *Objections*; we determined to have quitted that *Subject*, and proceeded to ſome *other Points*, as not delighting to weary the Reader with unneceſſary *Prolixity:* But on ſecond Thoughts, that we may not ſeem to do our *Work by halves*, muſt crave Leave to inſiſt once more on that particular, ſo far as to inſert certain additional *Remarks* relating thereunto; which with the precedent Diſcourſes may, we doubt not, (under the Influences of the divine Bleſſing) be ſufficient not only to confirm any tempted Proteſtant in the Truth, but likewiſe to convince modeſt and impartial Romaniſts (that will but take the Pains to conſider them) of the Impiety and Abſurdity of thoſe pretended Traditions, which that Apoſtate Church obtrudes upon their Conſciences, to the imminent Danger of their Souls.

1. The firſt Conſideration we propoſe, is this: Since the Worſhip and Invocation of Saints and Angels, and more particularly and eminently of the *Virgin Mary*, hath now for ſome Ages been a principal Part of their Religion; may not any diſcreet, ſober, conſiderate Man (I mean, though educated amongſt them) juſtly wonder, that ſo *conſiderable a Part of Religion*, as they make this to be, ſhould have *no manner of Foundation in the Scripture?* Does our Saviour any where ſpeak one Word concerning the worſhipping her? Nay, does he not take all Occaſions to reſtrain all extravagant Apprehenſions and Imaginations concerning the Honour due to her, as foreſeeing the Degeneracy of the Church in this Matter? For Example: When he was told that his Mother and Brethren were without,---- *Who* (ſays he) *are my Mother and my Brethren? He that doth the Will of my Father, the ſame is my Mother, and Siſter, and Brother*, Matt. xii. 46. Mark iii. 31. So when at the Marriage at *Cana*, *John* ii. ſhe ſeem'd to importune him unſeaſonably to work a Miracle, ſaying, *They have no Wine:* He replies, *Woman, what have I to do with thee? my Time is not yet come.* As much as to ſay, in theſe Affairs I am not to act under your Direction. And another Time, when a certain

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Woman brake forth in that Rapture concerning her, *Bleſſed is the Womb that bare thee, and the Paps that gave thee Suck*; our Saviour directs it to another thing; *Yea rather*, (ſaith he) *Bleſſed are they that hear the Word of God, and keep it.* Does either our Saviour or his Apoſtles, in all their Precepts and Directions concerning Prayer, and the manner of it, give the leaſt Intimation of praying to the Virgin *Mary*, or making uſe of her Mediation? And can any Man believe, that if this had been our Duty, or the Practice of the Church from the beginning, our Lord and his Apoſtles would have been ſilent in ſo conſiderable a Circumſtance, or rather eſſential Point of Devotion; or that the *latter* would not ſomewhere have practis'd it themſelves, and recommended it to others? Which they have been ſo far from doing, that in all the Epiſtles of the Apoſtles, I do not remember that her Name is ſo much as once mentioned. And yet her Worſhip, in the preſent Church of *Rome*, is become not only a *main Part* of their publick Prayers, but almoſt engroſſes their whole private Devotions; inſomuch, that for *one* Prayer they make to Almighty God, they make *ten* Addreſſes to the bleſſed Virgin: for that is the Proportion obſerved between *Ave Maries* and *Pater Noſters* in their Roſaries. He that conſiders *this*, and had never read the Bible, would ſure be apt to think that the New Teſtament did abound, from one End to the other, with Precepts and Exhortations to worſhip her; and yet when all is done, we *challenge the learneſt Jeſuit in the World to produce ſo much as one Sentence in the whole Book of God, that ſounds that way.* Nay, as little there is thereof to be found in the Chriſtian Writers of the firſt 300 Years: For the Truth is, this Practice began to creep in among ſome ſuperſtitious People, about the Middle of the fourth Century, (though not publickly uſed till afterwards:) And we remember particularly, that *Epiphanius* (who lived about that Time) calls it, *The Hereſy of the Woman.* Nor did the moſt learned of the Fathers long after approve it; witneſs *Auguſtine*, who ſpeaking of her, *(Epiſt. 43.)* ſaith, *Virgo erat, verum ad Adorationem nobis non data: She was a Virgin, but not given us to be adored*, &c. Certainly if any *Papiſt* be *ſerious* in Religion, to reflect upon theſe Things, 'twill put him out of Conceit with ſuch unwarrantable Superſtition.

2. We deſire it may be conſidered, how the Romaniſts come by the greateſt Part of thoſe Saints wherewith their Kalendar is throng'd, and who they are to whom they miſdirect their ignorant Devotions.

As for the firſt, we muſt note, that the Pope uſurps it as his ſole Prerogative, to declare who are Saints, and to be worſhipped as ſuch; which he calls *Canonization:* (a Trick, which though not known in the World till about the Year of our Lord 800, as *Bellarmine* himſelf confeſſeth, *(De Sanctorum Beatitud. l. 1. cap. 8.)* yet we ſhall briefly ſpeak of it *here*, anticipating Hiſtory in point of Time, rather than breaking the *Thread* of our Diſcourſe, ſince it ſo nearly relates to the *Matter in hand.)* The Manner of this Canonization was thus: When any Perſon lived more auſterely or devoutly than ordinarily, or was fam'd for any *Miracles* pretended to have been done by him in his Life-time, or by his *Relicks*, or at his *Tomb* after his Death, or that he died for, or in Defence of the Pope's *Intereſt*, or that which they were pleaſed to call the *Cauſe of the Church*; then if his ſurviving Friends made Application to the Pope, upon Payment of *good round Sums* (according to the Abilities and Qualities of the Perſons ſoliciting) for *Sentences*, *Fees*, *Orders*, *References*, and other requiſite Ceremonies, ſuch Party was by the Pope's *Declaratory Bull* (much after the Mode of the old Heathen *Apotheoſis) dubb'd a Saint*;

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a Saint; and thereby, as *Bellarmine* in the Place laſt cited tells us, acquired a ſeven-fold Honour. 1. To be put into the Kalendar with *red Letters*. 2. To be publickly *invok'd* and pray'd to. 3. To have *Churches* and *Altars* dedicated to him. 4. To have *Maſſes* ſaid to his Honour. 5. To have a *Holiday* kept in his Name. 6. To have his *Image* ſet up and pray'd to. And laſtly, to have his *Relicks* reverently laid up and worſhipped. By theſe Arts, *Scenam de Cœlo fecerunt*, as *Firmicus* ſpeaks of the antient *Gentiles*; by multiplying Saints, as their *capricious* or *covetous* Humour led them, they turn'd *Heaven* into a *Stage*, filling it with *Toys and legendary Fables*. And yet themſelves confeſs theſe Proceedings are ſubject to *Error*; that is to ſay, that the Saint canoniz'd may indeed be *no Saint*; and the Miracles whereupon his Canonization is grounded, may be falſe and feigned: As their learned *Cajetan*, in *Tract. de Concept. & Indulg.* and *Summa Roſella*, *verbo Canonizatio*, acknowledge. And for matter of Fact, *Platina*, in the Life of *Boniface* VIII, tells us, That he *cauſed the Body of one* Hermannus *at* Ferrara, *that had twenty Years paſs'd for a current Saint, and been worſhipped by the People, to be digg'd out of the Ground and burnt, becauſe upon ſtrict Inquiſition 'twas found he was an Heretick.*

3. As for a great Part of the *pretended Saints*, to whom our Romaniſts at this Day pray in their Church-ſervice and private Devotions; it is moſt certain, that they are either mere fantaſtick *Idols*, that is, *Nothing at all*, there having never been any ſuch Perſons in the World; or elſe ſuch ſcandalous People, as a pious Chriſtian would be afraid to keep Company with *living*, much leſs would he deſire their Prayers or Interceſſion when dead. For inſtance,

They pray on the 21ſt of *Octob.* to *Urſula*, and the 11000 Virgins, thus: *Deus qui*, &c. *O God, who in the Wiſdom of thy Goodneſs didſt vouchſafe to crown bleſſed* Urſula *and the eleven Thouſand Virgins her Companions with the Triumph of Martyrdom; grant that by their Prayers and Merits, we may merit a Place with them in eternal Felicity.* Yet cannot their own Advocates agree in the Story, nor is the ſame capable of a ſober Belief, that *Cornwal* ſhould afford ſo many Virgins that had no more *Wit* nor *Modeſty*, but to ramble away to *Rome*, without any colour of Buſineſs; and that coming back through *Germany*, they ſhould be all kill'd near *Collen* by the *Huns*; and that Pope *Cyriacus* went along with them, (who is another of their Saints) and yet *Baronius* denies that there was ever *any* Pope of that Name.

So on the 27th of *July*, they pray to the *ſeven Sleepers*, and worſhip them as *Saints*; but he that believes they ſlept in a Cave from the Times of *Decius*, to the Reign of *Theodoſius*, (that is, as they account it, 362 Years) and then, to confute ſome Hereticks that denied the Reſurrection, awak'd, and look'd as freſh as any *Roſe*: He that believes, I ſay, ſuch a Romance, is dull enough to make an *eighth Sleeper*, and needs *Hellebore* to cure his Madneſs, or a *Whip* to *awake* him; as does the Inventer of the Story for his Folly, as well as Falſhood. For what Confirmation could it be of the Doctrine of the General Reſurrection, to ſay, that theſe Seven were raiſed from a long *ſleep*, not being truly dead?

Saint *George* is a renowned Saint amongſt them; yet can it not be proved by any Author of Credit, that there was ever *ſuch a Man*; or if there were, he was at leaſt an *Arian* Heretick. Saint *Chriſtopher*, as *Petrus de Natalibus* tells us, was a Gentleman twelve Foot high; but *James de Voragine*, *Leg.* 95, ſtretches him yet longer, and ſays he was twelve Cubits (that is, at leaſt, eighteen Foot) high;

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that he converted (juſt) eight and forty Thouſand Gentiles to Chriſtianity; that he carried Chriſt over an Arm of the Sea on his Back, *&c.* But that there ever was any ſuch *Gygantine Saint*, we muſt, for want of antient Authorities, wholly reſolve our Faith into the *Golden Legend*, and thoſe *Laymens Books*, wherein he ſtands recorded on *Sign-poſts*. For other Proof no Papiſt can give us.

But beſides theſe *imaginary* Interceſſors, they have a thouſand others, whom they call and worſhip as *Saints*, that have not been ſo much as *honeſt civil Men*. For on the 15th of *March*, they worſhip one they call *Longinus*, (though 'tis plain, that Name is feigned from the Greek Λόγχη, a Spear) one of the Soldiers that pierced our Saviour's Side, who undoubtedly was an *Infidel*, as we may gather from *Rev.* i. 7. On the 9th of *March*, they celebrate the Memory of forty Soldiers put to Death at *Sebaſta*, and pray to them by the Name of the forty *Martyrs*; and yet tell us, that *one* of them was an Apoſtate, and turned Gentile at the Point of Death. *Marcus Arethuſius* is generally worſhipp'd as a Martyr, and his Day kept the 29th of *March*; yet *Baronius* condemns him for an *Arian* Heretick. Who looks brighter in the Romiſh Legend for *Saintſhip* and *Miracles*, than *Thomas Becket*, the proud Archbiſhop of *Canterbury?* to whom they blaſphemouſly pray--*Tu per Thomæ ſanguinem*, &c.

By that ſame Blood Thomas *for thee expended,*
Chriſt! raiſe us thither whither he's aſcended.

Would you know the prime Virtues of this famous Saint? All our Hiſtories will tell you, that he ſtubbornly reſiſted the King, denying that Clergymen committing *Murder* or *Felony* were tryable by the King's Laws; which, in effect, was to deny them to be the King's *Subjects*. And when he could ſtand it out no longer at home, he fled beyond the Seas, and endeavoured by all Means to ſtir up both the Pope and *French* King againſt his Sovereign; which none can deny to be direct *Treaſon*. In ſhort, ſo little pleaſing were his arrogant Doings to good Men, that, as *Cæſarius de Heiſterbach* in his Dialogues relates, it was after his Death much diſputed at *Paris* by the Learned, whether he were not *damn'd*. And tho' we excuſe not the Manner of his Death, yet we are ſure, if he died a *Martyr*, it was the *Pope's* Martyr, and not *God's*. As were likewiſe *Anſelme* and *Edmund* of *Abington*, both Biſhops of the ſame See, and both *ſainted*. Of whom the firſt being expreſsly forbidden by the King to appeal to *Rome*, refuſed to obey; and flying the Realm without his Sovereign's Licenſe, created great Troubles to his King and Country: and the ſecond, after long Contention with his Prince, departed likewiſe Male-content, complaining of him to the Pope, and at laſt died amongſt the King's Enemies. We might add to theſe St. *Clement*, that murdered *Henry* the Third of *France*; and St. *Bourgoin*, a Dominican Fryar, his Confeſſor; St. *Garnet*, executed for being privy to the POWDER PLOT, and others more modern. But we chuſe rather to wave theſe, as well known.

And to conclude, ſhall deſire our Adverſaries to bethink themſelves at laſt of theſe their Dotages; and chooſing ſuch as, without Controverſy, are *true Saints*, let them, without Idolatry, preſerve their *Memories*, imitate their godly *Lives*, and returning to the Unity of *their* Doctrine, thereby reform their innumerable Hereſies and Superſtitions.

PACKET

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PACKET XXI.

Multi Chriſtiani plerumque peccant, quod Divos Diváſque non aliter venerantur quam Deum. Nec video in multis quid ſit diſcrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de Diis ſuis. Lud. Vives *in notis in* Auguſtin. *de Civit. Dei, L.* 8. *Cap.* 27. *Edit. Anno* 1596.

A notable Evaſion of Popiſh Authors touching praying to Saints. Reflections on two horrid blaſphemous Books allowed in that Church, one touching St. Francis, *the other in honour of the Virgin* Mary. *Their idolatrous Dotages in aſcribing peculiar Employments to Saints,* &c.

TO ſmall purpoſe is a City fortified, though with Walls of *Braſs*, and Gates of *Adamant*, with the ſtatelieſt Rampires and goodlieſt Bulwarks, if in the mean time any *Poſtern* be left open, at which the Enemy, without Oppoſition, may enter. Our ſubtle Adverſaries ſtill hope to avoid all we have ſaid on this Subject of *Praying unto, and Worſhipping Saints*, with this ſorry Shift and Pretence, *viz. That the Worſhip which they aſcribe to Saints is not derogatory to God's Honour, becauſe it is only* Doulia, *not* Latreia: *And that all the Interceſſion and Favour they crave of them, does wholly depend on the Merits and Mediation of Chriſt*; *as appears, in that all their Collects and Prayers to them are concluded with theſe Words:* Per Chriſtum Dominum noſtrum; *Through Chriſt our Lord.*

To which we Anſwer,

1. Suppoſing there were ſome real Difference between the Worſhip they give to Saints, and that which they pay to God; yet ſince both their *Words* and *Geſtures* are as humble and ſuppliant to the one as to the other, how is it poſſible but that the Vulgar at leaſt ſhould exceed their Bounds, and ſlip into Idolatry? So that hereby, even our Adverſaries muſt grant there is a *Net ſpread*, and many poor Souls endanger'd.----But,

2. Their Diſtinction between *Doulia* and *Latreia*, is not only unintelligible to common People; but if there be any, it conſiſts in this, That *Doulia* (which they attribute to Saints) ſignifies a *greater Vaſſalage*, or more *entire Servitude* than the other. So that at this rate, their Adoration of the Creature ſhould be more *profound and abſolute* than that of the Creator; which is the *top Branch* of Idolatry and Folly." This is in truth a Diſtinction without a Difference. The promiſcuous Uſe of the Words, both by prophane and ſacred Authors, deſtroys the Diſtinction intirely; and it is accordingly given up by ſeveral learned Men of the *Romiſh* Church. *Ludovicus Vives* ſhews, out of *Suidas* and *Xenophon*, that theſe two Words

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Words are uſually taken one for the other. (*Not. in Aug. de Civ. Dei.*) Their learned *Durandus* allows the ſame as to St. *Paul*'s uſe of the Words. (*De rit. Eccl. Cath. p.* 410.) *Bellarmine* (*de Sanct. beat. l.* 1. *c.* 12.) and *Vaſquez* (*Diſp.* 93.) are forced to own the Diſtinction to be unſcriptural, and that the *Greek* Words are promiſcuouſly uſed. But the learned *Nicolas Serarius* ſpeaks out moſt freely on this Head, and tells us, "It is the Opinion of the moſt and the wiſeſt among them, that it is one and the ſame Vertue of Religion which contains both *Latreia* and *Doulia*". *In Litan.* 2. *Q.* 27. *Vid. Dr.* Hughes's Sermon of *Veneration of Saints*, &c.

3. "Whereas they would excuſe their Addreſſes to Saints, becauſe they are concluded in the Name of Chriſt, we ſay, That to ask of Saints in the Name of Chriſt, is to make Chriſt *a Mediator between us and the Saints*; which is ſtill more abſurd and abominable. And Chriſt himſelf ſaith,-----*Whatſoever you ask of the Father in my Name, he will give it you:* Not, Whatever you ask in my Name, the Father or the Saints, or the Father for the Merits of the Saints ſhall give it you.

4. Chriſt merits all things for us *ſolely, immediately and incommunicably*; therefore he that ſubordinates the Merits of a Creature to thoſe of Chriſt, robs him of his Office; which is done, not only by *denying* his Merits, or not uſing them, but alſo by uſing or applying them otherwiſe than we ought, *viz.* by conceding him to be the *Root* of all Merit, yet conceiting that *other Merits* may notwithſtanding procure us Favour, Reconciliation, and Eternal Life. So that having prayed before, *By the Merits of the Virgin, or all Saints, forgive me my Sins*; adding afterwards, *Through Jeſus Chriſt*, will not mend the matter, unleſs it could be proved that Chriſt had allowed us ſo to pray.

5. 'Tis notoriouſly falſe, that all their Prayers to Saints do conclude with thoſe Words----*Through Chriſt our Lord*; as every body that has but the leaſt Acquaintance with their Primmers may obſerve. Nor hath the ſame any room in their idolatrous Aſſeverations, touching the Miracles and Excellencies of ſeveral of their Saints, to whom they attribute a moſt monſtrous Merit, and make them equal to Chriſt himſelf.

Of this we ſhall here give only two Inſtances, but ſuch as are enough to confound any modeſt Papiſt with Bluſhes, and every good Proteſtant with Horror and Deteſtation.

The firſt ſhall be of Friar *Francis*, whoſe Votaries, not content with all the Fables of his idle Monks, and fooliſh Lies of the Legend, did ſome time ago impudently publiſh to the World a Book, intituled, *The Conformity of St.* Francis; meaning thereby, to make a Parallel in all things between him and Chriſt; which the vile Author undertakes to do in his Birth, in the Prophecies fore-running him, in his Life, Temptations, Diſciples, Doctrine, Miracles, Transfiguration, Paſſion, Aſcenſion, Wounds, *&c.* A Book which contains more Blaſphemies againſt our Saviour, than ever did any ſince *Julian* and *Porphyry* gave over their writing. And certainly, as of old the Devil ſtirred up one of his helliſh Secretaries to overthrow the Goſpel, by writing a Story of *Apollonius Tyanæus*, a horrible Necromancer, that ſhould (as they would make the World believe) match the Miracles of the Bleſſed Jeſus: So the ſame Devil ſet this Friar on work to write this *Conformity*, that the Merit of Chriſt might be ſuppreſſed, and a filthy Idol ſet up in his ſtead. Nor can this be thought the private Superſtition of ſome paultry Friars, but may juſtly be charged on that Apoſtate Church, ſince the ſaid Book is printed amongſt them

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them with Licence; and that expurgatory Index which has damn'd ſo many good Books, and maim'd ſo many worthy Authors, has not in the leaſt touch'd this; but on the contrary, there was a profeſs'd Apology printed for it at *Antwerp*, in the Year 1607, with this Title, *Henr. Sedul. Apologet. pro Libr. Conform.*

Nor is this any new or ſtrange Trick with our Papiſts; witneſs thoſe Verſes of *Turſelline* the Jeſuit, recited by their *Poſſevinus* in his *Bibliotheca ſelecta*, p. 295. who thus blaſphemouſly deſcants, and compares the ſaid Friar *Francis* with Chriſt.

Exue Franciſcum Tunicâ laceroque Cucullo,
Qui Franciſcus erat, jam tibi Chriſtus erit.
Franciſci exuviis (ſi quâ licet) indue Chriſtum,
Jam Franciſcus erit, qui modo Chriſtus erat.

Which in Rhime Doggerel, fit enough for ſuch horrid Stuff, we may thus tranſlate.

Strip Francis *from his tatter'd Cowl all nak'd, and you ſhall ſee,*
He that even now St. Francis *was, to Chriſt will turned be:*
Again, put Francis' *Coat and Cowl on Chriſt, and* (mark the Liar)
He that even now was Jeſus Chriſt, will Francis *be the Friar.*

The other Book that we mentioned, is intituled, *Pſalterium Beatæ Virginis*; *The bleſſed Virgin's Pſalter*; compoſed by no leſs Man than *Bonaventure* a *Cardinal* (and *Saint* too) of the *Romiſh* Church; who changes the Words of holy *David*; and what he and other Pen-men of the ſacred Pſalms, inſpired by the Holy Ghoſt, did aſcribe to God, that does this *bold Idolater* wholly attribute to the Virgin *Mary*, eſpecially in the Beginning of every Pſalm. As for Example: Whereas *David* in the firſt Verſe of his ſeventh Pſalm ſaith, *O Lord my God, in thee I put my truſt*; *Bonaventure* in the firſt Verſe of his ſeventh Pſalm. ſays *O thou my good Lady, in thee have I put my truſt*. *David* begins his ninth Pſalm ---- *I will praiſe the Lord with my whole Heart*: *Bonaventure* his ------ *I will praiſe thee, O Lady, with all my heart*. In the ſixteenth Pſalm, *David* ſaith, *Preſerve me, O Lord*; and their *Bonaventure*, in his ſixteenth Pſalm, ſays, *Preſerve me O Lady. Rejoice in the Lord, O ye righteous, I will always give thanks unto the Lord, his Praiſe ſhall be in my Mouth continually*, ſaith *David*. *Rejoice in our Lady, O ye righteous, I will always give thanks unto our Lady, her Praiſe ſhall be in my Mouth continually*, ſaith *Bonaventure*; and ſo on after the ſame rate throughout the whole Book. And yet is this not only ſuffered to be printed amongſt them to this Day, but commended and juſtified. And well it may, ſince one of their great Rabbies has not been aſhamed to declare, *Omnia quæ Dei ſunt*, Mariæ *ſunt, quia Mater & Sponſa Dei illa eſt. All things that are God's, are the Virgin* Mary's, *becauſe ſhe is both the Spouſe and Mother of God*. Chryſoſt. à Viſitat. Tom. I. De Verb. Dom. Lib. 4. Cap. 8. And *Bernard de Buſti in Mariali, part.* 12. avers, *Tot Creaturæ ſerviunt glorioſæ* Mariæ *Virgini, quot ſerviunt Trinitati. As many Creatures honour the Virgin, as do the Trinity*. So *Gabriel Biel*, in his Expoſition of the Canon of the Maſs, *Lect.* 80. teaches, That whereas God's Kingdom conſiſts of Juſtice and of Mercy, God retaining to himſelf the one half thereof, to wit *Juſtice*, gave the other half, to wit *Mercy*, to his Mother: And hence the before-mentioned *Bernard de Buſti* tells

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tells us a Story, That ſeveral Friars ſaw Chriſt ſitting in Heaven, at the Top of a *red Ladder*, which they endeavoured to aſcend, but were not able, ſtill tumbling down again; till at laſt St. *Francis* ſhewed them where *Mary* ſat with a *white Ladder*, and by that up they got to rights.

Nay, the ſame black-mouth'd Author affirms ---- *Fuit Dominus, &c. That our Lord was with* Mary, *and* Mary *with our Lord in the ſame Labour, and in the ſame Work of our Redemption; for the Mother of Mercy* (ſaith he) *was helping to the Father of Mercy, in the Work of our Salvation.* And then apprehending ſome might reply on Chriſt's behalf, that it was written, *Iſaiah* lxiii. --- *I have trodden the Wine-preſs* ALONE, *and of all the People there was not* ONE MAN *with me*; by way of Prevention thus he goes on ---- *Verum eſt Domine*, &c. *It is true Lord*, (ſaith he) *there was no* MAN *with thee, but there was* A WOMAN *with thee, which ſuffered all the Wounds in her Heart, which thou didſt ſuffer in thy Body.*----Are not ſuch wicked Expreſſions evident Proofs of the Church of *Rome's* Idolatry? And how infected therewith muſt their ignorant Laity be, when even their Doctors are ſo groſly tainted?

Which may more evidently appear by that notable piece of revived Paganiſm, in aſcribing peculiar Offices to their Saints, and praying to them reſpectively on ſuch and ſuch Occaſions: For juſt as the Heathens had their *Tutelar Gods* for Countries and Cities, ſo have the Romaniſts aſſigned particular Saints to the *Patronage* of Places and Nations: As St. *George* for *England*, St. *Andrew* for *Scotland*, St. *James* for *Spain*, St. *Denis* for *France*, St. *Patrick* for *Ireland*, St. *David* for *Wales*, &c. And as they appropriated Employments to their Deities; as *Mars* to be called upon in War, *Æſculapius* in Sickneſs; and thought that one was more powerful by Land, and another by Sea; one taught Eloquence, and another Phyſick, *&c.* ſo have theſe imitated, or rather exceeded them. For the Superſtition and Folly of *New Rome* is worſe than of the *Old*, in this regard, that *they* could content themſelves with one *Æſculapius* in all Matters that related to Phyſick and Diſeaſes; but theſe muſt have almoſt as many Saints to invoke, as there are Maladies to be cured. St. *Agatha* is good for ſore Breaſts, St. *Apollonia* helps in the Tooth-ach, St. *Sigiſmund* is rare in Fevers, St. *Anthony* for Inflammations. So not only every *Trade* and Employment, but every Species of Cattle hath its diſtinct *Patron-Saint*; as appears by theſe old Rhymes recorded by Mr. *Fox*, in the Beginning of his Acts and Monuments of the firſt Impreſſion.

To Saint Syth *for my Purſe,*
Saint Loy *ſave my Horſe,*
For my Teeth to Saint Apolline:
Saint Job *for the Pox,*
Saint Luke *ſave mine Ox,*
And Saint Anthony *keep my Swine*, &c.

But thoſe that would ſee more of theſe Dotages, let them peruſe that ingenious Treatiſe, intitled, *Reflections upon the Devotions of the* Roman *Church*; to which we refer the Reader, and ſhall here conclude our Diſcourſe concerning worſhipping and praying to Saints and Angels, as fearing that we have therein already been too tedious.

PACKET

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PACKET XXII.

Proh pudor! hos tolerare poteſt Eccleſia porcos
Duntaxat Ventri, Veneri, Somnóque vacantes?
----- Palingar. in Sagitt. (De Monachis.)

Of Monks and Fryars; the Derivation of thoſe Words; when they began. The vaſt Difference between the primitive Monks, and ours of later Days. Reaſons juſtifying the Suppreſſion of Monaſteries, &c. *Arguments againſt their Vows and Courſe of Life.*

"IN this *Review* of the State of the Chriſtian Church, during the firſt 600 Years, we muſt not omit to give an Account of the Original and Progreſs of *Monkery*, the Foundation whereof was then laid;" and tho' that Profeſſion was but juſt hatch'd, when *many ridiculous Superſtitions* ſprung up with it, and were cheriſh'd in and by it, "yet did it not degenerate till ſeveral Ages after, to that Exceſs of *Superſtition* and *Debauchery* that has ſince attended it.

The Word *Monk* in Engliſh, and *Monachus* in Latin, ſeems to be derived from the Greek μόνος, *ſole*, or *alone*, and ἄγω to lead or dwell, becauſe of their ſolitary and *loneſome* Lives: and therefore ſome contend, none are properly ſo called, but Hermits and Anchorets; yet *Bellarmine* ſays, it ſignifies one that *lives ſeparated from Marriage*; and ſo all their *Clergy*, and all *Batchelors* ſhould be *Monks*. Others tell us, they are ſo termed, becauſe having abandon'd (as they would make us believe) all worldly Matters, they ſtudy *only* to pleaſe God. But in truth, methinks they may now be called ſo, becauſe They *alone* enjoy all the good Things of the World, when they profeſs themſelves to have nothing; or, to give them an Etymology moſt ſuitable to their preſent Practices, we may ſay they are called *Monachi*, from μόχος and ἄχος, that is, *Grief*, *Trouble*, or *Peſtilence*, ſince they are the *grand*, if not the *only Trouble and Plague* both of the Church and Civil Government.

As for the Original of Monks, their grand Patron *Bellarmine*, *in lib. de Mon. cap.* 5. pretends it to be moſt antient; for (ſaith he) there was a certain *Shadow of it in the Law of Nature before the Flood*; *a plainer Expreſſion of it under the Moſaical Diſpenſation*; *but in the Time of the Apoſtles it came to Perfection.* This is ſo falſe, and yet ſo impudent an Aſſertion, that it well deſerves no other, but the blunt Anſwer proverbially given to that Author,---*Mentiris Bellarmine*, *Bellarmine thou lyeſt.* For there is nothing in all Antiquity, that gives any probable Colour for ſuch a Conceit; it being notorious, that all Hiſtorians and Monks themſelves, in their Books, do acknowledge their firſt Pattern to have been one *Paul*, an *Egyptian*, born at *Thebes*, who in the Time of the 7th Perſecution raiſed againſt the

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Church by *Decius* and *Valerian*, about the middle of the third Century, retired to a private Cave under the Foot of a Rock in the Wilderneſs, where he is ſaid to have lived one Hundred and thirteen Years, unſeen by any mortal Man, till at laſt one *Anthony*, by wonderful Luck, ſtumbled upon him juſt before his Death, and decently buried him in a Grave digged by two Lions, which came on purpoſe to perform that Office, and condole the Saint; and then very civilly went about their Buſineſs, as St. *Jerom* tells the Story, in the firſt Tome of his Epiſtles.

This *Paul*'s Life and Death *Anthony* liked ſo well, that he reſolved to follow his Example; and thence by ſome is accounted the *Father of the Monks*, tho' not without wronging the ſaid *Paul* of the Glory of the Invention, as moſt affirm". But that the unlearned Proteſtant may more clearly underſtand theſe Things, we muſt diſtinguiſh three Periods of *Monkery*.

" 1. 'Tis certain, (as we have already obſerved, *Packet* XII.) that during thoſe ſad Times of Heathen Rage and Cruelty, many devout Chriſtians, for Safety, did fly into Deſarts and ſolitary Places, where with their own Labours, and Sweat of their Brows, they got their Livings, praiſing God, and keeping themſelves free from many Pollutions and Snares of the World. Theſe good Mens Receſs," and Way of Life, which in thoſe Circumſtances we dare not condemn, " was afterwards in a ſuperſtitious Humour imitated," by,

2. The aforeſaid *Anthony* and his Diſciples, about the Middle of the fourth Age, who choſe this as a ſort of Profeſſion, and multiplied ſo faſt, that in leſs than fifty Years, the Deſarts of *Egypt* and *Syria* were full of the Cottages where thoſe *Monks*, or rather *Hermits* lived. Each of them built his Cell with his own Hands, and lived by his Labour, for there were no *Mendicants* among them. They were *under no Vow*, had not the Approbation of the Biſhop of *Rome*, nor was their Order confirmed by him, nor did they receive any Indulgences from him, nor acknowledge any Subjection to him. At firſt they ſeem to have behaved ſoberly and irreproachably, living in great Simplicity, and often in ſevere Faſtings, *&c.* but they quickly declined into many whimſical Dotages, and by Degrees fell into groſſer Errors in Doctrine and Impurities of Life: Thus, becauſe our Saviour ſaid, *Except ye become as little Children, ye ſhall not enter into the Kingdom of Heaven*, Mat. xviii. 3. they choſe to wear ſome of their Cloaths ſhap'd like thoſe of Children: They wore Stockings, but no Shoes, leſt they ſhould be defiled with touching any thing that was dead. When they entered into the Place of Prayer, they put off their Stockings, becauſe *Moſes* was commanded *to put off his Shoes:* They carried a Staff like *Eliſha* to beat away Dogs, *i. e. Vices*. To break an earthen Pot, *or* to touch any Man's Hand was criminal: Strange Stories were told about their being unmercifully beaten by the Devil, *&c.* And *Caſſian*, the Author of the *Collations*, who lived long among them, aſſures us, *Col.* x. ch. 2. 3. as alſo does *Zozomen*, Lib. 8. cap. 11. That they became generally *Anthropomorphites*, i. e. believed that God was corporeal, having a Body, Shape, and Paſſions like Men. A good Proof of which this laſt gives us, *Lib.* 2. *cap.* 21. in that ſeveral of them got together and went to *Alexandria*, to murder *Theophilus* the *Patriarch*, for oppoſing that odious Hereſy. And indeed it is not ſtrange, that Men who fly from the *publick Worſhip* of God, the *Miniſtry of the Word*, and the *Communion of Saints*, which are the *ordinary* Means, whereby Believers are built up in Faith and Holineſs, ſhould quickly deviate to Vanity, Superſtition and Folly. From this Account we may learn, 1. That Solitude has its own Snares, and is not exempted from Temptations, any more than a more

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a more publick and active Life. 2. That could Men leave their Corruptions behind them when they retire to the Deſarts, and were *Satan* and his *Angels* not permitted to approach Dens and Caves, and the Cells of *Hermits*; then indeed would ſuch Retreats be upon many Accounts deſirable: But ſince theſe are not ſo, they had as good ſtay at home. 3. That thoſe People who pretend to any uncommon Auſterities, extraordinary Devotions or Singularities, or any thing to which they may give the Name of Religion, without a *divine Command*, or ſomething ſignifying his Approbation, and a Promiſe of the Preſence and Aſſiſtance of God in it, are generally left very quickly, to take ſuch Courſes as may make thoſe who look on the wiſer. 4. That, ſince God has promiſed *ſufficient Grace* to his People *in every time of need*, while they converſe with the World, and follow their Buſineſs in the Station in which Providence has placed them, which ſhould reconcile them to it, and incline them to be contented with it, notwithſtanding the Cares and Troubles attending it, but has given no ſuch Promiſes to them that leave it; it is obvious, that in ordinary Caſes, it can never be a Duty, no nor warrantable, to run from it to the Caves and Deſarts, and much leſs to thoſe Neſts of Indolence, Luxury and Debauchery, commonly called *Monaſteries* or *Nunneries*. Which bring us to the next Period.

3. When Abbies, Monaſteries, Friaries, Nunneries, and other religious Houſes as they are called, began to be raiſed, and increaſed ſo faſt in the Weſtern Church, in which, in a little Time, Superſtition, Idolatry, Pride, Idleneſs, Luxury, and all manner of Wickedneſs, came notoriouſly to a prodigious Height.

" But though we grant that ſeveral, for Reaſons aforeſaid, in thoſe purer Times, practiſed a certain kind of Monachiſm, and lived ſolitarily; yet were they, eſpecially under the firſt Period, Monks of another kind, as far different from thoſe lazy Lubbers that pretend to ſucceed them in the Church of *Rome*, as the Time is Diſtant wherein they lived. Their Faith was not the ſame, their Manners better, and their Converſation every way of another Sort; ſo that *Theſe* retain nothing of theirs, ſave only the affected Name, by which, as the Aſs in the Fable, with the Lion's Skin on his Back, frighted the Beaſts; ſo they gull the ignorant, who conceit every thing the ſame, that has the ſame Appellation.

But the Difference is moſt apparent in many Inſtances. For,

1. *They* retired to avoid Perſecution; not in peaceable Times, wantonly, out of any pretended Principle of Religion, or with any Opinion of Perfection, but of Neceſſity: *Theſe* undertake it out of Humour and Superſtition; and many of them are the moſt virulent Perſecutors.

2. *They* continued ſuch Courſe of Life voluntarily," at leaſt while the Storms continued; " *theſe* oblige themſelves by *Vows*, which they ſeldom keep honeſtly, and frequently repent of." And indeed ſuch Vows cannot but make their Caſe much worſe than otherwiſe it would be.

" 3. *They* laboured with their Hands, as appears in *Vitis Patrum*, *Part* 2. *Sect.* 51. and *Nicephorus*, *l.* 8. *cap.* 39. *Theſe* live in all kind of Sloth, Superfluity, and Idleneſs," and chooſe this Way of Life, that they may freely indulge themſelves in Lazineſs and Senſuality.

" 4. *They* lived according to their Name *alone*, and remote from the Converſation of Men, in mean and ſolitary Places; *theſe* build their ſumptuous Neſts, and *live together*, in the midſt of moſt populous Cities; and whilſt they pretend to renounce the World, no People in the World are greater Intermeddlers in worldly Things.

5. Of

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5. Of *them*, ſome," nay the greateſt Part, as far as appears, in the pureſt Times, " were meer *Lay-men*, not concerning themſelves with Eccleſiaſtical Matters; others were married, and lived godlily in that State, as appears in *Athanaſ. Epiſt. ad Dracont.* and *Dion. Eccleſ. Hierarch.* nor made they any *Diſtinction of Meats:* See *Auguſt. de Mor. Eccleſ. l.* 1. *cap.* 33. But *theſe* ſcorn to own any of their Crew to be Lay-men; hold it a *mortal Sin* to have an honeſt Wife, tho' but a *venial one* to keep a *Concubine*; and place a great Part of their Religion in the *Choice* of their Meats, *&c.*

Laſtly, *They* ſpent the Time they had to ſpare from their honeſt Labours, in reading God's Word, pious Meditations, ſinging Hymns of Praiſe to their Maker, and ſtirring up each other to Virtue and good Works; *theſe* make it their Buſineſs to wrangle about *Habits*, rattle over *Beads* and Prayers which many of them do not *underſtand*, run about with *Relicks* to cheat People of their Money; flutter like Ravens about *dying Perſons*, to frighten them into large Legacies to their Monaſteries to pray for their Souls: In a word, to *defraud* Men, *debauch* Women, diſturb *Government*, *murther* Princes, and commit all kind of Villanies.

Theſe Things being ſo, as moſt evident they are, to all that are either converſant in Hiſtories, or have obſerved curiouſly, and known the private Converſation of moſt Monaſticks; for outwardly, 'tis confeſs'd, they ſometimes make a ſtrange Oſtentation of Auſterity and Piety: They being thus, we ſay, degenerated, it was no Sacrilege or Impiety in the *Proteſtant* Princes and States, to ſuppreſs the Hives of ſuch unprofitable, or rather miſchievous Drones, and not to encourage any ſuch ſuperſtitious Inventions for the future; wherein they are fully juſtified by theſe Arguments."

1. Since *Proteſtants* appear to be agreed, that it is the Prerogative of God alone to inſtitute Religion, according to that of our Saviour, *Mat.* xv. 9. *In vain they do worſhip me, teaching for doctrines the commandments of men:* And ſeeing there is neither Precept nor Example of *Monaſtick* Life, in the Old or New Teſtament, but all the Rules of their reſpective Orders are the Inventions of Men; *They did well to demoliſh thoſe Nurſeries of Superſtition.*

2. The odious Wickedneſs every where notorious in thoſe Sinks of all Impurity, ſeems to have made it neceſſary, not only to inſpect their Manners more narrowly, but to *ſuppreſs them entirely*; ſince, while the human Nature remains corrupt, it is almoſt impoſſible to prevent ſuch Societies from running into all manner of Filthineſs. In them they lived *idly* and unprofitably, wallowed in Eaſe and *Superfluity*, free from Care or fear of Want, were *ſwell'd with Pride*, upon the Account of the Privileges of their Houſes, and the boaſted Holineſs of their Profeſſions and Orders; and ſince *Pride*, *Fulneſs of Bread*, and *abundance of Idleneſs* was in them, *as in their Siſter* Sodom, it could not be expected they would keep themſelves from *Sodom's Sins*; And therefore *were they* juſtly *taken away.*

3. Tho' the Abuſe of any thing commanded, is no Warrant to neglect what is required by God; and therefore, if they could prove that ſuch Houſes, erected for ſuch Purpoſes, were lawful, and approved of him, the Corruptions which reigned in them would not have juſtified their total Suppreſſion: Yet, when ſuch Impieties and Sins of all Sorts were found to have been cheriſhed in thoſe Houſes, by the ſeveral Orders of Monks, without and beſide any Warrant from Scripture, it ſeems plain, That they did right who utterly demoliſhed them.

4. The

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4. The ſuperſtitious Intentions of the Founders ſeem to juſtify this. It is well known, that moſt of them were founded by way of *Penance*, or *Satisfaction*, for ſome heinous Crimes; or, that *Maſſes* might be ſaid in them for the *Souls in Purgatory*, &c. Thus, a cruel Tyrant who had been a Deſtroyer of his Country, or a bloody Uſurper who had waded to a Throne through manifold Murders, thought, or was told, that he might expiate thoſe Crimes, and make full Satisfaction to God for them, by endowing an Abbey or Nunnery, &c. And therefore alienated that which was none of his own, for that Purpoſe. Now when the Vanity and Folly of this appear'd by the Light of the Reformation, why might not their lawful Succeſſors reſume what they had thus ſuperſtitiouſly given away? Again, when a rich wicked Man in his laſt Moments, reflecting on his manifold Sins, which made him fear his continuing many Years, or *even Ages in Purgatory*, was prevail'd on by a Monk, to leave ſuch an Eſtate for the Building a religious Houſe, aſſuring him, that the Friars would pray him ſoon out of it, &c. When thoſe ridiculous Superſtitions came to be exploded, why ſhould ſuch Places be continued any longer for ſuch Purpoſes?

5. God has *required nothing of Chriſtians*, either by way of *Counſel* or *Command*, which they may not, through Grace, in ordinary Caſes at leaſt, perform as well, if not much better, out of a Cloyſter than in one; and therefore, ſeeing the Rules of the Monks were never preſcribed by God, but only deviſed by Men, it can never be lawful for Chriſtians to diſobey and forſake their Parents, deſert their Wives and Families, and fly from the Calling wherein God has placed them, or chuſe this way of Life out of a ſuperſtitious Opinion of any Profeſſion, which God has obliged no Man to, by Precept, Counſel, or Example, in all the Scripture; and conſequently it was high time to demoliſh them all.

But that this may be more evident, we ſhall, in the next Packet, totally overturn the Foundation of *Monkery*, and give ſome farther Account of the horrid Lives and Practices of the Friars and Nuns, from Authors of their own Communion, and of great Reputation in the World, that none may tax us with Partiality or Ill-will, in any thing we ſay concerning them.

PACKET XXIII.

Religionis antiquæ non ſolùm virtutem amiſérunt, ſed nec ſpeciem retinent. Bern. *Apolog. ad* Guil. *Abbat.*

The Popiſh Diſtinction between Evangelical Counſels and Precepts conſidered and confuted. Objections anſwered. The lewd Lives of Monks, &c. *from their own Authors.*

"INtending in this Sheet, to Diſcourſe further concerning the Inſtitution of *Monks*, and that which amongſt Papiſts is called and accounted *A Religious Life*, 'tis fit we ſhould take ſome ſpecial Notice of their Figment of *Evangelical Counſels*, (as they are diſtinguiſh'd from *Precepts*,) the ſame being the *Baſis*

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or Corner-ſtone, not only of *Monkery*, but likewiſe of the Conceit of Works of *Supererogation*, and ſeveral other Popiſh Errors.

That our plain honeſt-hearted Proteſtant Reader, who poſſibly has not waded ſo far into the Stream of *Controverſy*, may clearly underſtand this Matter, we ſhall firſt ſtate the Opinion preſcribed by the Church of *Rome* to be believed; and this we ſhall do from no meaner a Pen, than that of her learned Cardinal.

Bellarmine then, in his Treatiſe of Monkery, *cap.* 7. defines an Evangelical Counſel to be, a certain good or excellent Work, not impoſed on us by Chriſt, but ſet before us; not commanded, but commended unto us; differing from a Precept or Command, 1. In reſpect of the Matter; for the Matter of a Precept is only good, and more eaſy; that of the Counſel better, and more difficult. 2. In reſpect of the Subject; the Precept obliging All, the Counſel only ſuch as ſhall embrace it. 3. In reſpect of Form; becauſe the Precept, by its own nature, binds all; the Counſel leaves us to our Liberty. Laſtly, In reſpect of the End or Effect; for the Precept kept, hath Reward, and if neglected, a Puniſhment; whereas if the Counſel be not obſerv'd, no Puniſhment follows; but if purſued, a greater Reward is obtain'd. And the ſame Author, *cap.* 8. tells us, That there are many ſuch Evangelical Counſels, but eſpecially three, *viz.* perpetual *Continence*, voluntary *Poverty*, and regular *Obedience:* Which are the three Things that Monks, Fryars, Nuns, *&c.* when they reſolve upon a Monaſtick Life, make a Vow always to obſerve. And, theſe (ſaith he) are no Commands indifferently impoſed on all, but yet Things very acceptable to God, and by him commended. So that thoſe that obſerve them, ſhall acquire a greater Stock of Merit, and more ample Glory than others. And with this falſe Bait they draw in not a few People to their Monaſteries.

Whereas in truth, *all this* is little more than an Heap of old *exploded* Hereſies, condemn'd in the very firſt Ages of the Church, but by them *reviv'd* and new-varniſh'd: For ſo we read in *Epiphanius*, That certain Hereticks, called (or perhaps only calling themſelves) *Apoſtolici*, celebrated *Celibacy* (or the unmarried State) and *Poverty*, as the two Gates to Heaven; and the *Eucratitæ* condemned *Marriage.*" And *Hilary*, in a Letter to *Auguſtine*, gives this as one of the Opinions propagated by *Pelagius* himſelf, and the *Pelagians* in *Sicily*, *That a rich Man cannot enter into the Kingdom of God, unleſs he ſell all that he hath, and give to the Poor.* Vid. Voſſ. Hiſt. Pelag. Lib. 5. Par. 2. Theſ. 11. Tho' their Followers, in later Ages, have very prudently left them in *this* to ſhift for themſelves.

" As for us, we do deny that there are any *ſuch Counſels* (ſo diſtinguiſh'd in Matter, Form, *&c.* from Precepts) which are more *perfect* than the *Precepts* of the Law of God. For ſuch Reaſons as theſe:

1. If the Word *Counſel*, in that Senſe which Papiſts uſe it, be not expreſs'd, nor the *thing* thereby ſignified contain'd in the New Teſtament; then there are no ſuch Evangelical Counſels ſo diſtinguiſh'd from Precepts. But the firſt is true: Therefore the laſt.

2. The *Law of the Lord*, or the Precepts thereof, are *perfect*, *Pſal.* xix. 7. Now to that which is perfect, nothing can be *added:* Therefore there are no Counſels above Precepts.

3. The Prophets, Chriſt, and his Apoſtles, in their Exhortations to Perfection, call us only to an Obſervation of the *Precepts* of the Law of God, and tell us expreſsly, God expects no more; as *Micah* vi. 8. *He hath ſhewed thee, O Man, what*

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what is good: And what doth the Lord require of thee, but to do juſtly, love Mercy, and walk humbly with thy God? ---- If thou wilt enter into Life, KEEP THE COMMANDMENTS, *Matt.* xix. 17. And even thoſe which the Papiſts call *Counſels*, are expreſs'd by Chriſt in *preceptive* Words, and Verbs of the *Imperative* Mood; as *Matt.* xix. where, after the ſame Manner that he delivers that which they would have to be a *Counſel*, v. 21, he delivers that which they muſt acknowledge to be a *Precept*, ver. 17. Therefore they do vainly and ill, to make any ſuch Diſtinction.

4. If the Matter of the Counſel be better than that of the Precept, as *Bellarmine* aſſerts, then there muſt be ſomething better and more perfect than the Law of God, conſiſting only in the Choice and Pleaſure of Man; which to affirm, is abſurd and blaſphemous.

5. God commands us to love him *with all our Heart, and all our Soul, and all our Might*, Deut. vi. 5. Therefore there is no room left for any more acceptable Obedience from any ſuch Counſels."

6. Our bleſſed Saviour does not only *commend Perfection* to all Chriſtians, or *counſel* them to be perfect, but *commands every one* of them to endeavour after it, propoſing to them the very higheſt Example of Perfection: *Be ye therefore perfect, as your Father which is in Heaven is perfect.* Therefore the *Popiſh Counſels of Perfection*, beſide and above the Precepts, are vain and ridiculous.

7. It is evident in the Nature of Things, that God's *Counſels* are equivalent to Precepts, and equally binding upon all to whom they are given; if not more ſo. Thus our Lord COUNSELS *the* Laodiceans, *to buy of him fine Gold tried in the Fire*, Rev. iii. 18. Now will any Man preſume to ſay, that this is *commended* but not *commanded*; that it was *not the Duty* of every one of them to comply with it, and their *Sin* not to do this; or that any of them *would*, or *could be ſaved*, who ſhould reject it? So far from it, that it is obvious, That *this Counſel* was a Command ſweetly temper'd with Grace, and that its being thrown into this Form, did the more ſtrongly oblige them to follow it. It was the Sin of the *Iſraelites* of old, that *they waited not for his* COUNSEL, Pſal. cvi. 13. *And contemned the* COUNSEL *of the Moſt High*, Pſal. cvii. 11. The People of God are *commanded* to *hear* COUNSEL, as well as to *receive Inſtruction*, Prov. xix. 20. It is mentioned as a very high Aggravation of the Sins of the impenitent and obſtinate, *That they ſet at nought all his* COUNSEL, *and would none of his* COUNSEL, Prov. i. ver. 25, and 30. The Reaſon is plain, becauſe God in condeſcending to turn his *Commands* into COUNSELS, enforces the *Will* or *Law* of a *Lord*, with the *Kindneſs* and *Love* of an infinitely wiſe and gracious *Friend*.

8. The *three grand Evangelical Counſels*, which the Papiſts boaſt ſo much of, are not only *without* a *Precept*, and therefore *Will-worſhip*, and vain at beſt; but *againſt ſeveral expreſs* Commands, and therefore wicked. Thus, 1. The Vow of *Celibacy*, or *perpetual Continence*, is, in all Men who have not *the Gift of Continence*, contrary to the Apoſtle's Command, 1 Cor. vii. 9. *But if they cannot contain*, (as it is well known few Monks or Nuns *can*, and as few of them *do*) *let them marry*; *for it is better to marry than to burn.* 2. The Vow of *regular Obedience* is repugnant to *that Liberty wherewith Chriſt hath made his People free, in which they are to ſtand faſt*, and by no means give up, *Gal.* v. 1. And to theſe Commands, *Call no Man your Father upon Earth*, Matt. xxiii. 9. *Be not ye the Servants of Men*, 1 Cor. vii. 23. 3. The Vow of *voluntary Poverty*, eſpecially that which is

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ſo much in Vogue among the Papiſts and *Mendicant Friars*, is contrary to many Precepts. *And that you ſtudy to work with your own Hands, as we commanded you.*----*And that ye may have lack of nothing*, *i. e.* have no Need of any Relief from others, 1 *Theſſ.* iv. 11, 12. *For even when we were with you, we commanded you, that if any would not work, neither ſhould he eat. For we hear there are ſome who walk among you diſorderly, working not at all*,----*i. e.* We commanded that if any would not employ himſelf ſome way or other for the good of Mankind, he ſhould not be maintain'd by the Charity of others, 2 *Theſſ.* iii. 11---14. Nor are we to *tempt God*, by giving away the Means of our Subſiſtence, except on ſome extraordinary Occaſions, leſt we ourſelves ſhould need; and therefore the Apoſtle commands, *Rather let him labour, working with his Hands the Thing which is good, that he may have to give to him that needeth*, Eph. iv. 28. Nor ſhould we forget, that *it is more bleſſed to give than to receive*, *Acts* xx. 35. To paſs many others,

" 9. That Doctrine is falſe which ariſes from a falſe Foundation; but ſuch is this of *Counſels of Perfection*, ſince it ſuppoſes Men in this World able to fulfil all the Commands of the Lord, and to be perfect before God; nay, that they can do more than is commanded by the Law of God, *even Works of Supererogation*, to have Righteouſneſs enough and to ſpare, ſo as to ſupply others, out of their Surpluſage of Merit, *&c.* All which is diametrically oppoſite to the whole Word of God, and particularly to the Words of Chriſt, *Luke* xvii. 10. contrary to the Doctrine of the antient Fathers," abſolutely impoſſible in the Nature of Things, yea, evidently ridiculous and repugnant to common Senſe. To ſay that a *Creature can rightly do more* for God, himſelf, or others, than is his Duty, is a flat Contradiction: But to dream, that *Sinners can ſupererogate* with their Maker, is ſo full of Contradictions and ſcandalous Abſurdities, that it could never have came into the Heads of reaſonable Creatures, till *they fell under the Power of ſtrong Deluſions*. Beſides, *as where there is no Law, there is no Tranſgreſſion*, Rom. iv. 15. ſo where there is no Command, there is no Duty; and where there is no Duty, there is no Promiſe; and where there is no Promiſe, no Reward is to be expected. Withal, no Actions are accepted with God, but *the Obedience of Faith*, which neceſſarily ſuppoſes a *Precept:* So far from it, that every Thing in his Service, which *he himſelf has not inſtituted*, how well ſoever Men may ſay they intended it, is an Abomination to him. *Who hath required this at your Hand?*

" But as the fouleſt Errors are recommended and impoſed upon People under the Appearance of Truth, and ſome pretended Countenance from miſunderſtood or *wreſted* Places of Sacred Writ; ſo in this Caſe the Papiſts *abuſe* ſome Texts, to give their Tenets a Gloſs, and would ſeem to juſtify them by certain Expreſſions in the Goſpel, which indeed make nothing at all for any ſuch Purpoſe; as will appear on an Examination of their Objections.

1 *Objection.* Our Saviour, *Matt.* xix. 21. when one enquired of him what he ſhould do to have eternal Life, tells him firſt, he muſt keep the Commandments; but afterwards adds, *If thou wilt be perfect, go and ſell that thou haſt, and give to the Poor*. Which is not a *Precept*, (for if it were, it would bind all) but a *Counſel*; as much as to ſay, 'tis true, keeping of the Commandments may bring thee to *eternal Life*; but if thou art not content therewith, but doſt aſpire to a more *excellent Degree* of Glory therein, *Then go and ſell what thou haſt, and give it to the Poor*.

Anſwer. To this we Anſwer,

1. That

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1. That this Text cannot make for their Purpoſe, becauſe it is not a *Counſel*, but a plain *Precept*," at leaſt to him to whom it was given, "*Go thou and ſell.*

2. Chriſt anſwers according to the Queſtion propoſed, and the *Diſpoſition* of the Propoſer's Mind; which he found *puff'd up* with a Conceit of Legal Perfection: And therefore to *humble* him, and ſhew him that he was not ſuch as he took himſelf to be, but loved *Riches* more than *God* or his *Neighbour*, he gave him this particular ſearching Command; which yet is no more than what he preſcribes to *all Chriſtians*, *Luke* xii. 33. or than what every one is obliged to do by the Law of *Charity*, *Thou ſhalt love thy Neighbour as thy ſelf*, when the *Neceſſities* of his Brethren are ſo urgent as to require it. In which Senſe only it is to be underſtood; not as if there were ſome extraordinary *Perfection in Poverty*; for Poverty, though voluntary, and contracted by giving all one's Goods to the Poor, if it be without Charity, *profiteth nothing*, 1 Cor. xiii. 3. Nor *was it ever wiſely*, nor *is it to be deſired* for its own Sake.

2 *Object.* In the ſame 19th Chapter of *Matthew*, ver. 12, ſpeaking of Abſtinence from Marriage, 'tis ſaid, *All Men cannot receive this Saying*, (that is, have not the Gift of Continency) *but he that is able to receive it, let him receive it.* Here is a Counſel adviſing, not commanding *Celibacy.*

We Anſwer, 'Tis a Command that every Man ſhould marry or abſtain, according to his proper Gift. So the Apoſtle, 1 *Cor.* vii. 7, ſpeaking of the ſame Thing, ſays, *Every Man hath his proper Gift, one after this manner, another after that.* And what follows? ver. 17. *As the Lord hath diſtributed to every Man, ſo let him walk.*

But what is all this to our modern Cloiſter-men, who abjure not Carnality, but Marriage; and tie themſelves with Vows to perpetual Chaſtity, when many times their whole Life is but a continual Debauch in Idleneſs, Gluttony, Fornication, Adultery, Sodomy, and ſuch horrid Crimes as are not to be named amongſt Chriſtians.

That I may not ſeem to charge them unjuſtly, I ſhall, according to Promiſe, give ſome Account of their Manners from their own Authors.

The firſt ſhall be *Clemangis*, a Doctor of *Paris*, who in his Book *De Stat. Eccl. p.* 47, hath theſe Words: *Concerning Monks and Abbeys, what can I report that is commendable? being ſo petulant, undiſciplin'd, diſſolute, and debauch'd; running up and down into common and diſhoneſt Places, and hating nothing ſo much as Religion in deed.* And *p.* 53. *They are worſe than the* Phariſees *of old, ravenous Wolves in ſanctified Sheep's Cloathing, who in Word pretend to forſake the World, but in Deeds with all poſſible Fraud, Deceit, Lying, and Cruelty, hunt after it: Making an outward Appearance of Auſterity, Chaſtity, Obedience, Humility, and holy Simplicity; but privately in exquiſite Delicacies, and Varieties of Epicureaniſm, excelling the Wantonneſs of the moſt luxurious Heathens; juſt like* Bel's *Prieſts, devouring the Oblations of the People, and though not with their* WIVES, *yet with their Strumpets and Baſtards revelling with ſumptuous Cheer and over-flowing Goblets of Wine, till they pollute every thing with their inſatiate horrid Luſts.* And that you may know the Nuns were not at all behind-hand with the Fryars for Wickedneſs, hear how he compliments thoſe ſacred Votaries, *p.* 56. *Shame* (ſaith he) *forbids me to ſpeak of them, leſt I ſhould mention, not a Company of Virgins dedicated to God, but ſtewed, deceitful, impudent Harlots, with their Fornications and inceſtuous Works. For what, I pray you, are Nunneries now-a-days but Temples of* Venus, *and execrable Brothel-Houſes? The Harbours and Rendezvous of wanton Gallants, where they ſatisfy*

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ſatisfy their raging Luſts: So that now the vailing of a Nun is all one as if you proſtituted her to be a Whore.

So *Cornelius Agrippa, de Van. Scient. cap.* 62, ſaith, *There are now crept in innumerable Troops of Monks, Fryars, and Recluſes of divers Sorts,* which the Church had none of, when ſhe was in her beſt and pureſt State: *They who at this Day take upon them the Name of* Religious Men, *profeſs indeed hard Rules, and holy Duties of Life, bearing the Names of* Baſil, Bennet, Bernard, Auſtin, *and* Francis, *but few amongſt them are good, or honeſt; for into this Profeſſion, as into a Sanctuary for all Miſchief, come flocking, ſuch as being terrified with the Conſcience of their Villanies, can no where elſe eſcape the Juſtice of the Law; ſuch as have committed horrid Offences, deſerving ſevereſt Puniſhments, whoſe filthy Lives have brought them to deſerved Infamy: Who, having ſpent their Subſtance upon Whores and Dice, Riot and Drunkenneſs, all for a laſt Shift, ſhelter themſelves in a Monaſtery; where with diſſembling Holineſs, and an hooded Habit, they ſecurely practiſe ſturdy Beggary. From hence ſtart out ſo many Stoical Apes, ſuch inſolent Purſe-milkers, patch'd Rogues, cowled Monſters, impudent Halter-carriers, dusky, ſooty, pickled, cloaked, mantled, ſtrange-truſs'd Stage-Players; who having no Credit left in Things human, are yet meerly for their monſtrous Habits ſake intruſted with Things divine; whoſe Life being moſt lewd, and fill'd with a kind of Villany, is yet left unpuniſh'd through pretence of Religion; their Cowl, as a Buckler, keeping off all the Darts of Juſtice and Fortune.*

Or if this Author be thought too general a Satyriſt, hear what modeſt *Eraſmus* ſays of them in an Epiſtle to *Grunnius*,----Turba Monaſteriorum, *&c. There are a Number of Monaſteries ſo degenerated, that the Stews are more chaſte and ſober, and modeſt than they.*

And ſince Heaven-inſpired Pen-men have more than once made uſe of the Works of Heathen Poets, to give Teſtimony againſt the Corruptions and Errors of the Pagan World; why may we not recite a few Lines of *Arioſto*, the famous *Italian* Wit, in *Orlando Furioſo, Canto* 14. *Stanza* 69? who expreſſing how an Angel, upon Occaſion, viſited a Religious Houſe in Queſt of Silence, thus deſcribes them, as I find him long ſince tranſlated, by Sir *John Harrington*, with ſome Variation.

At laſt into an Abbey he doth go,
Making no queſtion Silence *there to find,*
And Peace, *and* Charity, *and* Love *alſo;*
A lowly Thought, and well-contented Mind;
But ſoon, alas, he found 'twas nothing ſo.
Silence *unto the Abbey was no Hoſt,*
Only his Name ſtood written on a Poſt.
Nor Quietneſs, *nor* Holineſs, *nor* Peace,
Nor Charity, *nor* Godly Love *was there,*
Long ſince they were, but now thoſe Times did ceaſe.
For Avarice, *and* Eaſe, *and* Belly-chear,
Pride, Envy, Sloth, *and* Fury *ſo increaſe,*
Silence *is baniſh'd,* Virtue *comes not near.*
So wondering much, from them the Angel flew
To Heaven, for nought but Hell he there could view,
Incarnate Devils, and a curſed Crew.

A Character

A Character that paints them forth ſo much to the Life, that without troubling ourſelves further about ſuch Vermin, we ſhall therewith conclude this Monky Subject."

PACKET XXIV.

Qui guſtavit Ovum, trahitur in Carcerem, cogitúrque de Hæreſi cauſam dicere; qui totam diem Dominicam vacat Temulentiæ, Scortis, & Aleæ, audit bellus homo. Eraſmus in Scholiis in Epiſt. ad Epiſc. Baſil. de delectu ciborum, nu. 29.

Of Popiſh FASTS, Lent, Saint-Day-Eves, Wedneſdays, Fridays, *&c. The reſpective* Times *when firſt impoſed, and the pretended* Reaſons. *The Judgment of Orthodox* Antiquity *in the Caſe. The* true *Nature of* Faſting *ſtated*, &c.

"TOwards the End of the ſecond *Century*, or near two Hundred Years after Chriſt, we read of one *Montanus*, noted by all Eccleſiaſtical Hiſtorians to be a vile *Heretick*, and of moſt *wicked* Converſation; yet if we conſider the *Opinions* he advanc'd, and the lewd *Practices* he followed, we may, methinks, not unfitly reckon him the *Ring-leader of Popery*; or at leaſt, a *Pattern* whom modern Biſhops of *Rome* have been pleaſed to *copy* and imitate far more exactly than they do that *holy humble Peter*, to whom they pretend to be Succeſſors. For we find, (*Auguſt. Index Hæreſ.* and *Euſebius*, *Lib.* 5. *cap.* 14. 16.) that the ſaid *Montanus ſeduced two Women*, Priſcilla *and* Maximilla, *to leave the Company of their Husbands, and become his Propheteſſes.* So our Popes to this Day, by their Emiſſaries, endeavour to inveigle that weaker Sex, debauch them to their Luſts, under pretence of *Confeſſion*, and inſtructing them in Religion, and entice them from thoſe that have lawful Authority over them, to run into Nunneries, *&c.* He alſo called himſelf *The Holy Spirit, whom Chriſt ſent to inſtruct his People in all Truth.* And what leſs does the Pope do, when he aſſumes to himſelf *Infallibility*, impoſes new Devices as *Articles of Faith*, and equals, nay prefers *unwritten Traditions*, and his own wicked Decrees to the ſacred *Word of God*;" yea, is not aſhamed moſt impudently to forbid what Chriſt has *expreſsly commanded*, and under ſevere Penalties to command what God *has often and ſolemnly forbidden.* "He likewiſe was a great Enemy to Marriage, eſpecially ſecond Marriages; and affirm'd, That *Paul* gave liberty to *Widows to marry, becauſe he knew the Will of God but in part*; and this the Popes have not forgot in a great Meaſure to imitate, as appears in their Decrees and Decretals forbidding *Prieſt's-marriage*, and concerning *Bigamy*, *&c.* Laſtly, the ſaid *Montanus* was the firſt that we read of, who inſtituted Laws concerning FASTING, appointing ſuch and *ſuch Times for it of Neceſſity to be obſerv'd.*

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ſerv'd. And from this corrupt Fountain ſprang all thoſe Puddle-ſtreams and ſuperſtitious Obligations of Faſting-days, now practis'd in the Roman Church, about the inſtituting of which they themſelves cannot yet agree.

Durandus, in his *Rationale*, tells us, Lent was counted to begin on that which is now *the firſt Sunday in Lent, and to end on Eaſter-Eve*; *which Time* (ſaith he) *containing* 42 *Days, if you take out of them the ſix Sundays*, (on which it was counted not lawful at any Time of the Year to faſt) *then there will remain only* 36 *Days: And therefore that the Number of* 40 *Days, which Chriſt faſted, might be perfected, Pope* Gregory *added to Lent four Days of the Week before-going*, viz. *that which we now call* Aſh-wedneſday, *and the three Days following it.* So that we ſee the firſt Obſervation of the *Popiſh Lent* began from a *ſuperſtitious*, unwarrantable, and indeed prophane Conceit of *imitating* our Saviour's *miraculous* Abſtinence.

Miltiades, Biſhop of *Rome*, about the Year 311, ordain'd, That *none* ſhould faſt on *Thurſdays* or *Sundays*, becauſe on a Sunday was Chriſt's Reſurrection, and on a *Thurſday* he inſtituted his laſt Supper, and alſo aſcended into Heaven; and therefore thoſe two Days muſt be kept merrily with double Feaſt in holy Kitchin. However, Pope *Gregory* II, 400 Years after, made bold with *Thurſday*, decreeing that in Lent it ſhould be *faſted* as well as other Days. So *Durand* tells us Pope *Innocent* I. made a Conſtitution that *Saturday ſhould not be faſted*, becauſe our Lord reſted that Day in his Sepulchre; which was a Token of our future Reſt in Glory; and therefore on that Day we ought not to faſt. And yet (obſerve, I pray, how *their Infallibilities* interfere with each other, and draw quite contrary Concluſions from the ſame Premiſes) Pope *Gregory* VII, many Ages afterwards, decreed, That *Saturday ſhould be faſted on*, for the very ſame Reaſon, *viz. becauſe on that Day Chriſt lay buried in his Sepulchre*; and he was perſuaded his Diſciples could not but faſt then for Sorrow.

Pope *Silveſter* I. is ſaid to be the firſt that appointed every *Friday* to be a Faſt, in Memory of our Lord's Paſſion; and every Wednesday too, becauſe (as *Jacobus de Voragine* tells us) on that Day they conceit *Judas* betray'd him. And yet Pope *Honorius* III, about 900 Years after, ordered, That when *Chriſtmas* happen'd on a *Friday*, all Men might eat Fleſh, but ſuch as had vow'd the contrary.

Pope *Innocent* III, about the beginning of the twelfth Century, decreed, That all the *Apoſtles Eves* (that is, the Day before each of the Days dedicated to them reſpectively) ſhould be kept as *Faſts*, except the Eve of *Philip* and *Jacob*, (which happening between *Eaſter* and *Whitſuntide*, a Time of Rejoycing, muſt not be obſerved as a Faſt) and that of *John* the *Evangeliſt*, becauſe that is at *Chriſtmas*, a Time when all Men (that *can*, he means) muſt make good Chear. *L.* 3. *Decretal. Greg. cap.* 2. *Durandus Rat. div. officiorum.*

Pope *Urban* VI. commanded the Eves of theſe three Feaſts attributed to the Virgin *Mary*, ſhould be faſted on, *viz.* the *Viſitation*, *Aſſumption*, and *Nativity*. This was towards the end of the fourteenth Century.

Pope *Gregory* I. decreed, That neither *Fleſh*, nor any thing that hath Affinity with Fleſh, as *Cheeſe*, *Milk*, *Eggs*, &c. ſhould be eaten on ſuch Days as are appointed for Faſts. And this was ordain'd about the end of the ſixth Century, as is teſtified by *Gratian*, *Pantaleon*, and others.

But notwithſtanding all this *Clutter* kept by ſome pragmatical and ſuperſtitious Popes, yet if we peruſe the moſt learned Authors of pureſt Antiquity, we ſhall find,

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find, that throughout the Church in general, Faſting was not ſo peremptorily enjoined or obſerved, but rather recommended to the Piety and Devotion of Chriſtians, and as to the *Time* held indifferent; *Every Man being left to his own Mind therein, no Law binding him to this or that Manner*; as appears in *Theodoret. Epit. divin. Decret. Cap. ult.* and *Niceph. L.* 12. *Cap.* 14. which their learned Cardinal *Cajetan, in Comment. in Act. Cap.* 13. cannot but *confeſs*. So *Irenæus*, that lived more than 1500 Years ago, teſtifieth concerning the keeping of *Lent* in his Time, that *ſome faſted before Eaſter one Day only, ſome two Days, ſome more; and the Unity of Faith was well maintained, notwithſtanding all this Variety.* See *Euſeb. Lib.* 5. *cap.* 26."

But becauſe it may perhaps be agreeable to the *honeſt Proteſtant*, to know ſomething of the true Original of the Faſt before the Paſſover, or *Eaſter*, now called *Lent*, which was not only very early received, but has been pretty generally obſerved in the Church; we ſhall oblige him, as far as we can. The beſt Account we can find of it, is this: Theſe Words of our Lord, *Matt.* ix. 15. *The Days will come, when the Bridegroom ſhall be taken from them, and then ſhall they faſt*, ſeem to have given Occaſion to the Chriſtians who lived in the Age next the Apoſtles, to faſt ſome Days before the Paſſover, becauſe *on thoſe Days Chriſt was taken from his Diſciples.* Now he having been nailed to the Croſs on the ſixth Day of the Week, a little before Noon, he continued on it till towards the Evening, and then reſted in the Grave the remaining Part of that Day, all the ſeventh, and until the firſt Day of the Week, about two Hours before Sun-riſing, amounting in the whole to about 40 Hours; They ſoon began to faſt all that time. And hence the Faſt before the Paſſover, was called Τεσσαρακοστη, and by the Latins *Quadrageſima*, the *fourtieth*, ſignifying only a Faſt of *forty Hours*. And as ſome kept *this Faſt* only 40 Hours, which is almoſt two natural Days, others quickly began to increaſe the Number; ſome faſting three, ſome four, ſome five, others more Days, according to their voluntary Devotion, or the ſeveral Cuſtoms which were then introduced; the Name Τεσσαρακοστη, or *Quadrageſima*, being every where retain'd notwithſtanding this Diverſity; ſo that thoſe who faſted four or five Days, would ſay they had obſerved the *Quadrageſima*, as well as they who had faſted only forty Hours. In time, the Name *Quadrageſima* gave Occaſion to lengthen the Faſt in ſome Churches to 40 Days, which ſoon grew more faſhionable, though with ſome Variation of Cuſtoms. For then *Eccleſiaſtical* Perſons were more tied to thoſe Obſervations than the *Laity*, who faſted as they thought good, without any publick Cenſure: Where *Lent* was obſerved with the greateſt Rigour, *they never faſted on the Lord's Day*, or on any *Saturday* but the laſt: The various Cuſtoms which obtain'd, were brought into ſeveral Churches by their own Clergy, without any Order or Sanction from *Rome*: And the Non-obſervance of them was hardly eſteem'd ſinful. Now in all theſe, the Papiſts have gone off from the Opinions of even thoſe Antients, who obſerved the 40 Days Faſt moſt ſtrictly. They enjoin the whole Time from *Aſh-Wedneſday* to *Eaſter*, making 46 Days: They faſt on *the ſix Lord's Days*, which then was accounted ſcandalous: The People are equally, if not more obliged to ſevere Faſtings than the Clergy: The *Pope* requires *all Chriſtians* to follow the Cuſtoms of *Rome*: For more than 700 Years paſt, they have declared the Violation of *this Faſt* a *mortal Sin*, reſerving however to themſelves the Power of giving Diſpenſations to as many as can pay well for them: And to ſay no more, their Laws and Cuſtoms concerning the keeping of *Lent* are ſo very abſurd, ridiculous,

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and ſuperſtitious, that nothing can be more ſo. But this is not all, They have introduc'd a *Diſtinction of Meats* againſt the *Canon* of the New Teſtament; they place Faſting among their *meritorious Works*, which *deſerve* eternal Life; they plead, that it *expiates Sins* as a *Payment* to the Juſtice of God; yea, and becauſe there may be, in ſome Caſes, an *Overplus of Satisfaction*, the Pope ſhall lay it up in *his Treaſury*, and diſtribute it to others at *certain Rates*, who have not themſelves *ſatisfied enough*. From all which it is plain, that the *Papiſts* have conſtituted *theſe Faſts* and *Rules*, not for *Religion*, but *Tyranny* and *Avarice*; that they might lay *a Yoke* upon the Conſciences of Men, from which the Goſpel delivers them; ſhew their Power over the People, and even Princes and Kings; and enrich themſelves by their Folly and ſtupid Superſtition: Since the more the *Popes* multiply Prohibitions, the more there are who want to purchaſe Diſpenſations. But to return to the Cuſtoms of the firſt Ages.

" *Socrates*, *Lib.* 5. *cap.* 22. tells us, *That in thoſe antient Times Lent was obſerv'd one way in one Place, and another way in another: They in* Rome [then] *faſted three Weeks only, and excepted* Saturdays *and* Lord's Days: *The* Illyrians *and* Greeks *ſix Weeks: Others began ſeven Weeks before* Eaſter, *yet ſo as they faſted but a few Days all that time. The like Variety they obſerved in their Meats on Faſting Days; for in ſome Places they eat no living Thing at all, ſome only Fiſh, ſome Fiſh and Fowl, ſome dry Bread; ſome would eat no Berries or Eggs, and ſome not ſo much as Bread; for in theſe Matters the Apoſtles* (ſaith he) *left every Man to his liberty.*" Yea *Caſſian*, in *Coll.* 21. *cap.* 30. brings in one *Theonas*, ſaying, *Sciendum ſane hanc Obſervantiam Quadrageſimæ, quamdiu Eccleſiæ illius primitivæ Perfectio inviolata permanſit, penitus non eſſe:* That when the Church continued perfect in her firſt Purity, *there was no ſuch thing at all as Lent.* " And moſt expreſs concerning Faſting in general, is that of St. *Auguſtine*, (*Epiſt.* 86. *ad Caſulan.*) *If* (ſaith he there, writing to a Friend) *you ask my Opinion touching this Matter, I find in the Writings of the Evangeliſts and Apoſtles, and all the New Teſtament, that we are commanded to faſt; but what Days we muſt faſt, and when not, I do not find any Commandment of Chriſt or his Apoſtles.*

Now how exactly agreeable is this to the Sentiments of the *Proteſtant Church!* For we conſtantly aſſert, that *Faſting* is a Chriſtian Exerciſe, *needful* to be uſed for the humbling and enabling ourſelves to the Duties of *Prayer* and *Repentance*, as often as the time ſhall require; and we hold him no good Chriſtian that *omits* it. And as our Church hath publick *Faſts* in the Danger of any general Afflictions, ſo we are taught to exerciſe ourſelves in faſting *privately*, as much as any Papiſt whatſoever, ſetting *Hypocriſy* and *Superſtition* aſide; only rejecting their conſtant *Set-days*, and *Diſtinction of Meats* thereon for *Conſcience* ſake, wherein they place the Worſhip of God by way *Merit* and *Satisfaction*.

For true *religious Faſting is a holy Abſtinence beyond our uſual Manner, from Meat, Drink, and other Things that are wont to delight the Body, as far as our Strength will permit*; and is twofold, *private*, or *publick*.

The private is either,

1. *Miraculous*, as that of *Moſes*, *Exod.* xxxiv. 28. of *Eliah*, 1 *Kings* x. 18. and of Chriſt, *Matt.* iv. 2. which being impoſſible by us to be imitated, belongs to us no further than devoutly to admire it, and receive with greater Reverence the Divine Truths thereby confirmed.

2. *Ordinary*,

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2. *Ordinary*, being an Exerciſe, whereby for a Time, for certain Cauſes, without Superſtition, we abſtain from our uſual manner of Food; being undertaken either for ourſelves, when we are internally or externally afflicted in our Perſons or Families; or for others, as being Fellow-members of the ſame Body, of which the devout Reader may ſee the Example and Manner, 2 *Sam.* xii. 16. *Pſal.* xxxv. 13. *Nehem.* i. 4. *Dan.* x. 3. *Matt.* vi. 16. *Luke* ii. 37. 1 *Cor.* 7. 5, *&c.*

A *publick Faſt* is that which is undertaken by ſome general Society, to offer up their common Supplications to God; and is appointed either immediately by *God*, or by the ſupreme *Civil Magiſtrate*, or by any *civil Society*, or by *the Church*, as 1 *Sam.* xxxi. 13. 2 *Chron.* xx. 3. *Acts* xii. 5. and is either for Deliverance from Evils that have *already* invaded us, as *Joel* ii. 15. or *approaching*, as *Jonah* iii. 7.

The End of Faſting both publick and private, is,

1. To mortify and ſubdue the Fleſh, that it may not grow wanton and unruly.
2. That we may thereby be the better prepared for Prayer and holy Meditation.
3. That it may be a Teſtimony of our Humiliation before God.

Having thus briefly ſtated the true *Nature* and *Uſe* of *Faſting*, we ſhall, in our next, proceed to diſcourſe of the Superſtitions, Extravagancies, Vanity, and Impiety of Popiſh Faſts; but firſt thought it neceſſary to premiſe thus much, the better to prepare our Reader to judge thereof, and of the groſs Error and Folly of their Pretenſions for the ſame.

Contraria enim juxta ſe poſita magis eluceſcunt.

PACKET XXV.

----- Pleno laudant Jejunia Ventre.

The Nature of Popiſh Faſts. Why they eat Fiſh then. Arguments againſt their Manner and Set-times of Faſting. Objections anſwered, &c.

"WELL might the learned *Chamier* upbraid the Church of *Rome*, and ſay, *Noſtræ Compotationes ſunt modeſtiores veſtris Jejuniis:* Our Merry-makings and Entertainments are more modeſt than your Faſtings. For though they do, as it were, divide the Year between Faſts and Feaſts; yet we muſt obſerve, the former, with them, conſiſt not ſo much in *Abſtinence*, as *Change of Diet.* As for *Wine* and *Sweet-meats*, they break no Squares, how plentifully ſoever poured down; 'tis *Fleſh* alone that breeds the Quarrel. Let the Maw be cramm'd

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cramm'd with the moſt delicious or provocative Fiſh, and let them there ſwim too in the moſt inflaming Liquors, 'tis no *Violation* of the *Holy Faſt*; but to touch the Leg of a Lark in time of *Lent*, is horrid Impiety.

Would you know the worthy Reaſon why *Fiſh* is thus preferr'd, their famous *Durandus* explains thus learnedly the Myſtery: *Fiſh* (ſaith he) *is eaten on Faſting-days, becauſe God never curſed the Waters; and they eſcaped the Curſe, becauſe Remiſſion of Sins ſhould be by the Water of Baptiſm: For this Element is moſt worthy, which waſheth away Filthineſs, and upon which the Spirit of the Lord moved before the making of the World. But God curſed the Earth in the Works of Man, and therefore it is not lawful in faſting to eat any Kind of Fleſh which liveth on the Earth, as four-footed Beaſts, and Birds*, &c. *Durand. L. 6. de Jejun.* I will ſay nothing of the Folly and Impertinence of this Reaſon; only deſire our Chriſtian Reader to take notice, that they abſtain from Fleſh, as a Meat curſed by God; whereas the Faithful know, that all the Creatures of God are good, and ſanctified to them by the *Word* and *Prayer*.

But it is not a meer *not-eating* that is well-pleaſing to God, for if it were, *Apollonia Schriera*, who received no Food (as Authors tell us) for ten Years Space, might paſs for a greater Saint than any in the Golden Legend; and yet *Efgenvogen End*, the Maid of *Meurs*, would go beyond her ſtill in Reputation of Sanctity, who is ſaid not to have taken any Kind of Bodily Suſtenance in ſixteen Years: (See *Fabricius Obſerv. Med. Cent.* 5.) 'Tis not therefore *ſimply Abſtinence* that is to be regarded; but the Intention of the Mind, and Frame of the Heart; for then only is *Faſting* acceptable to God, when it gets us a Stomach to our Devotions: Accordingly, well ſays *Chryſologus*, Serm. xlii. *Jejunium ſine Pietate jejunat*; a Faſt without Piety, muſt faſt from a Bleſſing, and is not like to find any Acceptance: And on the other hand, nothing can be more a *Mocking of God*, and abuſing of the World, than to brag of *Faſting* (as Papiſts do) when yet they allow themſelves ſuch large Commons, that even an Epicure could ſcarce deſire a better *Feaſt*.

Nor is it leſs extravagant to think (as they do) that the very Eſſence of Faſting ſhould conſiſt only in forbearing of *Fleſh*: for ſuch Diſtinction and Obſervation of Meats, the Apoſtle, 1 *Tim.* iv. calls, *A Doctrine of Devils*: And even *Fiſh* in Scripture are expreſly ſaid to have *Fleſh*, *Levit.* xi. 11. and 1 *Cor.* xv. 39. So that if on Faſt-Days we were bound utterly to abſtain from Fleſh, then we muſt refrain from Fiſh likewiſe; and no doubt ſuch *Plenty of Fiſh*, ſo delicately cook'd and ſauc'd, as commonly we find at the Tables of *Romaniſts* in high *Lent*, is much more repugnant to the Nature of a true *Religious Faſt*, than the moderate Uſe of Fleſh ſimply conſidered.

As for the Obſervation of *Lent*, they pretend it to be an Apoſtolical Tradition; but are ſo far from making it appear, that the contrary is plain enough from the Teſtimony of *Irenæus*, which we cited in the laſt *Packet*, and againſt which they have nothing to oppoſe, but a counterfeit Epiſtle of *Ignatius* to the *Philippians*, long ſince exploded by the moſt learned of their own Party. And whereas they alledge that it was inſtituted in Imitation of our Saviour's miraculous Faſt, the Vanity thereof is moſt apparent. For,

1. If Chriſt by his Example had inſtituted ſuch a Faſt of 40 Days, then Chriſt himſelf, his Apoſtles and Diſciples that were converſant with him on Earth, would no doubt have obſerved it: For 'tis not to be preſum'd that Chriſt would have neglected

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neglected his own Inſtitution, or that his Apoſtles in his Preſence would have violated it. But that Chriſt faſted forty Days oftner than once, or that his Apoſtles obſerved any ſuch Faſt, there is not the leaſt Intimation in Scripture.

2. If Chriſt, in his Faſt of forty Days, had propoſed an Example for us to imitate, then he would certainly have faſted in ſuch a Manner as might have been imitated by Men; but this he did not do, but faſted miraculouſly; *Ergo*, he intended it not for our Imitation.

3. As to eſtabliſh the *Law*, *Moſes* faſted forty Days, and *Elias* as many, to vindicate its Authority: So our bleſſed Lord was pleas'd to faſt the like Space, for confirming his *Goſpel*. But as neither *Moſes* nor *Elias* was therein imitated by the *Jews*, ſo there is no Reaſon why Chriſtians, having no Command, ſhould preſume to imitate this Miracle of our Saviour.

4. Others will have *Lent* to be obſerv'd, as being the tenth Part of the Year; ſo that by keeping *that* as a Faſt, we do, as it were, *tythe* our Time, and dedicate a tenth Part of our Days to God; but then it ſhould conſiſt not of forty Days, but only thirty-ſix, which is the tenth Part of a Year. And certainly, were any ſuch thing neceſſary, the *Jews*, as being more obliged to Ceremonies under the *Moſaical* Diſpenſation, would have been injoin'd to obſerve it; but we do not find any ſuch Practice amongſt them: Therefore to exact it now, is to ſubject Chriſtians to Ceremonies under the Goſpel, more than the *Jews* were ſubject to under the Law; which is an inſufferable Violation of Chriſtian Liberty.

5. As Chriſt faſted but *once*, that we read of, ſo the ſame was immediately after his Baptiſm, and, as we may probably collect from the Evangelical Hiſtory, about ſix Months before the time of the Paſſover. So that ſuppoſing the Imitation neceſſary or lawful, yet ſtill the Church of *Rome* is wrong in point of Time, for placing their Faſt juſt before *Eaſter*, which more fitly might have been rank'd immediately after *Aſcenſion Day*, according to that Text abuſed by *Bellarmine* to countenance their *Lent*, Matt. ix. 15. *When the Bridegroom ſhall be taken away, then ſhall the Children of the Bride-chamber faſt.*

6. The Apoſtle, 1 *Tim.* iv. 8. ſaith, *Bodily Exerciſe profiteth little:* And *Rom.* xiv. 17. *The Kingdom of God is not Meat and Drink, but Righteouſneſs and Peace, and Joy in the Holy Ghoſt.* Whereas the Romaniſts make it a Matter of Conſcience to eat ſuch and ſuch Meats on thoſe they call Faſt Days: And there are many amongſt them who ſcruple to taſte a Bit of Fleſh on a *Friday*, that yet allow themſelves to follow the Works of the Fleſh all the Week; and whilſt they are ſuch zealous Obſervers of a ſuperſtitious Ceremony, and dare not for the World touch the Leg of Lark with their Teeth in *Lent*, will yet boldly venture on horrid Murthers, abominable Treaſons, and other the moſt nefarious Crimes.

But would you know the true Reaſon why the Pope and his Clergy are ſuch Promoters of *Lents* and *Ember Days*, *&c.* 'Tis the very ſame that hatch'd Purgatory, and the greateſt Part of their mercenary Religion; I mean, Covetouſneſs, and Hopes of Gain; they lock the Door, that they may be paid for opening it; fright poor People, on Pain of Damnation, not to eat Fleſh, yet are ready enough for Money to grant Diſpenſations to exempt any from faſting; which are iſſued forth ſo commonly, and of courſe, that 'tis apparent his crafty Holineſs appointed Faſting by Meats and Days for no other Cauſe, but to vent his Indulgences, and fill his Coffers." The Writer of *the Frauds of the Romiſh Prieſts and Monks*, who had been a *Secular Prieſt* himſelf, tells us, (Vol. 2. p. 274, *&c.*) that above three

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Fourths of the *Romaniſts* get Permiſſions from their Phyſicians and Curates, only for ſome pretended Sickneſſes, or for ſome little Indiſpoſitions, to excuſe themſelves from the trouble of faſting; and that theſe are eaſily obtain'd, becauſe the Curates are aſſur'd, that the more there be of ſuch Perſons, who in this regard burthen their Conſciences, the more Money they ſhall put into their Pockets at *Eaſter*, when their Pariſhioners come to confeſs to them. As to the Prieſts and Monks, they take their Permiſſions from themſelves; and 'tis a common Saying among the Romaniſts, that *Lent is only for the Poor*. But as the antient Cuſtom of the Church of *Rome*, in their Faſts, was to eat but once a Day, after Sun-ſet, when Even-ſong was begun, and this Practice did not agree with the Delicateneſs of the Clergy, the Eccleſiaſticks lighted on a pleaſant Invention to elude it: They form'd an Office, or Set of Prayers, which they call'd *Veſpers*, or *Even-ſongs*. And that they may obſerve the Rule of not eating till after Even-ſong, they celebrate their *Evening* Prayer in the *Morning*. Ridiculous Mockery! Juſt as if the Miniſters of the Church of *England* ſhould go about to perſuade the People, that to eat their Suppers betimes in the Morning, they need only to ſay their Evening Prayer very early.

" We have the rather inſiſted on this Subject, becauſe ſome time ſince, *(viz. Anno* 1677.) there was a Book publiſh'd by ſome Romiſh Deluder, intitled, *The Holy Faſt of Lent defended againſt all its Profaners*; wherein he takes a great deal of bad Pains to prove, that *Lent* was inſtituted by the Apoſtles; and, the better to inſinuate, begins with this ſtrange Imprecation: *Omnipotent Jeſus, who wrought ſo many Miracles of Love when you were on Earth, curing the Blind, Deaf, and Dumb; now from Heaven work upon me a Miracle of Juſtice, and wither my Hand, or ſtrike me blind, if I be about to write any thing in favour of Superſtition or Will-worſhip.* Yet after this dreadful Appeal, his whole Diſcourſe aims at nothing elſe but to promote Superſtition; and *pag.* 6. he hath theſe horrid Words: *Our All-wiſe Mediator underſtanding well that if he could but bring us to repent of our Sins, and expreſs our Contrition by* faſting, *ſuch was the Genius of his eternal Father, that he* COULD NOT BUT PARDON *us, how great or how many ſoever our Sins might be. But on the contrary, we refuſing to repent with* ſuch *a Repentance as ſhews itſelf by ſome* exterior Acts, *no Prayers, no Tears, no* BLOOD, *no* DEATH *of his, could poſſibly obtain our Pardon.*

By this Expreſſion you may gueſs at the Genius of the Book and the Man; and we hope no good *Proteſtant* will ſuffer himſelf to be wheedled into Superſtition and Idolatry by ſuch wicked Impoſtors, though mask'd under never ſo ſpecious Pretences.

For, that they are really *Atheiſts*, and make uſe of the Noiſe of Religion, Faſting, *&c.* only to amuſe the World, is apparent by the Rules their Caſuiſts give concerning the Obligations of Faſting; of which take an Inſtance or two from Father *Eſcobar* the Jeſuit, in his *Moral Divinity*, Treatiſe I. Ex. 13. N. 67. He asks the Queſtion, *Is a Man that cannot ſleep, if he go to Bed ſupperleſs, obliged to faſt, or no?* To which he anſwers peremptorily, *Not at all.* And Numb. 38. he aſſerts, *That a Man may drink Wine in a Morning, or any time of the Day, as often as he pleaſes, and that in a conſiderable Quantity, without breaking a Faſt.* But eſpecially his Doctrine is wonderfully indulgent in Tom. II. Tract. 27. Part. 2. Cap. 6, and Num. 123. where his Words are theſe;----*Is a Man who hath overwearied himſelf about any thing, as for inſtance, in* SATISFYING A WENCH, *obliged*

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liged to faſt, or no? Not at all. But ſuppoſe he hath ſo over-wearied himſelf out of ſet Purpoſe, to be diſpenſed withal from faſting, ſhall he nevertheleſs be excuſed? I anſwer, Though what he did was meerly with that formal Deſign, yet he ſhall not be obliged to faſt.

So that you ſee, 'tis not only no Sin not to faſt when a Man may do it, but alſo he may ſeek out Occaſions of ſinning, and the Effects of his Sin ſhall be his Juſtification, and exempt him from the Obligation of the Faſt. This is the Piety of *Rome!* This the Divinity of a Jeſuit!

PACKET XXVI.

Signa te, ſigna temerè, me tangis & angis,
Roma tibi ſubitò motibus ibit Amor.

[Verſus recurrentes, à Diabolo (ut dicitur) compoſiti; qui Metro ſtante, neque Literis loco motis, ut ab Exordio ad Terminum, ſic à Fine relegendi ad Summum.]

The Original of Papiſts croſſing *themſelves, and Abuſes in Adorations to the Image of the Crucifix*, &c.

"AMongſt other Superſtitions hatch'd in the firſt 600 Years, it will be fit we ſhould recount the exceſſive Reſpects paid to the *Croſs*, and the ſeveral Extravagances thence ariſing. To inform our common Reader (for the Learned cannot want our Inſtruction) compleatly of this Matter, we muſt animadvert, that the Word *Croſs*, as commonly uſed, is uſed in a four-fold Acceptation.

1. For the original *Croſs*, or very Timber on which our Saviour ſuffered, being two Pieces of Wood put one athwart the other, towards the Extremities of the uppermoſt of which, his holy Hands, and on the lowermoſt his bleſſed Feet were transfix'd and faſtened with Nails; which, being a moſt painful and ignominious kind of Death in practice amongſt the *Romans*, was therefore inflicted on him, *Judea* at that time being a Province tributary to them. It being ordained, that proud *Rome* ſhould be concerned in our Lord's Death, which afterwards (both Pagan and Papal) had ſo great a Share in martyring his holy Servants.

2. 'Tis taken for any Image or Repreſentation of that Croſs, and the Manner of his Suffering, in ſome certain Matter, whether ſolid, or in Colours, commonly called a Crucifix.

3. 'Tis often taken (as when we are ſaid to make a Croſs over a thing) for the tranſient Sign of that Croſs made in the Air, by a certain Motion of the Fingers;

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the Directions for which I find preſcribed in a certain Popiſh Catechiſm, Printed *Anno* 1673. *p.* 3. in this Manner: That you muſt make it by----*Putting firſt your Right Hand upon your Head, and then bringing it down to your Breaſt, after that on your Left Shoulder, and ſo bringing it over to your Right*, ſaying-----*In the Name of the Father*, &c.

4. There is yet a greater Senſe of the Word, and that is, that 'tis often uſed in Scripture figuratively, ſometimes for the Death of Chriſt, and the glorious Effects thereof, and ſometimes for the Tribulations and Perſecutions which his Diſciples meet with in the World; and for want of regarding *this* as they ought, many came to reſpect the *other* too much.

As for the true original Croſs, we have already [*Packet* VII.] given ſome Account of the Fable, how ſtrangely, above 300 Years after Chriſt's Crucifixion, it was found by the Empreſs *Helena*. And well may we call it a Fable; for, beſides the Improbability of the Story, and the prodigious Circumſtances it comes attended with, as raiſing a *dead Woman to Life*, &c. *Euſebius*, who flouriſh'd at that very Time, and accurately deſcribes that Lady's Voyage to *Jeruſalem*, and what ſhe did there, as finding out the Place of the holy Sepulchre, *&c.* ſays not one Word of this Buſineſs; who certainly (had it been true) would never have omitted ſo remarkable an Adventure; there being no colour of Reaſon to believe ſo eminent a Perſon, and ſo great at *Conſtantine*'s Court, (to whom the Croſs, or ſome Appurtenances thereof at leaſt, is ſaid to have been brought) leſs capable of a right Information thereof, than other Authors that lived not till many Years after.

But letting that paſs----Popiſh Authors are very curious in their Diſquiſitions, and no leſs at Variance in their Reſolutions, what, and how many Sorts of Wood this Croſs was compoſed of; but till they are able to give better Satisfaction than yet they have done, we may content ourſelves to ſuppoſe, that, of whatever kind, it was certainly very *growing* Timber. For if we may credit *Eraſmus*, there is as much of it now up and down at ſeveral Places, expoſed to be ſeen and worſhipped, as would load ſeveral Merchant Ships of the largeſt Size; there being ſcarce a City, Town, Village, or Religious Houſe in Popiſh Countries, but has got a Bit of it. But not to reflect on that horrid Cheat, and the Lies they thereby impoſe upon the poor ignorant People, we affirm, That if they had the true Croſs never ſo much, yet there is no Adoration to be paid thereunto; nay, admitting *Helena* did find it, yet ſhe herſelf did not worſhip it, for ſo St. *Ambroſe* witneſſes in his Funeral Oration on *Theodoſius*, *Non adoravit Lignum, quia hic Gentilis eſt Error, & Vanitas Impiorum*; ſhe worſhipp'd it not, *for ſo to do, is the Error of the Gentiles, and the Vanity of the Ungodly.* And in truth, ſo far was that *Tree* from deſerving any Adoration, that were *Wood* capable of ſinning, we muſt implead that as *Guilty*, for being paſſively concerned in our Lord's Death: At leaſt, if our Papiſts will have it adorable, *ratione contactûs*, by reaſon it touched the ſacred Body; they may remember ſo did the Aſs on which he rode to *Jeruſalem*, the wicked *Jews* when they buffeted him, and *Judas* when with a Kiſs he betrayed him: So that at that rate *Rome* ſhould Calendar all theſe too amongſt her Saints.

As for *material* Croſſes of Wood, Metal, and in Painting, or the like, 'tis certain they were not in Uſe amongſt the Chriſtians of the primitive Times; but were firſt brought into Faſhion by the Emperor *Conſtantine*, who becoming a Chriſtian, cauſed a Croſs to be made and diſplayed, as his Imperial Banner or Standard. But before that, the learned *Chamier*, *Tom.* 2. *l.* 22. *cap.* 4. challenges the

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the Jeſuits to produce any one, that in all that Space of 300 Years, ſpeaks of any Part of the Croſs, or indeed of any material Croſs at all in Requeſt. But on the contrary, hear what *Minutius* ſaith,----*Cruces nec colimus nec optamus*----*We neither worſhip Croſſes*, (as the Heathen, having heard ſomething of their worſhipping one that ſuffered on a Croſs, upbraided them) *nor do we wiſh to have any.* And in the ſame manner *Tertullian* apologizes, abſolutely denying the Practice, and calling it a notorious Falſhood and Slander of the Pagans, to lay any ſuch thing to the Chriſtian's Charge. Alas! thoſe holy Seedſmen of the Goſpel, who watered it with their Blood, were imployed in *taking up their Croſs* (in an Evangelical Senſe) *and following Jeſus*, in Patience, Meekneſs, and Reſignation of Spirit; not in forming, or faſhioning, painting, or carving Croſſes of Wood, Stone, or Colours; much leſs did they proceed to the Abomination of worſhipping them. *Joſeph* of *Arimathea*, who begg'd the Body of Jeſus at the Hands of *Pilate*, to the End he might bury it honourably, never dream'd (we dare ſay) of petitioning for the Tree whereon he was crucified; and yet 'tis reaſonable to believe, he might, without much Difficulty, have obtained it. Nay, during the Time that the ſaid Croſs was eaſy to be found, and might certainly have been diſtinguiſh'd from other Croſſes; how could the bleſſed Virgin-Mother of the Lord, and his holy Apoſtles, have committed ſuch an Overſight, in not keeping that precious Treaſure, if there were in the keeping thereof ſuch great Devotion as the Roman Church now talks of?

We find indeed in Authors, that the third Sort of Croſs, *viz.* that made with the Hand, was in Uſe amongſt Chriſtians before the Days of *Conſtantine*; which, as ſome think, was a ſecret Declaration of their Religion to each other: For it appears from *Minutius*, that there was a certain Sign Chriſtians had amongſt themſelves to know one another by, even when, for fear of tyrannick Perſecutors, they durſt not make an open Profeſſion.

This is the utmoſt Tract that we can find of this Cuſtom, in all the Paths of Antiquity; which, as it is no way condemnable, being only done to ſuch an Intent, and without Superſtition; ſo moſt inſufferable are thoſe Things which Papiſts aſcribe hereunto, and moſt abominable their blaſphemous Idolatries. *Eſt de fide Catholicâ credere crucem Chriſti, aliaſque, in omni materiâ, adorandas eſſe cultu latriæ*--Severitius *Chronolog. Lugdunenſ. Part.* 3. *It is a Point or Article of the Catholick Faith, That the Croſs of Chriſt, and other Croſſes, in whatſoever Materials made, are to be adored with the worſhip Latria*, which is that of the higheſt Kind, and (according to their own Doctrine) peculiar to God. Of the ſame Mind is *Johannes de Turrecrematâ*, and *Gretzer*, who hath theſe Words, *Lib.* 1. *cap.* 46.-----*Aſſerimus cum ſententiâ communiori, & in Scholis magis tritâ, Crucem colendam eſſe Latriâ, id eſt, cultu divino.* We do aſſert, according to the more received and approved *Doctrine of the Schools, That the Croſs is to be worſhipp'd with divine Worſhip.* And that you may fully know his Worſhip's Mind in the Caſe, he adds,----*Quæ de Honore & Adoratione primæ crucis pertinent etiam ad imaginem & ſignum crucis*; *The ſame Honour and Adoration which is due to the real Croſs that Chriſt ſuffered on*, (which, you heard but now, was no leſs than that which is paid to the divine Majeſty) *belongs alſo to the Image, nay to the Sign of the Croſs.* Certainly the groſſeſt Pagans, even the *Egyptians*, when they worſhipp'd Garlick and Onions, were not guilty of more palpable Idolatry than this, to give the Glory of the *Holy One*, not only to a Piece of *Wood*, or an Heap of *Stone*, but likewiſe to a meer *Turn of the Hand*, and Trick of Geſticulation; ſo that as oft as any ſuperſtitious Fellow

Fellow ſhall think fit to uſe his Fingers in ſuch a Poſture, all the People preſent muſt immediately fall down, and devoutly adore that Motion of his, as much as they do God himſelf.

The Arguments alledged by *Bellarmine*, to juſtify this Device of *croſſing* themſelves, and the wonderful *Vertues and Benefits* thence ariſing, are far unworthy the *Wit* and *Learning* of that great Prelate. But a *bad* Cauſe may puzzle the moſt ſubtle *Advocate*. The ſprinkling the *Blood* of the Paſchal Lamb on the Poſts of their Doors, *Exod.* xii. 7. *Jacob*'s bleſſing his Grandſons, *cancellatis manibus*, with Hands ſtretch'd out *over-thwart*, being ſo directed by the Spirit of God, that the *younger* might receive the *Right-hand* Bleſſing: God's commanding in a Viſion to the Prophet, a *Mark* to be ſet on ſuch of the Inhabitants of *Jeruſalem* as had not wallowed in the ſame Tranſgreſſions with the reſt, *but wept for all the Abominations that had been done in the midſt thereof*, Ezech. ix. 4. What is all this to a ſilly Papiſt's croſſing himſelf to keep the Devil from him, to make him lucky in his Buſineſs, to preſerve him from Sin, to guard him from Danger, *&c.?* And how wretched a Contorſion of Scripture is it, to interpret (as they do) that Text, Gal. vi. 14. *God forbid that I ſhould glory, ſave in the Croſs of Chriſt*, to be meant of the material Croſs? Whereas that Place is evidently intended of Chriſt's Death effecting our Redemption, and eſtabliſhing the Goſpel. Therefore, without troubling the Reader with more ſuch frivolous impertinent Allegations, I ſhall conclude this Subject with theſe few and brief Arguments.

1. The *ſigning one's-ſelf with the Croſs* hath neither Command nor Example in Scripture, nor any *Promiſe* of any ſpecial Grace or Benefit to be thereupon conferr'd; therefore there is no reaſon to expect any ſuch extraordinary Virtues or Aſſiſtance from uſing the ſame.

2. If the Sign of the *Croſs* were firſt inſtituted by Men, only to be an external Mark of Chriſtians from others, then it is no ſuch ſacred and venerable Sign, as to be able to convey to, or operate in us ſuch Bleſſings: but the firſt is plain, as well from the Silence of Scripture, as from the Voice of Hiſtory.----*Ergo*,

3. If external Signs inſtituted by God himſelf, when they become the Inſtruments or Occaſion of Superſtition or Idolatry, are to be taken away, then much more Signs of human Inſtitution, as this of the Croſs is: but the firſt is to be done, as appears by the Act of good King *Ezechias*, in deſtroying the brazen Serpent which God commanded *Moſes* to make, becauſe the People began to burn Incenſe to it.

Therefore ſince Papiſts have ſo horribly abuſed this Sign, we juſtly diſown and proteſt againſt the ſuperſtitious and idolatrous Conceits which they have introduced relating thereunto, amongſt whom the *Sign of the Croſs* makes void the *Croſs of Chriſt*; they attributing to the Croſs, that which *ſolely and peculiarly* belongs to Chriſt; ſuch as Power of frighting away Devils, ſanctifying thoſe that uſe it, preſerving from Sin, guarding from Dangers, *&c.* which the Apoſtle aſcribes to Chriſt alone, 1 *Cor.* vi. *Eph.* v. 26. and elſewhere.

PACKET

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PACKET XXVII.

Scripturarum *ignorantia omnis mali fons & origo eſt. Nobis enim ſalus*, Chriſtus *eſt*; *ſalutis via*, fides; *viæ dux*, Scriptura.
Chryſoſt. in Epiſt. ad Coloſ. c. iii.

Of Popiſh Pilgrimages, their ſtrange ridiculous Ceremonies uſed in Baptiſm, &c.

"GOD (as witneſſeth his holy Word) *created Man upright, but he ſought out many Inventions.* Such is the Degeneracy of our corrupt Nature, that it delights always to be *inter-mixing* ſomething of its own, even with the worſhip of God, which he himſelf hath preſcribed; till at laſt we come to regard ſuch our *additional* ſpecious Formalities, more than the *ſolid Body* of Piety. This *Cancer* hath in all Ages prey'd upon the *Vitals*, and endeavoured to eat out the *Life and Power of Religion*; eclipſing the native Beauty of divine *Inſtitutions*, with adulterate Paint of human *Traditions*; of which at preſent we ſhall only give you two Inſtances.

1. 'Tis well known what a mighty Buſineſs the *Roman* Church hath made in later Ages, of PILGRIMAGES, and Viſits paid under pretence of Devotion, to certain Places that they call *Holy:* As the Temple of the Sepulchre at *Jeruſalem*, the Chapel of *Loretto* in *Italy*, St. *Iago*'s of *Compoſtella* in *Spain*; and heretofore to the Arch-Traitor Saint *Becket*'s Tomb at *Canterbury*, our Lady of *Walſingham*, *&c.* in *England.* The Original of this *fond* Cuſtom (to give it no harſher Epithet) began ſomewhat early in the Church, *viz.* about the fourth Century; many curious Chriſtians having a longing Deſire to behold thoſe Places, of which they found ſuch frequent mention in Scripture, where their bleſſed Saviour had formerly been converſant, and wrought ſo many Miracles; yet did they not then put an Eſtimate of any Religion or Merit on ſuch Viſits, as appears, in that St. *Jerome* himſelf, being highly applauded by *Paulinus* that he lived in thoſe holy Places, does yet declare his own Sentiments of them: *Non Hieroſolymis*, &c. *It is not any great Matter, or ſimply commendable, to have been at* Jeruſalem; *but to have lived well at* Jeruſalem *is indeed Matter of Commendation.* And after he hath ſet forth the Praiſe of *Anthony*, and many ſolitary Men that dwelt in the Countries near unto *Jewry*, and yet never ſaw *Jeruſalem*; and eſpecially of *Hilarion*, who being both a Native and Inhabitant of that Country, yet never went thither but once in all his Life, *That he might* (ſaith that Father) *neither appear to contemn the Notice of ſo famous a Place for its Nearneſs; nor yet on the other hand, ſeem to confine or ſhut up the Lord in a certain Place:* Laſt of all he adds,----*Quorſum inquies*, &c. *Thou wilt poſſibly ſay, To what purpoſe is all this Diſcourſe? Verily, that thou ſhouldſt*

ſhouldſt neither think any thing wanting to thy Faith, becauſe thou haſt not ſeen Jeruſalem; *nor eſteem us to be better, becauſe we enjoy our Dwelling there: for be aſſured, whether here, or elſewhere, thou haſt equal Reward with the Lord, according to thy Works.*

This was the Doctrine of that Age, at leaſt amongſt the more learned and judicious Chriſtians; though ſome *weaker Heads* even then were *tainted*, as we may judge by this *Admonition*, which otherwiſe had been *unneceſſary*. But ſoon afterwards (as *Superſtition* is an ill Weed that grows apace, where it once takes Root) People's fond Conceits advanced ſo far, as to place a kind of eſſential *Holineſs* in certain Places, which they attributed not only to *Jeruſalem*, but likewiſe to the Shrines of *Martyrs* and ſuppoſed *Saints*; as eſteeming that they merited by going thither, and that their Prayers would be *ſooner* heard there than elſewhere. And therefore as ſometimes it was impoſed as a Penance, ſo often in Sickneſs, or other Dangers, they would oblige themſelves with *Vows* to undertake ſuch Journeys. Idle Men leave their lawful Employments, and become *worſe than Infidels*, by neglecting to provide for their Families; and petulant Women forſake their Husbands to wander in *lewd* Company, under Pretence of theſe *religious Rambles*. Nor are there at this Day a more miſchievous Gang of Vagrants in Popiſh Countries, than their *Pilgrims*, who bedeck'd with Strings of *Scollop-ſhells*, and a fantaſtick Garb, (almoſt like our *Tom-of-Bedlams*) obtrude themſelves into all Places; not forgetting to carry a ſtout Quarter-ſtaff in their Hands, wherewith (when they find an Opportunity) they can knock a Man down, and take a *Purſe* as readily as any of our *Country Tinkers*; and when they have once got the Prize, will ſpend it in Drunkenneſs, Gaming, and Whoring, full out as faſt and jovially as they." Were any one to read the Account which an Author of good Credit gives of the Fooleries, Revels, and drunken Devotions of a Set of Pilgrims, and a *Capuchin* at their Head, as their Conductor, with whom, on Occaſion, this Author travelled in their Way to *Meladurne*, he would ever afterwards be ſick of the nauſeous Mixture of Frolicks and Profaneneſs that make up their ridiculous Merriments and Devotions, *(Frauds of Monks and Prieſts diſcover'd, Vol. 2. p. 122, &c.)* There are likewiſe Pilgrimages undertaken by Perſons of Quality, Gentlemen, Merchants and Ladies, which are ſo extravagant, and ſo fraught with Licentiouſneſs, Mirth and comical Tricks in their Way, as make up the chief Diverſions of their Lives, but give the utmoſt Scandal to all good and ſober People. *(See the Frauds of Popiſh Monks and Prieſts ſet forth, Vol. 1. Letter 4.)*

" In latter Times, and from theſe Parts, *Rome* hath been the uſual Place they have trudg'd unto, to ſalute *Limina Apoſtolorum, the Threſholds of the Apoſtles*, being certain Steps about the high Altar in St. *Peter*'s Church, (which whoſoever ſhall kiſs in a Year of Jubilee, the Pope promiſes him Remiſſion of all his Sins.) When the Pilgrim arrives there, he preſently addreſſes himſelf to viſit the Martyrs Sepulchres, the holy Shrines and Relicks, and, if poſſible to kiſs the *Pope's Toe*; at leaſt to put his Head under the Foot of the Image of St. *Peter*, ſtanding in the ſaid St. *Peter*'s Church, in token of Subjection to his Succeſſor. All which, and much more, being performed, with fitting Devotion and Offerings, (for without them all ſignifies nothing) the poor Pilgrim thinks himſelf very happy, and his Pains and Money well beſtow'd; whilſt the looſe *Italians* ſcoff at the fooliſh *Tramontano*'s, (as they call them) for making ſuch idle, fruitleſs, and chargeable Expeditions: And home the Zealot returns, with a meagre Look, an empty Pocket, a thread-

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a thread-bare Coat, ſome Scores to pay, and generally a Diſeaſe into the Bargain; it being a common Proverb at *Rome*, That Men ordinarily carry away from thence, *an ill Conſcience, a bad Stomach, and an empty Purſe*, without any other Advantage by their tedious Journey, unleſs it be ſuch as the poor Man in the old Story is reported to have; who not being able to get his wanton Wife with Child, ſhe wheedled him to undertake a tedious Pilgrimage, and having, during his two Years Abſence, enjoyed the charitable Aſſiſtance of a Friend, when he came back, found ſhe had a Brace of luſty ſweet Babes, which ſhe aſſured him, and the good-natur'd Husband believed, were ſent him by the Saint he had been to worſhip.

There are another Sort of religious Vagabonds, called *Palmers*, which differ from Pilgrims, in that the Pilgrim has ſome Home, or Dwelling-place, but the Palmer none; the Pilgrim travels to ſome certain deſigned Place, or Places, but the Palmer to all; the Pilgrim goes at his own Charges, the Palmer profeſſes wilful Poverty, and lives on Alms; the Pilgrim may give over his Profeſſion, and return home, as we have ſaid, but the Palmer muſt be conſtant till he hath obtained the Palm, that is, Victory over all his ghoſtly Enemies, and Life by Death; and thence is his Name *Palmer*, or elſe from a Staff, or Boughs of *Palm*, which he always carries along with him; but eſpecially a large *Scrip*, wherein to put the Alms and Charities of the People. Thus *Idleneſs* wanders about under the Mask of *Devotion*, not only without Correction, but with *Veneration:* God's primitive Precept, *In the Sweat of thy Brows ſhalt thou eat thy Bread*; and the Goſpel Rule, *He that will not labour ſhall not eat*, are broke: Nay, 'tis accounted a Piece of Saintſhip to violate them, for a capricious and fooliſh Superſtition; as the Phariſaical Hypocrites of old made void that Commandment of God and Nature, *Honour thy Father and thy Mother*, to eſtabliſh their impious Doctrine of the *Corban*.

As to the Proofs they alledge for this pretended Holineſs of Places, we ſay,

They prove not in any kind the Matter in queſtion. For Example, they cite *Matt.* ii. 2. where the three *Eaſtern* wiſe Men are ſaid to have *come to adore Chriſt*. This, ſay the *Rhemiſh* Annotators, *was a Pilgrimage to his Perſon, and warranteth us in the like kind of external Worſhip, done to holy Perſons, Places, and Things.* Moſt ſorry and ridiculous Reaſoning! For was not their coming by a divine Impulſe? For ſure, the Star alone could not tell them that Chriſt was born in *Jewry*, though it might direct them to the Place. But how are theſe Popiſh Pilgrims inſpired, unleſs by Hypocriſy, Folly, Idleneſs, and Satan the Father of all Superſtition? Or how can this Example warrant their idolatrous Applications? For what faithful Chriſtians will grant, that whatſoever may be done to Chriſt's own Perſon, their King, the ſame, or the like, may be done to any of his Subjects, much leſs to any Places or other dead Things? Such ſhameleſs Inferences would colour all Idolatry and Hereſy. Nor are they leſs abſurd and impertinent, in alledging, That becauſe when God appeared to *Moſes* in the burning, yet unconſuming Buſh, *Exod.* iii. 5. the Place is ſaid to be *holy Ground*; and becauſe *Peter*, 2 *Epiſt.* i. 18. calls the Mount on which our Saviour was transfigured, *The holy Mount*; therefore there are ſtill Places ſo much ſanctified by certain Accidents or Apparitions that happen'd there ſome thouſand Years ago, that the Faithful ought to pay Religion and Devotion to them. For neither do we find, that either of the ſaid Places had any continued Holineſs conferr'd on it, but only they are called *holy*, in reſpect of the Time while God's Preſence was in them. Nor did *Moſes* or *Peter* teach Men to

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have any Religion or Devotion towards them, or inſtitute any Pilgrimages thereto. Not to inſiſt on the Falſhood of the Stories our *Romaniſts* tell, to render Places eſteemed ſacred, and the groſs Cheats they thereby put on the Ignorant." But our Lord himſelf has put an End to all Pretences of this kind, in his remarkable Deciſion of the Controverſy between the *Jews* and *Samaritans*, about the Temple and Mount *Gerazim*, where he ſays, (John iv. 21, 23, 24.) *The Hour cometh, and now is, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem, *worſhip the Father*; but *the true Worſhippers ſhall worſhip the Father in Spirit and in Truth*; *for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

" The other Thing that we ſhall inſtance in, is that Heap of ridiculous Ceremonies wherewith they have clogged the Sacrament of Baptiſm; which we ſhall briefly repeat from *Durandus*, and others of their own allowed Authors, with the goodly Myſteries thereby ſignified.

1. They *conſecrate* the Water, not only with Prayers and Invocations, but with a three-fold pouring in of *holy Oil.*

2. They *croſs* the Party to be baptized (whether of Years, or an Infant) on the *Eyes*, that he may be prepared to ſee the Love of God; on the *Ears*, that he may hear the Truth; on the *Noſe*, that he may ſmell the ſweet Savour of the Goſpel; on the *Breaſt*, for with the Heart Man believeth to Righteouſneſs; on the *Neck*, that he may undergo the Yoke of God; and on the *Mouth*, becauſe with the Mouth we confeſs unto Salvation.

3. He is *exorcis'd*, or conjured with a certain Charm, and *Exſufflation*, (or breathing on him) that the Devil may be driven out of him.

4. They put *conſecrated Salt* into his Mouth, that being ſeaſon'd with that typical Salt, he may be freed from the Corruption of Iniquity, and not be Fly-blown with Sin, but the better prepared for the reliſh of Wiſdom.

5. Then they put *Spittle* into his *Noſe and Ears*, (ſome Authors ſay, *Mouth and Ears)* becauſe (ſaith *Rabanus)* Jeſus when he cured the Deaf and Dumb, touch'd his Tongue with Spittle, and put his Fingers into his Ears, ſaying, *Ephphatha, be opened.* For by this typical Spittle and Touch of the Prieſt, the divine Vertue operates to open the Party's *Noſtrils*, to receive the ſweet Savour of Knowledge, and opens his *Ears*, to hear the Commands of God, (which one would have hoped might have been done before by the *Croſſings*, but you know *'tis good to be ſure.)* Concerning this Ceremony, we cannot but recite what the learned King *James* ſaith of himſelf, in his *Premonition before his Apology for the Oath of Allegiance*, p. 33. " *The Queen, my Mother, of worthy Memory, though ſhe continued* " *in that Religion in which ſhe was nouriſhed, yet was ſhe ſo far from being ſuper-* " *ſtitious therein, that at my Baptiſm, (although I was baptized by a Popiſh Arch-* " *biſhop) ſhe ſent him word to forbear the Uſe of the Spittle*; *being indeed a filthy* " *apiſh Trick, rather in Scorn than Imitation of Chriſt*; *and her own very Words* " *were*, That ſhe would not have a pocky Prieſt to ſpit in her Child's Mouth." But to proceed.

6. They add Impoſition of Hands, and the ſacerdotal Bleſſing.

7. They anoint him with holy Oil on the Breaſt, to the end, ſaith *Rabanus*, that no *Relicks of the abſconding Enemy* (he means the Devil) may remain in him; as alſo on the Shoulders, that he may be ſtrong to bear the Burthen of God, and to do good Works.

8. That

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8. That he may be ſuper-ſufficiently 'nointed, they further anoint him on the Top of the Crown, that he may remember he is now ingrafted into Chriſt, the Head of the Church.

Then there was antiently a Kiſs of Peace given him, but that is now left off; as likewiſe putting a lighted Wax Taper into his Hand, the making him taſte Milk and Honey, and wear a white Garment, *&c.*

By theſe Rites the Celebration of Baptiſm is more burthened with Ceremonies, than ever was any Moſaical Inſtitution, or Pagan Superſtition; which as they were not prudently introduced and heaped up at firſt, ſo they are now deſervedly abrogated and rejected by the Faithful. For,

1. In ſome the Papiſts themſelves have gone before us, and caſt away ſeveral ſuperfluous Obſervations, as aforeſaid. Now with what Pretext have they abrogated the laſt, if it be a ſolid Argument to practice them becauſe they were very early introduced? For 'tis evident, *thoſe* they have left off are of as antient Uſe as *theſe* they retain, and therefore we may ſure as lawfully quit the *one*, as they the *other*.

2. Sacraments are nothing but what they are by *Inſtitution*, which of Neceſſity muſt be *divine*, ſince they are Matters of Faith, and not (like other Ceremonies of Order and Decency) *indifferent and arbitrary*. But theſe additional Devices are purely of human Inſtitution, as Popiſh Authors, and *Bellarmine* himſelf cannot deny; *Ergo*, not to be practiſed, or impoſed on us.

3. Hiſtorians witneſs, that *Auſtin* the Monk, (or, as *Bede* will have it, *Paulinus* Biſhop of *York)* baptized above ten thouſand in one Day, in the River *Swale*, near *Richmond* in *Yorkſhire*; whence 'tis plain, that in that Age, (ſomewhat above the Year 600) the Adminiſtration of that Sacrament was not loaded with thoſe Superſtitions, as eſſential thereunto, but the *Word* and the *Water* made the *Sacrament:* Yea, the Archbiſhop is ſaid to have commanded by the Voice of Cryers, *That the People ſhould enter the River two by two, and in the Name of the Trinity baptize one another by turns.* See *Camden*'s Pref. to *Britan.* p. 136, and *Fuller*'s Church Hiſt. fol. 66." who adds, *This indeed was the moſt compendious way; otherwiſe* Joſhua's *Day, wherein the Sun ſtood ſtill, had been too ſhort for one Man's perſonal Performance of ſuch an Employment.* " Whence we may conclude, that notwithſtanding all that Papiſts pretend of the Antientneſs of theſe Ceremonies, wreſting ſome Sayings of the Fathers to countenance them, yet their true Pedigree is of much later Date, and that they do but impoſe on the World, as well in *this*, as other Points, to ſhuffle off their *upſtart Innovations*, under a counterfeit *grey* Perriwig, *ſtoln*, not borrowed, from primitive Antiquity."

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PACKET XXVIII.

Quod verum, id antiquiſſimum.

That the primitive Church in the firſt Hundred Years after Chriſt, taught and maintain'd the ſame Doctrine that the Reformed Church does now, proved by particular Inſtances.

"WE now haſten to finiſh the *Remarks* on the Innovations which crept into the Church, during the firſt 600 Years, *viz.* from the Promulgation of the Goſpel, till the Time that proud *Boniface* III, by the Aid of a *Traitor*, *Tyrant*, and *Murtherer*, (as you have heard, *Packet* XIV.) uſurp'd the Title of UNIVERSAL BISHOP; which is a very remarkable Period in Eccleſiaſtical Affairs. For in it (eſpecially the later 300 Years) we may reckon was the Conception of Antichriſt, or hatching of the *grand Apoſtacy*, which by this laſt Act of *Boniface*'s inſolent Tyranny was brought to the *Birth*, and became notoriouſly viſible to the World. But as, in the foregoing Sheets, we have endeavoured to ſweep away the *Rubbiſh* of Error, by noting the reſpective Times of introducing ſeveral *ſuperſtitious Cuſtoms*, and refuting the fond Pretences by which Papiſts would ſtill juſtify the ſame; ſo now, on the other hand, we ſhall briefly ſhew, that in the grand Points in Difference, between us and the Papiſts, the primitive Church in general, and the moſt learned Fathers, during the ſaid 600 Years, *believed* as the Proteſtants do at this Day.

This we ſhall endeavour to prove methodically, and therefore muſt begin with the Apoſtles Times; and by their Writings firſt meaſure our Tenets.

1. The Papiſts rob the People of half the Communion, denying the Cup to the Laity; but what ſays the Scripture in this Caſe? *Drink ye all of it*, Matt. xxvi. 27.

2. The Papiſts order their Prayers in a Language that the People, who ſay them, do not underſtand. What ſays the Scripture to this? *If I pray in an unknown Tongue, my Underſtanding is unfruitful: What is it then? I will pray with the Spirit, and with Underſtanding alſo*, 1 Cor. xiv. 14, 15.

3. The Papiſts preſcribe Adoration due to Images. What ſays the Scripture to that? *Thou ſhalt not make to thy ſelf any graven Image, &c.* Exod. xx. 4. *Take good heed, not to corrupt yourſelves by making the Similitude of any Figure to worſhip it*, Deut. iv. 15.

4. The Papiſts tell us of *Merit*, nay of Works of *Supererogation*, wherein a Man does not only compleatly and ſatisfactorily diſcharge his Duty, but lays an Obligation on Heaven, and brings the Almighty to be in his Debt, which he can transfer to the Advantage of another Man's Soul. Now what ſays Chriſt of ſuch a Doctrine?

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a Doctrine? *When you have done all, you are but unprofitable Servants.* Indeed this Conceit of Merit, is neither agreeable to Scripture nor Reaſon: For we cannot merit of him, whom we gratify not; we cannot gratify a Man with his own. Now all our Good is God's already, his Gift, his Property; for, *What have we, that we have not received?* ſays the Apoſtle, 1 *Cor.* iv. 7. Not our Talent only, but even the Improvement of it, is his meer Bounty.

5. The Church of *England* aſſerts in her Articles of Religion, *Art.* 6. That *Holy Scriptures contain all Things neceſſary to Salvation.* So that there is no Doctrine neceſſary for our everlaſting Salvation, but what is (or may be) drawn out of that Fountain of Truth; as being either expreſsly therein declared, or ſuch as by juſt Inference may be deduced from thence. Now this her Aſſertion is ſuppoſed by St. *Paul*, 2 Tim. iii. 15. ſaying, That *the Scriptures are ſufficient to make us wiſe unto Salvation, that the Man of God may be perfected, and throughly furniſhed unto all good Works.* Which they would not be able to do, if they contained not a perfect Rule of all ſuch Points of Faith, as we are bound to believe, and of ſuch Duties as are to be practiſed. And if it be ſaid, that St. *Paul* ſpeaks of the Man of God, ſuch an one as *Timothy* was; it holds in others alſo *à fortiori*; for if the Scripture is ſo profitable for ſuch and ſuch Uſes, that thereby it perfects a Divine, much more muſt it perfect the common People; ſince that which can compleat a Teacher, muſt neceſſarily be ſufficient for the Learner. Whereas the Papiſts call the Scriptures, *A dumb Judge*, as *Pighius de Hier. Eccleſ.* *A black Goſpel, inken Divinity*, as *Eckius.* And ſay, that if the Scriptures were not ſupported by the Authority of the Church, they would have no more binding Authority than *Æſop*'s Fables. See *Chemnitii Exam. de S. Can. p.* 47. And that the permitting of People to read the Bible, was the Invention of the Devil, *Pereſ. de Tradit. Aſſert.* 3. What is this leſs than by Craft to call Chriſt and his Apoſtles Devils?" And I knew a Prieſt who in eager Debate, uſed almoſt the ſame Words.

"6. The Popiſh *Trent*-Conventicle, *Seſſ.* 4. *Dec.* 1. curſes all ſuch as receive not the Books of *Maccabees, Eccleſiaſticus, Tobit, The Wiſdom of Solomon, Judith*, and *Baruch*, for Canonical Scripture. But the Proteſtants retain the ſame Canon of the Old Teſtament, which the Apoſtles held and received from the *Jews, to whom were committed the Oracles of God*, Rom. iii. 2. being, as *Auguſtine* ſpeaks on *Pſalm* lvi. *Tom.* 8. *the Chriſtians Library-keepers.* Now the *Jews* never received theſe Books which we term *Apocryphal*, into their Canon;" for *Joſephus*, in his Treatiſe againſt *Apion*, (*B.* I. *c.* 8. *p.* 1333. *Ed. Oxon.*) has declared, that the *Jews* own'd but * twenty two Volumes as divine; and conſequently thoſe which the Papiſts would intrude now into the Canon, could not then have a Place in it. "Nay, Chriſt himſelf, *Luke* xxiv. 44. divides the Canon into three ſeveral Ranks, *viz. The Law, the Prophets, and the Pſalms*; and the *Apocryphal* come not within this reckoning. And St. *Jerome* plainly tells us, *That the Church reads theſe Books for Example of Life, and Inſtruction of Manners, but doth not apply them to eſtabliſh any Doctrine.*

* How the *Jews* diſpoſe the Books of the Old Teſtament into twenty two, ſee Dr. *Hudſon*'s Note on the Place, and Dean *Prideaux*'s Connection of the Old and New Teſtament, *Part* I. *p.* 476, 477.

7. The

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7. The Doctrine which St. *Paul* taught the antient *Romans*, is quite contrary to what is held by our preſent *Romaniſts*; but is the very ſame which is maintained by the *Proteſtant* Church, as appears by theſe Inſtances:

He taught, That our Election is of God's Free Grace, *Rom.* ix. 11. Not *ex operibus præviſis*, of Works foreſeen:

He taught, That we are juſtified by Faith only, *Rom.* iii. 28. and iv. 2, *&c. We conclude that we are juſtified by Faith, without the Works of the Law.* Which is all one as to ſay, *A Man is juſtified by Faith only:*

He taught, That eternal Life *is the Gift of God*, Rom. iii. 28. and therefore not due to the Merit of Works; that the good Works of the Regenerate are not of their own Condignity meritorious, *Rom.* viii. 18. nor ſuch as can deſerve Heaven; the Sufferings there intended being Martyrdoms ſanctified by Grace.

He condemned *Images*, tho' made to reſemble the true God, *Rom.* i. 23, 25. teaching, that to bow the Knee religiouſly to an Image, or worſhip any Creature, is meer Idolatry.

He taught, *Rom.* x. 13, 14. That we muſt not pray to any, but God only, in whom we *believe*; and therefore not to Saints or Angels, ſince we believe not in them.

He taught, *Rom.* vii. 7.---viii. 10. That *Concupiſcence is a Sin*, even in the Regenerate. And *Poſſevine*, a late Jeſuit, confeſſeth, that St. *Paul* called it ſo; but, ſays he, we may not call it ſo. His Words are theſe: *Apoſtolus Concupiſcentiam peccatum vocat, non licet nobis autem ita loqui*, Poſſev. in Apparat. verbo *Patres.*

He taught, *Rom.* iv. 9, 17, 23. That the *imputed* Righteouſneſs of Chriſt is that only, which makes us juſt before God.

Thus taught St. *Paul*; thus the antient *Romans*, as well as the *Proteſtants* now, believed: From this Faith our later *Romaniſts* are departed. And let the Reader judge, whether it is likely that St. *Paul*, handling very exactly all the chief Branches of Chriſtian Doctrine, ſhould neverthleſs (writing at large to the *Roman* Church) not once mention ſuch main Points, as the *Pope*'s Primacy and monarchical Juriſdiction for deciding all Controverſies, Tranſubſtantiation, Prayer for the Dead, Image-worſhip, *&c.* if that Church had then been the ſame that now it is. But if (as moſt plain it is) thoſe Points were no Articles of Faith in the antient *Roman* Church, when their Faith was ſpoke of through the whole World, *Rom.* i. 8. then they cannot be Articles of Faith at this Day; but only Additions to the Rule of Faith, ſuch as the Corruptions of the Times have patched up, and pieced it with: for 'tis a ruled Caſe in the Schools, and *Aquinas* affirms it, That the Body of Religion may grow, in reſpect of farther Explanations, but cannot increaſe in ſubſtantial Points. Even as a Child, though he grow in Stature, yet has no more Limbs when he becomes a Man, than when he was a Child; ſo the Church has no more Parts or Articles of Faith in her riper Age, than ſhe had in her Infancy: and by this Rule, new *Rome* is a Monſter, increaſing in Limbs beyond all Reaſon and Proportion.

Thus willingly we put our Cauſe to be tried by that honourable and impartial Jury of Chriſt and his Twelve Apoſtles, and the Evidence that ſhall be given by the Teſtimony of holy Scripture; but our Adverſaries turn their Backs, and fly from this Trial.

If next after the divine Pen-men, we proceed to other Witneſſes, in the firſt Century, (wherein, by the way, we muſt note ſeveral Forgeries, ſet up by the *Roman*

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Roman Church, pretending Authors, who either never were, or at leaſt liv'd not till long after) we meet with" *Clement*, who is ſaid to be St. *Peter's* Succeſſor in the See of *Rome*, and who indeed may be allowed to have preſided over the Chriſtian Church there, and who has this honourable Character given of him by the Apoſtle *Paul*, that he was one of his Fellow-Labourers, whoſe Name was written in the Book of Life, *Philip.* iii. 4. We have remaining an Epiſtle wrote by him to the Church at *Corinth*. Now if the Biſhop of *Rome* had then any Power over other Churches, certainly we might meet with ſome Evidences of it, in that Epiſtle; but ſo far different is the Caſe, that the Epiſtle is wrote, not in the Name of *Clement*, but in the Name of the Church which was at *Rome*, to the Church which was at *Corinth*; and they who had diſturbed the Peace of that Society, were not adviſed to ſubmit to the See of *Rome*, but to their own Officers. His Words are, " You who have laid the Foundation of a Diſturbance, be ſubject to your El- " ders, (πρεσβυτέροις,) and be inſtructed to Repentance, bending the Knees " of your Hearts," *cap.* lvii. *p.* 216. *Ed. Wotton.*

A little after him lived the Martyr *Ignatius*, of *Antioch*. If we conſult his Epiſtles, thoſe which are not interpolated, we ſhall find him quite contrary to modern Popery: It is plain, he had no Notion of any one being Univerſal Biſhop, or of denying the Cup, in the Lord's Supper, to the People, from the following Paſſage of his Epiſtle to the *Philadelphians*, *(cap.* iv. *p.* 27. *Ed. Oxon.)* " Endeavour to " partake of one and the ſame Euchariſt; for there is one Fleſh of our Lord Je- " ſus Chriſt, and one Cup, in the Unity of his Blood, one Altar, as well as one " Biſhop, with the Elderſhip and the Deacons, my Fellow-Servants." He was ignorant of Tranſubſtantiation, for he call'd the Element, uſed in the Lord's Supper, the Bread of God. " If, ſaid he, a Man is not within the Altar, he is deprived " of the Bread of God," *(Ad Epheſ. c.* 5. *p.* 13.) And he ſpoke of it, as ſtill being Bread, when it was broke, in the following Paſſage: " You all, to a Man, " come together by Grace, in common, in one Faith, and in Jeſus Chriſt, who " was of the Race of *David*, according to the Fleſh, the Son of Man and the Son " of God, obeying the Biſhop and Presbytery, with an entire Mind, breaking one " and the ſame Bread, which is the Medicine of Immortality, a Token that we " ſhall not die, but ſhall live for ever in Chriſt Jeſus," *(ibid. cap.* 20. *p.* 19.)

Polycarp, the Friend of this excellent Perſon, and who afterwards glorioufly ſuffer'd for the ſake of the Chriſtian Cauſe, has left us a hint, that the Celibacy of Prieſts or Presbyters, was not reckon'd neceſſary in his Days; for ſpeaking of one *Valens*, who had been a Presbyter in the Church of *Philippi*, and had withdrawn from it, he ſaid, " Brethren, I am very ſorry for him and his Wife, to whom " may the Lord give true Repentance; but be you moderate in this Matter; do " not look upon ſuch as Enemies, but call them back, as ſuffering and erring Mem- " bers," *(cap.* 11. *p.* 60.)

Some Popiſh Writers have pretended, that we have genuine Remains of *Denis* the *Areopagite*, but theſe are generally own'd to be ſpurious; however, they who ſtand up for them may take notice, that the pretended " *Denis*, ſpeaking of the Sacraments, is ſo far from imagining any thing of Tranſubſtantiation, or corporeal Preſence therein, that he only ſays, By thoſe reverend Signs and Symbols Chriſt is ſignified, and the Faithful made Partakers of him, *Dionyſ. Areop. Eccleſ. Hier. cap.* 3. So that he calls not the Miniſtration of the holy Myſteries, the ſacrificing of Chriſt to his Father, (as the Papiſts do) but a typical or ſymbolical Sacrifice;

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Sacrifice; that is, a Figure or Sign of that *great Sacrifice. And the ſame Denis (as Bellarmine, Lib. 2. de Euchariſt. cap.* 15. confeſſes) calls the Sacrament, even after Conſecration, an *Antitype*; which is no more than to ſay, a figurative Repreſentation of Chriſt's Death.

Nor are there any Tropes or Figures in the Inſtitution of the Lord's Supper, but ſuch as are and always were uſual in Sacraments, and familiarly known to the Church; for Sacraments muſt be expounded ſacramentally. Chriſt taking Bread, and breaking Bread, ſays of the ſame, [*This is my Body.*] Now this cannot be properly taken; but for the right expounding of theſe Words, we are neceſſarily to have Recourſe to a figurative Interpretation; and the Reaſon is, from that common Maxim, *Diſparatum de diſparato non propriè prædicatur:* that is, nothing can be properly and literally affirmed jointly of another thing, which is of a different Nature. By which Rule, Bread and Chriſt's Body cannot be properly affirmed one of another: for Bread being of a different Nature from Fleſh, can no more properly be called the Fleſh or Body of Chriſt, than Lead can be called Wood. Nor want we moſt evident Places which prove the ſaid Words to be figuratively underſtood, becauſe in Scripture, whenſoever the Sign (as the Bread being called Chriſt's Body) has the Name and Appellation of the Thing ſignified, the Speech is always Tropical. And this agrees with St. *Auſtin*'s Rule, *Tom.* 2. *Epiſt.* 23. ad Bonif. *Sacraments be Signs which often take the Names of thoſe things which they do ſignify and repreſent.* Thus the Sign of the Paſſover, the Lamb, is called the Paſſover, *Matt.* xxvi. 17. *Exod.* xii. 11, 27. The Rock, the Sign of Chriſt, is called Chriſt, 1 *Cor.* x. 14. Circumciſion, the Sign of the Covenant, is called the Covenant, *&c.*

And thus much ſhall ſuffice to prove that the Doctrine of the Primitive Church, for the firſt 100 Years, was the ſame which the Proteſtants teach, and oppoſite to what is obtruded by the Church of *Rome.*

PACKET XXIX.

Nunc poſtliminiò redeuntes ſuſcipit almo
Cana Fides gremio----Prudent.

The Doctrines maintained in the ſecond, third, and fourth Centuries, agreeable to what the Proteſtants embrace, and contrary to the Impoſitions of the Popiſh Church, and her Trent-*Conventicle.*

"TO prove our Doctrines conſonant to the *Holy Scriptures*, and that the Popiſh Tenets are oppoſite thereto, is of itſelf abundantly ſufficient to evince the *Truth* of the one, and *Falſity* of the other; for he that *gathers* not out of that *Storehouſe of Verity*, ſcatters the Tares of Error; whoever

ever ſpeaks not according to *the Law and the Teſtimony*, has no Light in him; and tho' *an Angel from Heaven ſhould teach any other Doctrine*, we are commanded to hold him *accurſed:* However ſince our Adverſaries with equal Impudence and Falſhood boaſt of *Antiquity*, and make a Noiſe with the Fathers, as being in all things on their Side, we have thought fit, for giving a Check to the Inſolence of that Calumny, briefly to collect certain Teſtimonies from the Writings of thoſe venerable Antients, in each Century, upon divers of the moſt material Points in Controverſy: Not deſigning all that might be brought, which would be too tedious; but ſo many only, as may ſerve to manifeſt the Vanity of the *Papiſts* Pretenſions, and confirm each good *Proteſtant*, ſo as not to be wrought upon by any of their Clamours, or lying Suggeſtions, of our rejecting the Voice of Primitive Antiquity.

In the ſecond Century lived *Irenæus*, a Diſciple of the great *Polycarp*, who is ſaid to have been an Hearer of St. *John* the Evangeliſt; now this antient Author, *l.* 1. *c.* 2, & 3. undertaking to deliver a Summary of Chriſtianity, layeth down no other Articles of Faith, nor Grounds of Religion, than what are generally by us received. So likewiſe *Tertullian* (almoſt, if not altogether his Contemporary) *Adv. Hæret. cap.* 13. gives the Fundamental Points of Religion gathered out of the Scriptures, the very ſame which the Proteſtant Churches deliver, and no other, for the Rule of Faith. But to come to particular Inſtances.

As to the Scriptures Sufficiency, and the Canon thereof,

1. In the ſecond Century the ſaid *Irenæus* (*lib.* 2. *cap.* 47. *al.* 28.) ſays, 'The Holy Scriptures are perfect, as being dictated by the Word and Spirit of God;' and accordingly was his Practice, as *Eraſmus* in his Preface to his Works obſerves, that *Irenæus* fought againſt the Troops of Hereſy, only with the Forces and Strength of Scripture. Which is quite contrary to the blaſphemous Tenets and Writings of our Modern Romaniſts, who accuſe the Scripture of Imperfection, and bring in unwritten Traditions, to ſupply its Defects to the Church; and ſay that thoſe they call Hereticks, are to be refuted and ſilenced ſolely by the Authority of the Church, and Secular Force.

So likewiſe as to the Canon of the Scriptures, *Melito* Biſhop of *Sardis*, living in the ſame ſecond Age, being deſired by *Oneſimus* to ſend him a Catalogue of the Books of the Old Teſtament, returns only the Names of thoſe generally received for Canonical, without making any mention of *Judith*, *Tobit*, &c. yet profeſſeth that he made very diligent ſearch to ſet down a perfect Canon thereof. (See *Euſebius*, *l.* 4. *c.* 26.) Which is confeſs'd by *Bellarmine* (*de Verb. Dei*, *lib.* 1. *c.* 20.) Many of the Antients, as namely *Melito*, follow'd only the *Hebrew* Canon, in which theſe Books called *Apocryphal* are not reckoned.

In the third Age, *Origen* ſays thus, *In the two Teſtaments every Word that appertains to God may be diſcuſſed; and all Knowledge of Things out of them may be underſtood*, Orig. in Levit. Hom. 5. Tom. 1. And in his Expoſition on the firſt *Pſalm*, *We may not be ignorant, that there are only two and twenty Books of the Old Teſtament*; which is likewiſe atteſted by *Euſebius*, *l.* 6. *c.* 24. in theſe Words: Origen *as he received the Canon of the Jews, ſo likewiſe he rejected thoſe Books which we term* Apocryphal, *as the Jews do.*

In the fourth Age, *Athanaſius*, *Orat.* 1. *cont. Gent. tom.* 1. ſays, *The Holy Scriptures given by Inſpiration of God, are of themſelves all-ſufficient for Inſtruction,*

ſtruction, and the Diſcovery of Truth. So St. *Hilary* aſſures us, that in his Days *the Word of God did ſuffice the Believers*; yea, *What is there* (ſaith he, De Trinit. lib. 2.) *concerning Man's Salvation, that is not contained in the Words of the Evangeliſts? What wants the Scripture? What Obſcurity is there in it? Verily, none at all; but all full and perfect, as proceeding from the Fountain of Fulneſs, and Author of all Perfection.* St. *Baſil* τοῦ πεσεῖν ---*It is a manifeſt Falling from the Faith, and an Argument of Arrogance, either to reject any Point of thoſe Things that are written, or to bring in any thing that is not written.* *Gregory Nyſſen* layeth this for a Ground which no Man ſhould contradict, *That therein only Truth muſt be acknowledged, wherein the Seal of Scripture-Teſtimony is to be ſeen.* The Council of *Laodicea*, held about the Year of our Lord 368, reckoning up the Books that were to be accounted Canonical Scripture, mention not the *Maccabees*, *Eccleſiaſticus*, and other *Apocryphal* Books; which is a Demonſtration, that then they were not received: Which is more expreſsly teſtified by the Author of the *Synopſis Scripturæ*, in the Works of *Athanaſius*, who ſays *(Tom. 2. p. 59. Edit. Par.)* that ſeveral of the Books, which we now call Apocryphal, are not Canonical. And the ſame doth *Ruffinus* in his Explanation of the Creed (uſually attributed to St. *Cyprian*) affirm: And *Epiphanius*, after he hath reckoned up the Canon of 22 Books, cenſureth the Books of *Wiſdom* and *Eccleſiaſticus*, in theſe Words; *They are fit and profitable, but not numbred amongſt thoſe Books which are received by our Church.*"

Concerning the Sacrament of the Lord's Supper.

In the ſecond Century, *Juſtin Martyr* in his firſt Apology, declared thus: *We riſe all together, and go to Prayer; and when we ceaſe from Prayer, Bread and Wine mingled with Water is brought forth; and then he who preſides, offers up Prayers and Thankſgiving, according to his Ability, and the People ſhew their Approbation by ſaying Amen: And there is a Diſtribution and Communication made to every one of the Elements conſecrated; and they are ſent to ſuch as are not preſent, by the Deacons.* (cap. 87. p. 132. Ed. Grabe.) " Nor did they in thoſe Days deny the *Cup to the Laity*; for the ſame Author, a little before, *(c. 85. p. 127, 128.)* ſpeaking of the Manner of their Adminiſtration declares, *That thoſe who are called Deacons, give to every one that is preſent of the Conſecrated Bread and* WINE. Irenæus, *a little after, ſaid, That our Lord directing his Diſciples to offer the firſt Fruits to God of his Creatures, took created Bread and gave Thanks, ſaying, This is my Body, and the Cup which is of that Creature, which is among us, ſet it forth as his Blood.* (lib. 4. c. 32. al. 17.) Clement *of* Alexandria (Pædag. lib. 11. 2. p. 186. Ed. Oxon.) *ſpeke thus,* ' *Our Lord uſed Wine, for he alſo is a Man, and he bleſſed the Wine, when he ſaid, Take, drink, this is my Blood; the Blood of the Vine, he allegorically calls the Word,* " *whoſe Blood was ſhed for many, for the Remiſſion of Sins, the Oil of Joy.* *Cyprian* of the third Century diſcourſing of ſuch as in time of Perſecution had revolted from the Truth, and thereupon were barred from the Communion, deſires that upon their Repentance they may be admitted; for which he gives this Reaſon, *Epiſt. 54. Tom. 1.* (in ſome Editions, *L. 1. Epiſt. 2.) How ſhall we fit them to drink of the Cup of Martyrdom, if before we admit them not by Right of Communion to drink of the Lord's Cup in the Church?* In the fourth Age, St. *Ambroſe de Sacram. lib. 4. cap. 4.* ſpeaking of the Sacrament, ſaith, *Similitudinem pretioſi ſanguinis bibis,*----*Thou drinkeſt the Similitude of his precious Blood.*

As

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As to the Number of Sacraments,

The *Roman* Church curſes all that will not own, that *there be truly and properly ſeven Sacraments of the new Law, inſtituted by our Lord Jeſus Chriſt, and neceſſary to Salvation*, [See the Bull of Pope *Pius* IV. *Super Juram. Fidei*, Anno 1564.] Now this is more than ever was believed in the primitive Ages: For in the ſecond Century, *Juſtin Martyr* in his Apology ſpecifies no more, or other Sacraments than *Baptiſm* and the *Lord's Supper:* And yet there he had juſt Occaſion to mention all the Sacraments of the Church, ſince he was relating the Manner of their Worſhip, Communion and Myſteries; ſo that it cannot be reaſonably imagined he would have omitted the other five, if the Church had known them. And in the third Age, *Tertullian* in divers Places of his Works, and in particular, *de Coronâ Milit. cap.* 3. acknowledges only the ſame two Sacraments as we do; and *Beatus Rhenanus* in his Notes upon him, makes this honeſt Obſervation, *Baptiſmus & Euchariſtia duo Sacramenta Primitivæ Eccleſiæ. Baptiſm and the Euchariſt were the only Sacraments of the Primitive Church.* Which was ſo offenſive a Truth, that the *Index Expurgatorius* at *Madrid*, 1584. commanded thoſe Words to be expunged.

As for IMAGES, *and the Worſhip of* ANGELS,

We find that in theſe beſt and ancient Times, Chriſtians were ſo far from bringing them into their Aſſemblies, or worſhipping them, that ſome would not ſo much as allow *the Art itſelf of making them*; ſo jealous were they of the Danger, and careful to avoid Superſtition and Idolatry, which the Simple might be drawn into by adoring them. *Clement* of *Alexandria*, who lived before the Year 200, *(in Protreptic. ad Gent. p.* 50. *Ed. Ox.)* ſpoke thus, *Why do you give divine Honours to ſuch as are no Gods? Why leaving the Heaven, do you worſhip the Earth? What I pray is Gold, or Silver, or Steel, or Iron, or Braſs, or Ivory, or precious Stones? Are they not Earth, and made of Earth? Your Image is Gold, it is Wood, it is Stone; in ſhort, it is Earth, if we trace it to its Original, which receives its Shape from a Workman; but I have learnt to trample upon, not to worſhip it; to ſet my Foot on it, not to bow my Knee to it.* And *Irenæus*, *l.* 1. *cap.* 24. *al.* 25. reckons it amongſt the Abuſes of the *Gnoſticks*, that they had certain painted Images, and others made of other Stuff; ſaying, they were the Pictures of Chriſt made by *Pilate.* In the third Age, *Tertullian* was abſolutely againſt the very making of Images, *de Idolat. cap.* 4. & 5. And *Origen* has theſe remarkable Words, *Tho' Men thro' Error worſhip all Things beſides God, the Maker of all; the Images of created Things are Idols, and the Conſecrating them is Idolatry.* In his 8th Book, *p.* 395. ſpeaking of Worſhipping and Praying to Dæmons, which *Celſus* recommended, he ſaith, *Away with* Celſus *his Counſel of praying to Dæmons; we muſt adore him alone who is God over all; and we muſt pray his only begotten Son, the firſt-born before every Creature, the Word of God, intreating him, that he as High Prieſt would preſent our Prayers to his God and our God, and to his Father and the Father of us who live according to the Law of God.*

In the fourth Century, the Council of *Elliberis* in the Kingdom of *Granada* (a Part of *Spain*) decreed, *That no Pictures ſhould or ought to be in the Church:* And *Epiphanius* tells us, how he himſelf, finding a Picture in a Veil or Cloth in a Church, in holy Zeal *tore it to pieces*; and wrote to the Biſhop of the Place, that no more ſuch might be hanged up, as being contrary to Religion.

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Touching Faith and Merit.

In the ſecond Century, *Irenæus*, though he ſpeaks not expreſly of Faith alone, yet he uſeth Words equivalent, ſaying, *lib.* 4. *cap.* 37, 38. & 20, 21. *That there is no Way to be ſaved, but by believing in Chriſt.* And in the third, *Origen*, *l.* 3. *in Epiſt. ad Rom. cap.* 3. poſitively declares, *That we are juſtified by Faith alone.* And *lib.* 4. *cap.* 4. he ſaith, *I can hardly be perſuaded that there can be any Work which may require a Reward from God by way of Debt; ſeeing that very thing, whatever it be that we can do, or think, or ſpeak, is all his meer Gift and Bounty.* And what can be more plain than St. *Hilary*'s Words in his Comment on *Matthew*, *Can.* 8. *That which the Law could not unlooſe, is remitted by Chriſt, for Faith alone juſtifieth*; or thoſe of St. *Baſil*, *Hom.* 22. *That it is true and perfect rejoicing in the Lord, when a Man is not puffed up with his own Righteouſneſs, but acknowledges his want thereof, yet rejoiceth that he is juſtified* ALONE *by Faith in Chriſt?* Or thoſe Commentaries on St. *Paul*'s Epiſtles, uſually aſcribed to St. *Ambroſe*, where 'tis averr'd, *That we are juſtified by Faith alone by the Gift of God*; and elſewhere, *That no Work of the Law, but only Faith is to be given in Chriſt's Cauſe.*

So that 'tis moſt evident by theſe ſeveral Teſtimonies, and many others that might be brought, that in all theſe Particulars we have not departed from the Doctrine of the antient primitive Fathers, during the firſt four hundred Years, but that the Church of *Rome* is foully apoſtatized and revolted from the ſame, and hath advanced Tenets directly oppoſite thereunto, and deſtructive to the Purity of Chriſtian Religion."

PACKET XXX.

Non inficior Romanam *Eccleſiam à priſco ſuo decore & ſplendore non parùm diverſam*---- Caſſander *de Offic. boni viri.*

The Doctrines of the 5th and 6th Centuries proved by particular Inſtances to be contrary to thoſe now obtruded by the Roman *Church, and the ſame in Subſtance with thoſe aſſerted by the Proteſtants.*

"WE now haſten to review the *Orthodox* Doctrines of the *fifth* and *ſixth* Ages. In the firſt of theſe flouriſhed theſe Luminaries of the Church; the eloquent *Chryſoſtom*, the learned *Jerome*, and the laborious and judicious *Auguſtine*; as alſo *Theodoret* Biſhop of *Cyrus*, a Town in *Syria*; *Cyril* Biſhop of *Alexandria*; *Leo* the Great, and *Gelaſius*, both Biſhops of *Rome*; *Vincentius Lyrinenſis*, a great Impugner of Hereſies, *&c.*

Con-

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Concerning the Scriptures Sufficiency and Canon,

St. *Auguſtine, de Doctrin. Chriſtian. l. 2. c. 9.* ſaith, *In his quæ apertè in Scripturâ poſita ſunt,* &c. *In thoſe things which are* PLAINLY *laid down in the Scripture, all thoſe things are found, which appertain to Faith, and the Conduct of a Chriſtian's Life.*

And *Vincentius Lyrinenſis cont. Hæreſ. cap. 2. Perfectus Scripturarum Canon,* &c. *The Canon or Rule of the Holy Scriptures is perfect, and abundantly ſufficient in itſelf for all things, yea, more than ſufficient.* Cyril, *Tom. 1. l. 12.* on the laſt of *John*, tells us, *That all things which Chriſt did, are not written, but ſo much as the holy Writers judged ſufficient both for good Manners and godly Faith.*

St. *Jerom*, Tom. 2. adv. Helvid. argues thus: *As we deny not thoſe things that are written, ſo we refuſe thoſe things that are not written. That God was born of a Virgin we believe it, becauſe we read it*; *That* Mary *did marry after ſhe was delivered, we believe not, becauſe we read it not.* So ſay we, That all Men ought to obey Magiſtrates: That there is an Heaven and an Hell, *&c.* we believe, becauſe ſo we read; but that the Pope has an Univerſal Primacy, a Power to depoſe Princes, and abſolve Subjects; or that we ſhould pray to Saints, or hold a Purgatory, or ſuppoſe any Virtue in his Unholineſs's mercenary Pardons and ſhameleſs Indulgences, *&c.* none of all theſe things do we believe, becauſe we no where read ſo in the Book of God, but rather that which plentifully condemns them.

St. *Chryſoſtom* avers, *That whatever is neceſſary, is contained in Scripture,* Tom. 4. in 2 Epiſt. ad Theſſ. And calls the ſame, *The moſt exact and compleat Balance, Square, and Rule of divine Verity.*

St. *Jerom*, who was excellently skilled in the Tongues, ſaw the choiceſt Monuments of Antiquity, and beſt Libraries that the Eaſtern Parts could afford, and therefore like to underſtand the moſt perfect Canon and Account of the Books of the Bible, nameth (in his Preface to the Book of *Kings*) all the Books which we admit, and adds, *That whatſoever is beſides theſe, is to be put amongſt the* Apocrypha; *and that therefore the Books of* Wiſdom, Jeſus *the Son of* Syrach, Judith, Tobit, *&c. are not to be reckoned Canonical.*

So in the ſixth Age, *Juſtus Orgelitanus*, in *cap. 4. Cantic.* compares the Scriptures, in regard of their Sufficiency, to *David's Tower, wherein hang a thouſand Shields, and all the Targets of the ſtrong Men: It being* (ſaith he) *furniſhed with all ſorts of Armour to encounter Satan and his Inſtruments withal.*

And *Junilius*, an *African* Biſhop of the ſame Age, *lib. 1. cap. 3.* gives this Reaſon why the Books we commonly call *Apocrypha* are not inſerted amongſt the Canonical Scriptures; viz. *Becauſe they are not received by the Jews.*

Touching Communion under both Kinds.

Chryſoſtom, ſup. 2. Cor. Homil. 18. ſaith, *That whereas under the Law there was a Difference between the Prieſts and the People, in communicating of the Victims, it is now otherwiſe*; *for one Body and one Cup is adminiſtred to* ALL.

Nay, to make ſure Work, we have no leſs than the Authority of *two Popes*, *Leo* the Great, who *(Serm. 4. de Quadrageſ.)* ſharply reproves, and exhorts them to be dealt withal, that receive the Lord's Body, but decline to drink his Blood: And *Gelaſius*, who [*Decret. 3. part. de Conſecrat. diſt. 2. cap. Comperimus autem.*] being

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being troubled with ſome ſuch ſort of People, thus ſpeaks of them, -----*We have found* (ſaith he) *that ſome having received a Portion of the ſacred Body only, do abſtain from the Cup; which Men, becauſe they are entangled with I know not what Superſtition, either let them receive the whole Sacrament, or elſe be wholly excluded. Becauſe* (hear, O you deluded Romaniſts, theſe Words from one of your own Popes, in a more honeſt and leſs corrupt Age) *there can be no dividing of one and the ſame Myſtery, without* GRIEVOUS SACRILEGE.

Againſt the Popiſh Fiction of Tranſubſtantiation,

Nothing can be more expreſs, than that of *Theodoret*, Dial. 1. p. 18. Tom. IV. Ed. Par. ----*Our Saviour honoured the viſible Symbols with the Name of his Body and Blood, not changing the Nature, but adding Grace to Nature.* And juſt before, *p.* 17. he has theſe Words, [τὸ δὲ σύμβολον τὸ τοῦ σώματος τέθεικεν ὄνομα.] *Our Saviour changed the Names, and gave to his Body the Name of the Sign, and to the Sign* [viz. the Bread] *the Name of his Body.* Is not this the very ſame which at this Day we teach and maintain?

St. *Auguſtine* likewiſe in his third Book of Chriſtian Doctrine, *cap.* 10. gives us this general Rule, *That wherever we find in Scripture any Speech of commanding ſome heinous Act, or forbidding ſome laudable thing, there we ought to take ſuch Saying as Figurative*; and he inſtances in theſe Words, John 6. 53. *Except ye eat the Fleſh of the Son of Man*, &c. Facinus videtur jubere; *this ſeems to command a wicked Thing, and abhorrent to human Nature*; Figura eſt ergo, *'Tis therefore a Figurative Expreſſion*, (ſays that honeſt Father) *commanding us to partake of the Paſſion of Chriſt, and ſweetly and profitably keep in Memory, that his Fleſh was crucified for us.*

As for the Number of Sacraments in the Sixth Century,

We have this poſitive Teſtimony in *Illyricus*'s Catal. Teſt. verit. l. 6. *Duo tantum Sacramenta*, &c. *The Divines of this Age (as others of former times) acknowledged only two Sacraments, Baptiſm and the Lord's Supper.*

Let us ſee how they eſteemed of Image-worſhip in theſe Times.

St. *Jerom* in Ezech. cap. 16. ſaith, *We worſhip only one Image, which is the Image of the Inviſible and Omnipotent God.* Wherewith agreeth St. *Auguſtine* in Epiſt. 119. ad Januar. c. 11. *No Image of God ought to be worſhipped, but that which is the ſame thing that he is.* Both theſe Fathers thereby meaning our *Lord Jeſus*, who is ſtiled, *The Image of the Inviſible God*, Col. 1. 15. and *the Brightneſs of his Glory, and expreſs Image of his Perſon*, Heb. i. 3.

Nay, the ſame *Auguſtine*, *De Conſenſ. Evang. l.* 1. *c.* 10. condemns the uſe of Images, even when they are not adored for themſelves, but made as Inſtruments to worſhip God, ſaying, *They deſerve to err which ſeek Chriſt and his Apoſtles in painted Images, and not in written Books.* You ſee this good Father had no good Opinion of the Uſe or Expediency of thoſe Devices, which Popiſh Doctors now-a-days ſo much magnify as Helps to Devotion, and Lay-mens Books.

And elſewhere, *Tom.* 1. *de Mor. Eccl. Cathol. cap.* 34. warning his Reader againſt the Practiſes of ſome that were wont to kneel ſuperſtitiouſly in Church-yards before the Tombs of Martyrs, and the painted Hiſtories of their Sufferings, ----*Follow not* (ſaith he) *the Company of ſuch ignorant Men, who in the true Religion*

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ligion itſelf, (for in other Points 'tis like they might be Orthodox) *are ſuperſtitious. I know many that are Worſhippers of Graves and Pictures; but this I adviſe you, that you ought not to upbraid the Catholick Church with the Manners of thoſe Men, whom ſhe herſelf condemneth, and ſeeketh every Day to correct, as Children that do amiſs.* So that 'tis plain, though ſome miſ-informed People might uſe Image-worſhip in St. *Auſtin*'s Time, yet it was far from being then allowed of by the Church in general. And with how much *Violence* and *baſe Practice* it was afterwards introduced, we ſhall e'er long have Occaſion to inform you, when we *return* to proſecute the *Hiſtory* of Romiſh Innovations.

So, as for Prayer to Saints,

St. Auſtin de ver. Relig. cap. 55. aſſerts, *That the Worſhipping of Men that are dead, ought not to be any Part of our Religion.* And St. *Jerom Tom.* 7. *in Prov. cap.* 2. *We ought to invoke, that is, pray unto, none but God alone.*

Laſtly, *Theodoret* ſpeaks home to this Point, on the ſecond and third Chapters to the *Coloſſians*, *Tom.* 3. *p.* 355, 359. where he expreſly ſays, (and that by the Authority of the Council of *Laodicea*) *That Angels are not to be prayed unto.* And if not Angels, then certainly neither Saints nor Martyrs.

Nor let any be ſtartled, tho' he find thirty Fathers *Greek* and *Latin* muſtered up by *Bellarmine*, or others from him, to prove Invocation of Saints; all that Parade is but *magni nominis umbra*, Giants of Straw of his own framing, and like that imaginary Army mentioned by *Comines*, that once frighted the *Burgundians*, who lying near to *Paris*, and expecting an Engagement, ſuppoſed *a Field of great Thiſtles to have been the Enemy with Lances advanced to charge them.* For all thoſe big Names, that he has preſs'd into this Catholick Service, may be divided into three Ranks; ſome of them being indeed true Fathers, but not truly alledged; others truly alledged, but they be not *Homines Legales*, good Men and true Fathers, but Counterfeits and Knights of the Poſt, bearing their Names; the third, true Fathers, and truly alledged, but they all ſpeak *nihil ad rem*, nothing to the Point in Queſtion; as hath been ſufficiently evinced by many *learned Writers*, and therefore we need not here trouble ourſelves further with thoſe his *Eminency's* long ſince exploded and baffled Impertinencies.

Juſtification by Faith is largely witneſſed to in theſe Ages, and the Popiſh Conceit of *Merit* diſowned.

Sola Fides Chriſti mundat; Faith alone purifieth the Heart, ſaith *Auſtin* on the 88th *Pſalm.*

Chryſoſtome often uſeth the ſelf-ſame Form of Speech, *viz. That Faith only Juſtifieth*; as on the 4th of the *Romans*, Tom. 4. and in his Diſcourſe of Faith and the Law of Nature, Tom. 3.

Both *Jerome* on *Epheſ.* ii. and *Chryſoſtom* on *Matthew*, Homily 53, alledge that Text, *Rem.* viii. 18. againſt Merit. *Leo* in his firſt Sermon on the Aſſumption, ſaith, *The Meaſure of Celeſtial Gifts depends not on the Quality of Works.* And *Auſtin* on *John*, Tract. 3. Tom. 9. tells us plainly,----*Non pro Merito*, &c. *Thou ſhalt not receive Eternal Life for thy Merit, but only by Grace.* And again in his Confeſſions, l. 10. c. 4. *My good Deeds are thine Ordinances and thy Gifts, my evil ones are my Sins and thy Judgments.*

In the ſixth Century, *Primaſius* on the 2d Chapter to the *Galatians* affirms, *Non ex Operibus*, &c. *We are freely Juſtified by Faith only, and not by Works.*

And

And *Fulgentius de Incarn. & Grat.* cap. 16. *From our original Corruption, not any Power of Nature, or Letter of the Law, but Faith in Jeſus Chriſt doth free us.* And the Council of *Orange* thus notably decreed againſt the *Semi-Pelagians*, Canon 25th. *We do wholeſomely profeſs and believe, That God firſt of all, no good Merits of ours preceding, inſpireth into us both Faith and the Love of him.* Which place *Binnius*, Tom. 2. fol. 392. hath ſhamelesly corrupted to a quite contrary Senſe, by inſerting *multis*, inſtead of *nullis*; *many good Works going before*, inſtead of *none*. But perhaps *Papiſts* reckon it amongſt their *good Works*, to deprave and corrupt Councils, Fathers, and all Monuments of Antiquity, when they make againſt their late-invented Errors.

Which we hope we have herein briefly, yet ſatisfactorily ſhewed had no Allowance from the beſt and moſt learned Chriſtian Writers of each of theſe ſix firſt Centuries. But that the Doctrines then maintained, in the moſt material Heads now in difference, were the ſame at this Day taught, and generally believed by the Proteſtant Churches; which is what was to be demonſtrated.

PACKET XXXI.

Patres in maximis judiciis toti ſunt noſtri, in levioribus varii, in pauciſſimis ac minutiſſimis veſtri.

Scultetus in Medull. Patr. parte 2. cap. 15.

A Diſcourſe of the Fathers. What Reſpect Proteſtants pay to them. That the Papiſts often reject them. That they had their Errors. Caveats and Directions to be obſerved in reading them.

"IN our foregoing Obſervations on theſe ſix primitive Centuries, we have had frequent Occaſion to mention the learned Doctors, which then flouriſh'd in the Church, uſually ſtiled the FATHERS: And by the numerous Teſtimonies we have taken from their Works, it may appear how they in general maintained the ſame Opinions with us. But ſince our Adverſaries ſo boldly challenge them, and clamour at us for ſlighting their Authority, we think fit here to declare the Reſpects we have to thoſe holy Men and their Writings.

1. We Reverence the antient Fathers, but ſtill with reſervation of the Reſpect we owe to that *Antient of Days*, Dan. vii. 6. their Father and ours, whom alone we acknowledge the Author and only abſolute Director of our Faith, on whom we ſafely ground ourſelves in Things that are to be believed; for every Article of Chriſtian Faith muſt be grounded on divine Revelation; but all Opinions of the Fathers are not divine Revelations. We deſpiſe not their Authority, we neglect not their Teſtimony. Where-ever we ſeem to vary from any of them, 'tis either in Things *human*,

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human, arbitrary, and indifferent; or in Matters not fully diſcuſſed by the Antients; or in Points wherein they do not jointly agree amongſt themſelves: Or, laſtly, in Things which are proved to be wrong, by plain Demonſtration of holy Scripture.

And this Deference and Reſpect to their Writings, as it is as much as is due, ſo they themſelves require no more, allowing a Liberty of diſſenting; for that they were Adviſers, not Dictators; and therefore the great St. *Auguſtine*, (who might juſtly challenge as great a Regard as any) freely tells us, *Neminem velim ſic amplecti mea omnia, ut me ſequatur, niſi in eis, quibus me non errare perſpexerit*, De perſev. Sanct. cap. 21. Tom. 7.----*I would have none embrace all my Opinions, ſo as to follow me, unleſs only in thoſe Things wherein he ſhall find me to follow Truth.* And elſewhere, *de Origine Anim. cap.* 1. he candidly acknowledges, *That as in his Manners, ſo in his Writings many Things might juſtly be taxed.* And in his 19th *Epiſt. Tom.* 2. he moſt excellently delivers his Opinion, (which is alſo ours) *Solis eis Scripturarum libris qui jam Canonici appellantur, didici hunc honorem deferre*, &c.----*This Reverence and Honour have I learn'd to give to thoſe Books of Scripture only which are call'd Canonical, that I moſt firmly believe none of their Authors have erred in their Writing. But others I read with that liberty, that however eminent they are for great Holineſs or Learning, yet I do not think any thing to be true, becauſe they ſo thought it, but becauſe they perſuade me either by Scripture or Reaſon, that it does not ſwerve from Truth.*

The Papiſts themſelves do not yield Infallibility of Judgment to the Fathers, but very often expreſsly, and more frequently obliquely and in Fact, reject their Opinions. This is confeſs'd or avowed by two of the moſt learned that ever wore Purple in that Church, I mean *Bellarmine* and *Baronius:* The firſt *de Concil. Authorit. l.* 2. *cap.* 12. tells us, *Scripta Patrum non ſunt regulæ, nec habent Autheritatem obligandi: Their Writings are no Rules of Faith, nor have any Authority to bind.* The ſecond in his Annals, *ad An.* 34. ſaith, *Patres in Interpretatione Scripturarum non ſemper, ac in omnibus, Catholica Eccleſia ſequitur: The Church doth not always, and in all Things, follow the Fathers Interpretation of Scripture.* And *Canus*, an eminent Author, *Loc. Theol. l.* 7. *cap.* 3. declares, *That the antient Fathers ſometimes err, and being only human, advance monſtrous Opinions.* So their great Canoniſt *Gretſer*, *de jure prohibendi libros, l.* 2. *cap.* 10. concludes, *That if the Fathers teach otherwiſe than the Church*, (meaning the *Roman) then they are not Fathers, but Step-fathers; not Doctors, but Seducers.* And *Mus*, Biſhop of *Bitonto*, on the 14th of the *Romans*, ſticks not to affirm, *That in Points of Faith he gives more credit to any one Pope, than to a thouſand* Auſtins, Jeromes, *&c.* Yet theſe are the Men that upbraid us for contemning the Fathers; whereas, in truth, they themſelves do but uſe them as Merchants do their Counters, ſometimes ſtanding for Pence, ſometimes for Pounds, even as they be next and readieſt at hand to make up their Accounts.

3. The Fathers, though good, holy, and learned Men, were yet ſtill but Men, and had actually their Errors, through Overſight and Affection; as St. *Cyprian*, and a whole Council with him, erred in the Point of Re-baptization, whilſt through too much Averſion to Hereticks, they condemned the Baptiſm adminiſtred by Hereticks as unlawful, and would have ſuch baptized a-new. *Origen*, through too much Compaſſion of the wicked, thought that the Devils themſelves, after long and moſt ſevere Puniſhments, ſhould at length be ſaved. *Tertullian*, to ſpite the

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Roman Clergy, revolted to the *Montaniſts*, &c. Therefore, that we may better judge of the Teſtimonies and Allegations out of the Fathers, we ſhall do well to obſerve theſe Cautions.

1. Not to be deceived with Counterfeits, of which the modern Papiſts have ſet up many, under Colour of antient primitive Authors, that in truth were never heard of in the World before; or at leaſt, were written by other Perſons, and at Times long after thoſe they pretend to, and have been detected and diſowned by divers moſt learned Men of their own Party.----Such are the ſpurious Treatiſes, intituled, *Clement's Conſtitutions and Recognitions*, and other Pieces under the venerable Names of *Abdias*, *Linus*, *Denis* the *Areopagite*, and many more.

2. To conſider, that the Fathers Writings are either dogmatical, delivering poſitive Doctrines; polemical, or controverſial againſt Hereſies; and popular, as in Sermons, Orations, &c. Now in their dogmatical or doctrinal Books, they are uſually very circumſpect; in their Polemicks, earneſt and reſolute; ſo that ſometimes through Heat of Diſputation, whilſt they oppoſe one Error, they ſlip into another, or into a contrary Extream. Thus *Jerom*, to affront ſuch as contemn'd Virginity, himſelf makes undue Reflexions on Matrimony; but otherwiſe in their Polemicks, whilſt they keep cloſe to the Queſtion in hand, their Tenets are moſtly ſound and right. As for their Homilies and Exhortations to the People, they ſtrive to move the Affections, and ſo fly out into Figures of Rhetorick: As to this ſort *Sixtus Senenſis* gives a good Rule, *Biblioth. l.* 6. *Annot.* 152. *The Sayings of the antient Preachers are not to be urged with that Rigour, becauſe that Orator-like they ſpeak hyperbolically and in Exceſs*; and he names *Chryſoſtome* as an Inſtance. And *Jerom*, in his ſecond Apology againſt *Ruffinus*, obſerves, *That before* Arius *aroſe, the Antients ſpoke Things in Simplicity, and not ſo warily as they ought.* St. *Auſtin* makes a like Remark, That before the Stirs made by *Pelagius*, the Fathers extended the Power of Free-will above meaſure, having then no fear of any Enemy of Grace, and Advancer of Nature: Till *Pelagius* began to wrangle, they took leſs heed to their Expreſſions in the Point of original Sin and Free-will; but afterwards it made them, *Multo vigilantiores diligentioréſque*, much more diligent and watchful, in their Words on that Subject.

3. *Bellarmine* delivers a very good Rule in this Caſe, *(l.* 2. *de Euch. cap.* 37.) and we ought to make uſe of it, *viz. That we muſt confer the Fathers one with another, and the ſame Father often-times in divers Treatiſes with himſelf; and by thoſe Things that are clearly ſet down in one Place, or one Father, expound thoſe Things that ſeem more obſcure and doubtful in another.* For Example then, thoſe Words of St. *Ambroſe* are mightily urged by our Adverſaries, *Benedictione natura mutatur: By Benediction or Conſecration, the Nature of the Elements in the Lord's Supper is changed*, Ambr. de iis qui Myſter. initiant. cap. 9. Now St. *Cyril* on *John*, *l.* 2. *cap.* 42. ſays as much of Baptiſm; namely, *That the Waters are changed into a Divine Nature*; yet will they not from hence infer a Tranſubſtantiation in Baptiſm; why then will they from the like Words in St. *Ambroſe* infer a Tranſubſtantiation in the Lord's Supper? Thoſe Words of *Gregory Nyſſene* are much preſſed, *Panem in Corpus Chriſti* μεταποιεῖσθαι, *Bread is changed into Chriſt's Body.* Now let *Gregory* expound himſelf; in the Words going before, he ſaith, *Corpus Chriſti ad divinam dignitatem* μεταποιεῖσθαι, *That Chriſt's Body is changed or turned into a divine Excellency*; yet this is done without any Tranſubſtantiation. In like Manner that of *Theophylact*, *That the Bread is tranſelemented into the Body*

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of Chriſt, Theoph. in 26. cap. Matth. & 6. cap. Joan. But the ſame *Theophylact* in the ſame Place ſaith, *That a Chriſtian is tranſelemented into Chriſt:* Now they will not ſay, that we are tranſubſtantiated into Chriſt; therefore neither doth he by the Word Tranſelementation uſed of the Bread and Wine, underſtand any ſubſtantial, but only a ſacramental Change.

4. We are to make a Difference in the Fathers Ages and Writings, and in their Gifts. St. *Auguſtine* wrote more ſoundly than *Origen*, though long after him; for *Origen* turned almoſt all into Allegories: Yet generally they are like Wines, the elder the better; and the Water near the Spring-head runs clear and ſweet; and the good Seed was firſt ſown, and then the Tares. So it was for the moſt Part with the Fathers that wrote during the firſt 500 Years next after Chriſt: But as for others that came afterwards, as *Damaſcene*, *Anſelme*, and the like, they were *Poſtnati* to primitive Antiquity, and out of the Verge of the Church's Purity. And alſo ſome of them partial; for ſo was *Damaſcene* a Party in that Image-quarrel in the *Eaſtern* Church, and therefore in that Caſe his Teſtimony is not to be received without Care.

5. The Fathers, therefore, are more to be credited, when they conclude a Thing *de fide*, dogmatically, doctrinally, poſitively, purpoſely, by way of ſetting forth a Matter of Faith, than when they write by way of Diſputation, or touching a Point only upon the by, as it may ſerve and ſuit the Matter they have in hand, without further Reſpect thereto. They are likewiſe more to be regarded when they ſpeak categorically and aſſertively, than when only hiſtorically relating the Opinions of others, or what was done, but not delivering their *own Judgment*. So alſo they are more to be eſteemed when they ſpeak as *Divines*, in a profeſſed Diſcourſe, than when they ſpeak as *Orators*, *Poets*, *Panegyriſts*, and in a *popular* Manner.

6. We muſt obſerve what they write as of their private Opinion, and what they deliver as the Senſe of the *Church:* when any of them go alone, it is not ſo ſafe following them; but where we have their unanimous and *joint Conſent* in any material Point, we may more ſecurely depend upon them. 'Tis a Rule given us by *Vincentius Lyrinenſis*; *Not whatever one or two of the Fathers, but either all* (or moſt of them) *have taught, and that manifeſtly, frequently, and conſtantly, may be more ſafely relied upon.*

Laſtly, we muſt not take up all ſuch Cuſtoms as were ſometimes uſed in the Church, and make Precedents of them, as if they had been warranted by the Church, and all the Fathers then living: for thoſe good Men being taken up with weightier Matters, winked at many Faults, and were driven to bear with what they could not redreſs. Thus St. *Auſtin* complains of the Superſtitions of certain Chriſtians, that in the Church-yards would kneel before the Tombs of the Martyrs, *Contr. Fauſt. L.* 20. And of others that drank till they were drunk over their Sepulchres, and thought they might lawfully commit that Exceſs, provided they took off their Cups in ſuch hallowed Places. Of both theſe Sorts, ſaith that Father, *Approbare non poſſum, I can no way allow them*; and yet, *Liberiùs improbare non audeo, I dare not freely reprove them*; And why? *Leſt thereby I either offend ſome good Men, or provoke ſome turbulent Spirits: for it is one thing that we teach, another that we are forc'd to tolerate, and conſtrain'd to bear with till it be amended.* Nor is it to be wondred at, if the Learned amongſt them, and ſuch as

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were lately come from the Philoſophers Schools into Chriſtian Colleges, and People new crept out of Paganiſm, retained ſomething of their former Tenets and Cuſtoms.

Thus much we thought convenient to ſay concerning the antient Fathers and their Writings, becauſe ſome Men put ſo great and exceſſive a Weight upon their Authority, as if they had been the grand Monopolizers of all Truths, and none could draw any certain Verities but from their Ciſterns, which indeed ſometimes prove broken, leaky, and filled with the Puddle of human Traditions, rather than the pure *Waters of the Sanctuary*."

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A N
ABSTRACT, with IMPROVEMENTS,
OF THE
Hiſtory of *POPERY.*

PART II.

PACKET I.

Pars ſupereſt, noſtri pars eſt tranſacta laboris.

An introductory Diſcourſe to this Second Part. An Account of all the Popes from the Year 600 *to* 700. *Their remarkable Acts, Decrees,* &c.

"WE have in our *Firſt Part* preſented you with a Draught of the Church's Face for the firſt 600 Years, as to the moſt notable Occurrences then happening, that might any way relate to the Points in Difference between us and the Church of *Rome*. Of which Period, the firſt three *Centuries* muſt be acknowledged to be the very Flower of the primitive Church, becauſe then the Truth of the Goſpel was firſt infallibly taught by Chriſt and his Apoſtles in their own Perſons, and afterwards by holy Men, that had Opportunities of hearing and converſing with thoſe bleſſed Diſciples of Jeſus: And though in that Space the Church was ten ſeveral times moſt cruelly *perſecuted* by Tyrants, and almoſt continually aſſaulted by Hereticks; yet in the end, *Truth* prevailed againſt Error, and Chriſtian *Patience* overcame the Pagan Fury. Nor could any of thoſe upſtart Tenets which now chiefly conſtitute the *Romiſh* Religion, get any ſure footing in any of thoſe firſt 600 Years. Their Papal *Indulgences* were yet unhatch'd; their *Purgatory-fire* unkindled, and made not (as afterwards) their Pot boil, and their Kitchin ſmoak. Their *Maſs* was yet unmoulded, *Tranſubſtantiation* unthought of, and the *Treaſury of Merits* unminted." The Pope's high Pretenſions

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Pretenſions to Power ſince the Year 606, were not yet thought of. Eccleſiaſticks, altho' they pretended to claim an Exemption from ſecular Juſtice, were far from obtaining it. " Nor did any *Roman* Biſhop then ever ſo much as dream of *depoſing of Kings*. The Lay-people were not yet defrauded of the *Cup*; nor was it known, that Prayers were uſually and publickly made in a Tongue *unknown*. They did not then adore either any *wooden* or *breaden God*, but worſhipp'd God only, and that in Spirit and in Truth.

But now both the Golden and Silver Ages are paſt; and thoſe that follow are only of glaring Braſs and ruſty Iron: for here we proceed to behold the Church in her declining State, when Knowledge being decay'd, Superſtition uſurp'd the Place of Zeal, and Princes, Prelates, and others, were more buſied in building or beautifying material Temples and Chapels, than in gathering together of *living Stones*, and edifying God's ſpiritual *Temples*, the Hearts of true Believers. The only Devotion now in faſhion, was, to erect an *Abby* or a *Nunnery*, wherein the worſt Livers were generally moſt profuſe. Inſtead of the right Adminiſtration of the Sacraments, the idolatrous *Maſs* was piece-meal brought into the Church; and the People inſtead of the *pure Milk of the Word*, were entertained with feigned *Legends* and *Miracles*; and their Conſciences loaded with an almoſt innumerable Number of unprofitable *Ceremonies*, and unwarrantable Traditions. Now was there much Confidence put in hallowed *Beads*, *Agnus Dei's*, and ſuch Bawbles; the Honour due to the Creator, being given to the Creature; nay, even the fooliſh Works of Mens Hands. Now the People made many fond *Vows*, went many merry *Pilgrimages*, and beheld many pompous Proceſſions. Now they were taught, that Abſtinence from certain Meats and Drinks was meritorious: That the *Opus operatum*, *the Work done*, was ſufficient in the Sacraments and their Devotions. Now the *Crowns of Martyrdom*, wherewith the firſt Biſhops of *Rome* were honoured, became changed into a *Triple Crown of Gold*; and the *Paſtoral Staff began to quarrel with the Princely Sceptre*. And all theſe Things were carried by the Name of the *Church*; the People, for the moſt part, deſiring but to believe as the Church believed; and this Church was the *Roman*, and this *Roman* Church was the *Pope*.

And if any Biſhop did ſend to make a Conqueſt, or Converſion, as they called it, of ſome far Country, as *Gregory the Great* into *England*, it was not principally to preach the Goſpel, but to broach their own Ceremonies, their Mode of keeping *Eaſter*, their *Singings*, their *Latin Service*, *Canonical Hours*, *Organs*, *Altars*, *Tapers*, and ſuch like Trifles; ſtirring up Princes to inforce their Subjects to the Uſe and Practice of them, who would fain have kept themſelves to the firſt Inſtitution of the Church, in the Purity of the Goſpel: And the more to win unto themſelves Credit in foreign Parts, wherever they ſaw any Biſhop of ambitious Spirit, thirſting after ſome Pre-eminence over the reſt of his Brethren, preſently their Faſhion was, to ſend him their Pall, either as a bare Token of Honour, or as a Livery of their Vicarſhip, and to uſe Means to draw all Cauſes to be heard and determined by themſelves.

This ſhall ſuffice for a general Character of thoſe Times; we come now to a particular Relation of the Pope's Uſurpations and Impieties, proceeding in order, according to the Series of Time wherein they happened.

You may remember, the laſt Pope we gave you an Account of, was *Boniface* III, who by flattering a *Rebel* and *Murderer* obtained the Title of UNIVERSAL BISHOP.

This

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This was an evident Diſcovery of Antichriſt; and hence-forwards we ſhall ſee him appear more and more in his *Colours*. We ſhall only give you ſome of their more notable Atchievements very briefly, from their own Hiſtorian *Platina*, or other approved Authors.

To the ſaid *Boniface* III, ſucceeded the Fourth of the ſame Name, *Anno* 606. He cauſed a Heathen Temple called *Pantheon*, becauſe built to the Honour of all the Gods, to be dedicated to the Virgin *Mary*, and all Saints: And likewiſe inſtituted that Feſtival, called *All-Saints-Day*, on which the Pope himſelf muſt read Service. He had a mighty Kindneſs for the Monaſtick Life, and therefore gave to the *Monks* equal Honour with the *Clergy*, in Privilege of preaching, adminiſtring the Sacraments, *&c.* Thus were Monks aſſociated with the Tribe of *Prieſts*, who before were eſteemed but as *Lay-men*. Then came *Deus-dedit*, Anno 614. He made that worthy Ordinance, *That no Man ſhould marry a Woman to whom his Father had been Godfather in Baptiſm*; becauſe, forſooth, this was to be counted Spiritual Conſanguinity.

Next was *Boniface* V, who made a notable Invaſion on the Rights of Princes, by ordaining the Privilege of Sanctuaries in favour of Villains and Malefactors, *viz. That no Man, who ran for Safety to a Church or Religious Place, ſhould be taken out from thence by Violence, how heinous ſoever his Crime might be.*

Honorius, that ſucceeded, was an Heretick, and condemned as ſuch by the Sixth Synod of *Conſtantinople*. Where was then the Pope's Infallibility?

After him, came *John* IV, who kept a great Stir about enſhrining the *Relicks* of divers Saints. And then Pope *Theodorus*, who going to excommunicate *Pyrrhus* Patriarch of *Conſtantinople*, that he might be ſure to ſend him to the Devil compleatly, reſolv'd to do it after a new and inſolent Manner: For he *infuſed certain Drops of the conſecrated Cup into Ink, and therewith wrote the Sentence of Curſing againſt him.* Whether it prov'd ever the more effectual for that, we know not; but ſure it was not of ſuch ill Conſequence to the Writer, as another Sentence of like Nature was to his Succeſſor, Pope *Martin*, who about the Year 650, excommunicating the Patriarch of *Conſtantinople*, and behaving himſelf inſolently to the Emperor *Conſtans*, the ſaid Emperor ſent one to *Rome* who took him Priſoner; and being brought to *Conſtantinople*, cauſed his Tongue to be pluck'd out, and his right Hand cut off, and ſo baniſh'd him. Hereupon the Holy Chair ſtood empty for Fourteen long Months, and then *Eugenius* was choſen Pope, who was the firſt that ever ordain'd *Biſhops ſhould have Priſon-houſes for correcting the Enormities and Contumacy of the Clergy*. You ſee the *Arms* of the Church, Exhortations, Cenſures, *&c.* were already grown too *blunt* for their turn, and their Chaps began mightily to water at *Temporal Power* as well as Spiritual. But the next Pope, *Vitalianus*, Anno 669, was of a more *blith* and *jolly* Temper; he provided not *Goals*, but *Muſick*, adding to the ſinging of Pſalms in the Church, the Melody of *Organs*.

Then came two *Chips in Porridge*, *Adeodatus* and *Donus*, of whom there is little recorded more conſiderable, than that one was Pope Four Years, and the other Five." Only we are told, that *Donus* paved St. *Peter*'s Porch with Marble, and wiſhed he could have done it with the Scülls of Hereticks. *Gordon*'s *Chron. Hiſt. of the Popes.* " But *Agatho* that ſucceeded them, *Anno* 677, *did*, or at leaſt *ſaid* enough for himſelf and them, and all other Popes of *Rome* before or ſince: For in an Epiſtle to the ſixth General Council, (holden at *Conſtantinople)* he thus vents his Antichriſtian Pride and Arrogance: *That the Chair of* Rome (he means the Biſhop there,

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there, and conſequently his own Infallibility amongſt the reſt) *never erred, nor can err in any Point; and every Soul that is to be ſaved, muſt profeſs the* Roman *Traditions; and all the Conſtitutions of the ſaid* Roman *Church are to be received as if they had been delivered by the divine Voice of St.* Peter. This certainly was *great* and *brave*; and what a parcel of Fools were thoſe old Fathers (had they believed this Doctrine) to meet a matter of 150 of them from ſo many remote Parts of the World, to find out Truth and ſuppreſs Errors, when two or three Lines from this *unerring Judge*, without more ado, would have done the buſineſs as effectually?

The next Pope ſave one was *Benedict* II, in whoſe time the Emperor *Conſtantinus Pogonatus* granted, That for the future, the Conſent of the Emperor and Exarch (that is, his Lieutenant) of *Italy*, ſhould not be neceſſary to conſtitute a Pope; but that *whoſoever the Clergy, Senators and People did elect, ſhould forthwith be counted the Vicar of Chriſt.* This Conceſſion was an unadviſed Act, and proved very miſchievous in its Conſequence: For thereby the following Popes quite *ſhook off* that Dependance their Predeceſſors formerly had on the Emperors, and much incumbred the Affairs of the Empire.

Then followed *John* V, and *Conon* I; but neither continued above a Year in the Chair. And after the Death of *Conon*, the Election of his Succeſſor was like to be decided by Arms and *bloody Noſes*, rather than by *Suffrages* or Voices: for ſome favour'd one *Theodorus*, and others *Paſchalis*, who being a cunning ambitious Blade, had beſtow'd abundance of Money, that he had cheated his Maſter the laſt Pope of, amongſt the People; who for that reaſon bawl'd ſo loud, as would have rent their Throats, if they had not before been well liquor'd, A *Paſchal!* A *Paſchal!*

Things being in this Confuſion, and the Parties juſt ready to go to *Loggerheads* to determine which ſhould carry it, ſome prudent Citizens thought it expedient to reject them both, and chuſe a third Perſon; and accordingly elected one *Sergius*, and carried him on their Shoulders to the Church of *Lateran*; where he was generally acknowledged for Pope. In his time the Emperor *Juſtinian* II. gathered again together the Council at *Conſtantinople*, to perfect and finiſh the Work which his Father had begun. Here were made divers Conſtitutions; but two eſpecially, which much diſpleaſed the *Roman* Church: For,

1. They *gave leave to the Prieſts of* Greece *to marry*; which was directly oppoſite to what the Biſhops of *Rome* had enjoin'd.
2. They placed *the Patriarch of* Conſtantinople *in equal Authority with the Pope of* Rome.

For which Cauſes the ſaid *Sergius* (that would not bate an Inch of his Predeceſſors Uſurpations) refuſed to ſubſcribe the Acts of the ſaid Council, tho' his Legates, in his Name, had ſubſcribed them at *Conſtantinople.*" This *Sergius*'s true Name was *Bocco di Porco*, or *Swine-ſnout*; but not liking his Name he introduced the Cuſtom of the Popes changing their Names, which has continued ſince. He was a profligate Creature. *Gordon*'s *Hiſt. of Popes.*

" Thus have we given you a brief Proſpect of the remarkable Adventures of all the Popes in one hundred Years Space; wherein you may obſerve, that Step by Step the Myſtery of Iniquity was working apace, and Superſtition and Tyranny growing up mainly in the Church. In our next (to uſe the Words of the Prophet in a like Caſe) *We will ſhew you yet greater Abominations.*

PACKET

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PACKET II.

Sæpè mihi Babylon Paterâ propinat & Auro,
Ingeminátq; meis Auribus, Euge, Bibe.
Non faciam, vel ſi Cælum miſcebitur Orco;
Non faciam, Meretrix impia, non faciam.

The grand Quarrel about Images. Childerick *King of* France *depoſed by the Pope, and* Pepin *a Rebel eſtabliſh'd in his ſtead*, &c.

IN the eighth Century, *John* VI. ſucceeded *Sergius* in the Popedom: concerning his Acts Hiſtorians are ſilent. But ſome write, that he ſuffered Martyrdom, tho' they are not able to name under whom, or on what account; and therefore we conceive there is little credit to be given thereunto. For indeed the Biſhops of *Rome* by this time were grown to that height of Pride, as to be more apt to make others Martyrs, than to be ſo themſelves.

The next was *John* VII, in the Days of the Emperor *Juſtinian* II, who ſent Meſſengers to him, for procuring an Union between the Eaſtern and Weſtern Churches, becauſe they differed about the Canons of the 6th General Council, concerning allowing Eccleſiaſticks to marry, and equalling the Patriarch of *Conſtantinople* with the Biſhop of *Rome*. But the Pope would not afford them any Anſwer; for it ſeems he look'd upon himſelf in poſſeſſion of a Superiority, and ſcorn'd to ſubmit to any Arbitrement. There are ſome *Popiſh* Authors that tell Stories of a *Donation* made in this Man's time, by the King of the *Lombards*, to the Church, of ſeveral Territories; but honeſt *Platina* rejects it as a Fable, and ſaith there is *Nihil certi*, no Certainty of any ſuch thing; and therefore he ſticks not to call it, *Paleam Juris Pontificii*, *The Chaff or Rubbiſh of the Pontifical Law:* Much ſuch another vain empty Figment, as that pretended Gift of *Conſtantine*, which we have formerly refuted.

Siſinnius continued Pope ſcarce long enough to warm his Chair; for 21 Days after his Election he died. Then followed Pope *Conſtantine* I: He had a Quarrel with *Fœlix* Biſhop of *Ravenna*, an Epiſcopal See that for ſome Ages would not acknowledge that the *Roman* Biſhops had any Juriſdiction over it: and tho' the latter had before this time forced her to ſubmit, yet it ſeems ſhe uſed what Endeavours ſhe could to ſhake off the Yoke. For this *Fœlix* being conſecrated by *Conſtantine*, refuſed to ſubſcribe the Form of Obedience, and pay the Money required. For it ſhould ſeem, even in thoſe Days, *Rome* did not confer Holy Orders *gratis*. For this Contempt, for ſo he called it, the Pope inſtigated the Emperor *Juſtinian*, who preſently ſent his Admiral, who fought with and deſtroyed the People of *Ra-*

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venna with an horrible Slaughter; and taking *Fœlix* Priſoner, burnt out his Eyes. A notable Example both of the Pope's proud Cruelty, and the Bigotry of the Emperor, in revenging ſo ſeverely his Quarrel; as if the Emperor ſhould be the common Hangman to execute whatever Butcheries the Pope ſhould contrive under Pretence of Religion: Which is more evident from what follows in the Hiſtory, that the ſaid Emperor and Pope having an Interview at *Nicomedia*, the former, out of pure Veneration *kiſſed the Feet* of the latter. The firſt Example that we meet with of that Kind, and which ſucceeding Popes have improved as a Ceremony due to them of Right from the greateſt crowned Heads.

Juſtinian being dead, *Philippicus* was made Emperor; and Pope *Conſtantine* having a mind to rid himſelf wholly of the Emperor's Power in *Italy*, which he had already ſo far weakned, finding this Man not ſo tractable as his Predeceſſor, picks a Quarrel with him for pulling down of Images in the Church of St. *Sophia* in *Conſtantinople*, and ordains Images ſhould be ſet up in other Churches; which *Philippicus* oppoſing, this pert Biſhop makes no more ado, but depoſes him; decreeing, *Ne Hæretici Imperatoris nomen*, &c. *That his Name, being an Heretick, ſhould not be uſed in any publick or private Writings, but raſed and defaced in all Charters and Coins.* This Exploit *Onuphrius*, the Pope's Champion, ſeems to applaud, telling us, *Primus omnium Romanorum Pontificum*, &c. *He was the firſt of the* Roman *Biſhops that had the Courage to reſiſt an Emperor to his Teeth.* And here we may obſerve, that the firſt time any Pope had the Impudence to offer to depoſe a Prince, it was in the Quarrel of Images: It being but ſuitable, that Idolatry ſhould be promoted by Rebellion.

Nor was this Conteſt quickly appeaſed; for after *Conſtantine* ſucceeded Pope *Gregory* the Second, between whom and the Emperor *Leo Iſaurus* the ſame was more fiercely bandied than ever before; the Emperor commanding the pulling down of Images in all Churches, and the Pope commanding them to be ſet up. At laſt the latter excommunicated the former, declaring him (forſooth) an Heretick; and that his Hereſy might not want an hard Name to render it odious, he and his Followers were called *Iconomachiſts*, or *Image-oppoſers*; a Title in itſelf far from being reproachful to any true Chriſtians, who know it to be their Duty, by the Law of God, to oppoſe ſuch Superſtitions, and to hold them *accurſed that worſhip Graven Images.*

But beſides his Spiritual Thunder of Excommunication, the Pope proceeded to perſecute the Emperor in his Temporalities alſo, withdrawing his Subjects from their Obedience, and forbidding them to pay him any Tribute; directly contrary to that Command of our Saviour, *Matt.* xxii. 21. *Render unto Cæſar the Things which are Cæſar's*, which is expreſsly ſpoken of paying of Tribute.

Nor was *Gregory* the third leſs pragmatical than his Predeceſſors; for as ſoon as he came to the Popedom, he and his *Roman* Clergy by a ſolemn Sentence, *Leonem Imperio ſimul & Communione Fidelium privat, Deprives the ſaid Emperor* Leo *both of his Empire, and of the Communion of the Faithful*; and withdraws more of his Territories from their Duty: And all this becauſe he would not admit of Images, which in a pack'd Council at *Rome* were now ordain'd to be *worſhipp'd.* Where we may obſerve how faſt *Superſtition* ripens into *Idolatry*; it was but the other Day they pleaded only to have Images in their Churches for *Commemoration*, but now they proceed to *adore* them; ſo apt is one Error to beget a worſe.

After

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After *Gregory* the Third, ſucceeded *Zacharias* the Firſt, and continued in the Papal Chair above ten Years:" He excommunicated *Virgilius* as a deteſtable Heretick for aſſerting that there were Antipodes. " In *Antichriſtian Pride* he ſurpaſſed all his Predeceſſors; and the *Colluſion* between him and *Pepin* of *France* is ſo remarkable, that we cannot paſs it over, without an Aſterisk or ſpecial Note of Obſervation.

Childerick being lawful hereditary King of *France*, but a Prince of a Nature ſomewhat eaſy, and much addicted to his Pleaſures, had an eminent Officer under him named *Pepin*, the Son of *Charles Martel* a famous Commander: This *Pepin* was Major-Domo, or Maſter of the Houſhold to *Childerick*, and by him entruſted with the Management of the chief Affairs of State; wherefore being ambitious of the *Title*, as well as the *Power* of a King, he very gravely ſends Meſſengers to *Rome* to Pope *Zachary*, to be reſolved in this weighty Query, *viz.* ---- *Whether he that had the Name and Title of a King only, being given to Sloth and Voluptuouſneſs, or he that was active, and exerciſed the Office and Power of a King, deſerved to wear the Regal Diadem?* Which in plain Terms was this: Whether *Childerick*, deſcended from the antient Race of Kings, having out of Reſpect to his own Eaſe, entruſted the Management of Affairs with his Servant *Pepin*, might not be turned out of that Throne, which his Anceſtors had ſo long enjoyed, by his ſaid Servant, whom he had unadviſedly raiſed to a Capacity of doing it if he would. The *good Pope* was not aſham'd of this ridiculous Queſtion, nor needed he to be inſtructed how profitable it was to judge for the ſtrongeſt; his Buſineſs was utterly to expel the Eaſtern Emperors Power out of *Italy*, and get the Sovereignty of thoſe Provinces himſelf; to which Purpoſe the *Lombard* muſt likewiſe be cruſh'd; and for both theſe Uſes, he concluded *Pepin* a fit *mettleſome Tool*. He therefore proceeds, and by his Spiritual Authority depoſes *Childerick*; and the Reaſon given for it in *Gratian* is, *Quia fuit tantæ poteſtati inutilis, becauſe he was unfit or unprofitable for ſo great a Power*; which the Gloſs interprets, not inſufficient in *Body or Underſtanding*, for then it tells us, he might have had a *Deputy*; but *inutilis*, that is, *mollis, effœminatus, & Mulieribus deditus*; ſoft, luxurious, effeminate, and given to Women. Now if the Pope ſhould depoſe all Princes that love to kiſs a pretty Lady, ſure the *Roman* Catholick Religion would ſoon grow out of Faſhion. But hereby Matters were ordered ſo, that King *Childerick*'s Head was *ſhaven* in a Monaſtery, and his Man *Pepin*'s *wore the Crown*; who having made uſe of the Pontifical Authority to cheat the poor *Francs* of their King, and invade the Temporal Sovereignty, did out of Gratitude recompence the Pope with a Spiritual Juriſdiction throughout his Dominions. Nay further, when *Deſiderius* the *Lombard* infeſted *Gregory* the Third, *Pepin*, out of a tender Regard to that See, which had been ſo kind to him, not only by his Aid delivered the Pope from the Fear of being beſieged in *Rome*, but gave him, as the *Italian* Writers ſay, the *Exarchate*, with ſeveral other Territories taken from the Emperor.

Thus it plainly appears, tho' many other Circumſtances did very much embroil the Church-Affairs, and laid them in a Tendency to Papal Encroachments; yet that general Authority, which the Pope acquired over the Weſtern Churches, owed its very Riſe and Being to the notorious juggling between the *Roman* Biſhops, and the Uſurpers of the *French Merovingian* Crown. The Treaſon of *Phocas* gave him the Title; that of *Pepin*, the actual Juriſdiction of Univerſal Biſhop, at leaſt in theſe Parts: For by this Quarrel about Images, there was ſuch a Fraction made,

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made, that the *Greek* Church would never hold Communion with him, from that time to this.

Well therefore may the *French Kings be entitled, The eldeſt Sons of the Papal Church*; *yea rather, let them be ſtiled the Fathers thereof*; there being no Appearance in Hiſtory of a general Submiſſion to the Pontifical See, until the Days of *Pepin*, and the Emperor *Charlemagne*'s Son. But then you may perceive a Bargain ſtruck up for mutual Aſſiſtance between the Pontificial and *French* Tyrants; the Pope's Authority and Countenance is made uſe of by *Pepin*, for the *depoſing* his Maſter, and *invading* the *French* Crown; and by *Charles*'s Son, for the obtaining of the *Weſtern Empire*. Who on the other Side, in lieu of their *Secular Kingdoms*, ſettle upon the Popes an *Eccleſiaſtical Sovereignty:* Nor content to gratify them only ſo, they muſt needs be giving them very fair *Temporal Demeſnes*, the Taſte whereof did ſo pleaſe their Palates, that they have been ever ſince *hankering* to be Lords Paramount over all the World in *Civil*, as well as *Eccleſiaſtical* Affairs.

Now as the victorious *Charlemagne*, having the ſame Reaſons that ſway'd with his Father to indulge the *Roman* See, confirm'd whatever his Father *Pepin* had granted to the Pope: So, the firmer to twiſt their Intereſts, *Leo* the Third, with the People of *Rome*, diſpoſed by his Influence, elected the ſaid *Charles*, *Roman Emperor*. Hence it came to paſs, that as far as the *Conqueſts* made by *Charlemagne* did reach, ſo far alſo did the *Papal Juriſdiction* extend: Juſt as the *Mahometan Abſurdities*, (broach'd not above an hundred Years before this time) were ſpread far and wide, by the victorious Arms of *Ottoman*.

The before-mentioned Intrigue of *Pepin*'s aſſuming the *French* Crown, happened in the Year of our Lord 753. and is briefly, and ſomewhat partially told by *Platina*, in theſe Words---*Pepinus regnandi cupidus*, &c. *Pepin* being greedy of a Crown, ſent to the Pope, deſiring him to confirm (ſo he minces the Matter) the Kingdom of *France* upon him, by his Authority; to which Requeſt the courteous Pope conſented, being mindful of ſome good Turns that *Pepin* had formerly done him, and ſo by his Authority did adjudge the aforeſaid Kingdom unto him, being anointed by *Boniface* the ſaid Pope's Legate. So that we ſee by this their own Pontificial Hiſtorian, it was not any Pretence of Right, but only Ambition, and Treaſon, countenanced and encouraged by the Pope for his own Ends; who likewiſe farther to gratify the ſaid *Pepin*, and render him more abſolute, forced *Carolomannus*, the ſaid *Pepin*'s elder Brother, to become a Monk of the Order of *Benedict*.

The Towns and Territories got by the Pope from *Pepin*, on the Conſideration aforeſaid, were theſe: *Imprimis Ravenna*, *Bononia*, *Imola*, *Faventia*, *Pompilii-Forum*, *Livii-Forum*, *Ceſana*, *Ferraria*, *Ficeolas*, and *Gabellum:* All theſe having before been under the Dominion of *Ravenna*. And in *Pentapolis*, *Ariminum*, *Piſaurum*, *Ancona*, *Mons Feretri*; together with all the Caſtles and Lands of the Provinces called at this Day *Romandiola*, and *Marca Anconitana*. Thus we ſee, what a rich Reward the Chair of *Rome* obtained for their Defection from their rightful Prince the Emperor of the Eaſt, and doing *Pepin* a Kindneſs, whoſe Poſterity were bound in Intereſt of State, to keep up the Reputation of St. *Peter*'s Succeſſor, ſince his Authority was all the Right they could ſhew to their Crowns.

Si jus violandum eſt, Regnandi cauſa violandum.

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PACKET III.

Non eſt dubium quin Religio nulla ſit, ubicunque Simulacrum eſt: Nam ſi Religio ex divinis rebus eſt, divinum autem nihil eſt niſi in cæleſtibus rebus: Carent ergò Religione Simulacra, quia nihil poteſt eſſe cæleſte in eâ re quæ ſit ex Terrâ.. Lactant. Divin. Inſtit. Lib. 2. Cap. 8.

The Condemnation of Image-worſhip in one Council, and the Commanding it in another. How Images came to be Adored in England *by a ſilly Monk's Dream. The Council of* Frankford *condemns Worſhipping of Images. The Idolatrous Doctrines and Practices of the preſent* Romaniſts *therein.*

"OUR laſt acquainted you with the Beginnings of the great Feud between the Biſhops of *Rome* and the Emperors concerning IMAGES, and their being worſhipped; and how inſolently Pope *Gregory* the Third, not only excommunicated *Leo Iſaurus*, but deprived him of his Crown and Empire. What his Crime was, we may learn out of *Platina*, in the Life of *Gregory* the Second, where he tells us, that the ſaid Emperor *Phanatico Spiritu incitatus*, &c. *Being poſſeſt with a* PHANATICK *Spirit, had commanded all Statues of Saints, Martyrs, and Angels to be removed out of the Churches, for preventing Idolatry.* The Progreſs and unhappy Succeſs of this Quarrel is our preſent Task.

After the ſaid *Leo*'s Deceaſe, ſucceeded in the Imperial Dignity his Son *Conſtantine*, (commonly called by the ſluttiſh Nick-name of *Copronimus*, from the Greek κόπρος, *ſtercus*, or *Ordure*, becauſe at his Baptiſm in his Infancy, being according to the Cuſtom, as it ſhould ſeem, in thoſe Days, dipp'd in naked, he happened to defile the ſacred Font;) and he being likewiſe very averſe to the *Worſhipping of Images*, ſuperſtitious Writers have ſince dipt their Pens in Gall and Wormwood to aſperſe his Name. Though we do not find any Matters of Fact concerning him, in authentick Hiſtorians, which might not become a good and couragious Prince. For ſuppreſſing the before-mentioned growing Idolatry, in the thirteenth Year of his Reign, and from the Birth of our Lord 754, he aſſembled a general Council, conſiſting of no fewer than 338 Biſhops, who after a grave Conſultation, *condemned the Worſhipping of Images, and did forbid the placing them in Oratories and Churches, where the Divine Majeſty is worſhipped*, as being an inconvenient and dangerous Cuſtom; 'tis thought, borrowed from the Pagans, who having no Hope of the Reſurrection, were therefore wont, firſt, to ſolace themſelves with the pictured Similitudes of their Friends, as if they had been bodily preſent with them, and after fell to honour them with various Ornaments, and

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at laſt to worſhip and pray to them. Nor were the Cauſes for which this famous Aſſembly proceeded to Anathematize the Worſhippers of Images, ſlight or trivial, but very conſiderable and full of Weight; amongſt which, theſe three are the principal.

1. Becauſe ſuch worſhipping of them is contrary unto Holy Scripture.

2. Becauſe the Divine and Human Nature being inſeparably united in Chriſt, and that the Divine Nature cannot be repreſented by an Image, therefore it is not meet to repreſent his Human Nature by an Image, leſt we ſhould ſeem to ſeparate the two Natures in Chriſt.

3. Becauſe the Writings of the antient Fathers, as *Epiphanius*, *Euſebius*, *Athanaſius*, *&c.* do utterly diſallow ſuch Image-worſhip.

After the Deceaſe of this *Copronimus*, *Leo* his Son reigned five Years; who following the Footſteps of his Father in Zeal againſt *worſhipping Images*, puniſhed ſeveral *Courtiers* and *Grooms of his Chamber*, as *Papias*, *Strateius*, &c. for the ſame; who therefore by the ſuperſtitious Recorders of this Age, *Zonaras* and *Paulus Diaconus*, are reckoned in the Catalogue of *Holy Confeſſors*. But let ancient or our modern *Romaniſts* deceive themſelves and the People as they pleaſe, with Conceits of Martyrdom, *&c.* *Chriſt* will be ſo far from owning them, that they muſt rather expect a *Go ye Curſed into the Lake prepared for Idolaters*, *Murderers*, *Traitors*, &c. For he will never count them his *Martyrs*, who fight obſtinately againſt the *Truth*, even unto the Death. Nor will he eſteem them to be his *Confeſſors*, who ſuffer juſtly-inflicted Puniſhment for the Contempt of the Laws of the *Magiſtrate*, being agreeable to the Law of God.

After this came *Conſtantine*, the Son of the laſt-named *Leo*, to the Empire; who being but a Child, his Mother *Irene* was for ten Years Empreſs-Regent. This Lady was a moſt ſuperſtitious Stickler for Image-worſhip, and therefore in the Year 786, ſhe called another Council, firſt at *Conſtaninople*, but thence tranſlated to *Nice* in *Bythinia*, hence call'd the ſecond *Nicene* Council. Here, partly by the Arts and Influence of the Empreſs, who was of a crafty violent Temper, and partly by the Tumults of the Idolatrous Rabble, and ſomewhat by the Importunity of *Adrian* then Biſhop of *Rome*, who ſent thither his Deputies and Letters full of fooliſh lying Miracles, which he affirm'd had been performed by Images, the Biſhops were prevailed with to make a Decree for the reſtoring of Images, that they ſhould be ſet up in Churches and worſhipped. Thus far are Councils from being Infallible, that they are frequently over-biaſs'd with Fear, ſeduced with trivial Reaſons, and brought to eſtabliſh things contrary to each other. The Tenor of their Canon runs thus: *That the Image of Chriſt, and thoſe of the bleſſed Virgin* Mary, *and of the Saints, ſhould not only be received into Places of Adoration, but alſo ſhould be adored and worſhipped: For the Honour done to the Image, is thought* (ſay they) *to redound to him* [or her] *who is thereby repreſented, according to the Words of* Baſilius Magnus; whereas, in truth, that Saying of *Baſilius* is wretchedly miſapplied: For he is writing in that Place [*cont. Eumonium, Lib.* 1.] of Chriſt the inviſible Image of God (as the Apoſtle calls him) and not of Images made with Mens Hands.

But to come nearer *home*, 'tis ſaid that this Kind of Idolatry had almoſt in the Beginning of this eighth Century, gotten too great Root amongſt our Anceſtors the *Saxons* and other Inhabitants of *England:* For we find, that *Anno* 712, a Synod was aſſembled at *London*, where was preſent *Bonifacius* (an indefatigable Slave and Sollicitor

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Sollicitor for ſeveral ſucceſſive Popes; and who for 36 Years trotted up and down the World, endeavouring might and main to bring *England*, *France*, and *Germany* to Subjection to the Roman *Biſhop*, and to a Conformity with the Superſtitions of that Church.) In this Aſſembly was canvaſs'd the ſaid Buſineſs of worſhipping of Images; and though no Diſputations were heard whether the ſame did agree with the *Word of God* or not, for that was a Way of Diſcuſſion grown much out of Faſhion, eſpecially with *Bonifacius* the *Dominus fac-totum* in this Affair, yet it was counted a ſufficient Warrant for bringing Images into Places of Adoration, and for worſhipping them (eſpecially the Image of the Virgin *Mary*) that one *Eguvinus*, a brain-ſick Monk of the Order of St. *Bennet* (who afterwards got to be made a Biſhop for this good Service) affirmed and ſwore it to boot, *That the Virgin* Mary *appeared unto him in a Dream, and declared, That it was her Will and Pleaſure, that her Image ſhould be ſet up in Churches and worſhipped.* This notable Proof preſently ſatisfied the wiſe Council in the Point; and truly ſuch a ſleepy Story was much about as ſubſtantial a Reaſon as that waking Dream which prevailed with the *Lateran* Council under Pope *Stephanus* the Third, who allow'd the worſhipping of Images, becauſe, forſooth, they humbly conceiv'd, *That God and the Saints would otherwiſe be in worſe caſe than mortal Princes, ſince the latter had their Images up and down in all their Dominions.* And therefore they did moſt *Theologo-logically* conclude the other ought to have their Images alſo to be worſhipp'd, though never ſo much againſt God's own repeated Commands.

But yet ſtill there muſt be another tug for't: *Anno* 794, *Charlemagne*, (that is in *Engliſh*, *Charles the Great)* King of *France*, ſummoned a grand Council for adjuſting the now every-where fierce Conteſts about this Buſineſs; where not only the *French* Biſhops, but thoſe too of *Germany* and *Lombardy*, together with *Theophylact* and *Stephanus*, Pope *Adrian*'s Legates, and the great *Charles* himſelf (who ought firſt to have been named) were preſent. The Matter coming to debate, Pope *Adrian*'s Emiſſaries produced the Canons of the ſaid ſecond Council of *Nice*, hoping thereby to have ſmothered all further Examination, as being a thing already determined; but the Fathers of this Council comparing the ſame with the preceding Acts of the before-mentioned Council of *Conſtantinople*, reſolv'd, ſince Truth is ſaid to conſiſt in a Medium, to ſee if they could hit upon her by ſteering a *middle Courſe between them both:* For as they diſallow'd that *ſtrict Prohibition* of the *Conſtantinopolitans* to have *any Images or Pictures at all in Churches*, ſo they utterly *condemned the Reſolutions of the* Niceans *in preſcribing Worſhip due to Images, or any honouring them with Incenſe, Candles, or Bowings before them*; counting the ſaid Canon that ordain'd ſuch Idolatries ſo *impious*, that the Council in which it was concluded, was neither worthy to be called *Catholick* or *Oecumenick*.

But ſo wedded were the Biſhops of *Rome* to their dear Image-devotion, ſo apt the depraved Nature of Man to hatch a Religion of their own, though directly contrary to the Commands of the Divine Majeſty; and ſo induſtrious is that common Enemy of God's Glory, and Man's Salvation, to prompt, inſtigate, and confirm them in the ſame, that notwithſtanding this honeſt Deciſion of the Controverſy, Idolatry ſtill prevailed; and how far it is ſince augmented and maintained, may appear by the Differences that are at this Day between us and the Papiſts concerning it.

1. They affirm, that it is not forbidden to make, or rather feign an Image of the Bleſſed Trinity; as of God the Father, in the Shape of an old Man, holding

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a Globe in his Hand, to ſignify that he is Creator of all Things: Of the Holy Ghoſt in the Form of a Dove, *&c.* See *Bellarmine*, *de Eccleſia Militante*, *l.* 2. *cap.* 8.

2. The Bull of Pope *Pius* IV. containing the Form of the Oath for profeſſing of Faith, dated at *Rome*, in the Year 1564, makes Image-worſhip abſolutely neceſſary to be believed by all Men, as an Article of Faith,---*And moſt firmly I avouch, that the Images of Chriſt, and the Mother of God, always a Virgin, and other Saints, are to be had and retained, and that to them Honour and Veneration is to be given.*

3. But yet their admired Schoolman *Thomas Aquinas*, and the far greater Part of their Authors, treating on this Subject, go yet farther, aſſerting, That the ſame Honour and Worſhip is due, and ought to be paid to an Image, as to the Perſon or Thing thereby repreſented,---*Idem honor debetur imagini & exemplari, ideoque Chriſti Imago eſt adoranda cultu latriæ, Tho. Aquin. par.* 3. *Queſt.* 25. *The Image of Chriſt is to be adored with the ſame Manner of Worſhip, as Chriſt himſelf is to be, if perſonally preſent.*

4. Though *Bellarmine* himſelf in ſome Places goes not ſo far, but endeavours to amuſe us with Diſtinctions, yet he avers, *cap.* 21. *Imagines per ſe & propriè venerandas, ita ut ipſæ terminent venerationem:* That Images of Chriſt, Saints, *&c.* properly, and of themſelves, are to be worſhipped, ſo as to terminate our Veneration in them.

Laſtly, the Practice of the common Papiſts in this Caſe is notorious; take it in the Words of *Cornelius Agrippa*, *de Van. Scient. cap.* 57. *We bow to them, we kiſs them, we offer Lights to them, we dedicate Gifts, we apply Miracles, buy Pardons of them, go on Pilgrimage to them, make Vows to them; nor can it be expreſſed how great Superſtition (if I may not ſay Idolatry) is nouriſhed amongſt the rude and ignorant People by Images, the Prieſts winking thereat, and thence reaping no ſmall Gain to their Purſes.*

Though *Cornelius*, being himſelf of their Communion, (for I have ſeen a Letter from the Pope to him, ſtiling him, *Dilectiſſime Fili)* dare ſcarce call this Practice by the right Name; yet that it is plain and down-right *Idolatry*, of which the Church of *Rome* is guilty in this Point, ſhall (God willing) be ſufficiently proved in our next, and following Sheets."

PACKET

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PACKET IV.

Deus omnem ſimilitudinem vetat fieri, quantò magis imaginis ſuæ? Non amat falſum Author veritatis. Adulterinum eſt apud illum omne quod fingitur. Tertul. l. de ſpectaculis, cap. 23.

Farther Proofs of Papiſts worſhipping Images, from their own Authors. Their leaving out the Second Commandment. Texts of Scripture, and Arguments proving Image-worſhip to be unlawful and idolatrous, &c.

"THOUGH a main Part of Popiſh Devotion conſiſts in worſhipping of Images, yet when the ſame comes to be ſcann'd, it appears ſo groſsly unwarrantable, and evidently idolatrous, that ſome of their more crafty Advocates will often amongſt Proteſtants ſeem to deny, that Roman-Catholicks do at all religiouſly worſhip any ſuch Images; or at leaſt they cloud the Matter with ſo many nice and different Diſtinctions, as renders it difficult, if not impoſſible, to underſtand what it is they mean, or would maintain: Therefore to ſilence ſuch Deceivers, and ſhew the Reader, that whatever Niceties they pretend, the eſtabliſh'd Doctrine and common Practice of their Church is quite otherwiſe, and does preſcribe a *real religious Worſhip* to the *very Pictures* of Chriſt, the Virgin, Saints, *&c.* we ſhall, to the Teſtimonies alledged in our laſt, add theſe that follow.

Zacharius Boverius, the *Spaniſh* Frier, in his *Conſultation* directed to King *Charles* I, when Prince, and in the *Spaniſh* Court, [*Part* 2. *Reg.* 1. *p.* 189. *Edit. Madrit. Anno* 1623.] ſays expreſly, *That the Images of Chriſt and of the Saints ought with pious* RELIGION *to be worſhipped by Chriſtians.* And *Azorius* the Jeſuit, in his *Moral Inſtitutions*, *Tom.* 1. *lib.* 9. *cap.* 6. avers, *Conſtans Theologorum, &c.* 'Tis the conſtant Judgment of Divines, that the Image is to be honoured and worſhipped with THE SAME HONOUR AND WORSHIP wherewith that is to be worſhipp'd whereof it is an Image. And Frier *Pedro de Cabrera*, on that Place of *Aquinas*'s Sums, cited laſt Number, *That an Image of Chriſt is to be worſhipp'd with* Latria, (their higheſt Sort of Divine Worſhip) *as well as Chriſt himſelf*; the ſaid Frier, I ſay, thereupon makes theſe Concluſions: 1. *That it is ſimply and abſolutely to be believed, that Images are to be worſhipp'd in Churches, and out of Churches, and that the contrary is an heretical Doctrine.* 2. *That Images are truly and properly to be* ADORED, *and with an Intention to them themſelves, and not only the Prototypes or Originals that are repreſented in or by them.* And this he affirms to be the Doctrine not only of the ſaid *Thomas* and his Diſciples, but of the Schoolmen in general; and he there muſters up no leſs than nineteen of them for Vouchers in the Point, *viz. Cajetan, Capreolus, Paludamus, Ferrarienſis, Antoninus Soto, Alexander* of *Hales, Albertus Magnus, Bonaventure, Richardus de Media Villa, Dionyſius,*

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Dionyſius, *Carthuganus*, *Major*, *Marſilius*, *Thomas Waldenſis*, *Turrecremata*, *Augeſtus*, *Clichtoveus*, *Turrian*, and *Vaſques*; a jolly Company! and all eminent approved Doctors of the *Romiſh* Church. And if any little wheedling Prieſt ſhall after ſuch Evidence deny this to be the Doctrine of their Church, does it not roundly follow, that either he deceitfully impoſes on us with a wilful Lie, or elſe, that their Church (which boaſts ſo much of Unity) is ſo divided in Opinion, that none can tell what ſhe holds or aſſerts? But as to Practice, *Polydore Virgil*, one of their own Authors, in his Treatiſe *de Inventione rerum*, *l.* 6. *cap.* 13. ingenuouſly acknowledgeth, that there are many which worſhip the very Images of Wood or Stone, Braſs or Marble, or Pictures painted upon the Walls, not as Figures, but as if they had verily Senſe; and do put more truſt in them, than they do in Chriſt, or the Saints to whom they are dedicated. Nor is there any modeſt intelligent Man that is acquainted with the Uſages and Devotions of vulgar *Romaniſts* towards Images, Crucifixes, *Agnus Dei's*, *&c.* but muſt with Grief bear Teſtimony of, and bewail their Superſtitions and Idolatries in this behalf."

Memorable to this Purpoſe are the following Words of Dr. *Middleton*, among many others, in his Letter from *Rome*, ſhewing an exact *Conformity* between POPERY *and* PAGANISM, *p.* 69, 70. 'For whilſt we ſee the *preſent People of* Rome worſhipping at this Day in the *ſame Temples*; at the *ſame Altars*; ſometimes the *ſame Images*; and always with the *ſame Ceremonies*, as the *old Romans*; they muſt have more *Charity*, as well as *Skill in diſtinguiſhing*, than I pretend to, who can abſolve them from the *ſame Crime of Superſtition* and *Idolatry* with their *Pagan Anceſtors*.

"Now how diametrically oppoſite are ſuch their Doings to the expreſs Law of God, and Current of Scripture! Can any thing be more plainly, fully, and explicitly prohibited by the Second Commandment, *Exod.* xx. 4. *Thou ſhalt not make unto thy ſelf any graven Image, or the likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou ſhalt not bow down to them, viz.* with thy Body, *nor worſhip them, viz.* with thy Soul?"

Here obſerve, that no Words could poſſibly be choſen more *comprehenſive* and *emphatic*; nor could *any Law* be more *poſitive* and *clear*, more *pointed* and *particular*. We are not only forbidden to WORSHIP *any Repreſentation of that which hath no Exiſtence in Nature*, but to *make*, *for that End*, *any graven Image*, or THE LIKENESS OF ANY THING, *that is in Heaven* ABOVE, (as of THE EVER BLESSED TRINITY, the Sun, Moon, Stars, Angels, and Saints departed) or in THE EARTH BENEATH, *(the Likeneſs of Male or Female, or of any Beaſt that is on the Earth, of any winged Fowl that flieth in the Air, of any Thing that creepeth on the Ground)* or in THE WATERS UNDER THE EARTH, *(the Likeneſs of any Fiſh* or *Aquatile)* Deut. iv. 16,---20. We are not only prohibited the worſhipping of GRAVEN IMAGES, but *any Similitude*, *Repreſentation*, *Figure*, *or Likeneſs of any Thing in Nature*, infinite or finite, rational or irrational, animate or inanimate, whether it be the Work of the Statuary, Smith, Limner, or Painter. We are expreſly commanded *not to bow down our ſelves*, or ſhew any religious Reverence TO THEM, *no*, *nor* BEFORE THEM, 2 Chron. xxv. 14. For theſe two Phraſes, are, in the preſent Caſe, of much the ſame Import. Ἐαν προσκυνήσῃς μοι, *if thou wilt bow down* UNTO ME, *Matt.* iv. 9. and προσκυνήσῃς ἐνώπιόν μου, Luke iv. 7. *bow down* BEFORE ME, are the very ſame. Nor are *we to ſerve them* with our Souls or Bodies, in any religious Act whatſoever. So very explicit is *this Command*, that it

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it is plain, the bleſſed God would hereby diſcover the Heinouſneſs of the Sin of *Image-worſhip*, and how odious and provoking it is in his Sight; and, at the ſame time, leave Men, whom he knew to be in this their corrupted State *exceeding prone to this Wickedneſs*, without all Pretence and Shadow of Excuſe, if they ſhould dare to commit it, when he has thus cut off from them all poſſible Evaſions and Extenuations of their Guilt. How awful alſo are the Reaſons annexed! *I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children, &c.* Therefore thou ſhalt not *religiouſly worſhip them*, either externally or internally. "Whereas 'tis moſt apparent Papiſts do, and by the Doctrine of their Church are obliged to do *both*. She indeed doth *tacitly confeſs* her Guilt herein, but to colour ſuch her Sin of *Idolatry*, adds thereto that other grievous Offence of *diminiſhing the Law of God*, liable to a Puniſhment no leſs ſevere than *blotting out of the Book of Life*, Rev. xx. 19, *viz. quite leaving out and endeavouring to ſuppreſs this Commandment.* As if a Malefactor, to avoid being condemned according to Law, ſhould ſteal away the Statute-book. Thus generally in their Catechiſms, and particularly in one in *Engliſh*, intitled, *A Catechiſm, or Summary of Chriſtian Doctrine, Printed for* T. D. 1673. many Thouſands of which have of late Years been ſpread abroad, and given away, to poiſon ignorant unwary Proteſtants with their peſtilent Hereſies; and great Numbers of them ready prepared, to be publiſh'd on the *expected Turn* and Maſſacre, * have ſince the Diſcovery of the late horrid Popiſh Plot been ſeized, and deſervedly *burnt*. In this Popiſh Catechiſm, I ſay, *p.* 23. the Second Leſſon begins thus.

Q. *How ſhall we make it appear that we love God?*

A. *By obeying his Commandments.*

Q. *How many are theſe Commands, and what are they?*

A. 1. *You ſhall adore one God, and love him perfectly.*----[Then leaving out the ſecond, they skip to the third thus.]

2. *You ſhall not take his Name in vain.*

3. *You ſhall keep holy the Sabbath Day, in ſerving God devoutly:*----[And ſo in Order, till you come to that which in truth is the tenth Commandment; which (knowing People will not be ſatisfied without *Ten* in Number) they moſt abſurdly divide and make *two* of *one*, thus.]

9. *You ſhall not covet your Neighbour's Wife, nor any Thing that is againſt Chaſtity.*

10. *You ſhall not covet your Neighbour's Goods of any kind.*

Where, beſides their *Impudence* in *varying* the Phraſe, and *leaving* out what they pleaſe of *each Command*, as if they could find out Expreſſions more comprehenſive and ſignificant than thoſe which were written by the *Finger of God*, their aforeſaid Impiety of *omitting* the *Second* Commandment wholly, is manifeſt; and that the ſame is *deſignedly* done, to keep the poor People from ſtartling at their *idolatrous Image-worſhip*, which they muſt needs do, if they ſhould be ſuffer'd to know that *the ſame is ſo expreſly condemned.*" But, what aſtoniſhing Aſſurance was it, to think to impoſe *this* upon *Engliſhmen*, in their *own* Language, who had been taught

* This refers to the Apprehenſion which many were under of a Maſſacre about that Time.

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taught it in *their Catechiſms*, and read it in THEIR BIBLES, from their Infancy "Now if theſe *wicked Jugglers*, to ſupport their Abominations, dare thus openly make bold with *God's holy Law*, and *ſuppreſs* and *alter* even the *Ten Commandments* at their Pleaſure, what *Forgeries* may not we expect in Fathers, Councils, and other Monuments of Antiquity that have paſs'd their ſacrilegious Hands? Or indeed where, or in what, can we hope for any *Sincerity* or Fair-dealing from them?

But beſides this Commandment, the Scripture abounds with Precepts of the ſame Tenor, as *Deut.* iv. 15, 16. *Take ye therefore good heed unto your ſelves, (for ye ſaw no manner of Similitude on the Day the Lord ſpake unto you in* Horeb, *out of the midſt of the Fire) leſt ye corrupt your ſelves, and make a graven Image, the Similitude of any Figure, the Likeneſs of Male or Female*, &c. And *Deut.* xxvii. 15. *Curſed be the Man that maketh any graven or molten Image; an Abomination to the Lord.* With many other Texts to the ſame Purpoſe," as *Exod.* xxxiv. 17. *Lev.* xxvi. 1. *Deut.* v. 8. See alſo *Iſa.* xl. 18.---28. xliv. 9.---21. *Jer.* x. 3.---6, *&c.*

"Though this be ſufficient to ſhew how *odious Image-making* on a *religious* Account is to the Divine Majeſty; yet for full Satisfaction to all weak or wavering Proteſtants, and Conviction to the moſt obdurate Papiſts, we ſhall further offer to make good theſe two Particulars.

1. That it is *utterly unlawful to make any counterfeit, as it is impoſſible to frame any true Image of God the Father, the Son, or the Holy Spirit.*
2. That it is *Idolatry to worſhip any Image of our Lord and Saviour, the bleſſed Virgin, or any other Saints.*

As to the firſt, It is ſolemnly forbidden that any one ſhould *repreſent* God *in*, or *by* an Image. For Proof of this, read and compare, *Deut.* iv. 15.---23. *Iſa.* lx. 18. *Rom.* i. 21. 1 *Kings* xii. 28. *Acts* xvii. 29, *&c.* Therefore it is abſolutely unlawful.

2. God is incorporeal, inviſible, infinite, incomprehenſible, *&c.* So that the moſt glorious of Creatures, or all of them put together, cannot repreſent *him* as *he is*, much leſs Images made by Men: *Ergo*, it is *impoſſible*; and conſequently unlawful to be attempted.

3. The making of Images, whereby to repreſent God, hath often been the Cauſe of Idolatry, and many and dreadful Plagues on thoſe that did it, as *Exod.* xxxii. 1 *Kings* xii. 26.---33. and often elſewhere.----*Ergo.*

4. God *cannot*, and therefore *ought not* to be repreſented by that which is nothing like him: But in any Image there is nothing like to God; for *we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art and Man's Device*, Acts xvii. 29.---*Ergo.*

5. Making of Images of God, is vain and unprofitable: So ſaith the Prophet, *What profiteth the graven Image, the molten Image, a Teacher of Lies, that the Maker thereof truſteth therein to make dumb Idols? Woe unto him that ſaith unto the Wood, Awake; to the dumb Stones, Ariſe, it ſhall teach. Behold, it is laid over with Gold and Silver, yet there is no Breath in the midſt of it: But the Lord is in his holy Temple: Let all the Earth keep ſilence before him*, Habakkuk ii. 18, 19, 20.

6. We have the Teſtimonies of our very Adverſaries in this Matter: For *Damaſ. Lib.* 4. *de Fide Orthodoxâ, cap.* 17. ſaith, *Chriſtianos nullam*, &c. *That Chriſtians retain no Image of God, becauſe he is incorporeal and inviſible.* And *Bellarmine* himſelf,

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himſelf, who yet pleads for them with all his Might, confeſſes, that many Papiſts hold it unfit to make any Image of God, and that it is rather tolerated than approved of by the Church."

The Truth is, the Attempt to *repreſent*, in any Manner, THE INVISIBLE and INCOMPREHENSIBLE GOD, by *any viſible Image*, or *Likeneſs*, is ſo manifeſtly abſurd, and ſo evidently contrary to natural Reaſon, that it is very amazing any ſhould be found ſo bereft of Senſe, and ſo void of Shame, as to excuſe, and much more to defend it, ſince it is well known that many of the wiſer Heathens abhorr'd it.

" As to the ſecond Particular, That the Images of Chriſt, or any Saints, are not to be worſhipped; to all that has been ſaid we argue further,

1. If God alone is to be adored with a religious Worſhip, then not the Images of Chriſt and Saints. But the firſt is true, as appears, *Exod.* xx. 4, 5. *Deut.* v. 9. vi. 13. *Matt.* iv. 10, *&c. Ergo.*

2. If we are not to make the Image of any Things that are in Heaven above, to bow down to and worſhip them, then not of Chriſt and the Saints, who are in Heaven. But the firſt are the very expreſs Words of the ſecond Command of the Decalogue.---*Ergo.*

3. If the Images which the Papiſts worſhip are Idols, then their worſhipping of them is Idolatry, and ſo utterly unlawful. But the firſt is true:---*Ergo.* The Aſſumption we prove thus: All Images that are made by Men, when they are adored and worſhipped, are Idols, *Gen.* xxxi. 30, 34. *Judges* xviii. 30, 31. *Hoſea* iv. 12, 17. *Acts* vii. 41, *&c.* But the Papiſts Images are adored and worſhipped: And to them all thoſe things agree which are ſaid of Idols, *Pſal.* cxv. 4. *Their Idols are Silver and Gold, the Work of Mens Hands: They have Mouths, but ſpeak not; Eyes they have, but ſee not*, &c.---*Ergo.*

4. That which the Apoſtle reproves and deteſts in the Heathen, is much leſs lawful in Chriſtians: But he reproves and deteſts the adoring of Images repreſenting God, in the Heathen, *Rom.* i. 25. where, contrary to the Popiſh Diſtinction, he calls the Idols of the Gentiles Images, *ver.* 23.---*Ergo.*

5. If to worſhip an Image which was made by God's own Appointment, which was inſtrumentally a Cauſe of great good to the People, and a Type of our Lord and Saviour Chriſt, were unlawful, then much more unlawful is it to worſhip thoſe Images which he hath not commanded, but explicitly forbidden, as *Deut.* iv. 15. But the firſt is true, as appears in the Caſe of the brazen Serpent, 2 *Kings* xviii. 4.---*Ergo.*

6. If Men themſelves, how much Saints ſoever they be, are not to be religiouſly worſhipped, then much leſs are their Images; ſince the Men undoubtedly are more excellent and worthy than their Pictures, the Subſtance than the Shadow: But no Men or Angels, how holy ſoever they be, are to be ſo worſhipped, *Acts* x. 25, 26. *Rev.* xix. 10. and xxii. 8, 9. ---*Ergo.*

7. If to erect Images to be worſhipped be a falſe Doctrine of Vanity and Lies, then it is not to be done. But the firſt is true, *Jerem.* x. 8. *They are altogether brutiſh and fooliſh: The Stock* [meaning the Image they worſhipped, as appears by the Context] *is a Doctrine of Vanities*, Habakkuk ii. 18. *What profiteth the graven Image? the molten Image, a Teacher of Lies, &c.* Zechar. x. 2. *The Idols ſpeak Vanity, they comfort in vain*, &c. *Ergo*, to make and worſhip ſuch Things is Vanity, becauſe unprofitable; and Impiety, becauſe prohibited.

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Laſtly, (to ſhew the Irrationality and Abſurdity of the Papiſts Practice) if there are as many different Images of Chriſt and the Saints, as there are Painters who make them, as Experience witneſſeth; then either thoſe Images, becauſe they are not Images or Likeneſſes of Chriſt and the Saints, are not at all to be worſhipped, or that is to be worſhipped which is not truly the Image of Chriſt and the Saints; and ſo you may worſhip any Image in the World, for the Image of Chriſt, *&c.* Or elſe you muſt ſay, That Chriſt and the Saints may truly have infinite, divers, and different Images. To ſay either of which is ſuperlatively and monſtrouſly abſurd.

As for the Papiſts Objections and ſpecious Pretenſions, whereby they would varniſh over their foul and loathſome Idolatries with Semblances of Truth and Lawfulneſs, juſt as they gild over their rotten Idols with Gold, *&c.* to make them the more inviting and awful to the Vulgar, we ſhall in our next, take them into Conſideration, and ſhew their Falſity and Impoſture.

PACKET V.

Cum adorant Ligna & Lapides, non vident ſe ea quæ illis ſimilia ſunt, calcare pedibus, & cremare? Et tamen quæ parùm abfuit quin ſuos in uſus verterent, hæc ipſa per amentiam, poſtquam ſculpſerunt, colunt. Athan. cont. Gent.

A Cheat of the Roman *Church concerning the ſecond Commandment. Popiſh Arguments for Image-worſhip refuted. Their Diſtinction between an Image and an Idol frivolous.*

"IN our laſt we truly obſerved the crafty Impiety of the *Romiſh* Church, in ſuppreſſing and leaving out the *Second Commandment* in their vulgar Catechiſms, to prevent the Ignorant from taking notice of their Idolatry in worſhipping Images, thereby ſo plainly and expreſsly prohibited. Since which, we have met with ſome little Advocates for Popery, that have had the Confidence to deny the Truth of that Charge; though at this Inſtant we have by us above a Dozen ſeveral and diſtinct *Popiſh* Catechiſms, and other of their Books, (ſome in *Engliſh*, and others in *French*) printed at different Times and Places, pretending to ſet down the Ten Commandments, in *all which* the ſame is totally omitted. Yet ſtill theſe pretty Vouchers for *Rome* inſiſt, they have ſeen other *Roman*-Catholick Books, wherein the ſaid Precept againſt Images is inſerted. Which we will not deny but may be true, but muſt deſire the Reader to take notice, that this, rightly underſtood, is but a farther Inſtance of their ſubtle ungodly Villany; for in their Catechiſms which they generally teach, and diſtribute amongſt their People, they

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they leave it out, as aforeſaid. But finding that here in *England* amongſt Proteſtants they are therefore deſervedly decried, and not being able to juſtify ſuch their Doings, they put it in ſome of their Books, which are privately kept, only with a Deſign, that when a Prieſt is *pinch'd*, he may deny the Thing, and affirm it to be a falſe Scandal raiſed on their Church; which to diſprove, out he pulls ſuch Book, never produced but on ſuch fallacious Occaſions: Whence ſtill appears, that their Religion is compoſed of, and ſupported by nothing but Cheats and Juggles; whereof in this Particular we thought fit to premiſe this brief Detection, and now proceed to examine the Pretences whereby *Bellarmine* and other Popiſh Authors would juſtify their idolatrous Practice of Image-worſhip.

And certainly, if we conſider how ſtupidly and abſurdly they maintain it, we ſhall of a Truth find the Words of the Pſalmiſt verified: ſpeaking of ſuch Stocks and Idols, that have Eyes and ſee not, *&c.* he adds, *Thoſe that make them are like unto them, and ſo are all they that put their Truſt in them*, Pſal. cxv. 8.

Object. 1. They would diſtinguiſh between an Image and an Idol, viz. *That an Idol is a falſe Similitude, repreſenting that which hath no Exiſtence in Nature; but an Image, or Similitude, is the Repreſentation of a Thing that truly is real and exiſtent:* And to colour this, they cite thoſe Words of St. *Paul*, 1 *Cor.* viii. 4. *An Idol is nothing in the World.* And hence thus they argue, That all Images held or adored for Gods, which they neither are, nor yet poſſibly can be, are Idols; and ſuch were thoſe of the Gentiles ſo oft condemn'd in Scripture: Whereas other Images that repreſent a Truth, as thoſe of Chriſt and the Saints (who are truly what they are repreſented to be) cannot be ſo called, and conſequently may be honoured (*worſhipped* they ſhould ſay, or elſe they ſay nothing to the Purpoſe) without any Violation of the Commandment. This is fairly the Subſtance of what they alledge. ----Now let us examine it.

1. As for the Words *Image* and *Idol*, on which the Jeſuits found their Diſtinction between Image-worſhip and Idol-worſhip; if we reſpect the *original* and *antient Uſe* of them, they are all one: For εἴδωλον is derived from εἶδος, ſignifying the *Shape* or *Form* of any Thing. Hence *Ariſtotle*, in his Treatiſe *De Senſu & Senſibili*, calleth the *Species* of ſuch Things as we apprehend by Senſe, *Idola*; and *Tully de finibus* interpreteth the Word *Imagines* by *Idola*; and Cardinal *Cajetan* in his Comment on *Exodus* xx. ſpeaking of the Images of the Angels in the Ark, termeth them *Idola Cherubinorum*, word for word, *The Idols of the Cherubins.*" Yea, the Septuagint tranſlate the original Word ſometimes by εἴδωλον an *Idol*, ſometimes by γλυπτὸν a *graven Image*, ſometimes by εἰκόνα an *Image* or *Likeneſs*. "But if we have regard to the more *common Uſe*, the Words *Imago* and *Idolum* differ as much as *Mulier* and *Scortum*, a *Woman* and a *Strumpet*; for as ſuch Women as are defiled by *corporal Fornication* are termed *Strumpets*, ſo now for the moſt part thoſe Images only which are abuſed to *Spiritual Fornication* are called *Idols*; and therefore rightly ſays *Tertullian de Idol.* cap. 4. *Imaginum conſecratio eſt Idololatria. The Conſecration of Images, or devoting them to a religious uſe, or ſetting them up to be worſhipped, is Idolatry.*

2. It is not true that all the Idols of the Gentiles were Figures of Things not exiſting; for they had Images of Men, as *Belus* and *Jupiter*, as alſo of the Sun and the Moon, and other Creatures; and ſometimes Images which they made for the true God, as a Benefactor, to whom we find in the *Acts* they had an Altar." The *Golden Calf* alſo, which was intended as ſome ſort of Repreſentation of JEHOVAH,

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is called by *Stephen* εἴδωλον an *Idol*, *Acts* vii. 41. "And therefore as to that Saying of the Apoſtle, *an Idol is nothing in the World*, it cannot poſſibly be underſtood that an Idol is ſtrictly and abſolutely *nothing at all*; but that it has no *true Divinity*, no *divine Power* in it, ſo as to make the *Things offered* to it either better or worſe, more lawful or unlawful to be eaten. See the Place 1 *Cor.* viii. 4.

3. Nor is it true that the Heathens believed that the very Images which they worſhipped were Gods, for they counted them but Reſemblances of them; and this undeniably is proved by that Retort of the Pagan Philoſopher *Celſus* to *Origen*, *If you Chriſtians deny Things made of Wood, Stone, Braſs, or Gold to be God, we grant it; for otherwiſe it were a ridiculous Opinion: For who but a ſtark Fool did ever account them for Gods?* Orig. cont. Celſ. *l.* 7. Well, but what did they do then? Juſt the ſame as the Papiſts do-----They honoured the Image for the Sake of the Prototype; ſo ſaith the Heathen Man in *Clemens*, l. 5. *We worſhip the Images which we may ſee, in honour of that God which cannot be ſeen.* And the like Excuſe we have from another Pagan, mentioned by St. *Auſtin* on *Pſalm* cxiii. Concion. 2. ----*I worſhip neither the Image, nor the Devil; but by a corporal Figure I behold the Sign of that which I ought to worſhip.* How exactly agreeable is this to the Popiſh Practice? If there be any Difference between the Pagan Idolatries and theirs, it is in this, That they who *pretend to be Chriſtians* and *know God*, and yet ſet up an Image to him, contrary to his *poſitive Command*, offend more, and with far greater Aggravations than the Gentiles, who knew him not, nor perhaps ever heard of any ſuch Commandment. And if to worſhip a Creature, the *Work of God's Hands* (as they did the Sun, Moon, &c. though not abſolutely, but in reſpect of *ſome Divinity*, which they conceived to reſide in, move, actuate, or preſide over thoſe glorious Creatures) be flat Idolatry; how inexcuſable is it to worſhip the *Work of Mens Hands*, and the Shadows of Creatures repreſented by Art, and applied by Man's vain Conceit to reſemble the Creator? What ſaith St. *Ambroſe* on *Pſalm* cxviii. Serm. x. *Gentes Lignum adorant*, the Heathens adore Stocks and Stones: But he gives you the Reaſon of it in the next Words, *Quia Dei imaginem putant*, becauſe they think them Images of God. And do not they the like, when they worſhip the Picture of Chriſt in Wood, or any other Matter, becauſe they hold it to be the Image of Chriſt? The *Iſraelites* that worſhipped the *Golden Calf*, knew well enough whereof, when, how, and by whom it was made; and there could not poſſibly be ſuch *a Calf* amongſt them, to think it was the *true God*, who brought them out of the Land of *Egypt*. *Tertullian* in his Apology, cap. 10. upbraids the Pagans, *That in their own Conſciences they knew well enough, that the Gods which they worſhipped were but Men; that it was to be proved in what Places they were born, where they had lived, and left a Remembrance of their Works, where they were buried.* And may not the like be proved of many of their Saints, which they worſhip in their Church?

4. The Papiſts worſhip Images that do not *truly repreſent* the Things they pretend to be Similitudes of. For *God the Father* is infinitely far from being *an old Man*, nor are Angels *Boys with Wings*, nor was *Moſes horned*, &c. And ſometimes they worſhip Images of Things that never were in the World, as thoſe of St. *George*, St. *Chriſtopher*, &c. Nay, ſo far are all their Images of Saints from reſembling truly the Originals, that in divers Places in Popiſh Countries (as we have been aſſured by ſober and credible Travellers) the very ſame Images ſhall ſerve for ſeveral Saints, changing only ſome of the outward Accoutrements; ſo

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as that which was St. *Peter* on one Feſtival, by only taking away the Keys and adding a Sword, hath ſerv'd very well another Day for a St. *Paul*; and *the ſame* Picture ſhall be worſhipped as St. *Andrew* when it has a Croſs, and alſo as St. *Laurence* when accommodated with a Gridiron." Yea, as we obſerved above from Dr. *Middleton*, the Papiſts at *Rome* do at *this very Day* worſhip the *very ſame Images* which the *antient Heathen Romans* worſhipped. We add, that many of thoſe whom they *now call Saints*, were when they lived in this World, little better than *incarnate Devils*.

"*Object.* 2. A ſecond Thing, which our Papiſts call an Argument, is this: There are ſome Places of Scripture which expreſsly tell us of Images inſtituted by God, as Exod. xxv. 18. *Thou ſhalt make two Cherubins of Gold*, &c. and Numb. xxi. 8. *Make thee a fiery Serpent*, &c. Now if it were lawful to worſhip the Images of Angels, why not of Saints? And if it were lawful to worſhip the Image of Chriſt in Form of a Serpent, then 'tis lawful to do it in Form of a Man.

This abſurd Stuff ſcarce deſerves an Anſwer. For though we read that God commanded *two Cherubims* to be made, as alſo *the Brazen Serpent*, we no where read that they were to be worſhipped; nay, on the contrary we find, when the Brazen Serpent had religious Worſhip offer'd to it, it was juſtly demoliſh'd, 2 *Kings* xviii. 4. Nor doth it follow, that ſuppoſing it were lawful to worſhip Images inſtituted by God, therefore we are bound to worſhip them too, that againſt his Command are erected by Men: Any more than it doth, That becauſe 'twas lawful for *Abraham*, having God's Command for it, to ſacrifice his Son; *Ergo*, any other Man may kill his Child, without, and againſt it.

Object. 3. *Bellarmine* inſiſts, That the Images of the *Cherubims* muſt of Neceſſity be worſhipped by thoſe that worſhipped the Ark; therefore worſhipping of Images is lawful.

Anſw. This is doubly falſe: For 'tis no where ſaid that the *Iſraelites* were to worſhip the Ark; nor doth it follow, they ador'd the Ark, therefore the Cherubims upon the Ark. We adore Chriſt in Heaven, but do we therefore adore Heaven, and all that is therein?" Withal, none can pretend to *worſhip an Image which they do not ſee*, nor do the Papiſts *worſhip any Image* which they have not *juſt before their Eyes:* But the *Cherubims* were not *ſeen* by the People; therefore they neither *did*, nor *could* worſhip them.

"*Object.* 4. St. *Auſtin* ſaith, That uſeful Signs of Divine Inſtitution are to be reverenced, becauſe the Honour given to them paſſeth to the Prototype, or Thing ſignified.

Anſw. The Images of Chriſt and Saints are not of *Divine* Inſtitution:" Nor can any Image be made of Chriſt, but of *ſomething like his Body only*, which is a debaſing him, and apt to give but *too common* and *low* Imaginations of him; nor *does any Man now henceforth know him any more after the Fleſh* 2 Cor. v. 16. "Beſides, the Honour of the Sign appertains to the Thing ſigned, only when that Honour agrees with the Will of the Perſon to be honoured: But the Honour beſtowed on Images, doth no way paſs to Chriſt and the Saints; for 'tis contrary to their Will, who will not have religious Worſhip derived otherwiſe than it ought.

Object. 5. The *Picture of a King* is reverenced, and capable of an Injury; thoſe that uſe it deſpitefully being puniſh'd for an Affront to the Prince, whom it

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it repreſents: Therefore much more ought the Image of Chriſt to be reverenced; and thoſe that oppoſe the ſame are to be counted his Enemies: And ſo indeed they generally are, as *Jews*, *Turks*, *&c.*

Anſw. We only civilly honour the Picture of a King, to witneſs our due Obedience; but the religious Worſhip of Images is forbidden: And therefore, on the contrary, we moſt expreſs our Obedience by denying it. 'Tis one Thing to diſlike Crucifixes and other Images of our Saviour in Churches, out of Hatred to Chriſt, as *Jews*, *Turks*, and Infidels may do; and another Thing to diſallow them out of a conſcientious Hatred of Idolatry and Superſtition. To ſtab the King's Picture, or any way deface it, out of Hatred, or Contempt of his Perſon (as the Popiſh Prieſts were wont to treat that of good Queen *Elizabeth*) is puniſhable Diſloyalty: yet to take a Piece of counterfeit Coin prohibited by Law, tho' bearing the King's Image, and cut it to pieces, or nail it to a Poſt, is no Argument of Diſloyalty, but on the contrary an Act of Loyalty, and Obedience alſo to the King's Laws.

Object. 6. It follows not, that the *Jews* might not adore Images, *Ergo*---- We may not: For the *Jews* might not eat Blood, Swines-fleſh, nor many other Things which we may.

Anſw. This is a brutiſh Argument, unworthy a Chriſtian, much leſs a Divine: For who knows not that the Difference of Meats was a part of the Ceremonial Law abograted by Chriſt, *Mat.* xv. 17. and *Acts* x. 14, 15. Let the *Romaniſts* ſhew us ſuch a Repeal of the Law againſt Image-worſhip, and we will acquit their Church of Idolatry in this Point; but that they can never do. Nay, their great Cardinal *Bellarmine*, *de Imag. l.* 2. *c.* 7. confeſſes, That the ſecond Commandment of the Decalogue is not Ceremonial, but Moral; and conſequently binds us as ſtrictly as the Jews.

Object. 7. If the ſecond Commandment were Moral, and now in Force, no Perſon might make or have the Picture of a Friend, without Breach thereof. But Proteſtants do retain ſuch Pictures; therefore they cannot without notorious Partiality urge the ſaid Command more againſt our Pictures than their own.

Anſw. This is a wretched Conſequence. For God by *Moſes* forbiddeth not ſimply to make any Image, but to make to ourſelves any Image to be adored, or honoured with religious Worſhip; for ſo the Words immediately following do ſufficiently declare the Meaning to be, *Thou ſhalt not bow down to them, nor worſhip them.* Now what a ſorry Arguing is this: The Law forbids us to make any Image of God, thereby to worſhip him; therefore it forbiddeth us to make any Picture of Man or Woman, to remember them. The Law forbids all ſuperſtitious Uſe of Images; therefore, forſooth, it forbids all civil Uſe of them. Their Logick herein is as naught as their Divinity.

PACKET

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PACKET VI.

Non ſit nobis Religio humanorum operum Cultus: Meliores ſunt enim ipſi Artifices qui talia fabricantur, quos tamen colere non debemus. Auguſt. de ver. Relig. Cap. 55.

Image-worſhip of Heatheniſh Original, maintained by ridiculous Fictions. The Devils, not Lay-mens Books. A ſad Scandal to the Jews, &c.

"THE Practice of *Image-worſhip* being ſo eminent a Part of the Papiſt's Mock-devotion, as we have already mentioned, you muſt excuſe us if we dwell ſomewhat the *longer* on that Point, becauſe we would gladly *worm* ſuch an Idolatrous Conceit out of the World; or if no *Remonſtrances of Reaſon however cogent*, no *Authorities of the Holy Scripture however expreſs*, no *Examples of true Primitive Antiquity however clear*, be able to convince our *obſtinate Romaniſts*, yet at leaſt we may ſufficiently *antidote* all Proteſtants from embracing ſuch an impious *wooden* Religion, or piece of revived Paganiſm.

For moſt certain it is, that the Original thereof was from the Heathens: One of the firſt Images that ever we read of ſet up purpoſely to be worſhipped, being *that* conſecrated to *Belus*, the Father of *Ninus* amongſt the *Aſſyrians*, who were *Paynims*. And *Euſebius* witneſſes as much in his Eccleſiaſtical Hiſtory, *l.* 7. *c.* 17. or in the Greek the 18. *The Men*, ſaith he, *of old, out of an* HEATHENISH CUSTOM, *were wont, after that Manner, to honour ſuch as they counted Heroes or Saviours.* 'Tis demonſtrable, That the Jewiſh Church ever after the *Babyloniſh* Captivity, did abominate and deteſt, as unlawful, the making any Image of God, or ſetting up any Image at all in the Temple: For *Philo Judæus*, in his Treatiſe *De Legatione ad Caium*, when *Caligula* the Emperor had a mind to have his Statue or Image plac'd in the Temple at *Jeruſalem*, thus oppoſeth it. *----This Temple, O Caligula, from the firſt Beginning to this Time, never yet admitted any Image.* And he gives this Reaſon for it: *The Works*, ſaith he, *of Painters and Carvers are the Images of material Gods; but to paint the Inviſible God, or to feign any Repreſentation of him, our Anceſtors have always accounted it an horrible Wickedneſs.* And herein he is ſeconded by that other *learned Worthy* of his own Nation, the famous *Joſephus*, in his *Antiquities*, l. 18. c. 11. *They intreated him* (ſaith he) *that he would not defile the holy City with Images forbidden by the Law; and for their own Parts reſolved rather to die, than ſuffer ſuch Erection of Images amongſt them.*

And as for Chriſtians, the holy Scriptures are the Rule they are to walk by; and even *Fiſher* the Jeſuit confeſſes,----*In the Scripture there is no expreſs Practice*

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or Precept of worſhipping the Image of Chriſt; *but* (ſaith he, *fairly* to colour his Church's *foul* Practice) *there are Principles, which (the Light of Nature ſuppoſed) do convince the Adoration thereof to be lawful.* See Dr. *White*'s Reply, *p.* 226. So that from the Law of God, and the State of Grace, we are at laſt turned back to the Law of Nature; and from the Light of Nature, an *Article of Faith* (for 'tis no leſs with our Romaniſts, as before hath been proved) muſt be deduced and impoſed, than which nothing could poſſibly be more abſurd.

But even this too is *falſe:* For we read of *Varro* an Heathen Philoſopher, who from the very Dictates of Nature had learn'd and profeſſed the contrary Doctrine---*Caſtiùs Dii obſervantur ſine ſimulachris. The Gods* (ſaith he) *are better and more purely ſerved without Images:* As we find him cited by St. *Auguſtine De Civitate Dei, l.* 4. *c.* 31. Which famous Father in the ſame Place conceives this Tenet of his to be ſo good a Principle in Nature, that he condeſcends to ſuch his Opinion, and teſtifies thus much in his Behalf, ſaying thereupon, *Although* Varro *attained not to the Knowledge of the true God, yet how near he came to the Truth in this Saying, who doth not ſee?*"

Many other remarkable Proofs of this may be gathered from antient Hiſtory. *Herodotus* in his firſt Book, aſſures us, *that the* Perſians *had no Statues or Images of the Gods; and that they thought thoſe who made them mad, becauſe they did not, as the* Greeks, *believe, that the Gods* were *deſcended or ſprung from Men. Plutarch* alſo, in his Life of *Numa* the ſecond King of *Rome*, declares, *That he forbad the making of any Sort of Images of God, like to Man or any living Creature. ----And that tho' for many Years they built Places for publick Worſhip, yet they had no corporal Repreſentation, or graven Image of God, judging it unlawful to reſemble Things more excellent, by Things unworthy of, and far below them; nec Deum aliter nos attingere poſſe quam ſola mente; nor can we any other way reſemble God, or approach to him but with the Mind alone.* A golden Saying indeed! and worthy of a rational Creature, yea, of a Chriſtian of the firſt Rank! What would *this Pagan* King of *Rome* ſay, were he to return and behold the numberleſs Number of *Images of all Sorts* wherewith that City is now filled, and the groſs and ſtupid Idolatry of Men who pretend to receive *the Bible as the Word of God*, and yet preſume to do all this in the Face of the Sun, and that in a direct Contradiction to many of its *moſt ſolemn* Commands?

"Our Adverſaries having neither Precept nor Precedent in Scripture for this Matter, but poſitive Commands to the contrary, fall a telling Stories to perſuade us to it, according to their *uſual Manner* of preferring their doting Legends, old Wives Fables, and Apocryphal Romances, before the only unerring Word of God. Thus a bold notorious Scribbler of theirs, masking himſelf under the Letters *T. F.* in a Book Intitled----*A Defence of the Catholick Cauſe*, ſaid to be *Imprinted with Licenſe, Anno* 1602. *p.* 39. tells us, *That* Nicodemus, *that came to Chriſt by Night, made an Image of him crucified; and that before his Death he gave it to* Gamaliel, *who delivered it to* James *Biſhop of* Jeruſalem, *and he to* Simeon, *and* Simeon *to* Zacheus, *and* Zacheus *to his Succeſſors; and that ſo it paſſed from one to another* [we recite his very Words] *until the Chriſtians were forced to remove from thence to* Beritus, *a City of* Syria; *where afterwards the Jews finding it, uſed it moſt opprobriouſly, and pierced it with a Lance, out of which iſſued great Abundance of Blood that did many Miracles.* [Sure 'twas from this Ocean of Blood that they have got ſo many *Hogſheads* full as they ſhew up and down *Europe.*]

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Europe.] And again, he tells us, *That the Woman which was cured by our Saviour of a Flux of Blood*, [*Veronica* they ſay her Name was, though 'tis ſomewhat ſtrange how a *Jewiſh* Woman ſhould come by a *Latin Name*; but 'tis all one in telling Popiſh Miracles; when once one's Hand is in, they muſt be accommodated with ſuch ſmall fictitious Circumſtances as *Names*, Place, and Time] *did ſet up in the City of* Cæſarea, *in Memory of the Benefit, a Brazen Image of our Saviour; and that there grew an Herb at the Foot thereof, which when once it touched the Hem of his* [that is, the Image's] *Garment, had the Virtue to cure all Diſeaſes*; and cites ſeveral Authors to ſupport it. But if he had cited all the *Seven Wiſe Maſters* of *Rome*, *Lucian*'s true Hiſtory, and Catholick *Tom Thumb* to boot, we ſhould not have thought it worth while, to *miſ-ſpend* our precious Time in ſerious Refutation of ſuch palpable ridiculous Lies.

We rather haſten to animadvert on their remaining Pretenſions which carry any Colour of Argument; amongſt which (for want of *better*) is

1. That which they are beholden to their Saint-Pope *Gregory* for, That *Images are Lay-mens Books*, or Motives whereby the Unlearned are taught the Chriſtian Doctrine, and to love God, *&c.*

In anſwer to this (tho' it ſcarce deſerves one) we ſay,

1. That this is but the very Pretence of the old Heathens, who, as *Athanaſius cont. Gentes* tells us, accounted their Images ὡς γράμματα τῆς ἐπὶ θεὸν ἀναγωγῆς, *as Letters whereby to ſpell and ſpeculate their imaginary Deities.*
2. That 'tis a moſt impious Cheat, and a daring Sacrilege of their Church to rob the *Laity* (that is, the *People* in general; for the Word ſignifies no leſs) of the Book of God, as they do, and then allow them only inſignificant Books of Stocks and Stones.
3. We are no where commanded to learn the Myſteries of Salvation from Images, but from the Scriptures, *John* v. 39. 2 *Tim.* iii. 14. God's People are to be inſtructed by ſuch Books as he hath appointed, not by ſuch as he hath forbidden, and which are *lying Vanities*, as Images are, *Jer.* x. 8. *Zach.* x. 2. *Habac.* ii. 18. God will not be worſhipped but as he hath commanded, *Luke* xvi. 29. But he hath no where preſcribed Worſhip by Images.----*Ergo*, They are the *Devil's Books*, rather than Chriſtians.

2. They object, That God, by the Images of Chriſt and the Saints, works many *Miracles:* Therefore they are well-pleaſing to him.

Anſw. The Miracles brought by the Papiſts to this Purpoſe, are either abſolutely *falſe*, the deluſive Cheats of their Prieſts, or the *lying Wonders* of the Devil and Antichriſt, 2 *Theſſ.* ii. 9. Beſides, we are not to credit Miracles againſt God's Word, *Deut.* xiii. 1.--6. And many things there are whereby God works Miracles, that are not to be adored with religious Worſhip: As God, by his true Prophets, by *Aaron*'s Rod, by the Waters of *Jordan*, yea, even by falſe Prophets, hath ſometimes wrought Miracles; but none of all theſe were to be worſhipped: Therefore not Images, if ever any Miracles had been (as in Truth never were any) wrought by them.

Moſt lamentable it therefore is, that any calling themſelves Chriſtians ſhould be thus ſeduced; eſpecially if we conſider how great a Stumbling-block this Worſhip of Images is at this Day to the *Jews*, and an Hindrance to their Converſion: So that (as the judicious Sir *Edw. Sands*, in his Deſcription of the Religion

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in the Weſt, obſerves) when they come to the Chriſtians Sermons, (as in *Rome* they are enjoined once at leaſt in every Year) ſo long as they ſee the Preacher direct his Speech and Prayer to a little wooden Crucifix that ſtands on the Pulpit by him, to call it his Lord and Saviour, to kneel to it, to embrace it, to kiſs it, to weep upon it (as 'tis the Faſhion in *Italy*;) this is preaching [backwards] ſufficient for them, and perſuades them more with the very Sight of it, to *hate* the Chriſtian Religion, than any Reaſon ſuch Preachers do alledge to love it." Nor are we to forget, That *this* is a Matter of infinite Scandal to the *Mahometans* at this Day, as it gave great Advantages to their Predeceſſors over the ſuperſtitious and idolatrous Chriſtians in former Ages, when the Followers of *Mahomet* over-ran and laid waſte ſo great a Part of Chriſtendom, compelling numberleſs Numbers of ignorant and barren Profeſſors to renounce the Faith, and embrace the *Dreams* of that ſcandalous *Impoſtor*. It ſhould alſo be carefully obſerved, and often and ſeriouſly inculcated upon *all Chriſtians*, that the Hiſtory of the Church in *Old Teſtament* Times, and in all Ages ever ſince, confirms this ſad Truth, That *Image-worſhip* has been both the Mother and Nurſe of all Manner of Wickedneſs in Heart and Life, and has paved the Way for Irreligion, Polytheiſm, and Atheiſm.

"But *Demetrius made Silver Shrines, and they brought no ſmall Gain to the Craftſmen*, and thereupon he bluſter'd for them, and cried out, *Sirs, by this Craft we have our Wealth*, Acts xix. 24. This is the very Caſe of the *Roman* Church; ſhe cauſes Images to be made, and preſcribes Worſhip to them, becauſe thereby ſhe ſucks no ſmall Advantage. Witneſs the immenſe Wealth at *Loretto*, our Lady of *Hales*, and formerly near home, of *Walſingham*, &c. Nor that only; but if they ſhould now quit or condemn ſuch Worſhip, ſince 'tis publiſhed for an Article of Faith, they loſe their main Anchorage, grant their Church hath err'd; and then farewel to all their new Doctrines, Grandeur, Pomp, and Reputation. To this dreadful Paſs are Things brought among Papiſts!

Since therefore the *Worſhip of Images* is ſo expreſsly, ſolemnly, and frequently prohibited by God in his *Word*, unknown to the *Primitive Church*, borrowed from the *Heathens*, abſurd to *Reaſon*, contrary to the pure Dictates of *Nature*, ſcandalous to *Chriſtianity*, the Source of all Manner of *Evils*, introduced and ſupported by *Lyes*, and maintain'd only for *filthy Lucre*; St. *Auſtin*'s Profeſſion (to borrow the Words of a worthy Proteſtant Gentleman) ſhall be our Concluſion for this Article of the *Romiſh* Faith: *If we or an Angel from Heaven preach unto you any thing* [touching Image-worſhip] *beſides that you have received in the Scriptures*, LET HIM BE ACCURSED. Auguſt. cont. Liter. Petil. Lib. 3. Cap. 6. Tom. 7.

PACKET

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PACKET VII.

Meliùs ad ædificationem Eccleſiæ eſt Orationes publicas, quæ audiente Populo dicuntur, dici Linguâ communi Clericis & Populo, quam dici Latinâ. Cajetan. in 1 ad Cor. cap. 14.

Of Prayers in an unknown Tongue. *The Original of that Practice, and the horrible Abſurdities that follow thereupon.*

"WE are not yet, in our hiſtorical Remarks, paſt the eighth Century; in which, and for ſome Time before, amongſt many other Superſtitions and abſurd Innovations, *Prayer in an unknown Tongue*, (we mean, not underſtood by the People praying) was grown to be very commonly practiſed; which to this Day is uſed and enjoined by the Church of *Rome*." The Council of *Trent* ſay, (Seſſ. 22. cap. 8.) *Tho' the Maſs contain great Inſtruction, yet it did not ſeem convenient to the Fathers that it ſhould be publickly celebrated in the vulgar Tongue*; and (Can. 9.) *If any one ſhall ſay, that the Maſs ought to be celebrated only in the vulgar Tongue, let him be accurſed.* "And therefore before we proceed, it may be convenient to beſtow ſome Reflections on that Subject; which undoubtedly is one of the moſt groſs and ridiculous Errors that ever infected the Church: For as *Velleius* the Epicure, in *Tully*, (and ſome unhappy extravagant Wits of late amongſt us) would go about to maintain, by *Reaſon*, that it had been better for a Man not to have been indued with Reaſon, than to be indued with it; ſo in this Argument our Adverſaries in good earneſt do ſtrive *cum Ratione inſanire*, to prove by *Reaſon*, That it is beſt to exhibit to God an *unreaſonable* Service: To ſpeak *underſtandingly* by ſpeaking *without Underſtanding*; and that in the publick Worſhip of God: To perſuade *civil* Men, that in their Prayers the Prieſt ought to be a *Barbarian* to the People, and the People to the Prieſt: And, in a word, to force the People, inſtead of offering the *Calves of their Lips* to God, (as the Scripture-Phraſe is) to offer him the *Lips of Calves*, bleating and bellowing without Underſtanding.

How abhorrent this is from the Practice of the Apoſtles, and the Faithful in their Days, the 14th Chapter of St. *Paul*'s firſt Epiſtle to the *Corinthians* may abundantly ſatisfy us. Nay, 'tis confeſs'd by Popiſh Authors themſelves, to have been unknown in the purer primitive Ages: For ſo teſtifies *Lyra* on that Text, *In primitivâ Eccleſiâ*, &c. In the primitive Church, the Bleſſings, and all other Common Prayers were performed in the vulgar Tongue." And, on 1 *Cor.* c. 14. he ſays, *Si populus intelligat*, &c. If the People underſtand the Prayer, or the Bleſſing of the Prieſt, they will be brought the nearer to God, and more devoutly anſwer, *Amen*. "So *Gretzer*, *Def. cap.* 16. *Lib.* 2. *Linguâ auditoribus non ig-*

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notâ, &c. All Things were diſpatch'd in a Language not unknown or unintelligible to the People; and the Cuſtom was, that the whole Church, Prieſt and People, did ſing together. So a Multitude of their Authors, as *Aquinas*, *Caſſander*, *Eraſmus*, *Bellarmine*, all acknowledge that the publick Prayers in the firſt Ages were in a Tongue that the People underſtood; and give a ſpecial Reaſon for it, *viz. That it was ſo done, for the better Inſtruction of the Heathen and ignorant People in the Doctrine of Chriſtianity.* See *Harding*, *apud Jewel*, *pag.* 134.

But if ſo *then*, why not now? Does not that Reaſon ſtill hold good? Who hath made this Change? Who hath ſown theſe new Tares in the Church? How crept in this falſe Doctrine? How grew up this corrupt abſurd Practice? Certainly from no other than that *abominable Root*, which gives Being to the whole Body of *Popery*, *viz. Pride* and *Uſurpation:* For when the Biſhops of *Rome*, by the *ill Arts* before-mentioned, had mounted themſelves to ſuch an eminent Degree of Grandeur in the World, and by their external Luſtre obſcur'd their *Fellow-Biſhops*, then nothing would ſerve their Turns, but they muſt be giving *Laws*, and preſcribing *Rules*, though never ſo irregular and unreaſonable. And as *Conquerors* uſually bring in, and oft-times impoſe their *own Language* on thoſe they have ſubdued, and intend for their *Slaves*; ſo the Popes made it their buſineſs to *obtrude* and plant their *Roman Rites*, Ceremonies and *Language* in what other Churches they could, that the ſame might afterwards ſerve as an Argument of their *Juriſdiction*, and the others *Dependance.*

That the *publick Prayers* at *Rome* in the primitive Times were in *Latin*, is not to be doubted, becauſe *that* was then the vernacular, common, or *Mother-Tongue* of that Country, which all its Inhabitants underſtood, and uſually ſpoke. But afterwards, by the Intermixture of barbarous Nations, the Irruptions and Cohabitation of the *Goths* and *Vandals*, and other Accidents, their *Speech*, like their *Church*, degenerated; and both became *embaſed*, the one with ſuch a Crowd of new ſuperſtitious *Ceremonies*, the other with ſo many *uncouth Words*, that neither of them appeared to be *the ſame* it was formerly. However, for the *Sweetneſs and Elegance* of the old pure *Latin*, and eſpecially for the Sake of the many excellent *Books* that had been therein written, during the flouriſhing of that Empire, it was thought fit ſtill to keep up the Knowledge thereof; which then began, and is ſince continued, to be learn'd only in *Schools*, and by Rules and *Books*, being not at this Day (nor for many hundred Years paſt) *generally ſpoken* in any Nation (that we know of) in the World. When the *Latin* Tongue was ſo corrupted, and degenerated into ſeveral Languages, as *Italian*, *Spaniſh*, and *French*, that the People did not underſtand it; then God ſtirred up in theſe *Weſtern* Parts many religious and learned Men, who turned the holy Bible and the publick Prayers into the vulgar Tongue: And the Biſhops of *Rome* were very much to blame, that they did not cauſe the ſame to be done throughout all their Juriſdiction.

But they had *another Game to play:* For, deſigning to eſtabliſh to themſelves an *univerſal Tyranny* in the Church, they could not think of a fitter Expedient to facilitate their Attempt, than by introducing a *general Ignorance*; and therefore not only lock'd up the Scriptures from the People, but likewiſe enjoin'd them to *pray* in a Language which they did not underſtand. For one reaſon of this Alteration, ſome of their Authors, as *Honorius* and *Caſſander*, tell us a ridiculous Fable, That when the Canon of the Maſs in the primitive Times was publickly read in vulgar Tongues, and underſtood of all, certain Shepherds having learn'd the Words of Conſecration,

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Conſecration, and pronouncing them over their Bread and Wine in the Fields, ſuddenly the ſame were tranſubſtantiated into Fleſh and Blood; and the Shepherds likewiſe, for their Preſumption, (in uſing the Words of Conſecration) were ſtruck dead by the Hand of God. Theſe Gentlemen are not pleaſed to tell us when or where this dreadful Buſineſs happened; but 'tis plain, by the Miracle pretended, that this legendary Story was forg'd ſince the Times we are upon; for then Tranſubſtantiation was not known or heard of.

And as for Prayers to be celebrated in an unknown Tongue, the firſt Pope that eſtabliſh'd it was *Vitalian*; and 'tis obſervable, that as *Irenæus*, who flouriſh'd about 200 Years after Chriſt, affirm'd, that the Number of the Beaſt 666 was contained in, and ſignified the Name *Lateinos*, the numeral Letters of which Word in *Greek* make up that Number; ſo it was in the Year of our Lord 666, that the ſaid Pope *Vitalian* commanded the *Latin* Service generally to be received in the *Weſtern* Church, though at that Time, in moſt Parts, few of the People underſtood it." But 'twas not thus in the early Ages of the Church. *Juſtin Martyr* in his *Second Apology*, toward the Cloſe of it, ſays, *That on the Day commonly called* Sunday, *there were Congregations of all that lived in Cities, and in the Country; when after the reading of the Writings of the Apoſtles and Prophets, and Exhortations to the People, they all roſe and pour'd out their Prayers; and when they had done praying, Bread and Wine were brought forth, and the Miniſter, to the utmoſt of his Ability, pour'd out Prayers and Thankſgivings, and the People proclaim'd their Conſent, ſaying, Amen.* And *Origen*, in his 8th Book *contr. Celſ.* ſays, *Chriſtians in their Prayers don't uſe the very Words of Scripture*, (meaning as they lie in the Original) *but the* Greeks *uſe the* Greek *Tongue, and the* Romans *the* Latin, *and ſo every one in his own Language prays to God, and praiſes him according to his Ability; and he that is the Lord of all Languages hears the Prayers that are offered up to him in every one of them.*

And a Practice, contrary to this, is " ſo abſurd, that the great St. *Auſtin* counts it even an inhuman or unmanly, as well as an unchriſtian Thing, and will not allow of it, ſo much as in our ſinging of Pſalms or ſpiritual Hymns: For in his Expoſition on the 18th Pſalm, he tells us,--- *Vult ut quod canamus intelligamus*, &c. *God requires, that we underſtand what we ſing, like Men indued with Reaſon, and not chatter like Birds: For Parrots and Pies, and other Birds, are often taught by Men to ſound out that which they know not; but to know what they ſing, or ſing with Knowledge and Underſtanding, is by God's Will peculiar to Man.* Much more then ought we to regard this in our Prayers, and not to preſume to offer the *Sacrifice of Fools*, and come under that ſevere Reprehenſion of our Lord, *Mark* vii. 6. *Well hath* Iſaiah *propheſied of you Hypocrites, this People honoureth me with their Lips, but their Heart is far from me.* For Prayer in a known Tongue is commanded firſt in general, in all thoſe Texts of Scripture which require us to come near unto God, and pray unto him with our *Heart*; for by the Heart, the Underſtanding, as well as the Will and Affections, is meant; as appears by that Prayer of *Solomon*, ---*Give me an underſtanding Heart:* And then particularly, and in expreſs Words, 1 *Cor.* xiv. through the whole Chapter it is enjoin'd, in a ſolemn Diſputation, as if the Holy Ghoſt had purpoſely deſigned to arm us againſt this Popiſh Wickedneſs and Folly: From whence we thus argue:

1. If it be better in the Church to ſpeak five Words with Underſtanding, that by our Voice we may teach others, than a thouſand Words in an unknown Tongue;

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Tongue; then certainly the publick Prayers of the Church ought to be in a known Tongue: But, *It is better in the Church to ſpeak five Words with Underſtanding to inſtruct others thereby, than a thouſand Words in an unknown Tongue*, verſ. 19. Therefore the publick Prayers ought to be in a known Tongue.

2. If all Things ought to be done in the Church to Edification, then ought the publick Prayers to be in a known Tongue: (for he *that ſpeaketh in an unknown Tongue, edifieth not*, ver. 5.) But *in the Church all things ought to be done to Edification*, ver. 26. *Ergo*, the publick Prayers ought to be in a known Tongue.

3. If in the Prayers of the Church, the People are to join with the Prieſt, and teſtify their Conſent with him, by ſaying *Amen* to his Prayers and Thankſgivings; then ought the publick Prayers to be in a known Tongue: But in the Prayers of the Church, the People ought to join with the Prieſt, and teſtify their Conſent, by ſaying *Amen* to his Prayers and Thankſgivings, *ver.* 16. *Ergo*, the publick Prayers ought to be in a known Tongue.

4. If in our publick Prayers and Praiſes we ought to pray and ſing with Underſtanding, then ought Church-Service to be in a known Tongue: (for if we pray in an unknown Tongue, our Spirit prayeth, but our Underſtanding is unfruitful, *ver.* 14.) But in our publick Prayers and Praiſes, as well as private, we ought to pray and ſing with Underſtanding, *ver.* 15. *Ergo*, our publick Prayers and Praiſes ought to be in a known Tongue.

Neither can our *Popiſh* Adverſaries ſhift off theſe Paſſages with a *Wiſh*, ſaying, That St. *Paul* indeed *adviſeth* and *wiſheth*, that when any Prayer is made in an unknown Tongue, there ſhould be ſome to interpret; but that he required no ſuch thing as a divine Precept: For *ver.* 37. he addeth, *If any Man think himſelf a Prophet or Spiritual, let him know that the Things which I write unto you, are the the Commandments of God.*

To conclude: When St. *James* commandeth that whoſoever prayeth *ſhall ask in Faith, nothing doubting but that he ſhall receive what he asketh*, James i. 6. he neceſſarily implieth, that we ought to pray to God in a known Tongue: For what Faith or Aſſurance can he have, that he ſhall receive what he prayeth for, that knoweth not what himſelf ſaith in his Prayers, or what another prayeth for him, to whoſe Prayers he ſaith *Amen?*" The People in ſuch Prayers know not what they ask, nor whether the Words they ſpeak, or hear, contain Confeſſions, Petitions, or Thankſgivings. How then can their own Hearts be *ſuitably* affected with the Prayer? As far as they pretend to join in it, 'tis turning a natural Duty into a Mockery of God, and taking his Name in vain, " as our *Papiſts* generally do; amongſt whom it would make any Man's Heart tremble, to ſee ſuch Multitudes of ſilly People, calling themſelves Chriſtians, ſo far ſeduced, that they know not how to pronounce or ſay their daily Prayers; or ſo to pray, as that all who hear them ſhou'd burſt out into Laughter. And while ſuperſtitiouſly they refuſe to pray in their own Language with Underſtanding, they ſpeak that which their Leaders may bluſh to hear. As for Example, in ſaying their Creed, which they poor Souls eſteem a Prayer, the Learned and Reverend Dr. *White* aſſures us, on his own Knowledge and Obſervation, abundance of their common People thus mumble it over.

Creezum zuum Patrum Onitentem Creatorum ejus anicum, Dominum noſtrum qui cum ſops, Viriginæ Mariæ: *Crixus fixus, Ponchi Pilati audubitiers, morti by ſonday,*

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day, Father afernes, ſceler eſt un Judicarum, ſivis à mortibus. Creezum Spirituum Sanctum, Ecli Catholi, remiſſurum peccaturum, Communiorum Obliviorum, bitam and turnam agen.---White's *Safe Way, in the Preface.*

This is a Specimen of *Roman* Catholick Devotion! this the Fruit of *Latin* Prayers!

PACKET VIII.

Oratio ipſa fit pinguior, dum Mens recenti Lectione ſaginata per divinarum Rerum, quas nuper audivit, Imagines currit.
Iſidor. de Eccleſ. Offic. Lib. 1. cap. 10.

The Nature of Prayer opened. The Text 1 Cor. xiv. *againſt Service in an unknown Tongue, explained. Popiſh Objections anſwered.*

"WHAT we delivered in the laſt Packet againſt the Practice of the *Roman* Church, in commanding and uſing Prayers in *Latin* amongſt People that do not generally underſtand that Language, will appear more certain, reaſonable, and neceſſary, if we conſider the *Nature, requiſite Qualifications, Ends, and Benefit of Prayer* in general.

Firſt, *Prayer* (as their *Thomas* of *Aquine, queſt.* 83. *artic.* 1. defines it) *is an Act of practical Reaſon, unfolding the Deſire of the Will, and requeſting ſomething of another.* Whence by the way we may note, that according to this their own great Doctor, and the Truth itſelf, neither the *Creed*, nor the *Commandments*, nor the *Evangelical Salutation*, commonly called the *Ave Maria*, are Prayers, though as uſually as ignorantly eſteemed and repeated as *ſuch* by poor deceived Papiſts.

Secondly, The internal and perpetually neceſſary Adjuncts or Qualifications of Prayer are, that it be done with

1. Faith: *How ſhall they call on him, in whom they have not believed?* Rom. x. 14. *Let him ask in Faith, nothing wavering*, Jam. i. 6.
2. A certain Hope of being heard, *Heb.* iv. 16.
3. Charity, and the Love of Righteouſneſs, 1 *John* iii. 21.
4. Humility, with a true Senſe and Acknowledgment of our Miſery, *Luke* xviii. 10.
5. Sincerity of Heart, without Hypocriſy, or any Opinion of our own Merit or Worthineſs, *Gen.* xxxii. 10. *Dan.* ix. 18.
6. A ſerious Meditation of what we are to ask, and a devout fixed Attention of Mind; for God will not accept wandring Affections.
7. An Heart purged from Malice, and ready to forgive our Brethren, *Matt.* v. 25.
8. Perſeverance, and patient waiting for a gracious Anſwer of our Petitions, *Eph.* vi. 8.

Thirdly,

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Thirdly, The Effects and Benefits of Prayer are, that it helps forward, and occaſions

1. Increaſe of our Faith, and Hope or Truſt in God, *Pſal.* xxiii. 1.
2. Reverence towards God as our Father.
3. Patience.
4. Meditation on the Mercy and Benignity of God.
5. Peace of Conſcience.
6. Our being heard, and the obtaining of all good Things, as well ſpiritual as temporal, as far as is expedient.
7. An Habit of flying to God in all our Diſtreſſes.
8. The Sanctification of all the Creatures that we have need of.
9. It inflames our Charity, and renders the Mind more capable to receive greater Gifts.
10. It increaſes in us the Fear of God.
11. It begets in us a Contempt of temporal Things, by fixing our Thoughts continually on Things above.
12. It brings an incredible Sweetneſs and Delectation to the Soul, making us to taſte how wonderfully good the Lord is.
13. It augments the Dignity and Honour of the Perſon praying; for as *Chryſoſtom, Lib.* 1. *de Deo orando*, ſaith, *The very Angels cannot but honour him whom they ſee ſo familiarly and frequently to be admitted to the Audience, and, as it were, to a Diſcourſe with the divine adorable Majeſty.*

Now we appeal to the Reaſon and Experience of all Chriſtians, whether theſe eſſential Ingredients, theſe excellent Advantages are like to attend, or be attain'd by, thoſe dull formal Preſcriptions of the *Romaniſts*, when themſelves underſtand not ſo much as the very Meaning of the Words they make uſe of." Chriſt, and his Apoſtles, and all the holy Prophets of old, pray'd in a known Tongue; and when all the World had but one Language, before the Confuſion at *Babel*, there was no unknown Tongue to pray in; and therefore primo-primitive Antiquity muſt certainly be on the Proteſtants Side, and run full-ſtream againſt the Papiſts. Beſides, the End of Prayer cannot be anſwered in an unknown Tongue; for that is not to inform God of what we want, but to affect our own Hearts with a Senſe of our Wants, to give vent to a holy Importunity for a Supply, and to fit us for the Reception of it. But how can Prayers, which are not underſtood, be of any uſe for ſuch Purpoſes as theſe?

" But becauſe in our laſt we eſpecially urg'd 1 *Cor.* xiv. as indeed no Enemy the Church of *Rome* hath can more fully condemn Prayers in an *unknown Tongue*, nor in more effectual Terms ſpeak againſt it, than the Apoſtle there doth; it will therefore be fit to take notice of the little ſhameleſs Evaſions which *Bellarmine* and others have contrived to eſcape that Text. The Subſtance of all they ſay, is this:

1 *Objection.* That *Paul there ſpeaks not concerning the Service of the Church*, but of a certain ſort of *ſpiritual Singing*, Exhortations, and Conferences *then uſed*; wherein one did open to another, and to the Aſſembly, miraculous Gifts and Graces of the Holy Ghoſt, and ſuch Canticles, Pſalms, ſecret Myſteries, ſorts of Languages, *&c.* as it pleaſed God to beſtow upon them. And that he requires not, *That all the People underſtand what is prayed and ſung, but only, that he underſtood*

ſtood it, who ſupplied the room of the unlearned, or anſwered for the People, that is (ſay they) *the Pariſh-Clerk.*

We anſwer,

1. It may be granted, That the Apoſtle ſpeaks not concerning their Service of the Church, *viz.* the idolatrous Maſs, becauſe then, and for many hundred Years after, there was no ſuch thing; nor can it be proved that the Church of *Corinth* had at that Time *any ſet Form*, or publick Liturgy at all: But whether they had a *ſet* Form or not, they had undoubtedly a Form of Service, at leaſt Prayer and Reading, and Words at adminiſtring the Sacraments, at the choice and liberty of the Paſtors; and *theſe* 'tis certain the Apoſtle ſpeaks of, as well as of their Pſalms and Canticles: For he expreſsly diſtinguiſhes between theſe two, I will *ſing*, and I will *pray*. And *Bellarmine* confeſſes, that in ſome Part of this Chapter, he ſpeaks of Prayer and Church-Service. Now *whatever he ſpeaks of*, and *whatever was in practice* then in the Church, he commands that *all things* be done *to Edification*, and conſequently forbids their unedifying unintelligible Prayers.

2. As for their Conceit, that by him that occupieth *the Place of the unlearned*, is meant only the *Clerk*, the ſame is a moſt miſerable Shift: For how abſurd is it, and againſt all Antiquity, to bring the Pedigree of ſuch a Clerk up to the Church of *Corinth*, in St. *Paul*'s Days, who was not *known* in the Church for ſeveral Ages afterwards? Or is it not as abſurd for any other Men to pretend to join in Prayers which they underſtand not, as for the Pariſh-Clerk? Undoubtedly, *to occupy the room of the unlearned*, ſignifies here no more than to *ſtand by*, or be preſent at any publick Prayers, or Thankſgiving, or Sermon, in an unknown Tongue: And to ſay *Amen*, in the Apoſtle's Senſe, is not only to utter the Word, which a Parrot may do, but to join in Prayer with the Miniſter, and give aſſent to every Clauſe; which none can do, unleſs he underſtand the Language." Accordingly *Jerome* (in loc.) and many others of the Fathers, by the *unlearned* underſtood the *Layman*; and in his Commentary on *Gal.* vi. 16. he ſays that *Amen* ſignifies the *Conſent of the Hearer, who can't anſwer that what is ſaid is true, unleſs he underſtands it.* And as it was cuſtomary for the People among the *Jews*, at the Concluſion of publick Prayers, to ſay *Amen*, Neh. viii. 6. this Practice was tranſlated to the Chriſtian Church; inſomuch that he elſewhere ſays, *In the Churches of the City of* Rome *the Voice of the People was like heavenly Thunder, when*, at the Cloſe of their publick Prayers, *they anſwer'd aloud*, Amen.

" 3. As for the true Scope and Meaning of the Apoſtle in this Chapter, it ſeems to be thus: Coming to compare the Gift of Tongues and Prophecy together, he condemneth neither, but preferreth the Gift of Prophecy; and in proſecution of the Compariſon, takes notice of ſome Believers, that in thoſe Days being indued miraculouſly with the Gift of Tongues, did unſeaſonably and oſtentatiouſly exert thoſe Gifts in Aſſemblies where they were not underſtood. As for Example: At *Corinth*, where *Greek* was the vulgar Language, inſtead of praying, exhorting, ſinging, and other Chriſtian Exerciſes then in uſe, in the *Greek* Tongue, they would do it in ſome other ſtrange Language: Which Abuſe he here at large reprehends, requiring, that if ſuch would ſo omit the ordinary common Language, then there ſhould be one to interpret. Now if the Apoſtle reproved the uſe of the miraculous Gift of Tongues (which redounded ſo much to the Honour of God) in the Church without an Interpreter, ſaying, *ver.* 28. *If there be no Interpreter, let them keep*

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Silence in the Church; how much more, may we conceive, would he have forbidden the uſe of an unknown Tongue acquired by human Induſtry?

2 *Object.* The Text of St. *Paul*, where he asketh, how he that underſtands not the Prayers ſhall ſay *Amen*, cannot be meant of the publick Prayers of the Church, which no Man can doubt of, either for the Truth or Goodneſs, and therefore he may confidently ſay *Amen* to them; but muſt be intended of particular Prayers made by private Perſons and Lay-men *extempore* in an unknown Tongue.

Anſw. Admit this were true, yet the Reaſons he there uſeth againſt Prayer in an unknown Tongue, are as forcible againſt publick as private Prayers: For if we may not pray without Underſtanding, *or ſpeak into the Air*, (as the Apoſtle phraſes it) in our private Devotions, much leſs in our publick. But the Truth is, the Apoſtle ſpeaks evidently of publick Service, and all the Parts thereof. Firſt, of Petition, *ver.* 15. Secondly, of Thankſgiving, *ver.* 27. Thirdly, of Propheſying or Interpreting of Scripture, *ver.* 4. Fourthly, of ſinging of Pſalms, *ver.* 15. And all this when the whole Church be come together in one Place, *ver.* 23. Yea, he expreſsly ſpeaks of Prayers made in the Church, *ver.* 19. Of the Edification of others, *ver.* 12, 26. And of Bleſſings alſo, wherein the People were to join with the Miniſter; which Prayers, Hymns, Benedictions, Thankſgivings and Expoſitions, did conſtitute the Exerciſe of their publick Worſhip in thoſe Days. And whereas our Adverſaries alledge, that none can doubt of the Truth or Goodneſs of their Prayers, and therefore may confidently ſay *Amen* to them; we muſt note, the Apoſtle here ſpeaks not like a *Papiſt*, of confidently ſaying *Amen*, but underſtandingly ſaying it. And however none of the *Colliers* implicit circular Faith can make any doubt of the Truth or Goodneſs of the Prayers ſaid in the Maſs; yet thoſe whoſe Eyes are not put out with *Romiſh Coal-duſt*, may very well doubt of them. As, 1. Whether the Church of *Rome*, which appoints them, may not err, as other Churches have done, eſpecially conſidering what the Apoſtle ſaith particularly and expreſsly of that very Church, *Rom.* xi. 22. *That if ſhe continued not in her Goodneſs, ſhe ſhould be cut off.* 2. He may well doubt, Whether all thoſe Corruptions and Abuſes which the Fathers in the Council of *Trent* complained were crept into their Maſs, be reformed; the rather, for that *Eſpenceus* on 2 *Tim.* iv. avers, That in one of their Hymns, beſides ſilly Sentences, he found no leſs than at leaſt 24 downright Lies. 3. He may doubt whether the Prieſt's Book may not be ſomewhere falſe printed, or whether the Prieſt always reads true; ſince many of them are ſo groſsly ignorant, that as their Prayers are *Latin to the People*, ſo they are *Greek to the Prieſts* themſelves. And laſtly, How can he but doubt, that ſuch a Manner of praying contrary to God's Word, without Underſtanding, without Affection, without thoſe Sighs and Groanings, that Meditation, that Attention and Fixedneſs of Mind neceſſary in all Prayer, will be ſo far from being acceptable, that it will rather be an Abomination to the Lord?

3 *Object.* But our Jeſuits have another Plea for their *Latin* Service, and that is *UNIFORMITY.* The Unity of the Catholick Church (ſay they) is excellently declared, and much maintained by this Unity of Language in the Church Office.

Anſw. We are not ſo to regard Uniformity in the Church Service, as to neglect Conformity to the Will and Word of God, which requires People to pray with the Spirit, and with the Underſtanding; and that all things be done to Edification; which cannot

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cannot be done where Prayers not underſtood are mumbled over. Beſides, as a Diverſity of Inſtruments tuned together marreth not the Muſick, but makes it ſweeter; ſo Diverſity of Languages wherein the ſame or agreeable Prayers are ſaid, breeds no Deformity at all, but rather Uniformity: For it is not the different Sound of Words, but of Senſe, that makes a Difference either in the Belief or Practice of the Church. There was never more Unity than in the Apoſtles Time, for then *all Believers were of one Mind*, Acts ii. 46. Yet then they praiſed God in a vaſt Variety of Languages, *ver.* 9.

4 *Object.* Another Colour for their corrupt Practice in this Matter is, That Divine Service might indeed be performed at the Beginning in a vulgar Tongue, becauſe the *Latin*, *Greek* and *Hebrew* were then the moſt vulgar, which were dedicated on the Croſs of Chriſt; but the ſame is not now to be done in any other vulgar Language, becauſe they never had that Honour.

Anſwer. This is a pitiful, ignorant, falſe, and fooliſh Allegation: For if publick Prayers may be indifferently ſaid in *Hebrew* and *Greek*, as well as *Latin*, Why do they confine us only to *Latin? Balſamon*, Patriarch of *Antioch*, propoſing the Queſtion, Whether the Orthodox *Syrians* and *Armenians* ſhould celebrate in their own Language, or muſt be conſtrained to perform their Service in the *Greek*, which they underſtood not, honeſtly anſwers,----*The Apoſtle ſaith, Is God only the God of the* Jews? *Is he not alſo the God of the* Gentiles? *He is verily. Let them therefore which hold the true Faith, if they be ignorant of the* Greek *Tongue, do their Divine Service in their own Language*,----Jus Græcorum, Lib. 5. Reſp. 1. And as for *Latin*, *Greek* and *Hebrew*, being hallowed or dedicated more than others to God's Service, by being ſet on the Croſs; 'tis certain *Pilate* had no End therein to honour thoſe Languages, but to diſhonour our Saviour thereby more publickly, and put a general Scorn upon him; and therefore that Inſcription in the three Languages, ſhould rather be a Pollution than a Dedication of thoſe Tongues. Nay, we have the poſitive Authority of a Pope againſt this Conceit, *viz.* in Pope *John*'s Letter to the King of *Moravia*, recorded by *Baronius*, Tom. 10. Anno 880. *Litteras Sclavonicas*, &c. We deſervedly commend the *Sclavonian* Letters, found out by *Conſtantine* the Philoſopher, whereby thoſe of that Country ſet forth due Praiſes to the Lord; and we command that the Preaching and Works of Chriſt our God be declared in them. For we are taught by Divine Authority, ſaying, *Praiſe ye the Lord all ye Gentiles*, not to praiſe the Lord in three Tongues only, but in all: For he who made the three principal Languages, *Hebrew*, *Greek* and *Latin*, created alſo all the reſt for his Glory."

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PACKET IX.

Lucri dulcis odor.----

Of the original Donation of Peter-pence *in* England; *the Nature and Manner of Payment thereof*, &c.

"OUR late Diſcourſes have been concerning *Image-worſhip*, and *praying in an unknown Tongue*; Subjects agreeing no leſs in the *Propriety*, than in the *Time* of Invention; for what can be more ſuitable, than to petition *Stocks* and *Stones* in the Language of *Idiots* and *Barbarians*, or to pray to *Gods* that cannot *apprehend* any thing we ſay, in a Speech which we ourſelves do not *underſtand?* We have already had, and often ſhall have juſt Occaſion to obſerve, That *moſt*, nay, we think, without injuring Truth, we may ſay *all* the Points controverted between us and the *Romaniſts*, aroſe either from *Ambition* or *Avarice*, and were at firſt only the *private Opinions* of certain Fanatical Heads, ſprung up in Times *corrupt*, and Ages of *Ignorance*; which being found to make well for the baſe *Intereſts* of what they called the *Church*, thoſe *mercenary Huckſters of Divinity* were concerned, and accordingly made it their Buſineſs, to bring them into Credit with the People. Thus *Tranſubſtantiation* was advanced for the *Honour* of the Clergy; *Confeſſion*, for their *Power* and *Authority*; *Worſhipping Images*, to bring in *Oblations* and *Griſts* to the Sacerdotal *Mill*; *Purgatory*, for the Profit of *Maſſes* to the lower Prieſts; *Indulgences*, for the Advantage of the *Superior Clergy*; *Plenary Indulgences*, for filling the Pope's own *Coffers*, &c.

Amongſt the reſt of theſe *pious Cheats*, that of *Pilgrimaging*, which began to be much in Vogue in this *eighth Century* (for we hope the Reader forgets not to keep *pace* with us in time-reckoning) was none of the leaſt; of which, in general, we ſhall e'er long give you a farther Account. But at preſent (becauſe our Nation was therein more particularly concerned) ſhall only take notice of *one Effect* of ſuch a ſuperſtitious Ramble, and that is, the Grant of *Peter-pence*, made in this Age we are now treating of, and under which this Kingdom groan'd, even till the Reformation knock'd off *that*, and other more burthenſome Shackles.

There are few antient Things more talk'd of, and leſs underſtood, than theſe *Peter-pence*; and therefore we judge it may be ſome Satisfaction to the Commonalty to give a true, though brief Account of them.

Firſt then, as to the Name: They are uſually, in our Latin Hiſtorians, called, *Denarii Sancti Petri*, agreeing with our modern Denomination, St. *Peter's Pence:* In the *Saxon* or old *Engliſh* Tongue, ROMEFEOH, the *Fee* [or Rent] of *Rome*, and ſometimes *Rome-penny:* Being a certain *Alms*, conferr'd by the *Devotion*, ſhall we ſay? or rather *Superſtition*, of the antient *Saxon* Kings on the See of *Rome*,

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Rome, viz. *A Penny for every Houſe in which was Eighty Pennyworth of any Kind of Goods*, to be paid yearly on *Lammas-day*, celebrated by the *Roman* Church as a Feſtival, by the Title of *Sancti Petri vincula*, *Peter's Bonds*.

This whimſical Donation is ſaid to be firſt granted by *Ina*, King of the *Weſt Saxons*, about the Year 726; and the *Occaſion* was very ſuitable to the Thing, it being but reaſonable that an Act of *Folly* ſhould be introduced by the Legerdemain of a *Cheat:* For thus it is related by Father *Creſſy* in his *Church-Hiſtory* (that modern *Legend of Lies* lately wrote in Engliſh, and impudently dedicated to her Majeſty King *Charles* the Second's *Queen*) fol. 571. The ſaid King *Ina* having reign'd very happily thirty odd Years, had to Wife one *Ethelburga*, a Lady (ſays our forenamed Author) of Royal Blood, and Royal Mind, who frequently inſtill'd into the Ears of her Husband Motives to induce him to bid farewel to all worldly Vanities; which he often promiſed, but always delay'd: At laſt ſhe attempted to overcome him by Subtilty (whether the cunning Knave her *Father-Confeſſor*, if Queens had any ſuch *Tools* in thoſe Days, had not a Hand in it, we cannot ſay, but done it was) in Manner following.

Being once upon a time at their Country-Palace, where a Royal Court was kept with extraordinary Magnificence, when they removed from thence, as ſoon as they were gone, the Keeper of the Houſe, by her private Order, remov'd the beſt Furniture, and defiled all the Rooms with *Rubbiſh and Dung* of Cattle; yea, in the Bed where the King and Queen had lain juſt before, he put a *Sow with her Pigs*. Things being thus finely order'd, the Court had not gone above a Mile or two, but ſhe would needs have the King return; on what Pretence, our Hiſtorian is ſilent; but ſo importunate ſhe was, that ſhe pretended ſhe ſhould die, if they did not go back; (where we may note by the way, that a little pretty Lie breaks no ſquares, when 'tis told in order to ſo excellent an End, as making a Monk of a *King*.) His Majeſty, who was very *good-natur'd*, and apt to be rul'd, as appears by the Story, was willing to pleaſe his Lady, and back they troop'd; but when he ſaw his Palace ſo ſuddenly transformed into ſuch an ugly and naſty Pickle, the good Gentleman ſtood like one Planet-ſtruck, wondering at the Buſineſs: But his Queen, to improve the Opportunity, looking upon him with a lovely Smile, ſaid, *Sir, where are now the ruſtling Tumults and Noiſes, the magnificent Purple Tapeſtries, the many Veſſels of Gold and Silver, the luxurious Banquets for which Sea and Land were ſearch'd? Woe to thoſe that fix their Minds on ſuch Vanities, which, like a Torrent, make haſte to loſe themſelves in the Abyſs*, &c. For ſo our Eccleſiaſtical Romancer makes her preach moſt notably on this worthy Occaſion to her admiring Husband; who it ſeems, was ſo devout, and withal ſo wiſe, as to conclude, that his Goods were carried away, and his Houſe thus ſpoil'd, by Miracle: and therefore preſently flings away his Crown, and, *aſpiring* (ſaith our Author) *to the ſupreme Perfection of Piety*, undertook a Pilgrimage to *Rome*, and afterwards retir'd into a Cloiſter. So that *Madam Sow and her Pigs* might, for ought we know, ſtill continue their Lodging in the Bed-Royal.

Whilſt he was at *Rome* upon this Pilgrimage, to make the ſame more *meritorious*, (for without *Money* all ſignifies very little there) he gave the Pope this conſtant *Rent-charge* out of his Dominions, being all the Weſtern Parts of *England*." *Holinſhead* in his Hiſtory of *England* tells the Subſtance of this Story, with moſt of its remarkable Circumſtances and Effects; and particularly obſerves, that

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that the King's beholding this Change in his pleaſant Palace, wherein ſo lately he had taken great Delight, wrought ſuch an Alteration in his Mind, that he reſign'd the Kingdom to his Couſin *Ethelard*, and went to *Rome*, as a poor Pilgrim, and their ended his Life; and his Wife became a Nun in the Abby of *Barking*, where ſhe was made Abbeſs, and their ended her Life. What a curious Device was this to ſet on Foot ſuch a comfortable Tribute to the Pope, and to make him, as *Fuller* calls it, the General Receiver of the God of Heaven?

" About fifty Years after, this his Example of Liberality was imitated by *Offa* King of the *Mercians* (or Midland People of *England*); and the Occaſion that made him do it, was much more lamentable than that which prevail'd with King *Ina*, viz. *Ethelbert* King of the *Eaſt-Angles*, a virtuous Prince, being perſuaded by his Council to *marry* againſt his own Inclination, went to King *Offa*'s Court with an honeſt Deſign to obtain his Daughter *Athilrid* to Wife; but King *Offa*'s Queen, called *Quindride*, being a cruel miſchievous Woman, and very averſe to the Match, in a treacherous Manner cauſed him to be ſlain. To *expiate* this baſe and barbarous Act, and make an *Atonement* to divert Vengeance from his Family, *Offa*, according to the wretched Blindneſs of thoſe times, thought no way ſo *ſafe* and *facile*, as to beſtow a *Largeſs* on the Pope; and thereupon ordered *Peter-pence* to be paid throughout his Territories. And ſo at laſt, in the Days of *Adelwolfe*, this tributary Alms was impoſed and paid throughout the whole Kingdom. And amongſt King *Edward*'s Laws there is a ſtrict Conſtitution for the Payment of them. See *Lambert*, *fol.* 78. So that in time it was eſteemed *Conſuetudo quaſi Apoſtolica* (as *Matthew* of *Weſtminſter* calls it) *half as good as an Apoſtolical Cuſtom*; yet for a long time was accepted and reputed, as indeed it was, only a *Tribute of Alms*, being frequently in the *Saxon* Laws ſtiled *Regis Eleemoſyna*; and in thoſe of *Canutus*, *Larga Regis Benignitas*, the *King's free Alms*, or *large Bounty:* Whereby it appears, that miſplac'd *Charity* was the firſt Foundation of it, and the Pope to have been the King's *Beadſman*, as it were, and not the King the Pope's *Homager*. But give the See of *Rome* an *Inch*, and preſently they'll take an *Ell*. What was at firſt but a *voluntary Offering*, they ever after claim as a due *Debt*, and challenge it under the Notion of an *abſolute Tribute:* Yet upon Diſtaſtes our Kings would ſometimes adventure to deny Payment; as King *Edward* the Third, becauſe the Pope ſided with his Enemy the *French* King: Which Prohibition continued all his Reign; but under his Succeſſor, *Richard* the Second, a *weak* unhappy Prince, was again yielded unto, and ſo continued till the Days of King *Henry* the Eighth; in whoſe time that noted *Polydore Virgil*, an *Italian*, came over in the Quality of the Pope's Collector of *Peter-pence* in *England*, as himſelf acknowledges in his Hiſtory, *fol.* 90. But in the five and twentieth Year of the Reign of the ſaid King *Henry*, this Burthen was totally taken off the Subjects. See the *Stat.* 25. *Hen.* 8. *cap.* 21.

And though Queen *Mary* endeavour'd to put all the Concerns of *Rome* in the ſame Poſture as they were at the Beginning of her Father's Reign, and Pope *Paul* the Fourth particularly urged to her Ambaſſadors the Payment of theſe *Peter-pence*, with this moſt *Pope-like Argument*, That they could *never hope St.* Peter *would open the Gates of Heaven to them, ſo long as they uſurp'd and detain'd his Goods and Rights upon Earth*; yet by reaſon of that unhappy Queen's happily-ſhort Reign, and other Impediments, they were never reſtored; and ſo *Peter-*

pence

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pence vaniſh'd. Only whereas ſome Monaſteries antiently gathered them in ſuch a Circuit, and then anſwered ſo much to the Pope's Collector, in time 'twas look'd upon as a fixed Rent to the ſaid Monaſteries; which, with all Profits and Appurtenances, being now veſted in particular Hands, they may ſtill perhaps be paid in ſome Places as appendant to Manors which belonged to ſuch Houſes, and are often called by the Name of *Smoak-money*.

As for the yearly Value or Sum of theſe *Peter-pence*, what they might amount to throughout the whole Kingdom, the very Manner of their Duty and Collection ſpeaks them uncertain." It was a Penny for every Chimney that ſmoak'd in *England*. Indeed, before the Conqueſt, ſuch only paid *Peter-pence*, who were worth *thirty Pence* in yearly Revenue, or *half a Mark* in Goods; but afterwards it was collected generally of all ſolvable Houſe-keepers, and that on moſt heavy Penalties. *Fuller*'s Ch. Hiſtory of *Britain*, p. 197. "And upon a reaſonable Computation, it could not be leſs than ſeven Thouſand five Hundred Pounds *per Annum*: Which though it ſeems but a ſmall Matter out of a whole Nations Purſe, yet conſidering it was a conſtant Iſſue, the ſame, during the whole ſeven hundred Years that it was paid, amounts to *five Millions, two Hundred and fifty Thouſand Pounds*." A prodigious Sum in thoſe Days, when Money was ſo exceeding ſcarce! "And if *Rome* could drain ſo much Wealth away out of *England* by this means, what *incredible Sums* did her *Horſe-leeches* continually ſuck from thence by a thouſand other of their more burthenſome Devices?

We ſhall conclude this Subject with theſe two Remarks.

1. We may here ſee what groſs Ignorance, and ſtrange *Veneration* towards the See of *Rome*, the Pope's Agents had imprinted on Peoples Minds; all the real *Duties* and *Graces* of Chriſtianity were buried or neglected, and nothing eſteem'd *Piety* or *Devotion*, but running to *Rome*, filling the Pope's Coffers, building Monaſteries, or cloiſtering one's ſelf up in them. How does *Creſſy* and other Papalins magnify this King *Ina*, and others that turn'd Monks? But we know not by what Warrant a Prince can wilfully neglect the Calling that God hath ſet him in, to hide himſelf up in ſuch a lazy uſeleſs Retirement. Sure we are, *David* was far ſuperior in true Piety to any of theſe formal Pretenders; yet he lived and died a King, the ſwaying of his Sceptre not hindring the tuning of his Harp, nor was his Dignity any Impediment to his Devotion. And whilſt theſe Kings, turning Monks, pretended to *go out of the World*, a World of ſpiritual *Pride* and *Superſtition went into them*, if (as 'tis too palpable) they had a Conceit thereby to atone for their Sins, or merit Heaven.
2. By this we may be warn'd what we are to expect, if ever the Pope's Power ſhould again be eſtabliſh'd among us: How lamentably ourſelves and Poſterity ſhould be oppreſs'd, *ſpung'd*, rack'd, and continually tormented, as well in *Purſe* as *Conſcience*, by theſe *Babyloniſh Harpyes*: And therefore if there be any whom the Conſideration of their Souls cannot awaken, methinks Regard to their Eſtates ſhould animate them againſt theſe vile Superſtitions and Uſurpations; ſince it ſo highly concerns us all, as *Engliſh-men* as well as *Chriſtians*, with our laſt *Breath* and *Blood*, to oppoſe the Tyranny of *Popery*, wherewith we are ſo eminently and imminently threatned.----*Dirum Omen miſericors (qui ſolus poteſt) averruncet Deus.*

PACKET

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PACKET X.

Indulgentiæ authoritate Scripturæ *non innotuêre nobis, ſed authoritate Eccleſiæ Romanæ & Romanorum Pontificum, quæ* MAJOR *eſt Authoritas.*----Silveſter Prierias cont. Luth. pro Indulgent.

Of the Nature and Original of Indulgences. *Their Operation, Extenſion and Effects, according to Popiſh Authors.*

"THERE is ſcarce any Proteſtant but has heard talk of the *Indulgences* allowed, and highly eſteemed in the Church of *Rome*; but many there are who underſtand very little of their true *Meaning*; ſo that when they happen to fall into Diſcourſe on that Subject, they are frequently in danger to be impoſed upon by any crafty Prieſt, or Popiſh Emiſſary, who either conceal or juſtify their Church's Practices, as it beſt ſuits with their own Conveniencies, the Juncture of Time, or Humour of the Party they converſe with. For if he is ingenious, perhaps they will *deny* that they own any ſuch things as *Indulgences*, Pardons, or *Diſpenſations*; if he is ignorant they will acknowledge the ſame, and by feigned Arguments will endeavour to prove the Lawfulneſs and Uſefulneſs of ſuch Devices. We ſhall therefore, for the Reader's entire Satisfaction in this Point, faithfully and impartially ſet forth the Sentiments which the *Romiſh* Church has concerning Indulgences. And to that End we ſhall make uſe of a Popiſh Treatiſe of *Indulgences*, printed in *Engliſh*, *A. D.* 1617, and ſaid to be tranſlated out of *Italian*, for the Benefit of all Catholick People. In this Book, p. 25. we find an Indulgence thus defined: *An Indulgence, as it is ordinarily taken in the Catholick Church, is a Remiſſion or Forgiveneſs of Sins, either in part or in whole; yet not of the mortal Crime, or* Guilt *itſelf, (which is remitted otherwiſe in the Sacrament of Penance) but of the* Pain *(not eternal, but temporal) due to Man for his Sins, after they are forgiven by Sacramental Confeſſion. Which Forgiveneſs ſprings and flows from the infinite Merit and ſuperabundant Satisfaction of Chriſt, and of the bleſſed Virgin his Mother, and of other holy* Saints *and* Martyrs, *which is depoſited as a common Treaſure; and thereof the Church, that is, the Pope, has the Diſpoſal, and ſo may at his Pleaſure beſtow ſo much out of the ſame to any Perſon, as ſhall diſcharge in full, or in part (as he thinks fit) the Puniſhment due to his Offences, and which he muſt otherwiſe have ſuffered in Purgatory.*

And *Bellarmine*, de Indulg. l. 1. c. 5. *Indulgentia propriè eſt Abſolutio judiciaria, annexam habens Solutionem ex Theſauro.* An Indulgence (ſaith he) is properly a judicial Abſolution, having annex'd thereunto a Payment and Satisfaction made out of the Treaſure of the Church.

But

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But for clearer underſtanding of the Church of *Rome*'s Doctrine herein, we ſhall briefly tranſcribe ſome Conditions laid down by the Author of the ſaid Treatiſe of Indulgences, as neceſſary thereto.

1. He tells us, p. 27. who are the Diſtributors of this precious Treaſure; and aſſerts, that they are either unlimited, or limited; the unlimited Diſtributor, is only the Pope himſelf; the limited are his Legates, who by ſpecial or general Commiſſion may grant them in thoſe Countries to which they are ſent; Archbiſhops and Metropolitans within their own Provinces; Biſhops in their reſpective Dioceſes; as alſo Religious Men and Secular Prieſts, as far as they are entruſted by his Holineſs with ſuch Authority.

2. He ſays, That Indulgences do extend as well to the high *Forum*, or Tribunal of our Saviour Chriſt, as to the internal *Forum*, or Court of Holy Church, p. 28.

3. To obtain this ſpecial Treaſure, or any part thereof, there is required a fit Diſpoſition in him that is to receive the ſame; that he truly perform all and every Precept which he that grants the ſaid Indulgence ſhall appoint, or ſo much of it as ſhall be neceſſary, according to the Intention of the Giver; who commonly allows the Choice of two, three, or more things which are to be done, as every Man's *Eſtate*, Opportunity, and other Circumſtances require; and without accompliſhing theſe, the ſaid Indulgences cannot be obtained, p. 29.

4. He aſſerts, That Indulgences do *only* profit and avail ſuch as obtain and get them, and not others; ſo that we cannot procure Indulgences for another, except the Bull whereby they are publiſhed expreſsly ſpecifies the ſame; which is very ſeldom, and not without extraordinary Cauſe, p. 31. [*This you muſt note is a Limitation contrived to increaſe the Pope's Market, and bring more Griſt to the Mill.*]

5. However theſe Indulgences profit the *Dead*; for as the Suffrages of the Living advantage them by way of Impetration, ſo Indulgences avail them by way of Satisfaction and Application, p. 31.

6. But, p. 57. he tells us, they are given *one way* to the *Dead*, and *another way* to the *Living*. To the latter by way of *Abſolution*, as being immediately ſubject to the Pope; to the former, by way of *Suffrage*, ſo that the Pope diſpenſing the *ſpiritual Treaſures* of the Church, for the Debt of Puniſhments due for Sins, *ſatisfies God* therewith in ſuch a way, that he accepts the ſame. And this he illuſtrates by this *Example*: Suppoſe the Pope, of his *good Nature* and Charity, would releaſe all thoſe that are impriſon'd in his City of *Rome* for Debt, paying for them ſo much as every one owes to his Creditor, then may he with *juſt reaſon*, and without any more to do, lawfully *diſcharge* out of Priſon thoſe which are his *own Subjects*, having abſolute Juriſdiction over them; but if he has a mind to deliver *others*, impriſoned for the like Debt in the Territories of any other Prince of *Italy*, *juridically* he cannot do it; but by diſburſing the Money, and paying their ſaid Debts, he might *intreat* ſuch Prince in their Behalf to accept the Money, and ſo releaſe the Debtors out of Priſon: And in that Caſe it may be ſaid, that the Pope, by way of Intreaty, *delivered them*, altho' it was in their Prince's Power to accept the ſame or no. Even ſo (ſays our wiſe Catholick Author) it falls out in this diſpenſing of the Treaſure of *Indulgences*, which is, as it were, *Money* given us by the Pope to ſatisfy the *Debts we owe to God for our Sins*, (and which muſt one way or other be paid, before we are releaſed.) Now when this is beſtowed upon us that are *Living*, and immediately ſubject to his Holineſs, we thereby are *juridically* (or in

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due Form of Law) abſolved thereof. But for the *Dead*, ſeeing he prays for them alſo, he is to *intreat* for them by way of Suffrage, truſting to the Goodneſs of God, *&c.*

7. He proceeds, p. 60. to ſhew the *rare Virtues* of theſe Indulgences, and affirms, That a Man having done what was injoin'd for gaining a Plenary Indulgence, if at that Inſtant he chances to die, *he may be aſſured to go to eternal Glory, without paſſing through the Fire of Purgatory.* But when his Confeſſor, at Point of Death, has not granted him a Plenary Indulgence, or when after ſuch Grant he has committed ſome *venial* Sin, or a *mortal* one, of which he is confeſſed, but has not made *Satisfaction* for the ſame, he cannot then aſſure himſelf of being exempted from ſome Puniſhment: And therefore it is good [*that the Prieſt may get double Fees, firſt for his Indulgence, and afterwards for his Maſſes,*] to help the Soul of the Deceaſed by way of Prayer and Suffrage, preſently after his Departure.

8. After all theſe excellent Properties aſcribed to Indulgences, as not only Remiſſion of Sins, but additional and higher Degrees of Glory in Heaven, *&c.* would not any Man be inquiſitive to know what thoſe Things or Duties are, which uſually are enjoined to be done for the obtaining ſuch wonderful Privileges? The ſame Author gives us a variety of Inſtances. As for Example, p. 81. That Pope *Adrian* VI granted, That whoever, lying at the Point of Death, ſhould hold in his Hand an *hallowed Wax Candle*, and depart out of this Life holding the ſame, ſhall obtain a *plenary Indulgence* of all his Sins, if ſo be that before his Death he has *but once* recited the *Pſalter* or *Roſary*. P. 63. Whoever ſhall go on a *Chriſtmas-Day* in the Morning, and ſay his Prayers in the Church of St. *Anaſtaſia* in *Rome*, ſhall have a like compleat Indulgence. P. 99. He tells us how Pope *Gregory* XIII, at the Requeſt of the *Engliſh* Seminary, having *conſecrated* certain *Grains*, Beads, and other Baubles, did annex thereto *very large Indulgences*; but none may obtain them, but ſuch as devote themſelves to *reſtore the Catholick Faith in* England, or labour in that Cauſe. Now whoever ſo qualified, having one of thoſe Grains, being contrite, with a full Purpoſe to confeſs and communicate ſo ſoon as he can commodiouſly, ſhall recite the Corone or Roſary of our bleſſed Lady, or ſhall read the Paſſion of our Saviour, or the Seven penitentlal Pſalms, or the Litany; praying for the Pope's Holineſs, for the State of the Catholick Church, the Propagation of the Catholick Faith, and the Converſion of *England*, *Scotland*, and *Ireland*, ſhall gain, as often as he does this, *a plenary Indulgence*. Nay more, p. 112. He that at the *Point of Death* ſhall *once* ſay *JESUS* in Heart, if he is not able to pronounce it, and ſhall have about him, or ſhall *kiſs* one of theſe hallowed Things, obtains a *full Indulgence* of all his Sins. P. 104. Whoever ſhall be in great *Danger* of his Life, or to be ſeiz'd for the Catholick Faith, or being apprehended, ſhall expect Torture, Stripes, or any kind of *Scorn*, by ſaying then *one Pater Noſter, and one Ave*, he ſhall obtain *full Remiſſion* of all his Sins. P. 107. He has yet a more ridiculous Piece of Folly, granted by the ſaid *Gregory*, and confirm'd by *Paul* V, in theſe Words: *Whoever, having one of theſe Grains, ſhall devoutly faſt, according to the Cuſtom of the Church, the Eve of all the Feaſts of our bleſſed Lady*, (that is, four or five times a Year) *ſhall gain an hundred Years of Indulgence*; *but if he* FASTS THEM IN BREAD AND DRINK ONLY, *he ſhall obtain a thouſand Years Pardon.*

We are weary with reciting this horrid Traſh, but knew not how to expoſe their baſe Frauds, and blaſphemous Devices, better than in their own Words; which we proteſt we have in all theſe Particulars ſincerely ſet down, without injuring the Senſe

(or,

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(or, if you pleaſe, *Nonſenſe)* of the Author. Nor is this one Doctor's Opinion, but their general Tenet and daily Practice, impoſed to be believed as an Article of Faith by their *Trent*-Conventicle, in theſe Words, Seſſ. 25, *Whereas Chriſt left the Power of granting Indulgences to the Church, and the Church uſed that divine Power in antient Times; therefore the ſacred Council teaches and commands them to be retained in the Church, and condemns all them with a Curſe which either term them unprofitable, or deny the Church's Authority to grant them.*

But notwithſtanding ſuch their Boaſt of *antient Times*, 'tis very well known, that the primitive Ages were wholly unacquainted with ſuch Trumpery. *Durandus*, 4 Sent. Diſt. 20. q. 3. *Little can be ſaid of any Certainty touching Indulgences; for neither the Scriptures nor the antient Fathers do ſpeak of them.* The common Opinion is, That they were hatch'd, together with many other ſuperſtitious Innovations, by Pope *Gregory* I. about the Year 600. who, to allure the People of his Time to the chief Temples of the City of *Rome*, and that they might frequently viſit them, promiſed them that repaired thither at ſuch and ſuch ſolemn Feſtivals or particular Days, a Plenary Remiſſion of their Sins. And theſe Aſſignations were called *Stationes*, Stations, either becauſe they were celebrated on certain Days limited and preſcribed by Statute; or from *Statio*, a Port or Road for Ships to ride ſafe in, becauſe here getting rid, as they fancied, of all their Sins, they were now, as it were, in an *Haven of Security*. But indeed it was but as the Poet ſays, *Statio malefida Carinis*, a very treacherous Refuge, as in the Proceſs of this Argument we ſhall fully demonſtrate; concluding at preſent with that ingenuous Acknowledgment of *Tho. Aquinas* (as recited by *Gregory de Valentia de Indulg. cap.* 2.) *That Eccleſiaſtical Indulgence of itſelf can remit no Puniſhment*, nec in foro Eccleſiæ, nec in foro Dei, *neither in the Judgment of the Church, nor in the Judgment of God; but that it was a pious kind of Fraud, whereby the Church promiſing ſuch Remiſſion, might allure Men to Piety, and thoſe Works of Devotion which were required in the Form of Indulgence; even as a Mother moves a little Child to run, by promiſing him an Apple, notwithſtanding ſhe afterwards does not give it him.* This is but a very bad ſhift, if it were true; but in reality this Step-mother to Chriſtianity, the *Romiſh* Church, has a far worſe Deſign in the Buſineſs, *viz.* To empty her Children's Purſes, and fill her own Coffers; which we ſhall prove to be the true Scope of all theſe her inſnaring Liberalities."

PACKET

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PACKET XI.

Si quid Roma dabit, NUGAS dabit; accipit Aurum,
Verba dat. Heu Romæ nunc SOLA PECUNIA regnat!
Mantuan. in Candido.

A further Account of the Riſe of Indulgences. *The Difference between the Acceptation of the Word in the primitive Times, and the modern Popiſh Uſe. The latter fully refuted and condemned by the Holy Scriptures, and Teſtimonies of Antiquity.*

"ERROR is generally the *Ape* of *Truth*, and *Superſtition* is the degenerate *Off-ſpring* of *Antiquity*, a kind of *Reſemblance* of ſome juſt and innocent Rite, or at leaſt *masking* itſelf under the Name of ſome antient, lawful, and pious Cuſtom. This is evident in our preſent Subject of *Indulgences*. The Word we ſometimes meet with in the Writings of the Fathers, and thence they would obtrude their Meaning and Practice as an Apoſtolical Tradition; as one of their Bigots, ſeeing at the End of ſome of St. *Paul*'s Epiſtles, in a *Latin* Teſtament, theſe Words, MISSA *fuit*, [this Epiſtle was *ſent* to, or from ſuch a Place, by ſuch and ſuch,] boaſted he had found *the Maſs* expreſsly warranted in the Bible, and that it was *ſaid* by St. *Paul*. 'Tis true, in the primitive Church, when the Chriſtians had committed any grievous or *ſcandalous* Offence, through human Frailty, or fear of Perſecution, either in denying the Faith, ſacrificing to Idols, or the like; ſuch Delinquents were excommunicated, and for a long time *excluded* from the Fellowſhip of the Faithful, till their Repentance might appear, and till by outward Behaviour of Sorrow and humble *Confeſſion*, they had made ſome ſort of Satisfaction to the Church. The Rigour of this Puniſhment, or *Duration* of ſuch Excluſion, the Biſhops or Paſtors, in their reſpective Congregations, had Power (if they ſaw Cauſe) to mitigate, at their *Diſcretion*; which Mitigation, or Relaxation of the Sentence, was called an *Indulgence* or *Pardon*, (eſpecially when being firſt appointed to continue for ſuch a *Term*, it was before the *Expiration* thereof obtain'd by the *Mediation* of ſome holy Men, and ſuch as had well deſerved of the Church, who often would intercede for ſome Favour to Penitents, under Canonical Cenſures.) Which Doctrine was derived from St. *Paul*, who having commanded the *Excommunication of the inceſtuous Corinthian*, 1 Cor. v. 3. upon his Humiliation and ſerious Repentance, leſt Satan ſhould prevent him, by deſtroying him whom he deſigned to ſave; he, in 2 *Cor.* ii. ſhews, that it was time to reconcile the ſaid penitent Offender, and therefore preſſes the Church to releaſe him.

1. Hence

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1. Hence it appears, that a *Chriſtian Indulgence* is not, as Papiſts dream, a Remiſſion or Pardon of *temporal Puniſhment* due to God for Sins by God forgiven; but either a *Declaration* and Aſſurance of God's Remiſſion of Sins moſt *freely* for Chriſt's Sake, to all them that are truly penitent; or elſe a Releaſe of the *Cenſure of the Church*, to them that have ſhewed Tokens of Repentance and Sorrow for their Sins, ſufficient for the Satisfaction of the Church, which by their evil Example was offended.

2. Therefore the *Difference* herein, between the primitive Practice, and that of the *Romiſh* Church, is vaſtly great: Thoſe Indulgences were *Mitigations* of Church-Cenſures, theſe are private *Satisfactions* to God's Juſtice; thoſe were Releaſes of the Living, ſometimes granted at the Requeſt of the Living; theſe are generally Diſcharges to ſuch as are Dead, and ſuppoſed to be rendered effectual by the Interceſſion or Application of the Merits likewiſe of the Dead. 'Tis one thing to abſolve *living* Penitents from Sentence of Excommunication, at the Suit or Requeſt of *living* Perſons, that have well deſerved of the Church, or have an Intereſt in our Love; and quite another thing to releaſe the *Dead*, out of a feigned Purgatory, by imputing the Surplus of other Mens Merits and Satisfactions to them. And that this *laſt* is a pernicious Error, craftily maintained by them, to whom *Gain* is *Godlineſs*, will appear if we conſider,

1. That there are *no ſuch Merits, or ſuperabundant Satisfactions* of Saints: For our Lord Chriſt expreſsly tells his Diſciples, *When you have done all, you are unprofitable Servants*, Luke xvii. 10. *Shall a Man be juſt with God?* (ſays holy *Job*) *If he contend with him, he cannot anſwer him for one of a thouſand*, Job ix. 3. *Who knows how often he offends?* ſays the Man after God's own Heart, *Pſal.* xix. 12. *Who can ſay, I have made my Heart clean, I am pure from my Sin?* ſays the wiſeſt of Men, *Prov.* xx. 9. Does not that moſt illuminated Prophet *Iſaiah* affirm, *That we are all as an unclean thing, and all our Righteouſneſſes are as filthy Rags*, *Iſai.* lxiv. 6. And does not the Apoſtle teach us, *That in many things we offend all?* *James* iii. 2. Or, (if *Streams* be more grateful to our *Romaniſts* than *Fountains*, and they will rather chooſe to hear the *Eccho* of the Fathers, than the *Voice of God*) Does not St. *Baſil* ſay, *De Pœnitentia, Vol.* 1. *p.* 533. *Ed. Pariſ.* οὐκ ἄγγελοί ἐσμεν, ἀλλ' ἄνθρωποι, καὶ πίπτομεν καὶ ἐγειρόμεθα, καὶ πολλάκις ἐν αὐτῇ ὥρᾳ. *We are not Angels, but Men; we fall, and riſe again, and that oftentimes in one and the ſelf-ſame Hour.* And *Ambroſe, Apol. David. cap.* 2. cries out with Wonder, *How often does every one of us ſin! Even every Hour!* But yet more fully St. *Bernard* de Quadrup. *Who ſhall grumble and ſay, We labour too much, we faſt too much, we watch too much, ſeeing no Man can anſwer the thouſandth, nay not the leaſt Part of his Debt?* And again, yet more appoſitely to this Point, *in Serm. de Virgin.* where commenting on that Text, *Matt.* xxv. 8. *Give us of your Oil*; *This*, ſays he, *was in truth a fooliſh Petition*; *the Righteous themſelves ſhall hardly be ſaved, the Oil of their own Righteouſneſs ſcarce ſuffices the Saints to Salvation*; *how much leſs then will it ſerve both them and their Neighbours?* If theſe Words of holy Scripture be *true*, as *no Chriſtian* doubts; if theſe Teſtimonies of the Fathers be to be *credited*, as ſure *no Romaniſt* will deny, then where are theſe Surpluſes of Saints *Merits* and *Satisfactions?* How ſhall *Bankrupts* become *Lenders?* Or which way can the *Indigent* relieve the *Needy?* *God hath laid Help on One alone that is Mighty:* Why will you lean on Reeds of *Egypt?* Chriſt is the ſole Well of the Waters of

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Life, from which all Satisfaction and Reconciliation with the Father flows; and why will you hew out to yourſelves broken Ciſterns that will hold no Water?

2. Had Saints any ſuch extraordinary Stock of Merit, yet it could not be applied or *imputed to any other Men*, for their Advantage in the next World. For the Apoſtle teaches us, *That every Man ſhall receive according to that which he himſelf hath done in the Body, whether it be Good or Evil*, 2 Cor. v. 10. And God hath ſet it down in his Law expreſsly, *That as the Sin of the Sinner, ſo the Righteouſneſs of the Righteous ſhall be upon himſelf*, Ezek. xviii. 20. When we ſay that Chriſt's Merits are applied to us, our Popiſh Adverſaries impiouſly deride us, holding it for a Doctrine *abſurd*, That the Merits of one ſhould be *imputed* to another. [See *Bellarmin. de Juſtificatione*, lib. 2. cap. 7.] Yet what they deny to *Chriſt*, they attribute to *Saints*; and that which they will not aſcribe to God, they concede to the Pope. They will by no means hear, that God imputes to us the Merits and Sufferings of his Son, altho' the Scripture is expreſsly for it; and yet they teach, That the Merits and Satisfactions of the Saints may, by the Pope, be applied to us; and that they ſatisfy for our temporal Puniſhments. Is not this the Height of groſs, *perverſe*, and obſtinate Folly?

3. We know the Saints, though *never ſo great Sufferers* here in their Pilgrimage, are already abundantly rewarded when taken to Glory, and that far above their Deſert, as the Apoſtle witneſſes, *Rom.* viii. 18. *I account that the Afflictions of this preſent Life are not worthy the Glory which ſhall be revealed.* And again, 2 *Cor.* iv. 17. *Our light Affliction, which is but for a Moment, worketh for us a* FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY, [καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης.] The Apoſtle ſeemed tranſported with contemplating the exceeding Greatneſs thereof, ſo that he could not find any Words *fully* to expreſs it. Wherefore the Saints Sufferings being ſo ſuperabundantly over-recompenced already, can be of no value to help towards the Expiation of the Sins of others.

4. The *Roman* Church hereby moſt highly injures the infinite Bounty of our Redeemer, when in Derogation of his all-ſufficient Merits, they go about (as it were) to *eke* them out by the imaginary Excreſcence and Superabundance of Saints Satisfaction. We profeſs, *Effuſio juſti ſanguinis Chriſti*, &c. *That the Effuſion of Chriſt's righteous Blood is ſo rich in Price, that if all the Captives did believe in their Redeemer, none could be detain'd in Satan's Bands.* The Apoſtle tells us, *There is no Condemnation to them that are in Chriſt Jeſus*, Rom. viii. 1. If no Condemnation, then no proper *Puniſhment* eternal or *temporal*, to appeaſe God's Juſtice, already ſatisfied by that one ineſtimable Sacrifice on the *Croſs*. And as for *Sickneſſes* and other temporal Scourges, wherewith God chaſtizes his Children for their *Reformation*, (not for ſatisfying his Juſtice) all the *Pope's Pardons* that ever were, are not able to releaſe one Fit of an *Ague*, much leſs any Arrears of Puniſhment due for Sin in the other World. *As the Tree falls, ſo it lies*, ſays the Declaration of holy Writ: And *there is but one Mediator between God and Man, even (the adorable* Θεάνθρωπος,) *Jeſus Chriſt.* Whatever therefore they arrogate to *Saints* in this kind, they derogate from our *Saviour, who will not have his Glory given to another.* We acknowledge with moſt humble Gratitude and Veneration, his Merits to be a moſt rich and inexhauſtible *Treaſury*, an *Exchequer* never *ſhut up* to any that approach it; and according to the Inſtitutions of his bleſſed Goſpel, containing in it many Millions of *pureſt Gold*, infinitely beyond the bewitching Duſt of *Ophir* or *Potoſi*. But to add thereto the *Sufferings or Merits* of any Saints

or

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or Martyrs, is no better than to take away *Gold* ſeven times refin'd, and inſtead thereof (to fill up the Room, not the *Sum)* to lay a few *Braſs Tokens*, and then to endeavour to put off the whole for current Sterling. This is to *embaſe* the Coin of Heaven, and give it an unlawful counterfeit *Stamp*, and is no leſs than *high Treaſon* againſt the *King of Kings*.

5. This now commonly received Notion, and eſtabliſh'd Practice of the *Roman* Church, ſeemed ſo *abſurd* to ſeveral of their *acuteſt Schoolmen*, that they could not but *diſown* it, *excluding all Saints Satisfactions out of this Treaſury*. See *Durandus à Sancto Portiano, in* 4 *ſent. diſtinct.* 20. *q.* 3. *Angelus de Clavatio Verb. Indulg. num.* 9. and *Mayro in Tract. de Indulg.* Their *Reaſons* (amongſt others) are theſe:

1. Becauſe nothing needs, or indeed can be *added* to that which is of *infinite Value:* But ſuch are Chriſt's Merits and Sufferings: *Ergo.*

2. The *Intention* of him that merits is moſt neceſſarily required to this, that the Fruit or Reward of ſuch his Merit redound to another: But ſuppoſing that the Saints were ſo rich in Merits and Sufferings, that they had any to *ſpare* and beſtow upon others, yet it cannot be proved, that the Saints had ever any ſuch Intention to transfer the Benefit of their Paſſions upon others: *Ergo.*

3. If the Saints Sufferings could any way expiate our Sins, then might they in a certain Senſe, or in ſome part, be accounted *our Redeemers:* But this *Aquinas* himſelf bluſh'd to ſay, and therefore affirmed the quite contrary; and we wiſh our modern *Romaniſts* would be content to acquieſce in the Opinion of that famous Doctor, whoſe Words are theſe, in his Sum, *part.* 3. *q.* 48. *art.* 2. *Paſſiones Sanctorum proficiunt Eccleſiæ non quidem per modum Redemptionis, ſed per modum Exempli: The Sufferings of Saints profit the Church not by way of Redemption, but by way of Example.*

6. Were there any ſuch *Theſaurus Eccleſiæ*, or Treaſury of Saints Merits, what *peculiar* Power has the Pope to diſpoſe thereof for Remiſſion of Sins? ſince whatever be the Foundation of the Pardon, our Saviour, *Matt.* xviii. 18. and *John* xx. 23. confers the *ſame* Power indefinitely on all the Apoſtles, which, *Matt.* xvi. he allows to *Peter*, under whom alone the Pope (though moſt falſly and impertinently) claims.

7. Had the Pope any ſuch Stock, and ſuch ſpecial Power of granting Indulgences, yet could it not extend to the Souls in *Purgatory*, according to their moſt learned Doctors Opinions: For ſo *Gerſon, Serm.* 2. *de Defunct.* concludes, *Quia non ſunt de Foro Papæ: Becauſe they are not ſubject to the Pope's Court.* Which is likewiſe *confeſs'd* by *Flood*, (a Jeſuit, in his Anſwer to Sir *Humphry Lynde*, intitled, *A Pair of Spectacles*, p. 328.) And this Confeſſion to us ſeems not a little to ſhake his *Un-Holineſs's* uſurped *Triple Crown:* For the Word MYSTERIUM, antiently engraven on the Pope's Mitre, (happily interpreting that Text, *Rev.* xvii. 5. MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH) was wont to be mythologiz'd, that the three Crowns encompaſſing it ſignified the Rule he bears in *Heaven*, *Earth*, and *Purgatory*. Now if the Souls in Purgatory are none of his Subjects, where is his *third* Kingdom? Why wears he a *Triple Crown?* What Power can he then have to mitigate their *Fine*, or releaſe their Mulct, or abate their *Fire?*"

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We may ſee with what Keeneſs our admirable *Chaucer* fell upon this Practice of ſelling Indulgences.

They takin to fermé ther Sompnors
To harm the Peple what they may,
To Pardoners, and falſe Faitours
Thei ſell their ſeles I dare well ſay,
And all to holden gret Arrai,
To multiplie 'hem more Mettall,
They dride full litil dom' is day,
Whan al ſuche Falſhed ſhall foule fall.
Such Harlottis ſhul Men diſclaunder
For that thei ſhullin make them gre,
And bin as proud as *Alexander*,
And ſain to the Poor, Wo be ye?
By yere ech Prieſt ſhal paie his Fee
For to encreſe his Lemmans call,
Suche Herdis ſhuld well ivil thee
And al ſuche falſe ſhal foule befall.
And if a Man be falſely famed
And wol ymake Purgacioun,
Than wol th' Officers be agramed
And aſſign him fro Town to Town,
So need he muſt payin Ranſoune
Though he be clene as is Chryſtal,
And than have an Abſolutioun;
But all ſuche falſe ſhall foule befall.
Tho he be giltie of the dede,
And that he maie the Money paie
Al the while his Purſe wol yblede
He maie uſe it fro Daie to Daie.
The Biſhopes Officers gone gay,
And this Game thei uſe ovir all,
The Poor to pill is all their Prey;
But al ſuche falſe ſhull foule befall.
Alas God ordained no ſuche Lawe,
Nor no ſuch Crafte of Covetiſe;
But he forbad it by his Lawe,
Suche Rulers mowen of God agriſe,
For al his Rulis been rightwiſe,
Theſe new Pointis been pure papall.
And Goddis Lawe thei al diſpiſe
And all ſuch Faitours ſhull foul fall.
They ſain that *Peter* had the Key
Of Heven and Hel, to have and holde:
I trowe *Peter* toke no Money
For no Sinnis that he yſolde:
Such Succeſſors yben to bolde,
In wining al, ther Witſe they wrall.

Their

Their Conſcience is waxin colde,
And al ſuch Faitours ſoule 'hem fal.
Peter was nere ſo grete a Fole
To leave his Key with ſuch a Lorell,
Or take ſuche curſid ſoc, or tole,
He was adviſid nothing well,
I trowe they have the Key of Hell,
Their Maiſtir is of that Marſhal,
For there thei dreſſin 'hem to dwell,
And with fals *Lucifer* to fall.

The Plowman's Tale, p. 181. *Ed. Urry.*

PACKET XII.

Hîc datur exponi Paradiſus Venditioni;
Hîc ſi largè des, erit in Cœlo tua ſedes;
Qui ſerit hîc parcè, parcè comprendit in Arce.

Chemnit. in Exam. Conc. Trident.

The Form of an Indulgence found buried with a Gentleman's Corpſe in Paul's. *The true Deſign of ſuch Knacks diſcovered,* viz. *to cheat People of their Money,* &c.

"OUR two foregoing *Papers* have ſet forth the Nature of *Indulgences*, as the Popiſh Doctors pretend to juſtify them, and ſhew'd how contrary the ſame are to the Holy Scriptures. We now come to reflect upon the *Policy* of the Invention. Their Power of *drawing Souls* out of Purgatory has been already conſidered. Here we ſhall only take notice of their Efficacy to *draw Money* out of the Peoples Pockets.

For which Purpoſe there could not have been ſtarted a more neat Contrivance; and therefore *Rivet* moſt properly in that reſpect calls them EMULGENCES, [*Purſe-milking Devices*] and by the *Romaniſts* themſelves they are ſtiled in the trueſt Signification, *The Treaſury of the Church:* For indeed they were deſigned for no other end, but *Romanorum Loculos impregnare* (as *Matth. Paris* in *Hen.* 3. ſpeaks) to *cram the Coffers of the* Romaniſts.

For ſeeing the *Monopoly* or ſole Power of granting them was veſted in the Pope, who could diſpenſe them as warily or *amply* as he thought fit; whenever therefore he had Occaſion or a mind to *amaſs Money*, it was a Way no leſs ſure than ready, on pretence of blowing a Trumpet for a War againſt *Turks* or *Hereticks*, or even againſt his proper Sovereign the Emperor, or any Neighbour-Prince

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Prince or State, with whom his Holineſs was at odds, to ſend out into all Kingdoms, and proclaim Markets and Fairs for vending ſuch his *Spiritual Small-wares*, and propoſe Sales of theſe *Indulgences* upon Terms, that thoſe who would diſburſe any Sums of Money for the Purpoſes aforeſaid, ſhould have Pardons and Indulgences for ſuch a Number of Years proportionable to the *Pence* they could depoſit. So our ancient Hiſtorian *Henry de Knighton* honeſtly and plainly tells us, *Col.* 2671. *Aliter non abſolvebantur: There was no Abſolution to be had, except they did diſburſe as much as their Ability would afford, and according to their Eſtates.* And therefore, as for the Poor, ſad and forlorn was their Caſe: For ſo the *Tax of the Apoſtolical Chamber* (a Treatiſe compoſed by the Pope's Authority, fixing the *Rates* of all kind of Sins, and the preciſe Sums for which you may have them pardoned reſpectively, lately publiſhed in Engliſh) roundly lays down the Law----*Nota diligenter quod hujuſmodi Gratiæ non conceduntur Pauperibus, quia non habent; ergo non poſſunt conſolari.* Taxa Cam. Apoſt. Impreſſ. Paris. *You are to obſerve or note diligently, that ſuch Graces or Favours* (ſpeaking of Indulgences, &c.) *are not granted to the Poor, becauſe they have not wherewithal; and therefore cannot be comforted.* 'Tis but fit and reaſonable, that they which partake of ſo great a Benefit, ſhould extend an helping Hand (as their crafty Doctors mincingly phraſe it, when they mean, an Hand, or rather *both Hands* filled with *Silver or Gold:*) For one good turn deſerves another; and a little *Eaſe* to the Soul, is worth a good *Lining* of the Purſe.

Now for thoſe People that were conſcious to themſelves of the Guilt of many *Sins*, and perſuaded they ſhould lie frying in *Purgatory* many thouſands of Years to purge and fit themſelves for Heaven, who would not preſently *unſtring*, and give even almoſt all he were worth in the World for ſuch Advantages? eſpecially when if they would come *to the Price*, they got not only all their own *Sins pardoned*, and everlaſting Life into the Bargain, but likewiſe were made capable of delivering the *Souls of others* out of Torments. Nor was there in employing the Money raiſed by theſe Indulgences, any regard had to the *End* for which they were given, but frequently the ſame, by way of Anticipation, was aſſigned to ſome other Purpoſe; as to carry on the Pope's *Revenge*, pay his *Debts*, gratify a *Friend*, enrich a *Nephew*, marry a *Niece*, wage a War to ſubdue an *Anti-pope*, or the like; as is teſtified in the Piece called *Centum Gravamina Germaniæ*, as by moſt Hiſtories of thoſe Times.

But as theſe Indulgences were often delivered and ſent abroad by *Wholeſale*, ſo there were ſome wary People that fancied it a ſafer way to purchaſe them as it were by *Retale*, ſingly, and by Name appropriated to themſelves: Nay, ſome thought they were not ſure enough, without they had them under Hand and Seal, and the Pope's general *Warrant* to them. Of this Sort we ſhall preſent you with a true Copy of one granted to Sir *Gerard Braybrooke*, Knight, and *Elizabeth* his Wife, buried in St. *Paul*'s Church in *London*, about the Year 1400; and in the Year 1608, the ſaid Sir *Gerard*'s Bones lying in a *Coffin* of Lead caſed with Wood, being digg'd up at the Eaſt End of the South Iſle, ſiding the Choir, with them was found *an Indulgence* from Pope *Boniface* IX. which no doubt was eſteem'd by the Purchaſers of no ſmall Value. The Words of it are recorded by the learned Mr. *Dugdale* in his Hiſtory of St. *Paul*'s Cathed. *fol.* 45. *Bonifacius Epiſcopus*, &c. which thus we render into *Engliſh*.

" Biſhop

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" Biſhop *Boniface*, Servant of the Servants of God, to our beloved Son the " noble *Gerard Braybrook* the younger, Knight, and to our beloved Daughter in " Chriſt *Elizabeth* his Wife, of the Dioceſe of *Lincoln*, Greeting and Apoſtolical " Bleſſing. So it is, that by reaſon of the Affection of your Devotion, where- " with you reverence Us and the *Roman* Church, We have admitted your Peti- " tions (thoſe eſpecially which regard the Salvation of your Souls) to the Grace " of being heard. And hence being inclined to favour your Supplications, We " do by the Tenor of theſe Preſents, by our Apoſtolical Authority, indulge and " give leave, That any Confeſſor whom either of you ſhall chuſe, ſhall once only " at the Point of Death have Power to grant to you, perſiſting in the Sincerity of " the Apoſtolick Faith of the holy *Roman* Church, and in Obedience and Devo- " tion to Us and our Succeſſors Popes of *Rome* canonically entring, full Remiſ- " ſion of all your Sins which you ſhall be contrite for in Heart, and have con- " feſſed with your Mouth. Provided always, that the ſaid Confeſſor, as to thoſe " things where Satisfaction is to be made to another, ſhall enjoin the ſame to be " made by you, if you ſhall ſurvive; or by your Heirs, in caſe of Deceaſe; " which you or they ſhall be bound to perform. And to the end that you may " not (which God forbid) be rendred more prone to commit unlawful Things " for the future, by reaſon of this kind of Grace beſtowed upon you; Our ex- " preſs Will is, that if upon Confidence of ſuch Remiſſion, you ſhall happen to " commit any Sins; then, as to thoſe, the ſaid Remiſſion ſhall be void, and in " no wiſe help you. Nor ſhall it be lawful for any Man to infringe this Char- " ter of our Grant and Pleaſure, or by any raſh Attempt to contradict it: " If any ſhall be ſo preſumptuous, let him know, that he ſhall incur the Wrath " of Almighty God, and the Indignation of the bleſſed *Peter* and *Paul* his Apoſtles. " Dated at *Rome* at St. *Peter's*, the *Nones* of *July*, in the ſecond Year of our " Popedom, *Annoq; Domini* 1390.

To what vaſt Sums the Money raiſed by theſe Indulgences, and appropriated to *Rome*, amounted throughout Chriſtendom, we may hence conjecture; for that once in the *Switzers* Country (a poor and barren Place, in compariſon of other Parts of *Europe*) there was at one time raked up, by the Indulgences manag'd by one Friar *Samſon* of *Milan*, no leſs than one Hundred and twenty Thouſand Crowns. See Hiſt. of Coun. of *Trent*, lib. 1. ſect. 27. And the conſidering how ſerviceable they were to this Purpoſe, gave one Reaſon once to ſay, *That the Pope could never want Money, ſo long as he could hold a Pen in his Hand.* And one of the Popes themſelves thus profanely boaſted, *Quantas nobis Divitias comparavit hæc Fabula Chriſti! What a world of Money have we got by this Fable of Chriſt!* So that well might Cardinal *Cuſanus* grumble in his time, as he did, at the une- qual Traffick between *Rome* and the reſt of the World; ſince *Men* (as he ſays) *brought thither Gold and Silver in abundance, and carried away nothing but Parch- ment and Lead in return.* And what other Advantage could thoſe fallacious Trin- kets yield to the defrauded Chapmen, except, as *Albertus Magnus* ſaid to one newly return'd from *Rome* with many Bulls and Diſpenſations, and vapouring very much of his Merchandize: *You might, Friend, have gone to Hell before without Licenſe; but now you will go thither with Diſpenſation and Authority.*

In an antient *Engliſh* Book, intituled, *The Cuſtoms of* London, there is a Bead- rol of *hoole* Pardons granted by ſeveral Popes, and amongſt the reſt this Story; *That in the Chirch of Seint* John Latryneus (we give it you in his own *Engliſh*) *the*

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the Pope Sylveſter *yaf thereto as many Yeres Pardon, as it reyned Drops of Water the Day that hallowyd the Chirch; and that tyme it reyned ſo ſore, that no Man had ſeen a greater Reyn before that Day: And when he had graunted this, hee thought in himſelf whedyr hee had ſoe much Power or not* [a Matter very well worth a little Conſideration.] *Then there came a Voice fro Hevyn, and ſaid,* Sylveſter, *Thou haſt Power ynough ta yeve that Pardon; and God graunted this much thereto, that and a Man had made a Vow to* Jheruſalem, *and lacked good to do his Pilgrimage, if he go fro St.* Peters *Chirch to St.* John Latrines, *hee ſhall be diſcharged, and have Abſolucyon of that Promiſe. Blyſſyd is the Moder that beareth the Chylde that heareth Maſſe on Saterdays at St.* John Latrynes, *for hee delivereth all them that hee deſyreth out of Purgatory to the Nomber of 77 Souls. There is the Grave that Seynt* John *laid himſelf in, when he had ſaid Maſs; and then come a grete Light over the Grave: And when the Light was gone, then fund they nooting there but hevinly Bred. In that Grave cometh every Good Friday in the Night, the holy Cream and Oyl. And hee that putteth therein his Hede, hath an hundred thouſand Yere of Pardon.* [But alas! Who ſhould run his Head in an Hole for ſuch a Buſineſs, when 'tis but going to the High Altar of the ſame Church; for there our Author tells us,] *Ye have Remiſſion of all Synnes, and of all Penaunce, and* INNUMERABLE *Pardons* MORE *than any Man* NEEDETH *for hymſelve.*

With theſe lying Fables, and a Belief of ſuch heavenly Advantages, People of all Qualities were continually drawn and enticed to *Rome*, at their great Charge and Expences. And farther to ſhew the Pope's Charity and Liberality in theſe gracious Indulgences, we muſt know, they were granted alſo to many Churches and Altars within this Kingdom, like Cummin-ſeeds to draw Woodcocks with their Offerings: You ſhould have it writ on a Wall againſt an Altar, *If any ſhall procure a Maſs to be ſaid at this Altar, he ſhall have a general Pardon of his Sins; or if it be for a Soul departed, the ſame ſhall immediately be releaſed out of Purgatory.* See *Weaver*'s Funer. Monum. 121.

But theſe domeſtick *Indulgences* were never eſteemed ſo ſtrong and efficacious, as thoſe which were *far fetch'd and dear bought*; and the Profit accruing hereby to the Court of *Rome*, is eſteem'd one of the main Supports of the Revenues of that See. For ſo Cardinal *Volterra* told Pope *Adrian* the Sixth, That no Reformation could be made, that would not notably diminiſh the Rents of the Church; which having four *Fountains*, one Temporal, *viz.* the Rents of the Eccleſiaſtical State; the other three Spiritual, *viz. Indulgences*, *Diſpenſations*, and *Collations of Benefices*; none of them could be ſtopped, but that *one Quarter* of the Revenues would be cut off. Here was the Top and Bottom of the Buſineſs: *Great is* Diana *of the* Epheſians, *for by her Shrines we get our Living.*

For improving this Revenue, his Holineſs had certain itinerant *Publicans* or Commiſſioners, to diſpenſe with thoſe in remote Countries for Money, who could not conveniently travel to *Rome*: And particularly Pope *Leo* the Tenth gave the Indulgences of *Saxony* to his Siſter *Magdalen* the Wife of *Franceſchetto Cibo*, *Baſtard Son* of Pope *Innocent* the Eighth; where the Officers to whom that Affair was deputed, were ſo rapacious and ſcandalous, that *Martin Luther* firſt became offended on that Account; and meeting with Oppoſition, from thence fell to examine others of their Antichriſtian Doctrines and Practices: So that God, who brings Light out of Darkneſs, and Good out of Evil, was pleas'd to make the *Romiſh* Inſolence

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Inſolence in this Matter of *Indulgences*, an accidental Occaſion of reviving the Goſpel amongſt us.

The Proceedings of Pope *Leo*, as to Indulgences, were highly offenſive to ſome of the wiſer Papiſts, and it occaſion'd the following virulent Sarcaſm of the noble Poet *Sannazaro*, *lib.* 3. *Epig.* 5. of M. *Vlaming*'s Edit. *(Amſt.* 1728.) for by Order of the Inquiſition it is left out in all Editions publiſh'd in Popiſh Countries.

Sacra ſub extremâ ſi forte requiritis horâ
Cur Leo *non potuit ſumere: vendiderat.*

PACKET XIII.

Dii, quibus Imperium eſt Animarum, Umbræque ſilentes,
Et Chaos, & Phlegeton, loca Nocte ſilentia latè,
Sit mihi fas audita loqui.----Virg.

Of Purgatory. *The Belief thereof a Popiſh Article of Faith. An Account thereof according to their Doctrine. The Uncertainty and Diſagreement about it amongſt themſelves. Its true Original borrowed from the Heathens*, &c.

"HAVING diſpatch'd the Buſineſs of *Indulgences*, the near Alliance that is between them and the Fable of *Purgatory* requires that *this* ſhould in the next Place be treated of: Concerning which (according to the *Plainneſs* of our propoſed *Method)* we ſhall conſider theſe *four* Things.

1. How, and in what Senſe the ſame is maintained and impoſed to be believed at this Day in the *Roman* Church.
2. The Original thereof.
3. That the ſame is utterly fabulous, and contrary to the Doctrine of the Holy Scriptures.
4. The ſorry Arguments brought for the ſame by *Popiſh* Authors, examin'd and confuted.

1. As to the firſt, the Belief of *Purgatory* is eſtabliſhed to be received as an Article of Faith, on Pain of Damnation, by all the Members of the Papal Church: For ſo we find Pope *Pius* the Fourth in a Bull dated in *Novemb.* 1564. preſcribing what was to be received upon Oath, as the true Catholick Faith, amongſt other Things lays down this Article to be ſworn unto, viz.---*I do conſtantly hold that there is a Purgatory, and that the Souls there detained are help'd by the Suffrages of the Faithful.*

For the clearer underſtanding of this Matter, we may obſerve;

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1. That this Word *Purgatory* is derived from the *Latin* Verb *Purgo*, ſignifying, *to cleanſe*, *purge*, *refine*, or *ſeparate* the Filth, Droſs, or Impurities from any thing. Now in this chief and ſtricteſt Senſe, the Blood of our bleſſed Lord and Saviour is the *true Purgatory* of all that believe in him.----*Who by himſelf* is ſaid *to have purged away our Sins*, Heb. i. 3. And even *all our Sins*, for ſo are the expreſs Words of the Text, 1 *John* 1. 7. *The Blood of Jeſus cleanſeth us from* ALL *Sin*. But in an inferior Senſe, *Afflictions* are ſaid *to purge* us alſo, *Malac.* iii. 4. ſpeaking of God's Corrections on his People,----*He ſhall purify the Sons of* Levi, *and* PURGE *them as Gold and Silver:* And *John* xv. 2. *Every Branch that beareth Fruit he* PURGETH *it, that it may bring forth more Fruit.* The ſame is likewiſe ſometimes in Scripture attributed to *Faith*; *Purifying* [or *purging*] *their Hearts by Faith*, Acts xv. 9. Sometimes to the *Holy Ghoſt*, as *Matth.* iii. 12. Who is therefore compared to *Fire*, John iii. Sometimes to the *Preaching of the Word*, as John xv. 3. And ſometimes to *Baptiſm*, as 1 Cor. vi. 11.

But our Papiſts uſe not the Word in any of theſe Acceptations, but for a Place of Temporary Puniſhments after this Life in another World; ſo *Bellarmine* defines it, *Eſt locus quidam in quo tanquam in Carcere*, &c. *Purgatory is a certain Place in which, as in a Priſon, after this Life thoſe Souls are purged, which in this Life were not fully cleanſed; that ſo being at length purified, they may be able to enter into Heaven, into which no unclean Thing can come.* Thus that mighty Popiſh Champion in his firſt Treatiſe of Purgatory, *cap.* 1." The Grounds of the Catholick Doctrine contained in the Profeſſion of Faith of *Pius* IV. make it, " A middle State of Souls which depart this Life in God's Grace, yet not without ſome leſſer Stains or Guilt of Puniſhment, which retards them from entring Heaven.

2. " As to the *Place* where they ſuppoſe this imaginary *Jail* to be, there is no Agreement amongſt themſelves; and the ſame *Bellarmine*, *lib.* 2. *cap.* 6. acknowledges the Church hath not yet *defined* that Point. However he muſters up no leſs than *eight different* Opinions about it; *viz.* 1. Some ſay, Souls ſhall be purged where they have ſinned. 2. Others affirm, that 'tis no *corporeal Place*. 3. Others fancy the Place to be *the Body itſelf*, wherein as in a Priſon the Soul ſhall be puniſh'd. 4. Some ſay 'tis an accuſing and tormenting *Conſcience*. 5. Some judge it is in *the Valley of* Jehoſaphat. 6. Others conclude it to be *a dark State* of the Soul *without* the Body; becauſe unleſs ſhe be admitted to Bliſs, ſhe cannot out of the Body ſee any thing. 7. Others humbly conceive it to be ſome gloomy diſmal *Region of the Air* where the Devils are converſant. Laſtly, moſt good Catholicks think, that Purgatory is *within the Bowels of the Earth*; and of this laſt Opinion the learned Cardinal declares himſelf to be: And then gravely proceeds to tell us from abundance of *School-men*, as wiſe as himſelf, That in the Earth there are *four Cells* or *Dungeons*, or at leaſt one *huge* great *one*, divided into *four Apartments*. The firſt and loweſt is Hell, where there is eternal Pain both of *Loſs* and *Senſe*. The ſecond, Purgatory; in which there is Pain of Loſs and Senſe, but only *Temporary*. The third is *Limbus Infantum*, [the Sucklings Lobby] in which there is everlaſting Pain of Loſs, but none of Senſe; becauſe (forſooth) 'tis ſo remote from Hell, that its Fire cannot reach ſo far. The fourth is *Limbus Patrum*, the Manſion of the old Patriarchs, in which

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was only temporary Pain of Loſs; which Manſion now ſtands empty, becauſe Chriſt deſcending releaſed the captive Fathers from thence.

3. Concerning the Perſons liable to be committed to this Jail of Purgatory, *Bellarmine* will have them to be only ſuch as die in Venial Sin, or depart under the Debt of Puniſhment, when the Guilt is already acquitted: Yet in truth, the *Popiſh* Doctors are as much together by the Ears about the Perſons, as the Place: For there he reckons ſeven ſeveral Opinions likewiſe, *viz.* 1. Some hold that All, as well Good as Bad (except only Chriſt) muſt be purg'd, or at leaſt paſs through Purgatory; which Sentence, he ſays, he dares neither approve nor condemn [*ſo that it ſeems 'tis an even lay.*] 2. Others maintain that all the Wicked, *Devils and all*, ſhall in time be purified by this Fire. 3. That *all* MEN *only* have that Privilege. 4. That only *all Chriſtians*, whether Hereticks or Catholicks. 5. Some aver that *only Catholicks* may have the Benefit. 6. Others limit it only to *Catholicks perſevering* in the Faith. And laſtly, there are ſuch as contend, that all *thoſe only* may go thither that have done Alms-deeds in this Life, though never ſo wicked. Thus we ſee *one Abſurdity* being embraced begets a Thouſand." In the Grounds of Catholick Doctrine, *&c.* They declare the Perſons to be ſuch as die guilty of leſſer Sins, which they call Venial, before they have repented of thoſe ordinary Failings; and ſuch as having been formerly guilty of greater Sins, have not made full Atonement for them to the divine Juſtice.

4. " As to the *Duration* of Purgatory, *Bellarmine*, *cap.* 9. ſays, 'tis a thing moſt *uncertain*, and not to be defined without Temerity; and therefore rejects the Notions, 1. Of ſome that would extend it beyond the Reſurrection, to purge *Bodies* as well as Souls. 2. Of thoſe who think that all the *Relicks of Sin* are purged by *Death*: For though he confeſſes ſometimes they are, yet he ſays too, ſometimes they are not; and eſpecially that in thoſe that die againſt their *Wills*, or without the Uſe of Reaſon, *ſleeping*, diſtracted or by ſudden *Caſualties*, the Matter is very doubtful, nor indeed can be known: [Where note by the Way, that according to this great Doctor, 'tis uncertain whether *any at all but mad Folks*, and the reſt juſt now mentioned, do go to Purgatory.] 3. Of thoſe that maintain that none lie in Purgatory above the Space of *ten Years*. (Of which Opinion was *Dominicus à Soto*, as appears in his Comment on the fourth Book of Sentences, *Diſt.* 19. *v.* 4. *Art.* 2.) But this Conceit the Cardinal rejects for two *worthy Reaſons*. 1. Becauſe there will be many Souls to be ranſom'd out of Purgatory at the Day of Judgment, though divers be before releaſed by the Prayers and Alms of the Living, eſpecially by the Maſs. 2. Becauſe the Church often celebrates Maſſes for People dead above two hundred Years before.

5. As touching the *Pains* to be ſuffered in Purgatory, they are at no more *Certainty*. The before-mentioned *Bellarmine*, *cap.* 10. deſcribes them only not to be *deſperate*, or with any Fear of Hell, but only a Want of the *Beatifick Viſion* [that is, Enjoyment of the Sight of God] accompanied with *Pain of Senſe*, and that to be inflicted by FIRE; but whether properly, or metaphorically ſo called, he knows not; nor whether ſuch Fire be tended, and the poor Souls tormented, by *good Angels* or by *bad ones*, or how *great* the Pains may be: For theſe things (he ſays) are Secrets to be revealed another Day. Nor are we yet ſure whether *Fire only*, or *Fire and Water together*, be the Means of their Torture: For though *Bellarmine* here, and Sir *Tho. Moore* held the *former*, and though he prov'd it notably by that Text, *Zach.* ix. 11. *Thou haſt delivered thy Priſoners out of the Place where*

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there was NO WATER; yet *Fiſher* (*quondam* Biſhop of *Rocheſter*) maintain'd the *latter*, *viz.* That there is good *Store of Water* in Purgatory, and vouched for the ſame altogether as pertinently the Words of the Pſalmiſt, *We have paſſed through Fire and Water*. And Pope *Gregory* the Great (who may deſerve ſome Credit in this Caſe, being one of the firſt Diſcoverers of this unknown Region) tells us in his *Dialogues* (if at leaſt they be his) *lib.* 4. *That ſome are purged by Fire, and ſome by Baths.* As to the Extremity of the Pains, though *Bellarmine* ſays he knows not how great they are, we are told a moſt terrible Story by another of their Books, [viz. *Diſcip. de Temp. ſer.* 160. *B.*] *That once upon a time, a good Fellow who had lain thirty Years, having a fair Choice given him, Whether he would lie there one Day longer, or return to the Earth and be bound for an hundred Years together, to walk upon ſharp Iron Nails which would pierce his Feet, and to eat nothing but Bread baked on the Embers, and to drink nothing but Vinegar mingled with Gall, and to wear nothing but that which was made of Camels-hair, and to lie always upon God's cold Earth with a Stone under his Head inſtead of a Pillow, made choice to abide all this, rather than continue one Day more in Purgatory.* And yet after all this, we meet with others that preſent us with a more pleaſant Landskip of the Place: For venerable *Bede*, in his Hiſtory of *England*, lib. 5. tells us how a Ghoſt appeared, and did credibly report, That it was only *Salva Cuſtodia*, and not any ſuch dreadful Houſe of Correction; aſſuring People, That there was an infernal Place where Souls ſuffered no Pain, where they had a Brook running through it. And *Bellarmine*, ſomewhat forgetful of what he ſaid before, ſays it is nothing improbable, that there ſhould be ſuch an honourable Priſon, which is a moſt mild and temperate Purgatory.

This is the true and beſt Account the Papiſts do or can give of the Nature of their Purgatory, which makes ſuch a Figure in their Mock-religion; and we have choſen to borrow the Deſcription chiefly from the Treatiſe of *Bellarmine* on that Subject; not but that a Multitude of their Authors might be cited to the ſame Purpoſe; but becauſe he was undoubtedly one of the beſt learned of their Party, an eminent Cardinal, living but in the Days of King *James* I. and his Works ſo univerſally applauded by the *Romaniſts*, that it cannot but be ſuppoſed he as punctually as might be delivered the Sentiments of their Church in that behalf.

The bare reciting theſe Dotages is ſufficient to refute them: For how abſurd is it to impoſe *that* as an *Article of Faith* on the common People, which their profoundeſt Doctors neither *underſtand*, nor are in any tolerable Meaſure *agreed* about. That they had not the leaſt Countenance from holy Scripture, nor any Mention made thereof amongſt Chriſtians for ſeveral hundred Years in the pureſt primitive Times, we ſhall demonſtrate in the Progreſs of this Diſcourſe. Whence then, will you ſay, ſhould ſuch Conceits ariſe? Truly from the ſame Fountain whence many other puddled Streams of *Rome*'s new Faith do ſpring, *viz.* from the Heathens originally, and from certain antient but juſtly condemn'd and exploded Hereticks, at ſecond hand. The *Pagan* Poets and Philoſophers firſt hatch'd the Notion: For we find *Homer*, in *Odyſſ. lib.* 11. telling long Stories of *Ulyſſes*'s deſcent into Hell, the Dialogues of Ghoſts, the Puniſhments of departed Souls, and the Sacrifices to be offered to relieve them; wherein he is imitated by *Virgil*, who in the Sixth of his *Æneids* brings in *Anchiſes* diſcourſing at the ſame rate. Nor were their Philoſophers leſs fanciful than their Poets; for *Plato*, *de Anima*, broaches the like Doctrine; and *Cicero*, in *Scipio*'s *Dream*, harps upon the ſame String.

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This *Platonick Idea* was very taking with ſome Chriſtians newly come out of the *Pagan* Schools, and retaining ſtill a Smack of the old Leaven; amongſt whom was firſt *Clemens Alexandrinus*, *Stromat. lib.* 6. who aſſerted, *The Puniſhments of the Wicked, after this Life, ſhould in time ceaſe and be determined:* Whoſe Error *Origen* advanc'd further, even to the *purging of the Devils themſelves*, after ſome vaſt Space of Torture. The *Montaniſts* and *Carpocratian* Hereticks likewiſe held certain odd Fancies tending to ſuch a Purpoſe: And St. *Ambroſe* himſelf ſeems a little tainted, when in his Comment on the 118th Pſalm, *Serm.* xxi. he ſays, That *all muſt paſs through the Flames, even* John *the Evangeliſt*. But as theſe were only certain Reſemblances and *preparative Errors* for the Fancy of Purgatory, as 'tis now held by the *Roman* Church, ſo can we not find any thing thereof poſitively preached up with any Pretence of Certainty by the *Fathers*, till the time of *Gregory the Great*, about the Year of Chriſt 600; who firſt of all plainly pronounc'd, That there was *a Fire in the Bowels of the Earth*, wherein the *ſmaller Sins* were puniſhed and purged by a temporary Pain. And this upon no better Proofs than certain frivolous Stories of the Apparitions of Ghoſts, the Dreams of doting Monks and fanatical old Women.

PACKET XIV.

Ergo exercentur pœnis veterúmque malorum
Supplicia expendunt, aliæ panduntur inanes
Suſpenſæ ad ventos, aliis ſub Gurgite vaſto
Infectum eluitur ſcelus, aut exuritur Igne, &c.

Virg. Æneid. 6.

Arguments againſt the Popiſh Fable of PURGATORY.

"HAVING ſtated the Doctrine maintained at this Day by the Church of *Rome* concerning *Purgatory*, and given a true Account of the *Pedigree* thereof; whereby it appears, that the ſame was firſt *hatch'd* by Pagans, *nurs'd* by Hereticks, *a Stranger* to the Houſhold of Faith in the primitive Times, and only admitted in an Age of lamentable *Ignorance*, and even then credited by none but the ſilly and *ſuperſtitious*; till at laſt, being found a very ſerviceable *Fire* for the Pope's *Kitchin*, it became to be enjoined and impoſed as an Article of Faith, in one or two of thoſe Conventicles, which they ridiculouſly call, *General and moſt Sacred Councils*; the firſt time it was thus denizon'd in their Church, being at the Council of *Florence*, which was held *Anno Dom.* 1439.

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We now come to lay down poſitive Arguments from the Holy Scriptures againſt this *imaginary Place* of *Torment*, which are abundantly ſufficient to ſatisfy any Perſon not obſtinately partial, with how much Juſtice, and on what ſolid Grounds the *Reformed Churches* do explode the ſame. But firſt theſe four Points in Controverſy are to be noted: 1. *We* believe that Chriſt hath made *full Satisfaction* for the Sins of all that believe in him; the *Papiſts* add thereunto *human Satisfactions*. 2. *We* maintain, that *only Chriſt* doth purge from Sin; *they* pretend *other things* do it likewiſe. 3. *We* aſſert, that *all Sins* are purged by Chriſt; *they* ſay, only *mortal* Sins. Laſtly, *We* hold, that we are purged by Chriſt moſt *perfectly*; *they* ſay, not perfectly, for ſtill there may remain *temporal Puniſhments* to be paid in Purgatory. Theſe things being thus premiſed, thus we argue:

1. If Chriſt hath perfectly ſatisfied for all the Sins of Believers, and fully purged them; then there is no Purgatory after this Life: But the firſt is moſt true, and expreſsly affirm'd by the beloved Apoſtle, 1 *John* i. 7. *The Blood of Chriſt purgeth from all Sin.* And *ver.* 9. *He is faithful to forgive us our Sins, and cleanſe us from all Unrighteouſneſs.*

2. If after the *Guilt* is forgiven there remains no proper *Puniſhment*, then there is no *Purgatory* wherein ſuch Puniſhment is to be inflicted. But St. *Paul*, Rom. viii. 1. witneſſeth, *That there is no Condemnation to thoſe that are in Chriſt Jeſus.* If no Condemnation, certainly no Puniſhment temporal or eternal. And *ver.* 33. *Who ſhall lay any thing to the Charge of God's Elect? It is God that juſtifieth.* So ſaith the Lord by his Prophet, *Iſaiah* xliv. 22. *I have blotted out as a thick Cloud thy Tranſgreſſions, and as a Cloud thy Sins.* And promiſes, *Mic.* vii. 18. that *he will caſt our Sins into the Depth of the Sea*, [ſurely there is no Fire there to purge them] That *they ſhall be remembered no more*, Ezech. xviii. 22. That *the Iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the Sins of Judah, and they ſhall not be found: For I will pardon them whom I reſerve*, Jer. l. 20. Now if our Sins ſhall not be ſo much as *mentioned*, why ſhould we think they will be ſo terribly puniſh'd, or what need is there of a Purgatory? If all their Sins whom God pardoneth ſhall be found no more, then certainly not to be purged any more after this Life.

3. Where there is *no Spot*, there needs no *purging* or cleanſing; where there is no Imputation of Sin, there needs no Puniſhment for Sin: But in the Faithful there is no Spot or Wrinkle, no Imputation of Sin, *Iſai.* i. 18. *Epheſ.* v. 27. And therefore *Tertullian*, in his Treatiſe of Baptiſm, ſaith right, *When the Guilt is taken away, the Puniſhment is alſo taken away.* And *Jerome*, on Pſalm xxxii.------ *Quod tegitur, non videtur; quod non videtur, non imputatur; quod non imputatur, non punitur: That which is covered, is not ſeen, not imputed, and conſequently is not to be puniſhed.* And if God remit, and Chriſt hath ſatisfied for the *greater*; how abſurd is it to think the ſame God hath not remitted, and the ſame Chriſt ſatisfied for the *leſſer?*

4. If Men in any kind, by doing or ſuffering, could in any Part make Satisfaction to God for Sin, then is not Chriſt's Satisfaction perfect; for that only is perfect, to which nothing can be added: Nor is Remiſſion of Sins gratuitous, nor is only Chriſt our Redeemer, *&c.* Which to ſay, is againſt the Analogy of Faith, and contrary to the Scriptures, *Hebr.* x. 14. *Iſai.* liii. 5, 10. *Rom.* iv. 4. and xi. 6. *Epheſ.* ii. 8. *Titus* iii. 5. *Col.* i. 14.

5. All

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5. All the Faithful that die in the Lord are ſaid to be bleſſed, becauſe *they reſt from their Labours*, Rev. xiv. 13. But what Reſt is it to lie in ſuch exceſſive Torments as theſe People fancy to be undergone in *Purgatory?*

6. Our Life is compared in Scripture to a *Race*, or *Pilgrimage*; and when we come to lay down this earthly Tabernacle, we are ſaid to have finiſh'd our Courſe, to have fought a good Fight, and to ceaſe from Afflictions and Combats, to enter into Poſſeſſion, receive our Crown, and take our Rewards. But is all this true, if we muſt yet endure moſt violent Tortures, for we know not how long Time, after Death?

7. The Word of God being moſt perfect, hath undoubtedly taught us all the ways of *purging* that God requires for our Sin; but it no where holds forth ſuch a *Purgatory* as *Papiſts* have fram'd to themſelves; but rather in Oppoſition thereunto, whenever it ſpeaks of the State of Souls after this Life, mentions only two Places, *Heaven* and *Hell*, as *Mark* xvi. 16. *Luke* xvi, *&c.* And tells us, that *as the Tree falls, ſo it lieth*, Eccleſ. xi. 3. Which if there were any Place of purging after this Life, to put away our Sins, and make us more fit for Heaven, would in no ſort be true.

8. This Notion of *Purgatory* diſhonours our glorious Saviour and Mediator, by ſuppoſing his Mediation imperfect; diſhonours God the Father, as if he exacted Payment twice for one and the ſame Debt; and ſeems to be repugnant to that Article of our Faith, *I believe the Remiſſion of Sins:* For how are they remitted, if I myſelf muſt after this Life make Satisfaction for them by enduring moſt grievous and no leſs tedious Torments?

9. All Perſons when they die, are either juſtified or not juſtified; if juſtified, *Then they have Peace with God*, Rom. v. 1. and therefore are not to be cruciated with any Pains; if they are not juſtified, then they are *damned* eternally.

10. If every Sin in its own Nature be *mortal*, and none *venial*, then Purgatory, which is invented to purge Souls from ſuch *venial* Sins only, ſtands upon a falſe Foundation; but the firſt is apparent, *Rom.* vi. 21. 1 *Cor.* xv. 56. Beſides, there ought to be ſome Proportion between the Satisfaction made, and the Majeſty of God offended; but the Majeſty of God offended by every Sin committed, is *eternal and infinite*, ſo therefore ought the Puniſhment to be; but ſuch no Man can bear: Whence we may conclude, there is no ſuch Place for Satisfaction to be made for any Sin, by our Sufferings after this Life.

Laſtly, as the *Scripture* owns not any ſuch Purgatory, ſo the antient *Fathers* of the Church knew it not. *Juſtin Martyr*, *Quæſt.* 75. *Poſt mortem ſtatim fit Bonorum & Impiorum diſtinctio, & boni ducuntur in Paradiſum.*----That immediately after Death there is made a Separation between good and bad Men, the Sheep and the Goats, and that the good are carried unto Paradiſe. *Irenæus*, *l.* 1. *cap.* 2. *Mittentur Impii in Ignem æternam:* The wicked ſhall be caſt into eternal Fire. *Cyprian* in his Sermon of Mortality, *Vocantur juſti ad refugium: The Juſt when they die are called to a Place of Shelter and Reſt.* Gregory Nazianzen in Encomio Cæſaris,----*Credo Animas bonorum*, &c. That the Souls of good People, when they are freed from the Shackles of the Body, do FORTHWITH perceive or enjoy an incredible Pleaſure, and joyfully fly unto their Lord. *Cyril*, *l.* 12. in his Comment on St. *John*'s Goſpel, denies that the Souls of the Faithful are to paſs any Place of Pain or Torment; and avers, that they are perpetually with Chriſt. But *Chryſoſtom* ſpeaks out yet more plainly, in his ſecond Homily *De Lazaro*,---as we find

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find it in the *Latin* Verſion: *Cùm hinc diſceſſerimus, non eſt in nobis pœnitere, neque commiſſa diluere:* When we ſhall be departed out of this Life, there is then no *room for Repentance*; nor will it lie in *our Power* to waſh out any Spots we have contracted, or to purge away any of the Evils which we have committed. So *Ambroſe de bono mortis, cap.* 2. *Qui hic non accepit remiſſionem peccatorum, illic non erit in patriâ beatorum:* He that before he goes out of this World hath not received Remiſſion of his Sins, ſhall never in the other World be admitted into the Country of the Bleſſed. *Jerome in Epiſt. ad Galat. cap.* 6. *Hic Orationibus & Conſiliis,* &c. In this Life we may be aſſiſted with Prayers and good Chriſtian Counſels, but afterwards, when we are ſummoned to appear before the Tribunal of Chriſt, the Prayers of *Job* or *Daniel* will not be heard, nor can avail in any one's Behalf, but every Man muſt bear his own Burthen.

Auguſtin ſeems indeed by one Paſſage to have been a little favourable to the Opinion of Purgatory, but he does it with much *Caution* and Reſerve. Whence we may take notice, that in his Time it was but a weak and new-broached Notion: 'Tis in his *Enchiridion ad Laurent. cap.* 69. (if that Work be indeed *his)* where commenting on theſe Words of St. *Paul,---He ſhall be ſaved as it were by Fire*; he talks of a purging Fire, *Tale aliquid,* &c. *It is not unlikely* (ſays he) *that ſome ſuch thing may be after this Life; but whether it be ſo or no, it may be argued; and whether it can be found or not found, that ſome Believers are ſaved by a purging Fire,* &c. And in the ſame Book, *cap.* 109. he hath another Conceit; *Tempus quod inter hominis mortem,* &c. *As for the Time between a Man's Death, and that of the Reſurrection, all Souls abide in Expectation of what ſhall become of them, and are reſerved in ſecret Receptacles accordingly as they deſerve either Torment or Eaſe.* * We had ſome Reaſon to queſtion whether this *Enchiridion* be any genuine Piece of St. *Auſtin*'s Works," or at leaſt whether it be not interpolated, "as well becauſe 'tis no unuſual thing for the Papiſts to foiſt in *ſpurious* Treatiſes that may countenance their Errors, amongſt the Writings of the Fathers, as becauſe the ſame *Auſtin* in other Places is moſt *direct againſt* Purgatory, and wholly for us; as namely, *De peccat. meritis & rem.* lib. 1. cap. 28. *There is,* ſaith he, *no middle or third Place; but he muſt needs be with the Devil, that is not with Chriſt.* And *Hypol.* lib. 5. *The firſt Place the Faith of Catholicks, by divine Authority, believeth to be the Kingdom of Heaven; the ſecond, to be Hell: Tertium Locum penitus ignoramus; A third Place we are altogether ignorant of:* And in his Book *De Van. Seculi,* cap. 1. *Know this, that when the Soul is ſeparated from the Body,* [STATIM] *preſently it is either placed in Paradiſe for its good Works, or caſt headlong into the Bottom of Hell for its Sins.*

So that all that can be ſaid of this great Doctor's Teſtimony in this Matter, if it be his, is, That he might poſſibly be once *inclinable* to believe ſome ſuch thing; but at moſt but as his *Opinion,* not his reſolved Judgment: Which Opinion, at one Place and Time, he afterwards *retracted,* and reſolved the clean contrary."

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* But we think this well enough conſiſtent with the Proteſtant Doctrine of the ſeparate State.

PACKET

PACKET XV.

Munus Theologiæ eſt & piis opitulari, & Veritatem contra impios defendere.-----Aug. de Trin. l. 14. c. 1.

Popiſh Objections touching Purgatory *anſwered. Several Texts of Scripture, wreſted by them, explained and vindicated from their falſe Interpretations.*

"WE now come to examine the pretended *Authorities and Arguments* muſter'd up by *Bellarmine* and other notable Popiſh Dawbers, for this their Fable of PURGATORY. For as ſome *unconſcionable Pleaders*, for their *Fee* (which indeed in ſuch Caſes is but *the Devil's Preſs-money)* will venture with *corrupt* Lungs and helliſh Breath, to make the *vileſt* and moſt *unjuſt Cauſe* in the World appear in a Dreſs of *Right and Innocence*; ſo the *Romiſh Synagogue* never wants ſubtle Advocates, always in Penſion, to coin ſophiſtical Reaſons, *forge* ſpecious Proofs, *torture* Texts of Scripture, *belie* Antiquity, abuſe the Fathers, *&c.* and all this to ſtifle Truth, and render her *gainful Cheats* more taking and colourable. 'Tis a Proverb amongſt Bookmen, *That the drier the Subject, the more Brains are required for Sauce.* His Holineſs's *Journeymen* have found it an hard Task to make any probable Defence for this heatheniſh Dream; and had it not been a moſt *advantageous* Point of their Mother *Rome*'s *Antichriſtian Faith*, no doubt they had long ſince abandon'd a Tenet ſo intenable. But what their Allegations want in *Weight*, they hope to ſupply by the *Number* of them; we ſhall only take notice of the *chief*, *viz.* all that can pretend to any Colour of Reaſon or Argument; as,

1 *Object.* From that Text, 1 *Cor.* iii.---*I have laid the Foundation.---Let every Man take heed how he buildeth thereon. For other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt. Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble; every Man's Work ſhall be made manifeſt: For the Day ſhall declare it, becauſe it ſhall be revealed by Fire, and the Fire ſhall try every Man's Work of what ſort it is. If any Man's Work abide,---he ſhall receive a Reward. If any Man's Work ſhall be burnt, he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved, yet ſo as by Fire.* Hence they infer, that there are certain Sins *venial*, called here *Hay and Stubble*, &c. and a Purgatory, wherein they ſhall be puniſhed and ſatisfied for; and then the Soul ſaved, *viz.* after it is cleanſed by the Torments there, ſignified here by that Expreſſion, *So as by Fire.*

This is generally the *prime* and indeed *the very beſt* or moſt plauſible of their Arguments. Now to ſhew how weak and impertinent the ſame is, we anſwer:

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1. *Bellarmine* himſelf acknowledges, that this Text is very *difficult*, and that in the Words there is a continued *Allegory*. Now all Schoolmen grant, *Theologiam Symbolicam non eſſe Argumentativam.* How then from dark figurative Expreſſions, wreſted by uncertain Interpretations, can they think ſufficiently to eſtabliſh an Article of Faith, as they would have us take the Belief of Purgatory to be?

2. This their Interpretation is *falſe and ſtrained.* For the Scope of the Place appears evidently by the Context and Words to be, *to exhort as well all Believers, that they ſhould not carnally glory of thoſe Paſtors, by whoſe Miniſtry they were added to the Church; as alſo the Paſtors not to boaſt* of the Multitude of their *Diſciples*, but that they would conſider *how*, and *what kind* of Perſons they built, to wit, *true* Believers and *pure* Doctrine, ſuch as might bear and *endure* the *Fire* of Perſecution and Affliction, and the *Examen* of the Holy Spirit."

3. The Fire that ſhall try every Man's Work cannot be meant of the *Roman* Purgatory Fire; (1.) Becauſe the Fire the Apoſtle ſpeaks of, as *Origen (In Celſum, l. 4. p.* 168.) hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, Fire properly, but metaphorically ſo called, as appears from thoſe Words, *He ſhall eſcape as by Fire.* (2.) Becauſe this Fire is to try every Man's Work, *Paul* and *Apollos*'s, as well as theirs who built on the Foundation Hay and Stubble; and ſure they will not ſay *Paul* and *Apollos* went to Purgatory. (3.) This Fire ſhall try every Man's Work, [of what ſort it is:] Now Purgatory-Fire doth not try every Man's Works, but puniſh them for them. *Whitby in loc.*

" 4. As for that Phraſe, *So as by Fire*, the learned and pious Dr. *Tillotſon* (one of the Glories of our *Engliſh* Proteſtant Church) hath excellently obſerved; " It " is a proverbial Phraſe uſed not only in Scripture, but in profane Authors, to " ſignify, *a narrow Eſcape out of a great Danger*; as *Amos* iv. 11. *I have pluck'd* " *them as a Firebrand out of the Fire.* And *Jude* xxiii. *Others ſave with Fear,* " *pulling them out of the Fire.* So the *Roman* Orator (who ſure never dream'd of " Purgatory) uſeth the ſame Phraſe, *Quo ex Judicio, velut ex Incendio, nudus ef-* " *fugit: From which Judgment, or Sentence, he eſcaped naked, as it were out of* " *a Burning.* And one of the old *Greek* Orators tells us, That *to ſave a Man* " *out of the Fire, was a common proverbial Speech.* Yea, thus St. *Chryſoſtome* in- " terprets this very Place; He ſhall eſcape as one that eſcapes out of the Fire; that " is, (ſaith he) *as one, who when his Houſe at Midnight is ſet on Fire, wakes and* " *leaps out of his Bed, and runs naked out of the Doors, taking nothing that is* " *within along with him; but employing his whole Care to ſave his Body from the* " *Flames.*" Thus far that worthy and reverend Author, in a Sermon preached on this very Text, *Anno* 1673. Which becauſe it charg'd *home* ſeveral wicked Doctrines and Practices of the *Roman* Church, which like *Hay and Stubble* they have built on the Foundation of Chriſtianity, at leaſt to the almoſt utter Overthrow of the whole Fabrick, Endeavours were uſed (if we are not miſinformed) by certain *Papiſts* then very prevalent, to hinder the ſame from being printed.

2 *Object.* Another Text they abuſe, is, 1 *Cor.* xv. 29. *Elſe what ſhall they do which are baptized for the dead? If the dead riſe not at all, why are they then baptized for the dead?* Here the Jeſuits are wondrouſly induſtrious to ſpell the Fable of their πυρὶ βαπτίσιον out of theſe Elements, to fetch *Fire* out of *Water*, the *Flames* of Purgatory out of the *Baptiſm* here mentioned. Baptized for the Dead, ſay they, how can it be underſtood, unleſs *De Baptiſmo Lachrymarum & Pœnitentiæ, qui ſuſcipitur Orando, Jejunando,* &c. Of the Baptiſm of Tears, Faſtings,

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ings, Prayers, and Oblations for the Dead, for the Help and Relief of the Faithful deceaſed? So *Bellarm. de Purgat.* lib. 1. cap. 6.

Anſw. 1. Not to mention the improper Acceptation of the Word βαπτίζομαι, never uſed in ſacred Scripture, that we remember, for the Baptiſm of Affliction, without ſome Explication adjoined, except in one Place only; and when ſo uſed, it ſignifying the laſt of Sufferings, that of Death itſelf: Nor to remind them, that 'tis not ſaid, they who baptize themſelves, but they who *are baptized*; to paſs by, we ſay, theſe Incongruities, let them take notice how oppoſite this Figment of theirs, maintain'd ſo ſtiffly for the wicked but gainful *Merchandiſes of Indulgences*, is to other Places of Scripture largely cited in our laſt, how it is condemned by the *Light*; and then let the World judge, whether it argue not *Fraud* and *Guilt* in them, to ſeek Refuge in the *dark:* Let them firſt reconcile their Fable to *plain* Scripture, before they attempt to confirm it from *obſcure*.

2. The Antients, in explaining this Place, do much differ: 1. Some underſtand it of thoſe who underwent a Baptiſm in the *Name or Behalf* of ſome Friend departed, imagining that Baptiſm might be profitable even to the *Dead*. See *Tertul. l.* 5. againſt *Appion*. But 'tis nothing likely, that the Apoſtle would have derived an Argument from ſo groſs an *Error*. 2. Others by the Name of *the Dead* underſtand *Sins*, and make out the Senſe thus, What ſhall they do, who are baptized for deleting of Sins? So *Thomas Aquinas* on this Text. 3. Others will have it to be of the *Clinici*, the Baptiſm of the *Bed-ridden*. The Story in ſhort is thus: There was a fond Cuſtom indeed very early begun, and continued at leaſt till the Year 400, that many who deſired to be baptized into the Name of Chriſt, deferr'd their Baptiſm till apparent Danger of *Death*, from a Miſunderſtanding of the Divine Author to the *Hebrews*, *c.* vi. *v.* 4. That if after Baptiſm they fell into Sin, there was no hope of *Reconciliation to God:* Thus we find the Great *Conſtantine*, his Son *Conſtantius*, *Theodoſius*, and *Valentinian*, all willing to delay their Baptiſm on this Account. But as ſuch a Cuſtom can never be proved to have been *ſo early* as the Apoſtles Days, ſo the Favourers of this Interpretation, if they would have the Words ὑπὲρ τῶν νεκρῶν to ſignify *tanquam moribundi*, why are they baptized who *are ready to die*, cannot defend themſelves with ſo much as one Inſtance, either out of Scripture, or any approved *Greek* Author warranting ſuch a Conſtruction. 4. Others talk of a Cuſtom to baptize the *Living for the Dead*, uſed by certain Hereticks, who if any of the *Catechumeni*, Converts to the Chriſtian Faith, not yet actually baptized, were ſurprized by Death before the common Times then uſed for Baptiſm, *viz. Eaſter* or *Whitſunday*, or (as *Jo. Scaliger* would have it) the Feaſt of *Epiphany*, (or ſixth of *January*, when they ſuppoſed our Saviour was baptized) then their manner was to ſubſtitute ſome Friend *alive* to be baptized for him that was ſo *dead*. This is vouch'd by *Tertullian de Reſurrectione Carnis*, allowed by St. *Ambroſe* in his Explanation of this Epiſtle; not to mention *Caſaubon*, *Grotius*, *Muſculus*, and other Moderns. But who among us ſhall preſcribe *Ethicks* for apoſtolick Prudentials? I am in any wiſe to rebuke my Brother, and not ſuffer *Sin upon him*, Lev. xix. 17. And can we ſuppoſe, that if any ſuch corrupt vain Uſage had been crept in, the Apoſtle would have paſs'd it without ſome Reproof? We could tell you of ſeveral other Interpretations, as of the Baptiſm accuſtomed to be adminiſtred over *the Tombs of the Deceaſed*, &c. and perhaps make a Shew of ſomething of *Reading* thereby; but we rather decline it: For we ſeriouſly proteſt, this continued Sheet is not deſign'd for any baſe *Intereſt*, or *Vanity* of our own;

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but for the Inſtruction of the *weak*, and reminding of *better-learn'd* Proteſtants. The true Meaning then (if by the divine implor'd Aſſiſtance we have obtain'd the Grace to fathom it aright, for who ſhall preſume to be poſitive, when he is wading in the Ἀναβάπτ. ?) is this, To be baptized for the Dead, is to be underſtood of the common *Chriſtian Baptiſm*; and perhaps the Words had been clear enough, had not the vain or biaſs'd Curioſity of Expoſitors rendered them obſcure: The Meaning being to be ſpiritually taken, *baptized for the Dead*; that is, that Death might be extinguiſh'd, or rather baptized into the Belief of the Reſurrection of the *Dead*, the Symbol or Repreſentation whereof Baptiſm is: For thus the Apoſtle argues to confirm the Doctrine of the Reſurrection, (which is his true Scope in this Place.) If there be no Reſurrection of our Bodies, then in vain do we receive Baptiſm; ſignifying and ſealing to us, that through the riſing again of Chriſt, our Bodies ſhall likewiſe certainly again riſe, who are ſo baptized. For as the *Immerſion* in Baptiſm ſignifies a Conformation in Sufferings with Chriſt, and a dying to Sin, ſo the *Emerſion* repreſents his and our Reſurrection. This *Topick*, or way of Reaſoning, is frequently uſed by our Apoſtle, *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? That like as Chriſt was raiſed up from the Dead by the Glory of the Father; even ſo we alſo*, &c. *Rom.* vi. 3. *Buried with him in Baptiſm, wherein alſo you are riſen with him through the Faith of the Operation of God, who hath raiſed him from the Dead*, Col. ii. 12. Nor is this any novel Conſtruction; for not only *Theodoret*, *Theophylact*, and others of the Antients, but even many of the Papiſts themſelves, as *Hugo Cardinalis*, and the Gloſs upon him, *&c.* do interpret this Place.

3 *Object.* Chriſt ſaith, *Matt.* xii. 32. *Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in the World to come. Ergo*, ſome Sins are forgiven in the other World, and conſequently there muſt be a Purgatory.

Anſw. 1. Thoſe Words *Sæculum futurum*, or, *the World to come*, are never uſed for the Time between Death and the laſt Day, but always either for the Goſpel Diſpenſation, or for the laſt Day, and the State afterwards, as *Luke* xx. 34. Damaſcen. *De Orth. Fide*, *c.* 1.

2. 'Tis a fooliſh Argument, from two Negatives to infer an Affirmation; *Peter* neither in this World, nor the other, ſhall be made an Angel: *Ergo*, ſome ſhall be made Angels in the other World.

3. Theſe Words ſignify no more than this, *They ſhall never be forgiven*, or *to Eternity they ſhall not be forgiven*; thus expreſs'd, only the more to denote the Certainty of what is ſpoken. For we ſee, *Mark* iii. 29. of the ſame Sinners 'tis plainly ſaid, they have *never Forgiveneſs*. And *Luke* xii. 10. *It ſhall not be forgiven*. Beſides, that which is *paid* is not *remitted* or forgiven; but the Papiſts would make us believe they *pay and ſatisfy* for their Sins in Purgatory: Why then do they talk of Forgiveneſs?"

"What, ſaith Archbiſhop *Tillotſon*, have we here to do with Remiſſion of Sins? "Purgatory is a Place not where Sins are remitted, but where they are puniſhed "with the greateſt Severity. Nay, what is ſtill more, puniſhed after they are re- "mitted; nay, what is ſtill more extraordinary, therefore puniſhed becauſe they "are remitted; for if the Guilt were not remitted, the Sinner could not go to "Purgatory, nor have the Favour of being puniſhed there."

PACKET

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PACKET XVI.

Ridendi ſunt, qui ſibi fictis ſcelerum condonationibus ſuaviſſimè blandiuntur, ac Purgatorii ſpatia velut clepſydris metiuntur, & ſecula, annos, menſes, dies, horas, tanquam è Tabulâ Mathematicâ, citra ullum Errorem dimetiuntur.----Eraſm. in Moriâ.

Some further Arguments *of the* Papiſts *for their* PURGATORY *examined and anſwered.*

"OUR laſt told you, That the *Roman* Engineers had contrived not a few feeble Props to ſupport their ill-founded fantaſtick Caſtle of *Purgatory*; ſome of them we then *pluck'd down*, and now (with God's Aſſiſtance) proceed to *demoliſh* the reſt.

Amongſt others, they make a great Noiſe with that Text, *Matt.* v. 25, 26. *Agree with thine Adverſary quickly, whilſt thou art in the way with him; leſt he deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing.* By the Priſon here, they would have *Purgatory* to be underſtood, where Satisfaction to the uttermoſt Farthing is to be made for Debts and Treſpaſſes, that is, *Sins* not *agreed* for in the *way*, *viz.* in this preſent Life.

We anſwer,

1. According to the beſt and moſt learned Interpreters, Chriſt ſpeaks here not allegorically, but properly, vindicating that Precept, *Thou ſhalt not kill*, from the depraved Gloſſes of the Phariſees, who condemn'd *actual Murder*, but thought that" *raſh Anger*, *ſcornful and diſdainful Speech*, *Tranſports of Rage* which produce any *violent* or *reviling Terms* without Cauſe, and " *other ſmaller Injuries* were not at all condemned by that Law: Whereas our Lord here teaches the contrary; and withal exhorts to Concord and Reconciliation, ſhewing how many Perils and Evils they expoſe themſelves unto, who delight in Controverſies, inſiſt always on the Extremity of Law, and will not act *ex æquo & bono*, equitably and according to good Conſcience with their Brethren. And to confirm this Conſtruction, St. *Luke* reciting the ſame Paſſage, *ch.* xii. 58. expreſsly ſays, *When thou goeſt with thine Adverſary to the Magiſtrate.* Now the great *Auguſtine*, *De Doctr. Chriſtian. Lib.* 3. *cap.* 10. lays it down for a Maxim in Divinity,--- *Ne quæ propriè dicta ſunt allegoricè interpretemur: That we ſhould never interpret thoſe things allegorically, which appear* (by the Scope of the Speaker, and common Senſe of the Words) *to have been ſpoken properly.* And 'tis ſtrange, that thoſe who will have,--*This is my Body*,

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Body, underſtood *litterally* againſt both Reaſon and Senſe, ſhould here reject the *plain natural* Meaning of the Words agreeable to the Context, and hunt for a *figurative* Senſe, and thence obtrude *a Fable* for an *Article of Faith*. Whilſt yet they are not agreed amongſt themſelves, who to make the Adverſary: For ſome of them ſay 'tis the *Devil*, others ſay 'tis *God*, or a Man's *own Conſcience*; ſome will have it to be a *Spirit* with which the Fleſh is commanded to agree, and to which it is to be obedient; and others confeſs it to be our Neighbour, which grants our Interpretation.

2. Suppoſe it were an Allegory, then the Axiom we mentioned laſt Packet takes Place, *viz.* That ſymbolical Theology is not argumentative.

3. Thoſe things which are ſaid here of the Way, thy Adverſary, the Judge, the Officer, *&c.* overthrow *Purgatory*. For, if by the *Way* be underſtood *this Life*, then has it nothing to do with *Purgatory*, which is after this Life. If the *Adverſary* be the *Law of God*, as *Bellarmine* would have it, ſtill this will not prove *Purgatory*; for therein there is no uſe of the Law of God, ſince this Adverſary proſecutes its Action only in this *Life*, upon which at Death there paſſes a final Deciſion: Neither if they take Chriſt to be meant by the *Judge*, will the Words hold forth any *Purgatory*; for we no where read that Chriſt will adjudge any of *the Elect* to any infernal Torments, but forthwith pronounces each Soul bleſſed to Eternity: But on the contrary, it will alſo follow, that Chriſt is not ſatisfied with theſe Puniſhments; for 'tis not the Judge but the Adverſary that is to be ſatisfied. Laſtly, whether by the Officer you underſtand *good* or *bad* Angels, there will be no Signification of Purgatory; for 'tis moſt unlikely, that *good Angels* ſhould remain in *Purgatory*, and be imploy'd in the Drudgery of tormenting poor Souls, which e'er long are to be their Companions in Manſions of Glory: And as for *bad Angels*, *Bellarmine* himſelf, *De Purgat. Lib.* 2. *cap.* 13. tells us, *That* Tho. Aquinas *and other Schoolmen teach, That Souls are not tormented in Purgatory by Devils.*

4. In the Judgment ſignified here in this Text, *great Debts* are required as well as *ſmall*; for though the Debtor ſhall not get forth till he hath paid the uttermoſt Farthing, yet he was not committed to Priſon only for a *Farthing* or *two*. If therefore great Debts ſignify great Sins, that is, *mortal ones*, as our Papiſts diſtinguiſh them, the Priſon here intended cannot be *Purgatory*; for thither they ſay Souls are ſent to be puniſhed, and make Satisfaction only for *venial Sins*.

5. *Bellarmine* and others inſiſt, That all the Fathers by the Priſon underſtood only *Purgatory*; and that the Word *until* he has paid, plainly argues that there ſhall be an *End of Payment*, and *full Satisfaction*. But to this we ſay, That it does not follow, that every thing that ſuch or ſuch a Father ſays is true, for the *Romaniſts* themſelves do not admit all Interpretations of the Fathers: Beſides, 'tis falſe, for divers of them interpreted this Place *properly* as we do, as *Chryſoſtome*, *Theophylact*, and others; and amongſt modern Papiſts themſelves, *Ferus* on this Chapter. And of thoſe Antients that underſtood it *allegorically*, ſome accommodated it to the *Diſcipline* of the Church, ſome by Priſon underſtood *Hell*, as *Jerome* on the *Lamentations*, *Lib.* 1. *cap.* 1. And *Auſtin* took it for *eternal Puniſhment*. Therefore thoſe Fathers did not conceive any ſuch Streſs to lie in the Word *until*." And no more do ſeveral noted Papiſts themſelves. *Maldonate* upon the Place explains it thus, *Thou ſhalt* NEVER *come out thence*. Of the ſame Mind are *Salmero*, *Barradas*, and others. " And indeed it is abſurd for any Papiſt to urge it, unleſs he will with *Helvidius* of old, (who was therefore condemned for an Heretick) affirm,

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affirm, That *Mary* after her being delivered of our Saviour, was known by her Husband *Joſeph*, and ſo did not remain a *perpetual Virgin*, becauſe 'tis ſaid, *Matth.* i. 25. *He knew her not till ſhe had brought forth her firſt-born Son*; which we ſuppoſe few that call themſelves Roman-Catholicks will concede.

5 *Object.* Another Place they cite is, the 22d *ver.* of this fifth Chapter of *Matthew*,---*Whoever is angry with his Brother without Cauſe, ſhall be in danger of the Judgment. Whoever ſhall ſay unto his Brother* Rachah, *ſhall be in danger of the Council*; *but whoever ſhall ſay, Thou Fool, ſhall be in danger of Hell-fire.* This, ſay they, St. *Auſtin* on the Sermon in the Mount, *cap.* 19. expounds of the Puniſhments of Souls after this Life; and that here is a plain Diſtinction of three *Kinds* of Sins and Puniſhments, *Damnation* being only attributed to the laſt; but to other ſmaller Tranſgreſſions, ſmaller, that is, *temporal* Pains: *Ergo*, ſome Souls after this Life are liable to temporary Puniſhments.

Anſwer,

1. An Argument from a *Similitude* is not to be urged beyond the Scope of the Propoſer; but 'tis here the Scope and Intention of our bleſſed Saviour, to correct the falſe Interpretations which the Phariſees (as we have ſaid) gave of the Decalogue, reſtraining the Violation thereof to groſs and grievous outward Acts; whereas Chriſt tells them, (and our Papiſts too, if they would hear him) that thoſe Sins which they account light and *venial*, as Wrath, and contumelious Speeches, are great Sins and deſerving heavy Puniſhments."

2. Tho' the Sentence of the Law is expreſs, *Curſed is every one that continueth not in all things written in the Books of the Law to do them*, yet all Sins are not *equally heinous* in the Sight of God; and therefore it is reaſonable to think, and our Lord has taught us, *Matth.* xi. 24. that there are *different Degrees* of Puniſhment, ſome being *more* and ſome *leſs tolerable*, according to the Nature or Aggravation of the Sins, tho' not *different Kinds*. And therefore as capital Crimes leſs atrocious came before the Tribunal called *the Judgment*, and the more grievous Sins were brought before *the Councils*, who alſo adjudged the Criminals to *various ſorts* of Death; ſo our Lord here declares, that *raſh Anger*, *injurious vilifying Speeches*, *and railing reviling Terms*, deſerved the Wrath of God, and eternal Miſery, but in different Degrees. The firſt a *more tolerable* Puniſhment, as that of the *Judgment*; the ſecond a *greater*, as that of the *Council*; the third the *greateſt* of all, analogous to that of being *burnt in the Valley of the Sons of* Hinnom. This was the Opinion of *Auguſtine* upon the Place. And this is the Judgment of the *three Popiſh* Divines juſt now mentioned. There is no Hint of any thing like Purgatory, nor did any of the Fathers underſtand any ſuch thing by it.

3. If the *Popiſh* Interpretation were good, it would follow, that Hatred, Anger, Reviling, do not deſerve eternal Puniſhment; which is contrary to the Apoſtle, 1 *John* iii. 14, 15. Beſides, Chriſt here treats of the Guilt or Offence itſelf: For that it was that which was examined in the Judgment and Synedrion of the *Jews*. But the Papiſts very ſillily tell us, that the *Guilt* is *fully* pardoned in this Life, and that *only the Puniſhment* belongs to Purgatory.

6. *Object.* A main Argument they bring from 2 *Mac.* xii. 45, &c. where 'tis ſaid, that *Judas Macchabæus* ſent to *Jeruſalem* twelve Thouſand Pieces of Silver (ſaith the vulgar *Latin*, but the *Greek* Text has only two Thouſand) to be laid out in Sacrifices for the Dead, adding,----*That 'tis an holy and wholeſome Conſideration to pray for the Dead, that they may be delivered from their Sins.*

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To this we anſwer;

1. The Book is *Apocryphal*, and ſo of no Authority to prove any Point of Faith; the Reaſons why 'tis rejected, we ſhall mention when we come to treat of the *Canon* of the *Scripture*.

2. This Act of *Judas* does no more prove that 'tis lawful to pray for the Dead, than the Act of *Raſias*, *cap.* xiv. 41. juſtifies Self-Murder, for both are applauded by the Author. But this latter *Bellarmine* dares not aſſert, why then does he urge the former? only becauſe it ſeems to make for his Purpoſe; and they are glad of any Crutch to ſupport their Fable.

3. Whereas in the vulgar Latin 'tis ſaid, *pro peccatis mortuorum ſacrificium*, A Sacrifice for the Sins of the Dead; in the original Greek Text, the Words are only περὶ ἁμαρτίας θυσίαν, to offer a Sacrifice for Sins; which may very well be underſtood thus, That *Judas* made a Propitiation for the Dead, leſt for their Sin God ſhould puniſh the reſt of the Army: And ſo the Words *à peccato abſolverentur*, that they may be abſolved from Sin, refer not to the Deceaſed, but to their living Companions.

4. Either *Judas* did this againſt the Law, or according to the Law: If againſt it, he is not to be imitated; if according to the Law, then it muſt be in Obedience to that Command, *Lev.* iv. 13. and then the Offering was not for the Dead, but for the Living.

6 *Object.* They take out of *Tobit*, *cap.* iv. *ver.* 18. where *Tobias* commands Bread and Wine to be placed on the righteous Man's Sepulchre: That is, ſay they, he call'd together the Poor, and gave them Alms, that they might pray for the Soul of the Deceas'd.

Anſwer.

This is likewiſe an *Apocryphal* Comment on an *Apocryphal* Text; for the Meaning is only, That the poor mourning Relations of the Deceaſed ſhould be comforted, by giving them a kind of Funeral Banquet, which was cuſtomary amongſt the *Jews*, as appears by *Jerem.* xvi. 7. where God threatning Sinners, tells them, ----*None ſhall mourn for them, nor comfort the Survivers for the Dead; neither ſhall Men give them the Cup of Conſolation to drink, for their Father or their Mother.*

There are ſeveral other Texts which they abuſe, to colour their impious Cheats, as *Pſalm* lxvi. 12. *We have paſſed through Water, and through the Fire*; that is, forſooth, Baptiſm and Purgatory to cleanſe us of Sin. *Iſai.* iv. 4. *He ſhall purge the Children of Sion with the Spirit of Judgment and of Burning*, And chap. ix. 18. *Wickedneſs burneth as Fire*, &c. In a Word, wherever almoſt there is mention of Cleanſing or of Fire, there they have, as they boaſt, a Warrant for Purgatory. But theſe are ſuch groſs, forced, unnatural, and impertinent Wreſtings and Prophanations of Holy Scripture, that we need not ſpend time to refute them; having already ſufficiently ſhewed how contrary their Invention of Purgatory is to the whole *Goſpel*, how derogatory to the *Perfection* of Chriſt's Satisfaction, how injurious to the *Juſtice* of God, how inconſiſtent with the *Peace* and *Comfort* of Believers, how *uncertain* themſelves are about the *Place*, *Nature*, *Degree*, and *Duration* of the Puniſhment there; and that it is without *any Warrant* from the Word of God, or *Judgment* and *Faith* of the Primitive Church. And yet ſince *ſolely thereupon* ſo many other advantageous Knacks depend, as *Trentals*, *Maſſes*, *Dirges*, *Requiems*, *Prayers for the Dead*, *Indulgences*, *Pardons*, *Jubilees*, what hope have we to bring them ever to renounce it, or acknowledge the Truth, when it is ſo much againſt their deteſtable *worldly Intereſt*, which is in truth the *only God* that the *Roman* Church really and *ſincerely adores*.

PACKET

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PACKET XVII.

----Hic Murus aheneus esto;
Nil conscire sibi, nullâ pallescere Culpâ.

Of the Canon of the Holy Scriptures. The Apocryphal *Books unwarrantably added by the Church of* Rome; *and the Reasons why the same are refused by the* Protestants.

"HAVING in our *last* occasionally *promised* some Account of the Reasons why our *Protestant* Churches do not esteem a Citation out of the Books commonly called the *Apocrypha*, to be any sufficient Authority to prove a Point of Faith; we think fit forthwith to proceed to discharge ourselves of that Obligation: For if we should falsify or *neglect* our Word, it might justly be adjudged a Violation of our good Behaviour; a Crime which we have always, and hope shall ever, without any *Compulsion*, be conscientiously cautious to avoid.

The *Canonical* Scriptures are so called from the *Greek* Word κανὼν, *a Rule or Measure.* For as the *Law* may fitly be term'd the *Rule* of a Commonwealth, because the People ought to live according to it in a political Society; so is the *divine Scripture* the *Rule* of the Church, according to which all its Members are to conform their Faith and Manners. And those Books which were undoubtedly written by holy Men specially assisted for that Purpose with the *Spirit of God*, are said to be Parts of this sacred *Canon* or *Rule.*

Now as to the *Books* which *we* acknowledge to be of *such divine Authority*, there is no Controversy in that Respect between us and the *Papists:* For altho', to serve their wicked Interests, they endeavour to conceal and lock them up from the common People in *strange Languages*, and undervalue them by impious Imputations of" the *Fountains being corrupted*, and of their *Obscurity* and "*Imperfection*, and equal or rather prefer their *vile*, *uncertain*, and *ridiculous Traditions* before them," assuming also to themselves, not only the Authority of *interpreting* them *how they will*, but also of expressly contradicting them *when they please*; "yet generally in *Words* at least they *own* them to be *the Word of God*, but calumniate *Protestants* for not admitting, as they do, several *other Writings*, as of equal Authority: But how *unjustly* they charge us herein, shall be made appear in the Process of this Discourse.

The Books which they would thus obtrude are *Judith*, *Tobit*, the two Books of *Esdras* (by some called the third and fourth of *Esdras*) the Wisdom of *Solomon*, *Ecclesiasticus*, *Baruch*, the Song of the three Children, the Prayer of *Manasses*, the two Books of the *Maccabees*, the Stories of *Susannah*, and of *Bel* and the *Dragon*, and certain Additions to the Books of *Esther* and *Daniel.* All which

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are uſually called *Apocrypha*, that is to ſay, *Hidden*, *Secret*, or *Doubtful*. 1. Becauſe" their *Authority* was *always ſuſpected* or *denied*, inſomuch that "they were never acknowledg'd by the antient Church to be of divine Inſpiration." 2. Becauſe they were not put ἐν τῇ κιβωτῷ, in *the Ark of the Covenant*, in which the *other ſacred Books* were kept, according to *Epiphanius*. 3. Becauſe they are of an *uncertain* and *hidden* Original. "And laſtly, Becauſe for theſe Reaſons it was antiently forbidden that they ſhould be publickly *read* in the Aſſemblies of God's People, as is teſtified by the Author of the Expoſition of the *Creed*, in the Works of St. *Cyprian*.

And it ſeems the Learned amongſt the *Papiſts* themſelves are not wholly agreed in this Matter: For though their *Trent-Conventicle*, *Seſſ.* 4. add only theſe ſix, *viz. Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, and the two *Maccabees*, to the *ſacred Canon*; which they do under this heavy Curſe: *Si quis ipſos integros cum omnibus ſuis partibus ut in vetere vulgatâ Latinâ Editione habentur, pro Canonicis & ſacris non ſuſceperit, Anathema ſit: If any one ſhall not receive the ſaid Books entire with all their Parts, as they are in the old vulgar Latin Edition, for canonical and ſacred, let him be Anathema.* Yet *Bellarmine*, *de Verb. Dei*, *lib.* 1. *cap.* 7, 8, & 9. and other *Jeſuits*, ſtifly contend for the the ſame Honour to be paid to all the reſt.

But we do aſſert, that none of the aforeſaid Books are to be accounted Divine Scripture; and this is evidently the Doctrine of the Church of *England*, who in the 39 Articles of her Faith, Article ſixth, hath theſe Words,---- *In the Name of the holy Scripture we do underſtand thoſe canonical Books of the Old and New Teſtament, of whoſe Authority was never any Doubt in the Church.* And then having named the Books of the Old Teſtament, as they are uſually in our Bibles, proceeds thus,----*And the other Books* (as *Jerome* ſaith) *the Church doth read for Example of Life, and Inſtruction of Manners; but yet doth it not apply them to eſtabliſh any Doctrine; ſuch are theſe following, viz.* Eſdras, Tobias, &c. naming the controverted Books before-mentioned.

Which may be proved and confirmed by the following Arguments.

1. All the Canonical Books of the Old Teſtament were written by Prophets, or Perſons *divinely inſpired:* But none of theſe Books were written by any ſuch Perſons. Therefore they are not to be eſteemed Canonical.

The Major Propoſition is evident from a Multitude of plain undoubted Texts, as 2 *Pet.* i. 21. *The Prophecy came not in old time by the Will of Man, but* HOLY MEN OF GOD *ſpake as they were moved by the Holy Ghoſt.* And therefore are called, *The Scriptures of the Prophets, according to the Commandment of the everlaſting God*, Rom. xvi. 26. *He ſpake by the Mouth of his holy Prophets*, Luke i. 70. *God ſpake in times paſt unto the Fathers by the Prophets*, Heb. i. 1. And the ſame thing may likewiſe be demonſtrated by a particular *Induction.*

The *Minor*, or Aſſumption, is confirm'd by theſe three Arguments.

1. *Malachi* is confeſſed by all to have been the laſt of the *Jewiſh* Prophets, under the Legal Diſpenſation, between whom and St. *John Baptiſt* no Prophet interven'd: But theſe Books were written after *Malachi*, as by the Books of *Eccleſiaſticus* and the *Maccabees* appears, and is generally acknowledged: Therefore they could not be written by any Prophet.

2. All

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2. All the Books compiled by the Prophets, were written in the Language vulgarly ſpoken among the *Jews*, and uſed by the Prophets, that is, *Hebrew*, excepting a few Chapters in *Chaldee*. But theſe Books are not written in either of thoſe Tongues, as the Fathers affirm, the thing itſelf ſpeaks, and the *Pontificians* for the moſt Part cannot deny.----*Ergo*.

3. Had theſe Books been written by the Prophets, then certainly Chriſt and his Apoſtles would have uſed them as Witneſſes of himſelf, and his Doctrine (for all the prophetick Writings bear Teſtimony of Chriſt:) But neither Chriſt, nor any of his Apoſtles have uſed the Teſtimony of any of theſe Books: *Ergo*, They were not written by any Prophet.

2. A ſecond Argument may be this: ----All the true Canonical Books of the Old Teſtament, the *Jewiſh* Church received and owned as ſuch: But theſe were never ſo received. The *Major* is undeniable; for undoubtedly had the *Old Teſtament* Church rejected any Part of *Canonical* Scripture, ſhe had thereby become guilty of a grievous Crime; and Chriſt and his Apoſtles would in that reſpect have reprehended them. For ſince our Lord, *Matth.* v. reproves them for *Ill-Interpretation of Scripture*, much more would he have blamed them, had they *abſolutely diſown'd any part thereof*. And the Apoſtle, when he expreſsly handles this Matter, *Rom.* iii. 2. ſaith, *That to the* Jews *were committed the Oracles of God*; and doth not at all tax them with concealing or denying any of them. Nay, that the *Jews* were moſt religiouſly ſtudious and careful in regarding the whole antient Canon, is atteſted by *Juſtin*, in his Sermon to the *Greeks*; and by *Auſtin*, in his Diſcourſe of the Harmony of the Evangeliſts, *lib.* 1. and in his Epiſtles the 3d. and 59th. Now had theſe Books been *Canonical*, and yet not received by the antient *Church of the* Jews; then would it follow, that many divine canonical Books were not received by the *whole Church*, whilſt it continued a *true Church*: But moſt abſurd it is to imagine, that the *whole Church*, wherein were the Prophets, Chief-Prieſts, and at laſt Chriſt himſelf and his Apoſtles, ſhould reject ſuch Revelations of God's Will, and not own the ſame.

As for the *Aſſumption*, That theſe Books were not owned by the antient *Hebrew* Church; the ſame is proved by" the Teſtimony of the learned and famous Hiſtorian *Joſephus*, in his firſt Book againſt *Appion*, " the Conſent of the Fathers, and Confeſſion of the moſt learned *Papiſts* themſelves, as *Becanus*, *Stapleton*, &c. Therefore it follows, that this Argument remains firm, *viz.* That the aforeſaid Books are not canonical."

3. In that Text, *Luke* xxiv. 44. *Theſe are the Words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalms concerning me*, &c. our Bleſſed Saviour gives us all the *Canonical* Books of the Old Teſtament, in theſe *three Claſſes*, the *Law*, the *Prophets*, and the *Pſalms*; and thereby not only *approves* and *confirms* the *Canon* of the *Jews*, but clearly enough *excludes all* thoſe Books from the *Canon*, which are not contained in any of theſe, as the *Apocryphal* Books moſt certainly never were. And it is evident, that their is no Reaſon why *any Books* extant in Old Teſtament Times, which were not then *divine* and *canonical*, ſhould become *holy* and *canonical* under the New.

4. "The Principles of Theology (which are the Canonical Books of the Scripture) ought to be certain, and beyond Controverſy true and authentic, and ſuch as cannot for thoſe Reaſons be rejected. But theſe Books are not ſuch, becauſe they al-

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ways have been, and ſtill are controverted, and contain ſeveral Things manifeſtly falſe; nor ever were entertained by the true Chriſtian Church, either antient or modern, as we ſhall prove by irrefragable Teſtimonies: Therefore they are not now to be impoſed upon Chriſtians as ſuch.

For Proof of this, we ſhall add (amongſt many others) theſe few brief, but full and home Evidences from Antiquity.

1. *Jerom*, who lived about the Year 420, in his Prologue to *Paulinus*, having reckon'd up only thoſe Books which we own, adds theſe Words: *Quicquid extra hos eſt, inter Apocrypha eſt ponendum; ideo Sapientia Solomonis, & Jeſus, & Judith*, &c. *non ſunt in Canone: The others, or all the reſt, are to be accounted Apocryphal; and therefore the Wiſdom of* Solomon, Eccleſiaſticus, Judith, *&c. are not in the Canon.* The ſame Father in his Preface on the Books of *Solomon*, ſaith, *Sicut ergo Judith & Tobiæ*, &c. *As the Church reads the Books of* Judith, Tobit, *and the* Maccabees, *ſo ſhe receives them not among the Holy Scriptures, but only reads theſe two Volumes (Solomon's* Wiſdom, and *Eccleſiaſticus) for the Edification of the People; not for any Authority they have to confirm any doctrinal Points of Faith.*

2. The Council of *Laodicea*, held in the Year of our Lord 368. *Cap.* 59. reckoning up particularly the Books of holy Canonical Scripture as we have them, which only they preſcribe to be read in the publick Congregations of Chriſtians, makes no mention of theſe Apocryphal Treatiſes.

3. *Epiphanius*, who flouriſh'd before the Year of our Lord 400, in his Book of Weights and Meaſures, reckons up juſt ſo many, and the very ſame Books of Scripture, as we at this Day receive in the Canon.

4. *Hilary* lived in the very next Age; and in the Preface to his Comment on the *Pſalms*, counts only the ſame Books that *Epiphanius* had mentioned for Canonical, according to the Number of the *Hebrew* Letters.

5. There want not Teſtimonies from the *Papiſts* themſelves, to confirm this Matter; for Cardinal *Cajetan*, towards the End of his Commentary on the Hiſtory of the Old Teſtament, drops theſe Words: *Reliqui Libri, videlicet, Judith, Tobiæ*, &c. *The reſt of the Books, that is to ſay, of* Judith, Tobias, *the* Maccabees, *with* Wiſdom *and* Eccleſiaſticus, *are placed by St.* Jerome *without the* Canonical *Books, amongſt the* Apocrypha. *Nor let any Man be troubled with Novelty, that finds them now accounted* Canonical *by any, either Councils or Doctors of the Church; for they are all to be reduced to ſuch the antient Rule of the ſaid* Jerome. And *Hugo Cardinalis*, in his Prologue on *Joſhua*, ſticks not to call theſe diſputable Books *Apocryphal*; and affirms, that they are received, *not for Probation of Matters of Faith, but only for Inſtruction of Manners.*" To theſe we might add among the Greeks, *Origen* upon the firſt Pſalm, *Euſebius* in his Chronicle, Book I. *Cyril* Biſhop of *Jeruſalem* in his 4 Catech. *Gregory Nazianzene* in a well known *Diſtich*, *Chryſoſtome* in his 4th Homily on *Geneſis*, &c. Among the Latins, *Ruffinus*, *Tertullian*, *Hilary of Poitiers*, *Auguſtine*, yea *Gregory* the Great himſelf, *&c.* All of which are clearly for us, either by mentioning only the *Jewiſh* Bible for *canonical*; or if they mention any other, they expreſsly pronounce againſt them as *not canonical.*

To conclude, the *Stile* and *Matter* of all theſe Books proclaims them to be *mere human* Compoſures, nor is there any need of a penetrating Judgment to diſcern ſo much. Inſtead of the *Gravity* and *Majeſty*, the ſurprizing *Sublimity*

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mity and yet *Simplicity* of the *Scripture Stile*, we find in them manifeſt *Levity*, *Affectation*, *Curioſity*, &c. And as for the *Matter*, there are ſo many things frivolous and trifling, ridiculous and abſurd, falſe and ſuperſtitious, yea evidently contradictory to the ſacred Text and themſelves, that a ſober Enquirer cannot poſſibly be at a ſtand, to pronounce them *human at beſt*.

"Thus have we offered *a general Account* of the Inducements which juſtly move the *Proteſtant* and *Reformed* Churches not to admit theſe *dubious* Writings for *canonical*."

PACKET XVIII.

In his Apocryphis etſi invenitur aliqua veritas, tamen propter multa falſa, nulla eſt in eis Canonica Authoritas.----Iſidor. Etymolog. l. 6. cap. 2.

The Apocryphal Books ſpecially *conſidered, and Reaſons given why* each *of them is not allowed by the Proteſtant Church for* Canonical.

"TO ſatisfy the honeſt vulgar Reader, we have already offered ſome Arguments why we refuſe the *Apocrypha* in general, ſo as not to own any Part thereof for a Rule of *Faith* or *Doctrine*. Let us therefore proceed to conſider each of theſe obtruded Books: And becauſe that called *The Wiſdom of Solomon* carries the moſt inviting Title, we will firſt take that into Examination.

1. Many of the *Fathers*, and *Bonaventure* in his Comment on this Treatiſe, unanimouſly agree *Philo the Jew* to be the Author thereof; but 'tis well known, and proved by the Teſtimony of *Joſephus*, that the ſaid *Philo* lived after *Chriſt*'s Incarnation, in the Time of *Caligula*: Therefore ſince by infallible Authority we are aſſured, that *the Law and the Prophets* extended at furtheſt not beyond the Preaching of *John the Baptiſt*, this Book can by no means be allowed to be part of the canonical *Old Teſtament*; and no body has yet been ſo hardy as to pretend it any part of the *New*: Whence it follows, that 'tis not at all to be reckoned amongſt the divine Scriptures.

2. This very Book by *Jerome* is called ψευδεπίγραφος, *falſly entituled*, that Father aſſerting, that it was never written by *Solomon*, *ſed redolet Græcam Eloquentiam*, but *favours ſtrongly of the affected Eloquence of the* Greeks: For had it been of *Solomon*'s penning, it would have been extant, as the reſt of his divine Works, in *Hebrew*; but it was not written in *Hebrew*," neither is it like *Solomon*'s Stile, nor could that wiſe King have told ſuch Stories: Therefore it is *not his*, and conſequently is not to be received as Canonical.

3. Now if it is not *Solomon*'s, the Author who would paſs for him, ſaying, *chap.* ix. *ver.* 7, 8. unto God, *Thou haſt choſen me to be a King of thy People, ----Thou haſt commanded me to build a Temple upon thy holy Mount*, &c. muſt needs

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needs be accuſed of Falſhood. But this is not the *only Untruth* to be found in it; for *chap.* vi. 22. among other things falſly related, he tells us without Reaſon, *that Snow and Ice endured the Fire and melted not.* And *chap.* xii. 5. That the *old Canaanites* were Cannibals, a Crime never charged upon them by *Moſes*, who often deſcribes their manifold Abominations. This *Solomon* alſo boaſts of himſelf as a *valiant Soldier*, *chap.* viii. 15. an Art in which the *true Solomon* was never exerciſed. Holy *David was ſhapen in Iniquity, and conceived in Sin*, Pſal. li. 7. but this his *pretended Son*, chap. viii. 20. *being*, it would ſeem, *good, came into an undefiled and holy Body.* Forgetting that he had called himſelf King *Solomon*, he writes, *chap.* xv. 14. as if the Church, in his own time, was oppreſs'd and under the Power of Enemies, contrary to the certain Account of her Proſperity, we have in *Scripture*, during that King's Reign: And ſeems to allude, *chap.* iv. 2. to the *publick Games* among the *Greeks*, which were not heard of in *Solomon's* Time. Theſe, among many others, ſufficiently prove that *this Book* cannot be juſtly ſuppoſed *Canonical.*

"As for the Book of *Eccleſiaſticus*, 1. The *Greek* Edition and the *Latin* one are repugnant to each other in divers Places, as *chap.* i. 14, 27. and *chap.* iii. 20. 28. *chap.* xvi. 21. *Secondly*, This Book contains Things falſe: As for Example, *chap.* xlvi. 20. it ſaith, *That* Samuel *propheſied after his Death, and ſhewed the King* [Saul] *his End.* But it appears by the canonical and uncontroverted Scripture, 1 *Sam.* xxviii. that it was not the true *Samuel* who then aroſe and propheſied, but rather ſome diabolical *Spectrum*, or Phantaſm, as *Auguſtine* in his ſecond Book of *Chriſtian Religion*, *cap.* xxiii, ſaith, *Imaginem* Samuelis *mortui*, Sauli *vera prædixiſſe*, That the Image of *Samuel dead* did truly foretel certain things concerning *Saul.* And the ſame Father, *De Mirabilibus Scripturæ*, *l.* 2. *c.* 11. declares plainly, that it was *the Devil*; and repeats the ſame again in his *Queſtions of the Old and New Teſtament*, Queſt. 27. And *Iſidore in Gratian*, Queſt. 26. *c.* 5. is of the ſame Opinion." And indeed it can't be preſumed, that the LORD, *who would not anſwer* Saul *neither by Dreams, nor by* Urim the ordinary Oracle, *nor by Prophets*, ver. 6. ſhould ſend the true *Samuel* from the Dead to reveal his Mind to him; neither does it ſeem conſiſtent with the Perfections, Providence, or Word of God, to permit a *Witch*, or *one who had a familiar Spirit*, by her Charms or Conjurations to fetch *the Souls of the Saints* from the Place of their Reſt. "*Thirdly*, The Author of this Book, in his Preface or Prologue thereunto, begs pardon and excuſes his Miſtakes. Therefore 'tis plain he was no Prophet, nor led by any Prophetical Spirit. *Fourthly*," He ſeems to treat *the Fair Sex* very unworthily, ſaying, *chap.* xlii. 14. *The Wickedneſs of Man is better than the Good that a Woman doth*, for ſo it ſeems the Words may be rendred. And that is but ſorry Advice which he gives to a Husband, *chap.* xxv. 26. *If ſhe* (thy Wife) *go not as thou wouldſt have her, cut her off from thy Fleſh, give her a Bill of Divorce, and let her go.* Whatever this Writer thought of the Sex, there are many good Things ſaid of them in the New Teſtament. *Fifthly*, "This Book was written after all the Prophets, in the time of *Ptolomy Euergetes*, as appears by the Preamble; and ſeems to be a Collection of ſage Proverbs and Sayings of ſeveral wiſe Rabbins, containing excellent Precepts of Morality and Prudence; but can in no kind, for all theſe Reaſons, challenge an equal Place or Regard in the Church, with the *true*, *legitimate* and *Canonical* Scriptures of God.

That

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That the Books of the *Maccabees* are not Canonical, we prove by theſe Arguments.

1. The Author of theſe two Books, if we may credit *Jerome*, in his Catalogue of Illuſtrious Men, and *cont. Pelag. lib.* 2. or *Euſebius* in his Book *de Tempore*, was *Joſephus*: Now he was no Prophet, but lived after Chriſt, and yet refuſed to own him for the *Meſſias*." Indeed the Author or Authors of them are very uncertain.

" 2. In the ſecond of theſe Books of *Maccabees*, chap. xii. *Judas Maccabæus* is commended for *Praying for the Dead*, and offering *a Sacrifice* for them, that *they might be delivered from Sin*, ver. 45. But this Act itſelf was *ſinfully* done, being a Piece of Will-worſhip, no where inſtituted, commanded, or allowed of by God: But in this Caſe more eſpecially *unlawful*, for that ſuch his Sacrifice or Oblation was made for thoſe that had polluted themſelves with groſs *Idolatry* and Diſobedience; for ſo 'tis ſaid, *ver.* 39, 40. *When they came to bury their Bodies, they found under every one's Coat things conſecrated to the Idols of the* Jamnites, *which is forbidden to the Jews by the Law.* And in this Wickedneſs they were cut off and ſlain. Now according to our *Pontificians* own Doctrine, for thoſe that commit *mortal Sin*, and die therein, no Sacrifice is to be offered; therefore *Judas Maccabæus* did evil in ſo doing; and this Author is likewiſe guilty in commending him, and calling evil *good*; and conſequently his Writings by no means to be received as divinely inſpired.

3. In the ſame ſecond Book, *chap.* 2. there are ſeveral Fables related of the Prophet *Jeremiah*, as that *he hid the Tabernacle, the Ark, and the Altar, in an hollow Cave upon a certain Mountain*, &c. Which beſides the Improbability of the Story, and that not one Word is mentioned of it in the true Hiſtory of that Prophet, cannot, if we examine Circumſtances, be any way reconciled to Truth. For" it is a known Truth, that in this Prophet's Days there was *no Tabernacle*, and that the Temple was built about four hundred Years before. Beſides, " it appears, *Jer.* xxxviii. 28. that the Prophet was detained in Priſon until *Jeruſalem* was taken; therefore before the ſacking of that City, and whilſt the Temple was ſtanding, he could not take away and hide thoſe holy things; nor is it to be imagined, that the Princes and Prieſts would ever have ſuffer'd him to do any ſuch thing. And as ſoon as the City was taken, and the Temple came to be burnt, the *Chaldeans* plundered and carried away with them all the Golden, Silver and Brazen Veſſels, as we read, 2 *Kings* xxv. 15. and *Jerem.* lii. 17. Now the Ark and the Altar were covered over with *the pureſt Gold*, and therefore, no doubt, they took thoſe amongſt the reſt, and would not leave them to be hid by *Jeremiah*.

4. Theſe Books relate things repugnant and contradictory to each other, and therefore ſome of them muſt needs be falſe; as in the firſt Book, *chap.* vi. *ver.* 8, and 16. 'Tis ſaid, that *Antiochus died at* Babylon *in his Bed, of Grief and Trouble of Mind.* But in the ſecond Book, *chap.* i. *ver.* 16. we have an Account, that the ſaid *Antiochus* was *ſlain in the Temple of* Nanea, *by a Stratagem and Deceit of the Prieſts*: and yet, *chap.* ix. of this ſecond Book, we have another Story of his Death, how he was ſtruck with an *incurable Plague*, and ſore Torments in his *Bowels*, and fell down from his Chariot, *was eaten with Worms*, and died miſerably in a ſtrange Country in the *Mountains*."

5. To wave the Fables and Falſhoods wherewith they ſwarm, " the Author, 2 *Maccab.* xv. 38. acknowledgeth his Weakneſs, as well he might, and excuſeth himſelf

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himſelf for having written ſo ſlenderly and meanly; which is contrary to the Manner of thoſe who writ by the Inſpiration of the Holy Ghoſt. Nay, *Self-murderers* are applauded in theſe Books, as *Eleazar*, 1 *Maccab.* vi. 43. and *Razis*, 2 *Maccab.* xiv. 41. which alone is enough to prove that the ſame are meer human and fallible Writings. And ſo indeed *Gelaſius* and *Gregory* the Great, both Popes of *Rome*, have acknowledged, and excluded them from the *Canon:* So that our modern *Papalins* in this Reſpect, beſides all that hath been ſaid, ſtand condemn'd by the Sentence of *their own ancient Popes*, though now the *modern ones* are of a clean contrary Opinion; which by the way is a notable Sign of that *Unity* they boaſt of in their Church.

As for the Book of *Tobit*, the trifling Matter in ſome Places, as that of the Dog keeping company with *Tobias* and the Angel, *chap.* v. 16. and unaccountable Exploits at other Times, as driving away a Devil into the utmoſt Parts of *Egypt* by a Suffumigation of a Fiſh's Liver, *chap.* viii. 3. old *Tobit*'s being *blinded* with Sparrows *muting* upon his Eyes, when he was aſleep, *chap.* ii. 9. and as ſtrangely cured with a *little Gall* flung upon them, *chap.* ix. 11." the Angel *Raphael*'s falſly calling himſelf *Azarias, of the Race of the great Ananias, and of the Brethren of Tobit, of the Tribe of Naphtali*, chap. v. 14. which occaſioned *Tobit*'s Son to utter another Falſhood, *chap.* vii. 3. and his ſaying, *chap.* xii. 12. *I did bring the Remembrance of your Prayers before God*, ſeems to be an Invaſion of an Office proper to Chriſt alone, and an arrogating what did not belong to him: " Beſides, I ſay, all theſe Marks of Imperfection, 'tis enough that we do not find it extant in *Hebrew*; and for the *Greek* and *Latin* Editions, they are ſo corrupt, contradictory, and *doubtful*, that there is no reconciling or making Senſe of them, as any that ſhall compare them may obſerve. Nor was it ever received by *Antiquity:* For *Jerome*, both in his Preface to the Works of *Solomon*, and alſo in his Prologue to this Book, affirms, that the ſame is not Canonical.

The ſeven Chapters added to the Book of *Eſther* are rejected, becauſe whatever contains things *repugnant* to the Canonical Scripture, cannot, nor ought to be admitted, or accounted any Part of the Divine Canon; for though Falſhood be *various*, and Lies may contradict each other, yet Truth is always *uniform* and agreeable to itſelf; but theſe Chapters do ſet forth things contrary to what we find in the authentick Scripture: As for Example, 'tis ſaid in the *Apocrypha*, *chap.* xii. 5. That *Mordecai* ſerved in the Court, and that the King for the ſame *rewarded him*; contrary to what is aſſerted in the Canonical Book of *Eſther*, chap. vi. 3. *That nothing had been done for him.* The *Apocrypha*, chap. xv. 7. tells us, That when *Eſther* came before the King,---*He looked very fiercely upon her*; but in the Canonical, *chap.* v. 2. the contrary appears, That he regarded her with a gracious and *favourable* Aſpect. The *Apocrypha*, chap. xvi. 10. calls *Haman* a *Macedonian*; but the Canonical, *chap.* viii. 3. and *chap.* ix. 24. witneſſes that he was an *Agagite*, &c.

The like Objection lies againſt the Chapters added to the Book of *Daniel*; for the *Apocrypha*, chap. xiii. 45. does not agree with the genuine Prophecy of *Daniel*, chap. ii. 48. and vi. 3. And what is told of the Prophet *Habakuk*, chap. xiv. muſt needs be falſe; for *Habakuk* propheſied before the *Babyloniſh* Captivity, as by his propheſy appears; ſo that if he lived to the Time in this counterfeit Chapter mentioned, he muſt propheſy above the Space of an *hundred Years*; which is neither probable nor credible. Beſides, theſe Chapters were ſo far from being written

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in *Hebrew* by the true and famous *Daniel*, that the Papiſts themſelves cannot agree who that *Daniel* here mentioned in the ſaid *chap.* xiv. ſhould be. Inſomuch that *Bellarmine*, *De verbo Dei*, *lib.* 1. *cap.* 9. ſays, 'Tis not *improbable that it was ſome other* Daniel; for the great *Daniel* was a Prophet of the Tribe of *Judah*; but this was a *Prieſt of the Tribe of* Levi, as the Seventy Interpreters and *Jerome* do witneſs. Now there was never but one only Prophet *Daniel* received for Canonical; therefore rightly and judiciouſly doth *Jerome*, in his Proem to *Daniel*, reject theſe additional Chapters as *Apocryphal:* As likewiſe does that eminent Papiſt *Johannes Driedo de Catalogo Scripturæ*, *l.* 1. *cap.* the laſt, and ſeveral others of their beſt learned Authors.

PACKET XIX.

Tantummodò Scripturis Canonicis *hanc ingenuam debeo Servitutem, quâ eas* ſolas *ita ſequar, ut Conſcriptores earum nihil in iis omninò* erraſſe, *nihil fallaciter poſuiſſe, non dubitem.*

St. Auſtin. *Epiſt.* 19. *ad* St. Hieron.

The ſeveral Marks, *or neceſſary* Characters, *of Canonical Scripture. A further Diſcourſe concerning the* Apocrypha. *Teſtimonies from the* Antients *againſt it; and how the ſame came to be firſt impoſed as Canonical.*

"BY what we have ſaid in the two laſt Packets, it may appear with how much Reaſon, *Truth*, and *Juſtice*, the Reformed Churches refuſe to admit the *doubtful Books*, lately obtruded by the ungodly *Conventicle* of *Trent*, into *the Canon* of the Scripture. For what *Honour* ſoever they have heretofore had in the Church, or have ſtill continued to them, yet they are not to be admitted as canonical, unleſs they can ſhew the following Marks or Characters, *viz.* 1. That they are of *ſupreme* and *divine Authority*. 2. That they were written by Men *ſpecially inſpired* for that Purpoſe by the Spirit of God. 3. That they were by the ſame Men, and the ſame Authority, *delivered* over for ſuch to all Poſterity. 4. That they have been *received* for ſuch by the Church of God in *all Ages*. And 5. That all Men are both to regulate their *Faith*, and meaſure their Actions by them, as the undoubted Witneſſes of God's infallible Truth and Ordinances declared in them. If they want any of theſe peculiar and proper Notes of Difference, whereby the Books of God are diſtinguiſhed from the Writings of Men; though, perhaps, they may be pious and *uſeful Books*, in their kind, yet they muſt not pretend to that Dignity, which is ſpecially reſerved to ſovereign and *divine* Scripture. *Auſtin* ſays, *Ego ſolis eis Scripturarum Libris*, &c. (Epiſt. 19. ad St. Hieron.) I

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have learn'd to pay this Honour only to canonical Scripture, as to own, that whatſoever is there ſaid, is *undoubtedly true*, and ought moſt firmly to be *believed*, without any further *Queſtion* or Diſpute about it; which cannot be ſaid of any *other* Writing, that was ever yet compoſed and ſent abroad into the World.

In our laſt *Packet*, ſave one, *viz.* the ſeventeenth, we urged againſt the *Apocryphal* Books being received into the Canon, that *Malachi* was the laſt of the *Jewiſh* Prophets under the Legal Diſpenſation, and conſequently muſt be the laſt inſpired Penman of the Old Teſtament; whereas theſe Books in queſtion were written *after* him. This is ſo material and *ſolid* an Argument, that we think fit here to reinforce the ſame, by deſiring the Chriſtian Reader to obſerve, that the ſaid *Malachi*'s Prophecy ending at St. *John Baptiſt*, under the Title and *Type of* Elias, *Mal.* iii. 1. and iv. 5. there is thereby a manifeſt *Connexion* of the *Old and New* Teſtament together, this *Concluſion of the laſt Prophecy* being ſet forth, and declared by all the Evangeliſts, to be the *Beginning of the Goſpel*. See *Matt.* iii. 1. *Mark* i. 1. *Luke* i. 5. and *John* i. 6. To this Chriſt himſelf alſo gave his own Teſtimony, ſaying, *That all the Prophets and the Law propheſied until* John, *Matt.* xi. 13. and *Luke* xvi. 16. which is as much as to ſay, that after the Prophecy made of him, there came no other Prophets between them.

And ſince the *Poſterity* of *Jacob* had for ſome Ages the Honour and Privilege, above all the World beſides, to be that peculiar People of God, to whom he was pleaſed to make *known his Word and his Laws*, Pſalm cxlvii. 19. and ſince there was not then *any other Church* but theirs, nor any *other Oracles of God* than what were *committed to them*, Rom. iii. 2. for they had *all* that were then extant, and all written in their own *Language:* To whom ſhould we repair for a true Account of all the Books of the *Old Teſtament*, but to the *Hebrews*, who were thus the Repoſitories and Library-keepers of ſacred Writ under that Diſpenſation?

Now 'tis notorious, that the *Hebrews* divided their Canonical Books into three Ranks; the firſt comprehending the *five Books of* Moſes, commonly called the *Pentateuch*; the ſecond, *the Prophets*, whereof they reckon'd *eight Books*, *viz.* four of the former Prophets, *Joſhua*, *Judges*, (to which, as an Appendix, was put *Ruth*,) *Samuel* (firſt and ſecond,) and *Kings*, (firſt and ſecond;) and four of the later Prophets, *viz. Iſaiah*, *Jeremiah* and his *Lamentations*, (counted but one Book,) *Ezekiel*, and the Book of the twelve ſmaller Prophets, (which were all put into one, and called, *The Book of the Prophets*, Acts vii. 42.) The third *Rank* comprehended the *Chetubim*, as they called them; or *Hagiographa*, as they were ſince termed by the *Greeks*; Books that were written by the *holy* and inſpired Men of God, who yet were not ſo properly to be ranked amongſt the *Prophets*; but ſome of them having been *Kings*, and others *great and potent* Perſons in their Generations, they thought fit to allow them a *peculiar Claſs* by themſelves; and of theſe they made *nine Books*, *viz.* 1. King *David*'s *Pſalter*. 2. King *Solomon*'s *Proverbs*. 3. His *Eccleſiaſtes*. 4. His *Song of Songs*. 5. The Book of *Job*. 6. *Daniel*. 7. *Ezra* and *Nehemiah* (for the *Jews* reckoned them both together for one.) 8. The Book of *Eſther*, (as far as commonly owned by us; for the additional Chapters are not found in the *Hebrew.*) And laſtly, the Book of *Chronicles*, (firſt and ſecond; for both made but *one* with them.) The whole Old Teſtament, after this Computation, making up juſt *two and twenty* Books, equal in *Number* to the *Letters* of their Alphabet, as fully comprehended all that was then needful to be *known* and *believed*, as the Number of their Letters did all that was requiſite

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requiſite to be *ſaid* or *written*; as is declared by St. *Jerome*, in *Prol. Galeat.* and acknowledged by *Sixtus Senenſis*, *lib.* 1. *p.* 2.

It is generally thought, That after the Return of the *Jews* from their Captivity in *Babylon*, all the Books of the Scripture having been *reviſed* by *Ezra*, (then their Prieſt and Leader) who digeſted them likewiſe into thoſe *three* ſeveral *Ranks* before recited, were by him, and the Prophets of God that lived with him, conſigned and delivered over to all Poſterity: But this is ſure, that after his Age, and the Time of *Malachi*, (who with *Haggai* and *Zechary* propheſied in his Time) there were no more or other Prophets heard of amongſt the *Jews*, till the Time of St. *John* the *Baptiſt*; and therefore there were no more prophetical divine Scriptures intervening.

What ſtronger Evidence can we have of the *Jews* Belief, than *Joſephus* himſelf, a moſt learned *Jew*, who in his Treatiſe againſt *Appion*, l. 1. ſays expreſsly, Ἐισὶ παρ' ἡμῖν δύο μόνα κεφὰς τῶν ἐκεῖ βιβλία, *We* (ſpeaking of the Judaical Church) *have only two and twenty Books of Scripture, which may juſtly challenge Credit and Belief amongſt us, whereof five are the Books of* Moſes, *&c.* [dividing them much after the ſame Manner as we but now ſet forth.] And then he adds,----*But from the time of* Artaxerxes, *though certain Books have been written, yet they deſerve not the ſame Credit and Belief that the former had, becauſe there was no certain Succeſſion of Prophets amongſt them.*" *And it is evident in Fact, what a Regard we ſhew to our Scriptures; for, in the Space of ſo many Ages ſince, none has dared to add any thing to them, or to diminiſh them, or to make any Alterations in them: But it is implanted in all the* Jews, *from their Childhood up, to believe that theſe Writings are the Doctrines of God, to abide by them, and, if need be, chearfully to lay down their Lives for them.* "What can be more plain or ſatisfactory? See his whole Teſtimony recited in *Euſebius*'s Eccleſiaſt. Hiſt. *l.* 3. *c.* 10.

Object. Yet Cardinal *Perron* in his Reply to King *James*, p. 442. comes ſneaking in with an Objection,----That the other Books, now in Controverſy, were once received into the Canon by the *Jews*, who lived before Chriſt's time; altho' they were ſince that time rejected.

Anſw. 'Tis not eaſily determinable, whether *Impudence* or *Folly* has contributed moſt to this Conceit: For 1. He can produce no one Auther to prove, that ever they had any *ſuch Canon*, owning the Apocryphal Books amongſt them. 2. Had there been any ſuch, they were too tenacious of their *Laws and the Traditions* of their Elders, to have parted with it ſo ſuddenly. 3. To *what Purpoſe* ſhould they have done it? Some Suſpicion there might be indeed, that they would have been content to aboliſh *thoſe Scriptures*, that propheſied of the coming of Chriſt into the World, at the ſame Time when they *rejected* him; but in theſe *Additions of Scriptures*, where are there any ſuch Prophecies? If the *Jews* wou'd have ſuppreſſed or mutilated any Books that herein made againſt them, they would ſurely have practiſed upon *David*, *Iſaiah* and *Daniel*, rather than *Tobit* and *Judith*. In *one* Pſalm of the Royal Poet, *viz.* xxii. in *one* Chapter of the Evangelical Prophet, *viz.* liii. there is more ſaid concerning our Saviour againſt the *Jews*, than *in all theſe controverted* Books put together. And it cannot be imagined, that they would *reject* theſe Books, which *did not make againſt them*, and *retain* thoſe that ſo *much did*, but upon this Suppoſition, that the one was *true Scripture*, which they durſt not reject; and the other was *none*, which they had been ſo far from receiving into their Scriptures, that they never were admitted to be publickly read in their Synagogues.

Now

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Now what was not Canonical to *them*, cannot be, as any Part of the Old Teſtament, Canonical to *us:* Nay, that they were neither *Confirmed* nor *Received* by the Apoſtles, we have the Acknowledgment of the moſt learned Papiſts themſelves; as *Catharinus*, Opuſc. de Script. Canonicis, *Quod Apoſtoli multos Libros Veteris, &c. That the Apoſtles ever approved divers Books of the Old Teſtament, which we now account Canonical, cannot be proved.* And *Stapleton de Autorit. S. Script. lib. 2. cap. 4. ſect.* 14. ſays openly, *That the Books of* Wiſdom, *Eccleſiaſticus*, Tobit, *&c. were not in the Apoſtles time confirm'd.*" Cardinal *Ximenius* in his Preface of *Biblia Complutenſia* ſays, That the Books of *Tobit*, *Judith*, *Wiſdom*, and the *Maccabees*, with the *Additions* to *Eſther* and *Daniel*, which be there ſet forth in *Greek* only, are no canonical Scripture. And in this Work, to which this Preface is prefix'd, the Cardinal had the Aſſiſtance of the whole Univerſity of *Complutum*, together with the Advice and Care of many other the beſt learn'd abroad, who, it may reaſonably be ſuppoſed, were in the ſame Sentiments on this important Point. And Cardinal *Cajetan*, to whom moſt of the Divines of the Church of *Rome* had recourſe in any difficult or doubtful Queſtion, that occur'd about the Scriptures, in his Commentary on *Heb.* i. gives this as a Rule of the Church, That what Books were *canonical*, or *not canonical*, to St. *Jerome*, the ſame ought either way to be ſo with us: And that the whole *Latin* Church is very much oblig'd to St. *Jerome*, who by ſevering the *canonical Books* of *Scripture*, from thoſe that are not *canonical*, has freed us from the Reproach of the *Hebrews*, who otherwiſe might ſay, we had forged a *new Canon* of our own, which the *old Church* never knew. (See *Couſin*'s Scolaſt. Hiſt. of the Canon of the Scripture.) "Nor indeed were they eſteem'd of divine Authority in any of the primitive Ages: For *Gregory Nazianzen*, ſurnamed *The Divine*, flouriſhing about the Year 376, in a *peculiar Work* which he compoſed, and entituled, *Of the true and genuine Books of Holy Scripture*, makes the *Hebrew* Canon of the Old Teſtament to be the *Rule* and *Square*, that herein the Chriſtians are to follow: 'Tis done by him in *Greek* Verſe, which we find very handſomely expreſs'd in *Latin*; and though we take no Delight to ſtuff *this Sheet* with any thing that may look like *Oſtentation* or *Pedantry*, yet conceiving thoſe Verſes may be uſeful to ſome young Scholars to aſſiſt their Memories, as to the *Names* of all the Books of the Old Teſtament, as well as to prove what we cite them for, we ſhall venture to inſert them.

Suſcipe ſanctorum numerum noménque Librorum,
Et primum hiſtoricos bis ſenos ordine, quorum
Primus adeſt Geneſis, dein Exodus atque Levites,
Et Numeri, Legiſque iterùm repetita voluntas;
Hos Joſua, Critæque, & Ruth Moabita ſequuntur;
Hinc nonus decimuſque tenet Geſta inclyta Regum,
Undecimo Annales veniunt, eſt ultimus Ezra.
Sunt quoque Carminei quinque: Horum primus Iob eſt;
Proximus eſt huic David Rex, & tres Solomonis,
Scilicet Eccleſiaſtes, & Proverbia, Cantus.
Poſt hos ſanctorum mox quinque volumina vatum,
Ex quibus bis ſex Libro retinentur in uno,
Oſéas & Amos, Micheas, Joélque Jonaſque,
Abdias & Nahum, Abacuc & Sophonias,

Aggæus

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Aggæus lætus, Zacharias & Malachias.
Hi primum Librum, tenet Iſaia ſecundum;
Poſt hos Iſrmias, matris de ventre vocatus,
Ezechiel Domini robur, Danielque ſupremus.
Hæc veteris ſeptem ac ter quinque volumina Pacti,
Bina & viginti Solymorum Elementa figurant.
Ne tua codicibus fallatur mens alienis,
(Namque adſcriptitii multi falſique vagantur)
Legitimum hunc habeas numerum à me, Lector amice.

To make a Deduction of all the numerous Authors that have in *every* Century, ſince our Saviour, born witneſs againſt theſe Apocryphal Books, ſuits not with our preſent Undertaking: They that are *curious* may find it irrefragably perform'd in that elaborate Tract of Dr. *Coſin*, entituled, *A Scholaſtical Hiſtory of the Canon of the Holy Scripture.*

We may with juſt Aſſurance conclude, that the ſaid Books were *never received* as Canonical, either by the *Jews* or any Number of *Chriſtians* for Fifteen hundred Years after Chriſt; but at laſt the *Pope* finding ſome Paſſages therein that might *countenance* ſome Errors and Superſtitions, which he had entertain'd in his *Roman* Church, procured by his mercenary *Journeymen* at *Trent*, in the Year 1546, a Decree amongſt themſelves to controul the *whole World*, as in *other* Points, ſo in *this*; and deviſ'd a new Article of Faith, That theſe ſhould be, and were of *equal Authority* with any other indubitate Books of Scripture; and all thoſe to be Anathematiz'd and *Damn'd*, that did not believe ſo. At which time of paſſing that Decree, there were not preſent in all above *fifty Perſons*, and many of them *Diſſenters* and Oppoſers (though over-born and included by the Majority of Voices:) The reſt were generally *Italians* and *Spaniards*, his Holineſs's Creatures and *Penſioners*: (for the Pope's Parliaments are uſually ſtock'd with ſuch Cattle) And not a few *Titulado's* there were, without any Dioceſe, or actual Charge on the Face of the Earth: And yet this pitiful *raſcally Rabble* would needs uſurp the Stile and Authority of a *Sacred, General, and Oecumenical Council*, and take upon them both to *repreſent* and *oblige* all the Chriſtians in the World.

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PACKET XX.

Aut convertantur ne pereant, aut confundantur ne noceant.

Popiſh Blaſphemies againſt the Word of God. And the Queſtion ſtated concerning the authentick Edition of the Scriptures, whether the vulgar Latin *be to be preferred before the* Hebrew *and* Greek *Text.*

"THE Inſolence of the Church of *Rome* in adding the Apocryphal Books to the ſacred Canon (as we have ſhewed you) contrary to the expreſs Commands and dreadful Threatnings of God himſelf, *Deut.* xii. 32. *Prov.* xxx. 6. *Rev.* xxii. 18. might be Matter of *Wonder*, did we not conſider the Authority which the Popes do blaſphemouſly *aſſume*, and their Followers wickedly *aſcribe* to them over the *Scriptures of God*; of which, and the contemptuous and *opprobrious* Terms by them beſtow'd thereon, this Packet ſhall give you ſome Inſtances, from their *publick Conſtitutions*, and *avowed Writings*.

1. Their Canon-Law frequently affirms, *That the Church is above the Scripture:* And *Pighius de Hierar. Eccleſ. l.* 1. *cap.* 2. hath theſe Words: *Omnis quæ nunc apud nos eſt Scripturæ Authoritas, ab Eccleſiæ Authoritate neceſſariò dependet. All the Authority which we attribute to the Scripture, neceſſarily depends upon the Authority of the Church.* The ſame is maintain'd by *Eccius* in his *Enchiridion de Authorit. Eccleſ. Eccleſiam eſſe Scripturis antiquiorem, & Scripturam non eſſe authenticam niſi Eccleſiæ Authoritate: That as the Church is more antient than the Scriptures, ſo the Scriptures were not authentick ſave by the Authority of the Church.* Nay, *Hermannus* goes farther, and affirms,----*Scripturas tantum valere quantum valent Æſopi Fabulæ, niſi accederet Eccleſiæ Teſtimonium: That the Scriptures are no more to be valued than Æſop's Fables, unleſs it were for the Teſtimony of the Church.*

2. That you may know who they mean by the Church, whoſe Power thus muſt authorize and give Value to the Scriptures, others of their Authors explain themſelves, and tell us roundly, that they thereby intend the *Pope*. For ſo *Prierius* in his Dialogues againſt *Luther* bluſhes not to write----*Pontificis Authoritas major eſt quam Scripturæ: That the Authority of the Pope is greater than that of the Scripture.* Nor is this more than what Popes themſelves have owned, and actually aſſumed to themſelves. Pope *Gregory* the Seventh has proclaimed to the World, as part of his undoubted Prerogative: *Nullum Capitulum nulluſque Liber Canonicus habetur, abſque illius Authoritate:* Dictat. 16. in Conc. Rom. *That no Book, nay not ſo much as any one Chapter in the whole Bible would be Canonical, if it were not for his* [the Pope's] *Authority to make it ſo.* And Pope *Nicholas* the Firſt, *Can. Si Romanor. Diſtinct.* 19. ſings the ſame Song,----*Vetus & Novum Teſtamentum*

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Teſtamentum ſunt recipienda, quia de illis recipiendis S. Papæ Innocentii prolata eſt ſententia, cujus Authoritate utrumque recipiendum eſt: The new and old Teſtament are to be received, (he means own'd as Canonical, and as of divine Authority) *becauſe Pope* Innocent *hath paſſed a Sentence that they ſhall be received, by whoſe Authority it is that they are both ſo received.* And for this, Cardinal *Baronius, ad Ann.* 553. N. 224. wiſely adds the Reaſon, *Ab arbitrio enim Pontificis Romani pendet quid velit eſſe in univerſâ Eccleſiâ ſacroſanctum----Becauſe it depends* (ſaith he) *upon the meer Will and Pleaſure of the Biſhop of* Rome, *to have what he liſts ſacred, or of Authority in the whole Church:* Which is as much as to ſay, That when he pleaſes he may take away all Authority from the Scriptures, and totally *eject* them out of the whole Church, as well, and upon as good Grounds, as he hath already lock'd them up, and *forbidden* them to the *greateſt Part* of the Church. We remember *Tertul. in Apol. cap.* 5. thus laughs at the *Gentiles*, who firſt made their Gods before they worſhipped them: *Apud vos de humano arbitratu Divinitas penſitatur; niſi Homini Deus placuerit, Deus non erit. ----You bring Divinity to be weighed at the Beam of Man's Judgment or Will, ſo that you may be rather ſaid to be propitious to the Gods, than they to you: For according to your Courſe, unleſs God pleaſe Man, he ſhall not be God.* And is not this a like *impious Abſurdity* in the Church of *Rome*, to make the Authority of the *ſacred Oracles* depend on the Pleaſure of a wicked Man, and conſequently to have no *Scripture* but his *Will*, nor any *Law* but his *Luſt?*

3. They do not only uſurp ſuch Power over the Word of God, but horridly *vilify* it: The before-mentioned *Pighius* calls it, *Nigrum Evangelium, a black Goſpel*; and *Eccius*, *Ink-Divinity*, and *a Noſe of Wax.* And *Pereſ. de Tradit. Aſſert.* 3. belches forth this Blaſphemy, *That People's being permitted to read the Bible, was the Invention of the Devil*; which is in Effect to call the Bleſſed Jeſus, and his Holy Apoſtles, *Devils*; ſince 'tis our Saviour's own Command (even to the *Laity*,) *Search the Scriptures*, John v. 39. And the Holy Spirit ennobles the *Bæreans* by a divine Patent, for their diligent Study therein. And St. *Paul* recommends them to our Reading, as being *able to make us wiſe unto Salvation*, 2 Tim. iii. 15. Amongſt the reſt of theſe Revilers of God's ſacred Word, there is one who calls himſelf *A. S.* who in an *Engliſh* Pamphlet entituled *The Reconciler of Religions*, Printed in the Year 1663. and Dedicated to Mr. *Laurence Dibuſly* of *London*, Merchant, *page* 41. hath theſe Words,----*The Proteſtant Bible is no more the Word of God, than is the Alcoran, or Æſop's Fables; it is a diabolical Invention, and a ſacrilegious Inſtrument to deceive and damn all ſuch poor Souls as believe it; and therefore worthy to be burnt with Fire in the middle of the Market at Noon; and let all the People ſay, Amen, So be it.* Impious *Wretches!* Can any good Chriſtian read ſuch horrid *Blaſphemies* without Tranſports of a zealous Indignation? Shall we not abhor their *Idol-Antichriſt*, the Pope, when they would murder our King, and maſſacre his Subjects, and burn our Bibles? We proteſt in theſe Citations we have not wronged them, they are all their own Words fairly quoted, and according to the Intent and Scope of the reſpective Authors, which are Men of great Eſteem in the *Popiſh* Church. And by this *Proteſtants* may learn to take right *Meaſures* of *Popery*, how *finely* ſoever ſome of the Deceivers may dreſs it up for the preſent; for this is that which they will certainly be at, as ſoon as ever they have got Power on their Sides.----*Dirum omen*

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miſericors (qui ſolus poteſt) averruncet Deus. May the merciful God (who only is able) avert the dreadful Judgment!

After they have thus *declared* themſelves, 'tis ſcarce worth while to reflect on the reſt of the *Indignities* they have offered to Holy Scripture. 'Tis no wonder if *Bats* and *Moles* hate the *Light*, or that Malefactors ſhould endeavour to ſuppreſs the *Statute-Book*: Only having this Opportunity, to compleat our preſent Task, we may take notice of *one* of their Extravagancies, which is this:

They cannot but acknowledge with us, That the *Old Teſtament*, as univerſally received, was written originally in the *Hebrew*, as the *New* in the *Greek* Tongue; and that they are to this Day therein reſpectively extant, is notorious. And yet they would perſuade the World to believe, That their *Latin Tranſlation* is the only true authentick Edition of the Bible, and preferable to the *Hebrew* and *Greek*; ſo as that we may in no Caſe *appeal* from that to them. See Council of *Trent*, Seſſ. 4. Can. 2. Againſt which we oppoſe theſe Arguments.

1. That 'tis the higheſt Abſurdity to correct the *Original* by a *Copy*, or imagine the *Streams* to be more clear and pure than the *Fountain*.

2. If their *vulgar Verſion* be ſo authentick, it muſt be either for the ſake of the *Tranſlator*, or at leaſt Corrector thereof, viz. *Jerome*; or becauſe of the *Approbation of the Church*; or becauſe it beſt *agrees* with the Senſe of the *Hebrew* and *Greek*: But *neither* of theſe ought to be ſaid.

Not the *firſt*, Becauſe *Jerome* himſelf did not judge it authentick, but left it free to the Readers to interpret many things, this or that way, of which himſelf was doubtful, whether or no he had tranſlated them rightly: Yea, in his Commentaries he acknowledges, that he had interpreted ſome Places otherwiſe than the *Hebrew* Text would bear, and which would ſtill require a better Verſion. And be *Jerome* never ſo much the Author of the Vulgar Verſion, as they pretend, yet 'tis not therefore to be received for authentick Scripture; becauſe the Cauſe conſtituting any Writing ſuch, muſt be divine Inſpiration; and the Inſtrument of communicating the ſame, muſt be either a Prophet, or Apoſtle, or Evangeliſt: But neither of theſe was *Jerome*; but on the contrary, in his Preface to the *Pentateuch*, he diſtinguiſhes *inter Vatem & Interpretem*, between a Prophet and an Interpreter.

Not the *ſecond*: For the Church hath not ſo decreed; the Vote of the ſpurious Conventicle at *Trent* being by no means to be eſteemed as the Voice of the Church; who, if indeed ſhe had ſo decreed, could not yet have made this Tranſlation authentick, ſince as *Bellarmine* himſelf truly concedes (though therein more modeſt, and contrary to other of their before-recited Champions) the Church cannot make that Canonical, which in itſelf is not Canonical.

Not the *third*: Becauſe if this Verſion be authentick on the Account of its beſt agreeing with the *Greek* and *Hebrew*, then much more is the *Greek* and *Hebrew* Text authentick: And beſides that it doth not agree, is well known to all that are able to compare them.

3. Before *Jerome*'s Time, either the *Hebrew* and *Greek* Text was *authentick*, or there was *no* authentick Bible in the World; for the *Latin* before, the *Papiſts* do acknowledge was *corrupt*, and corrected by him. And whereas they make a *Noiſe*, that now the *Hebrew* and *Greek* is corrupted, or *troubled*, (as they call it) that Corruption muſt happen either *before Jerome*'s Time, and then there

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there was once no authentick Text, as aforeſaid; or in *Jerome*'s Time, which 'tis not to be imagined that he, and the other learned Fathers then living, would *ſuffer*, without complaining thereof; or *after Jerome*'s Time, which is as unlikely as either, it not being ſuppoſable, that the authentick Word of God ſhould become *not authentick*, in thoſe Tongues wherein it was firſt delivered, that it might afterwards become *authentick* in another Language; as if it could be *better preſerved* in a new and ſtrange Tongue, than in its Original.

4. The Fathers are *point-blank* againſt this Fancy, and *Jerome* himſelf in the *Head* of them, who in his Treatiſe againſt *Helvidius*, ſpeaking of this Matter, ſays expreſsly, *Multò purior manare credenda eſt Fontis unda, quàm Rivi*; *'Tis to be believed, that the Water runs purer at the Fountain-head, than at a Diſtance in the Streams.* So in his Epiſtle to *Sunia* and *Fretella*,----*As in the New Teſtament we have recourſe to the* Greek, *ſo in the Old we go to the* Hebrew *for Truth.* And to *Marcella* he writes, *Latinorum Codicum vitioſitatem ad Græcam originem volui revocare: That he deſigned to correct the Faults of the* Latin, *by the* Greek *Original. Auguſtine de Civ. Dei, l.* 15. *c.* 13. is of the ſame Mind,---*Non tam credendum eſt*, &c. *We are not ſo much to credit any Tranſlation, as the Original in its proper Language.* Nay in the Days of *Gregory*, which was 200 Years after *Jerome*, the *Vulgar* was not received for authentick, as appears by the ſaid *Gregory*'s Preface to *Job*, c. 5. And even *Gratian* himſelf, the *Faggotter* up of Papal Decrees, Diſtinct. 9. cap. *Ut veterum*, holds forth a *Rule* quite contrary to this Doctrine of our new Popiſh Maſters, *Ut veterum Librorum fides de Hebræis*, &c. *As the Credit and Certainty of the Books of the Old Teſtament is to be tried by the* Hebrew *Volumes, ſo the Truth of thoſe of the New Teſtament is to be meaſured by the Rule of the* Greek."

5. The vulgar Edition of the *Latin* Bible, which the Papiſts are ſo fond of, and pretend to be *Jerome*'s, is in many Places different from *Jerome*'s Tranſlation, and exceeding corrupt. The genuine Senſe of various Paſſages in the *Pſalms* is wretchedly perverted in the *Pſalter*, and many Words and Sentences are left out or changed in other Parts of Scripture, which are noted by *Valla*, *Stapulenſis*, *Eraſmus*, and others. And the true Reaſon, why the *Papiſts* ſo earneſtly contend for the vulgar *Latin* is, becauſe abundance of its Alterations are ſuch as favour their own darling Errors, a Specimen of which *Chemnitius* has given us in his Exam. Concil. Triden. *P.* 1. *p.* 56, 57.

PACKET

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PACKET XXI.

Contra Divinas Authoritates humanâ *Ratione incedere, id quidem* inſanum; ſine Ratione *autem, id longè* inſaniùs: *At verò &* ſine *Ratione, &* contra *Rationem, adverſus* Dei Verbum latrare, *ſupra quam dici poſſit* inſaniſſimum.

A Confutation of that impious Popiſh *Doctrine, That the Scriptures ought not to be tranſlated into vulgar Languages; with ſome Remarks on the* Rhemiſh *Bible.*

"HAVING *occaſionally* fallen into a Diſcourſe of the Holy Scripture, and the horrid *Contempt* and *Abuſes* that it ſuffers from the *Romiſh* Church; we cannot overlook their ungodly *Prohibition* of the ſame to be *tranſlated* into vulgar Languages: And firſt we ſhall make good the Charge, that they do ſo forbid it.

Sanders, de Viſib. Monarch. lib. 7. ſaith, *Hæreticum eſt affirmare Sacras Scripturas neceſſariò in Linguas Vulgares converti debere: That it is Hereſy to maintain the Neceſſity of tranſlating the Sacred Scriptures into vulgar Languages.* And before the *Indices Expurgatorii*, ſet forth by the Pope's Authority, the fifth General Rule runs thus: *Cùm Experientia docuerit,* &c. *Seeing Experience hath taught, that through the Raſhneſs, Ignorance, or Malice of Men, more Harm than Good, more Miſchief than Profit hath ariſen, by ſuffering the Bible to be tranſlated into vulgar (or common) Tongues: Therefore all Bibles in any ſuch vulgar Language are forbidden, together with every Part thereof, whether Printed or in Manuſcript.* And according to this Doctrine have their Practices been formerly in *England*, and ſtill are in Popiſh Countries: For in King *Henry* the Eighth's Days, to have had *a New Teſtament*, or *Pſalter* in *Engliſh*, was accounted Hereſy, and many ſuffered for no other Crime. And to this Day, to have the ſame in *Spaniſh* in *Spain*, is enough to bring any Man into the Inquiſition, and make him loſe his Life.

Now on the *contrary*, the Proteſtant Churches *allow* of, and judge it neceſſary and fit, that the Scriptures be faithfully *tranſlated* into the proper Language of *every* Nation, for the better *Edification* of the People. For which they aſſign ſuch Reaſons as theſe:

1. If every Chriſtian Man be *bound* (according to his Capacity) *to ſearch the Scriptures*, and thereby, as by a Touchſtone, to try the Doctrines which they ſhall hear delivered by their Teachers; then are the Scriptures neceſſarily to be *tranſlated* into the vulgar Tongues, that the People may be enabled to do this. But the firſt is the direct Command of God, *John* v. 39. *Acts* xvii. 11, *&c.*----*Ergo.*

2. God

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2. God himſelf, when he gave a Law to the *Jews*, did it in their *common Language*; and as well the Old Teſtament as the New were delivered in Tongues moſt national and *familiar* at thoſe Times reſpectively to the Church; therefore from this Example 'tis evident, that for the Uſe and Benefit of the Church, the Scriptures may, and ought to be tranſlated into the Languages which are moſt familiar to them.

3. If the Holy Scripture was lawfully and neceſſarily *turn'd into Latin*, for the Uſe of the *Latin* Church, then by *Parity of Reaſon* ought it to be tranſlated into *other Tongues*; unleſs they can prove that the Scriptures were more neceſſary to the *Latin* than to other Churches. But that it was lawfully tranſlated into *Latin* for the Purpoſes aforeſaid, our Adverſaries will not deny,----*Ergo.*

4. The *locking* up of Scripture in unknown Languages, defeats and fruſtrates it wholly of its main *End* and Uſe; for the End of God's giving us the Scripture, is, That by hearing, reading, underſtanding, believing, and obeying the ſame, we may be *ſaved*. But how ſhall we read or underſtand it, unleſs it be tranſlated into a Language that we are acquainted with?

5. If it be unjuſt Cruelty to deny any one *bodily Food* and Suſtenance, much more cruel is it to deprive any Perſons of the Food and *Nouriſhment of their Souls*, which the ſacred Scripture is acknowledged to be by all good Chriſtians; therefore it ought to be tranſlated into a Language, which even the unlearned may underſtand, for otherwiſe they are deprived of it: And certainly to *ſteal God's Word* from his Church, as the *Romiſh Strumpet* does, is the higheſt *Sacrilege*.

6. The *Arms* of our *Chriſtian Warfare* are not to be denied unto, or taken from the Faithful; but it is neceſſary that *always* and *every where* they ſhould be therewith furniſh'd. But the holy Scriptures are thoſe *very Arms*, as appears, *Mat.* iv. by the Example of Chriſt, and *Epheſ.* vi. 16. *Heb.* iv. 12. Now common Chriſtians are deprived of theſe *ſpiritual Weapons*, if they may not be turned into Languages which they underſtand.

7. The Scripture is as a *Candle* or burning Torch, ſet up by God for this very Intent, that it may ſhine and *enlighten all* in the Ways of Truth and Salvation, *Matt.* v. 15. Therefore, that it may ſo illuminate all, and be ſeen by every Believer to direct his Steps, 'tis neceſſary that it ſhould be tranſlated, otherwiſe 'tis put under a Buſhel."

8. All the Arguments, which prove that the common People ought to read the Scriptures, are of equal Force to prove that they ought to be tranſlated into a Language which they underſtand.

" Laſtly, The *Suffrages* of all pure and primitive *Antiquity* are on our Side in this Controverſy. *Chryſoſtome*, in his ninth Homily on the Epiſtle to the *Coloſſians*, hath theſe Words:----*Hear, I beſeech you, O all ye* LAY-MEN, *provide yourſelves of the Bible, that ſpiritual Phyſick of the Soul; or if you have nothing elſe, yet at leaſt get the New Teſtament.* And *Jerome*, as *Hoſius* himſelf, one of the *Pope's Creatures*, cannot but acknowledge, did not only tranſlate the Bible into *Latin*, but alſo into the *Dalmatian Tongue.* And *Alphonſus de Caſtro*, another Popiſh Author, *l.* 1. *cap.* 13. *Fatemur, inquit, olim Sacros Libros in Linguam vulgarem fuiſſe Tranſlatos: We confeſs,* (ſaith he) *that heretofore, or in old Time, the ſacred Scriptures were tranſlated into the vulgar Language.* So *Socrates*, the Eccleſiaſtical Hiſtorian, *l.* 4. *cap.* 33. witneſſes, That *Ulphila*, a *Gothiſh* Biſhop, and preſent at the *Nicene* Council, did tranſlate the Bible into the *native Language of his Country.*

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Country. And *venerable Bede*, in his Hiſtory, *l.* 1. *cap.* 1. tells us, That in his Time the Scriptures were *read* in the five Languages or Dialects then vulgarly uſed in this Iſland, *viz.* of the *Angles*, of the *Britains*, of the *Scots*, of the *Picts*, and of the *Latins*. And *Eccius*, in his *Enchiridion de Miſſ. Latinè dicend.* and *Harding*, *Art.* 3. *Sect.* 38. both agree, *That the* Armenians, Ruſſians, Ethiopians, Dalmatians, *and* Muſcovites, *were wont to read the Scriptures in their Mother-Tongue.*" And it is well known that the Old Teſtament was tranſlated out of *Hebrew* into *Greek* before our Saviour's Days on Earth. This Work was begun in the Time of *Ptolomy Philadelphus*, when, as Dr. *Prideaux* obſerves, (Connect. Part 2. B. 1.) the five Books of *Moſes* were tranſlated for the Uſe of the *Alexandrian Jews*, who had forgot their own Language; and afterwards, for the ſame reaſon, the Prophets and all the other Books of the Old Teſtament were tranſlated into the *Greek*. All theſe together have uſually gone under the Name of the *Septuagint*, which was uſed by Chriſt and his Apoſtles, as moſt familiarly known in thoſe Days; and while the *Eunuch* was reading this in his Chariot, *Acts* viii. 28, *&c.* as appears by the rendering of the Words, which he was then reading, God own'd his Uſe of the *Tranſlation*, by ſending *Philip* the Evangeliſt, to expound to him the Meaning of thoſe Words, and thereby bringing him to believe in Chriſt, upon which he was Baptized, and went his way rejoicing. " Since therefore the *Scriptures themſelves*, and *Reaſon* and *primitive Practice* are all againſt our Adverſaries, what have they to ſay for themſelves? Really their Pretenſions are ſo weak and ſilly, that we ſhould be aſhamed to repeat them, had not *Bellarmine* and others of their beſt learned Authors, leaned upon theſe *Reeds and Bull-ruſhes.*

Object. 1. They ſay the Scriptures ought only to be extant in *thoſe Tongues* wherein they were written. But as this is falſe in itſelf, ſo it deſtroys their darling *vulgar Latin Verſion*, ſince no Part of the Bible was originally delivered in *Latin.*

Object. 2. The Apoſtles preached the Goſpel throughout the whole World, but they did not *write* in the Languages of every Nation to whom they preached.---We anſwer, It was not neceſſary that the Apoſtles ſhould themſelves tranſlate their Writings into all Languages; that had been too *laborious*, and they left it to be done by others. It was enough that they preach'd in all Languages; and wrote in the *moſt common* Tongue, which at that Time was moſt *generally underſtood*, and out of which it might be more readily turned into others.

Object. 3. *Peter* and *James*, writing to the *Jews*, uſed *the Greek*, which was not their natural Speech.---The Anſwer is ready, becauſe they wrote to the *Jews* ſcattered throughout *Greece*, and the neighbouring Territories, to whom the *Greek* was no *leſs familiar* than the *Hebrew*, and more like to benefit others as well as them.

Object. 4. If the main Reaſon for tranſlating the Bible be, that the People *may underſtand* it, then ſince we find that when tranſlated they cannot yet underſtand it, no not even the *learned*, without Comments and Expoſitors, to what Purpoſe ſhould it be tranſlated?

We anſwer, That although the People do not preſently underſtand *all things*, yet they may, and do underſtand *many*. Holy Scripture is a plentiful *Store-houſe* of the Food of Life, accommodated to all *Ages* and *Conſtitutions:* Here we have *Milk for Babes*, and *ſtrong Meat for grown Men*, Heb. v. 13. *Plainneſs* to deſcend to our *Weakneſs*, *Difficulty* to awaken our *Induſtry*, *Perſpicuity* to regulate our *Duty*, Obſcurity to keep us humble and depending, *open Truths* for our *Inſtruction*, *ab-*

ſtruſe

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ſtruſe Sayings for our *Veneration*. We bleſs the Goodneſs of God in the *clear Diſcoveries*, we adore his Wiſdom in the *veiled Myſteries*. The plain Inſtructions of the *Word*, the precious Verities which we are ſure of, we will improve by the Grace of God for our *Salvation*. The Knots and Difficulties, the Doubts and ſeeming δυνάμεις, thoſe *hard Intelligibles*, if we cannot unfold and ſtate them to our Satisfaction; at leaſt, from the Warning of the bleſſed Apoſtle, 2 *Pet.* iii. 16. we will take heed, with the ſame Divine Help, that we do not wreſt them to our Deſtruction. Beſides, this pretended Argument would ſerve as well to deter even the *learned* from reading Scripture *at all*, although in the Originals, becauſe even *they* cannot poſſibly comprehend and underſtand all things therein." The like Anſwer may ſerve to take off the Objection, as if ignorant People would be in danger of running into Errors and Miſtakes to their own prejudice, in caſe they were allowed the free uſe of the Scriptures in their Mother-Tongue.

" Some perhaps may alledge, That we unjuſtly charge the Church of *Rome* (at leaſt at this Day) for with-holding the Scriptures, or forbidding them to be tranſlated; when 'tis well known, their College of *Rheims* hath tranſlated and publiſhed them in *Engliſh*.

But in anſwer hereunto, be pleaſed to obſerve, That we are not ſo much to regard what they have done in this kind out of Neceſſity, † and upon a *force put*, as what is their general Tenet and Practice: For do they yet allow the poor *Spaniards* or *Italians* the Bible in their reſpective Languages? All the World knows the contrary, and that they ſtill endeavour to perſuade People, That Ignorance in the Holy Scriptures is better for them, than Knowledge in the ſame. But ſince the Reformation here in *England*, being beaten from that moſt impudent Aſſertion by Shame, and the Conſciences of all Papiſts, that have any Equity or indifferent Judgment, crying out againſt it; and ſeeing their Attempts were vain to bring in blind Ignorance, they yielded, by an obſcure Tranſlation, partly to darken the Light of the Scriptures, and by Heretical Annotations to pervert the Senſe of the Holy Ghoſt, to the upholding of their Kingdom of Antichriſt. How great their Kindneſs towards poor Souls was in that Work, we may conceive from theſe Particulars.

1. They themſelves in their Preface to the New Teſtament, *Sect.* 6. tell us, *That their Church hath taken order, that the holy Scripture, though truly tranſlated into vulgar Tongues, yet may not be indifferently read of all Men; nor of any but ſuch as have expreſs Licenſe thereunto, of their lawful Ordinaries, with good Teſtimony from their Curates or Confeſſors, that they be humble, diſcreet, and devout Perſons, and like to take much Good and no Harm thereby.* Here their Church kicks down all the Milk given us by theſe He-goats of *Rheims*; for hereby thoſe that have moſt need to read the Scriptures, are utterly debarred; many others, by the Difficulty of obtaining a Licenſe, diſcouraged; and in fine, none but rank obſtinate Papiſts may be allowed this Privilege: For thoſe only by the Popiſh Curates, *&c.* ſhall be counted *humble, diſcreet, and devout.*

2. Their printing their Bible *ſo large* in three Tomes, and holding it ſo dear, is another Argument of their wicked Deſign; for now the poorer Sort cannot go to the Charge of purchaſing it, if they could get leave to read it.

† Father *Simon* ſays, that the *Engliſh* Catholicks uſe an *Engliſh* Verſion made by ſome *Engliſh* Divines, who fled to *Rheims* in *France*, and there publiſh'd a Verſion, which they mightily oppoſed to thoſe of the Proteſtants. *Critical Enquiries, Chap. 25. ad fin.*

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3. They have ſtuffed ſuch their Tranſlation with a Multitude of cunningly-deviſed *uncouth Words and Phraſes*, without any Cauſe or Neceſſity, only that the Scriptures may ſeem hard and *obſcure* to the common People, that ſo they may either take no *Delight* in reading them, or reap no *Benefit* for want of underſtanding them: So that their Verſion ſerves only to render it *ridiculous* to the Learned, and *unintelligible* to the meer *Engliſh* Reader. Do but obſerve ſome Inſtances of this Kind, *Phil.* ii. 7. But he EXINANITED *himſelf, taking the Form of a Servant.* Rom. xiii. 13. Not in Chambering and IMPUDICITIES. *Gal.* i. 13. I EXPUGNED the Church. *Gal.* iv. 17. *They* EMULATE you not well, ----*That you might* EMULATE *them.* Epheſ. vi. 12. *Againſt the Spirituals of Wickedneſs in the Celeſtials.* 1 Cor. x. 11. *But they are written to our* CORRECTION. Heb. ii. 17. *That he might* REPROPITIATE *the Sins of the People.* Heb. x. 5, 6. HOST *and Oblation thou wouldſt not*----HOLOCAUSTES *and for Sin did not pleaſe thee.* John xix. 14. *It was the* PARASCEVE *of* PASCHE. With divers other the like *fuſtian* Terms, (every where ſprinkled throughout their Work) which a common *Engliſhman* underſtands no more than *Arabick*, and were for that very Purpoſe inſerted by theſe *Jugglers*, that the Vulgar might deſpair of Edification from reading the Scriptures, and ſo depend wholly on a *dumb Image*, or a *dumb Prieſt* for *Inſtruction* and Conſolation.

PACKET XXII.

Quicquid eſt in Scripturis altum & divinum eſt. Ineſt omninò veritas, & reficiendis inſtaurandiſque Animis accommodatiſſima *Diſciplina, & planè ita modificata, ut* Nemo *inde haurire non poſſit, quod ſibi* ſatis *eſt, ſi modo ad hauriendum devotè ac piè, ut vera Religio poſcit, accedat.* Auguſt. de utilitate credendi, cap. 6.

Of the MEANS *of finding out the true Senſe of the Holy Scriptures. Neceſſary* Directions *of three Sorts for that Purpoſe, heartily recommended to all* true *Chriſtians.*

"WE might now proceed *further* to blazon the Impieties of *Papiſts* in *forbidding the Reading* of the Word of God to the *Generality* of Chriſtians; which none of them allow abſolutely, but only to ſuch as ſhall be licenſed; and many of their approved Authors do ſimply and *altogether deny* this to the Laity; as *Johannes Molanus*, an eminent Doctor of *Lovain*, in his Book of practical Theology, Tract. 3. Chap. 27. Concluſion 2. *Negamus* (ſaith he) *à Laicis requiri ſtudium Scripturarum, imò ſalubriter dicitur eos à lectione Scripturarum arceri; ſufficeréque iis, ut ex præſcripto Paſtorum & Doctorum vitæ curſum*

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ſurſum moderentur. We (he means the Popiſh Church in general) *utterly deny, that the Study of the Scriptures is required of Lay-men; but rather it is ſoundly and profitably maintained, that they ought to be forbid*, or driven from, *the Reading of the Scriptures; and that 'tis enough for them, that they regulate the Courſe of their Lives, according to the Order or Preſcriptions of their Paſtors and Teachers.* But we ſhall not ſtand to refute ſuch *helliſh Doctrine*, hatch'd in the *bottomleſs Pit*, and *broach'd* meerly to *enſlave* the World to the *Luſts* of the *villainous, idle, debauch'd* and *domineering Clergy* of *Rome*. For we delight not to incumber theſe Diſcourſes with *ſuperfluous* Diſputations; and are well aſſured, that every *pious*, humble Soul, that ſhall devote himſelf to the Study of the *divine Oracles*, will *thence* be ſoon enabled to withſtand and ſilence the *vain Babblings* of any *Popiſh* or *Semi-papiſtical* Sophiſter in that Point: And therefore we ſhall charge this Packet with *Matter* which we conceive more important and *uſeful*, To recommend to the Reader certain *Means*, or Expedients, requiſite in the *Interpretation* of ſacred Scripture, or aſſiſtant for diſcovering the *true genuine* Senſe and Meaning of the Holy Ghoſt therein. Theſe we conceive to be *three-fold*; ſome that are to *go before*; ſome that are to be obſerved *in* our Interpretation; and others that muſt *follow* it.

Of the firſt Kind there are *ſix* Rules to be practiſed.

1. Before all things, devout and fervent PRAYER is required: We have Chriſt's Precept enjoining, and his Promiſe encouraging us in this Duty, *Matth.* vii. 7. *Ask and it ſhall be given, knock and it ſhall be opened.* And *James* (i. 5.) ſays, *If any Man lack Wiſdom, let him ask it of God that gives to all Men liberally, and it ſhall be given him.* And in theſe our *Petitions* we muſt eſpecially implore, that the *Holy Spirit* would *enlighten us*; for without his Illumination we cannot *rightly* underſtand the Scriptures, (*John* xx. 9. compared with *ver.* 22. and 1 *Cor.* ii. 12.) For they are to be comprehended by the Influence of the *ſame* Spirit by which they were dictated, (2 *Pet.* i. 20.) And therefore well ſays St. *Jerome* to *Læta, Orationi Lectio, Lectioni ſuccedat Oratio: Let Reading always follow Prayer, and Prayer Reading.* For as one is the *Food* of the Soul, ſo the other prepares an *Appetite*, and ſtrengthens *Digeſtion*, to convert it into an Aliment of Life.

2. We are to ſubmit our Underſtandings to the Wiſdom of God, and abandoning Self-conceit, we muſt reſolve entirely to hearken to his Teaching in his Word, and to ſubject all our Thoughts to the Obedience of Chriſt: For nothing *hinders* Proficience in Scripture-knowledge more than a vain Opinion of our *own* Wiſdom. *If any Man ſeems to be wiſe in this World, let him become a Fool, that he may be wiſe: For the Wiſdom of this World is Fooliſhneſs with God*, 1 Cor. iii. 18, 19. *I thank thee, O Father, thou haſt hid theſe Things from the wiſe and prudent, and haſt revealed them to Babes; for ſo it ſeemed good in thy Sight*, Matth. xi. 25.

3. We are to come to the Peruſal of Scripture without any *Prejudice*, either raiſed from our own *Conceit*, or the ſtrong Biaſs of *Self-intereſt*, or Prepoſſeſſion in favour of any other Man's *Notions*; but with a candid Mind, free, and *deſirous* of being informed: For *Prejudice* is a mighty Enemy to an Advance in Scripture Knowledge. For which Reaſon Chriſt admoniſhed his Diſciples to beware of the *Leaven* of the Phariſees, *&c. Matth.* xvi. 6, 12.

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4. We are to approach this *Divine Code*, this *Magna Charta* of Salvation, with *Faith*, and a ſincere Study of true *Piety*, and practiſing *Repentance*. For in the *Impenitent* and *Prophane*, the Spirit of Chriſt (which illuminates the Mind) will not *inhabit*, 2 Tim. iii. 7.

5. We muſt be filled with a due *Reverence* and *Love* for Truth, and a longing Deſire to *know* and *embrace* it: For thoſe that only out of *Cuſtom* and *Formality*, or any other *By-deſign*, come to the Study of the Scriptures, ſeldom, or rather never attain to the true Meaning of the Spirit: So ſays the Apoſtle, *Becauſe they received not the Love of the Truth, God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye*, 2 Theſſ. ii. 10, 11.

6. We are to take up our *Bibles*, not only with a Deſire to *know*, but a Reſolution to *do* the Will of God, that ſhall thereby be revealed to us: For the End of the Holy Scripture is not only Notional, but Practical; *Teaching us, that denying all Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World*, Tit. ii. 12.

The Rules of the *ſecond Sort, viz.* thoſe that are to be regarded in our actual Interpretation of Scripture, are theſe that follow.

1. According to our Condition and Education, we are to endeavour to underſtand the very *Words* which the Holy Spirit has uſed in *Scripture*, even the *original Tongues*, whence the true Senſe may better be gathered.

2. The ſeveral *Words* are diligently to be weigh'd, that we may diſtinguiſh *figurative* from *proper* Expreſſions, and may know their moſt uſual and true Signification: For thoſe that are uſed *tropically*, are not to be interpreted *properly*; and ſo on the contrary.

3. We are to regard the *chief End* and Scope of each Place; which is to be collected from the Words foregoing and following: So *Chryſoſtom* on the ſecond *Pſalm* adviſes, *As without a Foundation any Building is weak; ſo unleſs we regard the main Intention, we cannot profitably interpret any Text.*

4. The Circumſtances, as *Time, Place, Perſon*, &c. are to be regarded, which will much enlighten us in what Signification each Word is to be taken; in which reſpect, *Auguſtine, Serm.* 2. *de Verb. Dom.* ſays, *The Words of the Goſpel* (compared he means one with another) *carry in themſelves their own Expoſitions.* Thus the *obſcurer* Texts are to be explained by the more evident and eaſy; to which Purpoſe we are not only to compare like Places with like, but alſo *different*, and ſeemingly contradictory, one with another: Always remembering, that however it may appear to our *weak* Capacities, yet being all the Dictates of infallible *Truth* and *Wiſdom*, no Text of *Scripture* does, or can really contradict another.

5. The *Phraſes* of Scripture are to be minded, eſpecially the *Hebraiſms* in the New Teſtament; and *Allegories* are not to be ſtarted by the Humour of each *witty* Head (the Fault of honeſt *Origen* and ſome *capricious* Moderns) but by a due Conſideration of the Circumſtances of the Context and other Places of Scripture.

6. We are to regulate our Interpretations by the *Analogy of Faith*, that conſtant Tenor of *Holy Writ* and *Chriſtian Doctrine* declared in the moſt *plain Texts*, not herein including any *apocryphal Traditions*, which the *Romaniſts* would obtrude as of equal Authority, but only what has *univerſally* and at all times been received by the Church of Chriſt.

7. We

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7. We are in our Expoſitions of Scripture (as near as may be) to confine ourſelves to the *real and verbal Terms* thereof, (*Deut.* iv. 5. And 1 *Timothy* vi. 3. & 20.) Of doing the contrary to this the Papiſts are horridly guilty, borrowing both *Things* and *Words* from the *Jews* and *Heathens*, which they unduly accommodate to Chriſtian Myſteries.

8. We are to conſult the beſt and moſt ſincere *Interpreters*, wherein we include thoſe *venerable Antients*, commonly ſtiled the *Fathers*; yet neither they, nor any Moderns, are to be ſubmitted too as *Dictators*, but are to be read with Caution and Judgment, and are no farther to be followed than they are agreeable to the Analogy of Faith: For we are to *prove all things*, 1 Theſſ. v. 21. And *if an Angel from Heaven preach otherwiſe, let him be accurſed*, Gal. i. 8.

The Duties of the *third* Kind, which we are to practice *after* the Senſe of Scripture underſtood, are *three*.

1. *Thankſgiving*, which ought to riſe from the Greatneſs of the Benefit, *viz.* The Knowledge of the *divine Will*, and heavenly Myſteries. For this ſhould be remember'd, That God for *Ingratitude* either quite *deprives* many of the Knowledge which was already beſtowed upon them, or at leaſt refuſes to *increaſe* it.

2. The Word underſtood is to be *meditated* upon, and fixt in our Memory, *Pſal.* i. 2. 1 *Tim.* iv. 15. Otherwiſe all the Knowledge we have obtained will ſuddenly vaniſh, having not taken Root in our Souls.

Laſtly, we are to accommodate whatever we read and underſtand, to our Uſe, to reduce it to Practice; whether it be a *Precept*, to obey it; a *Prohibition*, to avoid it; an *Exhortation*, to follow it; a *Promiſe*, to confide in it; a *Commination*, to beware of it; or a *Conſolation*, to be ſupported by it; all is to be improved for confirming our *Faith*, for mortifying our *Luſts*, for ſubduing our *Paſſions*, for regulating our *Affections*, and directing our whole *Converſation*; ſo that with a filial *Fear*, a humble, though not deſpairing *Trembling*, a conſtant *Adheſion* and Obedience to Chriſt in all his Offices, an ardent *Love* towards God, and *Charity* to our Neighbour, we may *work out our own Salvation*; for this is the grand, the ſole End of the Scripture; and as to thoſe that do otherwiſe, their Knowledge does but aggravate their *Sin* in this World, and will increaſe their *Torments* in the next. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and thoſe Men* WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS, *Rom.* i. 18.

And indeed, that they who do not *improve* their *Talents* ſhall be deprived of them, is a Truth which even the *Heathens* had a Glimpſe of, ſince even *Ariſtotle* in his Ethicks tells us, *By Debauchery and Corruption of Manners the Underſtanding is weakned, and Knowledge loſt.*

PACKET

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PACKET XXIII.

Stemus Arbitratu Inſpiratæ à Deo Scripturæ; & apud quos inveniuntur Dogmata Divinis Oraculis conſona, illis omninò adjudicetur veritas Sententiæ.----Baſil. Epiſt. 80.

That the Scriptures are the Rule of Faith. How our Tranſlations are ſo, &c.

"THAT the ſacred Scriptures are the SOLE Rule of Faith, by which all Doctrines are to be tried and examined, as the *infallible Standard* of divine Truths, is *maintained* by Proteſtants, but *denied* by Papiſts.

Our Aſſertion in this Matter we will prove by *Scripture*, by *Reaſons*, by the *Fathers*, and the *Confeſſions* of our Adverſaries.

1. The Word of God in plain Words, and free from all Ambiguity, juſtifies us herein, 2 *Tim.* iii. 15, 16, 17. *The Scriptures are able to make us wiſe to Salvation. They are profitable to teach, to reprove, to correct, to inſtruct in Righteouſneſs, that the Man of God may be made* PERFECT, *and* THROUGHLY FURNISH'D *to every good Work.* Thus ſays *Solomon*, Prov. i. 9. *They will make a Man underſtand Righteouſneſs, and Judgment, and Equity, and* EVERY *good Path.* Iſai. viii. 20. *To the Law, and to the Teſtimony: If any ſpeak not according to that Word, there is* NO LIGHT *in them. Theſe things are written, that we might have the Certainty of that whereof we are inſtructed, and might believe in Jeſus, and in believing have Life eternal,* Luke i. 4. John v. 39. xx. 31. *We muſt not preſume above what is written,* 1 Cor. iv. 6. To which we might add a Cloud of divine Witneſſes to the ſame effect, (*Deut.* xii. 8. *Prov.* xxx. 5. *Matt.* xxii. 9. *Gal.* i. 8. *Heb.* iv. 12, *&c.*)

Hence then we infer: Is the *Scripture* able to inform us to *every* good Work, to teach us *Chriſt crucified*, (and *Paul* deſired to know *no more*, 1 Cor. ii. 2.) to give us *Light* in Darkneſs, to ſettle our Faith, and to direct us to *Perfection?* Are we call'd back from all other Teachers, and referr'd *only* to it, (as *Luke* x. 26. xvi. 29.) and is there no *Doctrine*, no *Counſel*, no *Comfort*, no *Reſolution*, needful for us, but there it may be found? And yet ſhall it not be acknowledged to be the RULE of our Faith and Lives? It is impious to think ſo, blaſphemous to ſay it, and diabolical to advance ſuch an ungrateful irreverent Notion.

2. *Reaſon* and common Senſe confirms our Judgment in this Caſe; for if the *written Word* is granted to be the Rule in *one Point*, as for the Doctrine of the *Trinity* for Example, how can it be denied to be the Rule in another? for the Rule is but *one in all*, and the Nature thereof is to be *perfect*. Beſides, what Fathers, what Councils, or Church's Judgment is abſolute? What Doctrine or Expoſition

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poſition is pretended to be probable, which is not ſaid to be grounded upon Scripture? Why then ſhould not all be examined thereby? Nay, when the Papiſts have ſaid all they can, they are conſtrained, when they dare ſpeak Senſe, to grant, That all other Authority is finally reſolved into *that* of the Scripture. So acknowledges their *Gregory de Valencia*, in theſe Words: *If a Man be asked why he believes, for Example, that God is One in Nature, and Three in Perſon, let him anſwer, Becauſe God has revealed it. If again he be demanded how he knows God has revealed it, let him anſwer, That he believes it infallibly by Faith, the infallible Propoſition of the Church moving him thereto. If yet he be ask'd, how he knows the Propoſition of the Church to be infallible, let him ſay, Becauſe the Scripture hath revealed it, which he believes, not upon the Credit of any other Revelation, but for itſelf*, &c. But this was before the eaſy ridiculous Salvo of the *Colliers Creed* was invented.

3. The *Fathers* give their *Suffrages* to this Truth: It would be too tedious to recite half their Teſtimonies; take only theſe few. *Tertullian*, *cont. Hermog. c.* 1. expreſsly calls the Scriptures, *The Rule of Truth*. *Chryſoſtom*, in one of his Homilies on 2 *Cor.* ſays, *They are a moſt* EXQUISITE RULE, *the exact Square and Balance whereby we are to try all things*. *Auguſtine*, in his 112 Ep. *ad Paulin.* has theſe Words, *If a Matter is grounded on the clear Authority of the Canonical Scriptures, it is to be believed without any doubt. But as for other Witneſſes and Teſtimonies, upon whoſe Credit or Authority any thing is urged upon us to be believed, it is lawful for you either to credit or not to credit them, as you ſhall perceive them of weight to deſerve or not deſerve Reception.* And * *Cyril* of *Jeruſalem* is yet more poſitive on our Side: *Concerning the holy and heavenly Myſteries of Faith, we muſt not* (ſaith he) *deliver any thing, though never ſo ſmall, without the holy Scriptures; neither muſt we be led away with Probabilities and Shew of Words: Do not implicitly believe me, ſaying theſe things to you, unleſs you alſo have a Demonſtration thereof from Scripture; for thence ariſeth the Security of our Faith;" for the Safety of our Faith is not from Elegance of Diction, but from a Proof drawn from the holy Scriptures.* " And moſt *memorable* is that Speech of the *firſt Chriſtian Emperor Conſtantine*, to the Biſhops in the *Nicene* Council, recorded by *Theod.* l. 1. c. 7. p. 25. Ed. *Par.* in which he told them, *They had the Teaching of the Holy Spirit in Writing*; and added, *For the Evangelical and Apoſtolic Books, and the Oracles of the ancient Prophets* EVIDENTLY *teach what is neceſſary to be known concerning God: Therefore laying aſide all envious Contention, let us out of the divinely-inſpired Scriptures take the Reſolution of thoſe things we ſeek for.*

4. Such is the Evidence of this Truth, that the Popiſh Doctors, even the moſt learned of them, have been forced to acknowledge it. *Aquinas*, f. 1. q. 1. Art. 8. declares, *That our Faith depends and reſts itſelf upon the Revelation made to the Prophets and Apoſtles, who wrote the Canonical Books*; and not upon REVELATIONS, *if any ſuch have been* MADE TO ANY OTHER DOCTORS. *Gerſon*, the famous

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* Δεῖ γὰρ περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων οὐδὲ τὸ τυχὸν ἄνευ τῶν θείων δογμάτων γράφειν, οὐδὲ ἁπλῶς πιθανότητι καὶ λόγων κατασκευαῖς προσέχειν· οὐδὲ ἐμοὶ πίστευε ταῦτα σοι λέγοντι ἁπλῶς πίστεως, ἐὰν μὴ ἀπόδειξιν τῶν κατηγγελμένων ἀπὸ τῶν θείων μὴ λάβῃς γραφῶν. Cat. iv. p. 56. Ed. Oxon. ἡ σωτηρία γὰρ αὕτη τῆς πίστεως ἡμῶν οὐκ ἐξ εὑρεσιλογίας, ἀλλὰ ἐκ ἀποδείξεως τῶν θείων ἐστὶ γραφῶν. Ibid.

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mous Man at the Council of *Conſtance*, ſays, *That the Scripture is the Rule of our Faith, which being well underſtood, no Authority of Men is to be admitted againſt it.* See *Trithem. Catal. Scriptor. Eccleſ.* So *Durandus*, in his Preface to the Book of Sentences: *The holy Scripture expreſſes the Meaſure of Faith. Pereſ. de Ration. Con. l.* 2. *c.* 19. confeſſes, *That the Authority of no Saint (or Father) is of infallible Truth: For St.* Auſtin *aſcribes that as an Honour peculiarly and only due to the ſacred Scriptures.* Let us improve his Reaſon a little, thus: That only is the Rule, which is of infallible Truth; but the Scripture only is of infallible Truth: therefore it will follow, That the Scripture only is the Rule of Faith. Nay, *Bellarmine* himſelf, unawares, or rather when he had forgot the Intereſt of their preſent idolatrous Church, writes the ſame thing, *De Verb. Dei, l.* 1. *c.* 2. *The Rule of Faith* (ſaith he) *muſt be certain and known: For if not certain, 'tis no Rule; if not known, no Rule to us.* But nothing is MORE CERTAIN, nothing BETTER KNOWN than the holy Scriptures. And thence he concludes, *Therefore the Scripture is the moſt certain and the moſt ſafe Rule of our Faith, God teaching us by corporeal Letters, which we might ſee and read, what he would have us believe concerning him.* The ſame Jeſuit, in his Notes of the Church, *c.* 2. ſaith, *That the Scripture is better known than the Church*, in ſome Caſes, as namely, *where it is received, and ſpeaks plainly, and when the Queſtion is of the Church.* Now we admit, or receive, the *Scriptures* on each Side; and the Queſtion between us is *about the Church*; therefore let them do us juſtice, and allow the *Scripture* to be *Rule* and *Judge*, becauſe it is better *known than the Church.* Let them, I ſay, yield either to the evident Teſtimonies of the Text againſt them, or to the Dictates of Reaſon, or to the Judgment of the Fathers, or at leaſt to the Confeſſion of their own moſt famous Doctors, whoſe Evidence they may not refuſe, becauſe they are of their own Church. For ſo runs their own Law, *S.* 2. *q.* 7. *c.* Si Hæreticus. *Sin autem Orthodoxus contra Hæreticum litiget, pro Orthodoxo quidem Hæretici teſtimonium valeat; contra Orthodoxum autem ſolius Orthodoxi teſtimonium valeat: If an Heretick and a Catholick go to Law, for the Catholick the Teſtimony of any Heretick is good; but againſt him, only the Evidence of Catholicks is to be admitted.*

But ſtill to amuſe the weak and ignorant, the Prieſts and their Emiſſaries object and ſay, That admitting the *Scriptures* in themſelves to be the *Rule of Faith*, yet our *Engliſh Bible cannot be ſo*; for the Rule muſt be *infallible*, and free from Error; but the *Engliſh* Tranſlation is not infallible, or free from Error, being performed by fallible Men, who were liable to Miſtakes, *&c.*

In anſwer to this, we ſhall ſet forth *how*, and in what Senſe, our *Engliſh* Tranſlation may *properly* be called, and really is the Word of God, and *Rule* of Faith.

1. Our *Bible* contains two things, *viz.* The Doctrine and the Tranſlation. The Doctrine was *inſpired of God*, 1 Tim. iii. 16. 2 Pet. i. 20. and written by Men *infallibly aſſiſted* by the Holy Ghoſt, and therefore is free from Error; conſequently the *Scripture* tranſlated into *Engliſh*, in reſpect to the *Subſtance* of it, is infallibly true, becauſe revealed by the immediate Inſpiration of the Almighty. As for the *Tranſlation*, it was done by the Miniſtry of the Church, and the Induſtry of learned and good Men; who tho' they had no ſupernatural Privilege to be free from Error, yet we know infallibly they have not erred in this Matter, by the *ſame Means* whereby we know other Truths; namely, by the *Light* of the Doctrine tranſlated, the *Teſtimony of the Spirit*, the Rules of *Art*, the Knowledge of the *Tongues*,

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Tongues, the Sincerity of the Perſons, their *Diligence* and *Skill*. When an ordinary *Paſtor* preaches God's Word to the People, that which he delivers may be *free from Error*, and yet his Voice is an human thing, and himſelf has no immediate or infallible *Inſpiration:* The very ſame Reaſon there is for *Tranſlations*.

2. Their Popiſh Doctor *Stapleton* tells us well, *That an Edition or Tranſlation of the Scripture may be amiſs in reſpect of the Words only, and not of the Senſe, that is not altogether ſo perfect as it might or ſhould be*; *and this*, ſays he, *doth not hinder the Truth of the Matter, or Integrity of the Text*. Indeed no Tranſlation can ſo fully expreſs the Idiom or Property of the original Languages, as might be wiſhed; and Words and Phraſes may be defective, and ſecondary Cauſes have their Impediments. And as we are ſure the *vulgar Latin*, which the Papiſts uſe as authentic, is ſubject to moſt groſs *Error*, ſo we deny not but our *Engliſh* may be capable of Improvement: But this hinders not the Truth of the Matter, nor the Perfection of the Text, ſaith their own Doctor *Stapleton*, *Relect. Princ. Doctr. Cont.* 5. *Q.* 3. *Art.* 3.

3. The divine Doctrine is one and the *ſame* in all Tranſlations; immediately in the *Original*, and more obſcurely in the *Tranſlations*. But how ſhall the *unlearned* be certain the Tranſlation contains no ſubſtantial Error even in the Matter? We anſwer, God directs *his Children by the Light, by the Holy Spirit*, who opens their Hearts, that *they know his Voice*, and makes *the Light of his Truth ſhine into them*; which the Spirit works, not immediately, but by *Means*; not by the *ſame Means* in *all*, but by different, yet all concurring in the Church; as *Arts* and *Tongues* joined with *God's Spirit* in the *Learned*; the *Miniſtry* of the *Spirit* and of the *Church*, and the *Light of the Doctrine* tranſlated, in the Unlearned. To the firſt it ſhines in the *Originals*, to the laſt only in *Tranſlations*.

Laſtly, All this is *meer Cavil:* For their moſt learned Jeſuits could never yet prove *one material Error* in our *Tranſlation*; only they clamour and uſe all kind of *Falſhoods* and ſlanderous *Pretences*, that by *any Means* they may *draw* People from the *reading* and ſtudying that *bleſſed Book*, which every-where detects and *condemns* their impious *Doctrines* and abominable *Practices*.

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PACKET XXIV.

Non movent, non perſuadent SACRÆ LITTERÆ, *ſed* cogunt, *agitant, vim inferunt. Legis rudia verba & agreſtia, ſed viva, ſed animata, flammea, aculeata, ad imum Spiritum penetrantia, Hominem poteſtate mirabili transformantia.*

Picus Mirandula, Exam. Van. Doct. Gent. l. 2. c. 2.

Of the Authority of the SCRIPTURES, *and of the* Church: *That the* former *depends not on the* latter. *How we become* aſſured *that they are* the Word of God, *&c.*

"IT is a common *Fallacy* of the Papiſts, *That the Authority of the Scriptures depends on the Teſtimony of the Church*; ſo as that only by, or from her *Approbation* and *Authority* they are *known*, and by us received for true and authentick. And by the *Church* they do not mean only the *primitive* and *apoſtolical*, but their preſent Church of *Rome*, which at the Bottom is to ſay, *The Pope*; for into his ſole Pleaſure that *big Word* is at laſt reſolv'd.

For the *refuting* whereof, and eſtabliſhing ourſelves in the *Truth*, we are to conſider, That the *Church of Chriſt* (for we ſpeak not now of the *apoſtatiz'd Roman* Society, which in no wiſe ought to boaſt that Title) has *four* ſpecial *Offices* relating to the Scriptures.

1. She is a *Witneſs* thereto, and *Keeper* of thoſe *ſacred Rolls*. But as when Letters from a Friend are entruſted with a *Carrier*, and he delivers them to us, we do not credit the Contents merely for his ſake, but becauſe we know the *Hand* and *Seal* of the Writer; ſo neither do we receive the Scriptures for the *Word of God, only*, or *chiefly*, upon the Recommendation of the Church, though convey'd to us by her Miniſtry.

2. The Church is to *preſerve* and *vindicate* the Scriptures, to exclude *falſe* and *ſuppoſititious* Writings from being intermix'd with the *true* and *genuine:* To which purpoſe the *true Church* is aſſiſted with the *Spirit of Chriſt*, whereby ſhe knows the *Voice of the Bridegroom*; like as a *Goldſmith* who with the *Touchſtone* diſcerns Gold from Copper, yet does not *make* the Gold, but *ſhews* what was ſuch *before*, to us, that we may the more readily receive it; not relying on *his* Teſtimony, but becauſe we *ourſelves find it to be ſo.*

3. The Church is the *Herald* to *proclaim* the Scripture, and is bound to divulge it abroad, not omitting or *changing* any part. Now *Royal Edicts* are credited for themſelves, not for the Voice of the *Officer* who publiſhes them.

4. The

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4. The Church is the *Interpreter* of the Scriptures, to expound them, without mixing any thing of her own, but to explain Scripture by Scripture.

Notwithſtanding all which Offices, there is ſtill needed ſomething elſe more *certain*, and a Teſtimony more illuſtrious to perſuade us, that theſe Books are *divine*; and this is the *Operation* and internal Evidence of the *Holy Spirit*, without which the Commendation of the Church would be of little Efficacy. The Scripture is αὐτόπιστον, in itſelf worthy of Belief, and is received of us, not *ſolely* or *principally* becauſe the Church ſo directs, but becauſe it *proceeds* from God: And that it does ſo proceed from God, we know chiefly from the Teſtimony of the Holy Ghoſt, and not ſo certainly from the Atteſtation of the Church.

For there are *four Sorts* of Means, whereby God works in the Elect a true and certain Knowledge that the Scriptures are of Divine Inſpiration.

1. By the *Teſtimony of the Scripture itſelf*, that is, by the Teſtimony of God ſpeaking therein, by which the firſt Motions are excited in the Hearts of Chriſtians.

2. By the *inward witneſſings of his Spirit*, and its efficacious Perſuaſions in their Souls. *We have received the Spirit which is of God, that we might know the things that are freely given us of God*, 1 Cor. ii. 12. and *ver.* 15. *He that is ſpiritual judgeth all things.*

3. By ſeveral *Demonſtrations* apparently attending the *Scripture*; ſuch the *Virtue* and Power that ſhews itſelf in every *Leaf* and *Line* of the Bible, proclaims it to be the Word of the *eternal God*; the *Purity* and *Perfection* of the Matter, the *Grandeur* of the Legal and then of the Goſpel Diſpenſation, the *Majeſty* of the Speech, the *Awe* that it has over the Conſcience, the certain *Prophecies*, the ſtrange *Miracles* contained in it, the great *Antiquity* beyond all Books, the admirable *Preſervation* of it againſt Time and Tyrants, the ſweet *Harmony* of every part with the reſt, the *Devil's Rage* againſt them that follow it, the *Vengeance* that has purſued all ſuch as have not obeyed it, the *Succeſs* of the Faith contained in it.

Laſtly, The conſtant and perpetual *Teſtimony of the Church*, which to ſome is indeed in *Order of Time* before the reſt, but not *always*, or *in all*, and therefore ought not to be accounted the *chief* or moſt efficacious Means; being accommodated moſt to ſuch as are out of the *Church*, who ſee not the *native Dignity* of Scripture, acknowledge none of the other Arguments, and have not *Faith*, or the *Spirit of Chriſt*; and therefore while they are ſuch, they cannot acknowledge it to be the Word of God, but only by the Teſtimony of the Church, which alone not being *ſufficient* to a true ſaving *Faith*, we ſee that the *Scripture* has with them very little Authority to influence their Lives, as it does in the Faithful, who by the other *Aſſurances* have a more full and certain Knowledge thereof.

The Matter being thus explained, may be further confirm'd by ſuch Arguments as theſe:

1. In every *Science* the *Principles* ought to be true, apparent, and immediate, ſo as not to need any Proof, but all things are to be confirm'd out of them: Now the Holy Scriptures are the Principles of *Theology*, and therefore need not, to render them more certain to us, depend on the Teſtimony of the Church.

2. The Scripture had *Authority* with the Faithful *before* ever the Church had given any expreſs Judgment as to the Canon; and therefore with them had not its Authority only by reaſon of the Church's Teſtimony; the Judgment of the Fathers and of Councils, if you reſpect the Antiquity of Holy Writ, being but of

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yeſterday. And therefore if its Authority ſhould depend on their Judgments, then, for many Ages, there either was no certain Scripture; or elſe the Books which the *Fathers* and *Councils* recite as Canonical, were *Authentick* and Canonical *before*, and ſo to be accounted; which is what we aſſert.

Again, This Judgment of the *Fathers* and *Councils* is not extant, ſave in the *Books* of the one, and Decrees of the other: But how ſhall we be more certainly ſatisfied of their Authority, than of the Authority of the Scripture? For example, How ſhall I know that ſuch a *Book* is truly St. *Auguſtin*'s? If they ſay, By the *living Voice* of the Church; How ſhall I know that this is the Voice of the *true Church?* Certainly no otherwiſe than by the *Scriptures*; and then we are brought to a Circle, to prove the Scriptures by the Church, and the Church by the Scriptures.

3. If the Authority of the Church, *quoad nos*, (in reſpect of us and our Apprehenſion) depends on the Authority of the Scripture; then the Authority of the Scripture does not, *quoad nos*, depend on that of the Church. But that the Authority of the Church, *quoad nos*, depends on that of the Scripture, is plain. For if I demand, how I am ſure the Church did *not err* in conſigning the Canon? A Papiſt will anſwer, Becauſe ſhe is guided by the *Holy Ghoſt*. But how ſhall I know ſhe is ſo guided? He replies, Becauſe Chriſt *promiſed* it. I demand, Where? He tells me, In the *Scripture*, Matt. xxviii. 20, *&c.* Thus then we ſee at laſt, it is the Scripture that gives *Credit* to the Church, which has *no Authority* but what ſhe borrows from thence, and only ſo long as ſhe uſes it rightly: Conſequently the Scripture is of greateſt Authority.

4. If the *Scripture Teſtimony* of Chriſt was *greater* than the Teſtimony of *John*, then is the ſame likewiſe greater and more certain than that of the *Church*; for we conceive our proud Adverſaries will not arrogate to themſelves a Teſtimony that is to be rather believed than that of *John*. But we find, *John* v. 36. after our Saviour mentioned the *Witneſs* of *John*, he reckon'd three other Teſtimonies, which he expreſsly calls *greater* than *John*'s, *viz.* that of *God* the Father, his own miraculous *Works*, and the Voice of the Holy *Scriptures*.

5. Thoſe that believe not the Scriptures, will not believe the Teſtimony of Chriſt himſelf; much leſs will they hearken to the Church. *If you believe not his* (Moſes's) *Writings, how ſhall ye believe my Words?* John v. 47.

6. There can be no greater or more certain Evidence to us, than that of a *Divine Teſtimony*; and ſuch is that of the *Scriptures*, the ſame being the *Word of God*, whereas the Teſtimony of the Church is but the *Voice of Man*. And if the Certainty of Scripture depended on the Determination of the Church, then the *Truth* and *Authority* of all the Promiſes of Salvation, and the Work of our Redemption, would ſtand on the unſtable ſandy Foundation of human Judgment, and our Faith would ultimately be reſolved into the Voice of the Church; which is abſurd, and deſtructive of all Chriſtianity.

Hence we conclude, That the Proteſtant Doctrine in this Matter is ſound and orthodox; which for Satisfaction to all that ſhall happen to read this Paper, we ſhall here plainly recite, ſo far as is neceſſary for this Occaſion, being as follows:

1. That the Scriptures have in them a Light, and an Authority of *their own*, ſufficient to prove themſelves to be the Word of God, and to give infallible Aſſurance to Men of their true Senſe: And this Light and Authority is not added to, increaſed,

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increaſed, or multiplied by the Miniſtry of the Church, or any thing that it does about the Scripture.

2. This *Light* and *Authority* of the Scripture ſhines and takes effect in us, then *only*, when the Spirit of God opens our Hearts to ſee it.

3. The *ordinary* and *publick* Means whereby God opens our Eyes and Hearts to ſee his Light and Authority in the Scripture, is the *Miniſtry of the Church*, by preaching upon, and *expounding* the Scripture out of itſelf, and perſuading and convincing the Conſciences of Men. Yet *privately*, when and whereſoever this Miniſtry fails or *ceaſes*, the Light and Senſe of the Scripture is obtained by the *Scripture alone*; which *immediately*, at ſundry times by itſelf, gives full Aſſurance, and works all other Effects in our Conſciences, that it does when the Church propounds it.

4. The Scripture is ſo *ſufficient* of itſelf, both to *reveal* whatſoever is needful to be known, and to *eſtabliſh* and aſſure our Hearts in the Faith of what it reveals, that the Church has neither Authority to *add* ſo much as one Article more than is contained therein, nor Power to give this Aſſurance from any thing but from the Scripture itſelf: So that the whole Teaching and Doctrine, or Authority of the Church, is to be admitted or *yielded* to, or *refuſed*, according as it conſents or diſagrees with the ſacred Canonical Scriptures, the Fountain of Truth, and the ſole *Rule* of Faith: Which thus may briefly be proved.

The Miniſtry and Authority of the Church is required either *only as an Expedient* to inſtruct us, and lead us *to the Knowledge* and Aſſurance of that which is contained in the Scripture itſelf; or elſe as a Means to reveal to us ſomething that is not comprehended in the Scripture. But not the *latter*; for all Articles of Faith are in the Scriptures: Therefore only the *former*: And conſequently the *Scripture* alone remains *The Rule of Faith*.

PACKET XXV.

Optimus Lector eſt, qui dictorum intelligentiam expectet ex dictis potiùs quam imponat; & retulerit magis quam attulerit. Hilar. l. 1. de Trinit.

The true Cauſes *why the Papiſts vilify the ſacred* Scripture, *and refuſe to receive it for the* Judge *of Controverſies. What they mean by the* Church, *when they ſay, She is to be* Judge. *Objections anſwered.*

"AMongſt the many Arguments that demonſtrate what a *deſperate Cauſe* our *Popiſh* Adverſaries maintain; this their excepting againſt *the Holy Scriptures* of God, and refuſing to be *tried by them*, is none of leaſt. *Every one that doth Evil* (ſaith our bleſſed Saviour, *John* iii. 20.) *hateth the Light*, *neither*

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neither cometh to the Light, leſt his Deeds ſhould be reproved. They deal herein juſt like *Thieves*, who endeavour to put out all other Lights that ſhould diſcover their vile Practices, except their own dark Lanthorn. For 'tis evident, that the very Cauſes why they thus would diſable the Scriptures from being *the Rule*, and ſtrive ſo eagerly for the *Church's Authority*, are theſe:

1. Becauſe they are conſcious that the moſt and greateſt Points of their *Mock-Religion*, even almoſt *all* wherein they diſſent from us, are ſo far from having any *Foundation* on the Scriptures, that they cannot derive any *Colour* or Shadow of a Warrant from thence. This is confeſs'd by their own Doctors: *Multo maxima pars Evangelii pervenit ad nos Traditione, perexigua literis eſt mandata*, ſaith *Hoſius*, *Confeſ. cap.* 92. And *Eckius*, Enchir. cap. 4. de Scrip. *The much greater Part of the Goſpel is conveyed to us by Tradition; for a very little thereof is contained in the Scriptures.* So *Canus*, Locor. lib. cap. 3. admoniſhes his Papal Confederates, *That there is more Strength to confute Hereticks in Traditions, than in the Scripture; yea* (ſaith he) *all Diſputations with them muſt be determined by Traditions.* And *Briſtow* in his Motives, (Mot. *the laſt*) teaching his *Pupils* how to deal with a Proteſtant, bids them *firſt get the proud Heretick out of his weak and falſe Caſtle of* ONLY SCRIPTURE, *into the plain Field of Traditions, Councils, Fathers, Miracles*, &c. *and then like weak Cowards they ſhall not be able to ſtand the Encounter.*

2. That they may make themſelves *Judges* in their own Cauſe. For if the *Church* muſt be the *Rule* of Faith, and *theirs* be the Church, (which they always take for granted) 'tis eaſy to ſee which way the *Verdict* will go. But that the World may take Notice, *what* they mean by the Church, let us hear their own Authors, and thoſe of the higheſt Form. The before-mentioned *Briſtow* (*Mot.* 12. in the Margin) tell us,----*The* Roman *Church is the Catholick Church:* And the *Rhemiſts* in their Annotations on *Rom.* i. 8. declare, *That to ſay the Catholick Faith, or the* Roman *Faith, is all one.*

But this is not all: For as they take *all Authority* and Sufficiency from the Scripture, and give it to the *Church*, and with that *general* Title inveſt their particular Church of *Rome*; ſo they aſcribe all this Church's Authority to the *Pope:* For *Gregory de Valencia*, in his Theological Diſputations, *Tom.* 3. *Diſp.* 1. poſitively declares and informs us: ----*That by the Church we muſt underſtand her Head, that is to ſay, the Biſhop of* Rome. And in another Place, ſpeaking of the Pope, ----*In whom* (ſaith he) *reſideth the full Authority of the Church, when he pleaſeth to determine Matters of Faith, whether he do it with a Council or without.* Thomas Aquinas, 22. *q.* 1. *Art.* 10. and elſewhere, maintains,----*That the Right of making* A NEW CREED *appertaineth to the Pope, as all other Things do that belong to the whole Church; yea, the whole Authority of the whole Church reſides in him. Andradius* in his Defence of the Council of *Trent*, *l.* 2. harps on the ſame String, though ſomewhat more modeſtly.----*All Power to interpret Scripture*, (ſaith he) *and reveal the hid Myſteries of our Religion, is given from Heaven to the Popes and their Councils.* Yea, ſaith *Graſſus*, *The common Opinion is, that he may do it without any Council*; wherewith agrees *Bellarmine de Chriſt. l.* 2. *cap.* 28. *The Pope himſelf, without any Council, may decree Matters of Faith.* As *Alvarus Pelagius de Planctu Eccleſ. l.* 1. *Art.* 6. enjoins us: *That we are bound to ſtand to his* [the Pope's] *Judgment alone, rather than to the Judgment of all the World beſides:* All which is no more than was long ſince challenged by

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by their Canon-Law, which in the ſixth *Extr.* of Pope *John* XXII. *tit.* 14. *Cum inter*, in the Gloſs hath this helliſh Blaſphemy,-----*It were Hereſy to think or imagine, that* OUR LORD GOD THE POPE *might not decree as he doth.*

When Things are brought to this *Paſs*, the Pope mounted in ſuch a *ſuper-ſovereign* Tribunal, the Scriptures *ſilenced*, the Fathers, Councils, Traditions, every thing to be ordered, expounded, ratified, or rejected, according to his meer *Will* and *Pleaſure*, 'tis no wonder that a *poor Proteſtant* ſhould (as *Briſtow* vapours) be forc'd to quit the *Field*, and ſtand convicted for an Heretick, by ſuch an unjuſt, arbitrary, and moſt *ſelf-intereſted* Judge. But as the meaneſt Capacity may perceive how *little Truth* or *Comfort* there can be in that Religion, which is thus acknowledged by its Votaries to have *no Warrant* from Scripture; ſo we may admire at *Popiſh Impudence*, which is ſometimes ſo loud in alledging *Texts* for that which they know and grant cannot be proved but by their vile, counterfeit and corrupt Traditions.

But as their Father the *Devil* tempted the Lord of Life with Scripture maliciouſly *wreſted*; ſo the crafty Jeſuits, though they allow not of Scripture in other Caſes, will yet (to *ſtagger* and amuſe the Weak) urge it even againſt itſelf. As,

1. To charge the holy Word with *Obſcurity*, and affright the People from the Study thereof, they make a Noiſe with that Place, 2 *Peter* iii. 16.----*In which there are ſome things hard to be underſtood, which the ignorant and unſtable wreſt to their own Deſtruction.* To which we anſwer:

1. St. *Peter* ſaith not ἐν αἷς, but ἐν οἷς, not in *which Epiſtles of* St. *Paul* (as they would have it) but *in which things* [Points or Heads of Doctrine before-mentioned] *many things are hard to be underſtood.*

2. Though *ſome* Points be hard to be underſtood in themſelves, or are obſcurely ſet down in Scripture; it follows not from thence, That *all things neceſſary* to Salvation are not ſufficiently expreſs'd, and plainly revealed therein.

3. Thoſe things which are obſcurely ſet down in St. *Paul*'s Epiſtles, may be and are elſewhere in holy Scriptures more perſpicuouſly delivered.

4. St. *Peter* ſaith not, that thoſe things are *hard to be underſtood*, ſimply and *to all* Men, but to the *Ignorant and Unſtable, who wreſt other Scriptures to their own Deſtruction*; amongſt which Number the Church of *Rome* muſt reckon her Children, before ſhe can fit this Text to her Purpoſe.

5. Suppoſe the Scriptures *are hard* to be underſtood, and wreſted by ſome to their own Damnation, how doth it follow from thence, That they are either *no Guide* at all, or at beſt but an *uncertain one?* May they not as well ſay, *Chriſt was no infallible Guide*, becauſe he ſpake *Parables*, and many of his Words were *wreſted* by the *Jews* to their Deſtruction? As that of his *deſtroying the Temple, and building it in three Days*, John ii. 19. Or that, *Matth.* xxvi. 64, 65. when he ſaid *he was the Son of God*, and thereupon they cried out, he had *ſpoken Blaſphemy*, and therefore they needed no further Witneſs. As likewiſe they ſaid he blaſphemed, when he told the Sick of the Palſy, *That his Sins were forgiven*, &c. yet ſure, for all this, no Chriſtian will deny Chriſt to be an infallible Guide.

6. Are the Books of the *Fathers*, the Decrees of *general Councils*, or the Decretals of the *Popes* themſelves more *ſecure* from being miſinterpreted than the Scriptures? Or can they uſe more *plain* and ſignificant Speech to expreſs the Myſteries of Religion, than the Spirit of God uſes in the Scriptures? If not, then why

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why may not their Words be wreſted to the Deſtruction of ſome, as well (or rather as ill) as the Scriptures?

Laſtly, If the Scriptures are ſo *hard* and dangerous to be underſtood, and the *Pope* can infallibly interpret them, what a Madneſs and Childiſhneſs is it for the *Roman*-Catholicks themſelves to ſtand *ſwaggering* and contending with one another (as 'tis notorious moſt of their *Doctors* do; and *Bellarmine* contradicts, in one place or other, almoſt *all* that went before him) with *fallible Mediums* before all the World, about the *Senſe* of Scripture, when they have *one* amongſt them that infallibly can expound every Place, and diſtinctly ſettle the Buſineſs, and that with *ſuch Authority* as all Men are bound to reſt in, and contend no further? But the Miſchief is, of all the reſt, *this Man the* Pope is generally ſilent as to *Expoſition* of Scripture, who *alone* is able to part the Fray; which muſt ſure convict *their Holineſſes* of Abundance of *Ill-nature*, and too little *Charity*.

Object. 2. Another Place they urge, and offer Violence to, is *Joh.* xxi. 25. *There are many other things which Jeſus did, which if they ſhould be written, the World I ſuppoſe were not able to contain the Books*, &c. Hence they would infer, that we ought not wholly to rely on *Scripture* for all Chriſtian Doctrines, but ſupply its *Defects* by Tradition, becauſe many things are not written. We anſwer,

That this Text maketh nothing *againſt*, but ſtrongly *for* the *Sufficiency* of Scripture, to inſtruct in all Points *neceſſary* to Salvation. For though all Chriſt's *Speeches and Actions* are not regiſtred by the Evangeliſt, yet he tells us before, *cap.* xx. 30, 31. *Many other Signs did Jeſus---which are not written in this Book: But ----theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that in believing ye might have Life through his Name.* And therefore 'tis remarkable, that the Evangeliſt here, in the Text controverted, ſaith not, that *any thing was omitted* of our Lord's *Doctrine*, but of his *Acts:* For though he ſpake more *Words* than be expreſſed, yet all the *Doctrine* that he uttered in thoſe Words, is effectually and ſufficiently contained and exhibited in the Holy Scriptures; as St. *Auſtin* rightly inferreth on the laſt cited Words, *cap.* xx. 31. *Electa ſunt quæ ſaluti credentium ſufficerent: Such things were made choice of to be written, as might ſuffice for the Salvation of all Believers.* And *Cyril*, on *John, lib.* 12. expounds it in the ſame Manner:----*Non omnia quæ Dominus fecit conſcripta ſunt*, &c. *All things that our Lord did are not tranſmitted to us in Writing; but ſuch and ſo many as the divinely-inſpired Pen-men ſaw to be ſufficient, as well for enlightning us in Points of Doctrine, as for regulating our Lives and Converſation; that ſo illuſtriouſly ſhining in true Faith, Works of Righteouſneſs, and all kind of Virtue, we may at laſt attain the End of our Race, an endleſs Crown of Glory, and inexpreſſible Happineſs.*

Sancte Liber! venerande Liber! Liber optime, Salve!
O Animæ noſtræ Biblia dimidium!

PACKET

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PACKET XXVI.

SANCTA SCRIPTURA *noſtræ Doctrinæ* Regulam *fixit, ne* auderemus *ſapere ultrà quàm oportet.* Auguſt. de Bono Viduitatis, cap. 11.

Some other Popiſh Cavils *againſt the Scriptures recited and refuted: Their* Traditions *groundleſs*, &c.

"WE proceed to *other* Popiſh Objections, uſually made in their Books and Diſcourſes, to invalidate the Authority of *Holy Scripture*; taking notice only of thoſe that are moſt frequent, plauſible, and *dangerous:* Such are theſe that follow,

Object. 1. If the Scripture *alone*, without Tradition, be a *ſufficient Rule* of Faith, it muſt be meant either of *all, or every* Scripture ſingly (as the original Word πᾶς, 2 *Tim.* iii. 16. ought to be rendred;) or of *all Scriptures* that ever were *jointly.* But not the *firſt*, becauſe each Part or Book of Scripture doth not contain all things neceſſary; and beſides, if it did, all the reſt would be *uſeleſs* and impertinent. Nor the *ſecond*, for then if ſome of thoſe divinely-inſpired Books be *loſt*, the Rule is now become *imperfect:* But many Books *are loſt*, as appears by thoſe that remain; for *Numb.* xxi. 14. mention is made of *The Books of the Wars of the Lord.* 1 *Kings* iv. 32. 'tis ſaid, *Solomon* ſpake *three thouſand Proverbs*, and his *Songs* were *one thouſand and five.* The 2 *Chron.* ix. 29. *the Book of* Nathan *the Prophet, the Prophecy of* Ahijah, and *the Viſions of* Iddo, are cited; ſo alſo not only the Books of *Samuel* the Seer, but of *Nathan* and *Gad*, are referred unto, 1 *Chron.* xxix. 29. It may be gathered from 1 *Cor.* v. 9. that *Paul* had wrote to them *another Epiſtle before*, though we *call that his firſt.* So likewiſe he mentions an Epiſtle from *Laodicea*, Coloſ. iv. 16. And *Jude, ver.* 14. cites *the Prophecy of* Enoch; but none of all theſe are now extant.

To this we return this brief, but ſatisfactory Anſwer.

1. That there is a two-fold *Sufficiency*; of the *Parts*, and of the *Whole.* The Scriptures *all together* have an entire *eſſential Sufficiency* diffuſed through all and ſingular Books; and every Book hath a *partial Sufficiency* to what in the whole they were ordained. As a Man hath his eſſential Sufficiency reſulting from the whole, and each Part in a Manner ſuitable thereunto; and yet his ſeveral *Members*, or Parts, have alſo a peculiar Sufficiency, as each of them is reſpectively appropriated to its diſtinct Operations and *Uſes.* Nor is it true, that though ſome *Parts* of Scripture ſhould virtually or obſcurely contain all things neceſſary, then there would be *no need (ad bene eſſe Fidei*, to the improving of Faith and Edification) of the *reſt.* For though the Contents of the *New* Teſtament be typically ſhadowed forth in the *Old*, yet who dare maintain that the *New* is uſeleſs? The *Canon* un-

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der the *Moſaical Diſpenſation* was *to them* ſufficient; and ſo is that which we now enjoy *to us*, without any auxiliary Supplies from *Tradition*. The Law of God is *perfect*, Pſalm xix. 7. And *every Word* of God is *pure*, Pſalm cxix. 140. Prov. xxx. 5. Therefore there can be no *Imperfections* in the Word of God.

2. It doth not appear that *any* of thoſe Books which the *Papiſts* pretend *are loſt*, had a *divine Stamp*, or that thoſe that wrote them were *inſpired* by the Holy Ghoſt, in the Writing of thoſe particular Books. For 'tis probable, that they wrote *many Things* on private Occaſions, as *Hezekiah* wrote to *Ephraim*; and ſometimes ſuch their Writings might be no more inſpir'd from Heaven, than *David*'s Letters to *Joab* touching *Uriah*, 2 *Sam.* xi. 15. or *Peter*'s Practice, for which *Paul withſtood him to the Face*. 'Tis a Note of the Rabbins,----*Spiritus Prophetarum non perpetuò tangit corda Prophetarum: The divine Spirit that influenced the Prophets did not at all times abide upon or actuate the Hearts of the Prophets.* And the acute St. *Auguſtine*, *de Civit. Dei*, *cap.* 38. informs us, That the *Jews* had *two ſorts of Books*; ſome *Canonical*, dedicated dy divine Inſpiration to the Authority of *Religion*; *others* compoſed by human Diligence, for the better Knowledge of *martial* or *political* Affairs.

3. Therefore as to the *Inſtances* given, it lies on our Adverſaries to prove them to have been *Canonical* Scriptures, or elſe they ſay nothing to the Purpoſe. Tho' even all or moſt of thoſe Particulars may eaſily be ſolved otherwiſe: For the Books of *Nathan* and *Gad* are taken by the Learned to be Parts of thoſe we call the *firſt* and *ſecond* of *Samuel*, and written (as appears) after his Death. The many *Proverbs of Solomon* are either extant in thoſe Books we *have*, or were only relating to things Political, Natural, or Medicinal. *Paul*, 1 Cor. v. 9. may mean *the very ſame Epiſtle*, alluding to certain Paſſages before, of purging out of the *old Leaven*, and delivering the *inceſtuous* Perſon to *Satan*, as *Chryſoſtome* and others underſtand it, and as the Words will bear, being in the Original, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I have wrote to you in Epiſtle*, i. e. ταύτῃ, *in this Epiſtle*. At leaſt the Expoſition of a whole *Popiſh College* (who uſe to upbraid Proteſtants for their private, *doubtful*, *uncertain* Interpretations of Scripture) is very remarkable on this Text; *Either* (ſay they) *St.* Paul *means this Epiſtle in the Words before*, *or ſome other:* (See the *Rhemiſts* marginal Notes on this Place.) Theſe are the *Doctors* of the *unerring Church!* Rare *Infallibility* indeed! 'Tis *ſo*, or *ſome how elſe*. We are mightily beholden to their *ſilly Reverences!* At this *rate*, any *private Spirit* ſhall interpret Scriptures all Day long, as well as the *Pope* of *Rome*. For who cannot moſt truly ſay, Either *this* is the Senſe, or ſome other?

4. If any Canonical Scripture be *loſt*, doth not this redound to the Prejudice and Diſcredit of the *Roman* Church, who ſays ſhe is the *Catholick Church*, and that the Scriptures were intruſted to her, to be their Conſervator to Poſterity? Now how has ſhe performed *that Truſt*, if ſhe hath *negligently* ſuffered ſome of them to be loſt? And how are they ſure, that the ſame Fate hath not attended ſeveral antient Decrees of Councils, Canons, and Traditions neceſſary to be known? Unleſs they will ſay, That their Church hath preſerved *all Things* uncorrupted and entire for the Benefit of Poſterity, *except it be the Word of God.*

Object. 2. Another Objection they make from 2 *Theſſ.* ii. 15. where *Paul* charges them, *to hold faſt the Things that had been delivered unto them, either by* WORD *or Writing*; Ergo, there were ſome Things taught by the Apoſtles by oral *Tradition*, not written.

Anſwer.

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Anſwer.

1. The Words import not that the Apoſtle delivered *different* Things to them; in writing, by an Epiſtle; and without writing, by Word of Mouth: But that he preached to them, and taught them the Chriſtian Doctrine *both ways*, by Letter and by Speech; and that they ſhould have as much Regard of his Writings, as of what he ſpake to them being perſonally preſent.

2. Admit they were *different* Things which he ſpake to them, and which he wrote; all that can be thence inferred is but this, that *all Points* of ſaving Doctrine are not writ in *this Epiſtle* to the *Theſſalonians:* Which may be granted without any Prejudice to our Tenet; for thoſe things that are not written in that Epiſtle, might be, and undoubtly *are written* in others of his Epiſtles, or other Books of Holy Scripture.

3. Would you know what *Kind of Things* theſe were which *Paul* had ſo delivered to them by Word of Mouth, they were nothing but *Scripture-Truths*, as is plain, *Acts* xvii. 2. (whereto we may ſuppoſe theſe Words have Reference) for there we are told that *Paul, as his Manner was, went unto them of* Theſſalonica, *and three Sabbath-days reaſoned with them* OUT OF THE SCRIPTURES:" And particularly about the Apoſtacy of the Church of *Rome* from the Doctrine and the true Worſhip of God and Chriſt, and the Revelation of the Man of Sin, the Son of Perdition, of which, the Apoſtle reminds them, he had told them before, when he was with them, *v.* 5.

This Text, ſaith Dr. *Whitby*, is ſo far from being an Argument for receiving doctrinal Traditions no where writ in Scripture, upon the ſole Authority of the Church of *Rome*, or even of the Church Catholick, that it is rather a Demonſtration, that ſhe is no ſure Preſerver of them, ſhe having actually loſt thoſe very Traditions touching the Man of Sin, which are mentioned in this Chapter, and which, as appeareth by this Epiſtle, were of great Moment to be known. The Apoſtle had acquainted the *Theſſalonians*, what letted the Revelation of him (the Man of Sin.) But hath this Tradition been preſerved by the *Roman* Church? Or muſt ſhe not confeſs with * *Anſelm*, and their own † *Eſtbius* on the Place; Truly the *Theſſalonians* knew what letted, but we know it not? So that the Tradition which the Church received from the Apoſtle touching this Matter, is wholly loſt. How then can ſhe be relied on as a ſure Preſerver of Traditions, which hath confeſſedly loſt one of great Moment, depoſited with the *Theſſalonians?* "In ſhort, againſt their pretended *Traditions* thus we may argue: When they teach that Tradition is Part of *God's Word*, how prove they it to be ſo? By Scripture or Tradition? By Scripture they cannot prove that unwritten Traditions are God's Word; and if they would prove it by *Tradition*, then they beg the Point in Queſtion, and prove *idem per idem.* Nor will the like Argument hold againſt the Scriptures being the Word of God; for that is one of the Principles of Divinity; *& principia probant, & non probantur.*

3. *Object.* The Scriptures are not the *Guide*, for they do not anſwer the End, *viz.* the *Reconciling* of *Differences:* For thoſe who pretend moſt to conſult the Scriptures, do moſt of all *diſagree* in Matters of Faith, and interpreting of Scripture.

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* Nos neſcimus quod illi ſciebant, *Anſelm.*

† Noverint utique *Theſſalonicenſes*, at nos neſcimus, *Eſtb.*

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Anſw. This is wretched *Logick*, and worſe *Divinity*. For,

1. May it not by Parity of Reaſon be ſaid, that the *Apoſtles* themſelves were no certain *Guides*, becauſe in their Days there were *Diviſions* and Contentions amongſt them, as appears, *Rom.* xvi. 17. 1 *Cor.* iii. 3. & xi. 19. as to ſay, the Scriptures are not a *Guide* to end Controverſies, becauſe *all Controverſies* are not ended? Doth not the Grace of God teach to deny *all Ungodlineſs?* And yet there are ſome that turn the Grace of *God into Wantonneſs*.

2. We may retort this Argument on our Adverſaries, and infer as well from the like Premiſes, becauſe there have been, and ſtill are (as is moſt notorious) amongſt the Roman-Catholicks many *Differences* and *Contentions*, therefore their Church is no infallible Guide.

4. *Object.* The Scriptures are not a *ſole Guide*, for then they would have been ſo in the Apoſtles Days; and if they *had*, then the Authority of the Apoſtles muſt have *ceaſed* as ſoon as they had made an end of Writing.

Anſw. We are now come to the *Dregs* of Popiſh Logick, or rather *barking* againſt the Authority of the Holy Scriptures: And it grieves us to ſee Men (otherwiſe of Parts and Learning) fill their Books with ſuch trifling Sophiſtries and ſenſeleſs Impieties: For how does it follow, that the Opinion of the Scriptures being now the ſole Guide, ſhould *exclude* the Apoſtles from being Guides whilſt they were *living?* May not a Man as well and better ſay, That *Peter*'s being the ſole Head (as they falſely pretend) did exclude Chriſt (that gave him his Authority) from being Head whilſt he was yet converſant on Earth? Or that a Man that guides and directs me by his Epiſtles how to negotiate certain Affairs, ſhould ceaſe to be a Guide if he were preſent, or thereby be rendred unable to reſolve any doubtful Word in that Direction? The Apoſtles might be Guides to the Churches, whilſt they ſurvived, both by their Words and Writings; but ſince they are long ago deceaſed, we know no ſurer *Guide* than their *written Words*; to which *we do well to take heed, as to a Light that ſhineth in a dark Place:* For *if we fulfil the royal Law according to the Scriptures, we ſhall do well*, James ii. 8. For there is far more Excellency in the *Gleanings* of *ſacred Writ*, than in all the Apocryphal adulterate *Vintage* of *Traditions*, Councils, *&c.* which *Rome*'s apoſtate Church can boaſt of; whoſe *Vines* are like thoſe of *Sodom*, and *of the Fields of Gomorrah*; their Grapes *Grapes of Gall, their Cluſters bitter, their Wine the Poiſon of Dragons, and the cruel Venom of Aſps*, Deut. xxxii. 31, 32. ſerving only to *intoxicate* the Nations with the Cup of her Fornication: For if they were not *drunk*, ſure they would never quit both *Scripture* and *Reaſon*, and the *Spirit of God* (all *that* by which they become both *Men* and *Chriſtians*) to hearken to the Voice of theſe Popiſh *Charmers*, who rather than they will want Water to carry Proſelytes to the Romiſh *Dead Sea*, care not though they wickedly *open* (as you have heard) the Flood-gates of *Atheiſm* and *Antiſcripturiſm* upon the Chriſtian World.

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PACKET XXVII.

Ego omnibus tentatis nihil invenio in quo acquieſcere poſſim : O me nunquam ſapientem! Cicero *in Epiſt. ad* Octav.

That the Church of Rome *hath no certain* Rule *of Faith*; *particularly that ſhe hath not* any true *and certain Scripture. Their Confuſions about their* vulgar Latin *Bible. The groſs* Errors *and Omiſſions in their* Rhemiſh *Tranſlation.*

"WE have for ſome Time been militating in Defence of *the Divine Authority* of the holy *Scriptures*, and vindicating thoſe *precious Oracles* of our Salvation from the *Scandals* and *Miſrepreſentations* of the *Papiſts*; who will by no means acknowledge them to be *the ſole Rule of Faith*, really becauſe the *Doctrine* they (the Papiſts) teach is ſo *contrary* thereunto; but pretendedly becauſe thence (as they would make the World believe) *no Certainty* for Deciſion of Controverſies can be obtained. Therefore to improve *this Point* a little further, having already confirm'd the Truth, we ſhall now carry *the War* into the Enemy's Country, beat up the Quarters of their Infallibility, and ſhew that notwithſtanding all their Vapours, the Church of *Rome* hath *no Rule of Faith* whatſoever, that can pretend to lay any tolerable Claim to the Title of *Certainty*, according to their own Tenets.

1 *Argument.* If the Church of *Rome* have, or do acknowledge any *certain* or infallible Rule of Faith, the ſame is either *Scripture*, the Judgment of the *Fathers*, the Determinations of *Councils*, the Decrees of *Popes*, *Traditions*, or ſomething elſe. But *none* of all theſe is or can be to them a certain or infallible Rule, nor can they *aſſign* any elſe that is.-------Therefore they have *not any certain Rule* at all.

To confirm and demonſtrate this Argument, we ſhall particularly examine the ſeveral Branches of the *Enumeration.*

And firſt, The *Scripture* cannot be a certain and infallible Rule to the Papiſts, for theſe Reaſons:

1. Becauſe they *diſown* it ſo to be, maintaining (as we have ſhewn in our foregoing Diſcourſes) that the ſame is not *perfect*, or does not contain *all things* neceſſary to be known and believed, and is *obſcure*, liable to be *wreſted* any way, *the Shop of Hereſies*, &c. All which are inconſiſtent with its being a certain *Rule.*

2. Becauſe in Truth the Church of *Rome* at this Day hath not, that is, doth not *acknowledge* any *authentick* or *certain* Scripture. This may ſeem *a Paradox*, but we do not doubt but evidently to prove it to any *impartial* Reader's Satisfaction, that ſhall conſider;

1. That they have and do reject the *Originals* of all Scripture, *viz.* the *Hebrew* of the *Old*, and the *Greek* of the *New Teſtament*, in which Languages the ſame reſpectively

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reſpectively were firſt written by the inſpired Penmen; alledging that the ſame are *corrupted* in many Places, and therefore they do prefer their vulgar *Latin* before them. Now if the *Originals* be ſo corrupted, they neither can be any certain Rule themſelves, nor the *Latin*, which is but a Tranſlation from them. For how can *pure* Streams be derived from *troubled* Fountains? And thence it will follow, according to our Adverſaries Tenets, that there is at this Day no *authentick Scripture* in the World.

And here by the Way, If the Originals of Scripture be ſo corrupted, is not the Church of *Rome*, who pretends to be the ſole Keeper of the Scriptures, *worthy to die*, (as *David* ſaid of *Abner*, 1 Sam. xxvi. 16.) *becauſe they kept their Maſter no better?* Are they the Church to which *Unfaithfulneſs* can have no Acceſs? when they are guilty of ſuch *ſacrilegious Negligence*, worſe than that of the unprofitable Servant; for in the Day of Account, though he had not improved his Talent, yet he had not *impair'd* it; but could ſay to his Maſter, *Take that which is thine own*; whereas theſe that have been (as they ſay) entruſted with the heavenly Treaſure of *ſacred Writings*, have ſuffered them to be *corrupted*, and are not aſhamed to declare and *boaſt* thereof themſelves. Beſides, doth not this open a wide Gap to *Atheiſm?* For if the original Scripture be *corrupted*, what Aſſurance, what Certainty can we have of true *Faith* and Religion? (and *if we doubt*, ſaith the Apoſtle, *we are condemned already.*) Neither can it enter into any wiſe Man's Thoughts, that *prophane Writings* ſhould be preſerved in their ſimple Purity from their firſt Ages, (as *Homer's Iliads* for Example, almoſt *three Thouſand Years*, ever ſince the Days of *Solomon*) and that their *Tranſlations* ſhould remain in Subjection to the *Originals* whence they are derived, to be examined by them: And yet that *the Watchman of* Iſrael, *who neither ſlumbers nor ſleeps*, ſhould for want of Providence ſuffer his ſacred Word to become a *Tributary* to Tranſlation.----But by this the World may ſee the miſerable *Shifts* of a *bad Cauſe:* They will rather charge the Word of *God* itſelf with *Corruptions*, than fail to colour the *Corruptions* of their degenerate Church.----To proceed:

2. A *ſecond* Reaſon why the *Papiſts* have no certain authentick Scripture, may be this: In their Conventicle at *Trent*, the old vulgar *Latin* Tranſlation of the Bible was *canonized, and it was decreed, That no other ſhould be uſed in all publick Lectures, Diſputations, Sermons, or Expoſitions.* See *Concil. Trident. Seſſ.* 4. But what Tranſlation was underſtood by the *old Vulgar*, was not expreſſed by the Council, though there are many of them, and greatly different; nor can any *Popiſh* Doctors certainly tell us to this Day, *which* is intended; and conſequently our Aſſertion ſtands firm, That according to their own Tenets, they have no certain Scriptures.

'Tis true, they generally pretend it to be St. *Jerome's Tranſlation*, but ſtill *the Pinch* remains; for we know St. *Jerome* made *two Tranſlations*, and confeſſeth that the *firſt* was *corrupt*, and that in his *ſecond* he corrected many Errors that were in his *firſt*. Now which of theſe doth the Church of *Rome* follow? Truly, if we believe *Bellarmine de Verbo Dei, l.* 2. *c.* 9. *the corrupt one*----Theſe are his Words;----*Although* Jerome *did ſee ſome things fit to be changed, and afterwards did alter them; yet the Church adjudged the firſt for true, and choſe rather to keep that for the vulgar Edition.* And another of their moſt famous Authors (*Sixtus Senenſis* Bibl. l. 8.) confeſſes,----*That many Errors were corrected by* Jerome *in the old Tranſlation; and likewiſe* (ſaith he) *there are found in our new Editions*

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many Falſifications, Solœciſms, Barbariſms, and many things amiſs, ſome things changed, others quite omitted, and the like. Thus you ſee both theſe *great Romaniſts* confeſs, that *Jerome*'s firſt Tranſlation was *erroneous:* And the one ſaith, that their Church hath choſen that which is *not pure*, nor agreeable with the *Hebrew*; the other acknowledgeth that there are therein many *Omiſſions* and *Untruths:* And yet under Peril of the *Trent*-Anathema, they are bound to uſe *no other*, nay they are not to examine or amend it by the Originals. What certain, true, or authentick Scripture then can they pretend to? The plain Truth is, the Sun never ſaw any thing more *defective* and *maimed* than the *Latin Vulgar*; inſomuch that their own Biſhop *Lyndau*, no leſs juſtly than loudly, cries out againſt it, and proteſteth, *That it hath monſtrous Corruptions of* ALL SORTS, *ſcarce a Copy can be found that hath one Book of Scripture undefiled, many Points are rendered ſo intricately and darkly, ſome impertinently and abuſively, ſome not fully, many untruly, ſundry Places thruſt out of their plain and natural Senſe; the Tranſlator being, 'tis like, no* Latiniſt, *but ſome ſmattering* Grammarian.

3. To demonſtrate this further, It is to be noted, that above forty Years after the *Trent*-Gang of about ſome Forty-two Biſhops (for there were then no more at that worſhipful *univerſal Council*) had ſo canoniz'd no body knows what *Latin* Bible, Pope *Sixtus* V. publiſhes, with great Care and Pains, *a new Edition*, printed in the *Vatican*, affirming in his *Breve* and Preface to it, That with his *own Hands* he had corrected the *Errors* of the former, and ſolemnly declares this to be *a true authentick Copy*, and decrees that no *other* ſhould be uſed; and that if any Man ſhould do otherwiſe, let him know that he ſhall incur the *Indignation of Almighty God*, and his bleſſed Apoſtles *Peter* and *Paul*. Now if this were the ſame Bible confirm'd by the *Council of* Trent, how could he *correct* it, that was before authentick? Or if it were not authentick till he ſo corrected it, how could they ſo long before confirm it? And yet after all this, Pope *Clement* the Eighth corrects this Edition of *Sixtus*, and tells us of ſeveral *Errors* he had mended therein. Where ſlept theſe holy Fathers *Infallibility* all this while? Pope *Sixtus* condemns all Bibles whatſoever, either Printed or Manuſcript of the vulgar Edition, that did not agree with his Edition *ad Literam, to a Letter*. Pope *Clement* afterwards profeſſeth that his Tranſlation, altho' it be not abſolutely perfect, yet is *more pure* and better corrected than any other; and both decree,----*That the Form of each muſt be inviolably obſerved: Ne minimâ quidem Particulâ mutatâ; Without adding, detracting, or altering the leaſt Particle.* Now take your Choice, If you allow *Sixtus*'s, that's *erroneous*, for 'twas corrected in many Places by *Clement:* If *Clement*'s, you incur the *Curſe* of *Sixtus:* If you talk of that approved of by the Council of *Trent*, no Papiſt living can tell which that is.----So ſtill here is nothing certain.

4. To come more home to our *Engliſh* Papiſts, who perhaps (ſuch as can get *Licenſes* to read it) may pretend the *Rhemiſh Tranſlation*. 'Tis moſt plain, that the ſame is full of groſs *Violations* of the Senſe, and horrible *Omiſſions:* Take a few Inſtances only for a Taſte: In the 11th of the *Romans*, ver. 6. we read, according to the Original, *If it be of Grace, then it is no more of Works; otherwiſe Grace is no more Grace. But if it be of Works, then it is no more Grace; otherwiſe Work is no more Work.* Now the *Rhemiſts* (according to their vulgar *Latin*) ſay only,----*And if by Grace, not now of Works, otherwiſe Grace now is not Grace.* And quite leave out all the latter Part of the Verſe, *But if it be of Works*, &c.

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In the 15th of the firſt of *Corinth.* ver. 21. we truly tranſlate according to the Original, *Behold, I ſhew you a Myſtery; we ſhall not all ſleep, but we ſhall all be changed.* The *Rhemiſts* tranſlate it, diametrically contrary to the Original, and the Meaning of the Holy Ghoſt,----*Behold I tell you a Myſtery; we ſhall all indeed riſe again, but we ſhall* NOT *be changed.*

In *Eph.* v. 32. we read according to the Original, *This is a great Myſtery,* (ſpeaking of Chriſt's ſpiritual Marriage to his Church.) But the ſubtle *Rhemiſts* to have ſome colourable Proof for *Matrimony's* being one of their ſeven *Sacraments,* ſay, *This is a great Sacrament.* Whereas their more honeſt Cardinal *Cajetan* on that Text had long before told them,----*That the Learned cannot infer from hence, that Marriage is a Sacrament; for St.* Paul *ſaid not it is a Sacrament, but a Myſtery.*

Whereas *Heb.* xi. 21. we read according to the Greek, Jacob *bleſſed both the Sons of* Joſeph, *and worſhipped leaning on the Top of his Staff*; that is, (as St. *Auſtin* expounds it) by Faith he worſhipped God, when through *Age* and *Sickneſs* he was ſcarce able to ſtand, but was forced to rely or lean upon a Staff:) Now here the *Rhemiſts,* to maintain their abominable *Image-worſhip,* read it thus, ----Jacob *dying bleſſed every one of the Sons of* Joſeph, *and adored the Top of his Rod.*

In the 11th of St. *Luke,* they have maimed and falſified the Lord's Prayer, which thus they render, *Father, ſanctified be thy Name, thy Kingdom come, our daily Bread give us this Day, and forgive us our Sins, for becauſe ourſelves alſo do forgive every one that is in debt to us, and lead us not into Temptation,*---- And there they end: So that in this moſt *abſolute* Form of Prayer, all theſe Words are omitted,----*Our---which art in Heaven, thy Will be done in Earth as it is in Heaven.*----Thus Chriſt taught his Diſciples to pray in one Manner, and the *Rhemiſh* Doctors there teach their Diſciples to pray in another, and omit what they pleaſe contrary to the Original.

Since therefore they *reject* the true *Originals*; ſince they charge Scripture with *Corruption, Imperfection,* and *Obſcurity*; ſince they are bound by a *Council* to follow only the *Vulgar,* and yet cannot tell *what that is*; ſince they have different Editions, ſome acknowledged to be *erroneous,* and yet each commanded by reſpective Popes to be *only received* under a Curſe. And ſince their *Rhemiſh* Tranſlation is ſo *foully faulty,* both in Alterations and Omiſſions, we may conclude, that the *Roman* Church hath not any certain or authentick Scriptures. Which is what we undertook to demonſtrate.

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PACKET XXVIII.

Romano-*Catholici, uti dici volunt, aſſerunt & contendunt ad Ignem uſque, excluſivè tamen, non incluſivè, Traditiones pari Pietatis affectu cum Sacro Codice eſſe acceptandas; nos & illos & has repudiamus.*----Heidfeldius in Sphinge, *p.* 13.

The Fathers *no Rule to the* Papiſts, *nor privileged from Error themſelves; oft rejected by the* Romaniſts: *Councils uncertain, ſo likewiſe Traditions.*

"HAving in our laſt undertaken to prove, That the Church of *Rome* hath no *certain Rule of Faith*; we then, in Confirmation of our Argument, made it appear they are far from owning the *Scriptures* to be ſuch a Rule, and indeed from having any *certain authentick Scriptures at all*, according to their own modern Tenets. We now proceed to ſhew,

Secondly, *That the Writings of the Fathers cannot be to them any ſuch certain, infallible Rule*; for the Reaſons following:"

1. The *Fathers* themſelves diſclaim *Infallibility*, and *all Authority* and *Dominion* over the *Faith* of the Church, remitting all Men to *the Scriptures. The Standard, by which things are to be examined, is not the Teſtimony of Man, but the Word of the Lord. We do not believe the Aſſertions of Men; they muſt not only ſay, but prove, and that too from the Scriptures. Clem. Alex. Strom.* lib. 7. *We are not therefore,* ſays *Cyprian,* Epiſt. 63. to *Cæcilius, to regard what others before us thought, but what he that was before all,* viz. *Chriſt, firſt did; for we are not to follow the Cuſtom of Men, but the Truth of God. Chryſoſtome,* in his 13th Homily on the 2d to the *Corinthians, Let us not carry about the Opinion of the Multitude, but let us examine Things.----I beſeech you do not regard what this or that Man thinks, but enquire all Things of the Scriptures. Origen* in his 1ſt Hom. on *Jeremiah, It is neceſſary that we ſhould alledge the Teſtimony of the holy Scriptures, without which our Expoſitions or Opinions do not command Faith. Cyril.* Catech. 4. *Do not believe me ſaying theſe things upon my own account.* And *Baſil* Reg. Moral. 72. *Hearers muſt examine what they hear from their Teachers; they muſt receive and hold faſt what is agreeable to the Scriptures, and reject theſe things which are foreign, or contrary to them.* The like we find in *Ambroſe, Auguſtine,* and others. Now, in theſe Profeſſions they were either right or wrong: If right, they declare that they were *fallible*, and that their Sentiments are not the *Rule of Faith:* If wrong, theſe Declarations make it evident they were not *infallible*; and therefore the *Writings* of *fallible* Men cannot be ſuppoſed to be an *infallible Standard of Truth.*

2. "Becauſe the *Fathers* themſelves and their Writings are *fallible*, liable to *Error*, yea *have erred.* This is affirm'd by the very *Fathers themſelves.* The

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renowned St. *Auguſtin*, *De Perſev. Sanctor. cap* 21. declares plainly, *Neminem velim ſic amplecti omnia, ut me ſequatur, niſi in eis quibus me non errare perſpexerit: I would not have any ſo fondly to follow all my Writings, as not to depart therefrom in thoſe things wherein they ſhall find me to have erred.* And elſewhere thus: *I cannot deny but there are many things in my Works, as there are in the Writings of my Predeceſſors, which juſtly and with good Diſcretion may be blamed.*" And, Tom. 2. Ep. 14. *I have learned to give this Honour to the Scriptures, to believe there is no* ERROR *in them: But as for others, how learned or godly ſoever they be, I ſo read them that I do not believe any thing to be true, becauſe they thought ſo, but becauſe they proved it ſo to be by the Scriptures.* "And the moſt learned Papiſts maintain the ſame; inſomuch that *Anſelme* in Comment. in 2 *Cor.* writes, *That in the Books of the Fathers, which the Church reads, many times are found things corrupt and heretical.* And *Andradius*, in his Defence of the Council of *Trent*, *lib.* 2. ſaith, *There can nothing be deviſed more ſuperſtitious, than to count all things delivered by the Fathers* DIVINE ORACLES; *ſince God hath revealed unto us many things which they never ſaw*, &c. Nor is it leſs plain from Eccleſiaſtical Hiſtory, and matter of Fact, That ſome of the Fathers were tainted with *foul Errors*, and none of them without ſome *Marks* of *human Frailty*; as *Cyprian* had his erroneous Opinion of *Rebaptiſm*; *Jerome* of *Peter*'s being *unjuſtly reprehended* by *Paul*; *Auguſtine* and many others, of the *Neceſſity* of admitting the *Infants* of Chriſtians to the *Lord's Supper*: *Hilary* denied that Chriſt in his Sufferings had any *Sorrow* (as *Bellarmine* relates, *de Chr. l.* 4. *cap.* 8.) *Clemens Alexandrinus*, Strom. *l.* 3. & 6. ſaith that Chriſt did not *eat and drink of any Neceſſity*, but only to ſhew he had a true Body; and that he and his Apoſtles, *after their Death*, *preached to the Damned in Hell, and converted many. Origen* taught many things againſt the Faith, and frequently gives *falſe Expoſitions* of Scriptures: *Tertullian* was guilty of the Hereſy of *Montanus*, condemning and forbidding *all ſecond Marriages.* In a Word, *Auguſtine* could not accord with *Jerome*, nor *Epiphanius* with *Chryſoſtome*, nor *Cyprian* with *Cornelius*, nor *Irenæus* with *Victor*, but ſeverally oppoſed and wrote againſt each other, as all that are acquainted with Antiquity well know. Now queſtionleſs of each of theſe one was in an Error, yet were they all *Fathers*, and every one Saints in the Romiſh Church; but what *certain Rule of Faith* can be derived from the *uncertain* Writings of ſuch fallible erroneous Men, frequently *contradicting* each other, and not ſeldom the *ſame* Father repugnant to himſelf?

3. Becauſe as the Fathers are not *qualified* to give any *certain Rule*, ſo neither do the *Romaniſts* (notwithſtanding all their *Noiſe*, and pretended Veneration) allow their *Authority*, or acquieſce in their Determinations, further than it ſuits with their own Humour and Intereſt. *Bellarmine* renounceth and diſclaims their Juriſdiction, and ſays poſitively, *de Conc. Auth. l.* 2. *c.* 12. *Scripta Patrum non ſunt regulæ Fidei, nec habent authoritatem obligandi: The Writings of the Fathers are no Rules of Faith, nor have any Authority to oblige our Conſent.*" The Jeſuit *Pererius* in *B.* 8. upon *Geneſis*, having quarrell'd with *Juſtin Martyr*, *Irenæus*, *Clement* of *Alexandria*, *Cyprian*, *Ambroſe*, *Tertullian*, *Lactantius*, *Euſebius*, and *Sulpitius Severus*, adds very ſcornfully, *I am aſhamed to ſay the things which I muſt ſay againſt very good Writers, which ſay things not only falſe, but alſo ſhameful and abſurd.* *Salmeron* aſſures us with Diſdain, *That every one of them expounds a Text otherwiſe*

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otherwiſe than another doth, yea the ſame Doctor expounds a Text diverſly. "And how often *Bellarmine*, *Baronius*, and all other ſmaller Hectors for Popery, have expreſly reſolved contrary to moſt of the Fathers, by Name, and not without groſs Reflections, whenever they have been *pinched* in any particular Point, is *notorious* to any Man, but moderately verſed in *Polemicks*. The Reaſon whereof is fairly given, by their Doctor *Marta*, in his Book *de juriſdict.* part 4. p. 273. (dedicated to a Pope) thus:----*The common Opinion* (ſaith he) *of the Doctors* (or Fathers) *is not to be regarded, when the other Opinion contrary to them favours* THE POWER OF THE KEYS, (that is, the Pope's Intereſt) *or the eccleſiaſtical Juriſdiction, or a pious Cauſe.*----So that they either own the Fathers not to be *any Rule* at all, or at leaſt but a *Leſbian one*, uncertain, flexible, and accommodated to their own Pleaſure.

Object. But here perhaps the Popiſh Sophiſters may alledge, That though particular Fathers had their private Lapſes, and ſo may be rejected; yet ſtill that which all the Fathers deliver with one Conſent, is infallibly true.

Anſw. This, though it ſeems plauſible, helps not the Uncertainty at all. For" how ſilly and ridiculous is it, to contend, that That which happened to *each of them*, cannot *poſſibly* happen to *them all:* Or, that the Teſtimony or Opinion of the Fathers *taken together*, can be of *another Kind* or *Nature*, than they are *ſingly:* Or that *many Fallibles* can make *an Infallible.* Beſides, "how ſhall this general Conſent be known? Where have the Fathers ſo unanimouſly decided the Points at this Day in Controverſy? How ſhall every Chriſtian, that perhaps never ſaw one Line of their Writings, be infallibly ſure, that they are ſo agreed? Who do they mean by all the Fathers? When ſhall we be able to ſay, we have got them all together, or a ſufficient *Quorum* of them? Since *Gregory de Valencia*, Tom. 3. p. 292. delivers, That by Fathers we are to underſtand, not only the antient Doctors that lived in the primitive Church, but alſo ſuch as every Age hath afforded, to the preſent Time; who muſt, forſooth, be preſumed (how apparent ſoever the contrary be, as moſt apparent it is) never to have ſwerved from the common Conſent of the antient Fathers. And thus we have *a goodly Company* ſhuffled in amongſt the *reverend Seniors*; as raſcally *Friars*, and juggling *Schoolmen*, *Thomas*, *Scotus*, *Durandus*, and the reſt of the *Gang*, that lived as it were but yeſterday, and were Parties and main Promoters of the controverted Apoſtacy, and for that canonized for Saints by our Adverſaries; that ſo following their Conceits, they ſhall yet be ſaid to follow the antient Fathers. Thus they account *Thomas* of *Aquine* the fifth Doctor of the *Latin* Church, and call him, *Lucem totius Mundi*, The Light of the whole World, (ſee *Henriq. Summar. Procem.*) who yet lived very little above four hundred Years ago. And *Bannes*, *part.* 1. *p.* 79. is not aſhamed to ſay, That the School-Doctors are the Maſters of the Church in Matters of Faith; and that it is Error, either in Matters of Faith or Manners, to contradict their Sayings: Yea, that the Matters wherein they all agree, may be defined as Points of Faith, abſolutely neceſſary to Salvation to be believed. And is not this more than ridiculous, firſt to talk ſo gravely of the antient Fathers, and palm by a *Catholick Legerdemain* ſuch upſtart Novices upon us under that Name?

Their foul Practice is further obſervable, if we inquire what they intend when they ſay, *All the Doctors or Fathers conſenting in one*; for *Gregory de Valencia*, Tom. 3. p. 293. tells us, the Meaning is, not that they themſelves know the Judgment

Judgment at any time, or very rarely, of *All*; but they are to be counted *All* the Doctors, whoſe Authority is ſuch, that the Circumſtances of their Learning, Piety, and Multitude conſidered, they ALONE may JUSTLY BE REGARDED, and the reſt neglected, as nobody in Compariſon; and thus one or more Doctors erring, may be preſſed and confuted by the Authority of the reſt. Thus you ſee, while they brag of *All* the Fathers Conſent, when it comes to ſcanning, they refer it to their own Diſcretion who ſhall be eſteemed, and what the Conſent is.

And indeed, they have Reaſon and Occaſion for theſe deluſive Quirks: For the Truth is, (as we have ſucceſſively proven for the firſt 600 Years, in our firſt Part, and ſhall do further before we conclude This) the true primitive Fathers were generally againſt them in the moſt material Points at this Day diſputed between them and *Proteſtants*." Nor is there ſo much as *one ſingle Point* controverted between the *Papiſts* and us, wherein they *unanimouſly* determine for them; but in *every one* of them, ſeveral clear and pregnant Proofs may be brought *manifeſtly repugnant to their Opinions, and wholly agreeing with ours.* " Let them therefore take this Argument, and conſider of it:

Either the Judgment of the *antient Doctors* is *ſound*, or *not*. If not, then *the Church* of *Rome* is *unſound*, that pretends to expound the Scripture only according to their *Conſent*. If it be *ſound*, then too *the Church* of *Rome* is *unſound*, that arrogates an *univerſal* Government and *Infallibility*, maintains *Tranſubſtantiation*," with all the Abſurdities and Idolatries of *the Maſs*, *Prayer in an unknown Tongue*, the *Corruption*, *Imperfection*, and *Obſcurity* of the Scriptures, " and many other Points, that were never allowed of by the *antient Doctors* (as we have heretofore fully proved) and which moſt Chriſtians in the World ever did, and do ſtill *reject*.

3dly. Having thus evidenc'd, that Papiſts have no certain Rule from *Scripture* or *Fathers*, we next enquire what is to be thought of the *Canons* and Determinations of *Councils*, which are another *North-Star* by which ſometimes they pretend to ſail. But theſe are as *uncertain* as the reſt: For," not to ask, How they *prove* that theſe Councils are *infallible*; *whence* and *when* they have this Infallibility; and *how* and *when* they loſe it, about which they are at an irreconcileable Variance amongſt themſelves;

1. " It is moſt true, that general Councils have and may *err*, and our Adverſaries cannot deny it. The Council at *Epheſus*, where were 132 Biſhops; that at *Seleucia*, conſiſting of 160; and that of *Ariminum*, where were 400; all theſe are acknowledged to have erred groſsly in their Determinations, inſomuch that *Jerome*, in Dial. adverſus *Lucif.* and *Vincent. Lyrinenſis*, *cap.* 6, thence in a rhetorical Flouriſh complains, *that the whole World groaned and wondered to ſee itſelf turned* Arian: And ſuch improper Expedients had Councils in general been obſerved to be, for determining of Controverſies in thoſe Days, that *Nazianzen* in his Epiſtle to *Procopius* profeſſes, *that he never in his Life ſaw any Council have a good End.*" And in latter Ages, they *muſt confeſs*, whether they will or no, that *ſeveral Councils* which they are not aſhamed to call *general*, and which have been *confirmed* by the *Pope*, have been ſo far from *deciding Controverſies*, that they have fram'd their Canons ſo *looſely* and *ambiguouſly*, as to pleaſe all the contending Parties; that they have contradicted each other moſt palpably; and that many of them did not think themſelves infallible. Were it worth while it would be eaſy to give

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Inſtances of their anathematizing each other; and that there is as little Conſent between the Canons of Councils, as there is between the Opinions of private Doctors.

2. "If our Adverſaries ſhall pretend, That 'tis true, *particular Councils*, and not *confirm'd* by the Pope, may err; but that *general*, *lawful* ones, and confirmed by his Holineſs, are *not ſubject to Error*; then we query, (1.) How they certainly and infallibly prove this to be true? (2.) Grant it were, how ſhall we infallibly know *which* Councils are truly to be accounted *general* and lawful? For indeed, 'twill be a ſhrewd Task for the ſubtleſt Jeſuit to prove, that there hath been any ſuch thing for *many Ages*, perhaps not within theſe ſixteen hundred Years." Yea, it may be juſtly queſtion'd, whether there ever was a *General Council*, properly ſo called, in the World; or whether, morally ſpeaking, it be *poſſible* there ſhould ever be any.

3. "How ſhall we be ſatisfied, with an infallible Certainty, that every Council that may be alledged was in due Form canonically *conven'd* and *confirmed* by the Pope? What a vaſt Reading in *Hiſtory* and the *Canon-Law* doth it require to inform one's ſelf but probably in theſe Matters? How then ſhall the Ignorant be herein reſolved? And may not the moſt learned Perſon as eaſily miſtake in this Labyrinth of Confuſion, as in collecting the Senſe of the holy Scripture? And yet till he have attained to an indubitable Aſſurance in all theſe Particulars, how certain ſoever the Reſults of Councils may be in themſelves, yet to him they are uncertain, and no ſatisfactory Rule.

4. Suppoſe there had been ſuch *general*, *lawful* Councils, and thoſe *unerring*, and *infallible*, which had determined *all Points* in Controverſy, (neither of which are true) yet how ſhould each particular Chriſtian (who perhaps never ſaw one *Line* of any of their Canons) be ſatisfied infallibly, That all their original Canons are yet extant, or any true Copies thereof? For if the *Scriptures* have (as our Adverſaries pretend) been *mutilated*, or corrupted by *Hereticks*, or the Injury of *Time*, why ſhould we expect *the Acts of Councils* better privileg'd againſt ſuch Depravations?

5. If they be ſtill compleatly in Being, yet if we underſtand not the original Language wherein they were delivered, how ſhall we be ſure we have them rightly tranſlated? Or, why may not their Words be liable to as many Miſconſtructions, and be wreſted to countenance Errors, againſt the Intention of the Fathers of the Council, as well as the Words of Scripture? Still here is nothing certain." In a Word, all their Arguments, wherewith they wickedly and atheiſtically attack the *Purity* of the *Hebrew* and *Greek* Texts, the *Perfection*, *Perſpicuity*, and *Authority* of the *Scriptures*, are *inconceivably ſtronger* and *more forcible* when urged againſt the Purity of theſe *Canons*, their Perfection and Authority, *&c.* Have any of them dared impudently to ſay, *That God would not have his Church depend upon Paper or Parchment Books*; *That Scripture ſpeaks ambiguouſly, and Men may and will ſtill diſpute about the Senſe of it*; *That it doth not in particular condemn Heretics, cannot decide Controverſies*, &c. And may not we with irreſiſtible Evidence and Advantage turn all this, to the utter Confuſion of our Adverſaries and Ruin of their Cauſe, againſt the *Acts* of the moſt famous and approved *Councils*?

"Thus we ſee, neither *Fathers* nor *Councils* afford any *ſound Anchorage* to the Faith of the *Roman* Church; and that ſhe having loſt the Proſpect of the

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true *North-Star*, and flung the neceſſary and only ſufficient *Compaſs* over-board, now *floats adrift*, with full-blown *Sails* of Pride and Vanity, an extravagant *Courſe*, according to the Capricio's of the uſurping *Steerſman*, and as may beſt ſuit with his boundleſs *Ambition* and inſatiate *Avarice*, the two only *Ports* that he deſigns for."

PACKET XXIX.

Diabolici ſpiritûs eſt extra Sacrarum Scripturarum Authoritatem Divinum aliquid putare.----Theophil. Alexand. *in* 2 Paſcal.

Of TRADITIONS; *the Senſe of the* Word, *how uſed by the Papiſts. That the ſame are* vain, *uncertain, and for the moſt part* impious: *Proved to be ſo by* Scripture, Antiquity, *and the Confeſſion of many of the* Papiſts *themſelves.*

"CREDULITY and *Ignorance* are two main *Pillars* that ſupport *Popery*. We have ſhewn how far they are from *owning Scripture*, and that neither *Fathers* nor *Councils* can be any ſuch certain infallible *Rule* as they require. We now come to *Traditions*, which ſometimes they boaſt of, as a kind of *Directory*, and ſhall demonſtrate *them* to be yet a more vain and doubtful Rule than any of the reſt. But firſt, we muſt obſerve the various Significations of the Word *Traditions*; and how differently it is uſed in *Scripture*, and the Writings of the *Antients*, from what it is by the modern *Romaniſts*.

1. In *Scripture* it is ſometimes taken for the *whole Goſpel*, or Doctrine of Salvation, as 2 *Theſſal.* ii. 15. which though firſt delivered by Word of Mouth, was yet afterwards left in Writing.

2. For certain common *Uſages*," pretended to be venerable for their Antiquity, " and thoſe either *indifferent*, or falſly obtruded, as *Matt.* xv. 2.

3. For the *written Word* of God, as *Acts* vi. 14." where, *the Cuſtoms which Moſes delivered us*, are the whole *Ceremonial* Law, and the Old Teſtament Diſpenſation, contained in *his Writings*; " and 1 *Cor.* xv. 3. where the *Traditions* (or what the Apoſtle had orally delivered) are expreſsly limited to be, *according to the Scriptures.*

4. The *Fathers* and antient Doctors of the Church, by *Traditions* frequently underſtand either thoſe *Rules* of Faith and *Manners* which are contained in the Evangelical or Apoſtolical Writings, or elſe that which *expreſsly* and *literally*, or in ſo *many Words*, is not ſet forth in the Scriptures, though yet the *things* themſelves are therein ſufficiently warranted, and manifeſtly extant in many Paſſages, as the Doctrine of *Trinity*, &c. Or thirdly, they mean thereby *Eccleſiaſtick Rites*, and indifferent Ceremonies practiſed in the Church, no way contrary to the *Scriptures*, and Chriſtian Liberty.

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5. The Senſe that the *Papiſts* uſe this Word in, and about which our *Controverſy* in this Point with them conſiſts, is this, *viz. That the Scriptures contain not perfectly all things neceſſary to be believ'd and practiſed; but that many things neceſſary to the Articles of our Belief, and the Rules of Godlineſs, are to be believed and practiſed without Scripture, beſides Scripture, and over and above Scripture, even from* UNWRITTEN TRADITIONS, *which cannot be proved by any Teſtimony of Holy Writ.*

This *laſt* is that which we *oppoſe*; and indeed it is a very large *Common-place* of the Papiſts, containing in its Boſom whatſoever the *apoſtatized Roman* Church delivers and obtrudes, which they are ſenſible was *never taught*, nor can be proved by Scripture; the Popiſh *Pandora*'s *Box*, wherein is *covered* all kind of *Corruptions*, *Abuſes* and *Superſtitions* that have been brought into the Church. For what may not any Man *impoſe* upon us, after this unreaſonable *Poſtulatum* (or Requeſt) is admitted, *viz.* That there is no need of *Examples* or *Proofs*, *Precept* or *Precedents* in Scripture, to juſtify what they maintain? What Error ſhall we confute, if the ſuppoſed *Antientneſs* of Error, and great *Number* of thoſe that have ſo erred, may be a Defence and Patronage of Error? For firſt, they *falſly invent* and *feign*, to colour and ſupport their preſent Extravagancies, that many things were given out as *Traditions*, by the Apoſtles, which are neceſſary to *Faith* and *Manners*, which yet are not contained in the Scripture. And preſently they *beg* and take for granted, that *thoſe* things which now they give out and obſerve, under the ſpecious Name of *Traditions*, and cannot defend by Scripture, are the *ſelf-ſame* which were ſo *delivered by Word of Mouth* by the Apoſtles.

Having thus explained the Nature of *Traditions*, in a Popiſh Senſe, we ſhall next prove the ſame to be *vain* and uncertain.

1. What is a *Non-entity*, and never really was, cannot be any *Rule* at all, much leſs a *certain* and indubitable one; but ſuch are *theſe* Extra-ſcriptural Traditions. For how do they to us appear *Apoſtolically delivered?* Who received them? Who for ſo many hundred Years was their *Keeper?* And how are we infallibly aſſured ſuch Keeper hath not loſt part, varied part, or added ſomething? Since they tell us, The SCRIPTURES, that in their own Nature, as well as by the Promiſe of God (which Traditions have not) are leſs liable to Depravation, have not eſcaped ſuch Corruptions. The Keepers and *Conveyancers* of theſe Traditions muſt be either *one* or *many*: If they ſay *many*, they muſt mean either the *Fathers*, (and they, 'tis well known, are together by the Ears, one affirming, the other denying *this* and *that* to be an Apoſtolical Tradition) or elſe the *Univerſal Church*; but the Univerſal Church never *owned* or pretended to the Cuſtody of any ſuch Traditions; and 'tis the *Firſt-born* of ridiculous Impertinency, to alledge the Church Univerſal, and yet only mean the *particular* Church of *Rome*, and yet not all of that Communion, nor owned even therein for many hundred Years after the Apoſtolical Times.

If they ſay the Keeper of theſe Traditions was but one, then 'tis like they mean the Pope. And as to that old Gentleman's *Veracity*, *Credit*, and *Infallibility-ſhip* we ſhall ſpeak in due place; only in the mean time we deſire them to tell us, how the Pope kept intirely ſuch Traditions: It muſt be either in ſome *Book*, or in his own *Memory*; but not in any Book, for never was *ſuch a Book* produced or alledged: Nor could it be in his own *Mind* or Memory, for then, whenever any Pope dies, we ſhould loſe our *Directory Traditions*; unleſs they will either allow a *Tradution of Souls* amongſt Popes, or at leaſt prove that every Pope did ſolemnly

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deliver over and conſign the whole Bulk of Traditions, ſpecially and particularly to his Succeſſor, whom 'tis impoſſible without *conjuring* (wherein, 'tis true, ſome of them were well skilled) to *know*. Beſides, ſince there have been ſo many and long *Vacancies*, *Schiſms*, *two*, and ſometimes *three* Popes at *one* and the *ſame* time, who was then the *Keeper* of Traditions? From which of their Mouths ſhall we expect them?" A few obvious things will very much ſtrengthen and enforce this Argument. 1. It is amazing, that we hear no Accounts of the *Romiſh* Traditions at all, had there been any ſuch in Being, in the firſt and pureſt Ages, but the contrary. 2. It is no leſs ſo, that when they *firſt* began to pretend to *ſuch Props* for their *Superſtitions* and *Tyranny*, they were not *all publiſhed together*, and *at once*, but kept in *Petto*, ſealed up many of them from the whole Church. 3. It is a violent Preſumption of Fraud, that when *any Innovations* were made in Religion, *without* and *againſt* the Word, ſome of thoſe Traditions were ready coin'd to ſilence or cruſh Gainſayers, and facilitate their Reception with the *thoughtleſs World*. 4. We are not yet certain if this unknown Fund of Traditions be exhauſted, or whether we may not have a new Edition of them to ſerve any future Purpoſe when Occaſion offers.

" But we affirm farther, That *the Word of God* (nay, we dare appeal to the Papiſts own *Rhemiſh* Bible itſelf) doth in many Places and divers Ways *condemn* Traditions; as firſt, in calling them the *Traditions of Men*, Coloſ. ii. 8. *Of your Fathers*, (in a diſapproving Senſe, for it was *their vain Converſation which was received by Tradition*) 1 *Pet.* i. 18. *Your Traditions*, (that is, the Traditions of the Scribes and Phariſees, contradicting God's expreſs Law) *Matt.* xv. 2, 3. *Commandments and Doctrines of Men*, Matt. xv. 9. *Rudiments of the World*, Col. ii. 8, and 20. not calling them the Doctrines or Commandments of *God*, or his *Word*, or the Word of his *Prophets* any where. Secondly, in declaring to us, That the *Worſhip* which is after ſuch Traditions is a *vain* Worſhip, *Matt.* xv. 9. and but *a Shew of Wiſdom in Superſtition*, Col. ii. 23. and that the *Converſation* alſo which is after *Fathers Traditions is vain*, 1 Pet. i. 18. So that we ſee Traditions are not to be the *Rule* of our *Worſhip* or Converſation. Thirdly, in ſetting down the *Evils* or *Miſchiefs* which have come to the Church and true Religion of God by ſuch *Traditions*. Thus we read in ſacred Scripture, That for *vain Traditions*, *the Commandments of God were forſaken*, tranſgreſſed, made fruſtrate, and his *Word* defeated, *Matt.* xv. 3. *Mark* vii. 8, 9, 13. (which is the very *Sin* of the Church of *Rome* at this Day.) It was *Tradition* by which the Scribes and Phariſees (then, as our *Romaniſts* now) had diminiſhed the *Integrity* of the Law, *taken* from it, *added* to it, and corrupted the Meaning thereof, which Chriſt freed it from, *Matt.* v. It was a pretended *Apoſtolical Word*, with other things, which troubled the *Theſſalonians*, 2 Theſſ. ii. 2. which *Paul*, in his Epiſtle, that is, a *written Word*, confutes."

3. The Notion of the Neceſſity of *unwritten Traditions* is inconſiſtent with the *Perfection of the Scriptures*, which yet is clearly revealed in them; repugnant to the End of them, which was to be a Rule, the only Rule; but a Rule that is not ſufficient for what it was deſigned, is no Rule. This Rule is ſufficient, we are told, 2 *Tim.* iii. 15. to make the Man of God perfect, thoroughly furniſhed unto all good Works; and what more can be deſired? We may alſo add, That God expreſsly forbids *any thing to be added to his Word*, upon any Pretence whatſoever, *Deut.* iv. 2. The Apoſtle pronounces *an Anathema upon any, were he an Angel from*

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from Heaven, that ſhould preach any other Goſpel, Gal. i. 8. And a dreadful Curſe is denounced againſt *any that ſhould add to, or take from the Word*, Rev. xxii. 18. What then ſhall we ſay of *thoſe Traditions*, which, tho' *without* and *againſt* the *Word*, are yet contended for as of *equal Neceſſity* and *Truth*, of *equal*, if not *greater Authority than the Scriptures themſelves?*

" Whenever God had a mind to give *Laws* or Directions of any kind to his Church, he hath generally, ever ſince the Days of *Moſes*, cauſed it to be done *in Writing: Go, write it in a Table, note it in a Book, that it may be for the time to come*, Iſai. xxx. 8.-----*Write this for a Memorial in a Book.*-----*To write the ſame things to you, for you is ſafe*, Phil. iii. 1. And *Revel.* ii. 'tis not ſaid, Deliver a Tradition, but *Write* to the ſeveral Churches. Things *not written* are moſt apt to be corrupted, and to receive *Addition* or *Diminution*, according either to the over-quick, or over-dull Capacities of Men in the long Line of Succeſſion; but being once written, that Fear is paſt. The Text will not admit of any *Addition*, but it will ſoon appear to be *interlined:* Nor can any thing be taken from it, but the *blotting out* will be evident.

And certainly, if God had intended any ſuch Traditions for the Direction of his Church, he would have cauſed them to have been written by the *Evangeliſts* and *Apoſtles* themſelves, rather than by *Dionyſius*, *Irenæus*, and others whom the Papiſts alledge as Vouchers for their *Traditions*; which yet being in themſelves *ſuperſtitious*, *uncertain*, *ridiculous*, and in many things plainly *repugnant* to the *undoubted Doctrines* of the Apoſtles, what Man of common Senſe will admit ſuch *Impoſtures* to govern his Belief, or can have any tolerable *Aſſurance* therein? It being moſt apparent from Church-Hiſtory, and the Teſtimonies of the *Antients*, as *Irenæus*, *Epiphanius*, *Tertullian*, &c. that the Notion of the *Inſufficiency of Scripture*, and the Addition of *Traditions*, or *unwritten Verities*, was firſt brought into the Church by the *Carpocratians* and other *Hereticks*; and is directly what the Apoſtle hath forewarned us againſt,----*Not to be deceived by Word*, or *vain Philoſophy*, or the TRADITIONS *of Men*, 2 Theſſ. ii. Col. ii. 8.

As ſuch Traditions are *falſe* and uncertain in themſelves, and the receiving of them *condemned* by Scripture; ſo is the ſame contrary to the Voice of the pureſt *Antiquity:* As,

Juſtin in Tryphonem ſaith,----If we will be ſafe in all things, we muſt fly to the Scriptures; we muſt believe God only, and reſt wholly on his Inſtitutions, and *not on Men's Traditions.*

Iræneus, *l.* 3. *cap.* 13. ſaith of the Apoſtles, That what they *preached by Mouth*, they left us in *Writing*, to be the Pillar and Ground-work of our Faith.

Tertullian de Præſcript. is plain in the caſe: It were a Folly or Madneſs (ſaith he) to think that the Apoſtles knew all things, but revealed the ſame to few; delivering ſome things openly to all, but *reſerving* ſome others to be *ſpoken in ſecret* only to ſome." And ibid. *We have no Cauſe to be curious after Chriſt, nor inquiſitive after the Goſpel, viz.* for any other things to be believed in order to Salvation. *When we believe, the firſt thing we believe is, that there is nothing further which we ought to believe.*

" *Theoph. Alexand. in* 2 *Paſchali*, hath the Sentence which in *Latin* we have inſerted in the Title of this Packet, *viz.* That it is a part of a *deviliſh Spirit* to *think any thing of divine Authority here now in the Church* beſides the *Scripture.*

Baſil

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Baſil, in Serm. de Fide, tells us, It is a *manifeſt Defection* from the Faith, to bring any thing that is *not written*. When he uttered this, did he dream of any *unwritten Word* of equal Authority with Scripture?

Jerome in Hag. cap. 1. determines the Controverſy thus: *All Traditions* pretended to be Apoſtolick, if they have not their Authority from the Scriptures, are cut off by the Sword of God.

Nazianzen in Epimedio Athanaſii calleth *this unwritten Word* an Innovation, and oppoſite to written Piety.

In fine, this Buſineſs of *Traditions*," uncertain as to their Original, ſilly or ſuperſtitious in their Nature, and miſchievous in their Tendency, " is ſo ſandy a Foundation, ſuch a *Ruſh-Pillar* for Faith, that many of the moſt learned and conſcionable Papiſts themſelves are *aſhamed* of it, as may be ſeen in the Words of *Gregory*, *Gerſon*, *Petrus de Aliaco*, *Clemangis*, *Durandus*, *Picus Mirandula*, *Aquinas*, *Ferus*, and others, too long here to be recited; but generally avouching the Scriptures to be the *Rule of Faith:* As alſo *Antonius*, *Scotus*, *Gerſon*, *Trithemius*, *Cajetan*, *Lyra*, and others, who at large maintain, That the Scriptures are *perfect*, *and every way ſufficient* for Faith and Manners, and conſequently do *deny* and gainſay any ſuch auxiliary *traditional* Word."

PACKET XXX.

Laudatis ſemper Antiquitatem, *ſed* novè *de die vivitis.*
Tertul. Apol. cap. 6.

A further Diſcourſe of TRADITIONS *in particular, wherein is proved that the groſſeſt* Fopperies, *and upſtart* Errors, *have been advanced under that* Title, *and pretended to be derived from the* Apoſtles.

" IN a certain Oration of *Tatian* unto the *Greeks*, we find mention made of a ſtrange *Idol*, called *Epitome Superſtitionis*, *The Abridgment of Superſtition.* The Popiſh Doctrine of Traditions is a kind of Idol too, but we cannot ſo properly term it an *Epitome*, as *Pandects*, or very *large Volumes* of *Superſtitions* and *Errors*. Nor is the Controverſy, in this Diſputation, of Things *indifferent*, but of Matters of great Weight and *Importance*; the Belief and Obſervation whereof (if we believe our Adverſaries) is *neceſſary to Salvation*, and equal with the Majeſty and Authority of the *Canonical Scriptures*. For ſo their *Council of* Trent, Seſſ. 4. Decr. 1. declares, *That the unwritten Traditions, belonging as well to Faith as Manners, muſt be received with like and equal Affection of Godlineſs and Reverence, as the Holy Scripture itſelf.* But perhaps they hereby mean, as the antient Writers do, ſuch Traditions which are virtually contained in the Scripture, and may be proved by the plain Teſtimonies thereof? Nothing leſs. For *Andradius* tells us, *That of neceſſity thoſe Traditions alſo muſt be believed, which can be proved by*

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by no Teſtimony of Scripture. And leſt we ſhould doubt or miſtake their Meaning, they further and openly, though *ſhameleſsly* enough, explain what Traditions they intend; as *Petrus à Soto* delivers it for an indubitable Maxim: *It is*, ſaith he, *a Rule infallible and Catholick, That whatſoever things the Church of* Rome *believeth, holdeth, and keepeth, and are not delivered in the Scriptures, the ſame came by Tradition from the Apoſtles.* Alſo, *All ſuch Obſervations, or Ceremonies, whoſe Beginning, Author and Original are not known, or cannot be found, out of all doubt they were delivered by the Apoſtles.* And ſpecially he reckons up the Points following, as ſuch Traditions, viz. *The Oblation of the Sacrifice of the Altar*, anointing or Extreme *Unction* with Holy *Chriſm*, Invocation of *Saints*, the Merits of *Works*, the Supremacy of the *Roman* Biſhop, the *hallowing* of Water in *Baptiſm*, Prayers for the *Dead*, *auricular* Confeſſion, and the Neceſſity of *Satisfaction:* To which we may add, as belonging to his reckoning, or that general Deſcription he had given us of what Traditions were ſo to be received with equal Reverence as the ſacred Scriptures, theſe Matters following, *viz.* The ſingle Life of *Prieſts*, Choice of *Meats*, *Purgatory*, Sale of *Pardons*, Worſhipping of *Images*, and a thouſand other *Fooleries* and *Impieties*, even whatſoever the Church of *Rome* believeth and practiſeth, not warranted by Scripture; all theſe (forſooth) are to be believed to be given out *by Tradition* from the Apoſtles. Certainly this is a ſhort and eaſy Courſe, when the moſt juſt Complaints of all the World have many Years exclaimed againſt the Popiſh Tribe for bringing into the Church *many Innovations*, *Corruptions*, *Abuſes* and *Superſtitions*, and demand that in a lawful *Council* theſe things may be rectified and ſettled by the Word of God. Behold! the Papiſts cannot but acknowledge, That many things which they believe and obſerve have no Teſtimony from Scripture. Well then! Are they minded to abandon them, and *reform* according to the Scriptures? Nothing leſs. But inſtead thereof they offer a *Poſtulatum*, to the Proof whereof they will not be bound, *viz.* That whatſoever they hold, and cannot prove by the *Bible*, muſt certainly be determined to be *an Apoſtolical Tradition.* If this be not a moſt *ridiculous begging of the Queſtion*, what may we call *abſurd* and *nonſenſical?*

The Antients, 'tis true, frequently mention *Traditions*; as *Irenæus* in *Euſebius*, Lib. 5. cap. 20. rehearſes how *Polycarp* told, that he was converſant with *the Apoſtles*, how he repeated their *Words*, and what things he had heard from them touching *our Lord*, his Virtue, or *Miracles.* But what *kind* of Traditions were theſe? The ſame *Irenæus* preſently tells us in the ſame Place, for he adds, *They were* πάντα σύμφωνα τ γραφαῖς, *All agreeable and according to the Scriptures.* Whereas on the contrary, the ſucceeding Hereticks put on the *Cloak of Traditions* on their Innovations and Corruptions. Thus *Euſeb. Lib.* 5. *cap.* 28. recites, that *Artemon* boaſted of his Doctrine, as though it were antient, ſaying, *That all the Forefathers and Apoſtles ſo thought and taught.* But, ſaith the ſame *Euſebius*, *The divine Scriptures are againſt him, and the more antient Writings of the Brethren.*

So *Clemens*, *Strom.* 7. ſaith, that *Baſilides* boaſted, that he had for his *Maſter* one *Glaucias*, that was *Peter's Interpreter:* That *Valentinus* heard *Theodatus*, who was familiarly acquainted with *Paul:* That the *Marcionites* pretended they had the *Diſciples* of *Matthias* for their *Maſters*, who held forth and delivered the Doctrines that they maintained, *&c.*

But not only *Hereticks* were ſeduced, and ſeduced others under Pretence of *unwritten Traditions*, but likewiſe many *good* and well-meaning Men were ſo far deceived,

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ceived, as to attribute too much thereunto. Of this, *Euſebius*, *l.* 3. *cap.* 39. gives us a notable Example; for having told us ſome *Stories* related by *Papias*, School-fellow to *Polycarp*, and an Hearer (as 'tis pretended) to St. *John*, which ſeems to prefer *Traditions* before Scripture, the ſame *Euſebius* adds and declares, That the ſaid *Papias under the Colour of ſuch Traditions, did advance many Paradoxes*, (or rather Heterodoxes) *and Fables*, as particularly the *Chiliaſt* Notion, *&c.* So *Clemens Alexandrinus*, (a *good Man*, but deceived with too great a Veneration for ſuch imaginary Traditions) hath obtruded ſeveral *falſe* and *fooliſh* Doctrines; as *l.* 2. *Stromatum*, That the Apoſtles *after their Death preached unto Souls departed*: *l.* 6. That Puniſhments perchance will *ceaſe* after this Life: *l.* 7. That a Chriſtian *ought not in any Caſe to ſwear, nor go to Law*, either before the Gentiles, nor yet before Saints; and ſeveral other Particulars which even the *Romaniſts* at this Day will not allow of.

The ſame *Clemens* in his firſt Book of Traditions ſets forth, *That Chriſt preached only one Year*. But *Irenæus*, *l.* 2. *cap.* 39. attributes this Tradition to the *Hereticks*, and oppoſeth againſt the ſame another Tradition, which he affirms the Elders to have received of *John* the Apoſtle, and of the other Apoſtles alſo, *viz. That Chriſt was near fifty Years old*. But this pretended Tradition of *Irenæus* was rejected by the common Opinion of the Church. And it may be demonſtrated out of St. *John*'s Goſpel, and the Acts of the Apoſtles, that it is *not true*. *Epiphanius contra Aërium* ſaith, That there is extant *a Conſtitution of the Apoſtles*, in which they give Rules for Faſting, and *that on Faſting-days nothing is to be taken, but Bread, and Water, and Salt*. But as *Socrates* the Eccleſiaſtical Hiſtorian ſhews at large, that this is a falſe Counterfeit, and not of the Apoſtles doing; ſo we appeal to our Papiſts themſelves whether they practiſe it. The Contention of the old Fathers touching the Time of *Eaſter* is well known: Whilſt the *Romans* affirmed, that their Cuſtom was delivered by *Peter* and *Paul*; thoſe of *Aſia* on the contrary alledged, that they had *another Tradition* touching the ſame Buſineſs from St. *John*, St. *Philip*, and *Polycarp*; and the Matter was managed on both Sides with abundance of frantick Zeal and Bitterneſs.

Thus the Reader may ſee, That in the Ages quickly ſucceeding the Deceaſe of the Apoſtles, under the Pretence and Colour of *unwritten Traditions*, there were raiſed great Stirs and Troubles in the Church; and that many counterfeit Stories and unwarrantable *Cuſtoms* began to be ſet out, with the ſpecious Title of *apoſtolical Traditions*. And more eſpecially did this Miſchief ariſe to After-times, from the falſe Apprehenſions and undue *Obſervations* of thoſe Hereticks called *Montaniſts* (with whoſe Errors *Tertullian* was tainted.) For their Ring-leader *Montanus* embraced the Doctrines of the Old and New Teſtament; but beſides theſe, taught that *other Obſervations delivered by the Comforter were neceſſary alſo*. And under Pretence of Warrant from this Comforter, he prohibited *ſecond Marriages*, preſcribed Rules for the Times, the Kind and Manner of *Faſting*, and many other trifling Ceremonies; which obtaining by Degrees in the Church, they were at laſt received and owned as *Traditions of the Apoſtles*, tho' they were indeed nothing but *Montanical* Dreams and Superſtitions,

In ſhort, the *unwritten Traditions* of the Synagogue of *Rome* are nothing but *Lies* cunningly deviſed, and impudently fathered upon the Apoſtles and their Succeſſors. *Bellarmine de verbo Dei*, *l.* 4. *cap.* 3. eſteems the *Canon of the Maſs* to be ſuch a Tradition; yet 'tis moſt notorious, that the ſame was hatch'd long ſince the

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the Apoſtles Times, and is not found even in that Form of Maſs, which is in the *old Romiſh Ordinal.*

The *Worſhip of Images* in the ſecond Council of *Nice* is called an Apoſtolick Tradition; yet never do we read that any Apoſtle, or Apoſtolick Man, did teach it. Nay, the Law of God doth expreſsly forbid the making of all Images or Similitudes, to the End they ſhould be worſhipped. See the *Second Commandment*, and Packet 4, 5, and 6.

The *Kiſſing of the Altar*, and Bleſſing of *Incenſe*, Maſs-Prieſts do believe to be commanded by Tradition. From the ſame Fountain do likewiſe iſſue the Waſhings, and various Turnings and *Geſticulations* of the Prieſt, the Swinging of the Chalice here and there, the Adoration of the *Hoſt*, the pompous Perambulation of the *Pixe*, and other fanciful Ceremonies, which render their Maſs a ſort of a trifling, ridiculous Puppet-Shew, and are ſo far from being any Apoſtolical Traditions, that they are founded upon Lies and Fables, being partly Jewiſh, partly Heatheniſh, and all of them meer human Inventions; ſome fond and ridiculous, others repugnant to God's Word and idolatrous, all unwarrantably obtruded upon the Church.

In the *Miſſal*, *Salt* is *conjured* or *exorciſed*, and there ſaid to be done *for the Salvation of ſuch as believe:* And Water is hallowed *for the driving away of the Power of the Enemy.* For the ſame End alſo are their *Candles* bleſſed; and for all theſe Practices they alledge Traditions, from whence likewiſe the Biſhop's Suffragan doth challenge Power to *baptize Bells*," and that with ſuch odious Superſtition and ſcandalous Profanity, ſuch ſtupid ſilly Ceremonies, that we cannot but be aſtoniſhed that ever they came into the Heads of Men in their Wits; " and Bells ſo baptized, they ſay, have mighty Virtue to *fright away Devils.* Thence too are derived their *Agnus Dei*'s, which they blaſphemouſly *feign do purge Sins as well as the Blood of Chriſt*; contrary to Holy Scripture, which teacheth us, that Sins are purged not by *Images of Lambs in Wax*, but ALONE *by the precious Blood of Chriſt*, that *immaculate Lamb* of God, that taketh away the Sins of the World.

Since therefore the *Traditions* of the Church of *Rome* are ſo *uncertain*, *groundleſs*, *counterfeit*, *repugnant* to each other, derived from *Hereticks*, and the grand Occaſions of *Errors* and *Diſturbances* in the Church; as we have no Reaſon to be *ſtartled*, tho' we meet with the Word frequently in antient Writers, for that either thoſe Authors meant it in ſome *good* Senſe (as thoſe mentioned in our laſt) *agreeable to Scriptures*, and contrary to the Popiſh Acceptation of it at this Day; or elſe were themſelves *deceived* and miſtaken: So there is no Shadow of Reaſon, why any rational Chriſtian ſhould go about to fix his Faith upon ſuch a vain and unreaſonable Foundation, or hope for a Rule of *Truth* and *Certainty* from a Heap of *Falſhood* and Uncertainty.

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PACKET XXXI.

FREDERICUS *Imperator* INNOCENTIO *Papæ.*

Eſſes ſi Membrum, *non te* Caput *Urbis & Orbis*
Jactares, cùm ſis Orbis & Urbis Onus:
Nunc Membrum *non es, ſed putre* Cadaver, & Ulcus
Enſe recidendum, ridiculúmque Caput.

Of the Pope's *being the* Rule of Faith. *That the ſame is maintained amongſt the* Romaniſts: *The* Abſurdity *thereof,* &c.

"ANother *Rule* that the Papiſts boaſt of, for the unerring Direction of their Faith, is the POPE; and indeed ſometimes they attribute ſo much to him, that all the reſt ſeem uſeleſs and inſignificant: For, as for the *Scripture*, he has Power to declare what ſhall be *Canonical*, and what not, and alſo the ſole Right of Interpretation. *Traditions* are all lodg'd in his Breaſt; he is to conſerve them, and declare which are *Apoſtolical*, and which not. *Councils* he is to *call*; and without his Approbation, all they do is invalid: And as for the *Fathers*, he has not only the Right to give their Meaning as he liſts, but alſo to contradict them, and *expunge* what he pleaſes out of their Works. 'Twill be therefore very neceſſary to conſider on what Grounds theſe vaſt Pretenſions are built, and what Probabilities there are of ſuch his infallible Power.

But firſt let us ſee how far Popiſh Authors aſſert and extend it. *Gregory* of *Valenza* ſays,----*We muſt not diſtinguiſh between the* Roman *Church, and the* Roman *Biſhops, ſo as if the Judgment of the* Roman *Church were infallible, but not the Judgment of the* Roman *Biſhops; but rather theſe two are one and the ſame. For therefore the Apoſtolick, or* Roman *Church is ſaid to be infallible, becauſe He is over it, who by himſelf hath infallible Authority.* Valenc. in Tho. 22. Tom. 3. p. 247. *d.* So likewiſe *Sylveſter Prierias* in *Luth. Tom.* 1. *p.* 159. tells us,----*The univerſal Church eſſentially is the Convocation of all that believe in Chriſt; but virtually it is the Church of* Rome *and the Pope. The Church of* Rome *repreſentatively is the College of Cardinals, but virtually the Pope, who is the Head of the Church.* And *Pelæottus de Conſiſt.* part. 1. qu. 3. p. 19 ---- *The Pope alone may do not only that which is granted to all and ſingular Prelates in the Church, but alſo more than they all. Albertine* in his Corollaries, *p.* 251. ſpeaks out full and plain,----*The Biſhop of* Rome (ſaith he) *is the Rule of Faith, into which Rule all the Articles of our Faith are finally reſolved. Gretzer* is no leſs expreſs in his Defence of *Bellarmine*, Tom. 1. p. 1450. B.----*When we affirm* (ſaith he) *the Church to be the Judge of all Controverſies of Faith, by the Church we underſtand the Biſhop of* Rome, *who for the Time being governs the Ship*

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Ship of the Militant Church, and by lively Voice doth clearly and expreſsly expound his Judgment to them that ſeek unto him. Alvares Pelag. Planct. Lib. 1. Art. 6. ſaith, *That we are bound to ſtand to the Pope's Judgment alone, rather than to the Judgment of all the World beſides.* Greg. à Valent. Tom. 3. p. 293. *That when a Queſtion cannot be decided by the Opinion of the Doctors, then it is free for the Pope to interpoſe his Authority.* Turrecremata *Sum. lib.* 3. *cap.* 44. and Bellarmine *de Conc. lib.* 2. *cap.* 17. both agree, *That the Pope is above all Councils and the univerſal Church, and acknowledgeth no Judge upon Earth over him.* And Cajetan, 22. q. 1. Art. 9. concludes, *That the Authority of the univerſal Church, and of a Council, and of the Pope, is to be reputed all alike.*

But far were Chriſtians in the primitive Times, and for many *Ages*, from paying any ſuch Deference, or aſcribing any ſuch *exorbitant Power* to the Biſhop of *Rome*, as might be demonſtrated in a thouſand Inſtances. Take theſe few that follow. In the Year of our Lord 167, *Euſeb. l.* 5. *cap.* 23. and *Niceph. l.* 4. *cap.* 37. tell us, there aroſe *a Contention in the Church about the Keeping of Eaſter*: In this Matter did they make any Application to the Biſhop of *Rome* for his Determination? Nothing leſs, but on the contrary they *oppoſed and rejected* his Sentence: For firſt, *Polycarp* coming to *Anicetus*, who was then Biſhop of *Rome*, would not yield to him, neither could *Anicetus* perſuade *Polycarp* to relinquiſh his Manner of Obſervation, as the Story ſaith expreſsly, *Euſeb. cap.* 26. and yet on both Sides they retained *Unity* and Communion. About thirty Years after, the ſame Queſtion being renewed, and *Victor*, Biſhop of *Rome* at that time, proceeding to *excommunicate* the oriental Biſhops, *Euſebius cap.* 25. tells us, That for this, *Polycrates* Biſhop of *Epheſus*, and *Irenæus* Biſhop of *Lions* in *France*, and others, wrote unto him, *reproving him ſharply and bitterly*; and that which took up the Controverſy, was not *his Authority*, but the Council of *Nice*. *Sozom. lib.* 3. *cap.* 8. relates how the Biſhops of the Eaſt *withſtood* Julius, *Biſhop of* Rome, in the Cauſe of *Athanaſius*, and charged him, that he had *done contrary to the Laws of the Church*. *Flavianus* the Patriarch of *Antioch*, in a Diſpute about his ſucceeding *Meletius* in that See, againſt *Paulinus*, *reſiſted four Popes* one after another, who would have had him give place to the ſaid *Paulinus*. *Liberius*, who was Biſhop of *Rome* in the Year 360, confeſſed in his Epiſtles, That *Athanaſius was ſeparated from the Communion of the Church of* Rome: And *Baronius* reciting the ſame, confeſſes, That this Liberius *did condemn* Athanaſius, *and joined in Communion with the* Arians. Whereby 'tis evident, that in thoſe Days the godly Chriſtians did not think either the Pope to be the *Head of Unity*, or that all were of the *true Church* that held Communion with him: For then *Athanaſius*, and thoſe that took part with him, muſt be *Hereticks*, and the *Arians good Catholicks*; which the Papiſts themſelves dare not ſay. About the Year 450, the Council of *Chalcedon*, wherein were Six hundred and thirty Biſhops, withſtood *Leo*, then Pope of *Rome*, in the Queſtion of his Supremacy; concerning which Matter *Cuſanus*, a learned Cardinal, in his Book called *Concordia Catholica*, *lib.* 2. *cap.* 20. beareth witneſs, That *it is manifeſt, that Pope* Leo *would not in certain Points receive the Conſtitutions of that Council, but always oppoſed them, as ſeveral other Popes did after him*; *and yet* (ſaith he) *the Decree of the Council always prevailed.* So before that time, in the Year 418, the ſixth Council of *Carthage*, having in it Two hundred and ſeventeen Biſhops, reſiſted *three*

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Popes one after another; decreeing things *contrary* to the Authority of the Church of *Rome*, as *Contarenus* acknowledges: Of which the late mentioned *Cuſanus* thus writeth:----*The Council of Africk* withſtood *Cœleſtine*, in that he would go againſt the Council of *Nice*; and *Cœleſtine* replied not, That he *might do it* by his own Authority; but alledged for himſelf the ſaid *Nicene* Council, tho' corrupted. So that for Matter of *Fact*, 'tis undeniable that the Biſhops throughout the World, did, as Occaſion ſerv'd, refuſe the Pope's Judgment, and yet were ſtill, for all that, counted *good Catholicks:* Whereas if they had thought any Subjection neceſſarily required to the Eſſence of Unity, they would doubtleſs have yielded; but by ſuch their Reſiſtance, 'tis plain that they thought themſelves *obliged* to his Determination, no more than he was to theirs.

But that we may the more fully underſtand this Point, we are to obſerve, that *Bellarmine*, the great *Champion of the Papacy*, acknowledges that their own Doctors are not agreed therein: For he tells us, That there are, 1. Some that teach, that a Pope *may be an Heretick, and* may hold and maintain *Hereſy*, if he go about to define Matters of Faith *without a general Council*; and that *de Facto* the ſame has ſometimes ſo happen'd. Theſe are *Gerſon*, *Alphonſus de Caſtro*, and others, whoſe Opinions *Bellarmine* dares not call *heretical*, becauſe they are ſtill tolerated by the Church; but he avers it to be altogether erroneous, and *next to Hereſy*. 2. Others there are that maintain, that the Pope *cannot by any Means be an Heretick, nor publickly teach Hereſy, tho' all alone he give his Determination*. So *Pighius* in the fourth Book of his Eccleſiaſtical Hierarchy, *cap.* 8. and other *High-flyers* for the Papacy; and their Opinion *Bellarmine* delivers as very *probable*, but not altogether *certain*. 3. Another ſort only aſſert, That whether the Pope may be an Heretick or not, yet it is to be believed, that he cannot by any means define any thing that is heretical, to be believed by the whole Church. And this Opinion he declares to be the Truth, the whole Truth, and nothing but the Truth. And *cap.* 4. *prop.* 2. he affirms, That the particular *Roman* Church cannot err in Faith. And *cap.* 5. *prop.* 3. That the Pope in Precepts of Manners, which are preſcribed to the whole Church, cannot err. And, *cap.* 6. *prop.* 4. That the Pope, as a particular Perſon, cannot be an Heretick.

But all this is but his *Saying*; how ſhall the poor ignorant People be ſatisfied that 'tis true? For if the Pope were ſo infallible, unleſs they know him ſo to be, it ſignifies nothing to them. Or what Certainty is here in ſuch Variety of Opinions in their own Church? How will they prove it, or how ſhall the Doubt be decided? By the Scriptures? If ſo, then why may we not by them determine all other Queſtions as well? and if the Pope borrow his Authority from the Scriptures, how comes he to aſſume Authority over them?

We ſhall paſs over the Unlikelihood of this Notion of *Infallibility*, to make all the World believe that of *all Popes*, which *no Pope* ever believ'd of his Predeceſſors: And how moſt unreaſonable it is to conceive that the Holy Spirit ſhould tie himſelf to preſerve a Succeſſion of Men from Error, who take no Care to preſerve themſelves from all Kind of Wickedneſs and Villainy. Waving (I ſay) theſe Conſiderations, as alſo the Vanity of their Pretence of ſucceeding St. *Peter*, on which all this Arrogance is built, having ſufficiently refuted the ſame in the Beginning of this Work, we ſhall at preſent only offer a few Arguments againſt this abominable Cheat, the very Root of all *Roman* Errors and Uſurpations.

1. If

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1. If *Peter himſelf*, even after Chriſt ſaid to him, *Feed my Sheep*, might *err* in Matters of Faith, then much more may the Pope, who but pretends to be his Succeſſor: But the firſt appears, *Acts* i. 6. For *Peter* with the reſt of the Diſciples dream'd, that the Kingdom of Chriſt was to be *an earthly Kingdom*, and that Chriſt would outwardly reſtore the Kingdom of *Iſrael*. So *Acts* x. 14. he was ignorant of the *Calling of the Gentiles*. Nay, we have it poſitively recorded, That he walked *not uprightly according to the Truth of the Goſpel*.

2. If many Popes have actually *deviated* from the Faith, and been guilty of the *fouleſt Errors*; what *Madneſs* is it to go about to maintain, that they *cannot err?* But the *firſt* is teſtified by a Multitude of authentick Hiſtories, as *Clemens Epiſt.* 5. defends the Doctrine of *having all things in common*, even *Wives* and all, which was the Hereſy of the *Nicolaitans*: See *Grat. Cauſa* 12. *quæſt.* 1. *cap.* Dilectiſ. *Zepherinus* approved the Hereſy of *Montanus*, as *Tertullian* witneſſes in his Book againſt *Praxeas*. Pope *Marcellinus* ſacrificed to *Idols*, as even *Bellarmine* himſelf is forced to confeſs, *cap.* 8. only would excuſe it for this ſorry Reaſon, becauſe he was in *fear*, being threatned with *Death* if he did it not. *Liberius* ſubſcribed to *Arianiſm*, and *Felix* the Second held Communion with them. Pope *Cœleſtine* was a *Neſtorian* Heretick, as is proved by *Laurentius Valla* in his Treatiſe againſt *Conſtantine*'s Donation. So likewiſe was *Anaſtaſius* the Second, and for the ſame excommunicated: See *Grat. Diſt.* 10. *c. Anaſtaſ.* Pope *Vigilius* held but one Nature in Chriſt. And *John* XXII. denied any future State after this Life.

3. If Popes have fallen into other *Vices* and horrid Sins, as *Pride*, *Coveteouſneſs*, *Whoredoms*, *Sodomies*, as is moſt notorious to all the World that they have, then they may as well fall into *Hereſy*. So the Apoſtle reaſons, 1 *Tim.* i. 19. *That ſuch as had loſt a good Conſcience, were apt to make ſhipwrack concerning the Faith.* And if the *Root*, to wit, the Fleſh unmortified, remain in Popes, why may we not expect the Fruits? Now amongſt the *Fruits of the Fleſh*, Hereſy is reckon'd, *Galat.* v. 20.

4. If thoſe that ſate in *Moſes*'s *Seat* might and did err, and be Hereticks, then thoſe that ſit in *Peter*'s *Seat* may err in like Manner: For between theſe two they fancy a *Parity of Reaſon*, and therefore argue for *this* from *that*. But the firſt is evident; for Chriſt had the Teſtimonies of *Moſes* and the Prophets: But the Phariſees, Prieſts, *&c.* did not own him, but rather condemned him as a Deceiver; and beſides, had with pernicious and falſe *Expoſitions* corrupted the moral Law; whence our Lord calls their Doctrine, *the Leaven of Hypocriſy*, Matth. xv.

5. If the Pope *alone* may infallibly define and determine all Controverſies of Faith, then the aſſembling of *Councils* is uſeleſs and vain; and conſequently the Church in all Ages, and amongſt them the Popes, have abuſed the World and themſelves, by creating the needleſs Trouble of ſuch Conventions, and acted abſurdly and fooliſhly therein. For, *Fruſtrà fit per plura, quod fieri poteſt per pauciora.*

PACKET

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PACKET XXXII.

-----Romana gravi maculata veneno
CURIA, nunc ſpargit terras contagia in omnes.

Popes may err by their own Confeſſion. The horrid Lives *of many of them.* Objections *from miſ-applied Texts of Scripture anſwered.*

"TO the *Proofs* alledged laſt Packet, of the Pope's *Fallibility*, we ſhall now only add:

1. That the ſame is *granted* by ſeveral of the moſt learned Papiſts, as *Gerſon*, Chancellor of *Paris*, and generally the *Sorboniſts*, who hold that the Pope may err. Nay, a Pope *himſelf*, *Adrian* VI. *(de Sacr. Confir. Art.* 3. *ad.* 2. *p.* 55.) acknowledgeth as much. As likewiſe did Pope *Innocent* IV. Now what Madneſs is it to depend and pin our Faith, and the Salvation of our precious Souls, upon an imaginary *unerring* Power veſted in thoſe who know nothing of it, but diſclaim the ſame, and acknowledge themſelves ſubject to Error? If you ſay they were *miſtaken*, you give away the Cauſe; for theſe were as *lawful Popes* as any of the reſt, and why then ſhould they not have the ſame *Privilege* of Infallibility?

Boſius, an Author of their own, in his Treatiſe *de Sign. Eccleſ. l.* 18. *c.* 6. is not afraid to declare, That the Pope may be an *Heretick*, *writing*, *teaching*, *and preaching Hereſies. Stapleton*, *Controverſ.* 3. *qu.* 4. confeſſeth it to be *no Matter of Faith*, but Opinion, becauſe ſo many famous Divines, as the aforeſaid *Gerſon*, *Occam*, *Durandus*, *Turrecremata*, *&c.* ever held the *contrary*; yea, *Alphonſus de Caſtro* ſaith, *(de Hæreſ. l.* 1. *cap.* 4.) That they are *impudent Flatterers*, which ſay otherwiſe.

And yet theſe very *Flatterers*, by the invincible Power of Truth, are forced to grant, That their Lord Paramount *the Pope may err*, 1. As a Man: 2. As a *private Doctor*; ſo *Gregory de Valentiâ*, *Analyſ. l.* 8. owns: Thirdly, as a *Biſhop*; ſo *Hart* yields, in his Conference with Doctor *Reynolds:* Fourthly, as Pope in Matter of *Fact*; ſo acknowledgeth *Bellarmine*, *l.* 4. *de Pontif. Romano*, *cap.* 12. Fifthly, that, as Pope, in diſcourſing about Matters of *Faith*, his Reaſons may not be apt nor neceſſary; and that it is not worth the Labour to rip them up to the quick, or to reſt in them. Thus likewiſe writes *Canus* in his *Common-Places of Theology*, *l.* 6. *cap.* 8. Only they maintain, That though he may err and be deceived in the *Premiſſes*, yet he muſt always hit right in the *Concluſion*. Now how *likely* is this? What wiſe Man will believe it? To come more cloſe: Pope *Martin* V. conſented with the Councils of *Baſil* and *Conſtance*, That the Pope might err. But *Eugenius* IV, with the *Councils* of *Ferrara* and *Florence*, affirmed the contrary. Muſt not one Side be in an *Error?* Can Contradictories be both

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both true? Nor do divers Papiſts in *Practice* own any ſuch infallible deciſive Power in the Pope's Determinations, or reſt in ſhewing full Obedience to his Decrees. For Example, The Pope in the Council of *Trent* decreed the *Apocryphal Books* to be *Canonical*; and yet ſince then, *Driedo*, *Sigonius*, and *Sixtus Senenſis* have *queſtioned* and *rejected* them. He alſo there decreed, That the *Latin vulgar Tranſlation* ſhould be *authentic*, and in all Publick Readings, Diſputations, Preachings, and Expoſitions ſhould be uſed as ſuch, and that none under any Pretence whatſoever ſhould *reject it*; yet *Galatinus*, *de Arcan. l.* 10. *cap.* 7. and *Canus*, *loc. l.* 11. *cap.* 5. are both bold to *tax it with groſs Corruption*. *Franciſcus Victoria*, in his Treatiſe *de Poteſtat. Pap. & Concil.* ſpeaking of the Pope's immoderate *Diſpenſations*, ſaith, That a Council *ſhould do well* to bridle *and reſtrain him therein*. And St. *Bridget*, in her *Revelations*, ſaith freely of Popes, *That they are Tormentors of Souls, and do tear in Pieces the Flock of Chriſt*, &c.

2. We find moſt Popes to have been ſuch *wretched Tools*, as may eaſily convince any wiſe Man, that they might *err*; for ſome have been unlettered *Ideots*, no Grammarians, Fellows that could hardly *write* their own Names in *Latin*; ſome *Laymen*, as *Conſtantius* II, and *Bennet* VIII; ſome meer *Children*, or very Boys for Age, as *Bennet* IX, a Child of ten Years old; *John* XII, a Baſtard, and a mad Lad, not above *eighteen Years old*: Could not theſe *Dunces* and extravagant *Youngſters* err, think you? Many Popes have been moſt *abominable Perſons*, Atheiſts, *Blaſphemers*, *Poiſoners*, *Sorcerers*, and ſuch like profligate *Villains*; and is it likely that the *pure* and *Holy Spirit* of God ſhould reſide in ſuch *filthy Monſters*, to keep them forſooth from *erring?*

Some Popes have *abrogated* the Decrees one of another; as *Gregory* I. aboliſhed the Decrees of *Pelagius*; ſo *Sabinian* and *Innocent*, thoſe of *Gregory*; *Stephen* aboliſhed thoſe of *Formoſus*, and (to be even with him) *Romanus* annulled thoſe of *Stephen*. See *Benno*, *Platina*, *Supplement. Chronic.* &c. And yet cannot Popes err?

Some Popes have decreed flat againſt *Scripture*, as *Celeſtine* ordained *Marriage to be void*, when either Part fell into *Hereſy*. See *Alphonſus*, *l.* 1. *cap.* 4. *de Hæreſ.* So *Pius Quartus* ordained, That it ſhould be *lawful* to allow Degrees of Marriage *forbidden* in *Leviticus*, and to forbid what God allowed: And yet cannot Popes err?

Some Popes have been exceſſively covetous, as *Boniface* VIII, *Calixtus* III, *John* XXIII, and *Boniface* IX. Some puff'd up with *Luciferian Pride*, as *Bennet* XII, *Adrian* IV, *Celeſtine* III, *Innocent* IV, *Alexander* III, *Gregory* XIII, *Clement* V, VI, and VII; *Boniface* VIII, *Paul* II, *John* XXIII, and many others; indeed, *who not*, that ever wore the Triple Crown? Divers Popes have been *Conjurers*, as *Silveſter* III, and all his Succeſſors for nine or ten Popes together; others ſold themſelves by a League to the *Devil*; as *Sylveſter* II, and *Alexander* VI. So many notorious *Whoremongers* have filled the Chair, that it would be too tedious to name them. Famous *Cheats* have been Popes; *Alexander* III, *Boniface* VIII, *Celeſtine* V, and *Benedict* X. *Murderers* were *Pius* IV, *Gregory* VII, *Stephen* VIII, *Sixtus* V, *Gregory* XIV, and *Honorius* II. *Poiſoners* of one another, *Damaſcus* II, *Victor* II, and III, *Celeſtine* IV, and *Paul* III. Several Popes have been *Schiſmaticks*, as two, yea three Popes together; ſome laſting two Years, others ſix, ſeven, thirteen, ſixteen, twenty Years, and one time *nine* and *thirty* Years; and in theſe Schiſms, they *curſed* and *warred* againſt each other; inſomuch that many thouſand

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thouſand Chriſtians had their *Lives* ſacrificed to the *Faction* and *Ambition* of the fierce and cruel Pretenders. The ſeveral Authors recording theſe *Outrages* and *Impieties*, are well known to all that are converſant in Hiſtory; and though not here cited, becauſe we would not take up too much room with Quotations, yet each Particular of this Charge is ready to be fairly proved from authentick Teſtimonies. And after all this, will any Man in his Wits believe, that all Popes have been *infallible*, or ſpecially guided by the *Spirit of God?* 'Tis *Folly* to think it, *Blaſphemy* to ſay it.

3. But now let us conſider thoſe Places of Holy Writ, which they abuſe to countenance this Matter.

Object. 1. In the 11th of *John*, 49, and 51, when *Caiaphas* had declared that it was expedient that one Man ſhould die for the People, the Text adds,---- *This ſpake he not of himſelf, but being High-Prieſt that Year, propheſied*, &c. Hence they infer, That the Perſon of the High-Prieſt amongſt the *Jews* was extraordinarily aſſiſted with the Spirit of *Prophecy*; and that by Parity of Reaſon, or rather much more, we ought to believe the *Pope*, the High-Prieſt of the Chriſtians, to be no leſs immediately aſſiſted, and conſequently not left liable to *Error* in Matters appertaining to his Office.

In Anſwer, 1. We grant that *Caiaphas*, being a wicked Man many ways, and in part an *Uſurper*, as the *Rhemiſts* confeſs, might therefore be a very fit *Pattern* and Patron for the Pope. But 2*dly*, This was but once, by ſpecial Direction, therefore there cannot hence be concluded any Aſſurance of perpetual Direction, as is clear in that which followed: For this *very Man* in another Council, *Matt.* xxvi. 57, 59. heard and accepted of *falſe* Witneſſes, and condemned Chriſt for *a Blaſphemer*, ver. 60, 62, 65. and in another Aſſembly *took counſel to put him to Death*, Matt. xxvii. *Thirdly*, This Text ſpeaks of Prophecy as an extraordinary Gift to this Man at that time. *Fourthly*, Though the Man here was a lewd and wicked Uſurper, yet was his *Office of God's own Appointment*. Now what is this to the Pope's Anti-chriſtian Supremacy, an *Office of the Devil's*, and not of God's Ordinance? *Fifthly*, If this Place afford Aſſurance of an unerring Spirit to the Pope, it muſt be either in reſpect of the Man's *Perſon*, or *Office*, or *Chair* that he ſate in. But from none of *theſe* could it be. *Firſt*, Not from his *Perſon*, who was a wicked Uſurper, and Chriſt's Enemy: And will the Pope plead his Perſon? *Secondly*, Not from his *Office*, for that is changed, as the Apoſtle to the *Hebrews* doth witneſs. *Thirdly*, Nor from the *Chair*, for the Seat had no ſuch Virtue in it to keep him ſafe from Error, as appears from *Matt.* xxvi. cited but now. For the *Chair* either had then *loſt* its Virtue, and then it cannot keep from Error; or it was *not the Chair's Virtue* which made *Caiaphas* to propheſy, and then it is idle to boaſt of the *Chair*; or elſe peradventure they will ſay, the Virtue was *in it*, but not always *operative*; and then it is *uncertain* when it will work to keep the Man from Error who ſits therein; ſo that he may ſometime or other err, or be left in doubt whether he doth err or not. And if this be *the State of that Chair*, How can the Pope claim a certain unerring Spirit from hence? *Laſtly*, Though the Evangeliſt *John*, guided by God's Spirit, did expound the Meaning of the Words otherwiſe than *Caiaphas* ever meant them; yet thoſe in Council with him underſtood them not *ſpiritually*, but took them as uttered in *State Policy*, for the outward Peace and Safety of the Nation, as is clear in *John* xi. 48, 53. So that he *erred* in his own Scope, and *they* in apprehending the Words in another

Drift

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Driſt and Senſe than God did intend by them. Therefore as *Caiaphas* and his *Company* herein erred, ſo likewiſe may the *Pope and his Conclave* of Cardinals, for any help to the contrary that they can get from this Place.

Object. 2. Luke xxii. 31. Chriſt ſays to *Peter*,----*I have prayed that thy Faith fail not.* This the Papiſts would have extended to all his Succeſſors, and preſume that their Popes are ſuch his Succeſſors; and therefore by Virtue of this Promiſe, their Faith cannot fail.

Anſwer 1. That this is ſpoken *perſonally* to *Peter*, and it doth not appear to be *intailed* upon any certain local Succeſſors. Secondly, We have heretofore proved, that it may be doubtful whether St. *Peter* was *ever at* Rome; at leaſt ſo ſoon as the Papiſts pretend; or if he were, that the Popes were none of his *Succeſſors*. Thirdly, This gracious Promiſe was made in reſpect of a future *Fall* in *Peter*, which our Lord foreſaw, more than in any of the Apoſtles, as the Event declared; and therefore 'tis meant of *Peter*'s own particular *inward Grace* of Faith, which was terribly ſhaken, when he denied and forſwore his Maſter; and not intended of his *Teaching* in the Execution of his Miniſtry. For why ſhould Chriſt pray more for *Peter*'s *Teaching* than for the reſt, whom he ſent out, as *well as him*, to teach all Nations?

Object. 3. Matt. xvi. 18. *Thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* Here the Church is to be built upon St. *Peter*; and the Gates of Hell, that is, *Error* and Wickedneſs, ſhall not prevail againſt it.

Anſw. 1. We explained the true Meaning of this Text, in our firſt Part, *Numb.* I. ſhewing, among other things, that it was not *Peter*'s Perſon, but his *good Confeſſion* in the foregoing Words, *Thou art Chriſt the Son of the Living God*, on which, as on a *Rock*, our Lord promiſes to build his Church. 2. This Text is ſpoken unto *Peter* of the *Church's Preſervation* againſt the Gates of Hell, but ſaith nothing of *Peter*'s *not erring*, much leſs of the *Pope's*, to whom Chriſt in this Place had not any regard. And it is clear by Scripture, that the *Gates of Hell* did prevail againſt *Peter*, after Chriſt had uttered theſe Words unto him, ſo as to cauſe him groſsly to err, though not *totally* and *finally* to Deſtruction, yet in a great Meaſure to Tranſgreſſion, and fearful falling.

Object. 4. John xxi. 15, 16, 17. Chriſt ſaith to *Peter*, *Feed my Lambs*, &c.

Anſwer. This Text reminds *Peter* of his *Duty*, that as he *loved* Chriſt, ſo he ſhould demonſtrate the ſame by *feeding* his Lambs; but ſpeaks not a Word of his *not erring*, who after this was found ignorant of ſome things, *viz.* of the Nature of Chriſt's *Kingdom*, Acts i. 6. of going to the *Gentiles*, and eating things forbidden by the Law, abrogated by Chriſt, *Acts* x. 12. He likewiſe erred at *Antioch*, Gal. ii. But ſuppoſe this did clear *Peter*, or had privileged him from Error, what maketh it for the Popes, who, as they ſucceed not *Peter*, either in his *Love* to Chriſt, or in his *Faith*, ſo neither do they *feed the Lambs* of Chriſt, but for many Ages have been *Wolves* to worry and deſtroy them?"

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PACKET XXXIII.

Virgo fuit primo fruticans ECCLESIA *ſæclo,*
Chriſtiginæ ſoboles ejus, quos BELLUA *adegit*
Quærere deſertis aliena Penatibus arva. Mantuan.

Of the Church in general. That the viſible Church may err, *proved by Inſtances in* the Jewiſh *Church, which yet had as fair Pretenſions to the Privilege of* Infallibility, *as any the* Papiſts *can boaſt of.*

"WE hope the *ſerious Reader* is ſo kind to himſelf and us, as to remember, That our main *Scope*, for ſeveral Packets paſt, hath been to demonſtrate, that the *Papiſts* have no certain infallible *Rule of Faith.* In order whereunto, we have ſhewn that they renounce the *Scriptures*; that their Pretenſions to *Fathers* are vain; that *Councils* may err; that their *Traditions* are counterfeit; and their *Popes* are liable to the groſſeſt *Errors* and *Impieties.* All this we have already proved: And now come to their laſt Refuge, THE CHURCH; which they affirm cannot err, and therefore maintain, *That the preſent Church's Determination is the abſolute unqueſtionable Rule of the People's Faith, on which they are to reſt, believing their Teachers, without further Inquiry.* See *Bellarmine*, of the *Church Militant*, Lib. 3. Cap. 14.

As to this we grant, That this Propoſition, *The Church cannot err*, is true; if it be underſtood with this two-fold *Reſtriction* or *Limitation.* 1. If ſhe faithfully propound and teach only that which is declared in the Scriptures. 2. If thereby be meant the whole Church of God *totally* and *finally.* Therefore we muſt here note the *Homonymy* or ambiguous Senſe of the ſame Word, *Church*, which is taken in this Controverſy not for the *Church Univerſal*, which contains all the Faithful, nor yet for the *inviſible Church* Militant, but only for that which is *viſible*: For otherwiſe, neither were there any Conteſt between us, nor would it ſignify any thing to our Adverſaries Purpoſe. But that the *viſible militant Church* may *err*, we prove by the following Reaſons.

1. We find the Church's Defection foretold by the Prophets, particularly by *Moſes*, Deut. xvi. *This People* [meaning *Iſrael* the then Church of God] *will go a whoring after ſtrange Gods, forſake me*, &c. By *Azariah*, 2 Chron. xv. 2. *Many Days ſhall paſs in* Iſrael *without the true God, without Prieſt, without a Teacher, and without a Law.* By St. *Paul*, 2 Theſſ. ii. 2, & 12 Verſes, where he ſpeaks of a Revolt, and ſuch a Revolt or Apoſtacy, as thereby *the Man of Sin ſhould get up, ſo as to ſeat himſelf in the Temple of God, drawing to him ſuch as have not a Love to the Truth.* By St. *Peter*, 2 Pet. ii. 1. There ſhall be *falſe Teachers, bringing in damnable Hereſies.* And more fully and expreſsly by St. *John* in his *Revelation*, where the Church is fore-ſhewed to become *a bloody Whore*,

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Whore, chap. xvii. From all which we argue: That which is *foretold* by the Spirit of Truth, certainly doth or ſhall come to paſs; and conſequently the *viſible Church* not only *may*, but *ſhall* at ſome times be groſsly infected and overſpread with *Error*.

2. 'Tis plain, that the Prophets of old found the Church guilty not only of *moral Crimes*, but alſo of *Errors in Doctrine*, Iſaiah xlviii. 4, 5, & 8. and Ezech. xvi. 15, & 35. where ſhe is ſet out as *a lewd Strumpet*; and in *Chap.* xx. 8. taxed with *Idolatry*. So the Prophecy of *Jeremiah* condemns the Church in his time for many Abominations. Our Saviour found it corrupted with *falſe Doctrine*, the Leaven of the *Scribes* and *Phariſees*; warning his Diſciples to avoid the ſame, *Matth.* vi. 6, & 12.

3. The ſacred Hiſtory ſheweth, that the Church hath been liable to fall into *Error*, in all the moſt remarkable Periods, even from the very Beginning. For in *Paradiſe* our firſt Parents fell fearfully, in *adding* to God's Word, in *taking* from it, and in believing the *Devil* rather than God. After their Expulſion, and and before the *Flood*, *The Sons of God* (that is, the Church, as uſually interpreted) *went in to the Daughters of Men*; whereby the whole Earth became corrupted, *Gen.* vi. which Error in Fact, aroſe from a dogmatical Error in Judgment. From the Flood to *Abraham*, we read of open *Rebellion* againſt God, *Gen.* xi. and *Idolatry* committed in the Church by *Terah* and *Nachor* in *Meſopotamia*, from amongſt whom *Abraham* was called out, *Joſh.* xxiv. 2.----Between *Abraham*'s time and *Iſrael*'s coming out of *Egypt*, Idolatry was again crept into the Church, *viz.* into *Jacob's Family*, Gen. xxxv. 2. And *Iſrael* in general is taxed for *committing Idolatry in* Egypt, *Joſh.* xxiv. 14. and for being *obſtinate* therein, *Ezek.* xx. 8. & *chap.* xvi. *v.* 15, & 35. & *chap.* xxiii. 8. During *Iſrael*'s March thro' the *Wilderneſs*, they knew not the Ways of the Lord, but *mightily provoked him*, Pſal. xciv. 9, 10, 11. and committed *horrible Idolatry*, both *Aaron* the *Chief-Prieſt*, and the Heads of the People, beſides the reſt. In the Days of the *Judges*, how often did they fall into horrible Idolatry? *Judg.* ii. 10. & v. 8. and many other Places. From *Solomon* to the *Captivity* were great Abominations; the ten Tribes fell into Idolatry, and never returned; and *Judah* often committed the ſame and other grievous Sins, and followed other Gods, for which the Prophets ſo frequently reprove them. After the Captivity, we read in *Malachi*, that *The Prieſts* (the Heads and Guides of the Church in thoſe Days) *had departed out of the Way*, *made void the Covenant*, *profaned the Holineſs of the Lord*, *and eſpouſed the Daughter of a ſtrange God*, &c. Mal. ii. 11. And when our bleſſed Saviour came, how many *Sects* did he find? How many falſe Teachers corrupting the Truth did he reprehend? In a Word, The Church which oppoſed, *condemned*, and put him to Death, and perſecuted his Diſciples, was the then viſible, outward, pretending, domineering Church. And ſhall any yet ſay or think, that the viſible Church cannot err?

Object. But perhaps the Papiſts may ſay, The *Jewiſh* Church had not ſuch Directions and Confirmation to preſerve her from Error, as theirs hath. Let us conſider therefore the Privileges they enjoy'd.

1. They had the *written Word* and *ordinary Teachers*, the Prieſts and Levites, daily to inſtruct them, *Deut.* xxxiii. 10. *Acts* xv. 21.

2. They had *extraordinary Teaching*, 1. By *God* himſelf from Heaven, *Exod.* xx. by *Urim and Thummim*, by *Viſions and Dreams*. 2. By *Prophets*; *Moſes*,

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Samuel, *Elijah*, *Iſaiah*, and many others. 3. By *Kings* endued with a prophetical Spirit, as *David* and *Solomon*. 4. At length by *Jeſus Chriſt himſelf* perſonally. 5. By all the twelve *Apoſtles*, Matth. x. 6. 6. By the ſeventy *Diſciples*, Luke x. 1. Never were there ſuch, or ſo many in any Church, as there.

3. They had *Miracles* and Wonders, in bringing them out of *Egypt*, in the fearful giving of the Law in the Wilderneſs; many wrought by *Elijah* and others, but eſpecially by our Saviour and his Diſciples: No Church under Heaven had ever the like.

4. They had *Mercies* and unheard-of *Deliverances*; all the old Teſtament is full of them: And no leſs ſtrange and terrible *Puniſhments*; Fire from Heaven devouring ſome of them, the Earth ſwallowing up quick others, *&c.*

Thus we ſee for *Teachers*, for *Wonders* and *Miracles*, for *Mercies* and *Judgments*, none ever were to be compared to them: The Church of *Rome* may feign and forge lying *Legends* to parallel theſe, but they are but *Cheats*; theſe are Truths, having witneſs from God's Word itſelf. And yet this Church, as we have ſeen, did oft-times moſt foully err, even in Doctrine as well as Practice and Ceremonies, inſomuch that, *Iſai.* lxviii. *v.* 4. & 8. ſhe was *ſtubborn, had a Neck as an Iron Sinew, and her Forehead as Braſs, and was a Tranſgreſſor from the Womb.*

If the Papiſts make little Account of all theſe *Privileges*, as not able to keep a Church from erring, yet it is much *more* than what their *Romiſh* Church can alledge: Nay, let them ſay what they can for the Church's not erring, and we will ſee whether this Church of *Iſrael* could not have laid Claim to the ſame or *greater* Advantages. Will they plead,

1. A *Covenant?*----*Iſrael* had ſo, *Deut.* xxix. 10. & 15.

2. Or, a Covenant written in the *Heart?*----So was it then, *Jer.* xxxi. 33. *Iſaiah* v. 7.

3. Or, a Covenant with their Prieſts?----So had the Prieſts then, *Jer.* xxxiii. 20.

4. Or, that the Prieſts *Lips ſhould preſerve Knowledge*, and the People learn of them, who ſhould teach the People Truth?----The very ſame might *Iſrael* alledge, *Mal.* ii. 7. *Deut.* xxxiii. 10. *Neh.* viii. 7. *Lev.* x. 11. *Ezech.* xliv. 23. yea, they did boaſt thereof, *Jer.* xviii. 18.

5. Or, a *Succeſſion* of Perſons from time to time in the ſame Chair or Seat?----This could *Iſrael* plead to the full, from *Aaron* appointed immediately by God himſelf, with his Office, Ornaments, Maintenance, *&c. Numb.* xx. 28.

6. Or, the *Continuance* of this Covenant to uphold Succeſſion?----*Iſrael* had it really, the Prieſthood being for ever appointed to *Phineas* and his Seed, *Num.* xxv. 12.

7. Or, the *Preſence of God* with them?---So could and did *Iſrael*, *Mich.* iii. 11.

8. Or, the Name of the CHURCH?----So they, *Jer.* vii. 4.

9. Or, that it is called *Holy*, the *Ground* and *Pillar* of Truth?---- So was *Jeruſalem* the Holy City, *Iſaiah* xlviii. 2. the City of Truth, the ſanctified Mount, *Zach.* viii. 3.

10. Or, that the Word did *go out from them* to convert other Nations?---*Out of Sion ſhall go forth the Law, and the Word of the Lord from Jeruſalem*, Iſaiah ii. 3. The Phariſees could boaſt of their Proſelytes, *Mat.* xxiii.

11. Or, will they boaſt their *Pedigree*, how they are derived from the Apoſtles, *&c.*----So did the *Jews* to *Stephen*, Acts vii. 38. So *Iſaiah* xlviii. 1. the *Houſe* of

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of Jacob *were called by the Name of* Iſrael, *and came out of the Waters of* Judah. So the Phariſees boaſt, *We are* Abraham's *Seed*, John viii. 33.

12. Or, that they are *Catholicks*, and the World ſpread over with them?---Could not the *Jewiſh* Church ſay ſo too? Of their Religion were ſome of every Nation under Heaven, *Acts* ii. They were diſperſed throughout all the *Perſian* Monarchy, *Eſther* iii. 8. They had many Proſelytes, and they compaſſed Sea and Land to make them, *Matth.* xxiii. And the *Jewiſh* Church in Old Teſtament Times was undoubtedly the only true Church then in the World.

13. Or, that they from the Apoſtles have ever had the Holy *Scriptures in their Cuſtody?*----So, to the Jews *were committed the Oracles of God*, Rom. iii. 2.

Laſtly, Will they ſay the Church now hath many excellent *Promiſes?*----They cannot run larger than thoſe to the *Jews*, *viz.* To be an holy Nation, a Kingdom of Prieſts, *Exod.* xix. 5. That God would be with them, and never leave them nor forſake them, *Deut.* xxxi. 8. That their Way ſhould be a Way of Holineſs, ſo plain, that Fools ſhould not err therein, *Iſaiah* xxxv. 8. That they ſhould have Paſtors after the Lord's own Heart, which ſhould feed them with Knowledge and Doctrine, *Jer.* iii. 15. In a Word, *Iſrael* had a Promiſe to be ſaved with everlaſting Salvation: They ſhould not be confounded nor aſhamed for ever, *Iſaiah* xlv. 17. yea, ſhe had a Promiſe intailed upon her Poſterity: *I will pour out my Spirit upon their Seed, and my Bleſſing upon thine Offspring*, Iſaiah xliv. 3. *&c.* And yet for all theſe gracious and glorious *Promiſes*, this Church, dignified with ſo many *illuſtrious Privileges*, did err, hath fallen away, and remaineth in her Sins. What Madneſs is it then to imagine the *outward viſible Church now* exempted from the like Dangers? But we go on with ſome other Arguments.

4. Thoſe whoſe *Knowledge is imperfect*, may *err*; but ſuch is the Knowledge of *all and every* the Members that conſtitute the viſible Church.----*Ergo*, that Church may err.

5. If the Promiſes of preſerving the viſible Church in the Purity of Faith, are conditional, not abſolute; then the Church is not neceſſarily free from Error, but only under ſuch a certain Condition. But the firſt is true, *John* viii. 31. *If ye continue in my Word, then are ye my Diſciples, and ye ſhall know the Truth.* Whence it appears, that the Church is only ſo long privileg'd from Error, as ſhe continueth hearkening unto, and walking by the Word of God.

6. If in Fact it be true, that once *Arianiſm* [a moſt damnable Error!] did ſo much obtain in the World, that not only the *Emperor*, the *Biſhop of Rome*, and generally all *other Biſhops* did embrace it, or were favourable to it, (except only *Athanaſius*) and that all the World [as an Author of thoſe Times expreſſes it] *wondered to ſee itſelf turn'd Arian*; then 'tis evident, the Chriſtian viſible Church does not always remain without *Error*. But the firſt is notorious from Hiſtory:---*Ergo*, the laſt is true.

PACKET

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PACKET XXXIV.

Hæc eſt Religionis ſola ratio, ut omnes intelligant ſic ſimpliciter eſſe credendum atque loquendum, quemadmodum Romana *Eccleſia credendum eſſe docet ac prædicat.* Cunerus, [a Papiſt] de Offic. Princ. cap. 13.

Texts alledged by Papiſts to prove, The Church cannot err, *explained, and vindicated from their falſe Interpretations. That if it were true, it would make nothing for their Church of* Rome.

"THAT the viſible Church may and hath *erred*, we ſhewed in our laſt: Now though *Rectum eſt index ſui & obliqui*, and Truth being once eſtabliſhed, the contradictory thereto muſt needs be *falſe*; yet that we may (according to our conſtant *Method)* remove the *Objections* of our Adverſaries, we ſhall now enquire into the true Scope and Meaning of thoſe *Texts* of Scripture, which ſome Popiſh Sophiſters wreſt and pervert, to countenance their Conceit of the Church's *Infallibility*.

Object. 1. The Church is called, *The Ground and Pillar of Truth*, 1 Tim. iii. 15. Hence they infer, That the Church cannot err.

Anſw. 1. St. *Paul* ſpeaks thus of the *Church of* Epheſus, then in Being, where *Timothy* was, as we may gather from *chap.* i. 3. which was built upon the *Foundation* of the Apoſtles and Prophets, *Jeſus Chriſt himſelf being the chief Cornerſtone*, Epheſ. ii. 20. and yet ſhe ſoon *loſt her firſt Love*, Revel. ii. 4. and afterwards fell away.

2. If the Word *Church* is taken for any other *particular* Churches, to which *Timothy* as an Evangeliſt might go, after the Apoſtles planting them; yet ſtill from hence the Papiſts cannot conclude that which they aim at: For they acknowledge, that *particular Churches* may err; this is evident from Scripture, as in the Churches of *Galatia*, and of *Aſia*, as alſo by *Hiſtory* and by *Experience*. Now the Church of *Rome* was never any other than *a particular Church*, in its beſt State; and St. *Paul* writes to it only as ſuch.

3. If it is taken for the *Univerſal Church*, neither will this help them. For theirs is not the *univerſal*, but a particular Church; and it is abſurd to reaſon from what is not *queſtioned*, nor can *ever aſſemble* together to come to the Trial if it were queſtionable.

4. The calling the Church *the Pillar and Ground* of Truth, will not afford the Concluſion of *not erring*; for theſe Reaſons. 1. Becauſe the Words are *metaphorical*, and a Similitude muſt be extended no farther than it is intended. The Church is called *The Pillar and Ground*, not becauſe ſhe cannot *err*; but becauſe ſhe has the Writings of the Apoſtles committed to her, as were the Oracles of God

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God to the *Jews*, Rom. iii. 2. Which *apoſtolical Writings* (ſays *Irenæus*, lib. 3. cap. 1.) *are the Pillars and Supporters of our Faith. The Proofs, Foundations, and the Grounds of our Cauſe*, as St. *Auguſtine* ſpeaks, *De Unitat. Eccleſiæ*, c. 16. Or becauſe the Church *upholds*, and by Words and Examples confirms our Faith. Or probably, the Apoſtle ſpeaks according to the Uſe of *Pillars* in old Time amongſt the Gentiles, on which their *Laws*, written in *Tables*, were hung up for the People to read; and ſome wrote the *Laws upon the Pillars* themſelves. So that the Church may be reſembled to thoſe Pillars, ſince ſhe has the Books of *Holy Laws*, to exhibit them to all, to be ſeen and read. Secondly, the calling the Church *a Pillar*, guards her not from mouldring into Error, and the Corruptions of Time: For St. *Peter* was counted *a Pillar*, Galat. ii. 9. and yet he *erred*, even *in walking not according to the Truth of the Goſpel*, ver. 14. Nay, the Name and Title of *The Houſhold of God* itſelf (by which Name the Church is called here, 1 *Tim.* iii. 15.) will not afford their Concluſion; for the Church of *Epheſus*, though ſo called, *erred:* Now if the *Houſe* is ſubject to fail, how unlikely is it, that any one *Pillar* thereof ſhould be not liable to fail?

Object. 2. Iſaiah lix. 21. *This is my Covenant with them, My Spirit ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, or thy Seed's Seed for ever.*

Anſw. 1. The Prophet ſpeaks here of God's Covenant with *them*; that is, with thoſe that *turn from Tranſgreſſion in* Jacob; and ſo, of the *Faithful* and the *Elect*, and not of the whole Church *viſible*, concerning which our preſent Diſpute is.

2. They that will needs conclude from hence, that their Church ſhall never *err*, muſt prove that their Teachers ever teach *the Truth by God's Spirit*, and by *God's Word*, which are to go *together*, (*John* xiv. 26. *Matt.* xviii. 19.) And that the *Hearers* (the Members of the Church) do *ever receive* it, believing and following their Teachers, thus teaching by the Word and Holy Spirit. Let our *Romaniſts* make good theſe two *Points*, before they urge this Text again.

3. This Promiſe made, muſt needs be underſtood *conditionally*, of the viſible Church, and of an ordinary Miniſtry. For the ſame Prophet afterward (Chap. lxiii. 10.) tells us, how they *vexed God's Spirit*. And 'tis plain, that the Church of the *Iſraelites*, and that at *Jeruſalem*, have been caſt off by God, and now have not the *Spirit* of the Lord to direct them. And we know by Experience in *our Times*, and by faithful Relation of Ages *paſt*, that *Teachers* have erred, and People have not always *embraced* the Truth, when ſound Teachers have delivered it: Let Chriſt's *Hearers* be an Inſtance inſtead of many, and thoſe in *Jewry*, which heard the Apoſtles; therefore the Promiſe is but *conditional*; God's Word and Spirit ſhall not *depart* from the Church, unleſs the Church *firſt depart from God*; and this Departure and *Apoſtacy* is that wherewith we charge the Church of *Rome*.

Object. 3. If the Church may err, then *the Gates of Hell may prevail againſt her*; but that is impoſſible, *Matt.* xvi. 18. Therefore ſhe cannot err.

We anſwer, That this is a Fallacy from the ambiguous acceptation of the Word *Church*; the ſame in this Text being ſpoke of *the univerſal inviſible Church*, whereas our Queſtion is of the *viſible*. Again, it is true, that the Gates of Hell ſhall not *abſolutely* and *finally* prevail againſt the viſible Church, as it is conſtituted of *the Elect*, nor ſo long as the Church doth not depart from Chriſt's Inſtitutions. But we find Chriſt himſelf complains of the viſible Church of thoſe Times, *That*

ſhe

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ſhe was become a Den of Thieves. And laſtly, the Propoſition itſelf may be denied; for the Devil does not always *prevail* where there are Errors: He *attacks* the Church indeed by Errors, but doth not always *overcome* her.

Object. 4. If the Church is without *Spot or Wrinkle*, then it cannot be liable to Error: But the firſt is proved from *Epheſ.* v. 27. *That he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing; but that it ſhould be holy, and without Blemiſh.*

Anſw. Our Diſpute is about the *viſible Church*, which is a *mix'd* Company; but this is to be underſtood only of the Body, whereof Chriſt in the moſt *proper* Senſe is the Head and Saviour, *ver.* 9. which he *nouriſhes* and *cheriſhes*, ver. 29. between whom and him there is ſuch an Union, as is called *a great Myſtery*, ver. 32. Now this cannot properly be meant of viſible Churches, conſiſting not only of *Elect*, but *Reprobates*, who are neither *cleanſed*, nor nouriſhed or cheriſhed as Members of his Body, nor made ever glorious.

Object. 5. If Chriſt hath *promiſed* to be with his Church to the End of the World, and that the Spirit of Truth ſhall abide with her for *ever*, then ſhe cannot err: But he has promiſed the *firſt*, Matt. xxviii. 20. and the *ſecond*, John xiv. 16.----*Ergo.*

Anſw. 1. Theſe Texts may primarily be underſtood of the Apoſtles, to whom the Promiſe of being guided into all Truth was a *ſpecial* Privilege, *Matt.* x. 20. *John* xiv. 26. and xvi. 13. Or rather of the Elect in general, that they ſhould be guided into all Truths *neceſſary*, ſo as not totally and finally to fall into Apoſtacy, or meet with everlaſting Deſtruction.

2. If it muſt be underſtood of *ſucceeding ordinary* Paſtors of the Church, it will, according to our Adverſaries *Logick*, prove too *much*; for then it will follow, that all and every ſuch particular *Teachers* are privileged from Error; which ſure no Papiſt will be ſo ſhameleſs as to maintain. And if they are all *fallible* in Parcels, how come they to be infallible in the Lump? Or where ſhall we meet them all together, to know their Reſolution of all our Doubts? If they ſay, in a free General Council; we have demonſtrated heretofore, that no ſuch thing has been theſe many hundred Years, perhaps never ſince the Apoſtles Days; or if there were, yet the ſame might be obnoxious to *Miſtakes*. 'Tis likewiſe apparent from Experience, that particular Teachers want this Privilege; and from Scripture, that their Hearers have Liberty to ſearch and try by Scriptures their Doctrines. Beſides, in all Promiſes there is a mutual Stipulation, and the Church muſt perform *her Part*; that is, ſtick to and obey God's Will revealed in his Word, or elſe ſhe cannot expect the Accompliſhment. Elſe we might in like Caſe argue, God promiſed he would *walk in the midſt of the People of* Iſrael: Therefore the People of *Iſrael* could not err. A Bridegroom promiſes his *Spouſe*, that throughout all his Life he will be *faithful to her*; therefore ſhe cannot become an *Adultreſs:* Both which are abſurd.

Object. 6. We are bound under Pain of *Anathema*, to hear (that is, obey) the Church, *Matt.* xviii. 17. *If he neglects to hear the Church, let him be to thee as an Heathen and a Publican.* But it would be *unjuſt*, under ſo grievous a Penalty, to oblige to aſſent to things uncertain, and ſometimes falſe: Therefore we muſt believe the Church incapable of Error:

We anſwer, 1. The Place cited does not ſay, [*In all things*] as ſome *Romaniſts* falſly recite it; nor does it ſpeak of Doctrine, but only of Diſcipline, for preventing

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venting or taking away Scandals in ſmaller Matters. The *Jewiſh* Church excommunicated a blind Man (who received Sight) for his profeſſing of Chriſt, *John* ix. 34. And agreed to caſt any Man out of their Synagogue, who ſhould confeſs *Jeſus* to be *Chriſt*, ver. 22. And did alſo forbid to teach in his Name, *Acts* iv. 18.

2. This is meant of an evident Caſe proved by Witneſſes before the Church, in Matters of Offence, between one private Man and another, wherein the Church may give right Sentence, if ſhe will; and yet we ſee, ſuch as meddle in Church-Cenſures do not always proceed right: This Text is not therefore to be underſtood of Faith, [the Point in Queſtion] neither does it prove, that the Church in her Cenſures cannot err. For *Panormitane*, an eminent and learned Papiſt, confeſſes, that even a General Council repreſenting the whole Church may err, in excommunicating a Man that by right ought not to be excommunicated. Wherefore ſince this Place (if it be extended to us) relates to eccleſiaſtical Governors, having the Power of Cenſures in a particular Church, which the Learned of the *Romiſh* Church generally acknowledge may err, it cannot juſtify the Pretence of Infallibility of the viſible Church.

Object. 7. The Church is *Holy*, but that Holineſs properly conſiſts in its real ſincere Profeſſion; and therefore the Chriſtian Profeſſion contains nothing but what is holy, that is, *true* as to Doctrine, and *juſt* as to Manners.

Anſw. 1. The Aſſumption may be denied; for though Holineſs is joined with Faith, yet it properly refers to Manners: And the Church is ſtrictly called holy, by reaſon of Sanctification by the Indwelling of the Spirit.

2. There is more in the Concluſion than in the Premiſſes: For it is not impoſſible that the Holineſs of the Church may be conſiſtent with ſome Errors, becauſe in this mortal State the beſt of us know but in part.

Theſe are the principal Arguments brought by Popiſh Doctors, to countenance this Legerdemain of the Church's not being capable of erring. But ſuppoſe the thing of the univerſal Church were true, how comes their particular *Roman* Conventicle to boaſt ſuch a Privilege?

PACKET XXXV.

Id teneamus in Eccleſiâ Catholicâ quod Ubique, *quod* Semper, *quod* ab Omnibus *creditum eſt.* Vincentius Lirinenſis.

That the Church of Rome *is vain and ridiculouſly preſumptuous in challenging the Title of the* Catholick Church. *The* Original, *and various Acceptations of the Word* Catholick. Papiſts *no* Catholicks, *&c.*

"WE ended our laſt with this Query. Suppoſing the *univerſal viſible Church* had the Privilege of being free from all *Error*, what makes this for the *Church of Rome?* Much every way, will our *Popiſh Petti-foggers* reply; for the *Church of Rome* is the *Church Catholick.* This, though it is ſuch

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an *impudent fooliſh* Boaſt as ſcarce deſerves an Anſwer, yet we ſhall condeſcend to conſider the ſame, not more to expoſe their *Extravagance*, than to inſtruct *vulgar Proteſtants*, who ſometimes are needleſsly *fear'd with*, or *fond of* this Word CATHOLICK, when they very little underſtand their *own* or others Meaning by it.

1. The Word *Catholick* being originally *Greek* [*Ex καθ' ὅλα, de toto, univerſo*] ſignifies no other than *Univerſal*, Whole, or General, all the World over; and by the Addition *Roman*, we cannot mean or intend any thing more than *of or belonging to Rome:* So that here is a Contradiction *in Terms*, a Blunder in the very Expreſſion; to ſay *Roman* Catholick, being juſt as good Senſe as to ſay a *Part-whole*, a *Particular-general*, or *Enter ſeven Devils ſolus*. But it is no wonder that a Religion which conſiſts of the groſſeſt *Abſurdities*, ſhould call itſelf by a Title *monſtrous and ſenſeleſs*. 'Tis true, ſome of that Tribe would fain excuſe the improper Stile, by a *Diſtinction* betwixt Doctrine and Diſcipline: We are, ſay they, *Catholick* in reſpect of the *Firſt*, *Roman* in regard to the *Second*. But this will no way ſtrengthen their Claim, or clear the *Incongruity*, and it only ſhews the World how diſtinct their Diſcipline is from their Doctrine; and thereby gives us Occaſion more juſtly to ſuſpect *both:* For at the ſame rate, the Presbyterian Church of *Geneva*, which they ſo *loudly*, tho' for the moſt part *cauſeleſsly*, rail at, may be called *The* Geneva *Catholick Church*; that is, *Genevian* for *Diſcipline*, *Catholick* for *Doctrine*, ſhe profeſſing the Catholick Faith of the holy and bleſſed Trinity, *&c.* But waving ſuch *Logomachy*, [or jangling about Words] let us examine the *things* ſignified: In order whereto we muſt note,

2. That the Church of Chriſt may be called Catholick in three Reſpects; firſt, *in regard of itſelf*; ſecondly, *in regard of the Jews*; thirdly, *in regard of Hereticks*.

1. The Church is called *Catholick in regard to itſelf*, becauſe in the *Univerſality* thereof, it comprehends *all Times*, and *all Places*; that is, the whole Number of the *Elect*, as well thoſe who have been ſince the Beginning of the World, and are now departed, and triumphant in Heaven, enjoying everlaſting Bliſs, as thoſe that are ordain'd to the like Beatitude, whether *now alive*, or to be *born hereafter*. This Definition is founded upon the Scriptures, *Heb.* xii. 23. *The Church of the Firſt-born, who are written in Heaven*; and who are written in Heaven but the Elect? From whom the Reprobates are in this ſpecially diſtinguiſhed, *That their Names are not written in the Book of the Lamb*, Rev. xiii. 18. Now theſe Elect are not reſtrained to any *Place* or *Time*, for Jeſus Chriſt has redeem'd with his Blood (ſaith St. *John*) *out of every Kindred, and Tongue, and People, and Nation*, Rev. v. 9. With which the Antients jointly conſent: For ſays St. *Auguſtine* [*de Catechizandis Rudibus*, cap. 12.] *All they which are holy and ſanctified, who are, have been, or ſhall be, are Citizens of the heavenly* Jeruſalem. Nay, even *Gregory* the *Pope* (if that may make our Proof more authentick) in his Morals, *lib.* 28. *cap.* 9. affirms, *That all the Elect are embraced in the Boſom of the Church, and all the Reprobates are without.* [And yet note, Chriſtian Reader, by the way, that poor *John Huſs* was *burnt* for an *Heretick* for affirming the very ſame: *O wicked deteſtable Catholicks!* that have murdered and burnt a good Man for maintaining no more than what one of your *Saints* and (which with you perhaps is more) a *Pope* had ſaid before him.]

Now

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Now ſhould we appropriate the Title of *Catholick* to the *Roman Church*, taking it in this Signification, it muſt needs follow, both that *all* the Papiſts are *elected* (though they themſelves confeſs that they believe many of their Bell-weathers the *Popes* have been *damn'd*) and that no *Jew* was ever ſaved before Chriſt's Coming, and ſo God has not had his Church at *all times*; as alſo that no *Greek* nor *African* can be ſaved in our Time, and then God would not have his Church in all Places; all which is abſurd. In a Word, when we pronounce any Man to be of the *Catholick Church*, or not, (in this Senſe) we muſt ſpeak either according to *Faith*, or according to *Charity*. According to Faith how can we do it, ſince *it is God only that knows who are His?* 1 *Tim.* ii. 19. And if we paſs our Judgment according to *Charity*, *that* will have us eſteem all thoſe to be of the *Catholick Church* which are of the *viſible* Church; whom we know not by *groſs Errors*, or notorious *unrepented Crimes*, to have apoſtatiz'd, or been *excluded* from the ſame.

2. The *Church*, tho' it properly comprehends all the Elect, as well *Triumphant* as *Militant*, even thoſe which on Earth remain mix'd with the *Wicked*, is yet oftentimes denominated from the Elect (the *better*, tho' not the *major* Part:) So that both *good* and *bad*, who make an outward Profeſſion of the true Faith, are to be reputed Members of the *viſible Church*. Which Church, in antient times, and under the Moſaical Diſpenſation, was ſeparated from all other Nations (uſually call'd the *Gentiles*) as it were by a *Partition-Wall*, penn'd up in one Country, the Land of *Canaan*, and *reſtrained* to the Family of *Iſrael:* But ſince Chriſt's Incarnation and Crucifixion, *this Partition-wall is* (as St. *Paul* ſays, *Epheſ.* ii. 14.) *broke down*, *ſo that neither* Jews *nor* Greeks *are excluded*. And by reaſon of this Difference, that the *Jews* in *thoſe Days* had *only* this Privilege to be the Church of God, but *now* no particular People or Country has it more than another; therefore may the viſible Church of God be called *Catholick*, that is, *ſpread all the World over*. And as ſhe is ſo *univerſal*, ſhe is divided into many *particular Churches*; as in St. *Paul*'s time, into the Church of *Jeruſalem*, *Antioch*, *Epheſus*, *Rome*, *Galatia*, *Corinth*, &c. None of which Churches having any Privilege (either of *Infallibility*, or *Juriſdiction*) more than the other, they were all together called *The Church Catholick:* Not that it is *always every where*, but becauſe no Country is *excluded*, or any Place *privileg'd*. Whence it follows, that no Place being excluded, there may be *other* Churches beſides that of *Rome*; and no Place being privileg'd, even *Rome* itſelf may *fall*, and be *cut off* from the Church.

3. The Church may be called *Catholick*, in reſpect of the *Donatiſts* (a Sort of *Hereticks* who ſprung up in the fourth Century) who denied the Church of God to be diſperſed *all over the World*, but held the ſame to be *coop'd up* in a Corner of *Africk*, where they lived. (Juſt as our *Papiſts* now deny any to be of the *true* Church, unleſs they be of their particular heretical *Synagogue* of *Rome*.) Hereupon it came to paſs, that thoſe Churches who held the contrary, *viz.* that the Church was generally ſpread in divers other Parts of the World, were called *Catholicks*; even as at this Day, thoſe Churches which hold the Church of *Rome* to have need of *Reformation*, are called *The Reformed Churches*. This is the true Reaſon and Original, as to the common Uſe of this Term *Catholick*, applied to the Church: For the *more antient* Fathers never uſed it to diſtinguiſh the *pure* Churches from the *Heretical*, but called them *Orthodox*. But in proceſs of time,

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by reaſon the *Orthodox* held that the Church of God was *Catholick*, or Univerſal, as aforeſaid, in Oppoſition to the *Donatiſts*; theſe two Words, *Catholick* and *Orthodox*, came to be taken, and oftentimes uſed, in one and the ſame Signification: So that at laſt this Title of *Catholick* was not only *much affected*, and given to the Church to diſtinguiſh the Orthodox from the *Donatiſts*, but alſo from *all other Hereticks*; tho' properly it can be uſed only in Oppoſition to the *Jews* and *Donatiſts*, for the Reaſons aforeſaid. But foraſmuch as *Cuſtom* is the Maſter of Words, as in the *Greek* Word *Tyrant*, antiently taken in good part for any King, but in later times only for a *bad King*; and the *Engliſh* Word *Knave*, heretofore for any *Servant*, now only for a *diſhoneſt Man*: So this Word *Catholick* is now wreſted, contrary to its natural Force, to denote a *pure Church*, in ſuch a Senſe, as that a particular Church may be called a *Catholick* Church; and *more or leſs Catholick*, proportionably as it is more or leſs *pure*.

We are not ignorant that *ſome* of the *Antients* uſe the Word *Catholick* for a Diſtinction from an *Heretick*, in another Signification; which in Truth was according to the proper Interpretation, taking *Catholick* (or *Univerſal*) for a Mark of the *true Church*: Therefore when the whole *viſible Church* yet retained the Faith delivered by the Apoſtles, and only ſome *Part* of it was become *corrupt*, theſe Words were uſed by way of Contradiſtinction between the *ſound whole* Body, and any rotten *Member*. But ſo ſoon as the *Body itſelf* became corrupted, then this Rule or Diſtinction failed: For which Reaſon *Vincentius* in his Treatiſe [*Adv. Her.*] makes a Difference between a Catholick in *Place*, and a Catholick in *Time*. And ever when the *firſt* is not a ſure Mark, he has recourſe to the *latter*: For (ſays he there) *If any new Infection goes on to corrupt not only a Part, but the whole Church, then muſt we cleave to Antiquity*. Now what is Antiquity? *Tertullian* reſolves us, *Illud verum quod primum: That is trueſt which is moſt antient*. Whence it follows, That *that* is really the *Catholick Church* (in this Senſe) which agrees beſt in Faith with the *Primitive* Church. Now what that Faith was, or is, we have no better, *ſurer*, nor indeed any other *certain* Teſtimony, than that of the ſacred *Scriptures*. To that therefore let us reſort, and make the laſt Appeal: *There* we are ready to join Iſſue with them. And for further Satisfaction that the Church of *Rome* is not *Catholick*, we offer theſe Conſiderations.

1. The Scripture is ſo far from declaring the *Roman* to be the *Catholick Church*, that it no where gives it ſo much as the Name of *Church*; as it does that of *Corinth*, cap. i. and of *Epheſus*, Rev. i. *&c.* Not that we deny that there once was a *true Church* at *Rome*; but it ſeems as if the Holy Ghoſt, to curb their foreſeen *Pride*, would not qualify them with that *Title* ordinarily vouchſafed to others, that they might have no *Colour* to exalt themſelves above others.

2. St. *Paul*, we ſee, directs an Epiſtle *ſeparately* to *Rome* alone, as he did likewiſe to thoſe Churches of *Corinth*, *Epheſus*, &c. Now had the Church of *Rome* been *Catholick*, (that is, every where ſpread abroad, and all Chriſtians obliged to join in her Communion) he had not needed to have written to *other* Churches ſeverally, becauſe that then in writing to *that* of *Rome*, he had written to them *all*. Yet would our *Popiſh Wheedlers* make uſe of this very Epiſtle to prove the *Roman* to be the Catholick Church, becauſe the Apoſtle ſays, *cap.* i. 8. *Your Faith is ſpread abroad in all the World*: As if he had not ſaid the ſame to the Church of *Theſſalonica*, 1 *Theſſ.* i. 8. *Your Faith which you have to God-ward, is ſpread abroad*, &c.

3. Had

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3. Had the Church of *Rome* been eſteem'd by St. *Paul* as all one with the *Catholick*, without all Doubt his Epiſtle to the *Romans* had been intituled *Catholick* (or General) as well as thoſe of St. *John*, St. *Peter*, St. *James*, and St. *Jude*; which are therefore ſo ſtiled, for that they were written to the Churches of Chriſt in general.

In a Word, ſince by *an Induction* of manifold *Particulars*, we have already demonſtrated, and can further prove, That the *Doctrine* of Papiſts hath neither been taught at *all times*, nor embraced by *all Orthodox Chriſtians*, nor ſpread over *all the World*; we may juſtly conclude, That neither ſuch their Doctrine is *Catholick*, nor ought the Profeſſors thereof truly to be called *Catholicks*.

PACKET XXXVI.

Væ captioſis Sycophantarum Strophis,
Væ verſipelli Aſtutiæ;
Nodos tenaces recta rumpit Regula, &c. Prudent. Apotheoſ.

A Compariſon between St. Paul's *Doctrine, and that of the preſent* Church *of* Rome. *That ſhe falſly boaſts of* Unity *and* Certainty, *being full of* Contradictions, Diviſions *amongſt her Doctors*, &c.

"THAT the Church of *Rome*, which is long ſince become *the Synagogue of Satan*, teaches *the Doctrines of Devils*, and is overſpread with a loathſome *Leproſy* of Idolatry, upſtart Hereſies, and various Abominations, may and has moſt horridly *erred*, is a Matter too apparent to all impartial Judgments, to need much Proof: Yet have we already demonſtrated it by a Multitude of Inſtances. The Holy Scriptures do not only in particular *forewarn* her to take heed of *falling away*, Rom. xi. 20. which Admonition proves at leaſt a *Poſſibility* of her Falling; but likewiſe poſitively foretel her deſperate *Apoſtacy*, graphically deſcribing the ſame, by ſuch plain and appropriate *Marks*, Revel. xvii. that nothing but a *Roman Impudence* can deny them to be meant of *Rome*. We ſhall therefore at preſent go no further than St. *Paul*'s Epiſtle to the antient *Romans*, and by comparing the Doctrines therein taught, with thoſe now maintained by the Church of *Rome*, and preſcribed as Articles of Faith by her *Trent*-Conventicle, leave it to all the indifferent World to judge, Whether ſhe has not erred and apoſtatized from the Truth. For Example;

Our *Roman* Church calleth not herſelf, a Church, but *the Church*; and is ever boaſting of that Name.

St. *Paul* does not in his Salutation, call thoſe at *Rome*, *The Church*, as in other Epiſtles he does the *Corinthians*, *Epheſians*, &c.

She

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She allows the repreſenting *God* like an old Man; picturing the adorable Trinity in various Shapes, worſhipping Images, *&c.*----*He* teaches worſhipping Images to be Heatheniſh *Idolatry*, for which God plagued them, *Rom.* i. 23.

She teaches, that the Virgin *Mary* was *without Sin.*----*He* teaches quite otherwiſe, *All to be under Sin*, Rom. iii. 9. *All to have ſinned*, ver. 33. exempting none there, or any where elſe, ſaving only the immaculate Jeſus, *Heb.* iv. 15.

She teaches, that her Children are juſtified by *Works*, and that before God.---*He* on the contrary, *Rom.* iii. 24. that we are juſtified freely by *Grace*. For we account a Man to be juſtified *by Faith, without the Works of the Law*, ver. 28. If *Abraham* was *juſtified by Works, he has whereof to boaſt, but not with God*, Rom. iv. 2.

She teaches, that *Concupiſcence* in the Regenerate is not *Sin.*----*He* on the contrary, calls it *Sin*, Rom. vii. 7.

She makes us believe, that a Man may not only perfectly fulfil the Law, but alſo do Works of *Supererogation* too; that is, make Almighty God his *Debtor.* ----*He* teaches the contrary, and that of himſelf; and from his own Experience he is forced to cry out, *O wretched Man that I am, who ſhall deliver me from this Body of Death!* Rom. vii. 15, 16, 18, and 25. agreeing with our Saviour's teaching, *When you have done all, ſay, We are unprofitable Servants*, Luke xvii. 10.

She teaches, that the Pope and his Clergy are not *ſubject* to Civil Authority.---*He* preſcribes the contrary, *Let every Soul be ſubject to the higher Powers*, Rom. xiii. 1. exempting none from Obedience to the Magiſtrate.

She teaches, that Holineſs lies in the Obſervation of *Days* and Difference of *Meats.*----*He* ſhews this to be a thing indifferent, and that none are to contend for ſuch things; for that *the Kingdom of God conſiſteth not therein*, Rom. xiv. 1, 2, 5, & 17.

She teaches, that it is not profitable for *all* to read the holy Scriptures; and therefore locks them up from the common People.---*He* teaches, that the ſame were written for *the Uſe and Comfort of all*, Rom. iv. 23. and xv. 4.

She teaches, that the Sufferings of Saints here are worthy of eternal Glory.---*He* affirms, that the Sufferings of this preſent time *are not worthy of the Glory that ſhall be revealed in us*, Rom. viii. 18.

She teaches to pray to *Saints*, *Angels*, and the Virgin *Mary*, &c.---*He* teaches to pray to *God only*, Rom. xv. 30.

Is it not then moſt apparent by all theſe Oppoſitions, that theſe modern *Romans* are departed from the Apoſtolick Doctrine, and in Contradiction thereto maintain Errors directly repugnant?

As the Church of *Rome* is no *infallible Guide*, becauſe not only *liable to*, but ſo foully *tainted* with manifold *Errors*; ſo neither can ſhe be any *certain Rule*, becauſe ſhe is not at *Unity* with herſelf; but is full of *Diſſentions*, Contradictions and Oppoſitions: For,

1. There is no *Unity*, Agreement, or *Reſemblance* between their *Popes* and *Peter*, whom they pretend to be their Predeceſſor: If we compare his *holy Life* with their proud, horrid, debauch'd Converſation; his *Doctrine* with their Pontifical *Decrees*; we ſhall find that *Light* and *Darkneſs*, *Chriſt* and *Belial* are not more oppoſite.

2. Nor between *Pope* and *Pope:* Not in *Judgment*, for *Martin* the Fifth held with the Council of *Conſtance*, and *Eugenius* the Fourth with thoſe of *Ferrara* and *Florence* againſt the former, concerning the Pope's not erring, and his Authority over

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over Councils: Not in *authorizing the* Latin *Tranſlation*; for Pope *Sixtus* the Fifth ſet out his Edition with his fulleſt Power, as not to be mended; yet came preſently after *Clement* the Eighth with his Edition corrected in many hundred Places: Not in *Decrees*; for *Formoſus*'s Decrees were diſannulled by Pope *Stephen*, and *Stephen*'s by another of his Succeſſors: Not in *Succeſſion* or *Affection*, as is evident by their ſo many and long continued Schiſms: Not in *Life*; for tho' all were bad enough, after they became Popes, eſpecially from the Time of *Boniface*; yet ſome were more notorious Villains, as Necromancers, Murtherers, brutiſh Whoremongers, Sodomites, Atheiſts, Hereticks, *&c.*

3. Not between *Pope* and *Councils*; for the latter have condemn'd and depoſed the former, as the Council of *Conſtance* did *John* XXII. that of *Baſil Eugenius* IV. that of *Piſa Gregory* XII. and *Bennet* XIII.

4. Not between *the Pope and his Cardinals*; for of ſome of them he has cauſed their Eyes to be put out, others he has ſtrangled; and on the contrary, ſome of *them* have oppoſed *him* in their Writings.

5. Not between *the Pope and the Learned in his own Church*; ſuch were (beſides many others) *Robert Groſhead* Biſhop of *Lincoln*, *Marſilius* of *Padua*, *Occam*, *Gerſon*, the Doctors of the *Sorbonne*, the Divines of *Venice* of late Days, *&c.* who all have *oppoſed* and not regarded the Pope's Judgment.

6. Not between the ſeveral Parts of their Popes *own Laws*; for the *Decrees* and the *Decretals* are often at odds, nor can all the Infallibility of their Church reconcile them.

7. Not between the *Canoniſts and Gloſſaries*; for they jar, and are frequently at difference with each other.

8. Not between their *School-men*; for amongſt them are particular Sects, whoſe Scholars are called by their Names, *Thomiſts*, *Scotiſts*, *Albertiſts*, *Occamiſts*, &c. each advancing their own Maſter's Tenets, and crying down the others.

9. Not between their Friars; for the *Dominicans* and *Franciſcans* ſpent whole Ages in Controverſies: The firſt affirming that the Virgin *Mary* was conceived in *original Sin*, the other denying it; and each branding the other with damnable *Hereſy*; tho' the latter Opinion at laſt obtained the Sanction of the *Chair*. So likewiſe no longer ago than in Queen *Elizabeth*'s and King *James*'s Days, with what furious Virulence did the *Jeſuits* and *Secular Prieſts* write againſt each other? diſplaying mutually their Cheats, Treaſons and Rogueries ſo far, that By-ſtanders could not but plainly ſee, they were all a Company of irreligious *Villains*, and juggling *Traitors*." And what hot Controverſies have of late Years been carried on, in the *Gallican* Church eſpecially, between the *Janſeniſts*, and the Followers of Father *Queſnel* on the one Side, and the *Jeſuitical* Party on the other?

"10. Not between their *Doctors* and learned Men of all Sorts; for in their Writings they often croſs and overthrow one another's Opinions. How violently did *Catharinus* and *Soto* rail at each other? Nay, there is not *one of the elder Papiſts*, ſuch as *Pighius*, *Gropper*, *Bayus*, *Pereſius*, *Caſſander*, *Hoſius*, *Almain* and the reſt (who in their time were the beſt Pillars in the Church of *Rome*, and taught the Doctrine thereof as it was then held) but now the Jeſuits ſcornfully caſt them off, and *confute them*. Yet do not theſe more modern Doctors agree amongſt themſelves: *Bellarmine*, that one where or other *laſhes all* that went before him, is himſelf *confuted* by *Barclay*, *Suarez*, *Carerius* and *Marſilius*: *Suarez* again by *Vaſques*; *Baronius* by *Mariana*; he by the *Sorboniſts*, &c. So that there is no *one*

Point

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Point denied or affirmed againſt us, wherein they *vary not* amongſt themſelves. And if any Papiſt will alledge or ſet down, what he thinks is the *Truth* in any Queſtion, or Expoſition of Scripture, controverted between their Church and ours, we dare engage to name him again *ſome learned Papiſt*, who has maintained the contrary. Where is then the *Unity* of which the *Romaniſts* boaſt? Or what ails their holy Father, who has ſuch a *ſpecial Knack* at determining of Controverſies, that he does not ſilence all theſe *Brangles?* What ſhall we do in ſuch a *Babel*, where there is neither *Truth* nor *Peace?*

So far indeed is *Popery* from yielding any *Certainty* to its Profeſſors, that according to their own Principles, they can have no Aſſurance, in the chief Points and Myſteries of their Religion. For Example, How are they certain that the preſent *Corſini*, that ſits at *Rome*, is true Biſhop of that See, or lawful Pope, and Succeſſor (as they call him) of *Peter?* How will they juſtify his *Succeſſion*, when we ſo often have had *two*, and ſometimes *three* Popes at once? From which of theſe does he derive his Title? How will they juſtify his *Election?* Since it 'tis apparent from Hiſtory, that all the antient Biſhops of that See were choſe by the *People*, and (after *Conſtantine*'s time) confirmed by the Emperor, the Conclave of *Cardinals* being but an upſtart Conſtitution. Nay further, unleſs this Man is rightfully *baptized*, and truly *ordered*, and duly *choſen*, he is no true Pope: But it is almoſt impoſſible to know whether he was *baptized*; for (according to their Tenet) that depends upon the *Intention* of the Prieſt: And then if he was not baptized, he cannot be rightly *ordained*, for in ſuch Caſe he is incapable of Prieſthood by the Canon. [*Veniens*, De Presbyt. non Baptizato.] Or if he that gave him *Orders* had no Intention to do it, then he conferr'd nothing on him; or if *Simony* or *Violence* had any Hand in his Promotion, then too was he not rightly choſe. And after all theſe and many other perplexing Doubts, how is any Papiſt ſure, that there has been any true Pope theſe Five hundred Years?

In like manner, the Sacrament of *Penance*, if not done by a true Prieſt, is ineffectual; or elſe they muſt grant that others beſides a lawful Prieſt may *remit* Sins, which they count abſurd: Now how will they be infallibly aſſured of all thoſe things that are neceſſary to make a true Prieſt, *viz.* That he was lawfully *baptized* with due *Matter*, and in due *Form*; that he that gave him Ordination was a *Prieſt* himſelf, and performed the Buſineſs completely, with due *Manner*, *Form*, and *Intention?* And laſtly, Whether this Prieſt, that goes to abſolve, be in good earneſt, and will pronounce the Words of Abſolution with an intent to abſolve? For perhaps he may bear ſome *ſecret Grudge*, and project Damnation for a Revenge. He may, for ought is known, be a ſecret *Jew*, or *Antitrinitarian*, or *Atheiſt*; and ſo far from intending *Forgiveneſs* of Sins and Salvation by this Sacrament, that perhaps in his Heart he *laughs* at all theſe things, and counts Sin *nothing*, and Salvation but a *Word*. [And indeed conſidering the Prieſts *Lives* and Practices, there is Reaſon to fear, many of them are of this *Stamp*.]

Now all theſe Doubts muſt be clearly reſolved, before Men can aſſure themſelves, that they have an effectual *Abſolution*; or elſe they may ſtill have the ill luck to be damn'd: Which makes Salvation a Matter of Chance, and not Choice; and if ſo, What are they the nearer for being Members of a pretended infallible Church?

The like touching the *Euchariſt:* How ſhall any Papiſts aſſure themſelves, that the Prieſt has truly conſecrated it, which depends on his being a Prieſt, ordained

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dained by a Prieſt, *&c.* and that he had an Intention to conſecrate? Or indeed, how know they that he did at all pronounce the Words of Conſecration, ſince they are mumbled ſoftly? And if all and every of theſe things be not, then there is no Conſecration, and no Tranſubſtantiation according to their own Rules, and conſequently the *Adoring the Wafer* is direct Idolatry. And are not Papiſts then, that vapour ſo much of Certainty and Safety, in a miſerable Condition, who are thus left at *hit* or *miſs* in the main Myſteries of their Religion, ſo as not to know whether they are Bleſſed or Curſed, have a Pope or no, worſhip Bread or God, ſerve God or Creatures; or in a Word, whether they be Chriſtians or Idolaters?

PACKET XXXVII.

Quicquid uſquam Perfidiæ & Doli, quicquid Inclementiæ Superbiæque, quicquid Impudicitiæ & effrænatæ Libidinis audiſti aut legiſti, quicquid denique Impietatis & Morum peſſimorum ſparſim habet aut habuit Orbis Terræ, totum ISTHIC [id eſt, Romæ, in Papatu] *cumulatum videas, acervatimque reperias.* Petrarch. in Epiſt.

The Hiſtory of the Popes *from the Year* 750 *continued. The Ruin of the* Exarchate *in* Italy. *A forged Letter from St.* Peter *to the* French *King. One* Pope *puts out another's Eyes*, &c.

"IT is now high time that we return to the *Hiſtorical Part:* We acquainted you [Packet 2.] how *Pepin* an Officer to *Childeric* King of *France*, by the *Advice* and *Countenance* of *Zachary* then Pope, did rebelliouſly and *traiterouſly*, about the Year 750, uſurp his Maſter's *Crown* and *Kingdom*; the People being ſatisfied, when they ſaw the *Holy Biſhop* abet the Villainy. For this *Kindneſs*, *Pepin* recompenſed the Pope with a ſpiritual Juriſdiction throughout ſuch his ill-got Dominions; and promiſed, no doubt, to do any *other Service* for that *See*, which had thus obliged him with a *Crown*. And indeed 'twas not long ere he had an Opportunity further to repay this *good Turn*: For Pope *Zachary* being dead, and *Stephen* the Third (*Platina* calls him the Second, omitting one of that Name, that *Pop'd* it juſt before him for four Days) being got into the *Chair*, *Aiſtulph* King of the *Lombards* having taken *Ravenna*, and thereby put a Period to the *Exarchate* (or Emperor's Lieutenancy) which for near Two hundred Years had born ſway in *Italy*; Pope *Stephen* fearing he would proceed in his Victories to his Prejudice, haſtens into *France*, where he met *Pepin* at *Pontignon*, Anno 754, preſſing him very earneſtly to ſtand *St.* Peter's *good Friend, and make* Aiſtulph *ſurrender* Ravenna, *and the other Places he had taken:* And finding

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Pepin in a good Humour, prevailed with him further to promiſe *not to reſtore them to the* Emperor *of* Greece (tho' rightful *Proprietor*) becauſe *he*, forſooth, quoth *the crafty* Pope, *hath made himſelf unworthy thereof, by his Cowardice and Hereſy*, [this *Hereſy* you may remember was his godly oppoſing *Idolatry* in Image-worſhip;] *but that he would beſtow thoſe Towns upon St.* Peter *and his Succeſſors for ever, for the good of his Soul, and Remiſſion of his Sins.* Which *Pepin* after two Expeditions into *Italy* performed, forcing *Aiſtulph* to ſurrender all thoſe Territories to the Pope, notwithſtanding juſt *Claim* was made by the *Grecian* Emperor.

Yet it ſeems his Holineſs was glad to make uſe of all his *Wits*, and improve the *Art of Wheedling* and *Canting* to the utmoſt, to bring Matters to this paſs: For we find [*See* Morney's *Myſterium Iniquitatis*, Progreſ. 27.] in an Epiſtle of his to *Pepin*, theſe Words: *----We may now ſay, as* Suſannah *ſaid, Anguiſh is on all Sides, and we know not what to do; what we feared from the* Lombards, *is come upon us; forſake us not, deſpiſe us not: So may God be good and merciful unto you, when he ſhall come with* St. PETER *to judge the World, that ſo you may never hear that Saying of his, I know you not*, &c. Threatning the poor Prince with little leſs than *Hell* itſelf, if he made not the moſt haſte. Nay further, to make ſure Work, when *Aiſtulph* had beleaguer'd *Rome*, a Letter was forg'd as from St. *Peter* himſelf, with this Inſcription,----*Petrus Apoſtolus*, &c. Peter *an Apoſtle of Jeſus Chriſt the Son of the living God*, &c. This notable Epiſtle was directed *to the* French *in general.* The Contents whereof (for 'tis too long to recite) were, *That they ſhould nothing doubt but that he was in the very Fleſh preſent with them* [then methinks he might have made a SPEECH, better than ſend a *Letter* to them] *That by the ſpecial Grace of God he had taken them into his particular Protection; and therefore adjured them to deliver* HIS CITY [pray mark ye] *from the Danger of the* Lombards: *That they ſhould make the moſt haſte they could, before that living Fountain*, (meaning *Rome* forſooth ſtill) *by which they were ſanctified and regenerated, were dried up; and not to depart from thence, until they had ſet her at Liberty, upon Pain of being excluded from the Kingdom of God, and delivered over to the Devil and his Angels: But withal promiſing them for their Pains, if they would do this Job for him, that they ſhould have whatſoever they would requeſt of him.* Which was as *fair* and *generous* an Advance, as any Saint in Chriſtendom could offer upon beating up his eccleſiaſtical Drums. Theſe were the *pious Frauds*, the *religious Knacks* and *holy Knaveries*, wherewith theſe *blaſphemous Cheats* in thoſe Days impoſed on the ſilly credulous World. However, by this Trick he got, and his Succeſſors enjoy'd *Ravenna*, *Bologna*, *Furli*, *Arimini*, *Ancona*, the two Provinces of *Romagna* and *La Marque*, and other rich and ſpacious Territories. Which Largeſs or *Bounty* of *Pepin* to *Stephen* was altogether as juſtifiable as that *other* of *Zachary* was, in conferring the Kingdom of *France* to the ſaid *Pepin*; each being mighty *liberal* of that, which in truth belonged to *neither* of them.

Stephen, in the ſixth Year of his Popedom, died; to whom ſucceeded *Paul* I. who held it not a Year, before he likewiſe drop'd into another World: And then a moſt *notorious Schiſm and long Quarrel* happened, about procuring an Head for the Church. The Story whereof is thus related by their own *Platina*: *Deſiderius* (whom ſome call *Dedier*) lately got to be King of the *Lombards*, reſolving to procure a Pope that might be at his *Devotion*, confederates with *Toto* Duke

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Duke of *Nepi*, who aſſoon as ever *Paul* gave up the Ghoſt, partly by *Bribery*, as they ſay, and partly by pure Force, created his own Brother *Conſtantine*, a Lay-man, Pope; compelling *Gregory* Biſhop of *Præneſte* inſtantly to give him *Orders*, and anoint him Biſhop: For which (ſaith our Author) his Hand is ſaid to have *wither'd away*, by a miraculous Judgment. However *Conſtantine* reſolutely diſpatch'd all the Duties of *a Pope* for above a Year, and then by *a Tumult of the People* was turn'd out of the Chair, and one *Stephen* (the Third, or rather Fourth of that Name) elected; *Conſtantine* being forc'd in St. *Saviour's* Church to *ſtrip* himſelf of his Papal Robes, renounce the *Title*, and lie cloſe in a Monaſtery. But all this would not ſatisfy *Stephen*; great Stirs there were ſtill, and many People kill'd on each Side. At laſt he calls a Company of Biſhops about him in the *Lateran* Church, and commands *Conſtantine* to be brought before him, where they firſt fairly *put out his Eyes*, and then tried him for his Offence; for which at firſt he begg'd their *Pardon*, but afterwards juſtified what he had done, to be no more than what had been practiſed by his Predeceſſors; inſtancing in *Sergius* Archbiſhop of *Ravenna*, and *Stephen* of *Naples*, who both of Lay-men were made Biſhops. This enraged *Stephen* and his Aſſociates, ſo that they caſt him out, (and, as ſome Authors ſay, murder'd him.) They likewiſe abrogated all his *Decrees*, reduced the Biſhops that he had made, to their former Quality of *Presbyters* and *Deacons*; vacated whatſoever he had done in officiating or diſpenſing ſacred Myſteries, except only *Baptiſm* and *Confirmation*. Laſtly, Whereas he had held *a Synod*, wherein it had been decreed, That the *Images* and Statues of Saints ſhould be *broke down*, and caſt out of Chriſtian Temples, theſe Gentlemen pronounced that Synod *accurſed*; and on the contrary ordained, That the ſaid Images ſhould every where be again reſtored. And the Reaſon that ſwayed with this *infallible Cockſcomb* and his learned Company in this Caſe, (as 'tis related by *Platina*) is very notable: *Becauſe*, forſooth, *the ſaid foregoing Synod* (in obeying the Law of God, and preventing Idolatry by ſuch their Decree) *render'd the Condition of the Immortal God worſe than that of Men.* You may wonder how? Why this ghoſtly Council will tell you.-----*To ſet up the Statues of mortal Men, that have deſerved well of the Republick*, ſay they, *is lawful; as well that we may not ſeem ungrateful, as that we may be excited to imitate their brave and virtuous Actions; and ſhall it not then be lawful to ſet up the Image of God, whom we ought always, if it were poſſible, to have before our Eyes?* &c. This was their orthodox Divinity; ſure they had even in thoſe Days ſtifled *the Second Commandment*, and trampled all the reiterated Precepts of God's Law againſt *Idolatry* under their Feet, or elſe they could never have hatch'd ſuch an Argument. And here by the way (notwithſtanding all their Pretences of being unduly elected, becauſe made Sub-Deacon, Deacon, Prieſt, Biſhop, and Pope, all in a Day) we may gueſs at the *true Reaſon* why the Rabble were ſo mad with this poor *Conſtantine*, and why theſe Rabbies put out his Eyes and tormented him, even becauſe he had more *Wit* and *Grace* than they, and croſs'd their vain ſuperſtitious Humours and darling Idolatries.

We will give you one Inſtance more of this *Stephen's Good-Nature* and Theological Faculty: You have heard how his Antagoniſt, the ſaid *Conſtantine*, was promoted, partly by means of *Dedier* the *Lombard*; and Men of his *Coat* do not uſe to forget *ſhrewd Turns* in haſte. It happened afterward, that King *Pepin* of *France* being dead, his Son *Charles* married *Bertha*, the ſaid *Dedier's* Daughter; where-

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whereupon, in pure Spight, to make *Miſchief*, Pope *Stephen* threatned him with *Excommunication*, tho' both her Father and ſhe were orthodox Chriſtians: His Reaſons for this Proceeding we find in his own Letters to *Charles*, wherein having remonſtrated the dangerous Fall of our firſt Father, by Occaſion of his Wife, and harangued a while againſt the whole Sex, he decently ſlips into the Buſineſs of the *Marriage*, telling him, *The ſame was a Suggeſtion of the Devil, no matrimonial Juncture, but an Alliance of a moſt wicked Invention. Do we not find in the holy Scriptures* (ſaith he) *that many have gone out of the right Way, by marrying* STRANGE *Women?* [Becauſe, forſooth, *Bertha* was of *another Nation*, tho' ſtill of the ſame Religion and Faith: There's his Divinity, and infallible Application of Scripture! Next follows his Philoſophy:] *Muſt your noble Race be polluted with this perfidious and loathſome Generation of the* Lombards, *who are not ſo much as named amongſt the Nations, and from whom* IT IS CERTAIN THAT ALL LEPERS TOOK THEIR BEGINNING: [Then back again to Scripture] *What Fellowſhip hath the Believer with the Infidel, the Light with Darkneſs? Never did Man who married a ſtrange Woman continue innocent.*

And all *this*, becauſe the good Lady's Father was like once to have *hindred* him of the Popedom. And yet ſo prevalent was this *bluſtering impertinent Rattle* to Prince *Charles*, that a whole Year after Marriage he *divorced* the ſaid *Bertha*, and took to Wife (as *Eghinard* relates) *Hildegrade* of *Suevia*, a Woman nothing leſs *ſtrange*, but not ſo much out of the Pope's *Favour*, and ſo all was well enough. But it appears the *See* of *Rome* deſigning to domineer in Temporal Power, and finding the *Lombards* a *Curb* to their Ambition, reſolv'd utterly to ruin them; which Pope *Adrian*, Succeſſor to this *Stephen*, effected, by calling in the ſaid *Charles* (afterwards called *The Great*) into *Italy*, who took the ſaid *Dedier* and all his Children Priſoners, and ſpoil'd him of all his Territories, and confirm'd the Donation thereof (which his Father had promiſed) to the Pope, yet ſtill reſerving the Sovereignty to himſelf. And thus by the ſubtle Practices of the Popes came the Kingdom of *Lombardy* to an end, after it had flouriſhed above 200 Years. Tho' yet the Princes of that Race had honourable Teſtimonies of their *Piety* and *Virtue* from the Hiſtorians of their Enemies. *From the time they received the Chriſtian Religion* (ſaith *Sigonius*) *they were ever impartial Adminiſtrators of Juſtice, and devoutly given; witneſs their good Laws, ſeverely puniſhing Malefactors, and preſerving every Man in his Property; witneſs alſo the ſumptuous Temples and Monaſteries they built, the Honour and Riches they beſtowed upon the Popes, with the great Reverence they uſed towards them; inſomuch that ſome of them, at the Pope's Perſuaſions, left Crown and Kingdom, to confine themſelves within a Cloiſter.*---But no *Virtue*, no *Obligations* can guard againſt *Papal Malice*, prompted by *Intereſt* and *Ambition*.

PACKET

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PACKET XXXVIII.

Negotiatorem *Clericum, & ex Inope* Divitem, *& ex Ignobili* Glorioſum, *quaſi quandam* Peſtem *fuge.* St. Hieron. ad Nepot.

The Election *of Popes allow'd to belong to* Charlemaign. *Pope* Leo *choſen, afterwards* depoſed *by the People*, reſtored *by* Charles. *Purges himſelf by* Oath. Charles *the Great is by him Crowned. No* Power *can thereby accrue to Popes over the Emperors.*

"YOU have heard by what *Arts* the treacherous Biſhops of *Rome* ſupplanted the Race of the *Lombardian* Kings, who paid the Price of their ſuperſtitious Devotion towards that *See*, by the final Ruin of their State and Family; leaving a good cautionary Leſſon to all *bigotted Princes*, not to be too prodigal in their Reſpects and miſguided Zeal to an ungrateful *Hierarchy*, nor involve themſelves in dangerous Adventures for *thoſe*, who aſſoon as their own Turns are ſerved, ſhall be the firſt and moſt ready People in the World to contrive and foment Treaſons againſt ſuch their eaſy Votaries and Benefactors.

Charles of *France* having thus amply ſatisfied the Obligations he had to the *Roman* Biſhops for their countenancing his Father's Treaſon againſt his Maſter *Childerick*; in requital whereof he had returned a moſt unjuſt *Donation* of many ſpacious Territories, to which neither of them had any Pretence of Title, but what ariſes from boundleſs Ambition, back'd with *Violence* irreſiſtible; yet was he for all that ſo prudent, as to let the World know, that he held not his *Crown* from the Pope, but that the Pope held both his *Dignity* and *Rome* itſelf in *Fee* from him, and liable to pay Homage to that victorious Power which had conferr'd the ſame upon the Church; for ſo we find in *Gratian* D. 63. cap. Hadrianus 22. *That it was then by general Conſent of Biſhops and Abbots ordained, that the ſaid* Charles *ſhould be Prince of the Senate of* Rome, *and that he ſhould have the Power to inveſt the Archbiſhops and Biſhops of all Provinces*, (meaning of *Italy*) *with Proviſo, that if they were not allowed and inveſted by him, they could not be conſecrated by any: And moreover*, THAT HE SHOULD ELECT THE POPE, AND DISPOSE OF THE SEE APOSTOLICK. Which is likewiſe atteſted by *Sigebert*, Abbot of *Gemblons*, in his Chronicle.----*Charles* (ſaith he) *held a Council at* Rome *with Pope* Adrian, *where were aſſembled One hundred and fifty Biſhops and Abbots; which whole Synod gave to* Charles *Authority to elect the Pope, and to provide for the See Apoſtolick, and gave him alſo the Title of Prince; ordaining further, that the Archbiſhops and Biſhops throughout the Provinces ſhould receive* Inveſtiture *from him: And that a Biſhop not approved and inveſted by him, ſhould not be conſecrated by any. And that ſuch as ſhould be refractory againſt or diſ-*

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obedient to this Decree, ſhould be Anathema; and if they repented not, their Goods confiſcated.

Thus we ſee in what Condition the *Papal Chair* ſtood in thoſe Days, *viz.* about the Year 790: And tho' we find not that *Charles* or his Succeſſors actually took upon them to *nominate* Biſhops of *Rome*, but rather left it to *the People*, according to antient Cuſtom, contenting themſelves only with the Power of *Confirmation*; yet 'tis evident by this *Decree*, that they had full Authority to diſpoſe of the Place, how and to whom they pleaſed. Nor can *Baronius*'s Impudence ſhift it off, without ſcandalizing the Oracle of the Canoniſts, and even Pope *Gregory* XIII. who in his Correction left that Canon ſtanding and uncontroul'd.

Pope *Adrian* (of whom we have little more to ſay, than that he held the Seat Twenty three Years, and was more addicted to *building* of *pompous external Temples* and other gaudy Structures, than to the *ſpiritual Edification* of the Church) being dead, *Leo* III. by the Election of the Clergy and People of *Rome*, ſucceeded; but to make his Title good, immediately diſpatch'd a *Meſſenger* to *Charlemaign*, to give him Notice of the *Choice*, and to preſent him the *Keys of the Confeſſion*; (for ſo they cantingly called the Keys of the ſuppoſed *Sepulchre of St.* Peter, in which the main Streſs of Popiſh Sanctity and Authority was imagined to be repoſited, or at leaſt thereby emblem'd and ſignified.) He alſo ſent him the *Standard* of the City, and other Preſents, in Token of *Fealty and Homage*; requeſting him to ſend ſome Perſon of Quality to adminiſter the *Oath of Allegiance* to the People of *Rome*, thereby to hold them *in their loyal Duty and Obedience*; which was done accordingly: See *Aimonius*, l. 4. c. 86. But ſhortly after, the *Roman* Nobility, growing weary of the Pope's *Yoke*, who now under *Charlemaign domineer'd* over them, as well in quality of their *temporal* Prince as of their *Biſhop*, reſolved to ſhake it off; and therefore ſet upon *Leo* as he went in a ſolemn *Proceſſion*, threw him from his Horſe, took from him his *Pontificalibus*, buffeted him welfavouredly, and clap'd him up a cloſe Priſoner in the Monaſtery of St. *Eraſmus*. Some Popiſh Authors would perſuade us that they *pull'd* out his Eyes, and that God by *Miracle* put them into his Head again: But *Aimonius* is half aſham'd to report that Tale, and therefore qualifies it thus,----*as ſome thought*. And *Zonaras*, Tom. 3. p. 97. ſpeaks plainly, That *they who were put in Truſt to pull out his Eyes* (no infrequent Puniſhment in thoſe Days) *ſpared them, and only beat his Face without periſhing his Sight.*

'Tis certain he was too *quick-ſighted* for his Keepers; for he made an Eſcape out of Priſon, and fled to his old Friend *Charlemaign* with a lamentable Complaint of theſe Injuries. To whom likewiſe the People of *Rome* ſent to *juſtify* their Proceedings, charging the ſaid *Leo* with many grievous *Crimes*; tho' what they were in particular, Hiſtorians (probably in Favour to the Papal Tribe) have concealed. But *Leo*'s Intereſt it ſeems prevailed with *Charlemaign*, who with a noble Guard ſent him back to *Rome*, promiſing that himſelf would ſpeedily follow, to appeaſe and determine all theſe Broils; which accordingly he did in the Year 800, and upon his Arrival at *Rome*, cauſed to be aſſembled a Multitude of *French* and *Italian* Biſhops, commanding the *Accuſers, and the Accuſed* (that is, *Leo* the Pope) to appear before them; he the ſaid *Charles* himſelf *preſiding* and ſitting in the midſt of them. But here the Pope's Creatures *Anaſtaſius* and *Platina* ſuggeſt, that the Biſhops did openly declare, That *the See of* Rome *was the Head of all Churches, and her Prelate might be judged by none.* A curious Device,

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vice, that the *Roman* Biſhops may at any time commit any *Wickedneſs*, and be as great *Villains* as they liſt, with *Impunity!* But honeſt *Aimonius*, with greater Sincerity and Probability aſſures us, *That there being none found that would come forth and charge him*, (the Proſecutors being, 'tis like, diſcouraged and frighted by his too prevalent Intereſt) *therefore he purged himſelf by Oath.* For ſo too ſaith *Platina:* Leo *aſcending a Pulpit, and holding the Evangeliſts in his Hand, did ſolemnly ſwear, That he was innocent of all thoſe things which they had before objected againſt him.*

Leo being thus acquitted, ſoon after, upon a *Chriſtmas*-day, did ſet the Imperial Crown on the Head of *Charlemaign*; all the People crying out, *To* Charles Auguſtus, *crowned of God, great and peaceable Emperor of the* Romans, *long Life and Victories.* After which Salutations, he was (ſaith *Ado Viennenſis*) *adored by the Pope himſelf, after the Manner of the antient Princes:* And how that was, *Salvian* tells us, *viz.* That the Manner was for the *Subjects or Servants to kiſs the Feet of their Lords and Maſters.* But how much altered are our modern Popes, who inſtead of paying ſuch Reſpects to their rightful Sovereigns, do on the contrary *trample* on the Necks of *Emperors*, and make *crowned Heads* kiſs their ambitious Toes!

Yet from this *Coronation* of *Charlemaign* at *Rome* by Pope *Leo*, *Baronius*, Vol. 9. according to his accuſtomed Impudence, pretends to raiſe and ground a moſt falſe and groundleſs Doctrine to all Princes and States, *viz. That the Biſhop of* Rome *hath Authority and Power to tranſlate Empires and Kingdoms at his Pleaſure*, filling with this Argument divers Pages. *Leo*, ſaith he, *ſet the Crown on the Head of* Charlemaign. We grant it; What follows? *Ergo*, cries this Popiſh Pettifogger, Leo *collated the Empire upon him, tranſlating it from the* Grecians *to the* French; *he did it, and had right ſo to do.* What Reader of common Senſe can endure ſuch a falſe Conſequence as this? When the Patriarchs of *Conſtantinople* were wont to *Crown* the Emperor, did they beſtow the Empire on him? Becauſe the Archbiſhop of *Canterbury* with his Hand placed the Diadem on his Majeſty of *Great-Britain*, muſt we believe our *Sovereign* owes his *Regality* to that Biſhop, or that he hath Power to *depoſe* the King, or give the Crown to another? Becauſe *Eccleſiaſticks*, in reſpect to their Function, are the *Inſtruments* generally made uſe of for performing ſuch *Ceremonies*, doth it imply a *Right* in them to confer how, or to whom they liſt, Kingdoms, either *hereditary* or *elective?* The Emperors Crowned by the Patriarchs, and this *Charlemaign* Crowned by the Pope, were they not yet nevertheleſs always intituled Θεοστεφεῖς, that is, *Crowned of God?* But perhaps this Papal Tory's *Authorities* are better than his *Reaſons:* Let us therefore hear ſome of them; *All this* (ſays he) *was according as it is written*, Dan. 4. *The Moſt High rules over the Kingdoms of Men, and gives them to whom it pleaſeth him.* True, but how proves he that the Pope is *God?* Or that the Moſt High hath ſurrendred his Place to him? Again, *By me Kings reign, and Princes bear Rule*, Prov. viii. Well, what of that? Are not the Words ſpoke of the *Wiſdom* and Providence of God? And how does it appear that this is delegated to the Pope? He proceeds----*Who doubteth but God hath given as great Authority to his Church now, as heretofore to the* Jewiſh *Synagogue? And do we not ſee how* Samuel *tranſlated the Kingdom of* Saul *to* David; Elias *and* Eliſha *from the Houſe of* Ahab *to the Stock of* Jehu? Wretched and ſhameleſs Sophiſter! Where reads he that the *Synagogue* had ever right to tranſlate the Kingdom; that ever it did it, or

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ſo much as meddled with any ſuch thing? If the Pope will needs be *Maſter of the Synagogue*, let him firſt *circumciſe* himſelf, and then prove how or *why* his Church of *Rome* ſhould ſucceed to this decayed Synagogue, rather than that of *Jeruſalem*, *Alexandria*, or *Antioch*? Or which is more, let him ſhew us that God hath *ſpoken* to him, and given him a ſpecial Command either by *Oracle*, *Miracle*, or otherwiſe. Was not the Work in the Caſes he inſtances *altogether extraordinary*, wherein not the *High-Prieſt* was uſed, but a *Prophet* and Veſſel elected of God for this ſpecial Purpoſe? Laſtly, he cites that of *Jeremiah* chap. i. *I have ſet thee this Day over Nations and Kingdoms, to pluck up and to deſtroy, to plant and to build:* And that it is alſo ſaid by the Prophet *Haggai*, *That the Glory of this Houſe*, that is, the ſecond Temple, *ſhall be greater than the Glory of the firſt:* Ergo, ſaith *Baronius*, *the Pope hath much more Power to pluck up and to pull down, to collate and to tranſlate Kingdoms.* What Chriſtian but feels his Ears *tingle*, and his Breaſt ſwell with Indignation, to hear ſuch *profane Abuſe* of the ſacred Word of God, and impudent Blaſphemy? For was *Jeremiah* either Synagogue or High-Prieſt? Was he not ſet apart by God, and *ordained for a Prophet to the Nations*, chap. viii? Is there no Difference to be made between *denouncing* the Judgments of God as they were revealed unto him by ſpecial Command, and the *intruding* without any Commiſſion, contrary to God's Command, and all the Laws of Nature, Reaſon, and Equity, to *depoſe* one King, and inſtall another? *Jeremiah*, tho' inveſted with great Power as a *Prophet*, did not yet preſume to depoſe *Zedechias*, nor anoint *Nebuchadnezzar* in his Room. And as to the Glory of the ſecond Temple being greater than that of the firſt; what *ſecond Temple* ſhould it mean, (Caitiff *divine* as he is) but that of the Temple of *Jeruſalem*? And what was that greater Glory according to all Interpreters, antient and modern, (except ſuch Violaters of the Text as himſelf) but the *Redemption of Mankind* by Chriſt crucified for our Sins under the ſecond Temple? Whereby, as St. *Ambroſe* ſaith, *The Grace of the Law of Faith, and Privileges of the Goſpel, are greater, and far more glorious than thoſe of the Law of* Moſes.

Thus much we could not but ſay, to chaſtiſe the ſaucy *Inſolence* of *Baronius* and all the Popiſh Fry, that make uſe of ſuch ſorry Shifts to ſupport and juſtify the treaſonable and ungodly Attempts of their Popes againſt Princes. And ſhall only add, touching this *eighth* Century in this Place, that the late-mentioned Pope *Adrian* was the *firſt* that is ſaid to have ſealed with *Lead*, which his Succeſſors ſtill obſerve in their Bulls and Briefs; and did alſo lay the firſt Stone of that Doctrine ſo pernicious to all Secular States; *That if any Man ſhall with-hold any Church-Lands or Goods, and refuſe to reſtore them, he is an Heretick.* See his Epiſtle to *Charlemaign de Nicææ Synod.* You Gentlemen, that have any *Abby-Lands* in *England*, would do well to conſider of that *Doctrine*; and whether, if *Popery* (*Quod avertat Deus*) ſhould ever prevail here, his *Canon* would not ſoon grow too hard for your *Act of Parliament.*

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PACKET XXXIX.

Primitivi Theologi Eccleſiam ædificavêrunt, quam nunc Baritatores *deſtruxêrunt.* Petrus de Aliaco de Reform. Eccleſ.

The Hiſtory continued in the ninth *Century. Popes ought not to be created without the Emperor's Authority. The Occaſion and Myſtery of Popes changing their Names,* &c.

"CHARLEMAIGN dying, *Lewis* his Son ſucceeded in the Empire; as *Stephen* did to *Leo* in the *Popedom*, about the Year 816. And to ſhew in what *Awe* their Holineſſes, in thoſe Days, ſtood of *the civil Magiſtrate*, it is to be noted, that this Pope being preſently upon his Election conſecrated without waiting for the Emperor's Confirmation, according to Cuſtom and Law, was ſo ſenſible that therein he had *tranſgreſſed*, that to atone for the fault, and pacify his Imperial Majeſty, he did not only (as *Theganus* de Geſtis *Ludovici*, cap. 16. relates) *command all the People of* Rome *to take the Oath of* Fealty *to* Lewis, but haſtened into *France* himſelf, to receive his Confirmation. And ſo far was he from grudging this Reſpect, that he preſcribed a Rule ſomewhat to that purpoſe to all his Succeſſors; for we find an Ordinance of his amongſt the Decretals, cap. *Quia Sancta*, in theſe Words, *Foraſmuch as the holy Church of* Rome *(over which by the Will of God we are now placed upon the Death of the late Pope) many times ſuffers violence, becauſe the Election and Conſecration of the Popes are made without the Advice and Knowledge of the Emperor; and becauſe (according to the Canons and ancient Cuſtoms) there are preſent no Ambaſſadors or others from the Emperor to hinder ſuch Diſorders: We therefore will and command, that when a Biſhop* [of *Rome* he means] *is to be choſen, the Election be made by the Biſhops and Clergy, in the Preſence of the Senate and People; and that the Biſhop thus elected be afterwards conſecrated in the Preſence of the Emperor's Ambaſſadors or Deputies.* Yet was this Decree violated in the very next Election, which was in little more than half a Year after, *Paſchal* being choſen in the room of this *Stephen*; for it ſeems they were extreme haſty for Conſecration, and to get compleat Poſſeſſion of the Chair: However he likewiſe diſpatch'd his Letters and Preſents to the Emperor to excuſe it, alledging, forſooth, that he was made Pope againſt his own Inclinations, and after much Reluctancy. The Words of *Platina*, their own Popiſh Hiſtorian, concerning this Matter, are too remarkable to be omitted, being theſe:----Paſchalis *nullâ interpoſitâ Imperatoris Authoritate*, &c. Paſchal *being created Pope without the Emperor's Authority, did for that reaſon, as ſoon as ever he undertook the Place, ſend Meſſengers to* Lewis, *who might caſt the whole blame or fault of that Matter upon the Clergy and People; becauſe by them he had been compelled by Violence to take upon him the Papal Office; which*

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which Apology Lewis *accepted, but withal ſignified to the Clergy and People, That the ancient Conſtitutions and Order (viz.* That no Biſhop of *Rome* ſhould be made without the Emperor's Privity and Allowance) *muſt be obſerv'd, and that they ſhould beware not to commit any ſuch Treaſon for the future.*

We may gueſs at the humour of this *Paſchal* by ſome of his Pranks, for he cauſed the *Eyes* to be pulled out, and the *Noſe* to be cut off of *Theodore*, chief *Secretary* to the Church of *Rome*, and of *Leo* the Nomenclator, (principal *Beadle* or *Cryer)* his Son-in-law, whereby they died; for carrying themſelves loyally towards *Lotharius*, Son to *Lewis*, and Aſſociate in the Empire. And when the Emperor being diſpleaſed with ſuch Inſolency and *Cruelty*, ſent *Adalong* Abbot of St. *Vaſt*, and *Humphrey* Earl of *Coire*, to *enquire upon the Murder committed, as was ſaid, by his* [the ſaid Pope's] *Commandment, or not without his Privity and Advice*; *Paſchal* thought to prevent that juſt Inquiſition by his Meſſengers, whom he ſent to beſeech him not to give any credit to any ſuch Reports. But when this *Sham* would not take, but ſtill *Adalong* and *Humphrey* continued their Journey, he found out another Device to baffle them with; for when they came to *Rome*, the Pope had purged himſelf by Oath in the Preſence of many Biſhops; an excellent way to ſhift off a Murder by a Perjury. For, that his Holineſs *lied* as well as *ſwore*, is too evident by his ſubſequent Actions; for he had taken the *Murderers* into his Protection, *as belonging* (forſooth) *to the Family of St.* Peter, *and pronounced thoſe that were ſlain* (ſaith *Aimonius) guilty of Treaſon, and conſequently their Murder juſtified.* Which it ſeems ſerved to ſtop the Mouths of the Emperor's Deputies; for ſo *Sigonius* tells us, That the Ambaſſadors of *Lewis* could not ſearch out the Verity of this Fact, nor ſo much as begin to take Cognizance thereof. This was *Anno* 823. But when *Lotharius* came the Year following, after the Death of *Paſchal*, into *Italy, to ſee Juſtice executed in thoſe Parts*, (ſay the Hiſtorians, *Aimon.* l. 4. c. 112. and the Author of *Lewis*'s Life) *he found the Cauſes of thoſe Miſchiefs to proceed from the Miſdemeanours of the Popes, and Connivance of the Judges, by means whereof many Men's Goods had been confiſcated; all which he cauſed to be reſtored to the right Owners; reviving alſo a wholſome ancient Cuſtom, of ſending certain Perſons of Quality with ſpecial Commiſſions from the Emperor, to do Juſtice indifferently between Man and Man, without reſpect of Perſons, as often as the Emperor ſhould think fit. Sigonius* alſo mentions a certain Ordinance he left behind him, for ordering Affairs within the City of *Rome*, directing and commanding, *That none, under pain of Baniſhment, ſhould intrude into the Election of the Popes, but ſuch as by the Canons were allowed*; which was to prevent all canvaſſing of Parties, and making of Factions for the Popedom. Item, *That all that were to exerciſe any Place of Judicature in* Rome, *ſhould firſt appear before him, that he might inform himſelf of them, and put them in mind of their Duties.* Item, *That the Emperor, or King of the* Romans, *or in his Abſence ſome deputed by him, ſhould always aſſiſt at the Conſecration of the Popes. And ſo* (ſaith the Author) *was it for certain Years after obſerved.*

In the Year 824. the Emperors of the *Eaſt* ſent to thoſe of the *Weſt*, to crave their Advice, and the Sentiments of the *French* Church concerning the *Uſe of Images*; and withal to mediate with the Pope, that he would favourably receive an Embaſſage, which they deſigned to ſend to him upon that Occaſion: Upon this Buſineſs there aſſembled a whole *national Council* of the *French* Biſhops, where they openly declared, as well former *Popes evil Practices* in ſome Councils relating to

that

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that Matter, as alſo *the peſtilent contagious Error and abominable Superſtitions, which with and under Images they had brought into the Church.* Nay, they are not afraid to ſay,----*That the Pope ſuffered himſelf to be carried down the Stream of Error, partly by Ignorance, partly by wicked Cuſtom. That it was Pity to ſee thoſe that were placed in high Authority to direct others, did themſelves forſake the right Way, and run aſtray into the Mazes of Error.* And in an Epiſtle to *Eugenius*, then got to be Pope, after *Paſchal*, they ſay plainly, *That the Empreſs* Irene *and her Son, in paſſing that Edict for the Adoring of Images, were abuſed by a peſtilent Illuſion of the Devil.* Backing ſuch their Sentiments, in the Treatiſe of Advice which they wrote to the Emperors, ſo excellently, with Authorities of Scripture, and genuine Interpretations of the Fathers, that it evidently appears, the *Divinity* of *Italy* in thoſe times was nothing comparable to that of the *French Clergy.* But let them argue their *Brains* out, it ſignified nothing with *Eugenius:* For when the Emperor requeſted to hear ſome Proofs for the Adoration of *Images* out of the *Word of God*, he never put himſelf to the Trouble of giving them Satisfaction, but took them up ſhort, and only told them, They were *ſaucy arrogant Fellows that made ſuch Queſtions.*

The next Pope was *Valentine*, ſuch a rare Fellow for Virtue and Holineſs, if you believe *Platina*, *That even before he was ſo much as a Prieſt, he deſerv'd to have been Pope.* A notable *humble* Gentleman he was, without doubt; for *Anaſtaſius* their Hiſtorian glories in this, that Pope *Valentine*, elected in the Year 828, made all the Senate of *Rome* come and *kiſs his Foot*; a thing never practiſed by any but *Slaves*, nor preſcribed but by *Tyrants:* Nor do we find *any Pope before him*, that permitted any ſuch Veneration to be made to him: But this *Luciferian* Pride had quickly a Fall; for about forty Days after his Inauguration, he was cut off, being choaked with a Fiſh-bone.

Then was *Gregory* IV. elected, with due Obſervation of the Law which *Lotharius* had ſo eſtabliſh'd: For his Lieutenant happening at that time to be abſent from *Rome*, *Gregory* could not be *conſecrated till he came back.* Some Years after, an *unnatural Conteſt* happening between *Lewis* and his Children, this Pope *Gregory*, to oblige *Lotharius* the Son to himſelf, took *his Part*, and went into *France*, in ſhew to mediate a Reconciliation between the Father and the Sons; but indeed to ſet them further at odds, and to give *Countenance* to a certain Synod, which the Sons aſſembled to depoſe their Father. Of this Matter the Chronicle of St. *Denis* gives us this Relation: *The Miniſters of the Devil* (ſaith he) *prevailed ſo far, as to unite all the Sons againſt their Father, and maliciouſly made the Pope of* Rome *come into* France, *under Notion of Piety; but in truth, rather to excommunicate the King and the Biſhops, if they ſupported the Father, and were not in every reſpect obedient; but when the Biſhops underſtood this, they proteſted they would never obey him for fear of his Excommunication.* Nay, *Aimonius*, l. 5. c. 16. tells us, they ſaid,----If he come hither *to excommunicate*, we will *ſend him back excommunicated again.* Here was rare Sport! His Holineſs offering to profane the Power of Excommunication, to encourage and abet Rebellion and unnatural Diſobedience: But you ſee how little that *eccleſiaſtical Bug-bear* was valued in thoſe Days in *France.*

Anno 844, *Sergius* came to the Popedom: This is he, according to *Platina*, whoſe true Name being *Bocco di porco*, *Hog's-face*, or *Swine-ſnout* in Engliſh; when he came to this proud Dignity, being ſomewhat aſhamed of it, changed it

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it into that of *Sergius*; whence ever ſince it hath been a Cuſtom amongſt Popes (though not obſerved by all) when they are choſen, preſently to aſſume a *new Name*.

'Tis true, that carping Friar *Onuphrius* would needs attribute this excellent Invention of *Name-ſhifting* to *John* XII. an horrible wicked Pope, who lived above an hundred Years after this time. The Matter is not much which of them it was that brought up the Invention; only the *Reaſons* which Popiſh Doctors give for the thing itſelf, muſt not be *omitted*, being in number three. 1. Becauſe that Chriſt, when he choſe his *Apoſtles*, changed ſome of their Names. 2. To ſignify, that as they change their Names, they ſhould *change their Nature*; and ſo they do oft-times, but it is generally for the worſe. Laſtly, That he which is choſen to ſo excellent an Eſtate, ſhould not be obſcured and diſgraced with a *vile* and foul Name.

But of the Popes altering their Names, *Polydore Virgil* (himſelf in part a Servant to the Triple-Crown, being Collector of *Peter-pence* for the Pope in *England*) hath ſome Remarks neither falſe, nor unpleaſant: In his 4th Book *De Inventione rerum*, cap. 10. thus he writes,----*The Biſhop of* Rome *hath one peculiar Prerogative or Privilege, which is, that when once he is created Biſhop of that See, he may alter and change his Name at his Pleaſure: As for Example, if perchance he hath been heretofore a Malefactor, he may call his Name* BONIFACIUS, *that is to ſay,* WELL-DOER; *if he have been a Coward or timorous Sheeps-head, he may call himſelf* LEO; *if he be a Clown, he may call himſelf* URBANUS; *inſtead of Lewd or Wicked, he may call himſelf* PIUS *or* INNOCENT; *if he hath been a ſcandalous Fellow, he may aſſume the Appellation of* BENEDICTUS, *that is, well ſpoken of: To the end that the ſovereign Biſhop, at the leaſt in Name, may be an Ornament and Honour to the Dignity of the Papacy.* And indeed it hath been a common Obſervation, that the *Names* which Popes have aſſumed, have generally been diametrically oppoſite and *contrary* to their *Nature* and *Manners*.

This Pope *Sergius* II. ordained, That a Biſhop might not be convicted of any Crime, but by the Teſtimony of *Seventy two Witneſſes:* A notable Law, and no doubt very acceptable to their Lordſhips; yet he himſelf put to death a certain Cardinal *Prieſt*, whom he had a Spight againſt, called *Athanaſius*, on the Evidence of a far *leſs Number*; nay, without any real Crime at all proved againſt him. He is alſo moſt *infamous* for *Simony*; ſo that an Author then living, (ſee *Viguerius*, who recites him p. 214.) ſays, *He* [the ſaid Pope] *had a Brother called* Benedict, *but much more properly Sirnamed* Brute, *being indeed of brutiſh Behaviour, who taking Advantage of the Pope's Folly and Weakneſs, uſurp'd and obtained by Bribery and Corruption the Adminiſtration of all Affairs, as well Eccleſiaſtical as Civil; and that under theſe two Brothers* Simony *grew monſtrous, Biſhoprics were openly ſet to ſale, they carried them who would give the moſt for them; neither was their any Biſhop or other, who led with the Zeal of God, would move the Emperor to reſtrain and reform theſe horrid Abuſes: Which was the Cauſe why ſeeing no Chriſtian did redreſs this Sin, God ſent in* Pagans *to puniſh their Tranſgreſſions; for the* Saracens *coming ſuddenly and unawares upon them, ſlew infinite Multitudes of Men, and deſtroyed all before them with Fire and Sword.*

PACKET

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PACKET XL.

Quid non deſignat tua Diſpenſatio, *Roma?*
Sexu in utróque ſimul miſcet utrúmque Genus;
Dicere uti liceat nobis OCTAVA JOHANNES,
Errorem tacitè diſſimulante probro:
Et meritò: Cui ſe videas ſubmittere Reges,
Fas etiam viles cedere Grammaticos.

Leo IV. *A further Account of the Original of* Kiſſing the Pope's Feet. *A Pope's Device to ſtop a* Fire. *An Introduction to the famous Controverſy about* POPE JOAN. *Her* Story *briefly related. Our Modern Papiſts impudent* Denials *thereof. A Catalogue of above* SIXTY *ancient Authors*, all of the Roman Church, *who have recorded and mentioned the ſame as Truth.*

"NEXT after *Sergius*, *alias* Pope *Swine-face*, mentioned in our laſt, ſucceeded *Leo* IV. whom *Platina* tells us was immediately ſaluted as Pope, and his Feet kiſſed, *according* (forſooth) *to the antient Manner:* So ready were theſe flattering Hiſtorians to regiſter every thing for the beſt *Advantage* of the *Roman* See, and bolſter up her Prelates *Pride* and *Grandeur* with the *Crutches* of an *old Uſage* or *Tradition*; when in truth this *ſlaviſh*, or rather *idolatrous* Cuſtom, was but *firſt began* (as we obſerved) by *Valentine*, not *thirty Years* before. And if you would know the Original of it, and whence borrowed, read *Polydore Virgil* De Invent. Rerum, *l.* 4. *c.* 13. where he tells you the Cuſtom was derived from the like Honours paid to the *Pontifex Maximus*, *or High-Prieſt of the Heathens*; and alſo from the Examples of *Caligula* and *Diocleſian*, two of the verieſt *Monſters* of Mankind, who taking upon themſelves to be *Gods*, forced their Vaſſals to adore them by *kiſſing* their Pantofles or *Slippers*, moſt gorgeouſly beſet with Diamonds and other precious Stones.

This Pope *Leo* was an excellent Man at doing of *Wonders* by *Prayers* and *Sleight of Hand:* For by the *Firſt*, *Platina* aſſures us he drove away a terrible Serpent called a *Baſilisk* out of the Vault of St. *Lucy*'s Church, which by its *Breath* had killed Multitudes of People. And by the *Second*, *viz.* merely by making the *Sign of the Croſs*, he ſtopt a moſt grievous Fire that had long raged amongſt the Houſes of the *Saxons* and *Lombards*, and was juſt ready to ſeize St. *Peter*'s Church, when he *croſſed* it as aforeſaid, and ſo there was no more harm done. He likewiſe with making an airy Croſs, and a neat *ſhort* but mettleſome Prayer, routed the *Saracens*, and built a City, which from his own Name he called *Leonina*, and ſet a kind of a *Charm* or *Spell* upon every Gate, which you may read in the ſame Author.

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This *Leo* being arreſted for that Debt which admits no Bail, next after him, the Series of Hiſtory brings us to the Diſquiſition of that moſt famous, moſt infamous Story of POPE JOAN, mask'd ſometimes under the Title of *John* VIII. wherein that myſtical Prophecy of *John* the Divine, predicting that the apoſtate Church of *Rome* ſhould become *an Harlot, and the Mother of Fornications*, was, in her repreſentative *Head*, even *literally* fulfilled. And ſince, partly by the Impudence of *modern* Papiſts, in denying what the Body of the Church for above 600 Years never ſcrupled, and partly by the Incredulity of eaſy Proteſtants, the whole Story of this *Petticoat-Pope* is become queſtionable, and look'd upon as *fabulous*; we therefore conceive it may not be *unpleaſing* to the Reader, if for his *plenary Satisfaction* we ſomewhat *largely* ſtate and examine this Matter.

In order whereunto, we ſhall,

1. Nakedly *relate the Story*.
2. Shew the Confidence of our later *Romaniſts* in *outfacing* the ſame.
3. Evince the Truth thereof from a Multitude of their *own Authors*.
4. Anſwer all the frivolous *Exceptions* of *Onuphrius*, *Buchingerus*, *Maſſonus*, *Bellarmine*, *Baronius*, &c. not forgetting *thoſe too of Monſieur* Blondell, the *only Proteſtant* we know of, that has endeavoured to raiſe *a Duſt* about this Matter, able to blind the faireſt Eye of Hiſtory; for 'tis not improbable, but that by as likely Arguments, old *Troy* may be proved to have been only a *City in the Clouds*, and *Alexander the Great* no more than the fantaſtick Name of an *Hero* in *Romance*.

But firſt, as to the Story itſelf, 'tis told by a Multitude of Popiſh Hiſtorians (whoſe Names you ſhall have by and by) varying (as in moſt Narrations delivered by ſeveral Pens is not unuſual) in ſome minute Circumſtances, but all agreeing in Subſtance to this Effect:

That about the Year of our Lord 854, next after the ſaid Pope *Leo*, and before *Benedict* III. a certain *Wench*, named *Gilberta*, born at *Mentz* (called in Latin *Moguntia*) in *Germany*, by diſſembling her *Sex*, got into the *infallible Chair*: For, becoming in her Youth *too familiarly* acquainted with a *learned Monk* belonging to the *Abby* of *Fulda*, the better to conceal her *amorous Intrigue*, ſhe took upon her the *Habit of a Man*, and withal the Name of *Johannes Anglicus*, or *John Engliſh*, her Friend being that Country-man. Under this Diſguiſe, in his Company, ſhe ſtudied in ſeveral *Univerſities*, and at laſt went to *Athens*; where, by her natural *Wit*, and extraordinary *Diligence*, ſhe made a conſiderable Progreſs in all Kind of *Learning*; inſomuch that after his Death, repairing to *Rome*, ſhe ſet up a *publick Lecture*, had few her Equals, ſcarce any ſuperior in the Knowledge of *Divinity*; and by her learned acute *Diſputations*, acquired ſo much Love and *Eſteem*, that after the Death of *Leo* ſhe was by general Conſent *created Pope*; *Conſecrating*, *Ordaining*, and *diſcharging all other Parts* of that Office ſo dexterouſly, that none publickly perceived the *Fraud*, till happening to be got with *Child* by one of her Cronies, ſhe was one Day ſuddenly ſurprized, falling in *Travail* in a ſolemn *Proceſſion*, as ſhe was going to the *Lateran*, in the open Street, between the Theatre called the *Coloſs* in *Rome*, and St. *Clement*'s Church, and was there *delivered*; but what with *Pain*, and what with the *Confuſion* and *Shame*, preſently died, having been Pope above *two Years*. In Deteſtation of which ignominious *Accident*, the Popes ever after declined to paſs that *Way*: And to prevent their being cheated ſo for the future, when a Pope is elected and ſeated in St. *Peter*'s Chair,

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Chair, there is *an Hole* made therein, thro' which the Junior Deacon is to ſearch him; and if he find all the *Tackling* right, joyfully proclaims to the Crowd, *Mas nobis eſt Dominus, Our Lord the Pope is a Male.* From which Uſe the ſaid Seat is commonly called *Sedes Stercoraria*, by Reaſon of its Reſemblance to a *Cloſe-ſtool.*

Now what ſay our later *Romaniſts* to all this? Truly, with that Impudence natural to them on all Occaſions that may caſt any Reflection upon their grand Idol at *Rome*, they abſolutely deny and exclaim againſt it, *viz. That the whole Story is a Fable, a fond and vain Fable, a mere Fable, an heretical Fable, a ridiculous Fiction, and ſo known to be to the more learned ſort of Proteſtants; but that they will not leave to delude the World with it, for lack of other Matter. That there are ſo many Improbabilities, and moral Impoſſibilities in this Tale, as no Man of any mean Judgment, Diſcretion, or common Senſe, will credit. In a Word,* Impudentiſſimè ficta, Stultiſſimè credita: *He was a Knave that firſt deviſed it, and he's a Fool that believes it.* See *Bernartius* de util. Leg. Hiſt. l. 2. p. 105. *Onuph.* Notes on *Platina. Harding*'s Anſwer to Biſhop *Jewel*, &c.

But to all this Noiſe we calmly anſwer.

1. That the *Temper of Papiſts* is too well known, that we ſhould disbelieve the Thing, meerly becauſe for their own Intereſt they deny it. Have they not *in Print* denied that any *one Roman-Catholick was concerned in the Gunpowder-Treaſon?* See one of their Libels, intituled, *Proteſtants Plea for Prieſts and Papiſts*, printed 1621. *p.* 58. Did not *Gavan* lately *at his Death deny that any Jeſuit* (*except* Mariana) *did ever maintain the Doctrine of depoſing and murdering heretical Kings?*

2. As to the *Likelihood* of this Matter, *Platina* (an eminent Author of their own) in his Lives of the Popes, dedicated to Pope *Pius* V. acknowledges it to be both *poſſible and probable.*

3. Suppoſe it were a *Fiction*, 'tis yet a Fiction of their own, not coin'd by Proteſtants, but current many hundred Years before *Luther*: And let them ſhew, if they can, *one Author in the World* that denied or ſeemed to queſtion it, before *Æneas Sylvius*, (afterwards Pope by the Name of *Pius* II.) who lived but about the Year 1451, even 600 Years after the thing tranſacted.

4. To convince any indifferent Reader of the Truth of this Relation by as authentick Proof as can poſſibly be expected for any Matter of Fact, we ſhall here add a Catalogue of ſuch Authors as have recorded it, all of them true Sons of the *Roman* Church, all learned Men, and for the moſt part of eminent Dignity amongſt them.

1. *Marianus Scotus*, born *Anno* 1028, which was but about 170 Years after this Pope *Joan* reigned; and 'tis to be noted, that he had better Opportunities to know the Truth, and ſomewhat more Reaſon to declare it than others; for he was a *Monk* of that very Monaſtery of *Fulda*, where ſhe had her firſt Education; and poſſibly might be tempted out of Vain-glory, for the Credit of his Convent, to publiſh what others, more prudential, endeavoured to ſtifle in Oblivion.

2. *Sigebert*, in his Chronicle, who died *Anno* 1113.

3. *Otto Friſinghenſis*, (Grand-child to the Emperor *Henry* IV.) who died *A. D.* 1158.

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4. *Jeffrey* of *Monmouth*, an eminent *Britiſh* Hiſtorian, flouriſhing about the Year 1152.

5. *Godefridus Viterbienſis*, Chaplain of the Imperial Court, about the Year 1186.

6. *Martinus Polonus*, Archbiſhop of *Gneſna*, and Penitentiary to Pope *Innocent* IV. about the Year of our Lord 1290.

7. *Johannes Pariſienſis*, a *Dominican*, about the Year 1290.

8. *Bernard Guido* a Biſhop, that died *A. D.* 1331.

9. *Ranulphus* of *Higeden* in *Cheſhire*, who lived till the Year 1363.

10. *William Ockham* the famous School-man, Father of the *Nominaliſts*, who deceaſed *A. D.* 1347.

11. *Antoninus* Archbiſhop of *Florence*, in the Year 1459. and after his Death Sainted by Pope *Adrian* VI.

12. The famous and ingenious *John Boccace*, who died *A. D.* 1376, mentions it in his Book *of illuſtrious Women.*

13. *Francis Petrarch*, that witty *Florentine*, Canon of the Church of *Padua*, in the Year 1374. Vide *Libr. De Pontif. & Imp.*

14. *Theodoric à Niem*, in his Treatiſe *Of the Privileges and Rites of the* Empire, about the Year 1414.

15. *Matthæus Palmerius* a *Florentine*, reckon'd by *Trithemius* amongſt the moſt famous Men of the Council of *Florence*, relates it in his *Chronicle*, which is brought down to the Year 1449.

16. *William Brevin*, about the Year 1470, tells the Story, and mentions the Trial of the Manhood of ſucceeding Popes by the before-mentioned Chair.

17. *Roderic Sanchez* Governor of the Caſtle of St. *Angelo*, and a Biſhop, who flouriſhed about the Year 1464.

18. *Platina* the Pope's Library-Keeper in the *Vatican*, famous in the Year 1481, who tells the Story at large, as it is above, in his *Lives of the Popes*; only the zealous Printer leaves out Madam *Joan*'s Picture.

19. *Fulgoſus* Duke of *Genoa*, in his Book of *memorable Acts and Sayings*, l. 8. c. 3. He lived till the Year 1483.

20. *Wermerus* a *Carthuſian*, about the Year of our Lord 1494.

21. *Martinus* a *Minorite* of the ſame Age.

22. *Bergomas* an *Auguſtine* Friar, cotemporary with the two laſt, in his *Supplem. Chron.* l. 11. and *De Claris Mulieribus*, cap. 143.

23. *Hartmannus Schedel Norimbergenſis*, Doctor of Phyſick at *Padua*. See his *Series of Popes and Emperors.*

24. *Coccius Sabellicus.* Theſe laſt likewiſe about the ſame time.

25. *Naucherus*, Provoſt of *Tubing*, about the Year 1500.

26. *Raphael Volaterranus*, about the Year 1503. *Anthrop.* l. 22.

27. *Johannes Lucidus*, in his Chronicle, living about the Year 1510.

28. *Stella*, a Prieſt at *Venice*, about the ſame time----In his *Lives of the Popes.*

29. *Johannes Major*, a *Dutch-man*, in his *Promptuary of the Councils*, firſt publiſh'd *A. D.* 1511. fol. 18.

30. *Krantzius* Dean of *Hamburg*, of the ſame Age----See his *Metropol.* l. 2.

Here are a *jolly Company* of *Catholick Witneſſes*, ſufficient one would think to put a *Matter of Fact* out of Doubt: But there are yet *many more behind*, whoſe *Names* and *Qualities* you may expect in our next.

PACKET

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PACKET XLI.

Firmum eſt genus Probationis, quod etiam ab Adverſario *ſumitur, ut Veritas etiam ab Inimicis Veritatis probetur.*

The Catalogue of Popiſh *Authors, avouching the Hiſtory of* POPE JOAN, *continued. Several of their* Teſtimonies *particularly recited; other Circumſtances conſidered that confirm the ſame.*

"LAST Packet we preſented you with the Names of *thirty* Authors of the *Roman Church*, and the reſpective *Times* they lived in, who bear witneſs unto this notorious Truth, that there was once *a Woman* Biſhop of *Rome*, with the other concomitant Circumſtances therein ſet forth; and ſhall now add many more Evidences of their own Party.

31. *Johannes Mantuan*, General of the *Carmelite* Friars, about the Year 1513.

32. The moſt learned *Johannes Trithemius*, Abbot of *Spanheim*, who died *A. D.* 1519.

33. *Johannes Laſiardus*, about the Year 1520. *In Epitom. Hiſt.* cap. 3.

34. *Chriſtianus Maſſæus*, Prieſt of the Order of St. *Jerome* in *Gaunt.*

35. *Cœlius Rhodiginus*,---In Antiq. Lect. lib. 14. cap. 1.

36. *Johannes Epiſcopus Chemenſis.* See *Onus Eccleſiæ*, c. 19. ſect. 4.

37. *Nicholaus Ægidius*, Secretary to the *French* King.

38. *Henry Cornelius Agrippa* Knight, Doctor of both Laws, a Judge in the Imperial Court, and much praiſed by Pope *Leo* X, Epiſt. 38. See his *Vanity of Sciences*, cap. 26.

All theſe laſt contemporary.

39. The Annals of *Aquitain*, Part the Second.

40. *Johannes Raviſius Textor*, about the Year 1530. See his *Officina*, Titulo ----*Fœminæ habitum virilem mentitæ.*

41. *F. Amandus Ziriczæus*, in his *Chronicle*, Printed at *Antwerp*, *A. D.* 1534.

42. *Achilles Firminius Gaſſarus*, an eminent Phyſician, about the Year 1536. See his *Epitom. Hiſt.*

43. *Leander Albertus*, a *Dominican*, about the Year 1550, in his Deſcription of *Italy.*

44. *Marcus Guazzus*'s Chronicle, publiſh'd with Allowance, *A. D.* 1553. *In Johannâ Papâ*, fol. 176.

45. *Petrus Mexias*, a *Spaniſh* Knight of the ſame time, in his *Diverſ. Lect.* p. 1. c. 6.

46. *Alphon-*

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46. *Alphonſus à Caſtro*, a Friar Minorite, famous amongſt the Divines that were preſent at the Council of *Trent*, in his ſecond Book *Of the juſt Puniſhment of Hereticks.*

47. *Johannes Noviomagus.* See his *Continuation of* Bede, *of the ſix Ages.*

48. *Dominicus à Soto*, Confeſſor to the Emperor *Charles* V. and Preſident in the Chair of the Univerſity of *Salamanca*, who died *A. D.* 1560. Vide in 4 Diſt. 15. q. 1. Art. 2.

49. *Richard Waſſeburg*, Arch-deacon Eccleſiæ *Virdunenſis*, about the Year 1570. See his Antiquities of *Belgium*, lib. 3.

50. *Bartholomew Carranza*, a *Dominican* and Archbiſhop of *Toledo*, a Preferment inferior to few under the Papacy; he died *A. D.* 1575. See his *Summa Concilior.*

51. *John Tarcagnota*, in his Chronicle.

52. *Bernardus Giraldus Hallanius*, in his Hiſtory of *France*, about the Year 1590.

53. *Petrus Belloius*, in his Book intituled *Media Abuſuum*, &c. *A. D.* 1586.

54. *Nicolaus Dolionus*, A. D. 1610. Vide Antiquit. l. 9. c. 56.

55. *Stephanus Paſchaſius*, in his *Diſquiſ. Franc.* l. 3. c. 4. and l. 6. c. 5.

56. *Johannes Pannonius*, Quinqueccleſienſis *Epiſcopus*, in his *Epigram* on Pope *Paul* II, about the Year 1500.

57. *Marullus*, of the ſame Age, in an *Epigram* upon *Innocent* VIII.

58. *Jo. Marcouville*, De Vituperio & Laudibus Fœminarum, cap. 4.

59. There is the Teſtimony of three whole Univerſities, and thoſe as famous as any in the World, viz. *Oxford*, *Paris*, *Prague*, in their Epiſtle directed *To all at* Rome; Printed by *Huldericus Hutton*, A. D. 1520.

60. *Chronicon* Saxoniæ, cited in the *Centuries* of *Magdeburgh.*

61. *Chronicon Chronicorum*,
62. *Valerius Anſelmus Rid*, } Quoted by Biſhop *Jewel.*
63. *Conſtantinus Phrygio*,

64. *Liber Rythmicus Willelmi Monachi.*

65. *J. Bapt. Egnatius*, lib. 3. cap. 3. Theſe laſt of uncertain Date, but very antient. To all theſe of the *Latin* Communion, we may add ſome of the *Greek* Church; as

Barlaam, a Monk of the Order of St. *Baſil*, about the Year 1303, in his Book *De Primatu Papæ.* And

Laonicus Chalcocondylas, an *Athenian*, living about the Year 1460, in his 6th Book *De rebus Turcicis.* *

Thus you ſee the Truth of this Accident is abundantly confirmed by the *moſt learned Writers* of ſeveral *diſtinct*, and from each other far *remote Nations*; ſome *Italians*, ſome *Spaniards*, ſome *French*, ſome *Germans*, ſome *Polanders*, ſome *Scots*, ſome *Engliſh*, and all *Sons and Friends* to the Church of *Rome.* Not one of them a *Lutheran*, not one a *Calviniſt*, not one a *Proteſtant*; but living in *divers Ages*, and for the far greateſt part before the Modern Controverſies came into

* Tho' we are ſatisfied of the Truth of this Story ourſelves, yet we did not think it worth while to conſult ſuch a Number of Authorities; and therefore leave the Evidences and Quotations to the Reader's Diſcretion, and to our Author's Credit, knowing no Reaſon we have to queſtion it.

Diſpute.

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Diſpute. What *fuller* Evidence can be brought for any Matter of Fact tranſacted after the Interval of almoſt 900 Years? Where ſhall we find a *more numerous or concurrent* Teſtimony for any Occurrence of Antiquity? Upon what Grounds will he expect to be *credited* himſelf, who will not believe ſo *many* Witneſſes? Muſt it not now be a *captious Arrogancy* to *queſtion* it? Or can any thing beſides *Impudence*, join'd with *Self-Intereſt*, *deny* it.

It would be too tedious to tranſcribe the Teſtimonies of all theſe Authors at large; however, to ſatisfy the impartial Reader, we ſhall particularly recite the very Words of ſome of the moſt antient and eminent of them.

In *Marianus Scotus*'s Chronicle, at the Year 854, thus we read: Leo *Papa obiit Calendis* Auguſti; *huic ſucceſſit* Joanna *mulier*, *Ann.* 2. *Menſ.* 5. *Diebus* 4. That is, *Pope* Leo *died on the firſt Day of* Auguſt; *after him ſucceeded Pope* Joan *the Woman*, *who ſat* 2 *Years*, 5 *Months*, *and* 4 *Days*. Pray obſerve, this Author lived within 150 Years of *Joan*'s Popedom, and is ſtiled by *Baronius*, *Nobilis Chronographus*, a worthy Chronologer. You ſee he relates it without *Ifs* or *Ands*, not as a Buſineſs of *Hear-ſay*, but a poſitive known Truth; and punctually ſets down the Time that ſhe held the Chair, even *to a Day*.

Sigebert Gemblacenſis, living above 100 Years after *Marianus*, in his Chronicle thus expreſſes it, againſt the Year 854.---- Johannes *Papa Anglicus*; *fama eſt hunc* Johannem *fœminam fuiſſe*, &c. John *the Pope*, *ſirnamed* Engliſh; *the Report is*, *that this* John *was a Woman*, *and that one Man only that uſed to lie with her*, *knew ſo much*; *and that at length*, *even in the Time of her Papacy*, *ſhe was delivered of a Child*; *whereupon it is*, *that ſome reckon her not amongſt the Popes*, *and that there is not one Pope* John *the more in Number for her*.

Martinus Polonus in his Chronicle, in the Year 855. hath theſe Words: *Poſt hunc* Leonem Johannes Anglus, *Natione* Moguntinus, *ſedit Ann.* 2. *Menſ.* 5. *Diebus* 4. *Hic*, *ut aſſeritur*, *Fœmina fuit*, &c. *After this* Leo, John *ſirnamed* Engliſh, *but of* Mentz *by Country*, *ſat* 2 *Years*, 5 *Months*, *and* 4 *Days* *. *This Pope*, *'tis aſſerted*, *was a Woman*; *and being carried in her Youth in Man's Apparel to* Athens, *by one who was in Love with her*, *ſhe profited ſo much in divers ſorts of Learning*, *that ſhe exceeded moſt of thoſe Times*; *inſomuch that coming to* Rome, *and reading there* Grammar, Rhetorick *and* Logick, *ſhe had many Auditors and Scholars*, *and thoſe of the greateſt Rank and Quality*. *And being then much eſteemed of in that City*, *both for her Life and Learning*, *with one Voice ſhe was choſen Pope*. *Now in the Time of her Papacy ſhe was got with Child by one that was familiar with her*; *and not minding that ſhe was ſo near her Reckoning*, *as ſhe went from St.* Peter's *to St.* John Lateran, *between the Coloſs and St.* Clement's *Church*, *ſhe fell a-pieces*, (as our *Engliſh* Phraſe is) *and was delivered of a Child*, *but died thereupon*; *and was there* (*as they ſay*) *buried*. *And whereas our Lord the Pope doth always go about and ſhun that Street*, *it is altogether believed that he doth it in Deteſtation*, *or for ſhame of this Accident*. *Neither is ſhe commonly put in the Catalogue*, *or reckoned amongſt the Popes*, tam propter Mulieris ſexum, quam propter deformitatem facti; *partly becauſe of her Sex*, *and partly becauſe of the Odium and Filthineſs of the Fact*.

Platina,

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* One ſays, 1 Year, 6 Months, and 4 Days. Plat. *Mortua pontificatus ſui anno ſecundo*, *menſe uno*, *diebus quatuor*.

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Platina, who profeſſes in his Proem, that he wrote by the Command of Pope *Sixtus* IV, and whom *Onuphrius* confeſſes to have followed *Damaſus*, *Anaſtaſius*, and ſuch Hiſtoriographers as had written before of the ſame Matter, tells the Story almoſt in the ſame Words; only adds to the Pope's *avoiding that Street*, the Relation of the *hollow Chair*, ſince uſed for trying the *Virilities* of all ſucceeding Popes; and though having himſelf been *kept in a Dungeon and rack'd* by Pope *Paul* II, he was cautious of offending, and ſo would gladly ſhuffle off the latter, as done for another purpoſe, yet upon the whole Matter he concludes, *That ſuch a thing might happen*; for theſe are his Words, *Apparet ea quæ dixi ex his eſſe quæ fieri poſſe credantur.*

Chalcocondylas, the *Grecian*, in his Treatiſe *De rebus Turcicis*, lib. 6. p. 98. hath theſe Words, *'Tis certain a Woman was once elevated to the Popedom, by reaſon her Sex was unknown; for almoſt all in the* Weſt *of* Italy *ſhave their Beards. Now when ſhe was big with Child, and came abroad on an eminent Solemnity, ſhe was delivered of a Child in the ſight of all the People: Wherefore leſt hereafter they ſhould be deceived in like ſort*, Virilia tangunt, *they make trial of the Manhood of each new Pope, by touching*; *and he that toucheth, crieth out*, Mas nobis Dominus eſt, *We have a Man to our Pope*, [Lord.]

I ſhall not trouble the Reader with *recital* of the reſt of the ſeveral Authors Words, ſince they all tend to the ſame Effect; but ſhall rather obſerve *two* or *three* remarkable Circumſtances, which ſeem much to corroborate and evidence the Reality of this Female Pope.

1. *Bellarmine* tells us, De Rom. Pont. l. 2. c. 11. *That there can be no Error in Subſtance, where beſides the Teſtimonies of Authors in Books, there are Monuments of Stone or Braſs for the Proof of any ancient Report.* Now if this be *a Rule*, we ſhall ſoon convince them of the *Truth of Pope* Joan's *Hiſtory*; for beſides ſuch a Multitude of Writers, there was *a Statue* ſet up, repreſenting *both her and her Child*, in that Street where ſhe was ſo delivered, which continued there ſeveral hundred Years; for ſo *Theodoric de Niem* (himſelf a Pope's Secretary) in his Book, intituled, *De Privil. & Juribus Imperii*, witneſſeth, *Adhuc vetus Statua marmorea illic poſita figurativè monſtrat hoc factum. Unto this Day* (ſaith he, who wrote about the Year 1414. about 550 Years after *Joan*'s Reign) *an old Marble Image erected in that Place, ſheweth the Matter under a Figure.* Which is likewiſe atteſted by *Antoninus* Archbiſhop of *Florence*, *Peter Mexias*, and others. Nay *Florimond*, that great Stickler againſt this Story, in his Book written thereof, which he calls, *The Popular Error*, cap. 21. confeſſes *there was ſuch a Statue there*, (only he would have it repreſent ſomething elſe) and adds, *That Pope* Sixtus V, *being to repair and make that Street ſtrait, removed it.* But in the laſt Particular he is *falſe*, for it was not *Sixtus* V, but Pope *Pius Quintus*, (who lived but in Queen *Elizabeth*'s Days) that pull'd it down and caſt it into the *Tiber*; not for that it *diſgraced* the Street, but *ut memoriam Hiſtoriæ illius aboleret: That he might, as much as in him lay, extinguiſh the Memory of that ignominious Buſineſs*, as was witneſſed not only by Travellers that were at that Time in *Rome*, but alſo by *Elias Haſſenmuller*, in his Hiſtory of the *Jeſuits Order*, cap. 10.

2. There was likewiſe till lately *another Image* of Pope *Joan* in the Church of *Siena*, which the *Jeſuits* would have long ſince defaced, but the Biſhop of that Place would not ſuffer them; till at laſt it was demoliſh'd by the Command of Pope *Clement* VIII, by the Means of *Baronius*, at the Requeſt of *Florimondus*; and

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and which the ſame *Florimondus* is ſo *vain* and *fooliſh* as to tell all the World, in his ſaid Book, *cap.* 22. And you may be ſure, if they could, they would *burn* and *ſuppreſs* all Books that relate the Matter, as well as deſtroy theſe two poor Statues. And ſo in Time to come, when all Evidences are embezzled, and all Monuments defaced and made out of the way, they may eaſily overbear the World, that there was never any Pope *Joan.*"

Biſhop *Burnet*, in his Travels, Lett. 3. *p.* 97. tells us of another Statue of this *Petticoat Pope*, which he himſelf ſaw at *Bologna* in *Italy:* His Words are, "In "the great Square before St. *Petrone*'s Church, on the one Side of which is the "Legate's Palace, among other Statues one ſurpriz'd me much, which is Pope "*Joan*'s, which is ſo named by the People of the Town. It is true the learned "Men ſay it is the Statue of Pope *Nicolas* IV. who had indeed a youthly and "womaniſh Face. But as I looked at this Statue very attentively, through a lit-"tle Proſpect that I carried with me, it appeared plainly to have the Face of *a* "*young Woman*, and was very unlike that of Pope *Nicolas* IV. which is in St. "*Maria Maggiore* at *Rome:* For the Statue of that Pope, though it hath no Beard, "yet hath an Age in it that is very much different from the Statue at *Bologna.*" 'Tis true he adds, "I do not build any thing on this Statue, for I do not believe "that Story at all; and I myſelf ſaw in *England* a Manuſcript of *Martinus Po-*"*lonus*, who is one of the ancient Authors of this Matter, which did not ſeem "to be written long after the Author's Time; in it this Story is not in the Text, "but is added in the Margin by another Hand." Thus far he. You ſee he ſaw a Statue which ſurpriſed him much, the People of the Town ſay it is Pope *Joan*'s, it appeared plainly to have the Face of *a young Woman*, and was *very unlike* the Face of that Pope whoſe Statue the Learned ſaid it was. And what would you have more? Is it probable that Tradition would have given it this Name without any Foundation? Or that the People would continue the Remembrance of ſuch an infamous Story? or that they durſt do it? Can we doubt that all Care would have been taken to have quaſh'd it intirely, if it could have been done without too much Noiſe, or making the Truth of this *ſhameful Buſineſs* appear the more unqueſtionable? What plainer and ſurer Proofs can we deſire of a Matter of Fact at this Diſtance? *Medals* and *Coins* and *Statues* have been thought to be very *authentic* Vouchers of ſuch Matters. True, the good Biſhop does not believe this Story at all; and yet he believed Thouſands upon much more doubtful Teſtimony. The Reaſons he gives here for his Disbelief, if he had no others, are of no Account. This Story was written 300 Years before this *Polonus*, of whom he ſpeaks, even by *Radulphus Flaviacenſis*; and by five Evidences of Credit afterwards. "The "Manuſcript did not ſeem to be written long after the Author's Time:" And what then? Was it not for the Credit of the *Papacy* to cruſh ſuch a Story quite? Are Papiſts Men that ſcruple to *ſay* or *unſay*, *add* or *eraſe* any thing they have a mind out of *any Book?* Is it not much more likely that the Tranſcriber left out this Paſſage of his Author, than that it ſhould have been foiſted in by another Hand, both in the Original and in Manuſcripts older than this? In ſhort, we may defy all the *Jeſuits* in *Rome*, to give any probable Account of the Riſe of this Story; or how it came to ſpread ſo far and wide; or how it was poſſible ſuch a Number of Authors, in ſo many different Ages and diſtant Countries, ſhould all tell it as a Truth, and agree in the Subſtance; or whence it was that no Author contradicted

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it for many Centuries; or to name any one ſingle Fact of any Moment of any of their Popes in that Age, that is *ſo frequently* and *ſo unanimouſly* atteſted. In a word, if we muſt *doubt this Story*, it will be hard to tell, what we ſhould *prudently believe.*

PACKET XLII.

------Habeat jam *Roma* Pudorem.

The Hiſtory of Pope Joan *further confirmed, by anſwering all their material* Objections *againſt the ſame.*

"IN the former two Packets we faithfully gave you the Names of very near *three Grand Juries*, all *Probi & Legales*, Men *good and true*, (in the Eyes heretofore of the *Romiſh* Church) and of the *Vicinage* too, even of their *own Communion*, who have given their *Verdict* for the Reality of Pope *Joan*. We now come to examine the paltry *Exceptions*, whereby the clamorous *Advocates* for Papiſtry would move in *Arreſt of Judgment*, and the ſlight Pretences on which they would *whiffle* off that ſhameful Buſineſs, as purely fabulous. It were to ſpend good Time too ill, to anſwer ever fooliſh Fellow's Conceit; for they agree not at all in the *Premiſſes*, though in Zeal for the Honour of their LORD GOD THE POPE, (as the *Canoniſts* frequently ſtile him) they all reſolve to make ſhift to jump in the *Concluſion*, That never ſuch a *Strumpet-Holineſs* was the goodly Head of their Church. *Onuphrius* and *Florimondus* have muſter'd up *the whole Strength* of their Party, and therefore with them we are chiefly to engage; and all their Objections of any colourable Force ſhall be fairly conſidered, as far as this Paper will allow, not forgetting Monſieur *Blondel* into the Bargain.

Object. 1. They cry out, That *Marianus* was the *firſt* that ever broach'd this Story, and that not till 400 *Years* after it is ſuppoſed to happen: If it were true, how comes it to paſs that other Writers before did not mention it? That the ſaid *Marianus* is a Fellow of no *Credit*; that he ſhewed his Folly in calling her *Johanna*, or *Joan*; for *Johannes*, or *John*, was antiently a Name proper to *Men only*, and never applied by ſuch change of Letters to the *Female* Sex: That in the original Manuſcripts of his Book, there is no *mention* of this Matter to be found, but *foiſted in* by ſome malicious Body.

Anſwer. 'Tis a notorious *Lie*, that *Marianus* was 400 Years after Pope *Joan*; ſhe got to be Pope in, or at leaſt very near, the Year 854, as all Authors agree; and *Marianus* was born, (as he writes himſelf) *Anno* 1028. So that there were but 174 Years between them. 'Tis likewiſe falſe, that *Marianus* was *the firſt* Author that wrote this Story, for the ſame is found in *Radulphus Flaviacenſis*, lib. 5. cap. 32. (though forgot to be named in the Catalogue) an Author mentioned both by the *Centuriators* of *Magdeburgh*, and *Trithemius*, who refers his Age to the

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the Year 930. So that here it was recorded within leſs than *four-ſcore* Years after it happen'd. Now is it any ſuch wonderful Matter, that in an Age wherein *learned Men* were ſo ſcarce, that few wrote at all; and in a thing *ſo ſhameful*, that ſuch as did write had reaſon to conceal it, (which latter is an Anſwer, why ſome Writers of thoſe Times mention it not:) Muſt, I ſay, a thing be denied *ever to have been*, becauſe it is not found in any Author till 100, or ſuppoſe it be near 200 Years afterwards? What then will become of moſt of your Popiſh *Miracles* and other *Rarities?* You tell us of an *Image* of Chriſt, which was made by *Nicodemus*, that came to our Saviour by Night for fear of the *Jews*, and of it you report Miracles! *Bellarmine* de Imag. lib. 2. But are you able to name the Man, within one Hundred or two, ſhall I ſay? nay within ſix Hundred Years of *Nicodemus*, who writeth any ſuch thing? You write that our Saviour Chriſt *wiping his Face with an Handkerchief, imprinted his Image thereon, and ſent it for a Token to* Egbarus; but you can name no Author for this before *Evagrius*, who lived ſix Hundred Years after Chriſt. *That the Virgin* Mary *made that Coat* of our Saviour's, which was without *Seam*, the *Rhemiſts* teach in their *Annotations* on *John* xix. 23. And others of you (as *Ludolphus de Vitâ Jeſu*, part. 2. cap. 63.) add, That *as our Saviour grew in Height and in Breadth, ſo the Coat on his Back grew.* Can you ſhew us any Author in the firſt four Centuries that taught ſo?

As for the Credit of *Marianus*, *Trithemius* aſſures us, That he was *honour'd by all Men in his Life*, and died with the Reputation of *a Saint*; and *Baronius* qualifies him with the Title of *a worthy or noble Chronologer*. And what ignorant Malice is it to quarrel with him about the name *Joan*, as if not in old Time applied to Women? Do we not read in Scripture of *Joane* [or *Joanna*, for 'tis all one] *the Wife of* Chuza, *Luke* viii. 3. who (or ſome other Woman of the ſame Name) is mentioned again, *chap.* xxiv. *ver.* 10. And do we not find in your *lying Legends* and fooliſh *Feſtivals*, that the Mother of your *Sea-Saint*, *Nicholas*, was called *Joan?* That this Story was *not mentioned in the old Manuſcripts* of *Marianus*, is only the Affirmation of *daring Impudence:* Who ſhould foiſt it in ſo long ago, and to what End? Beſides, their Cardinal Hiſtoriographer *Baronius* [in Ann. Tom. 10. ad Ann. 853. Nu. 60.] affirms, That it was in that antient hand-written Original, which the firſt printed Copy thereof followed. But 'tis not unuſual for Papiſts to *belie* Manuſcripts; even one of their Biſhops, *B. Lindau* [de opt. gen. Int. lib. 2. cap. 3. & 5.] proteſted, that he ſaw an *antient Manuſcript* Pſalter *in* Hebrew found in *England*, whereby it appear'd, that the *Hebrew* Bible is defective at this Day in ſome Points; yet *Franciſcus Lucas* (a Papiſt too, but it ſeems more honeſt) having obtained a ſight of the ſame Copy, aſſures us, that it makes rather for the contrary. Whilſt *Anaſtaſius* was only in Manuſcript, *Bellarmine* [De Rom. Pontif. cap. 11.] affirm'd, That that Author teſtified, that Pope *Honorius*'s Name *was thruſt by Fraud into the 6th General Council amongſt the Hereticks called* Monothelites: But when *Anaſtaſius*'s Book came to Light, and was printed, it ſhewed his *Eminency* to be *a lying Raſcal*, for there was no ſuch thing; but on the contrary, *Anaſtaſius* himſelf reckons *Honorius* for a *Monothelite*.

2 *Object.* They exclaim, That the Authors that take notice of this Pope *Joan*, do not agree in Circumſtances; as Time, Name, Country, how long ſhe was Pope, *&c.* And ſome tell more, others leſs concerning her; therefore 'tis not to be credited.

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