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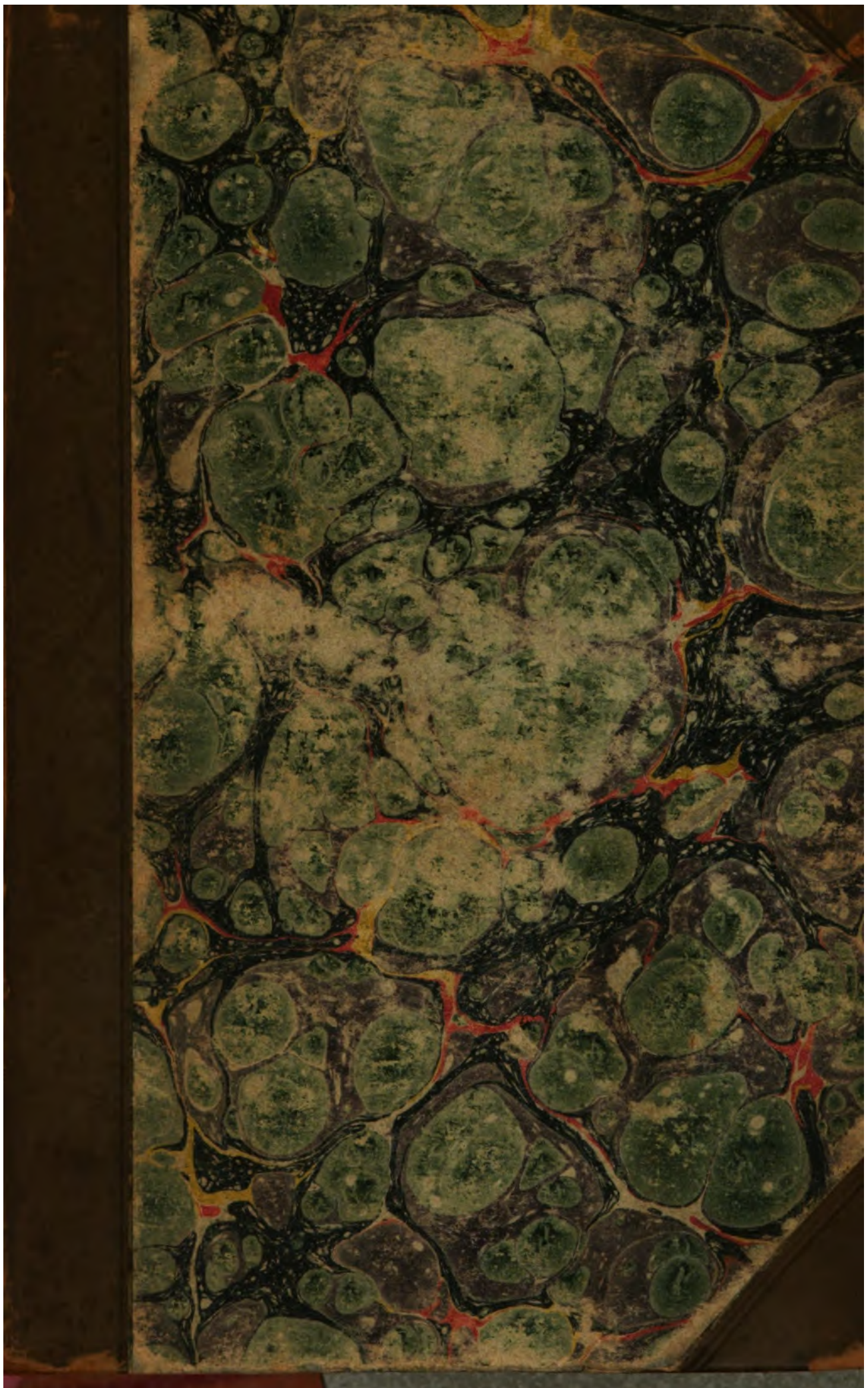
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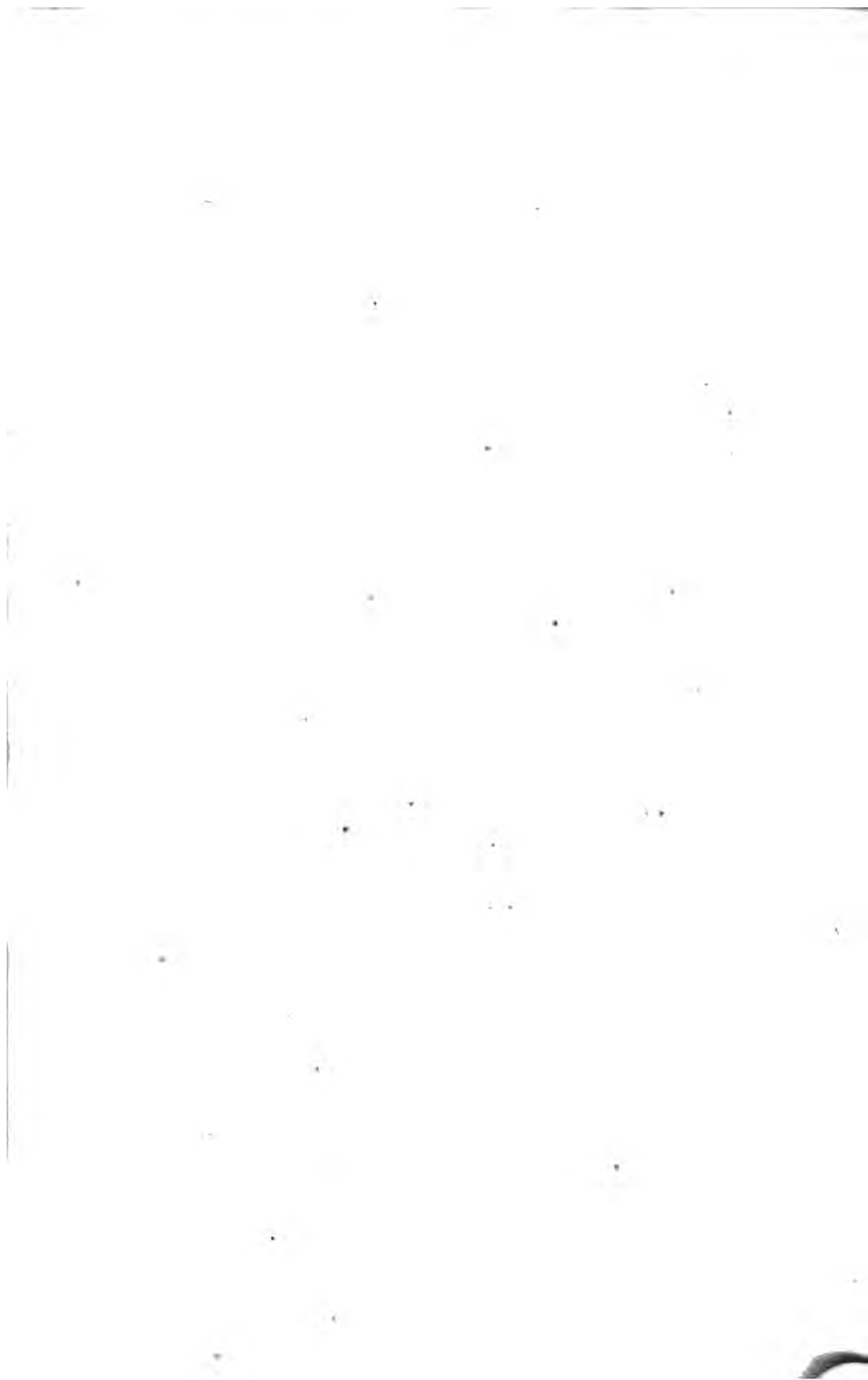
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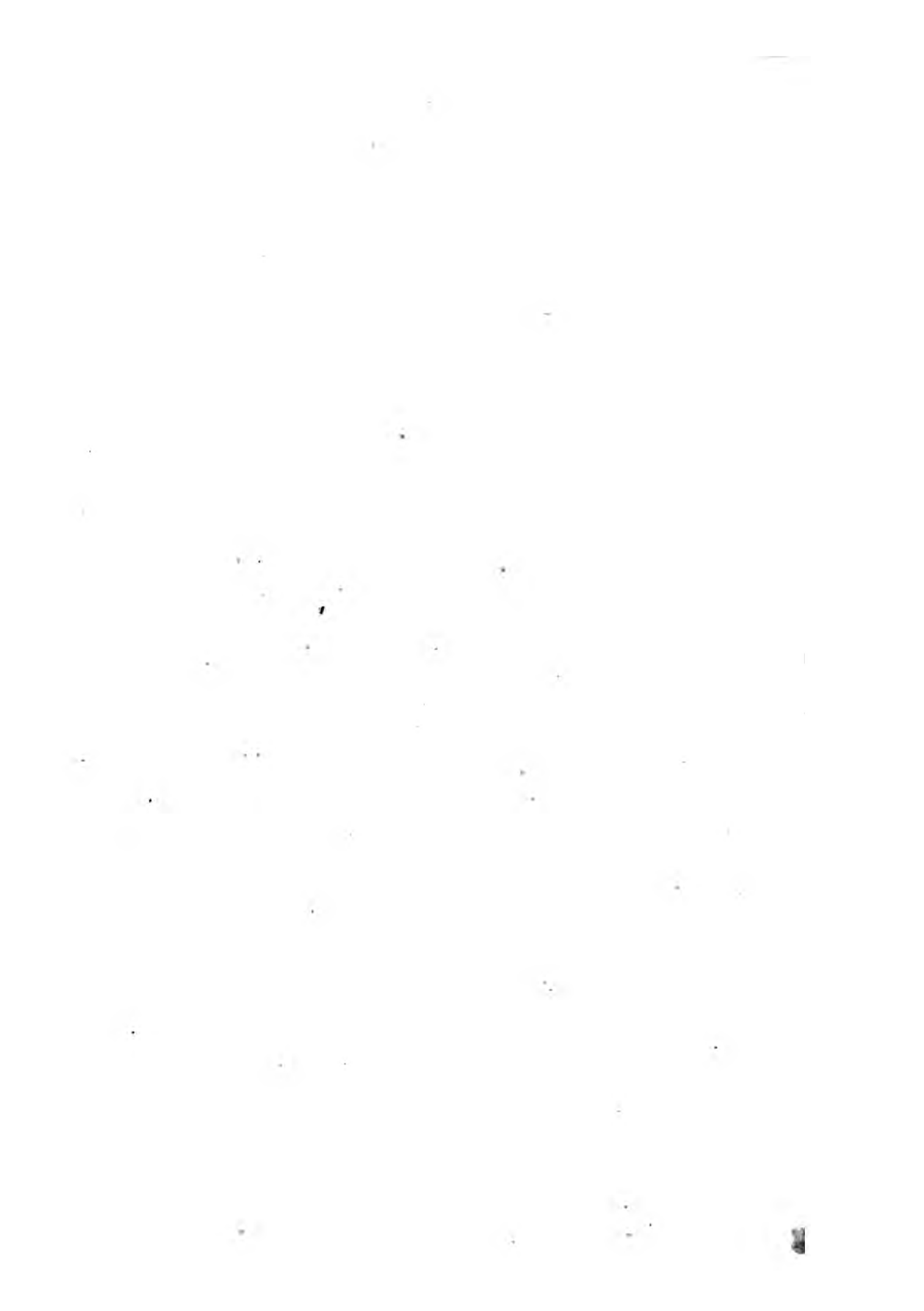












**POPIISH ERRORS**

*EXPOSED,*

IN

**A SELECTION OF TEXTS OF SCRIPTURE,**

WITH

**Notes and Comments,**

BY

**A DIVINE OF THE CHURCH OF ENGLAND,**

A. D. 1688.

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REPRINTED, WITH A PREFACE,

BY THE REV. THOMAS YOUNG,

*Of Margate.*

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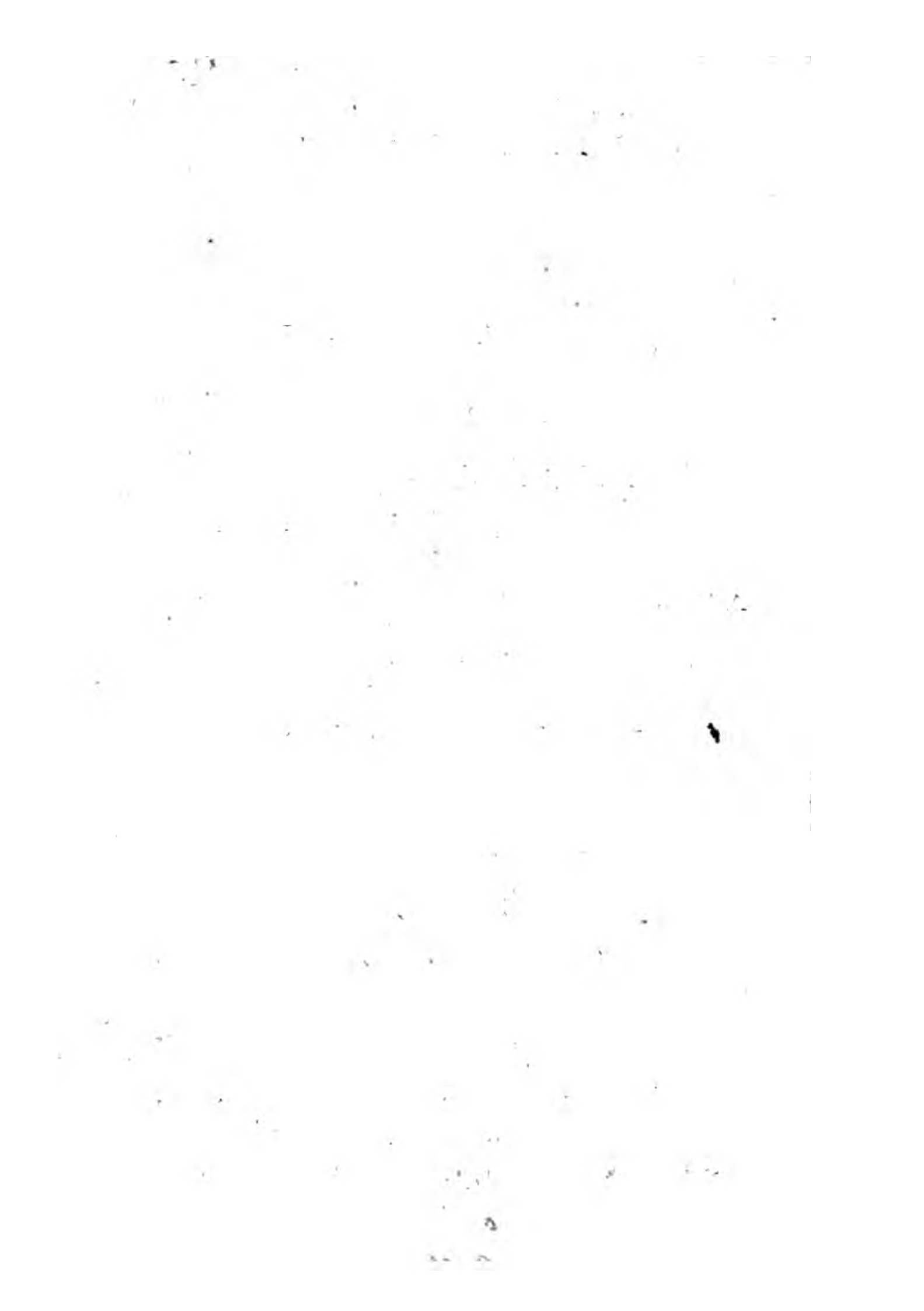
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1825







## PREFACE BY THE EDITOR.

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THE Work which is now respectfully submitted to the Public, has long been with me a favourite. Desirous of its being more extensively known, I left it, about two years since, with my worthy friend Mr. Burton, for a new edition; but we were then obstructed in our design from the copy being mislaid. The most diligent and persevering inquiries were made to repair the loss, but in vain; and future exertions were abandoned as hopeless. But, Reader, rejoice with me; for, unexpectedly, the piece which was lost is found; and that at a time peculiarly suitable for its republication. Yes, *peculiarly suitable*, for the Church of Rome is felt to be *now* assailing us with more than usual vigour—is beheld advancing on her course with rapid strides; and is heard boasting of the growing number of her converts. Her members are *now*, in an extraordinary manner, combining their energies, their talents, and their influence, to extend, to establish, and to render the reign of Papal Rome triumphant and universal. Is not then the time arrived, when the watchmen, who stand upon the walls of our British Zion, should put their lip to the trumpet, and sound an alarm? Protestants, judge ye what the signs of the times require. The claims of truth, of souls, and of God, demand that you *contend earnestly*

*for the faith which was once delivered by the saints.* Ministers—Christians, remember the sufferings of your forefathers. Let them pass in review before you. Let the voice of their blood sound in your ears. Emulate their knowledge and their zeal. Show yourselves worthy of such progenitors. Do not, by your supineness and inattention, reproach their zeal and constancy; and say, in effect, they died in vain.

I am impressed with the *divine origin* of the principles of Protestantism, and the awful corruptions of the Church of Rome. I feel indignant at her proud assumption of being *exclusively* the Church of Christ; and at her uncharitable temper in damning all who dare to differ from her, on account of *peculiar dogmas*, which she knew not in her primitive and better days. Deeply affected by these considerations, I have therefore edited the present Work. In doing which, some expressions are altered; and also a few lines left out at pages 133, 134, and 160, relative to the baptismal controversy and the doctrine of righteousness imputed. These liberties have been taken with the author, that the Reader might not be led into controversial reflections foreign to the object of the republication. And now I hope for permission, without incurring the charge of egotism, most earnestly to recommend the book as likely to preserve the unthinking and unwary from the machinations of ROME; and refresh the recollection of those, who are, from reading and reflection, established in the truth. It is, indeed, a Work which, for clearness of statement, in regard to the points at issue—for temper in discussing them—and for force and closeness of argument, may well vie with any thing that has appeared of the same size on the important controversy. “Beloved,

PREFACE.

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*believe not every Spirit, but TRY the Spirits* whether they are of God: because many false Prophets are gone out into the world."—"He that hath an ear, *let him hear* what the Spirit saith unto the CHURCHES."—1 John iv. 1.—Rev. ii. 29.

T. YOUNG.

*Margate, Jan. 1, 1825.*

THE  
EPISTLE TO THE READER.

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It is agreed on all hands, that the mind and will of God revealed to us, howsoever the revelation be made, *is the proper and adequate rule of conscience, by which we are to direct both our faith and practice.* And that the Holy Scriptures of the Old and New Testament contain at least a part of this divine revelation, is granted by the Church of Rome itself. From whence it will clearly follow, that whatsoever is *contrary* to that revelation which we have in the Holy Scriptures, ought not to be received for divine doctrine and truth; unless we will suppose an inconsistency in divine revelation, or that God doth contradict himself, which none will have the folly to assert. We must remember, therefore, how we have received and heard in the Holy Scriptures, and hold that fast. And if there be any doctrine or tradition, which *contradicts* the doctrine of God delivered in the Holy Scriptures, or makes his commandment therein contained of none effect, we are taught by our Saviour to reject it. So that if an apostle, or an angel from heaven, and much more if a father, or if a church, preach to us any other gospel than what is therein delivered to us, we should do the same.

Whether the doctrines that are contested between us and the Church of Rome, are of this nature, *is the question in dispute.* To make a right judgment of which, we need but consider the several doctrines, and then compare them with the Holy Scriptures, and observe their agreeableness and disagreeableness thereunto. To assist the reader in which, is the design of this small Treatise, wherein you have a collection of the *chief points* in controversy between

us; and in the head of the several chapters, is first set down the *Romish doctrine*, as it is defined and received, or generally taught in the church; and then the texts of scripture are subjoined, with short and easy notes and observations deduced from them, to apply them to the present purpose; whereby it is easy to make a comparison between the several doctrines and the scripture, and the contrariety between them will be manifest to the meanest capacity. But yet that it might be made more useful, to prevent all misunderstanding, and to make the matters in difference the more clear, where it was thought needful, the controversies also are briefly stated, and some farther considerations added, and the principal objections are briefly obviated. So that it is hoped it may be of good use to all that desire to be guarded against the *errors of ROME*; especially to those that have not money to buy, or time or capacity to read and understand larger or more learned discourses, for whose service it was principally intended: and some such thing, in so *plain* and *easy* a method, seemed to be desired.

The gentlemen of the *Church of ROME*, we may be sure, will not be pleased with this method, because we do not take the scriptures in their sense, and with their interpretations. But those, we think, are comments which destroy the text; and therefore we have no mind to them. And we should not have the text neither by their good will; for *they do not love* that that dangerous book should come into the hands of the common people, for fear lest they should think that the text is *against* them. But however they endeavour to make themselves masters of the sense and interpretation, that that may be for them. Thus if the text be ready to strike them, they put out its eyes by the exposition, that it shall not know how to direct its blow, and then they are safe enough. But we cannot think ourselves obliged to take every thing upon trust that they say.

But they refer us also to tradition, and the consent of the fathers, for the understanding of the scripture doctrine; which we are not against. But unless we will take this

tradition, and this consent of the fathers from their mouth likewise, they will not be pleased. So that, as they would have it, our faith must be ultimately resolved only into the present voice of their church. And we must not condemn any of her doctrines, because, they say, they shall not be condemned; that is, *they will be judges in their own case*, for fear of the worst.

It is well known, that we make use of *tradition*, and the judgment of the *fathers* as well as they. And we do not fear to refer ourselves to them, in the matters contested between us; but then they must give us leave to make use of tradition a little more Catholicly than they do, and not to seek it only from the voice of *their church*; for we hope, as long as we have eyes, we may read the fathers as well as they; and we do not know why we may not as well understand their sense, as also the sense of the Holy Scriptures, having the *same means for it*; only the worst is, we want infallible parts, which we do not know but they may want as well as we.

But what is it, but a *great derogation* from the Holy Scripture, and the Holy Ghost, the Author of it, to think that of itself it is equally apt to deceive, as to instruct? to induce into error, as to lead into truth? What is this, but to level it with the *heathen oracle*, that spake always with that ambiguity, that nobody knew what to make of it, and therefore they were as soon deceived by it as not? But yet is not this in effect the very sense of the Church of Rome? Or why else doth she so studiously withhold the Bible from her members, for fear lest they should have more hurt by it than good, if they take it by itself? What is this, but under pretence of taking care of her children, to call her father and husband, whom she pretends so great respect to, all to naught; and to commend herself, that *she* hath more tenderness and love to her children than they? But is it not rather her own *grandeur and height* which she takes care of, which these doctrines do subserve to? And therefore she is resolved to maintain them, and must use the means for it; which is, by withholding the light that would discover them. For it is to be truly feared, that if

the Bible were in every one's hand, and read with any attention, it would soon scatter this darkness, which the Church of Rome well perceives. And if that be to deceive, the scripture will deceive. And if instruction consists only in learning their errors, the scripture will never instruct us to the world's end : so that in this the Church of Rome is in the right, and is a very wise mother for herself ; but let others judge how kind she is to her children, or faithful to her bridegroom.

As for our parts, we are fully persuaded, that the Holy Ghost may speak as good sense, and as intelligibly in the scriptures, as any of them in their writings, or as the Church can in her's, and that it was His design to do so. And therefore we doubt not, but it is done *plainly and fully in all points necessary to salvation* ; and also as to the controversies between the Church of Rome and us, that enough may be plainly gathered from them. And where there is any obscurity, either it is in *lesser* matters, or in *prophetic* visions ; or only ariseth by accident, by reason of the *distance of time*, wherein the Holy Scriptures were written, the variety and change of *customs*, the difference of *dialects* or forms of speech, or some such other causes which are incident to all ancient writings, and especially of the eastern countries. And either it may be cleared up by the same means which we may use as well as they, or else it must, for what I know, remain so yet to us both, for the exercise of our farther industry.

It is the scripture then that we build our faith upon, and guide ourselves by ; though we do not refuse *any help* to the understanding of it. And *we* are are not afraid that our common people should read it, but do *exhort* them to it. For we do not desire to retain any doctrines or works of darkness, and therefore we are *very willing* that all should be brought to the light. It is the scripture that we love ; and whilst we love the scripture, we do declare it, that we cannot be very fond of ROME. A plain simple view of scripture is sufficient to keep us out of the way of Romish delusion ; and such a view is presented to the reader in,



this little Treatise, in a method fitted to the most vulgar capacity.

Let us but stick to the scripture, or written word, which the Church of Rome is really *most dreadfully afraid of*, and then we are out of danger. The scripture we know *from whence it is*; but as for their traditions, many of them we know *not whence they are*. They pretend they come from the apostles, but we have nothing else but only their own word for it: for we cannot perceive the apostolic image and superscription upon them. Nor would they then ever contradict the apostolical writings, as we are well assured they do many of them. Tradition indeed alone doth but open a gap to whatsoever bold and confident men may obtrude, that have subtlety enough to set off a thing a little plausibly. But let us hold fast the written word, and we shall not fear to be entangled with those new doctrines, which are the obtrusions of crafty and ambitious men to make an advantage, by which the face of Christianity comes to be quite marred, and all religion comes to be endangered.

And read but this little Treatise then, and *compare doctrine and text*, and then see who is in the right, the Church of Rome or we: for see if their doctrine and the holy text be not at variance the one with the other. And if so, the Church of Rome must excuse us, if we leave their doctrine and follow the text.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. Do not believe every spirit, *but try the spirits whether they are of God*. If the blind lead the blind, they will both fall into the ditch. Heresies will arise in the church, and the devil will sometimes transform himself into an angel of light, to deceive whom he can deceive. Therefore see with your *own eyes*, and beg the holy anointing to teach you.

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# POPISH ERRORS EXPOSED.

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## CHAP. I.

### OF THE HOLY SCRIPTURE AND TRADITIONS.

*That all saving truth is not contained in the Holy Scripture, but partly in the Scripture, and partly in unwritten Traditions ; which whosoever doth not receive with the like piety and reverence, as he does the Scriptures, is accursed. Concil. Trident. Sess. 4. Decret. de Can. Script.*

**CONTRARY** to that which is written in the Second Epistle to Timothy, chap. iii. ver. 15, “ *The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus ;*” That which is able to make us wise unto salvation, contains in it all saving truth, that is, all that is necessary to be known in order to salvation. For how else can it make us wise to salvation? How can the Holy Scripture make us wise unto salvation, if it doth not contain all saving truth, or all that is necessary to be known in order to salvation.

Ver. 16, 17. “ *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished*

*unto all good works.*" Now if the man of God, who is to instruct others, and to declare to them the whole counsel of God, so far as is necessary for their attainment of salvation, be perfectly instructed for the discharge of his duty from the Scripture; then the Scripture must needs contain all saving truth, or all that is necessary to be known, both by him and every particular Christian in order to salvation. And note, that it is not our part to show what those Scriptures then were which the Apostle here intends, they being confessedly the same which are still contained in the canon of it: but whatever they were, it is plain from the Apostle, that there is no saving truth but what is contained in them, which yet doth not derogate from the usefulness of those books which were added to the canon afterwards, whatever they were, they being useful however as comments upon the former, to clear up what was before less clearly delivered, or to declare some truths of less necessary importance, though all that was necessary to salvation was delivered before. So that we must needs apprehend the Scripture, as it is now, to be a complete rule of faith, without taking in any thing of unwritten tradition to piece it up or complete it.

Before divine doctrine was committed to writing, men had no other rule but natural light, or immediate revelation, or tradition of what was before made known. And when the lives of men were long, divine doctrine might better be conveyed this way than it can be now. And in our Saviour's and the Apostles' time, this might serve the turn for the present age, in which there was a continuation of extraordinary gifts, and especially to the immediate auditors of these inspired persons. But in the

shorter age of men, this was not thought a safe or sufficient means to convey down divine doctrine to the following ages. And therefore it was thought more expedient to put down in writing what was to be made known to after-ages, for the more sure preservation of all such truths from corruption, and to be a standing rule to which they might have recourse upon all occasions.

Thus God himself wrote the Ten Commandments in tables of stone. And Moses by God's direction wrote the law, as the prophets afterwards did their several prophecies, or a brief summary of them: For it is said, (2 Tim. iii. 16,) "*All Scripture is given by inspiration of God.*" And sometimes we find express direction for the writing of some things which were to be transmitted to future ages: As Exod. xvii. 14, "Write this for a *memorial* in a book." And Isa. xxx. 8, "Now go write it before them in a table, and note it in a book, that it may be *for the time to come*, for ever and ever." And Psal. cii. 18, "This shall be written for the generation to come." Whereby is intimated the great need of writing then, to convey a certain notice of things to future ages; and which implies the incompetency and insufficiency of tradition for that purpose.

And when once it had pleased God to commit the holy rule to writing, we find the Scripture commended for a perfect direction: (Psal. xix. 7,) "*The law of the Lord is perfect, converting the soul.*" And tradition is no where commended, or any order given to have recourse to it in any case, but to the Holy Scripture alone.

Thus, Isa. viii. 20, "To the law and to the tes-

timony; if they speak *not according to this word*, it is because there is no light in them."

Thus Joshua was directed to govern himself in all his actions by the same holy rule, and therein should "prosper and do wisely." (Josh. i. 7,) "That thou mayest observe to do according to all the law which Moses my servant commanded thee: *turn not from it to the right-hand, or to the left.*" And, (ver. 8,) "This book of the law shall not depart out of thy mouth, but thou shalt *meditate therein day and night*, that thou mayest observe to do according to all that is written therein."

The same did Joshua prescribe to his successors, chap. xxiii. 6. And the king, when he sat "upon the throne of his kingdom," was to "*write him a copy* of this law in a book, and *read therein* all the days of his life," (Deut. xvii. 18, 19.) And this was the way to have him prosperous, and to "prolong his days." Here is nothing at all left to tradition, nor any recourse to be had to it, but to the written law alone intimated as perfect to all the intents and purposes of a good and holy life.

There were no other ordinances to be observed but what were contained in the law, which forbade all additions. (Deut. iv. 2,) "Ye shall *not add* unto the word which I command you; neither shall you *diminish* from it." So again, chap. xii. 32; so Prov. xxx. 6, "*Add thou not* unto his words, lest he reprove thee, and thou be found a liar."

For this the children of Israel were condemned, (Jer. xxxii. 35,) that they "built the high places of Baal, to consecrate their sons and their daughters unto Moloch, *which I commanded them not.*"

The reformation of the church therefore under

Jehoshaphat, that good king, was made by the Scripture. That was their rule alone, (2 Chron. xvii. 9.)

The same practice was observed under the reign of King Hezekiah, (2 Chron. xxxi. 3, 4.)

Accordingly our Saviour and his Apostles refer to the Scripture as the only rule, and confirm their doctrines by it; but no where have recourse to tradition for any thing.

Thus for the obtaining amendment of life, and the avoiding of condemnation; (Luke xvi. 29,) "They have Moses and the prophets, *let them hear them.*" And this he commends for as great efficacy to that end, as if one should come and arise from the dead to speak to them.

So John v. 39, For the attainment of the knowledge of himself, and life everlasting, "*Search the Scriptures,*" says he; "for in them ye think ye have eternal life, and they are they which testify of me." He doth not reprove, but allow and encourage this thought in them.

Luke xxiv. 27, "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself;" but makes not the least use of tradition.

So also he refutes the Pharisees by the Scripture, (Mat. xxii. 31.)

Thus the Apostle St. Paul, (Acts xxvi. 22,) "witnessing both to small and great, and saying *none other things* than these which the prophets and Moses did say should come to pass."

He teacheth at Rome that Jesus was the Christ, by the Scripture, (Acts xxviii. 23.)

He combateth all sorts of errors by the Scripture.



See his Epistles to the Romans, to the Corinthians, to the Galatians, &c.

To end the difference that was agitated at the council of Jerusalem, St. James alleges the Scripture, (Acts xv. 15.) So that the Scripture is that which is every where referred to, as the rule of faith and manners; but not one word said of tradition to that end. It having pleased God, when once the Scripture was indited, to leave nothing to tradition; though sometimes he was pleased to reveal himself farther by immediate revelation, till all the books of the Holy Canon were perfected.

On the other side, tradition is so far from being commended, that the use of it is decried, as the foundation of many errors, and wickednesses, and superstitions; and their adhering to the traditions of the fathers is censured.

Thus Mark vii. 1, &c. "When the Pharisees saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, *holding the tradition of the elders*. And when they come from the market, except they wash, they eat not. And many other things there are, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and tables." Which they observed as a part of religious worship received by tradition from their fathers, though not commanded in the law of Moses. Like the holy water of the church of Rome, the incensings and garments, the salt and spittle, and exorcisms, and wax candles, used in baptism; the priests shaving the head after the manner of a crown, which they profess to have received from

Christ and his Apostles, and conveyed to them by the tradition of the church through all ages, though there be not one word of any of it in the Holy Scriptures. (See Council of Trent, Sess. xxii. cap. 2, &c. Catechism. Roman. par. ii. cap. 2, sect. 59, &c.) But our Saviour condemned all the traditions of the fathers, so received by them, for vain worship, because not written in the Law, (ver. 7, 8.) So I doubt not, but we shall have reason to do the like with those of the church of Rome, by the same warrant.

The Apostle reckons it his great fault before his conversion, (Gal. i. 14,) "That he was exceeding zealous of the *traditions* of his fathers," which were superadded to the Law, which was the very foundation of Pharisaiism, and a ground of very great superstition among them.

Therefore, (1 Pet. i. 18, 19,) "Ye know that ye are not redeemed by corruptible things from your vain conversation, *received by tradition* from your fathers, but with the precious blood of Christ." Here also we have an intimation from St. Peter, of many vain observations which the Jews took up by tradition from their fathers. So that the tradition of their fathers was so far from being a sure rule to them, that it was a means of very great corruption, which the Christians are redeemed from.

Therefore there was that exhortation, (Ezek. xx. 18, 19,) "Walk ye not in the statutes of your fathers, *neither observe their judgments*, nor defile yourselves with their idols: I am the Lord your God, walk in my statutes, and keep my judgments, and do them."

The vanity and uncertainty of tradition for a rule of faith, sufficiently appears by these things. And

how much the use of it is decried as mischievous and hurtful. And if it was so in the church and state of the Jews, which was but of a very narrow compass, and thereupon it might be supposed then to be a more certain means of conveyance of truth; how much more reasonably may we think it to be so in the Christian church diffused through all nations, where, by reason of the multitude and distance of Christian teachers and professors, it must needs be much more easy for superstitious and conceited men to obtrude their innovations, and to back them with the pretence of tradition, of which there hath been many instances. And hence such difference hath arisen between traditions themselves, as is plain in the controversy in the primitive church about Easter, and many others. And can we think that our Saviour would leave his church to such an uncertain rule now, when there is so much need rather to have it more exact and settled? Should that be a rule of faith in the Christian church, which was wholly disallowed and decried in the Jewish? Or is tradition now become so much altered, that it is become so sure and harmless above what it was? If tradition be taken for a natural means, there is nothing more uncertain in a long tract of time. And sure our Saviour would not leave his church to such uncertainty when he might do better. If it be pretended to be assisted with infallibility, that shall be examined afterwards.

It is plain, that the Christian-inspired writers also saw it needful to write down the doctrine of our Saviour, to transmit it to after-ages: they did not think tradition was a sure means of conveyance then, any more than it was before: therefore St. Luke wrote his Gospel "to the most excellent Theo-

philus, *that he might know the certainty of those things wherein he had been instructed,*" (Luke i. 4,) implying, that the other way of conveyance by tradition is not so certain. And St. Peter, "I will not be negligent," says he, "to put you always *in remembrance,*" (2 Pet. i. 12); and, (ver. 13,) "I think it meet to stir you up, by putting you *in remembrance.*" Men's memories are not so very good to retain divine things, unless they are excited and quickened. And ver. 15, "Moreover, I will endeavour that you may be able, after my decease, to have these things *always in remembrance:*" Which seems to be done by his putting St. Mark to write this Gospel from his mouth. Thus St. Jude says, "That he gave all diligence to write unto them of the common salvation, and that *it was needful* for him to write unto them," (ver. 3.) : And if it was needful for that age, it was much more needful for after-ages. We may be sure, our Saviour and his Apostles would have done that which was needful in their own judgments for men's salvation.

And we are likewise assured by St. John, that it is done fully, as it was needful it should be done, that nothing might be left to the uncertainty of tradition. (John xx. 31,) "These things are written, *that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.*" He shows, that the writing of these things is needful to be a foundation of right faith to men, and that enough was written then in his own and the other gospels and writings (which it is said he had seen) to be a foundation of that faith in men which is needful to their eternal salvation. So that no saving truth was left to be conveyed by tradition at all; which yet does not argue

the uselessness of what books were after added, as was said before.

1 John i. 4, "These things write we unto you, that *you may rejoice*, and that your joy may be full."

So that the Scripture giving us sufficient knowledge, as to what concerns our faith and comfort, in order to eternal salvation, how can we imagine any deficiency in it, but must needs suppose that it contains in it all the material objects of faith and matters of saving practice? Or how can we depend upon tradition as distinct from the Scripture, which was ever so decried, for uncertain, mischievous and vain?

Therefore we conclude with our church, "That Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." (Art. 6.) It is a sufficient evidence of the vanity and uncertainty of tradition unwritten, that amongst all the sayings and works of our blessed Saviour, which St. John tells us were so many, (John xxi. 25,) that if "all the things which he did, should be written every one, I suppose that even the world itself could not contain the books that should be written." Yet there is not one of all these come certainly to our knowledge, but what is written in the Holy Scriptures.

And we have fair warning also given us of tradition now in the New Testament; (2 Thess, ii. 2,) "Be not shaken in mind, or be troubled, *neither by spirit, nor by words, nor by letter*, as from us, as that the day of Christ is at hand; let no man deceive

you by any means." By which it appears, that even in the Apostles' times, there were forged writings, and feigned traditions, which some had the boldness to obtrude for apostolical doctrines. This is a fair warning to us now, much more in these later ages, to give but little heed to any thing, however pretended to be ever so much apostolical, that is not contained in the sacred and apostolical writings, which are owned to be undoubtedly such.

And, indeed, how can we believe, that the evangelists and apostles, in all the writings that they wrote (and it does not appear that they wrote any other besides those we have) when they write many things, that are not so absolutely necessary to be known in order to salvation, yet should omit so many things that are so as the church of Rome pretends? And that when they speak so often of baptism for instance, that they should never tell us of the salt and the spittle, the exorcisms and wax-candles, but speak only of being baptized in water, in the name of the Father, and the Son, and the Holy Ghost? or that they should never, when they speak so much of worship, tell us of the worshipping of saints and images? or of praying for the dead, when they give us so many directions about prayers, &c.?

We must "*hold fast the traditions,*" say they, "*which we have been taught*" by the Apostles, (2 Thess. ii. 15.) But we cannot believe, that these and such-like things were ever taught by them, when we have nothing at all of any of them in all their writings. And that exhortation could be then meant only of those things which the Thessalonians had heard from them, and were very sure of, that they were apostolical doctrines; and which we

doubt not, were no other but what were after set down in the Holy Writings, and in them conveyed to us. It is impossible for the church of Rome to shew that they were any other by tradition only, when the traditional conveyance of points is evidently so uncertain, and that which we have been so warned against.

Yet after all note, that all this is nothing against the tradition of the Universal Church, as a means of delivering down to us the Holy Scriptures themselves, the number of the books, and the names of the authors, &c. Nor against that which is concurrent with Scripture, or corroborative of it in any point of faith or practice, but against that which is urged as a rule of saving faith and practice, distinct and different from it, (and sometimes contrary to it,) and is pretended to be the tradition of the Universal Church from the apostles' age, but can never be proved to be so.

There is no fear of falling into error therefore either through ignorance or infidelity, as to such traditions. But we must say as our Saviour, (Mark xii. 24,) "*Do ye not therefore err, because ye know not the Scriptures?*" And as the ignorance of Scripture is the source and fountain of error, so on the contrary then to follow the guidance of the Scripture, is the way to be preserved from error.

## CHAP. II.

## THE SAME SUBJECT CONTINUED.

*That the Holy Scripture is dark and obscure.*—Bellarm.  
*de Verbo Dei, lib. 3. cap. 5.*

UPON this ground it is, that they withhold the Scripture from the common people, pretending that they are not capable judges of the sense of it; and if they should read it, more prejudice than benefit would arise to them from it.

But this is contrary to that which is written, (Psal. xix. 7, 8,) “The testimony of the Lord is sure, *making wise* the simple. The commandment of the Lord is pure or clear, *enlightening the eyes.*” Can darkness enlighten men’s eyes? or can it make wise the simple, if it be not intelligible by them?

Psal. cxix. 105, “Thy word is *a lamp* unto my feet, and *a light* unto my path.” And ver. 130, “The entrance of thy words *giveth light*; it giveth *understanding* unto the simple.” When a man hath but begun to read or make inquiry into the Word, it affords him a great deal of light and understanding. Unless the light be obscure then, the Scripture is not obscure. If men don’t turn their backs to this lamp, they may perceive the light thereof. See how the Psalmist profited in wisdom by meditating therein, (ver. 98, 99, 100.)

Deut. xxx. 11, 14, “This commandment, which I command thee this day, *is not hidden from thee*, neither is it far off,” &c.; “but the word is very nigh unto thee, in thy mouth, and in thy heart, that



thou mayest do it." Where the plainness of the command is asserted, and that in order to the performance of it. For a rule that is not understood, can never be observed. And this perspicuity and intelligibleness of the commands given by Moses, the Apostle applies to the Gospel, (Rom. x. 6, 7, 8.)

2 Cor. iv. 3, 4, "But if our Gospel *be hid*, it is hid to them that *are lost*; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." The Gospel is plain enough of itself then, and easy to be understood by any but obdurate and unbelieving sinners. For therein "we all with *open face*, behold, as in a glass, the glory of the Lord," (chap. iii. 18.)

2 Tim. iii. 15. "The Holy Scriptures are able to make thee *wise unto salvation*." But how can that be, if they be so dark that they cannot be understood? Can we be wise without understanding? Or are they so difficult to be known, which Timothy knew from a child?

2 Pet. i. 19. The Apostle calls the prophecies of the Old Testament, "a sure word of prophecy, whereunto *ye do well that ye take heed, as unto a light that shineth in a dark place*, until the day dawn, and the day-spring arise in your hearts." And if there be such clearness in them, what clearness think you is there in the doctrine of the Apostles? There is a greater degree of light, and plainness, and intelligibleness promised under the Gospel, than what was under the Law, (Heb. viii. 11.) And if the Old Testament be so plain and intelligible, the New much more.

Yet note that it is granted, that there are many dark things and hard to be understood in the Scrip-

ture, and which are so to the learned as well as to the unlearned, which may arise from several causes. But "*whatever things are necessary, are plain,*" saith St. Chrysostom. "*All things which concern faith and a good life, are plainly contained in Scripture,*" saith St. Austin. The doctrine concerning God, his being, attributes, and providence; of Christ's being the Son of God, his becoming man, his dying and rising again; the precepts, promises, and threatenings, &c. For how are they necessary to be believed, if they be not plainly revealed? Or are the unlearned excused from believing them, because they cannot understand them?

Did not Christ himself preach, and order his Apostles to preach to the unlearned as well as to the learned? And did he and they preach intelligibly to them, or no? If they did not, to what purpose did they preach at all? or how was the world converted by them? Were there none converted but the learned priests and wise men? Plainly the contrary rather, (Mat. xi. 25; 1 Cor. i. 26.) If they did preach intelligibly, then it seems their doctrine was plain enough. And is it not the same doctrine that is written in the Scriptures which they preach? How came the same doctrine then so dark when it was writ, which was so plain when it was preached? Doth the putting it down in writing make it hard to be understood? And was it not writ to distinct persons and places, and for the use of all, as shall appear in the next chapter? Therefore I conclude it was written intelligibly to all, in all things necessary, or else the Holy Ghost would be wanting to his own design; and his writing for the use of all, could not answer the end for which it is written.

## CHAP. III.

## THE SAME SUBJECT CONTINUED.

*That it is not for the Common People to read the Scripture; and if they should, more prejudice than benefit would arise to them from the reading of it. Council of Trent, Sess. 4. decret. de Can. scrip. Index lib. prohib. regula 4.*

CONTRARY to that which is written, (Deut. vi. 7, 9.) "These words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto *thy children*, and shalt talk of them when thou *sittest in thine house*, and when thou *walkest by the way*, and when thou *liest down*, and when thou *risest up*. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and on thy gates." This is spoken to persons of all sorts, qualities, and conditions in Israel. And how should they do all this, without a particular and diligent perusal of the Law? Josephus tells us, that the Jewish children were so well versed in it, that they could repeat the law without book.

Thus, (Josh. i. 8,) God commanded Joshua, "The Book of the Law shall not depart out of thy mouth, but thou shalt *meditate therein day and night*; then shalt thou make thy way prosperous." See a general of an army, obliged, by an express command, to read and meditate in the Holy Scrip-

tures, and not to depend upon the priest's instruction alone. So, (Deut. xviii. 18, 19), the king was to "write him a copy of the Law, and to *meditate therein* all the days of his life."

Isa. xxxiv. 16, "*Seek* ye out the Book of the Lord, and *read*." The prophet speaks to all people upon earth, as may be seen in the beginning of the chapter.

We have many such directions and commands from our Saviour and his Apostles in the New Testament.

John v. 39, "*Search the Scriptures*;" our Saviour speaks not only to doctors or teachers, but also to the people: and he exhorts not only to read, but to search them diligently.

So the Apostle, (Ephes. vi. 17,) "*Take unto you the Sword of the Spirit, which is the Word of God*." By which we are enabled to repel the temptations, and to resist the assaults of the devil, and to drive him from us, as our Saviour himself did.

Col. iii. 16, "And let the Word of Christ  *dwell in you richly* in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs." If the doctrine or word of Christ be contained in the Holy Scriptures, then here is an obligation to a diligent and serious study of them.

Luke xi. 28, "Blessed are they that *hear* the Word of God, and *keep* it." And why not then, blessed are they that read and observe it? Why should men be hindered from reading these sermons of our Saviour and his Apostles, which then there was a blessing upon man for hearing? Are they

more dangerous now they are writ, than they were when they were preached?

2 Pet. i. 19, "We have a more sure word of prophecy, whereunto ye do well *to take heed.*" St. Peter praises those that read the prophets; and why should men be blamed then for reading the Apostles and Evangelists?

Note, whereas he says, (ver. 20,) "That no prophecy of the Scripture is of any *private interpretation;*" he doth not speak it to deter private men from the reading or judging of the sense of it; but to shew the sureness of their rule, that it was not first interpreted or written by the fancy or will of private men, but it came "by the will of God, and holy men of God spake therein, as they were moved by the Holy Ghost," (ver. 21.)

Acts viii. 27, 28, "Behold a man of Ethiopia, an eunuch, of great authority and power under Candace the queen, who had the charge of all her treasure, as he was returning from Jerusalem, and sitting in his chariot, *read Isaias the prophet.*" Observe, that this person was not a churchman, but a treasurer or minister of state to the queen. And Philip was sent to him by the Spirit, to help him to understand the prophecy he was reading. Which is a clear testimony of the Holy Spirit's approbation of his practice, and is a great encouragement to others to do the like; and in doing so, to hope for the divine direction and blessing.

Acts xvii. 11, It is said, the Bereans therefore were "more noble than those of Thessalonica, in that they received the word with all readiness, and *searched the Scriptures daily,* to know whether these things were so." It is noted as an instance of

an excellent spirit in them, that they searched the Scriptures for their satisfaction, about what was delivered by the Apostles.

So, 2 Tim. iii. 15, "From *a child* thou hast known the Holy Scriptures." See here a child exercised in the Holy Scriptures: and this is noted by the Apostle as an excellent and praiseworthy thing in him.

Observe, that the Apostle St. Paul addresses the first part of his epistles, not to the priests or bishops, but "to the churches of God, to them that are sanctified in Christ Jesus, and to all that call on the name of our Lord Jesus Christ;" (see Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Gal. i. 2; Ephes. i. 1.)

And to shew clearly that he wrote to the people, as well as to the pastors, he distinguishes them in his Epistle to the *Philippians*, (chap. i. 1,) "Paul and Timotheus, the servants of Jesus Christ, to *all the saints* that are at Philippi, with the bishops and deacons."

So likewise *St. James* addresses his Epistle "to the *twelve tribes* that are scattered abroad."

And *St. Peter* his first Epistle, "to the *strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," (chap. i. 1.)

His second Epistle is yet more general, "To *all those* that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ."

*St. John* writes "to fathers, to young men, and to children." Now what colour can there be to hinder those persons from reading those Epistles that were sent and addressed to them?

Add to this, that the Apostles did formally and expressly command and require persons to read

their epistles. Thus, Col. iv. 16, "When this epistle is read among you, cause that it be read also *in the church of the Laodiceans*, and that *ye likewise* read the epistle from Laodicea." So, (1 Thess. v. 27,) "I charge you by the Lord, that this epistle be read to all the holy brethren."

And note, that for this end they were written in a language best known to the generality of people. As also all the Holy Scripture besides was writ in a language that was best understood by the people to whom it was writ. The Old Testament in Hebrew for the use of the Jews; the New Testament in Greek, that being the language then most generally used. And for this end there were translations made of the Scriptures into the languages of several nations, that people of all sorts might read them.

As to what is said, (2 Pet. iii. 16,) That in the Scriptures "there are some things *hard* to be understood, which many do *wrest* to their own destruction." It is from the vice and rashness of men, that they do so wrest them; which if they were of humble and teachable spirits, they might avoid. And therefore to prevent this wresting of them, the Apostle doth not prohibit the people the reading of them; but only cautions them, that they "be not led away with" these "errors of the wicked," and directs them "to grow more in knowledge:" the way to attain unto which is, to peruse them with greater care and diligence. And it is an unreasonable thing to build a prohibition of reading the Scriptures upon a far-fetched consequence from this text, against so many express commands to the contrary.

Yet see moreover, (Rev. i. 3,) "Blessed is he that *readeth*, and they that *hear* the words of this

prophecy, and *keep* those things that are written therein."

Note, here the most difficult book of Scripture is commended to men's reading; and the Spirit of God calls those blessed that read and keep it. And what reason can there be then, to deter men from reading the Gospels and Epistles of the Apostles, which contain things much more familiar and easy to be understood?

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## CHAP. IV.

### OF THE CHURCH.

*That the State of the Church is always visible.*—Bellarm. de Eccles. lib. 3. cap. 11.

THAT the church of God shall continue in being in all ages, is not denied; but that it shall be always gloriously and conspicuously visible to the observation of all persons, that they may know whether to have recourse to it to join in communion with it, and may be moved thereunto by its splendour, is against many Scripture-instances and prophecies to the contrary. Which many times comes to pass through the prevailing of corruptions in it, or persecutions against it, which very much darken and obscure it. So that a very few persons may retain the purity of doctrine in it, and those not visible to the notice of many others. As for example;

What was the face of the church then, when God



brought Abraham out of the midst of infidels and idolaters? (Gen. xii.)

What was the face of the church when Israel was in Egypt, where they defiled themselves with the idols of Egypt? (Ezek. xx. 7, 8,) “Then they *rebelled* against me,” says God, “and *would not hearken* unto me; they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, and mine anger against them in the midst of the land of Egypt.” Here was a very great corruption in the state of the church, and that in the very chief and principal points of religion.

What was the face of the church in the time of the judges of Israel? (Judg. ii. 10, 11, 12, 13.) “All that generation were gathered unto their fathers; and there arose another generation after them, *that knew not the Lord*, nor yet his works which he had done for Israel. And the children of Israel *did evil* in the sight of the Lord, and *served Baalim*: And they *forsook* the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves to them, and provoked the Lord to anger: And they forsook the Lord, and served Baal and Ashtaroth.” How was the face of the church disfigured at that time, when they publicly worshipped false gods! He that would see the several eclipses of the church of Israel then, let him read this history of the Judges, particularly chap. ii. 3, 4, 6, 10. And, 2 Chron. xv. 3, “When Israel was for a long season without the *true God*, and without a *teaching priest*, and without *the law*.”

In the reign of *Rehoboam* the son of Solomon, ten of the twelve tribes of Israel revolted from the service of God, and publicly worshipped the calves in Dan and Bethel, which were made by the commandment of Jeroboam, (1 Kings xii.) And if you desire to see how much the face of the church was disfigured, and how often the service of God was interrupted, read the history of the Kings.

The ten tribes were the greatest part of the church of Israel. But in them the church was so obscured in the time of Ahab, that Elijah complained, (1 Kings xix. 10,) "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left, and they seek my life to take it away." God had indeed reserved to himself 7000 men, that had not bowed their knees to *Baal*. And, 1 Kings xviii. 4, "When Jezebel had put to death the prophets of the Lord, Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." So that there was a church then left in *Israel*; but it was so obscured, that *Elijah* himself could not see it.

In the kingdom of *Judah* also, there was sometimes the same obscure state of the church. As in the time of *Ahaz*, (2 Chron. xxviii. 24, 25,) For "Ahaz gathered together the vessels of the house of the Lord, and cut them in pieces, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and to provoke to anger the Lord God of his fathers." Repeated again, 2 Chron. xxix. 6, 7. There was no other church of God then upon earth, but what was among the chil-

dren of Israel and Judah; and there was not any one temple dedicated to the worship of the true God but that at Jerusalem. But yet you see that was profaned, the service of God banished, idolatry established. And what external form of a church then was there, where the true God was not acknowledged or served?

So in the time of Manasseh, (2 Chron. xxxiii. 4, 5,) “Who built again the *high places* which Hezekiah his father had broken down, and he *reared up altars* to Baalim, and *made groves*, and worshipped all the *host* of heaven, and served them. Also he built *altars* in the house of the Lord, whereof the Lord had said, in Jerusalem shall my name be for ever.” Which was as great a promise as ever was made to any church; and if there had been any promise designed ever to secure the state and splendour of the church in any place, one would think this had been such an one, (if there had been but a like promise made, or half so much said of the church of Rome, what confident boasting and brags should we have had!) yet you see Jerusalem and the temple filled with idols. And it is moreover to be observed, that at this time the state of the church was so corrupt, that there were no copies of the law to be found extant among the people, but the book of the law was found in the restoring of the temple by *Josiah*; at the reading of which, as a new thing, the king was mightily terrified, (2 Chron. xxxiv. 18, 19, 20,) which is a plain argument, that the law was but little known, and the copies of it generally lost. And the prophet *Jeremy* saith, (Jer. xi. 13,) “That according to the number of thy cities were thy gods, O Judah; And according to the number of the streets of Jerusalem (which

is yet called the Holy City, Matt. xxvii. 53,) *have ye set up altars to that shameful thing, to burn incense unto Baal.*" And what corruptions did the prophet Isaiah complain of before? (Chap. i.)

In the time of the captivity, the whole land was a desolation and an astonishment, (Jer. xxv. 11,) the temple of Jerusalem was demolished, and the service of God beaten down.

So in the New Testament there are prophecies of great defections, and much obscurity that there should be in the church, (2 Tim. iv. 3, 4,) "For the time will come that they shall not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." So, (1 Tim. iv. 1,) "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," (or rather "doctrines concerning demons," or a sort of under-gods, or angelical mediators with God,) "speaking lies in hypocrisy, having their consciences seared with an hot iron, forbidding to marry and commanding to abstain from meats." How well doth this agree to the church of Rome?

Rev. xii. 6, "The woman" (by which the church is represented) "*fled into the wilderness*, where she hath a place prepared of God," there to lie hid for a time, during the rage of the dragon. It is very unjust and unreasonable then to demand, that at all times we should shew the visible state of the true church.

Rev. xiii. 15, 16, 17, The time is prophesied of, that the second beast "shall cause, that as many as

will not worship the image of the former beast, *shall be killed*. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right-hand and in their forehead; and that no man might *buy or sell*, save he that had the mark or name of the beast, or the number of his name." And how should the church then, during this tyranny, have a visible and flourishing state? And the Papists themselves allow, that in the time of Antichrist there shall be an universal defection for a time.

It is certain, in *fact*, that many churches, founded by the Apostles themselves, have quite fallen away to *Mahometanism*. And in the time of Athanasius the whole world almost was become *Arian*. And in the ages, just before the reformation, the purity of the church was so lost, and corrupted with error, superstitious and idolatrous worships, that the doctrine of the Gospel was almost quite extinct, and false legends, human traditions and constitutions had taken place of the word of God, and were come in the room of the divine commands and institutions. So that it is no wonder, if in those ages we could not shew any one congregation or number of persons and professions, that always held the same doctrines that we do. Though there were always some that opposed and groaned under the growing superstitions of their age.

Luke xviii. 8, "I say unto you," saith our Saviour, "when the Son of Man cometh, *shall he find faith on the earth?*" What then at that time shall be the face of the church? If you will believe Cardinal Bellarmin, all the public ceremonies of religion and sacrifices shall cease, *De Rom. Pontif. lib. 3, cap. 7.*

And if there be nothing of the public ceremonies of religion, how should the church then have a visible state?

And as for the *Roman church* in particular, the Apostle gives some intimation of her defection, as great as that of the Jews, (Rom. xi. 20, 21, 22.)

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## CHAP. V.

### THE SAME SUBJECT CONTINUED.

*That Multitude is a Mark of the Church.*—Bellarm. de Eccles. lib. 4. cap. 7.

**THIS** doth not agree to the church alone, nor yet always to it, nor to the purest part of it, in opposition to others. If we should go to the Poll, the *Mahometans* would outnumber the *Christians*. And the professors of the true doctrine are many times but few in comparison of the rest of the church, and much more in comparison of the rest of the world. And therefore this is a very improper mark to distinguish and know the church by in all ages. As especially in the first age, and in the time of the *Arians*, and in the reign of Antichrist. So that to assert it for a mark, agreeing to the church universal, is false.

Luke xii. 32, “Fear not, *little flock*, for it is your Father’s good pleasure to give you a kingdom.” The church is called a *little flock*; and *Babylon*, that is opposite to the church, is called a *great city*, (Rev. xvi. 19.)

Consider the course or series of the history of the church. For after more than sixteen hundred years after the creation of the world, the church was

composed but of eight persons that entered the ark, (Gen. vii. 13.)

Near two thousand three hundred years after the creation of the world, the church was composed but of seventy persons, that went down into Egypt, (Exod. i. 5,) and all these but of one family. And though it was much increased in Moses' time, yet then it was still but one people, wandering in a wilderness. It was confined to the Jewish people alone for many ages, and to a few proselytes that came into them.

And as to the Jewish people itself, and more than three thousand years after the creation of the world, besides the two tribes that worshipped at Jerusalem, there were in the other ten but "*seven thousand that had not bowed their knees to Baal.*" And these so little appearing, that the prophet Elijah thought he himself had been left alone, (1 Kings xix. 10.) Of what side then was the multitude? there were four hundred lying prophets, and but one true one, (1 Kings xxii.)

In our Saviour's time, the whole Christian church consisted of twelve apostles, and seventy disciples, and some few followers besides; which were not many, nor very constant in their profession. (John vi. 66, 67.) "For from that time many of his disciples *went back*, and walked *no more* with him." So that our Saviour said also to the twelve, "Will ye also go away?" If the apostles had followed some sort of maxims, they had answered, Yes, sir, we are going too, for the multitude is not of thy side. Again, (chap. xii. 37, 38,) "Though he had done so many miracles before them, *yet they believed not on him*; that the saying of Isaias the prophet might be fulfilled, which he spake, Lord, who hath *believed*

*our report?* and to whom is the arm of the Lord revealed?" It seems then the church was not made up of multitude.

Mat. xxvii. 20. "The chief priests and elders *persuaded the multitude* that they should ask Barabbas, and destroy Jesus." To follow the multitude then, one should have cried against the Saviour of the world, "let him be crucified," ver. 22.

Acts i. 15, "In those days," (after the ascension of Christ) "Peter stood up in the midst of the disciples; and the number of the names together were *about one hundred and fifty.*" There was no great assembly of Christians then in the world.

In after ages the church indeed was much increased; but yet at some times was so over-run with errors, that the number of the orthodox was inconsiderable in comparison of the heretics.

And it is prophesied, Rev. xiii. 3, 4, "That *all the world* would wonder after the beast; and worship the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?" Few disciples follow Jesus Christ, but behold the whole world runneth after the beast.

And, ver. 7, 8, "It was given unto him to make *war with the saints, and to overcome them*; and power was given unto him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb." How should all the inhabitants of the world worship the beast, and yet multitude be of the side of the church?

So, Rev. xvii. 1, 2, it is the "great whore" that sitteth upon many waters, (now, ver. 15, "The waters which thou sawest, where the whore sitteth,



are *peoples, and multitudes, and nations, and tongues.*) And the *kings* of the earth have committed fornication with her, and the *inhabitants* of the earth have been drunk with the wine of her fornication." So that the great whore commands kings, and a multitude of peoples, and nations. This is that the church of Rome vaunts of so much ; but we shall think never the better of them for their multitude, nor yet the worse of ourselves, though we were fewer than we are, having had such fair warnings as to this matter.

This is no sufficient argument of their being the true catholics, for having the greatest number of professors of their side, unless they likewise retain and profess the catholic faith, the same christian religion, which all good Christians, in all ages and of all nations, have ever constantly professed. And if we do this, we are true catholics, though we are the lesser number, if it be so. But upon calculation it has been judged, that the number of the reformed is not much unequal to theirs. But no wise man ever judged of the truth of religion, by the major vote ; which is an argument to none but fools. Exod. xxiii. 2, "*Thou shalt not follow a multitude to do evil.*" But if multitude were always in the right, this had been a very improper and vain caution.

## CHAP. VI.

## THE SAME SUBJECT CONTINUED.

*That temporal happiness is a mark of the Church.*—Bellarm.  
de Eccles. lib. 4. cap. 18.

**WHAT** was said of the former mark, may also be applied to this here. This doth not agree to the church alone, and therefore cannot be a proper mark to distinguish it from others. For the heathens, and especially the Mahometans, have often had this to plead for themselves. Besides, it is but a contingent note, and agrees to the church, and the defenders of it, but at some times. And sometimes agrees to one part of the church, when it does not to another; and sometimes to the more corrupt part of it, when it is otherwise with that part that is more pure. And therefore it is a very improper note to distinguish one from the other; and so doth not do the office of a proper mark. Or if it signified any thing, the *Reformed* of this and the last age may plead it in some places, blessed be God, as well as the Romanists. But indeed it is but a fallacious mark; and to assert it universally of the church, or the most pure part of it at all times, it is false, and contrary to the doctrine and prediction of the scripture, and the experience of the church.

John xviii. 36, “My kingdom is *not of this world.*” Our Saviour did not aim at an earthly pomp, or grandeur, or authority, like the kings of the earth, nor to leave this as an inheritance to his followers. 1 John ii. 15, “The lusts of the flesh, and the lusts of the eye, and the pride of life, are not of the Father, *but of the world.*”

Mat. xvi. 24, "If any will come after me, let him deny himself, and *take up his cross* and follow me." Not temporal happiness, not a cross of gold and silver, but affliction for the gospel.

Mat. xxiv. 9, "They shall deliver you up to be *afflicted*, and shall *kill you*; and ye shall be *hated* of all men for my name's sake." This was the lot of the apostles, and the christians of the first age; and so it hath continued to be, more or less, in most of the ages since. And the church indeed seems to be calculated for a state of affliction, for then it thrives best.

John xv. 20, "Remember the word that I said unto you, the servant is not greater than the Lord: if they have *persecuted me*, they will also *persecute you*." The life of our Lord Jesus was a continual persecution; and God has "predestinated us to be conformed to the image of the Son," Rom. viii. 20.

John xvi. 2, "They shall *cast you out* of the Synagogues; yea, the time shall come, that whosoever *killeth you*, shall think that he doth *God service*."

Verse 20, "Verily, verily, I say unto you, that ye shall *mourn and lament*, but the world shall rejoice; ye shall be sad, but your sadness shall be turned into joy." All things have their season, Eccles. iii. The world laughs now, but one day it shall gnash its teeth. Good men mourn here below, but above "God shall wipe away tears from their eyes," (Rev. vii. last.)

Acts xiv. 21, "Paul and Barnabas returned, confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must, *through much tribulation*, enter into the kingdom of God." Affliction and tribulation is no more than what those who continue in the faith may expect to meet

with, according to what hath come to pass in former ages.

2 Tim. iii. 12, "All those that will live godly in the faith of Jesus Christ, shall *suffer persecution*." But the children of Babylon glorify themselves, and live deliciously, (Rev. xviii. 7.)

1 Thess. iii. 3, "I sent to comfort you, that no man should be moved *by these afflictions*; for yourselves know that we are appointed thereunto." The church is not appointed then to a continual prosperous state.

Rev. xii. 14, 15, "When the dragon saw that he was cast unto the earth, *he persecuted the woman* which had brought forth the man-child. And to the woman were given two wings of a great eagle, that she might *flee into the wilderness into her place*. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood." This represents the fury of the devil, stirring up persecution against the church, which God nourishes for a time in the wilderness.

Chap. xiii. 7, "It was given him, (that is, the beast,) to *make war* with the saints, and to overcome them." Where was then the prosperity of the church?

Chap. xvii. 4, "The woman, the great whore, was arrayed in *purple and scarlet colour*, and decked with *gold*, and *precious stones*, and *pearls*, having a golden cup in her hand, full of abominations and filthiness of her fornications." But now behold the equipage of the faithful martyrs, Heb. xi. 36, 37, "They had trial of *cruel mockings and scourgings*, yea, moreover, of *bonds and imprisonment*: they were *stoned*, they were *sawn asunder*, were *tempted*,

were *slain* with the sword ; they *wandered about* in sheep-skins and goat-skins, being *destitute, afflicted, tormented*, (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Therefore, 1 Peter iv. 12, " Beloved, think it not strange concerning the fiery trial, as though *some strange thing* happened unto you."

John xvi. 33, " In the world ye shall *have tribulation*, (a description of a state far enough from temporal prosperity,) but be of good cheer, I have overcome the world."

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## CHAP. VII.

### THE SAME SUBJECT CONTINUED.

*That Miracles are a Mark of the Church.*—Bellarm. de Eccl. lib. cap. 14.

**WHENSOEVER** any persons have been sent out upon an extraordinary message, by an extraordinary mission from God, to preach or teach such doctrine as hath not been delivered before, or not sufficiently attested ; in that case it is confessed, that miracles are necessary to attest their mission, and to confirm their doctrine. But this mission of theirs having been once sufficiently attested, and their doctrine confirmed by miracles, and both this doctrine and miracles faithfully recorded, and the records safely preserved, then there can be no absolute need of more miracles. For there can be no need of doing that again which hath been sufficiently done already : And therefore there can be no need of more miracles, when a doctrine already sufficiently confirmed

by miracles, is only to be cleansed and restored from the mixture of errors with which it is defiled or obscured. But in that case it is sufficient to have recourse to the writings and records in which the true doctrine hath been delivered, which hath been sufficiently confirmed before. And therefore Hezekiah and Josiah wrought no miracles, when the reformation was set a-foot by them according to the law, already confirmed by miracles. And Hosea, Amos, &c. wrought no miracles, when they were sent to recal the people from their apostacy to the observation of the law. And John Baptist himself wrought no miracles, (John x. 41,) being but to teach the people that doctrine that was delivered in the promises of the Old Testament concerning the Messiah. And for the same reason there was no necessity that miracles should be wrought by our reformers, it being their business, not to teach any new doctrine, but to restore what was already taught, and formerly confirmed by miracles.

And it is moreover to be observed, that neither our Saviour nor his apostles did insist upon miracles alone, as the only test of the truth of their doctrine, but in conjunction with the predictions and prophecies of the Old Testament, which were fulfilled in our Saviour's person, and in his works and doctrine, as may appear by our Saviour's own method, which he took for the conviction of others, (Luke xxiv. 25, 26,) where he appeals to "all that the prophets have spoken concerning himself." And by his referring them to the Scriptures for their information, (John v. 39.) And so St. Peter corroborates the testimony of the resurrection of Christ, with David's prediction of it, (Acts ii. 22, 24.) And refers likewise to the prophecies of the Old

Testament as the most sure rule, (2 Pet. i. 16, 17.) And St. Paul, in his preaching, said "none other things than those which the *prophets* and *Moses* did say should come," (Acts xxvi. 22.) So that the Jews were to receive our Saviour and his doctrine, not barely upon the account of his miracles, but as in conjunction with the doctrine and prophecies of the Old Testament, and so as having all the concurrent characters of a divine Revelation. And we have much less reason now to receive any doctrine from any persons or church, upon the account of any miracles wrought, or pretended to be wrought, by them, unless it be likewise conformed to the doctrine of the Scriptures, already delivered and confirmed, by which it is to be tried.

We are also forewarned in the Scriptures, that it may please God sometimes to permit signs and wonders to be wrought for the trial of men, whether they will adhere to the true doctrine already delivered, and sufficiently confirmed. And the false prophets and teachers shall make use of such methods to propagate their false doctrines. Therefore this can be no proper mark or character of a true prophet, true doctrine, or a true church. Thus,

Deut. xiii. 1, 2, 3, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; *and the sign or wonder come to pass*, of which he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them: thou shalt *not hearken* to the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul.

Mat. xxiv. 24, 25, "False Christs and false pro-

phets shall arise, and shall shew *great signs and wonders*, that (if it were possible) they shall deceive the very elect. Behold, I have told you before." Is not this a fair warning?

2 Thess. ii. 9, "That wicked one," (viz. "the son of perdition) his coming" shall be "after the working of Satan, with *all power, and signs, and lying wonders*." This is the very mark and livery of the son of perdition.

Rev. xiii. 13, 14, "And he doth *great wonders*," (viz. the beast that had horns like a lamb) "so that he maketh *fire* come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth, by the means of those *miracles* that he had power to do in the sight of the beast." And some it seems shall be deceived thereby: For "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*." (1 Tim. iv. 1.) The so many pretended miracles of the Romish church, then give us cause of suspicion that all is not right. It is for them to pretend to miracles, that want other confirmation of their doctrine; but when we preach only the doctrine already confirmed, we do not need them.

Gal. i. 8. "But though we, or an angel from heaven, preach *any other gospel* unto you, than that which we have preached unto you, let him be accursed." It is in vain to allege miracles to confirm a false doctrine; for it is not the preaching or apparition of an angel is enough to recommend it; and if not so, then not any other miracle. So that we are to try the doctrines now, not by miracles, but by its consonancy to, and correspondency with, the doctrine of the Scriptures already established. And we must judge of the miracles themselves by the doctrine,



and not the doctrine by them. And as we are to judge of the doctrine, so we are to judge of the church that teacheth it: and have cause to suspect miracles now as the marks of deceivers, who we are foretold shall pretend to them, rather than to take them as tests of true doctrine, or marks of the true church.

It is the character of the Pharisees, never to be contented with the miracles that have been already wrought, but still to expect more, (Mat. xvi. 1.) But we are contented with the miracles already wrought by our Saviour and his Apostles. And since we teach no other doctrine than what was taught by them, we may say, of good right, that their miracles are our miracles, and that they authorize our belief.

So that we shall think not one jot the worse of ourselves now for want of this mark; nor one jot the better of the church of Rome for its pretending to it.

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## CHAP. VIII.

### THE SAME SUBJECT CONTINUED.

*That St. Peter was supreme Pastor and Governor under Christ, and had a primacy of dominion over the Church; and that the Pope is so as his successor.*—Catechism. Roman. par. 1. de 9. Art. Symbol. § 11.

THIS is the main foundation of all the glorious pretences of the bishop and church of Rome. Upon this it is that they arrogate so great authority to themselves over all the churches of Christ throughout the world, and over all their members. The “Roman” church is defined “to be the mother and

*mistress of all churches.*" Fourth General Council of Lateran. Can. 2. Council of Trent. Sess. 7. Can. 3, &c. And the Roman bishop defined to be "*the vicar of God and Christ, and the successor of St. Peter, and to have the supreme pastorship over the universal church.*" Council of Trent. Sess. 6, de Reformat. cap. 1, Sess 15, cap. 7.

But the very foundation of all, that St. Peter had such an headship and rule over the whole church, above the rest of the apostles, is overthrown by many texts of Scripture.

Mark x. 42, 43, &c. "Jesus called unto them, and said, Ye know that they which are accounted to rule over the Gentiles, *exercise lordship* over them, and their great ones *exercise authority* upon them. But so shall it *not be among you*; but whosoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all." If our Saviour had intended a primacy of jurisdiction or authority to St. Peter over the rest of the disciples, would he have expressed himself in such universal terms, so absolutely denying this authority and superiority to all? Would he not have excepted St. Peter's right and privilege which he intended to him? But here's an universal negation of such supreme authority, to all of them indifferently, without any such exception.

Mat. xix. 28, "Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, *ye shall sit upon twelve thrones, judging the twelve tribes of Israel.*" The apostles are here represented, sitting equally upon twelve thrones. Is not this to let us understand, that they were to have an equal authority? Whereas

if St. Peter was to have had a superior authority, one would think he should have had a throne too superior to all the rest.

Mat. xxiii. 8, "Be not ye called *rabbi*, or *master*; for one is your master, even Christ, and all ye are brethren." Here is no assignation of any master-ship to St. Peter, as Christ's vicar; but all the disciples are joined together in an equality of brotherhood under Christ their Lord.

Luke xxii. 24, "There was also *a strife* among them, which of them should be accounted the *greatest*." Note, that this dispute was but the evening before the passion of Jesus Christ, after these words were spoken, (Mat. xvi. 19,) "I will give unto thee the keys." If St. Peter had been then constituted the chief of the apostles, there would never have been this dispute among them touching the primacy. For our Saviour upon this dispute said not one word that he had given it to St. Peter; but on the contrary,

Ver. 25, 26, "The kings of the Gentiles exercise *lordship* over them; and they that exercise *authority* upon them, are called benefactors, *but ye shall not be so*." Which certainly excludes such a supreme authority as is claimed by the pope.

John xx. 22, 23, "Jesus Christ breathed upon his disciples, and said unto them, Receive ye the Holy Ghost. Whose sins *ye remit*, they are remitted; and whose sins *ye retain*, they are retained." Note here, that the power of binding and loosing, which was promised to St. Peter, (Mat. xvi. 19,) is here given to all the disciples indifferently. Therefore that promise conveyed no special privilege or authority to St. Peter, but what was given in common to them all.

Ephes. ii. 20, "Ye are built upon the foundation of the *apostles and prophets*, Jesus Christ himself being the chief corner-stone." Note, that the apostles and prophets are here put in the same rank, and are all equally called foundation-stones, as St. Peter was called a rock, (Mat. xvi. 18,) and James and John, pillars as well as he, (Gal. ii. 9.) To Jesus Christ alone belongs the pre-eminence.

So, Rev. xxi. 14, "And the wall of the city had *twelve foundations*, and in them were the names of the *twelve apostles* of the Lamb." You see here still the apostles advanced to the same degree of honour.

But note, that the apostles are not called foundations in respect of their persons, but in respect of the doctrine which they held or preached. And in the text, (Mat. xvi. 18,) "Thou art Peter, and upon this rock will I build my church." The rock there mentioned is expounded by many of the ancient fathers, as St. Chrysostom, St. Ambrose, St. Austin, &c. of the doctrine which St. Peter confessed, that Christ "was the Son of the living God." Which Christ calls a rock, and that upon which he would build his church, with allusion to St. Peter's name that spoke it, which signifies a stone. And upon this doctrine all the apostles indifferently founded the churches where they came as well as he.

John xxi. 17, Where our Saviour three times saith to St. Peter, "*feed my sheep.*" What is there contained in that, or signified by it, but what is equally the duty of all other pastors of the church? So that here is no privilege conferred only on him, but a duty enjoined which concerns all, but is there particularly three times repeated to St. Peter, and

urged upon him as the best expression of his love which he then professed to his Lord and Master, whom before he had thrice denied, and perhaps was, as a rebuke for that denial, three times repeated.

1 Pet. v. 1, 2, 3. Here St. Peter puts himself in the rank of the elders, that is to say, the pastors of the church, and doth not in the least attribute to himself any manner of domination, and forbids the same to others. "The *elders* which are among you, I exhort, *who am also an elder*:" he doth not say, "I who am supreme ruler and governor over all," as he might and should have done, to have enforced his exhortation the more, if it had been true. For he should have "magnified his office" as St. Paul did. "Feed the flock of God which is among you, taking the oversight thereof." Which is the same exhortation which our Saviour gave him: and how then is it a special prerogative belonging to him alone? But then he adds likewise, "not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." Quite contrary to the pride and arrogance of many bishops of Rome that lord it over all.

Consider farther, there are no indications of any such supreme authority in St. Peter, but the quite contrary in very many instances.

St. Peter is not always named in the *first place*; as Mark xvi. 7. John i. 44. 1 Cor. i. 12. Gal. ii. 9.

He *spoke not first* in the council of Jerusalem; but a great dispute there had been before he began his discourse, Acts xv. 7.

It was *not by his sentence* that the decree of the council was stated, ver. 13.

The message to the Gentiles was *not sent by him*, ver. 22.

The decree of the council was not published *in his name*, ver. 23.

He shared the ecclesiastical charge with the Apostles, as their fellow and companion in the work of the Lord. (Gal. ii. 9.) “And when James, and Cephas, and John, who seemed to be *pillars*, perceived the grace that was given to me, *they* gave to me and Barnabas the right hand of fellowship, that we should go unto the Gentiles, as *they* unto those of the circumcision.”

St. Paul makes himself equal unto him in all things; (Gal. ii. 6.) “Of those that seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man’s person; for they that seemed to be somewhat, in conference *added nothing to me.*” So, 2 Cor. xi. 5. “For I suppose I was *not a whit behind* the very chiefest Apostles.” It had been good manners to have excepted St. Peter, his Head and Lord, at least.

St. Peter was sent in commission by the rest of the Apostles, (Acts viii. 14.) “When the Apostles that were at Jerusalem heard that Samaria had received the word of God, *they sent* unto them Peter and John.” Doth this look like his being their head, or having supreme authority over them? Sure it would be esteemed a strange piece of presumption, if the bishops should undertake to do the like to the Pope!

St. Peter was required to render an account also of his carriage, (Acts xi. 2, 3.) “And when Peter was come up to Jerusalem, they that were of the circumcision *contended with him*, saying, Thou wentest in unto men uncircumcised, and didst eat

with them. But Peter rehearsed the matter from the beginning, and expounded it by order to them."

He was also publicly reprov'd by St. Paul, (Gal. ii. 11.) "When Peter was come to Antioch, *I withstood him to the face*, because he was to be blamed." And, (ver. 14.) "When I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Was this very decent in Paul, if St. Peter was his head, and chief governor over all? So that here is not the least testimony or sign of any such supremacy or power ever owned or acknowledged by St. Peter.

Note also, that all headship over the church is always appropriated to Christ, and that in such a manner, that it cannot be delegated to St. Peter or any other.

Thus, Ephes. i. 22, 23. "God hath put all things *under the feet of Jesus Christ*, and hath given him to be head *over all things* to his church, which is his body, the fulness of him that filleth all in all." Had it not been proper to have said, "And under the feet of St. Peter too, and his successors as Christ's vicar," if it had been so? But as in the body of man there is but one head, so there is but one head in the church, of which we are all members.

Ephes. v. 23. "The husband is the head of the wife, even as Christ is the *head* of the church; and he is the *Saviour* of the body." Where the Apostle joins his being head of the church and Saviour together; so that he that is not the Saviour of the church, cannot be the head. And note, that our

Lord Jesus Christ is the head of the church, in the same manner as the husband is the head of the wife. So that as in the business of marriage there is to be no substitute, so neither is Christ to have a deputy or vicar in his church.

1 Cor. iii. 11. "For *other foundation* can no man lay than that is laid, which is Jesus Christ."

But supposing that St. Peter was head of the church, why must the Pope be so? Or if it could be proved, that there was such an headship in St. Peter, how doth it appear that this was any more than a personal privilege, in which therefore he was to have no successor? and an honour conferred upon him out of particular respect, and not from any universal necessity of such an office in the church? A supreme pastor, they say, is necessary to the unity of the church; and therefore St. Peter was such a one, and therefore he ought to have a successor in that same office. But is it sufficient to build so great a pretension, that can be rightly grounded upon nothing but a divine institution, upon a mere human reasoning of the expediency and necessity of the thing? Is it not more modest rather to argue the contrary, that because there is no divine institution of such an office, that therefore it is not necessary, however we may mistake the conveniency of it? Shew the institution, and we will believe it; or else, though St. Peter should have been prince of the Apostles, and head of the church under Christ, (which yet is shown that it was not) why may not we take this for a particular honour, and not for a necessary office? Cannot our Saviour, who is God over all, sufficiently dispense his influences, and provide for his churches' welfare, as far as he thinks meet in this military



state, by other means and church-officers, without such a vicar head? Or how is it possible, that a mere creature should be capable of executing such an office over all the churches, for their good, at such remote and distant places? or how could he be able to manage such a wide and mighty empire?

But after all, if it could be proved that St. Peter was vested in such an office for the time being; yet how does it appear that he was to have a successor in it, or that it must be the bishop of Rome rather than any other? So that here we are altogether at uncertainty still, and must build an institution again upon mere human reasoning. If because he himself was bishop of Rome, so was he said to be of Antioch too. And why should not his successor at Antioch claim this privilege as much as he at Rome? If because Rome was his last see when he died, how doth it appear that his dying there transfers his authority to the following bishop, unless it appears it was his last will to have it so, and that he had power to make such a will? But, lastly, doth it appear by the Scripture at all, or certainly by ancient record, that ever St. Peter was at Rome, much less bishop there? And if not, how is the Pope his successor at all? See for this a late discourse printed at London, called, 'A Modest Inquiry, Whether St. Peter were ever at Rome, &c.' So that here is nothing but uncertainty still, to build all their glorious pretences upon. And considering all, I cannot but conclude as our church doth, Sermon of Obedience, 3d part; "The usurped power of the bishop of Rome, which he most wrongfully challengeth, as the successor of St. Peter, is false, feigned, and forged."

Neither is it necessary then to the being of a true

church to be united to the Pope as supreme pastor and governor over it, as is pretended, Catech. Roman, par. 1. de 9 Artic. Symbol. sl. 11. If no such center of unity be appointed by Christ, who is the Lord and Bridegroom of the church, then it cannot be necessary to the unity of the faith to be united in it, nor is that an essential note of the true Catholick church. And so all those great pretensions of the absolute necessity of people's being in communion with the church of Rome, under the Pope as supreme pastor, upon the pain of damnation, for the guilt of heresy and schism in breaking this union, are merely false and vain. So that our church may be a member of the true Catholick church, and in Catholick unity still, though we have separated from them; if there be nothing else to render our separation culpable, besides this vain pretence.

The Apostle gives us an account of all other church-officers, both ordinary and extraordinary, that are appointed by Christ for the edifying of the church; (Ephes. iv. 11, 12.) "He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, &c." But not one word of such an office as that of supreme pastor or universal sovereign over all: which we may be sure he would not have omitted, if such an office had been so necessary to the aforesaid ends as is pretended.

## CHAP. IX.

## THE SAME SUBJECT CONTINUED.

*That the Pope hath power over Kings, to excommunicate and depose them; and can give Power to resist Sovereign Princes, and can absolve Subjects from their Allegiance. And that all Ecclesiastical Persons are exempted from the Jurisdiction of Secular Courts.*—The 3d General Council of Lateran, cap. 27. and 14. The 4th of Lateran, Can. 3. de Hæreticis, and Can. 43. Council of Lions, Ann. 1245. Council of Constance, Sess. 17. Council of Trent, Decret. de Reformat. Cap. 12.

THIS vast and exorbitant power being founded upon the Pope's headship over the church, which is refuted before, there needs no new arguments here for the confutation hereof. For it is not pretended that the Pope hath a proper and direct temporal sovereignty, but as a necessary consequent to, and appendix of his spiritual, and for the promoting the ends thereof. "*The Pope can change kingdoms, take them from one, and give them to another; as the sovereign spiritual prince, if this be necessary to the salvation of souls:*" which are the words of Bellarmine, de Rom. Pontif. lib. 5. cap. 6. So that the same arguments produced before to refute the spiritual sovereignty, serve also to overthrow the temporal, and more strongly, this having only relation to the former, and inferred from it by far-fetched consequences, without the least intimation from Scripture.

And the exemption of all ecclesiastical persons from the temporal power, is grounded likewise

upon the same papal headship: for he being supposed to be their supreme governor and sovereign, is to take cognizance of all causes that have relation to them, as their proper judge. And this being the consequent of such a principle, the principle being overthrown, the consequence must also fall with it. And then there remains no other power upon earth, to which the clergy are to be subject as their supreme governor under God and Christ, but sovereign princes and states in their several dominions. But yet this pretended exemption of the clergy may be likewise farther confuted from the following texts.

Rom. xiii. 1, 2. "Let *every soul* be subject unto the higher powers," meaning the supreme civil authority, whatsoever it is, whether emperor, king, &c. in their several dominions. Here's an universal assertion respecting all persons under such authorities, and no exemption of any: for "there is no such power, lawfully constituted, but of God: the powers that be, are ordained of God. Wherefore he that *resisteth the power*, resisteth the *ordinance of God*; and they that resist, shall receive to themselves damnation." So that there is no power whatever that can absolve subjects from their allegiance to the supreme magistrate, or free them from his jurisdiction lawfully constituted. "For he beareth not the sword in vain;" it is his part to bear and wield the sword of justice. "For he is the minister of God, to execute wrath upon him that doth evil," and to punish offenders. And therefore ecclesiastical persons, as well as others, if they "do evil" against the laws of God and a lawful government, are liable to the just execution of punishments inflicted by such governors. But it is

well known, that the Republic of Venice was put under an interdict, for having begun a process against an abbot and a canon, who were notoriously criminal and punishable.

1 Pet. ii. 13, 14. See also St. Peter's judgment. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the *king as supreme*, or unto them that are *sent by him* for the punishment of evil doers, and for the praise of them that do well." He doth not say, "Submit yourselves to me, as the supreme head of the church;" neither, saith he, "Submit yourselves, from time to time, to my successor in Rome; but submit yourselves to the king as supreme." And how could he more manifestly teach subjection, which all persons, of whatsoever condition and quality, should render unto him? For he makes no exception of the clergy, but this epistle is directed to them as well as others. See chap. v.

Tit. iii. 1. See here again to the same purpose St. Paul, "Put them in mind *to be subject* to principalities and powers, and to obey magistrates." Who were these that Titus was to put in mind to be subject? but those who by St. Paul's direction were committed to his care and teaching; among which we find the elders and bishops of the churches, (chap. i. 4, 5.) these were some of those then whom Titus was to put in mind to be subject.

Aaron was elder brother to Moses, and chief priest; yet nevertheless he was subject to Moses, and called him his Lord, (Exod. xxxii. 21, 22.) "And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" (viz. of the Golden Calf, of which they spake); "And Aaron said, Let not *the anger*

of my Lord wax hot: thou knowest the people, that they are set on mischief." And, (Numb. xii. 11.) "Aaron said unto Moses, Alas, my Lord, lay not this sin upon us, wherein we have done foolishly, and wherein we have sinned;" for he and Miriam had murmured against Moses.

The chief priests were subject to the kings of Israel. For which you need but read the books of Kings; see one example hereof, to which no reply can be made, (1 Kings ii. 26, 27.) "Unto Abiathar *the priest*" said King Solomon, Get thee to Anathoth, unto thine own fields, for thou art worthy of death: *but I will not at this time put thee to death*, because thou bearest the ark of God before David my father, &c. So Solomon thrust out Abiathar from being priest unto the Lord." But now "under the New Testament," saith Cardinal Bonaventure, "*the temporal rule is subject to the priesthood, and Popes may now degrade kings, and depose emperors, as this hath often come to pass.*" But wherein is the difference? and where is the proof of this impious assertion?

St. Paul pleadeth his cause before Felix, a secular judge, and doth not except against the jurisdiction of the court, (Acts xxiv.) And so again before Festus, (Acts xxv.) But now the meanest priest, and the poorest monk of them all, where he can, refuseth to appear before the secular judges. And it is a received maxim; "*The Pope ought to judge all the world, and be judged himself of no body.*" Distinct. 40. Can. Si Pape.

At last St. Paul appeals unto Cesar, (Acts xxv. 10, 11.) "Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged, being a Roman." So he acknowledges Cesar's jurisdic-

tion: "Yet to the Jews I have done no wrong, as thou very well knowest, though I were liable to their courts. If I be an offender, or have committed any thing worthy of death by the Roman laws, I refuse not to die;" so he readily submits himself to the trial of their laws, and to the sentence to be inflicted according to them: "But if there be none of these things whereof they accuse me, no man may deliver me unto them, to be punished by them. *I appeal unto Cesar*, the Roman Emperor, as my proper and lawful judge." And is not this a plain acknowledgment then of Cesar's just authority? But, saith Bellarmine, he was constrained to appeal unto Cesar, because the Gentiles and Jews would have mocked him (and with good reason) if he had appealed to St. Peter, who was his sovereign prince and judge. *Recognet. lib. de sum. Pontif. et de Cler. lib. 1. cap. 30.* Is not this prettily said of so great a cardinal?

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## CHAP. X.

### THE SAME SUBJECT CONTINUED.

*That the Church of Rome is Infallible, and that it belongs to her to judge of the Sense of Scripture; so that all Persons are bound up to her Judgment and Definitions.—Catech. Roman. part. 1. de 9 Art. Symbol. sect. 18. Council of Trent, sess. 4. Decret. de Edit. et usu Sac. libr.*

THIS is contrary to all those texts of Scripture that allow a judgment of discretion to every private person in matters of religion, whereby they are at

liberty to judge for themselves, and to try and examine the doctrines which they are taught, whether they be true or false, or whether revealed by God or no. As,

1 Thess. v. 21. "*Prove all things, hold fast that which is good.*" How must we prove all things, if we must take them upon trust, without examination from any person whatsoever?

1 John iv. 1. "Beloved, believe not every spirit, but *try the spirits* whether they are of God; because many false prophets are gone out into the world." So that we are not to give up ourselves by an implicit faith, to be led by any persons whatsoever that pretend themselves guides, but examine their doctrines before we receive them. And here's no referring of Christians to an infallible judge, to whose sentence and determination all are bound to submit, which the Apostle ought in all reason to have done, if such an one had been constituted in the church, and not to leave it to every man's private judgment to examine these things, as he doth;

1 Cor. x. 15. "I speak as to wise men, *judge ye what I say.*" The Apostle implies a capacity and power in private men, to judge and discern of the doctrine proposed. And though he was guided by an infallible spirit, yet he doth not expect that men should blindly submit to his doctrine, but requires them to make use of this power of discerning in themselves.

Acts xvii. 11. The Bereans are commended for "*searching the Scriptures daily, to know whether those things were so or no,*" which were delivered by the Apostles themselves.

Gal. i. 8. "Though *we, or an angel from hea-*



ven, preach any other Gospel unto you, than that which ye have received, let him be accursed." This plainly supposeth, that Christians may and can judge in themselves when doctrines are contrary to the Gospel, and that they ought to do it, and not blindly rely upon any one, no, not an Apostle, or angel from heaven.

1 Pet. iii. 15. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Christians must understand, and judge of the grounds of faith themselves.

Mat. vii. 15, 16. "*Beware* of false prophets which come to you in sheep's-clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." How should they beware of them, if they cannot discern or judge of them and their fruits? We have warning given us of "seducing spirits" that shall be in the latter days, (1 Tim. iv. 1.) And how can it be, but men will be in danger of giving heed to them, if they must not judge for themselves, or cannot discern their doctrines?

Mat. xv. 14. "They be *blind leaders of the blind*. And if the blind lead the blind, they both fall into the ditch." The leaders of the people, you see, were blind: and the people that follow blind leaders shall perish with them. This is a fair warning to us, not blindly to submit to the guidance of any.

So that there is no other way, but for the people themselves, by a diligent and serious perusal and study of the Scriptures, to judge for themselves what the right sense and interpretation of them is, and what doctrines are true or false; not refusing the assistance of their spiritual guides who are ap-

pointed for their direction herein ; yet not giving up themselves unreservedly or unlimitedly to any, as "Lords of their faith."

If there were a judgment of authority vested in any person or persons in the Christian church, which might impose upon all, and to which all were bound in their judgments to submit, why is not this infallible judge referred to by the Apostles? How is a judgment of discerning allowed to every private person, which is inconsistent therewith!

But for men to judge for themselves, is indeed a natural right belonging to men as men, and as rational creatures. And no man can judiciously embrace the true religion, unless he be permitted to judge whether that which he embraces be the true religion or no.

And supposing the Scriptures plain in all things necessary to salvation, (as hath been proved chap. ii.) so that every man, of ordinary capacity, after competent instruction in matters of religion, may arrive to a sufficient understanding of all those things that are so, he may judge of them as well for himself as any man or company of men can judge for him. For every man can judge of what is plain. And therefore 'tis reasonable that those things which are plain to every man, should be left to every man's judgment. And there can be no necessity of an infallible judge to guide or determine him therein.

The civil magistrate, or judge, only determines men's practice and outward actions, or disposeth of some of their goods and properties. And that there should be such an one, besides a law or rule, is needful in civil government, for the regulating men's outward actions and property. But he doth

not prescribe to our inward sense and judgment; which is the thing that this infallible judge in religion is pretended to do; to whose judgment men must not only submit their practice, but their judgment. Which is quite a different thing from the former; and therefore there is no parity of reason from one to the other.

If they say, it is needful that there should be such a judge in the church, for the determining and ending of all controversies, and for the preventing and repressing of heresies and confusions; and therefore there is such an one; this is to argue from our own fancies what God should do, and not what he has done. And they might as well conclude the being of an Universal Infallible Judge over all the world in temporal matters, for the peace of the world, which yet we see is not appointed; as such an one over the church for the peace of the church. But it is not to be expected that all differences in religion should cease in this world; for *there must be heresies*, (1 Cor. xi. 19.) as there were heresies even in the Apostles' times, though they were infallible; which is an argument, that infallibility in any, if it were, is no certain means to prevent heresies or divisions. If men be modest, and humble, and teachable, God hath provided sufficient means for their direction, in the plainness of the rule which he has given in all things necessary, and appointing guides for their direction in doubtful things, if they will follow their instruction. But men governed by prejudice and passion, would not hearken to an infallible judge if there were one. And Christ, the Judge of all, will take an account of such men in due time, when the great judgment-day shall come. Then

"the tares shall be gathered together, and bound in bundles to be burnt, and the wheat shall be gathered into the barn," (Mat. xiii.) But this judgment in the mean time is to be suspended till that day shall come.

But that men may judge for themselves in some things without an infallible judge, our adversaries themselves are fain to allow: for how else shall they judge in the controversy about the infallible judge himself, whether there be such an one or no? and who it is? and of the Scriptures and reasons that are brought to prove them? And if they may judge of this controversy, and of these Scriptures and reasons without an infallible judge, then why may they not also of others which are as necessary, and of other Scriptures and reasons in other points which are as plain as they? And then there is no need of an infallible judge at all.

As for the pretended infallibility of the church of Rome, for qualifying it to be such a judge: if the church of Rome be infallible, then it must be so, either as it is a Christian church, and because it is so; and then all Christian churches would be infallible likewise, and not that only: or, as it is an apostolical church planted by the Apostles, if it were so; and then all the churches that were planted by the Apostles, would be so likewise; and this would give no particular privilege to the church of Rome: or, as it hath continued down a succession of pastors from the Apostles, by whom there is a safe conveyance of apostolical doctrine and tradition to the present age; but if this be so, then all the churches that have had such a succession, will be infallible likewise as well as the church of Rome; as the Grecian church which hath had the

like succession ; and upon this principle the church of England may come in for a share too. But indeed this proves the infallibility of no particular church at all, because of the uncertainty of tradition therein, notwithstanding such succession, which may arise from many causes ; any more than it did the infallibility of the Jewish church, notwithstanding that it had a continual succession of the priests and pastors, as much as the church of Rome, or any other church whatsoever can pretend unto. And therefore we are not to have respect to any church, pastor, or pastors, as infallible, nor to bind up our judgments to them as such, upon the account of any such succession. Aaron was called to the high-priesthood immediately by God himself ; but was he therefore infallible ? or were the people bound to follow him when he made an idol ? (Exod. xxxii.) Uriah was a priest by an uninterrupted succession from Aaron ; was he therefore infallible, or to be followed, when he overturned the service of God, and introduced idolatry into the temple ? Caiaphas the chief priest was so by an uninterrupted succession for 1500 years ; ought he therefore to be followed, when he condemned Jesus Christ for a blasphemer ? or were the resolutions of the council, where he was president, infallible, when Jesus Christ was declared worthy of death ? The Pharisees sat in Moses' chair, and the disciples are bid to observe and do whatsoever they said unto them ; ought one therefore with them to have rejected Jesus Christ ? By that word " therefore whatsoever," he doth not mean every thing without limitation, but whatsoever was agreeable to the law of Moses. So that they were to judge for themselves, what was, or what was not so

agreeable, (Mat. xvi. 6.) It is foretold, that ravening wolves should arise from among the bishops of the churches: doth their succession of orthodox bishops oblige the sheep of our Lord therefore to follow them as infallible? The son of perdition was to sit in the temple of God; but was he therefore infallible, or to be followed in his revolt?

If the church of Rome be then infallible, and yet not so upon the former accounts, is it then, by reason of its relation to its first pretended bishop, St. Peter, who was infallible; and by reason of his dying there, and his leaving his privileges to his successors of that see? But though St. Peter was infallible, how doth it appear that this was more than a personal privilege, and in which therefore he was to have no successor? as the infallibility of the rest of the Apostles was a personal privilege, and in which they were to have no successors. As for St. Peter's headship over the church, and that of the bishops of Rome as his successors, it is refuted in the foregoing chapters.

But if the church of Rome be infallible none of these ways, and yet is so, then must it not be by virtue of some particular promise, by which infallibility is annexed to the church? But where is that promise? As for the Apostle's calling the church, "*the pillar and ground of truth,*" (1 Tim. iii. 15), if it proves any thing, it proves the infallibility of the church of Ephesus, and not that of Rome; for the Apostle speaks of that church in which Timothy was bishop, which was the church of Ephesus. But indeed it signifies the church's duty, and not her performance; and may be likewise applied rather to Timothy himself than to the church. As for that saying, (Mat. xviii. 17.) "*Tell*

*it unto the church;*" if that proves the infallibility of a church, it proves the infallibility of every church. And so the church of Rome will get nothing particularly by it; for the direction is given to every particular member in case of scandal offered by him to his brother: and whither is such an one to make his complaints, but to the church of which he is a member? And indeed it is only an institution of church-discipline in every church, for the reducing of offenders to repentance, and not a setting up a judge of controversies in matters of faith, for all men's infallible direction. As for that promise, (John xvi. 13.) "*When the spirit of truth is come, he shall guide you into all truth;*" it was made to all the Apostles, and seems to be made to them only, as appears by the circumstances of the discourse, (chap. xiv. 25, 26, 28; chap. xv. 26, 27; chap. xvi. 4, 6.) Or if it be to be extended to their successors, so far as it is so, it must be extended to all their successors, as it was made to all the Apostles. And so it will make all of them infallible likewise, if it doth make any of them infallible, and not their successors in the church of Rome only, or the popes and bishops there by a particular privilege.

But now suppose the church of Rome were infallible, who is it in that church that is infallible? Is it the Pope alone? or is it a general council called by him? or is it both together, or the council confirmed by a pope, or the council alone? In this they do not agree among themselves. As for the Pope's own infallibility, his pretensions are considered already. And if a council be not infallible, unless called and confirmed by the Pope, who is yet in himself fallible, how can the calling or con-

firmation of a fallible Pope, make a fallible council infallible? or will two fallibles put together make one infallible? As for the infallibility of a council alone in itself, if the greatest or major part of Christian pastors are not infallible, but may fall into the grossest errors, (as all will allow), then how shall a general council be infallible, which is to represent the whole church, and in which things are to be carried by the rules of the major part, which may err? Unless it can be proved, that the major part of Christian pastors, which are grossly erring singly by themselves, when they come together, shall be indued with so much wit and honesty, that they shall suffer themselves to be governed and over-ruled by the lesser part that do not err. But what promise or security have we for all this? As for Mat. xviii. 20, "*Where two or three are gathered together in my name, there am I in the midst of them.*" If that proves an infallibility in the persons so gathered together, it proves the infallibility of every assembly of Christians, gathered in Christ's name, as well as of a general council; and therefore it would prove too much; whereas indeed it is a promise of Christ's gracious presence, and not of an infallible guidance. And that suspended upon condition of being gathered in Christ's name, acting for his glory, according to his rule, by his command and commission. As for that place, (Acts xv. 28.) "*It seemed good to the Holy Ghost, and to us, to lay no other burden upon you, &c.*" It is only a declaration of the present case, and not a promise for the future. It is true, that this council was guided by the Holy Ghost, and was infallible; but it doth not follow that other councils shall. For the Apostles who were all infallible, were the chief



actors in this council, and therefore its determinations were infallible; which cannot be said of those of any other council, where there is not the same reason.

And now as to the infallibility of a general council, suppose it were granted, how shall we certainly know when a council is truly general? Or suppose such an one, and infallible when it sits, yet how will that satisfy the pretence of the necessity of a living judge in the Church at all times, for the ending of controversies, unless such a council did always sit? Which we know there did not in the first ages of the Church, when there were many heresies and differences; and we know hath not done in several ages, and we see doth not now at this time. If they say we may read the determinations of councils that are in writing, and that will suffice us: So we may do the determinations of the articles of faith in the Scriptures; which yet they say is not sufficient, without a living judge to give their sense. And if the Scriptures are not sufficient without a living judge, then neither are the definitions of councils that are in writing: for the definitions of councils left us in their books, are as much a dead writing as the Scriptures, and can as little help themselves; and we see there is as much difference about the sense of them. So that if there must be a living judge, and a general council must be he, then there must be a council still sitting. For if the written determinations of a former council will serve the turn, then they must give up the controversy of the necessity of a living judge. And if it can be proved, that the Scriptures are a sufficient rule, without such determinations, and sufficiently clear

in all things necessary, then, though it be but a dead rule, yet it will do the deed as well as the dead determinations of a dead council: and so all the controversy will run into that about the sufficiency and clearness of scripture (which has been considered in the beginning), and this controversy about the infallibility of a general council for a living and visible judge, will be wholly superseded and useless.

Yet after all, if all these difficulties could be got over, about an infallible Pope or council, yet that would not signify very much to the common people, unless their particular bishops and curates may be supposed to be infallible likewise; to give them an infallible account of an infallible Pope or council's definitions; or unless every particular person may go himself to the Pope or council for resolution in all cases. Which they know cannot be done; for the common people cannot read all their determinations in print or writing; or if they could, would as little understand them as they do the Scriptures, and so must need a living infallible judge nearer at hand to give them infallible direction, or else they may still be deceived for want of one, if the want of one must needs make them liable to deceit; so that they must have infallible curates likewise to preserve them from danger of being deceived. If they say the curates may inform them of the true meaning of the definitions of councils and Popes, and that they may be sufficiently certain of this, without their being infallible (which is the only thing that can be said), then it seems there may be certainty without infallibility. And then why may not the Protestant bishops and ministers, though they were not infallible, as certainly inform

the people of the true meaning of the Scriptures? So that if the Scripture be a sure and plain rule of faith, so that it may be understood without the infallibility of those that read it, then the Protestant people, who have not infallible teachers, may yet have as much certainty of faith as the common people of the church of Rome can have for their lives.

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## CHAP. XI.

### OF PRAYER AND WORSHIP IN AN UNKNOWN TONGUE.

*That Prayers, and the Public Divine Service, are to be every where celebrated in Latin, or a Tongue not understood by the People.* Council of Trent, Sess. 22. cap. 8. and can. 9.

AGAINST the rule of the apostle, (1 Cor. xiv,) almost the whole chapter; (ver. 2,) "He that speaketh in an *unknown tongue*, speaketh not unto men, (or to their understanding) but unto God alone; and nobody receiveth any benefit by them." (ver. 4.) "For he that speaketh in an *unknown tongue*, benefiteth and edifieth himself alone." Therefore, (ver. 5,) "greater is he that prophesieth, and speaketh intelligibly to the church in plain words, than he that speaketh with tongues, except he interpret, that the church *may receive edifying*." And, (ver. 6,) "then if I come unto you speaking only with tongues unknown, what

shall I *profit* you? (ver. 7, 8, 9,) "Even things without life giving sound, as musical instruments, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? And if the trumpet, for example, give an uncertain and unintelligible sound, *who shall prepare himself* to the battle? So likewise you, except ye utter by the tongue words *easy to be understood* by your hearers, how shall it be known what is spoken by you? or what are they the better? For ye shall speak unprofitably, and into the air." (ver. 10, 11,) "There are, it may be, so many kinds of voices, and several languages, in the world, and none of them are without their proper signification, but this only to those that know them. Therefore if I know not the meaning of the particular voice or language, I shall be unto him that speaketh, only an unintelligent *barbarian*; and he that speaketh shall be a *barbarian* unto me." This is that which comes to pass between the priest and the people in the church of Rome, when they sing mass, one is a barbarian to the other, not understanding a word of what is said.

(Ver. 12.) "Forasmuch as ye are zealous then of spiritual gifts, that ye may not be unintelligible and unprofitable, seek that ye may excel to the *edifying* of the church." (ver. 13,) "Wherefore let him that speaketh in an unknown tongue, pray that he may also have the gift and ability to interpret it." (ver. 13, 14,) "For if I pray in an unknown tongue, my spirit or gift of tongues prayeth well indeed, but my understanding is *unfruitful* as to others to make them understand, so as they may profitably join with me. What is then here to be done? I will pray with, or by my spirit or gift of

tongues ; and I will pray intelligibly with my understanding also to others. And I will sing with the spirit, and with the understanding also, or else keep silence in the church." (ver. 16, 17,) " Else when thou shalt in such an unknown tongue bless or sing praises to God with the spirit, how shall he that occupieth the *room of the unlearned*, join his affection and intention with thee, and say Amen at this thy giving of thanks, seeing *he understands not* what thou sayest? For verily thou gavest thanks well, but the other is *not edified* or advanced in his devotion hereby." (ver. 18, 19,) " I thank my God, I have this gift to speak, with tongues more than any of you all. Yet when I am in the church, I had rather speak five words with my understanding, in a way that is intelligible, that so by my voice I might teach others also, than ten thousand words in an unknown tongue." (ver. 26.) " Let all things be done to *edifying*."

It is plain from all this discourse of the apostle, that all public service in the church should be done to the edification of the church. But if the people do not understand what is said, they cannot be edified by it, or give their assent to it. And it is plain, if it be performed in a tongue which they know not, they cannot understand the matter of the service. And consequently it is a vain and unprofitable act, because in this way the people are not edified. For it is certain, that in this way the mind is not informed, nor the affections rationally excited ; and therefore it is but a blind irrational devotion that is then offered up to God by the people ; and thereby his name is profaned rather, and taken in vain, than honoured.

How should the people say *Amen*, when they say

their prayers, and give thanks in Latin? How should the common people of England be able to say *Amen*, seeing they understand not what is said? or how should they know what they say *Amen* to? If the priest should be so wicked, he may conjure as well as pray, or curse the people, instead of blessing them, and they never the wiser, but say *Amen* to their own condemnation. Or when he baptizeth, he may baptize in the name of the devil, for any thing they know, as well as in the name of Christ; as it is said a Jew once did under the profession of a priest.

As to what they pretend of the unity of devotion which would be attained hereby all the world over. Unity of understanding sure would more advance that, than unity of language; for all languages are all one to God. But where there is no unity of understanding, there can be no unity, either of affection or devotion. Here the priest may pray for one thing, and the people may pray for another. Whilst the priest is praying for heaven, the people may pray for fair weather; or one for pardon of sin, and another for patience, and so on, in the same place, and at the same time. But here is no united devotion, which is the great end of public service, unless the people likewise understand what the priest prays for, and so may join with him; nor yet any devotion at all, without understanding what they are about.

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## CHAP. XII.

## THE SAME SUBJECT CONTINUED.

*That there are some places more holy than others, and that it is a work of piety to go on pilgrimages to them.*—Bellarm. *de Cultu. Sacris. lib. 3. cap. 8.*

THIS is to revive Judaism again. For God dwelt among the Jews indeed in an appropriate manner in the temple of Jerusalem, where were the symbols of his presence. The temple was God's house, and therefore an holy place, because God was there peculiarly present. Thither were all the males of the children of Israel to resort three times a year, and there alone to offer their sacrifices and oblations to God: and the place made the worship acceptable to God, which was offered there; so that the worship was not so acceptable to God which was performed in other places; for the presence of God sanctified the place, and made it holy; and that sanctified the worship, and gave value to it, and therefore it was more acceptably performed there than in another place.

But now under the Gospel there is no such holiness of places, because there is no such symbolical presence of God in one place more than in another; for God's presence is no longer confined to any one place, but he equally accepts the worship that is devoutly offered to him all the world over.

(John iv. 21, 23, 24.) “Woman, believe me, the hour cometh, when ye shall *neither in this mountain, nor yet at Jerusalem, worship the Father,*” as the

peculiar and appropriate place of his worship, as if he were more especially present there, than in any other place; or would better accept the worship performed there than in any other place. For now all such religious distinction of places for worship shall be taken away. "But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*; for the Father *seeketh* such to worship him," as well in one place as another. And such devout worshippers shall be acceptable to him in any place.

(Mal. i. 11.) "For from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles; *and in every place* incense shall be offered unto my name, and a pure offering;" that is, inward and spiritual worship and sacrifices, whereof the ceremonial here expressed were but types and figures. And thus people are every where to serve God, with true and pure worship: for it is the service now that sanctifies the place, and not the place that sanctifies the service, as it was among the Jews.

(1 Tim. ii. 8.) "I will therefore that men pray *every where*, lifting up holy hands, without wrath, and doubting" of God's audience and acceptance. For God is every where present; and in whatsoever place we are, we are equally near unto him. (1 Cor. x. 26,) "The earth is the Lord's, and the fulness thereof." The whole earth, where God is called upon, is holy land. St. Paul prayed on the sea-shore at Tyre, (Acts xxi. 5.)

And, (Mat. xviii. 20.) "*Where* two or three are gathered together in my name, *there am I* in the midst of them." Every assembly of Christians met together in Christ's name; and according to his



will is the church and house, and living temple of God, where he is present, which is not built with stone or brick, but is made up of living saints, the habitation of the Spirit; as the church in the house of Nymphus, (Col. iv. 5,) of Aquila and Priscilla, (1 Cor. xvi. 19.)

The temple of Jerusalem was but a type and figure of Christ's body and human nature, which was the true temple in which the God-head dwelt; and therefore he calls his body the temple; (John ii. 10.) "Destroy this temple, and in three days will I raise it up." And therefore after the incarnation of Christ, in which the figure and type of the temple of Jerusalem was accomplished, God would no more have a figurative temple. And now Christ is ascended into heaven, there is no temple upon earth, but the saints themselves, who are the *temples of the Holy Ghost*, and who offer up spiritual sacrifices by the assistance of the Spirit, which are acceptable to God, not as performed in this and the other place, as if they derived acceptance from the holiness of any place, but by the offering of the body of Christ once for all, through the Eternal Spirit, with which he sits at the right hand of God in the heavens, to make intercession for us, and to procure the acceptance of our persons and services.

Much less then is there any holiness in places derived from any saints, from whom the popish churches yet derive their holiness. It was the peculiar presence of God which was thought among the Jews to render the place holy; for where God is peculiarly present, there it is *holy ground*. But now it is from the saints, and the worship that is performed to them in such a place, and their relics that are placed there, that the popish holiness of

most of their places is derived. And it is a great act of devotion with them to go in pilgrimages, to visit and worship at such places, as to our Lady of Loretto, Montserrat, to St. Thomas at Canterbury, St. Winifred's Well, and such like places. And they think their services performed in such places, are very acceptable for the place's sake. Now if there be no appropriate holiness in places with respect to the presence of God peculiarly in them, which renders the worship acceptable, who can believe that the shrines of saints can afford any acceptance to the service?

Yet we do not deny, but in common decency, that some peculiar respect should be shewn to such places where we solemnly worship God. But it is the worship that is there performed to God (and not the presence of God, that is supposed to be peculiarly there, more than in any other place) that doth give to christian places of worship, whatever sanctification they have. But it is not the place that doth sanctify the worship; as it was among the Jews, where "the altar sanctified the gift." (Mat. xxiii. 19.)

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## CHAP. XIII.

## THE SAME SUBJECT CONTINUED.

*That there are other mediators of intercession in heaven besides Jesus Christ, such as angels and saints, and especially the Virgin Mary, who is the mother of mercies, and advocatress of the faithful. And that it is good and profitable to invoke them, and to have recourse to their prayers, aid, and help.—Council of Trent, Sess. 25. de Invocat. catech. Rom. par. 3. cap. 2. and par. 4. cap. 5.*

**WHICH** is contrary to all those texts of scripture which speak of Christ, as the only Mediator, and that instruct us to direct our worship and all our prayers to God alone by him.

(1 Tim. ii. 5.) “There is one God, and *one Mediator* between God and man, the Man Christ Jesus.” The apostle speaks it without distinction, that as there is but one God (excluding all inferior deities) so there is but one Mediator, excluding all inferior mediators, without distinguishing a Mediator of Redemption, and mediators of intercession. So that it is as much an error against the Christian faith, to teach many mediators, though inferior to Christ, as to teach many gods, though subordinate to the Supreme God.

So, (1 Cor. viii. 5, 6.) “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and *one Lord Jesus Christ,*

by whom are all things, and we by him." In opposition to the Pagan idolatry, in worshipping many inferior gods and lords, together with the supreme God, either as sharers with him in the government of the world, or as mediators with him for men. But we are to worship, and in worship to apply ourselves to no other but this only Lord God, and our Saviour Jesus Christ. For, (Acts iv. 12.) "Neither is there salvation in *any other*, for there is *no other name* under heaven given among men whereby we must be saved;" nor yet in heaven neither.

John xiv. 6. "I am the way, the truth, and the life; no man can come unto the Father *but by me*." And (ver. 13) "Whatsoever ye shall ask the Father *in my name*, I will do it, that the Father may be glorified in the Son." And, (John xvi. 24.) "That your joy may be full." This is the only direction which our Saviour gave his disciples a little before his death, to ask in his name, and to come to the Father by him, to which and to no other way of address is the promise of audience made. So that for any to address themselves to saints or angels as mediators, must needs be presumptuous and vain.

Ephes. ii. 18. "For *through him* we both have access by one spirit unto the Father." And (Ephes. iii. 12.) "By him we have boldness and access with confidence, through the faith *which we have in him*." There can be no need then of other mediators, since the Son renders the Father accessible and favourable to us, so that we may come to him with an holy boldness and confidence.

Heb. iv. 15. "For we have not an high priest that cannot be *touched* with the feeling of our infirmities, but was in all points *tempted* like as

we are, sin only excepted." We cannot address ourselves to any one that knows our necessities better, who hath more compassion of our miseries, or who is better able to do us good, or who is more nearly allied unto us, "For we are members of his body, of his flesh, and of his bone." (Ephes. v.)

Verse 16. "Let us therefore *come boldly* unto the throne of grace (to the immediate presence of God, whither we may immediately direct our prayers, through the merits and intercession of Christ, not to the shrine of any saint by the way) that we may obtain mercy, and find grace to help in a time of need." And, (Heb. x. 19.) "Having therefore *boldness* to enter into the holiest *by the blood of Jesus*, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh; and having an *high priest* over the house of God, let us draw near with a true heart, *in full assurance of faith*." But to use the mediation of saints and angels, is directly contrary to this boldness and assurance which we should have in our access to him by Christ: for that sets us at a greater distance from God, and implies, as if we did not dare to approach his presence, without the intercession of a favourite saint.

Heb. vii. 24, 25. "But this man, because he continueth for ever, hath an *unchangeable priesthood*; wherefore he is able also to save them to the *uttermost*, that come unto God by him, seeing he ever liveth to make *intercession* for them."—Where the intercession of our Saviour is made an act or part of his unchangeable priesthood, not to be imparted to any other. And by this intercession of his we obtain eternal salvation: so that

there can be no need of any other's intercession. The mediatory intercession of saints then is an invasion of Christ's priestly office; and doth also plainly imply the insufficiency of our Saviour's intercession, contrary to the apostle.

Heb. xii. 24. "We are come to Jesus, the Mediator of the New Testament, and to the blood of sprinkling, that speaketh *better things* than that of Abel." Note, that Jesus Christ is the Mediator in virtue of his blood; which doth not cry for vengeance against his brethren, as Abel's did; but by which he intercedes and calls for mercy, grace and peace for the greatest sinners, who have their hearts touched with repentance; and therefore none should be discouraged from approaching this Mediator.

1 John ii. 1, 2. "I write these things unto you that ye sin not; but if any man sin, *we have an Advocate for the Father*, Jesus Christ the Righteous: for he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." Where Christ is described as the Advocate, the only Advocate appointed for us in the court of heaven, and the Advocate General of all Christians. And the Holy Spirit joins intercession and propitiation together, and founds the former upon the latter, to teach us, that whosoever is not a Mediator of redemption and propitiation, cannot be an Advocate or Mediator of intercession. It is his mouth alone then by which we speak to the Father; and that in the virtue of the propitiation which he hath made.

So again, (Rom. viii. 34.) "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also *maketh in-*

*tercession for us.* The intercession of Christ is founded upon his death. It belongs to none other but him who shed his blood upon the cross, to appear for us within the heavenly sanctuary.

It is his part only to present the prayers of the church of God, who can cover their defects, and render them acceptable to God; which was formerly shadowed in the person of the high priest, who was to carry upon his mitre a plate of pure gold, in which was engraven "Holiness to the Lord." (Exod. xxviii. 37, 38.) "Thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be. And it shall be upon *Aaron's* forehead, that *Aaron may bear* the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts: and it shall be *always upon his forehead*, that they may be *accepted* before the Lord." This is fulfilled in Christ alone, who is the substance and the truth of all the ancient figures.

All the Psalms of David, and all other prayers; both in the Old and New Testament, are directed to God alone, and not one supplication made, or one hymn bestowed upon any tutelar or patron, saint or angel, throughout all the Scripture.— Which is very strange among so many devout men, and their devotions that are mentioned, if the thing had been allowable. (2 Kings ii. 9.) "Elijah said to Elisha, ask what I shall do for thee, before I be taken from thee." And why not after, if the thing were so proper? But Elijah gave no encouragement to this; nor is there any instance of any prayer made to him by the Jews, though it was certainly known he was in heaven: nor yet to any angel, to Gabriel, or Raphel, or any other, though

the angels certainly were as much in heaven then as they were now. Jacob's prayer (Gen. xlviii. 16) was to the angel that redeemed him, that is, to Christ, who often appeared as an *angel* to the Patriarchs, before his incarnation, and is called the angel of God's presence. Isa. lxiii. 9.

All the instructions for prayer which we have in Scripture, teach us to have recourse to God alone. (Psal. l. 15.) "Call upon *me* in the day of trouble, and I will deliver thee, and thou shalt glorify me." Let any one shew the like command to call upon the saints, and we will instantly do it.

Acts ii. 21. "Whosoever shall call upon the *Name of the Lord*, shall be saved." But it is nowhere said, whosoever shall call upon the name of St. Peter, or St. Paul, shall be saved.

Luke xi. 1, 2. When one of his Disciples said to him, "Lord, teach us to pray;" our Saviour gives this as the model of all prayer, "When ye pray, say, *Our Father* which art in heaven," &c. Which sure none can speak to a saint or angel, who acknowledge themselves our "Brethren, and our companions in service." Rev. xii. 11; xix. 20.

Rom. viii. 15. They that are the children of God have "received the spirit of adoption, whereby they cry, *Abba, Father*." And so, Gal. iv. 6. "Forasmuch as ye are the children of God, God hath sent forth the spirit of his Son into our hearts, crying, *Abba, Father*." That spirit, which is the spirit of adoption, teacheth the children of God to pray to God alone, and that with humble confidence, as to a Father; and all the prayers that he forms in our hearts, are addressed to God as our Father. So that that spirit then that puts men upon praying to saints, is another spirit, and not



the spirit of Jesus Christ. And those that have not the confidence to address their prayers to God, whatever spirit they are indued with, have not the spirit of adoption.

All our prayers and thanksgivings are spiritual sacrifices; but sacrifices ought to be offered to God alone. (Psal. l. 14.) "Offer unto God thanksgivings, and pay thy vows unto the Most High." (Hos. xiv. 2.) "Take with you words, and *turn unto the Lord*; say unto him, take away all iniquity, and receive us graciously; so will we render thee the calves of our lips." (Heb. xiii. 15.) "By *him* therefore, viz. Jesus Christ, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks *in his name*." (1 Pet. ii. 5.) Christians are an "holy priesthood, to offer up spiritual sacrifices to God, *by Jesus Christ*."

It is a vast knowledge, that the saints to whom we pray must be supposed to have. For they must be supposed to know where their petitioners are, what they want, and how truly and rightly they pray, and this perhaps of persons in a thousand places or more, if they should pray all to the same saint at the same time. As for instance, to St. Paul, or St. Peter, what if all the people in the world should pray to them at the same time, as it is possible, and may be done upon Popish principles; then St. Peter and St. Paul must know the conditions of all the men in the world at the same time: or to instance in St. Nicholas, the seaman's saint, in the words of an excellent author, He must be supposed to hearken, when he is in heaven suppose, to what one seaman prays in a shipwreck at the Straits; to what another wishes

for, when he is becalmed in the South Sea; to the cries of another, who sees an hurricane by the Barbadoes; to the private desires of another, who fishes for pearls in the Guinea shore, or herrings by our English coast, or for whales hard by Greenland, or for trouts in the small rivers; and he must be able to hear what thousands of passengers who cry to him, being ready to perish, in as many places all at once; and withal in these numberless places and exigencies, what they both think and deserve, in order to the returning of suitable reliefs and helps. Is not this a vast knowledge for a mere creature to have? But we are well assured, both by Scripture and the nature of the thing, that it is vastly above them, and is what they have not. And therefore to ascribe it to them, what is it but idolatry?

The saints in heaven do not hear our prayers. To hear prayers, is made the peculiar attribute of God in Scripture. (Psal. lxxv. 2.) "Oh *thou* that hearest prayer, unto *thee* shall all flesh come." For, (Psal. cxlv. 18.) "The *Lord* is nigh unto them that call upon *him*, to all that call upon *him* in truth." But can any one say so of the saints? Their essence is not infinite, to be in all places of the world near unto all those that cry unto them.

The saints departed do not know our particular necessities. (Eccles. ix. 5, 6.) "For the *dead know not any thing*; also their love, and their hatred, and their envy *is now perished*." (Job xiv. 21.) "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. He doth not know the condition or necessities of his nearest relations. (Isa. lxiii. 16.) "Thou art our Father, though Abraham be igno-

*rant of us, and Israel acknowledgeth us not.*” Yet Abraham was now in heaven, into whose bosom the faithful pass, (Luke xvi. 22.) And God tells Josiah, (2 Kings xxii. 20.) “I will gather thee unto thy fathers, and thine eyes shall not see all the evil which I will bring upon this place.” He was not sensible, after his departure, of the public miseries, much less the particular necessities of his people.

If the saints departed know our necessities, how do they know them? They are not omnipresent, are they? Or do they see all in the face of God? But it is certain the angels do not; for they know not the day of judgment, (Mat. xiii. 32.) Besides, if they see all things in the face of God, this is to make them omniscient, as God is, and so to make them gods: or do they only see some things? If they only see some things, how shall we be assured, that they see either us praying, or what we want? For who can tell but these may be some of those things which they do not see? Or do they only know all things that occur by the information of ministering angels? But how are we sure that the angels themselves know all our affairs, though they may know some, wherein their own comfort and happiness is likewise concerned? as the conversion of a sinner, which brings joy in heaven, (Luke xv. 7.) This one thing we are sure they know, because our Saviour hath told us so; but we are sure of no more.

But neither saints nor angels know our hearts or secret thoughts, and therefore it is certain they do not know what the inward disposition is of him that prays, whether there be that piety, charity, faith, good intention, &c. as there ought to be, to bring

his performance within the promise of audience. And for want of this knowledge, they do not know whether his prayers ought to be regarded or no, though they know his necessities. All this is the prerogative of God alone to know the hearts of men; (1 Kings viii. 39.) "Hear thou and do, and give to every man according to his ways, whose heart thou knowest. For thou, *even thou only knowest the hearts* of all the children of men." And upon this consideration he directs his prayer to him; and according to this there is none but he alone that knows what prayer of any man is from the heart. (Rev. ii. 23.) "All the churches shall know, that *I am he which searcheth* the reins and hearts." If either saints or angels then know our hearts, or all our wants; what other way is there, but by revelation from God? But we have no assurance that there is such revelation. And therefore to pray to them in confidence of that which we do not know, can be nothing less than a presumptuous vanity. And it seems God must first tell them all we want, before they can represent the matter to him; and also must inform them whether our prayers be fit to be regarded or no, before they can reasonably undertake our cause. For example, whensoever a scholar prays to St. Catherine, or a seaman to St. Nicholas, or a painter to St. Luke, nothing can be done till God calls to these saints, and tells them; "Hear you Catherine, Nicholas, and you Luke, such and such an one prays to you, that you would pray to me, and persuade me to grant them such and such things; and to dispose you to be the more earnest with me, I must tell you, the poor seaman is in great danger, and is at this very nick of time like to miscarry,

&c." Thus God must reveal to his saints what is to be done, before they can pray to him; the king must be, as it were, a master of requests to his courtiers. Which is a mere roundabout and useless course; but the proper and direct way is to go to God himself immediately, who certainly knows all, and who is of himself ready to hear us. (John xvi. 26, 27.) "In that day ye shall ask *in my name*; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me." To set up other mediators which he hath not appointed, we may fear will alienate both him and the Father from such men.

The holy angels and saints departed this life, are in an invisible state, and for what we know to the contrary are very far remote and distant from us, and so are out of the lines of civil conversation, either by word, letter, or message; and there being no manner of certainty of their being acquainted with all our wants, or that they know our hearts, and hear our prayers; to pray to them with confidence of their hearing us, and to trust in their aid and help, is to perform an act of honour and worship to them above what is due to their degree, and which can be paid only to God with any rational assurance. And it is not the presumption that they hear us (if they hear us not) and practising accordingly upon this presumption, will excuse this act from idolatry, no more than the covetous man's inordinate presumption of the value and helpfulness of his riches, above what is really in them, will excuse his delight and confidence, and trust in them, from being idolatry, which yet the Scripture condemns for such. And though the saints and angels in this case are not believed or owned for

gods, or to have the supreme perfections of the deity; yet if there be a degree of honour and worship given to them, which is above them, and doth not belong to them, but to the supreme God, though they are not believed to be the supreme God, this degree of honour and worship that is given to them, will be idolatry. For any degree of honour and worship given to a creature, which doth not belong to them but to God, is idolatry. And unless they could certainly show how the saints may know our wants and hearts, and hear our prayers; otherwise to pray to them, and trust in them, is in the construction of the fact to suppose them omnipresent and omniscient; and these are owned to be the perfections of the supreme God alone; and therefore in the construction of the fact, this is to suppose them to have the supreme perfections of the deity; and an act of honour to them upon such a supposition implied, though not intended, what is it but that they can very hardly be excused from idolatry?

But suppose again, they had such a knowledge as is pretended, to reach to all our wants, and hearts, howsoever they come by it; if this supposition were real, as it is not, yet this does not necessarily infer, that we should pray to them for their help and aid; nor ought we therefore to do it, unless we are authorised to do it, by the divine command or law. And if we are forbid to do it by the divine law, and this act of prayer be by the divine law appropriated to God, (as it is before proved to be) then to perform this act to them, is to perform that to them which is due only to God, and so is idolatry still in the construction of the

law, notwithstanding the knowledge supposed in them.

But observe, moreover, our adversaries do not barely ask the prayers of the saints, and trust in their hearing and helping them, but they pray with the same solemnity of devotion as they do to God and Christ; in the same places and times of worship, in the churches and divine offices, with the same prostration of body, and uncovering the head; and what is all this but to equal them with God Almighty in all the circumstances of worship, and outward adoration; so that there is no difference in their outward carriage, between what they perform to God, and what they perform to them? And is not this to give them that worship which is only due to God? or is there no outward adoration appropriated to God at all? or if there be, with what circumstances is it invested, or how is it to be known or differenced from what they perform to the saints departed? or doth the difference lie only in the inward intention of the mind, and not in any outward circumstance at all? So it seems they think, there being no outward circumstances at all, by which their outward adoration of God and the saints are distinguished one from the other: but they think, as long as they make a protestation of their owning the supreme God alone for God, and worship him accordingly; though they render the saints the same outward adoration in all the circumstances of it, yet that cannot be supposed to invade his worship. But we find in Scripture, that there is a certain outward adoration, which there are certain outward circumstances to determine, appropriated to God; and the giving of this with

any such circumstances, as in the construction of the fact do determine it only to God, to any creature, is condemned, whatsoever the inward intention of the mind may be of reserving to the supreme God his own prerogative. And what shall we think then of the outward adoration of the saints, performed in the church of Rome, which in all the circumstances of it is the same with what is performed to God? If this be not idolatry, then there is no merely outward idolatry at all. And the three children might have given an outward adoration to Nebuchadnezzar's graven image, so as they had but reserved or directed their inward intention aright.

See what our Saviour saith to the Devil, (Luke iv. 8.) "Thou shalt *worship* the Lord thy God, and *him only* shalt thou serve." Where it was only outward adoration, or bowing down to him, that the Devil did desire, and not so as that he himself should be owned for the supreme God, or the worship given to him with any such intention: for he did not pretend in this request to be the supreme God, or to challenge worship as such; for he in the same breath pretends that he had the disposal of all the kingdoms of the world, not in his own right, but because it was delivered to him, which implies an owning of a supreme God above him. But yet our Saviour refuses to render him such adoration, or to bow down to him, for this general reason only, that "thou shalt worship the Lord thy God alone," without considering the distinction of supreme or inferior worship; or that the outward adoration was to be determined by the inward intention alone, which the Devil would have been content to have left to him. Nor doth he assign



that as a reason of his refusal, that the Devil was a wicked spirit, but gives a reason which would have been equally against it, if he had been a good one. And the same reason as much reaches us as it did him.

Col. ii. 14. "Let no man beguile you of your reward in a *voluntary humility*, and worshipping of *angels*, intruding into those things which he hath not seen, *vainly puffed up* by his fleshly mind." Where the humility censured by the Apostle, which is the ground of this worship of angels, is not that which implies a submission to them themselves as supreme gods, but that which implies a respect to the only supreme God, upon the same ground as what is now practised in the church of Rome, viz. That because the majesty of God is so high and inaccessible as he is, it becomes us therefore to sue to him by the intercession and mediation of angels, as his special favourites, or to trouble those with our devotions, rather than him so much: which is a specious sort of humility, but is here notwithstanding condemned. And the practice of praying to saints in the church of Rome, being founded upon the same reason, is also liable to the same apostolical censure.

Rev. xix. 10. and xxii. 8, 9. "When St. John fell at the feet of the angel to worship him, who shewed him these things: the angel forbid him, See thou *do it not*; for this reason, I am of thy fellow servants, and of thy brethren, that have the testimony of Jesus: *worship God*." So that none of our fellow-creatures are to be worshipped, but God alone.

Acts x. 25. "When Cornelius fell down at St. Peter's feet, and worshipped him," it could not be

supposed that he intended to give him supreme divine adoration, as God. But yet "St. Peter took him up, saying, Stand up, I myself also am a man." For that reason alone refusing it. And he is a man too now he is in heaven, as well as he was then, but only now he is out of his body, and more perfect in his spirit.

As for what concerns the Virgin Mary in particular, the same reasons make it alike unlawful and idolatrous to pray to her, as to pray to the other saints. Neither is there any thing of prerogative left to her in this respect in the Scripture.

Luke i. 46. "Mary said, My soul doth magnify *the Lord*:" this is far enough from calling herself lady, according to the style of the litanies.

Ver. 47. "My spirit hath rejoiced *in God my Saviour*." She owns God for her Saviour, which is far enough from calling herself the salvation of others.

Ver. 48. "From henceforth all generations *shall call me blessed*." She doth not say, All ages shall adore me, and shall address their prayers to me, but all generations shall call me blessed, as we do. But,

Chap. xi. 27, 28. "When a certain woman among the people said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. Then said he unto her, *Yea, rather blessed are they that hear the word of God and keep it*." How can this consist with such a strange superiority as is pretended to belong to her?

John ii. 4. "Jesus saith unto her, Woman, *what have I to do with thee?* My hour is not yet come." Which our Saviour doth not speak out of any want of respect or love to her; but to check

her interposing in the office and work that was committed to him. And can we believe then that she doth share with him in the office of Mediator; much less that she hath authority to command him?

Mat. xii. 47, 48. "When a certain man said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee: he answered, Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples, and said, Behold my mother, and my brethren. For *whosoever* shall do the will of my Father which is in heaven, *the same is my brother, and sister, and mother.*" There is neither here, nor at any other time, the least encouragement given to that worship and service that is performed to her. He doth not bring out his holy mother before the people that stood round about, nor say to them, "*Behold the Queen of Heaven and Earth, before whom every knee should bow. Behold the ladder by which you shall ascend into heaven, and the door by which you shall enter into paradise; see that ye place your hopes and confidence in her.*" But rather gives certain instructions quite contrary to prevent this superstition.

As for what is pretended, that there is no difference between begging the prayers of our brethren upon earth, and the popish praying to saints in heaven to pray for us: there is a vast difference; our brethren upon earth are within the compass of civil conversation, and we can certainly acquaint them with all our wants. It is quite otherwise with the saints in heaven. We are required to ask the prayers of our brethren upon earth; but we are required to pray to God only in heaven. Our brethren upon earth pray for us, as joint-petitioners

or fellow-suplicants, through the merits of our common Redeemer Christ Jesus: whereas they pray to the saints in heaven as joint-mediators of intercession with our blessed Saviour. Here we ask or desire the prayers of our brethren; but they pray to the saints in heaven with the solemnities of devotion, as they do to God himself. But should we kneel down in a solemn manner, in the same place and manner as we do to God and Christ, and pray to a friend in Spain or America, to hear or help us, then we should do just as the papists do to the saints in heaven. But would not the papists themselves censure that for idolatry, or downright madness? And what words do they think then their own practice deserves? Let them give their own practice what name they please, we will not wrangle with them about a name.

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## CHAP. XIV.

### THE SAME SUBJECT CONTINUED.

*That it is lawful to represent God and the Holy Trinity by Images: And that these Images, and the Images and Relics of Christ and the Saints, are to be duly honoured, venerated, or worshipped; And that in this Veneration and Worship those are venerated which are represented by them. Council of Trent, Sess. 25. de Invocat. Catech. par. 3. cap. 2.*

WHICH is expressly contrary to all those texts that forbid the making any image or resemblance of God at all, or of any other thing whatsoever in order to the bowing down to them and worshipping

them, and that condemn all such practices for the greatest blockishness and idolatry. For,

Exod. (xx. 4.) "Thou shalt not make unto thee any graven image, *nor any 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* thyself to them, nor *serve* them." The words are universal, forbidding all images whatsoever in order to worship, and not only the images of false gods; neither is there any one circumstance in the words to limit or determine them to such: what boldness is it then to except the images of the Trinity, and our Saviour and the saints out of it, contrary to a plain and general law?

But notwithstanding this plain prohibition, it is pretended, that God himself appointed the cherubims as the symbols of his presence, and his representations, and that the Jews were to direct their worship to them as the objects of it, Exod. xxv. 17, 22. Whereas the *cherubims* were not in the place of worship, for that was the temple itself, representing the church upon earth. But the *cherubims* were in the *Holy of Holies*, which was the figure of heaven, out of the people's sight, where they were never to come; but the high priest only once a year, as a type of Christ entering into heaven. It was the mercy-seat, and *not the cherubims*, that was the symbolical presence of God; and the cherubims were to represent the angels that encompass his throne. And it was neither the cherubims or mercy-seat that was to be worshipped or prayed to, or any adoration to be made to them, but only to God who made there his peculiar residence; and so they worshipped God towards that place, and no otherwise, as we

now lift up our hands and eyes to heaven where he now dwells. But it can never be shown, that God any where appointed any images as representations of himself, or objects of worship; which would be against his most express prohibition.

(Deut. iv. 15, 16.) "Take ye therefore *good heed* unto yourselves (for he saw *no manner of similitude*, when the Lord spake unto you in Horeb, out of the midst of the fire) *lest you corrupt yourselves*, and make you a graven image, the *similitude* of any figure, the likeness of male or female. Here God forbids the making any image or resemblance of himself, by whatsoever figure it may be expressed. For the circumstances of the place determine this plainly to the images of the true God, who spake from Mount Horeb; and the prohibition of them is made without any limitations or evasions.

For it is in the nature of the thing tending to produce in men gross notions of God, and tending to the abasement and dishonour of his spiritual and incomprehensibly glorious nature. Acts xvii. 29. "Forasmuch then as we are the offspring of God, we *ought not to think* that the *godhead* is like unto gold or silver, or stone graven by art, and man's device." But such gross notions these images are too apt to incline unto; as (Rom. i. 22, 23.) "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God, *into an image* made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Where not only the worshipping, but the very making of any images of God by the heathen, is censured by the apostle, as being a debasing of his nature. For, (Isa. xl. 18.) "To whom will ye *liken*

*God?* or what *likeness* will ye *compare* unto him?" It is not a thing possible to be done. And how will the images among the Romanists escape this censure, which have as little resemblance of God, as any that the apostle and prophet do condemn? Sometimes they paint one body with three heads, sometimes one head with three faces; sometimes one body with two heads, and a pigeon in the midst; sometimes an old man holding a crucifix in his hands, and a pigeon upon his shoulder. What is this but a mere mocking of God and the holy Trinity, and a down-right debasing of his glorious nature?

These images of God and the holy Trinity, as also some others of Christ, as a child in his mother's arms, are so far from being any way beneficial to give the vulgar any instruction, that they tend to pervert and overthrow all honourable notions of God and our blessed Saviour. They tend to render men, as (Jer. x. 8.) "altogether *brutish* and *foolish*: for the stock is a doctrine of vanities." For, (ver. 14, 15.) "every man is *brutish* in his knowledge; every founder is *confounded* in his graven image: for his molten image is falsehood, there is no breath in them, they are vanity and the work of errors." Doth not this agree to the popish images as well as to any other? or what difference is there? (Psal. cxv. 4, 5.) "Their *idols* are silver and gold, *the work of men's hands*. They have mouths, but they speak not; eyes they have, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." This is just the description of the images of the church of Rome; neither is there

any thing here that does not exactly agree to them. And how unlikely is all this to give men much instruction? (Habak. ii. 18.) "What *profiteth* the graven image, that the maker thereof hath graven it? The molten image, and a teacher of lies?" What instruction or teaching can it give, to set out God and the holy Trinity by the resemblances before-mentioned? or to dress out God like a pope, with a mitre and a triple crown? which yet they often do, and make ale-house signs with such pictures. Is not this to expose the divine nature to contempt and scorn, instead of giving any good instruction?

But as the making of the images of God is cried down and condemned in the scripture, so of any other likewise in order to their being worshipped or bowed down to; and the bowing down to any image is condemned, which equally respects popish images as any others.

To the law above-mentioned, Exod. xxiv. add Levit. xxvi. 1. "Ye shall make *no idols nor graven images*, neither rear you up *a standing image*, neither shall you set up any image of stone in your land *to bow down to it*; for I am the Lord your God."

Deut. xxvii. 15. "Cursed be the man that maketh any graven or molten image, *an abomination to the Lord*, the work of the hands of the craftsman."

Isa. ii. 8, 9. The Jews are severely reprov'd for this; "Their land is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself, *therefore forgive them not*." It is not the worshipping of images, as they are the images of false gods, that the prophet condemns them for; but in general of all images: And he censures them for just such



worship as is practised in the church of Rome, for humbling themselves and bowing down to them. This is that they do in the church of Rome, they fall down before their images, and pray before them; and moreover they kiss them, they offer incense to them, they light candles to them, they dress them and adorn them, they crown them with flowers, they carry them upon their shoulders, they go in pilgrimages to them; in a word, they do every thing and more, they render them the same service, and the very same outward expressions of honours, which the Jews or pagans did to their images.

So, Isa. xlv. 13, &c. "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; *yea, he maketh a god, and worshippeth it*; he maketh it a graven image, and *falleth down thereto*. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, ah! ah! I am warm, I have seen the fire. And the *residue thereof he maketh a god, even his graven image*. He falleth down to it, and worshippeth it, and prayeth unto it, and saith, deliver me, or thou art my god." See also Jer. x. 3.

Again, chap. xlvi. 6. 7. "They lavish gold out of

the bag, and weigh silver in a balance, and hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon their shoulders; they carry him, and set him in his place, and he standeth; and from his place he shall not remove: yea, one *shall cry* unto him, yet can he *not answer, nor save him* out of his trouble." And why are not these, and all other things wherein the Popish and Jewish concerns about images are alike equally to be condemned?

For note, that it is not to be imagined, that either the Jews or heathen were so stupid, as to worship the images before-mentioned, as gods themselves, but as the symbols of him, whom they thought the true God, and whom by consecration they thought to be in them, or present with them, and so worshipped them in relation to him. For the apostle says of the heathens, (Rom. 1. 25.) "That they *changed* the truth of God" (whom they knew, ver. 21.) into a lie, and *worshipped* and *served* the creature more than the Creator; *παρά*, (*para*) or *besides* the Creator, who is blessed for ever. Which implies that they worshipped the Creator, but making these images of him, they worshipped them besides him, or with him: Which shows that idolatry may be practised in connection even with the worship of one supreme God. And that worshipping the images of this one supreme God, together with him, was the sin of the heathen. And therefore though the papists likewise own and worship one supreme God the creator, yet by worshipping his images in relation to him, or with him, they may be guilty of idolatry. As the men of Ephesus worshipped *the image which came down from Jupiter*, (Acts xix. 35.) So that they did not take the image for

Jupiter himself; but as the image of him whom they thought the supreme God, and as the symbol of his presence, and so they accordingly worshipped it; do not the papists the same?

And it is evident that the Jews, in worshipping the molten calf, intended their worship to it, not as being either a god really itself, nor yet as an image of an Egyptian or false god, but as an image of Jehovah the true God, and as the symbol of his presence with them, Moses being, as they thought, quite gone from them; and there being a promise made just before his departure, to send an angel before them: for they intended to worship that God in it, that "*brought them out of Egypt.*" And could they think that this image did it before it was made? or that an Egyptian god would work such a deliverance for them? Besides, Aaron proclaimed a "*feast to Jehovah*" upon the day of its consecration, (Exod. xxxii.) And their sacrifices to it were sheep and oxen, which was an abomination to the Egyptians to offer. Neither is this any where laid to their charge, that they fell to the idolatry of worshipping false gods, as afterwards to Baal Peor, Moloch, Remphan, &c.

Such also was the worship given to the two calves at Dan and Bethel set up by Jeroboam; it was given to them as the symbols of the true God. Jeroboam not intending thereby to forsake him, but only to take men off from going to Jerusalem to worship him, which was contrary to his interest. He gives this as the only reason, (1 Kings xii. 27.) "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam King of Judah, and they shall kill me."

*Whereupon* the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold *thy gods*, O Israel, which brought thee out of the land of Egypt ;” using the same words as Aaron did. And the people were easily persuaded, for ease sake, generally to comply with this; which it cannot be imagined they should so soon have done, if thereby had been designed an utter rejection of the true God. Which was afterwards done by Ahab, setting up the worship of Baal, which is therefore reckoned as a greater sin than this of Jeroboam, (1 Kings xvi. 31.) “ It came to pass as if it had been a *light thing* for him to walk in the sins of Jeroboam the son of Nebat, that he went and served Baal, and worshipped him.” And Jehu is commended for “ destroying Baal out of Israel,” (2 Kings x. 28.) In doing which he boasts of his “ zeal for the Lord,” (ver. 16.) And he is rewarded for it, (ver. 28.) “ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, viz. the *golden calves* that were in Bethel, and that were in Dan.” Which plainly signifies that the calves at Bethel and at Dan were worshipped as symbols and images of Jehovah the true God; and therefore this is distinguished from the idolatry of Ahab in worshipping Baal, and looked upon as a lesser sin, which otherwise it would not have been. And the idolatrous worship of the sun and false gods, is noted as a consequent of the idolatry of worshipping the true God by images, or images as his symbols, through the just judgment of God upon men’s blindness, in doing as they do. (Acts vii. 41, 43. Deut. iv. 25, 26, 27, 28.) And yet Jero-

boam is highly condemned for idolatry, in the worship of the calves, *though the true God was worshipped in them*; and he is said notwithstanding to have "gone and made other gods, and molten images, to provoke me (says God) to anger, and hast cast me behind thy back," 1 Kings xiv. 9. It being so by interpretation, because he worshipped the images with God, and did not worship God in his own way.

The like may be said of Micah, who no doubt intended no more, but to worship the God of Israel in his *molten image*, and that only as the symbol of his presence, Judg. xvii. And those that went a whoring after *Gideon's Ephod*, directed their worship through that to God himself, Judg. viii. 27. And those that worshipped the *brazen serpent*, intended their worship to that but in a *secondary manner*, as to an holy relic, which God formerly made use for the healing of the people; and they thought no doubt to honour God in honouring of that, 2 Kings xviii. 4. yet all these are condemned for idolaters. And the Church of Rome hath not any one thing more to say for herself in her worshipping of images, than these might have said for themselves.

Let men's intentions be never so good (as they think) to honour God in such and such a way; if men do such actions as the law forbids, and interprets to be idolatry; it is not men's intentions, whatsoever they may pretend, can excuse them from being idolatrous. For it is the law that determines our actions; and our intentions cannot alter the nature of an action, that is determined by the law.

If our adversaries give honour and worship to the images, which must terminate in God and Christ, (as they pretend) then it must be divine worship

which they give to the images, because it is certainly divine worship which is given to God and Christ; for if it pass from the image to the person, then it is the same worship which is given to both, though it terminates not in the image but the person.

And as for the images of saints, if the same worship be given to the images as to the persons, (as it must be likewise if it pass by them to the persons) then if the worship which they give the saints themselves, be due only to God, and so is idolatrous, (as is proved in the foregoing chapter) then so is their worship of their images idolatrous likewise.

And what is said of their images, may be in like manner applied to their relics, supposing them never so real; and much more to their feigned ones, as we have reason to believe many of them to be; as the milk of the virgin, &c.

Deut. xxxiv. 6. "God buried Moses, &c. and *no man knoweth* of his sepulchre unto this day;" lest the Israelites, who were inclined to idolatry, should worship his body, as it is the general opinion. And for that reason the devil would have shewed the grave and body of Moses to the Israelites, but Michael the archangel hindered him; which may be conjectured to be the contention mentioned, Jude 9.

2 Kings xviii. 4. "Hezekiah brake in pieces the *brazen serpent* that Moses had made, though of God's own institution, and which was preserved among them as a memorial of the divine operation, in healing those formerly that looked up to it. The reason was, because it was abused to idolatry, and the children of Israel did burn incense to it.

If there should be any miracles or cures wrought by the means of any relics, it is by the power of

God alone that it is done, who is therefore to have all the glory, and not either the saint or his relics to share in it; which the saints have always refused and referred all to God, as St. Peter, Acts iii. 12. and St. Paul, Acts xiv. 14. And though we find in Scripture therefore many miracles wrought by Moses's rod, Elijah's mantle, the hem of Christ's garment, St. Peter's shadow, and St. Paul's handkerchief, yet we never read that any of these were adored or worshipped; or if they had, it had been idolatry, it being a referring the virtue and honour to creatures above what was in them, and what belonged to God alone, who wrought all by them.

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## CHAP. XV.

### THE SAME SUBJECT CONTINUED.

*That the Clergy may not Marry; and that Marriage to them is a Pollution.*—Council of Trent, Sess. 24. Can. 9. Decret. Gratian. distinct. 82. Can. Propos. & Can. Plurimos.

CONTRARY to that which is written, Heb. xiii. 4. *Marriage is honourable among all, and the bed undefiled.* It is spoken universally, and the Apostle makes no exception of the clergy, or ministers of the gospel.

So, 1 Cor. vii. 2. "To avoid fornication, let every man have his own wife, and every woman her own husband." And, ver. 9. "If they cannot contain,

let them marry; for it is *better* to marry than to buru." This is a general rule, concerning which none can shew that God hath excepted priests or monks.

1 Cor. ix. 5. "Have we *not power* to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?" For, that this is to be meant of a wife married to an apostle, is the opinion of Pope Leo himself. Distinct. 13. Can. omnino. So that the Apostle might have married if he had pleased, and was under no obligation to the contrary.

1 Tim. iii. 2, 4, 5. "A *bishop* then must be blameless, *the husband of one wife*, vigilant, sober, of good behaviour, given to hospitality, apt to teach; one that ruleth well his own house, having his children in subjection, with all gravity. For if a man know not how to rule *his own family*, how shall he take care of the church of God?" Then he that is chosen into the office of a bishop may have, and retain a wife. These words, "the husband of one wife," cannot be understood of the church of God, seeing the Apostle makes a distinction between the pastor's family and his flock; "If a man know not how to rule his own house, how shall he take care of the church of God?"

1 Tim. iv. 1—3. "The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils*; speaking lies in hypocrisy, and having their consciences seared with an hot iron, *forbidding to marry*." Is not this true of the Church of Rome, that wholly interdicts marriage to the monks and clergy? It is in vain to say, that there were some ancient heretics who did forbid marriage, and that



the Apostle speaks of them in this place, for many may fall into the same gulph. To forbid marriage, either wholly, or to any persons whatsoever, as a pollution, is plainly to incur the Apostle's censure.

*Noah*, a preacher of righteousness, was married, Gen. vi.

*Abraham*, the father of the faithful, was married, Gen. xii.

*Moses*, the greatest of the prophets, was married, Exod. ii.

God himself gave orders touching the marriage of the *chief priests*, Lev. xxi. 12.

The Prophet *Isaiah* was married, Isa. viii. 3.

The Prophet *Ezekiel* was married, Ezek. xxiv. 18.

There is mention made of *St. Peter's* wife's mother, Mark i. 30.

*St. Philip*, the Evangelist, had four daughters, Acts xxi. 9.

Unless there were a command to forbid the marriage of the clergy, (and that there is not, is plain to those who read the Bible carefully) and unless there were an universal promise of the gift of continence to them, at least upon their asking, as it doth not appear there is, it can be nothing else but a bold presumption, and which is the occasion of many mischiefs, to lay such an injunction or prohibition upon them.

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## CHAP. XVI.

## THE SAME SUBJECT CONTINUED.

*That the Vow of Poverty is laudable, and the Mendicant and Begging Friars are in a State of Perfection:* Council of Trent. Sess. 25. cap. 1. Bellarm. de Monach. lib. 2. cap. 20 and 45.

THIS is to make a vow of that which God often inflicts as a curse upon men, and therefore should be reputed a thing which men should not choose, but avoid. (Psal. cix. 10.) David, speaking of the wicked, saith, "Let his children be continually vagabonds, and beg; let them *seek their bread* also out of desolate places; as those that are cast out of their habitations." The Royal Prophet puts beggary among the curses of God; and what reason hath any one then voluntary to take it up as a state of perfection? So, (Deut. xxviii. 48.) "Because thou servedst not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies *in hunger, and in thirst, and in nakedness, and in want of all things.*"

Poverty hath many inconveniences and troubles usually attending upon it, and is that which often exposeth men to great temptations and snares, which no man can be sure he shall be always able to bear or overcome; whatever his present temper and disposition of mind may be, if he be cast into this estate by the providence of God, he may believingly pray and hope for the divine assistance.

but voluntarily to vow it, and expose himself to it, is to put himself upon that which may be an occasion of much sin, which no man should do. It is that which wise and good men have prayed against. (Prov. xxx. 8.) "Give me neither *proverty* nor *riches*, but feed me with food *convenient* for me." Should any one make that a vow to God, which the wise man prays against?

To have a competent provision of the good things of this life, according to the condition of one's place, is a blessing and comfort, and may be of great use to the ends of piety and charity, for the more cheerful serving God, and the relief of our necessitous brethren. Voluntarily to cast away this, is to be ungrateful to the bounty of God, who "giveth us richly all things to enjoy." (1 Tim. vi. 17.) And it is to be cruel to one's self, not to use the good things which God hath given us of his liberality as a blessing. For so it is accounted, (Psal. cxxviii. 1, 2.) "Blessed is every one that feareth the Lord: for *thou shalt eat the labour of thy hands*; happy shalt thou be, and it shall be well with thee." And it is against that duty which we owe to our neighbour, by which we are obliged, as far as we may, and as far as the providence of God will assist us, so to provide and manage things, by our labour and industry, as that we may always be in a capacity to relieve others in necessity, and not to cast ourselves upon their relief when we may avoid it. For this we have the apostle's direction and approbation, (Acts xx. 35.) "I have shewed you, that *so labouring* ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is *more blessed* to give than to receive." So, (Ephes. iv.

28.) it is the apostle's rule, "Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, *that he may have to give* to him that needeth. Voluntarily to put one's self out of a capacity of doing this, is to sin against the command of the apostle, and under pretence of perfection to violate a downright command. And is this fit to be the matter of a vow?

To seek our living by begging relief of others, without using those means which we may for our own subsistence, is expressly against God's ordinance, (2 Thess. iii. 10.) "For when we were with you, this we commanded you, that if any *would not work*, neither should he eat." And what is such a vow then, but to contradict God's ordinance? Is this the perfection of those slow bellies, those lazy and slothful monks, that live delicately upon the liberality of others; that pervert and abuse the alms of the people, and consume in idleness and luxury what the poor should have? (Gen. iii. 19.) God hath laid it upon men, "In the *sweat of thy face* shalt thou eat thy bread."

It was ordered by God among the Jews, and was looked upon as a great blessing, (Deut. xv. 4.) "That there be *no poor* among you." And is that now to be vowed under the gospel as a state of perfection?

As for what our Saviour says to the rich man, (Mat. xix. 21.) "If thou wilt be perfect, *go and sell all that thou hast*, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The perfection which our Saviour there speaks of is Christianity itself, which is a necessary qualification for the entering into the

kingdom of heaven, (verses 23, 24, 25.) and is therefore matter of command, and not of council; and obligeth every man to perform the hardest tasks, and to part with any thing here at Christ's command. Here was an explicit command to this rich man to part with his estate, to sell all, and give to the poor; which therefore he ought to have done at Christ's command, if he would be saved. And there was an explicit command to the apostles to leave their nets, *i. e.* their whole estates and employments, and to follow Christ. But there is no such explicit command any where generally given to oblige all Christians, and therefore is not their duty. But we can no otherwise now judge of our Saviour's command, and consequently of our own duty in this respect, than by the call of his providence, the necessities of others, and a prudent consideration of all circumstances, by weighing of which we are to judge, how we may honour God best with our substance.

The monkish vow of poverty then, instead of being a Christian perfection, is a mere groundless and superstitious invention; and is indeed a mere pretence and hypocrisy. For though they cast away their private possessions, they have very great estates in common, and live in fulness of luxury upon the common treasure, which they are sure will not fail. And is not this, do you think, a great piece of perfection and self-denial, to live in the fulness of all things from the common stock?

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## CHAP. XVII.

## THE SAME SUBJECT CONTINUED.

*That the Monks do well to avow a blind obedience to their superiors.* Concil. Trid. Sess. 25. cap. 1. Bellarm. de Monach. lib. 2. cap. 21.

AGAINST that which is written, (1 Cor. vii. 23.) “Ye are bought with the price; be not ye therefore *the servants of men.*” But is not this plainly to make themselves servants of men, to submit themselves so, as to obey them in all things, without reserve?

Rom. vi. 16. “Know ye not, that to whom ye *yield yourselves* servants to obey, his servants ye are to whom ye obey.” And can there be a greater servitude, than to obey any one with a blind obedience?

1 Cor. xi. 1. “Be ye followers of me, *as I also am of Christ.*” Note, that the apostles themselves would not be followed, but in those things only wherein they are the followers of Christ, who is the true model of perfection. Christ alone is to be obeyed unreservedly, (Matt. xvii. 5.) “Hear him.” But as for men, we must not give up our faith or practice absolutely to be ruled or swayed by any man. (Matt. xxiii. 8.) “Call *no man your father upon earth*; for one is your Father which is in heaven. Neither be ye called *masters*; for one is your master, even Christ.”

Note therefore, that when it is said, (Heb. xiii. 17.) “Obey them that have the rule over you;” it

must be meant only in such things as are agreeable or not contradictory to the word of God, though they be troublesome or grievous to the flesh; but not in any thing that is contrary to it.

There are no rules or laws which are universally obligatory to Christians, but the laws of Christ; and no others but as consistent with them. And of this consistency, all men must judge for themselves before they obey. But,

Acts iv. 19. “Whether it be *right in the sight of God* to hearken unto men more than unto God, judge ye.” Thus they ought to speak to their superiors, and not do every thing they command, without examining it. Which by the sad experience of the Christian world, hath been the cause of many mischiefs in these latter ages, whilst some have blindly and unreservedly submitted themselves to the commands of their superiors, and upon no pretence whatsoever are to withdraw their obedience.

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## CHAP. XVIII.

### OF SATISFACTIONS, INDULGENCES, PURGATORY, AND PRAYING FOR THE DEAD.

*That Men are obliged partly to satisfy the Justice of God for their Sins themselves, Christ having not by his Satisfaction fully answered all.*—Council of Trent, Sess. 14, cap. 8. Can. 12 & 13.

FOR the understanding of which, it must be considered, that they distinguish of sins, that some are

mortal, and some are venial. And of the punishment due to them, that to mortal sins, both an eternal and temporal punishment is due; but to venial sins only a temporal. Now they say, that Christ hath satisfied for the eternal punishment due to mortal sins, which all that are in a state of grace are delivered from. But for the temporal punishment which belongs to venial sins, and which remains as belonging to mortal sins besides the eternal punishment, they say that men are obliged to satisfy themselves by penitential works, or sufferings, either here or in purgatory. And that these works and sufferings are true and proper satisfactions and compensations to the justice of God. And Christ hath no otherwise satisfied for venial sins, or for the temporal punishment belonging to mortal sins, than by his merits obtaining that they may satisfy.

This we think is derogatory from the completeness and fulness of our Saviour's satisfaction, and that free and full remission of sin, which upon our repentance and faith we obtain upon the account of his alone satisfaction.

For, (Isa. liii. 4, 5.) "Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, and was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes are we healed:" which is granted to be meant of Christ. And the Apostle, referring to it, says, (1 Pet. ii. 24.) "Who himself bare our sins in his body on the tree; by whose stripes ye were healed." It is spoken indefinitely without exception, of his bearing our sins, and the punishments due to them. And the effect of it is our healing, and the obtaining peace with God.



But how are we healed, or have peace with him, if there be so many wounds and punishments for us to undergo still by way of satisfaction, which is the effect of unsatisfied vindictive justice?

1 John i. 7. "If we walk in the light, even as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." Mark, not only some, but all; and consequently from all the punishment by way of satisfaction. For this is meant of those sins that are committed by men that are in a state of grace, and that "walk in the light." And such, if any, are those sins which they call venial, to which the temporal punishment is due. But the blood of Christ cleanseth from these, and consequently hath satisfied for the temporal punishment too, as well as the eternal, or else how are we cleansed from these, if we are not cleansed from the temporal punishment due to them, when they say there is no other punishment due to these but temporal?

So, (ver. 9.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness*." Where the same universal terms are used, all unrighteousness, without exception.

1 John ii. 1, 2. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and *he is the propitiation for our sins*; and not for ours only, but also for the sins of the whole world." The propitiation for sin, for all sin, is wholly ascribed to Christ. But how is he a propitiation, if vindictive justice still makes its demands, and we must still satisfy in part ourselves?

John i. 29. "Behold the Lamb of God, *that taketh away the sins of the world*." If it is he

that doth it all, then no part of satisfaction will be demanded of us.

So, (Heb. i. 3.) "He *by himself* purged our sins." Not we at all by our own sufferings.

So, (Heb. ix. 26.) "Once hath he appeared in the end of the world, to put away sin *by the sacrifice of himself.*" And, (Heb. x. 14.) "By one offering he hath *for ever perfected* them that are sanctified." Where sin is put away, and completely expiated, and sinners perfectly reconciled, what is there more to be done to satisfy? This is done by the one offering and sacrifice of Christ; there is no sacrifice or offering then for us to make.

Gal. iii. 13. "Christ *hath redeemed* us from the curse of the law, *being made a curse for us.*" Are the punishments of purgatory, or those temporal ones here spoken of, threatened by the law, or no? If not, then they are not due. If they were, Christ hath taken them off, as they are a curse, that is, as they are vindictive or satisfactory punishments; for he hath redeemed us from the curse of the law.

Rev. i. 5. "Who hath loved us, and washed us from our sins *in his own blood*; to him be glory for ever and ever." It is not the blood of martyrdom, or the sufferings of any of the saints that washeth them from their sins, but the blood of Christ; all the glory of it belongs to him. But the Romish doctrine implies, that it is but part of our sins, and part of the punishments that he delivereth us from. This certainly lessens the love of Christ, and the glory due to him: for they must needs grant, that he had loved us more, and had been a more perfect Saviour, if he had delivered us from all.

But we find also, that full remission and pardon is granted unto us now through Christ. And what

is remission of sin, but remission of the punishment due to sin, so that none is to be undergone by the sinner by way of satisfaction? and consequently remission of all sin, of all such punishment? Now this is the covenant of which Christ is the Mediator, (Heb. viii. 12.) “I will be merciful to their unrighteousnesses, and their sins and their iniquities will I remember *no more*.” But how can it be said, that God remembers their sins no more, when he still exacts satisfaction? The apostle says, (Heb. x. 17, 18.) “That where remission of these is, there is no more offering for sin.” All being done sufficiently by the once offering of Christ.

Thus, (Col. ii. 13.) “He hath quickened you together with him, having forgiven you *all trespasses*.” Not some only, or only in some part or respect. But how are all trespasses forgiven, if still there is some satisfaction to be made? (Isa. xliv. 22.) “*I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins*.” But it seems by the Romish doctrine, they are not quite blotted out.

Rom. viii. 1. “There is *no condemnation* to them that are in Christ Jesus, that walk not after the flesh, but after the spirit.” But is not that a sort of condemnation, to be adjudged to make satisfaction for sin, by undergoing so many punishments, either here or in purgatory? What is purgatory, but a temporary hell?

But, (Rom. viii. 33.) “Who shall lay *any thing* (any thing at all) to the charge of God’s elect? It is God that justifieth: *Who shall condemn*? It is Christ that died.” The death of Christ answers all; and God will not demand any thing of the sinner.

**Ephes. iv. 32.** "Be ye kind one to another, forgiving one another, even as God for Christ's sake *hath forgiven you.*" God's forgiving us our trespasses, is made a rule to us to forgive our brethren. Now we are to forgive our brethren all trespasses, and so doth God then forgive us. (Mat. xviii. 32.) "I forgave thee *all that debt,* because thou desiredst me."

And this forgiveness of God is all free to us for Christ's sake. (Psal. xxxii. 5.) "I said, I will confess my transgressions unto the Lord, *and thou forgavest* the iniquity of my sin." He doth not pretend he had satisfied for his sin, by his sufferings mentioned ver. 4, but speaks of it as mere and free forgiveness, only upon his confession and repentance. Free forgiveness and satisfaction are inconsistent. (1 John i. 7.) God is said indeed, to be "*faithful and just* to forgive us our sins;" but that is not upon our satisfying for them, but only upon our confessing and forsaking them. And none will say, that to confess and forsake them, is to give a recompense and satisfaction. And therefore the faithfulness and justice of God there, must be understood with respect to his own promise, and not to the sinner's own satisfaction.

Besides, to teach that men may satisfy for some sins themselves, as all venial sins, is to require that which is impossible to be done; there being no sins truly venial, or not deserving eternal death, and seclusion from the presence of God in their own nature; though all sins are venial upon repentance, and in respect of the event only, through Christ's mediation. So that to encourage men to look for the doing away of such sins by their own

satisfactions, is to bolster them up in pride and self-confidence, and at last to deceive them: for we can never by our satisfactions exhaust the demerit of any of our sins. For, (Rom. vi. 23.) “The wages of sin is *death*;” the apostle speaks it without exception. So, (Ezek. xviii. 20.) “The soul that sins *shall die*:” that’s the desert of sin. So again, (Gal. iii. 10.) “*Cursed* is every one that continueth not in all things that are written in the book of the law to do them:” he who commits the least sin, meriteth the curse. For, (Jam. ii. 10.) “Whosoever shall keep the whole law, and yet offendeth *in one point*, is guilty of all;” by interpretation, the authority of the lawgiver being violated in that one, as well as in all. (Mat. xii. 36.) “I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Yet, we do not say, that all sins are equal, or equally deserving the same degree of death or pain, but all deserving the death and exclusion from God. So that it is not possible for the sinner to offer a sufficient recompense or satisfaction for the least sin.

Mich. vi. 6, 7. “Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of *rivers of oil*? Shall I give my *first-born* for my transgression; the *fruit of my body* for the sin of my soul?” So, by what means shall I satisfy the justice of my God? Shall I fast in Lent? Shall I make prayers of forty hours long? Shall I

give all my goods to nourish the poor? But all these things cannot expiate my sins; these have no proportion or equivalence to his justice.

And moreover, as to those penitential works, which are said to be satisfactions, as prayer, and fasting, and alms, &c. they are debts already, to which we are obliged by virtue of the law, (there being no works of supererogation beyond or above the precept of the law, as is proved afterwards); and therefore they cannot be satisfactions for other debts, or sins, or defects of obedience: for that which is a duty already due before the commission of the fault, can never satisfy for the fault committed.

We are obliged indeed to repentance, and to practise some acts of discipline, to shew our indignation against ourselves for our sins, and to deter us the more from sinning for the future. And sometimes we must make some satisfaction to the church for the scandals that we have committed, and to testify the truth of our repentance; and sometimes to particular men, in case of particular instances. And we do not doubt but these things are very pleasing to God, and may avert his displeasure according to his covenant and promise made to us penitents, and are tending to his honour. But we deny that they are proper and equivalent satisfactions to the justice of God; or that any sufferings are so, which we can undergo; or that there can be any such performed or undergone by us at all.

As for the sufferings and punishments inflicted by God himself upon men, after their sins are forgiven, these are not designed by him as vindictive punishments upon them, and compensations to his

justice; but either for example to others, that they sinning may not presume upon impunity from his sparing of others; or as acts of mere discipline, and fatherly correction, to deter his own from falling into the like sins for the time to come. For, (Psal. ciii.) “Like as a father pitieth his children, so the Lord pitieth them that serve him.” What a father doth, is for his children’s amendment; he doth not inflict torment or suffering on them for his own satisfaction; nor doth delight in giving them any trouble, were it not needful for themselves. Or if any earthly parent does so, yet God doth not, (Heb. xii. 10.) Nor is it true always, that these temporal inflictions are, or are to be inflicted upon good men, but only in some certain cases, when God sees it meet and fitting for them or others.

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## CHAP. XIX.

### THE SAME SUBJECT CONTINUED.

*That some Persons may satisfy over and above what is needful for themselves, and their own Sins; so that their Satisfaction may serve for others that want them, or have not enough of their own. Catech. Rom. par. 2. cap. 5. p. 61. And that these are put into the Treasury of the Church, to be dispensed by Indulgences. Decret. de Indulg.*

**BUT** by what is said in the foregoing chapter, it appears, that no man whatsoever can offer an equivalent satisfaction or compensation to the justice of God for any one sin of his own; and that

he can never by his sufferings exhaust the demerit of any one sin, the wages of sin being death everlasting.

And, (Psal. cxxx. 3.) “If thou, Lord, shouldst mark iniquities: O Lord, *who shall stand?*” The Psalmist’s question implies, that no man can stand in judgment, if God should be strict with him. And how can he be supposed to suffer more than he deserves?

Psal. cxliii. 2. “Enter not *into judgment* with thy servant, O Lord.” The Psalmist is afraid to put himself upon an equal trial before God. But according to these people, one may not only reckon with the justice of God, but that God will be indebted something over and above.

Psal. xc. 7, 8. “We are consumed by thine anger; and by thy wrath are we troubled. Thou hast set *our iniquities* before thee, our *secret sins* in the light of thy countenance.” The prophet Moses here speaks of the calamities of this life, and refers them all to our sins: so that whatsoever we suffer, is but a just infliction for our sins.

Dan. ix. 7. “O Lord, righteousness belongeth unto thee, but unto us *confusion of face.*” The prophet reckons, that whatsoever God inflicts upon men, he is righteous therein, and that an utter confusion of face is but what we deserve. It was his own sin, as well as the people’s, that he was confessing, ver. 20.

Ezra ix. 13. “After all that is come upon us for our evil deeds, *thou our God hast punished us less* than our iniquities deserve.” Must not we always say the same? And what is become then of satisfaction, and superabundant satisfaction?

Lamen. iii. 39. “Wherefore doth a living man



*complain*, a man for the *punishment* of this iniquity?" But if God should punish him more than he deserves, he would have cause of complaint. But (Job xxxiv. 23.) "God will not lay upon man *more than is right*, that he should enter into judgment with God;" as it is implied, he might do if he should. So that whosoever suffers, suffers but what is due; and yet doth not satisfy, much less over-satisfy.

The penitential works of the saints, are but what are due also before, as was before observed, and therefore are not satisfactions. And the afflictions that are laid upon them, are for other ends, and not to be an equivalent satisfaction to Divine Justice. It is Christ alone who hath offered himself "a full, perfect, and sufficient sacrifice" for all our sins. "He is the Lamb of God, that *taketh away* the sins of the world. Who his *one self* bare our sins in his body on the tree. The only propitiation (1 Tim. ii. 5, 6.); For there is one God, *and one Mediator* between God and man, the man Christ Jesus, who gave himself a ransom for all." This is no man's business but his, nor can be done by any but him. For (Acts iv. 12.) "There is not salvation *in any other*; For there is *no other name* given among men by which we must be saved." But if others may satisfy, and their satisfactions may serve for us, they are so far made our redeemers and saviours. Which is to put them into Christ's office and stead; who only was made to be sin, or a sin-offering for us, that we might be made the righteousness of God, *i. e.* treated as righteous persons, *in him*, and *for his sake*, and not for the merits and satisfactions of others. (2 Cor. v. 21.) And (vers. 19), "God was *in Christ* reconciling the world to himself; not by

the satisfactions and merits of saints." (1 Pet. i. 19.) "Redeemed we are *by the precious blood of Christ*, as of a Lamb without blemish and without spot." Which the Apostle implies it was needful he should be, to become our redemption; but this cannot be said of the sufferings of any saint. (1 Cor. i. 30.) "He is made to us of God, wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, *let him glory in the Lord*," and give him the praise and thanks of the whole work, and have no dependance upon the sufferings and satisfactions of saints. For (Isa. xliii. 11.), "I am the Lord, and besides me there is *no Saviour*." And (Col. ii. 10.) "*Ye are complete in him*." So that we have no need of saints' satisfactions; nor is it their office and business to satisfy, but only Christ's. We cannot do it for ourselves, nor others for us, but he alone, who is *our peace*. As was also proved before, by the texts of the foregoing chapter.

There is none but Christ who, by his satisfactions and intercessions, doth answer for others' sins. There is no mere man that can answer for another. Though God may, and doth often shew mercy to some men, with respect to others in many instances, according to his covenant, or for other holy and wise ends; it is not for the sake of any merits and satisfactions which others have offered for them; nor doth he pardon men's sins, or give them life, upon the account of such merits and satisfactions; but deals with men, in that respect only, according to their own works, and shews mercy only in Christ, and for his sake.

Gal. vi. 6, 7. "Let every man *prove his own work*, and then shall he have rejoicing in himself,

*and not in another.* For every man shall bear his own burden."

Exod. xxxii. 31. "Moses said, O this people have sinned a great sin; yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, *Whosoever hath sinned against me*, him will I blot out of the book." The prophet Moses was not admitted to bear the punishment of the people, but every man was to bear his own sin.

Ezek. xviii. 20. "The soul that sinneth, *the same* shall die. The son shall *not bear* the iniquity of the father, neither shall the father *bear the iniquity* of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Mat. iii. 9, 10. "Think not therefore to say within yourselves, *We have Abraham to our father*: every tree which bringeth not forth good fruit, is hewn down and cast into the fire." It is *not* another's righteousness will avail to our acceptance.

Hab. ii. 4. "The just shall live by *his* faith;" not by the faith of another.

1 Cor. iii. 8. "Every man shall receive his *own reward*, according to his own labour." For (2 Cor. v. 10.) "We must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, *according to that he hath done*, whether it be good or bad." (1 Pet. i. 17.) "For the Father judgeth without *respect of persons*, according to every man's work." In vain shall we allege the fasts and alms of another: he that serves God by a proctor, shall go to hell in his own person.

Mat. xxv. 8, 9. "The foolish virgins said unto the wise, Give us of *your oil*, for our lamps are gone out." They would fain have had a benefit in their righteousness. "But the wise answered, saying, Not so, lest there be *not enough for us and you.*" It must be your own righteousness that must serve you, according to the covenant of grace in Christ. And therefore (vers. 35.) one man's good works did not profit another, but every one is judged according to his own actions.

And it is Christ alone that satisfies for others, and not any saint with him, or subordinate to him. As (1 Cor. i. 12, 13.) "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ:" which is equally blameworthy, in having recourse to their several merits with Christ's, as upon other respects. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" The same may we also say to those of the Church of Rome, when one says, I am of St. Francis, I of St. Dominick, and I of the society of Jesus. Is Jesus divided from Christ? was St. Francis crucified for you? or were ye baptized in the name of Dominick, or Ignatius Loyola?

As for what the Apostle says (Col. i. 24.), "I now rejoice *in my sufferings for you*, and fill up that which is behind of the afflictions of Christ in my flesh, *for his body's sake*, which is the Church." It is not meant that he suffered to satisfy for their sins, as if any thing were wanting in the meritorious sufferings of Christ to that end; God forbid. But it was for the Church's good that the Apostles suffered, to give them an example of constancy, &c. And the sufferings of the members of Christ are

called "Christ's sufferings." (2 Cor. i. 5.) And they "are partakers of Christ's sufferings." (1 Pet. iv. 13.) They being predestinated to be conformed to their Head. (Rom. viii. 29.) They are to suffer as he did; and so by degrees to fill up the sufferings that are designed for the whole body of Christ; and then at last also they shall reign with him, but that by his gift and purchase alone. (Rev. ii. 10.) And (Rev. vii. 14.), "*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; THEREFORE* are they before the throne of God."

Now if there be no satisfactions for sin made by any man or men, but only Christ; and much less superabounding satisfactions and merits for others, above what any one hath need of him, then there can be no treasury of these in the Church for the use of others that want: for there can be no treasury of that that is not. And what need can there be of it, when Christ's own satisfaction is sufficient in all cases?

And if there be no such treasury in the Church for the benefit of others, to be dispensed, then the Pope, nor any one else is the dispenser; for he cannot dispense it if it be not. If it be not in his hands to give, he cannot give it, or rather sell, for they do not use to be very free of their gifts. And then consequently the use of pardons and indulgences for the dispensing out of these superabounding merits und satisfactions to others, is a vain thing. For this is to pretend to give that that is not; than which, what can be more vain? And consequently, to sell about these indulgences for money, and thereby to give people hope of pardon of their sins, is

both to cheat and deceive their souls, and pick their pockets, by pretending to sell to them that that is not.

But suppose there were such a treasury, why must the Pope be the dispenser? Why should it not be supposed, that that is left in the hands of Christ Jesus alone, who is only able to discern who are fit to have benefit thereby; and who "hath the key of David, who openeth *and no man shutteth*, and who shutteth *and no man openeth*?" Rev. iii. 7.

But whatsoever satisfactions or merits, even of Christ himself, any person hath share in: surely these are not to be sold by money, nor hath any one an application thereof made to him by such a traffic; but upon his faith and repentance alone, which Christ alone, and not man, can judge of the sincerity of, and accordingly apply the benefits of his redemption.

Indulgences of canonical penance in the Church, upon the humiliation and submission of the penitents, are allowed. But indulgences to dispense an imaginary treasury of imaginary satisfactions, and there to be bought by money, or some very slight performances, are a bold and unaccountable rashness and presumption.

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## CHAP. XX.

## THE SAME SUBJECT CONTINUED.

*That there is a Purgatory, or Place of Torment after this Life, for the Expiation of the Sins of good Men, that are not sufficiently purged here. And that the Souls there detained are helped by the Masses, Prayers, Alms, and other good Works of the Living. Council of Trent, Sess. 6. Can. 30. Sess. 25. Decret. de Purgat.*

THE foundation upon which this doctrine of purgatory is built, is, That there is a debt of temporal punishment remaining to be paid, even by those that are absolved and in a state of grace, though the eternal punishment be forgiven. And that every man, therefore, must undergo these temporal pains, in proportion to his sins, Christ having not at all satisfied for them: and if this be not done in this life, that then it must be done in the next, in purgatory, before a man can have entrance into heaven.

Now this having been refuted before, and it having been proved that Christ hath satisfied fully for all our sins, and that we have complete and perfect remission of sin through the free grace of God, upon the account alone of Christ's meritorious satisfaction; and so that there is no proper satisfaction to be made by us for sin at all; the foundation upon which purgatory is built, is taken away. And all those texts serve to the refuting of it, which are before produced to prove the completeness

of our Saviour's satisfaction, and of the free remission of our sins upon it.

But yet, if it were admitted that there were a reserve for some proper satisfactory punishments, which God may think fit to inflict upon some men in some cases here ; yet unless it could be proved, that this were a perpetual ordinance, and perpetually observed by God, it would not signify any thing to the purpose of what is intended. And yet if this were admitted likewise, that it were perpetually so here, yet what is this to prove a purgatory hereafter? For who can tell, but for such punishments as are to be undergone, it may be all done here, unless God reveals to us to the contrary? But there being neither one nor other of these things proved, but the contrary rather appearing, we cannot otherwise think of purgatory, but that it is "a fond thing vainly invented."

Moreover, it is directly contrary to all those texts of Scripture that assert the happiness and rest of the saints after this life. As,

Isa. lvii. 1, 2. "The righteous is taken away from the evil to come. He shall *enter into peace*: they shall *rest in their beds*." Is this to be taken away from the evil to come, to be put into a condition where they must undergo heavier? Is that to enter into peace, and to be at rest, to be burning in fire seven times hotter than ours, and which differs from that in hell in nothing, but in respect of duration?

Rev. xiv. 13. "Blessed are the dead that die in the Lord, from henceforth, *that they may rest from their labours*, and their works do follow them;" that is, their good works, in the gracious reward that is given them, not their sins and



punishments. Now all the faithful that die, die in the Lord, (Rom. xiv. 5.); so that they all rest from their labours. But to be tormented in burning fire, sure that is not to rest from their labours, but to be put to worse.

In the Book of Wisdom, which the Church of Rome holds for canonical, and therefore cannot deny its testimony, (chap. iii. 1.) it is said, "The souls of the righteous are in the hand of God, and there shall no torment touch them." What can be more express?

John v. 24. Our Saviour says, "Verily, verily, I say unto you, That he who heareth my word, and believeth on him that sent me, *hath eternal life, and shall not come into condemnation*, but is passed from death to life." Note, that it is not said, That he who believeth in Jesus Christ, shall pass from death unto torment; but he that shall "pass from death to life," that is, a blessed life; for the other would be to pass from death to death, at least for awhile.

Therefore (2 Cor. v. 1.), "We know," saith the Apostle, "that if our earthly house of this tabernacle were dissolved, *we have a building of God, an house not made with hands, eternal in the heavens.*" It is not purgatory then, or a place of torment that the saints remove into, when they remove from their bodies.

And therefore saith he (vers. 2.), "In this we groan, *earnestly desiring* to be clothed upon with our house which is from heaven." But if death were followed with torments so horrible as those are represented to be which are suffered in purgatory, there would be reason rather for one to be affrighted at it, and to fly from it, than to desire it

with so much ardour and earnestness, and to wish to continue in this present state of life still, for fear of the worst.

Yet again (vers. 6, 7, 8.), “Whilst we are at home in the body, *we are absent from the Lord*, and are willing rather to be absent from the body, *and to be present with the Lord.*” Implying, that that would be presently upon the leaving of the body. Now our Lord sure is in heaven, and not in purgatory. Therefore so shall the saints be also, when they die.

Hence saith the Apostle (Phil. i. 21.), “To me to live is Christ, *and to die is gain.*” But according to the Romish Church, to die is a damage to us. The fear of purgatory may make the best men fearful of dying.

But (vers. 23.) “I am in a great strait betwixt two, desiring to be dissolved, and to be with Christ, *which is far better.*” This implies, that he did not doubt but it would be so. But if there were a purgatory to pass through first, it would be far better to abide longer in the body. For though St. Paul had less sin than others, yet it cannot be denied but he might have some venial sins. And if there must be punishment endured, by way of satisfaction for these sins, equivalent to the fire of hell, as that in purgatory is said to be, though he did suffer more crosses and afflictions than others, yet he did not undergo those that were equivalent to the fire of hell; and how could he be sure then, but that he also must enter into purgatory first, before he pass into heaven? and then one would think, he should have little heart to desire to be dissolved: but he doth not fear any of this.

And note, that the Apostle speaks of the happiness

in the next life in common, in the plural number, as belonging to all the saints, and not as a special privilege to himself alone. So, 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge *shall give me at that day*; that is, the day of his departure out of this life, vers. 6. "And then mark, Not to me only, *but unto all them also* that love his appearing."

Luke xxiii. 43. "Our Saviour said to the believing thief on the cross, *this day* shalt thou be with me in Paradise." He doth not say, when thou shalt have been some years in purgatory, I will receive thee into Paradise; but, *this day*, &c. Now Paradise is acknowledged to be the seat of the blessed, not a place of torment. And yet there was no person that could deserve more to be sent to such a place than the thief, having had no time to do penance for any of his sins. For if to suffer death for his sins was a sufficient satisfaction; then it were best for every man to desire to suffer such a death or worse. For the pains of the worst of deaths are much easier it seems than those of purgatory.

But is it not indeed very strange that God should forgive men the eternal punishment due to the worst and most mortal sins, for the sake of Christ's satisfaction, and yet exact so severe a punishment for sins, in their own nature venial, which may be so easily remitted? that God should do the greater, and yet that he should not do the less? When yet it must needs be owned, that Christ hath offered a satisfaction enough for all if it be but applied.

As for those places that are pretended to prove a purgatory, (1 Cor. iii. 13, 15;) there we read of

fire indeed, and that is all, but not one word of purgatory-fire. It is the fire of the day of judgment is there meant, which is eminently in scripture called the day, and is that indeed which shall be revealed by fire, 2 Thess. i. 7. 8. And it is the works of men there that shall be burnt, that is, their false doctrines, which are but hay and stubble, when the trial comes. But it doth not speak of the burning of their persons that hold the foundation, who are not to be burnt, but saved, yet so as by fire; which is only a phrase to express the doing of a thing with great difficulty, Zech. iii. 2. see a like phrase Jude 23.

As for Mat. xii. 32, it speaketh of the greatest of sins, the sin against the Holy Ghost, which shall *never be forgiven*, and so that phrase signifies, neither in this, nor in the world to come, that is, not at all. So, (Mark, iii. 29.) it is expressed, he hath never forgiveness, but is in danger of eternal damnation: or, that phrase may signify, that that great sin should not be forgiven in the times of the Messiah, or under the gospel, which is sometimes expressed by the world to come, (Heb. ii. 5; & vi. 5.) when the Jews expected that greater sins should be forgiven, than could be expiated by levitical sacrifices. Or, if sins be said to be forgiven in the world to come, what is that, but at the day of judgment, when the actual deliverance of the just from punishment, and their final acquittal, may be not improperly called the full remission of their sins? What is this to purgatory, where sins are not forgiven, but punished?

Mat. v. 26. They shall not come out thence till they have paid the *uttermost farthing*; that is, never; but must abide in hell for ever. Hell is

mentioned, vers. 22, 29, 30; and divers degrees of punishments intimated there, with allusion to the different degrees inflicted in the Jewish courts, but not one word of purgatory.

As for 1 Pet. iii. 19, 20, those spirits there said to be *disobedient*, were not saved at all, as it is pretended they shall be out of purgatory. And the prison that they are said to be in, doth not signify purgatory, as if Christ then by his spirit preached to them there; but by his spirit in Noah, he preached to a disobedient world, though his preaching did then no good; their souls being then, as it were, by lust and sin enslaved and imprisoned in their bodies, and are now lying in the prison of hell for all this.

Now then, if there be no purgatory, or place of torment in the next life for just men, to the end pretended, then likewise prayers, or masses and alms for them, are vain things to the end proposed, viz. in order to the deliverance out of it. If there be no such thing, then these things that have relation to it, can be of no use. And yet if there were a purgatory for expiation of sins, and for satisfaction for temporal punishments due to them, how doth it appear, that prayer for those in that state will help them out of it? or who can tell, but that they must continue there, if they be there, till the day of judgment? As for the supererogating meritorious works of the living, and their availability to deliver their dead friends out of purgatory, it is after proved likewise, that there are no such works. But yet if they were, how should they be available to get them out of it, when the superabundant merits and satisfactions of Christ were not available to prevent their going in? If others' satis-

factions and merits might be of use to them in purgatory, one would think Christ's should have kept them out. But if Christ's satisfactions could not help them, but they must satisfy for themselves, how should the saints' good works upon earth help them?

This is the great doctrine, with the appendages of it, that brings in so great wealth to Rome, and therefore no wonder it is so stiffly retained; though among all the directions that are given about prayer, up and down the scripture, there is not any where the least intimation of any direction for praying for the dead, or of any use that it would be; which it is very strange that it should be omitted among so many instructions, that are given about prayer, if it were to have been done.

As for 2 Maccab. xii. 39. &c. where he saith, "money was sent to Jerusalem, that sacrifices might be offered for the slain;" and it is recommended as an holy cogitation to pray for the dead; those men that died, died in the sin of Achan, and therefore were liable to eternal punishment. And so there could be no ground to suppose, even according to popish principles, that they were in purgatory, but in hell. And if it proves the benefit of sacrifice and prayer for the deliverance of dead sinners, it must be out of hell itself, and not out of purgatory. Juda's offering was a sin-offering for the sake of the living, that the whole assembly might not suffer for the sin of the dead, as they once did in the case of Achan, Josh. vii.; and prayers were offered up to God to the same end, to avert his anger from them. But Jason, the writer of the history, or his epitomizer, being a Platonic Jew, and having his head filled with

some Platonic notions, ignorantly applies all this as done for the slain. But he commends self-murder too, and praiseth Razias for killing himself, 2 Mac. xiv. 42; so that we have no great reason to rely much upon the judgment of this author.

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## CHAP. XXI.

### OF JUSTIFICATION, AND PARDON OF SIN.

*That Justification is by Charity or Righteousness, which is infused and inherent in us.* Conc. Trent. Sess. 6. cap. Bellarm de Justificat. lib. 1.

FOR the understanding of this, it must be considered that the Romish doctors distinguish justification into the first and second, The first, in which a man is made just, by the infusion of the habit of charity; the second, is his co-operating with the grace received, by which he merits and attains to a greater increase of righteousness. But both these are inherent in him; so that justification with them, is the same with regeneration and sanctification; and all is wrought in them, in the use, and by virtue of the sacraments. But besides this, they speak of, and seem to include remission of sins in justification; by which they mean both the removing of the fault and the guilt of sin. But the remission of the fault is nothing else but the abolishing of sin by the aforesaid infused grace, whereby it is destroyed, and ceases in its being. And then the guilt of sin, which is its desert of,

and obligation to punishment, is remitted of course, by natural and necessary consequence. For sin being abolished, where there is no sin, there can be no desert or punishment, and so no obligation to it. So that sin being abolished, the guilt is taken away; but it is no otherwise taken away, than by taking away the being of sin; but it follows that by a necessary result. So that according to them, justification or remission of sin, is not an act of God's grace, absolving the believing and penitent sinner from guilt, merely of his own free grace, upon the account of the satisfactory or meritorious sacrifice of Christ Jesus offered up to him; but the taking away the punishment of sin, is a thing arising by a natural consequence from the abolishing of sin, and so is necessarily due upon the infusion of grace, and is really no distinct act from it. And so the free grace of God, and redemption of Christ, has no other hand in the justification and remission of a sinner, than as procuring and giving grace to the sinner for abolishing of sin, and making him inherently just; and then the rest is due and follows of course.

Against that which is written, Acts xiii. 38, 39. "Be it known unto you therefore, men and brethren, that *through this man* is preached unto you the forgiveness of sins. And *by him* all that believe are justified from all things, from which ye could not be justified by the law of Moses." Where that which is the forgiveness of sins in the first place, in the second is expressed by justification. So that justification and forgiveness are the same thing; and are consequent to faith, which is the condition of it, and so is to go before. And this forgiveness now under the gospel-law or covenant is of such



sins, of which, by the sacrifices of the law of Moses, there was no remission. So that gospel-forgiveness or justification is the acquitting of the sinner from his sin, upon the account of the sacrifice of Christ.

So, Rom. iii. 24, 25, 26. "Being justified freely by his grace, *through the redemption that is in Christ Jesus*, whom God hath set forth to be a *propitiation* through faith in his blood, to declare his righteousness for the remission of sins that are past, that he might be just, and the justifier of him that believeth in Jesus." Where justification and remission of sins are also taken for the same, and the one is but explicatory of the other. And it is an act of God's grace, not infusing of grace, but forgiving of sins past, upon the account of Christ's propitiatory sacrifice, to all those that believe in him, though they be not innocent or sinless, nor have any thing of merit or virtue in themselves towards the purchasing of this remission.

And vers. 28. "Therefore we conclude, that a man is justified by faith *without* the deeds of the law." And being without the deeds of the law, it cannot be supposed to consist in sanctification, which is expressed by such deeds. But the meaning of it is, that the true believer shall be freely discharged and acquitted of all his sin, by God's pardoning grace, without having a perfect legal righteousness in himself to deserve it.

Rom. iv. 3. "Abraham believed God, and *it* was counted unto him for righteousness." And, vers. 5. "To him that worketh not, but believeth in him that justifieth the ungodly, his *faith* is counted for righteousness." And vers. 22. "It was *imputed* to him for righteousness." Where justification is not the infusion of faith or righteousness, but it is

the acceptation of the believer through Christ, who is the end of the law for righteousness to every one that believeth". (Rom. x. 4.)

Vers. 6, 7, 8. " Even as David describeth the blessedness of the man, to whom the Lord *imputeth righteousness without works*; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord *will not impute sin.*" Where the imputing of righteousness, and the not imputing of sin, and the forgiving of iniquities, and covering of sins, are all taken for the same, and are all but several expressions of justification. And the imputing of righteousness without works, sure is not the infusion of righteousness, which is expressed by works. And the covering or not imputing of sin, is not the abolishing of it.

Rom. viii. 33. " Who then shall lay any thing to the charge of God's elect? *It is God that justifieth*; who is he that condemneth?" where justification is opposed to accusation and condemnation. And from hence it is plain, that it is a judicial act of God towards us, discharging and acquitting believers for Christ's sake, from what they are accused of, and condemned by the law. And it is an expression taken from judicial proceedings at a court, where the judge does not infuse new qualities into one at the bar, but acquits and discharges him from the guilt of which he was accused, and the punishment due to it. As the word is also used, Prov. xvii. 15. " He that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord." Where his fault is, that he acquits the wicked, who ought to be condemned. But if he could turn his heart, and make him just, sure that would be

no abomination. And indeed this sense of the word justify and remit, is the usual sense of all the world; and to understand it otherwise of enduing a man with good qualities, is against the common usage of all mankind. And certainly it ought to be interpreted and taken in such its usual sense then in those places, that directly treat of justification, and where all the circumstances do concur to such a signification. Though there should be some particular place elsewhere, where it may be singularly interpreted in another manner, where the circumstances of the place do require it.

Now the result of all is, that faith, or a believing reception of, and submission to Christ and his laws, is prereduced in us as the condition upon which justification and remission of sin is promised in the covenant of grace, upon the account of Christ's sacrifice; so that this is presupposed to justification in order of nature. But the whole of remission and justification is the free act of God's grace, acquitting the true believer of this sin and punishment due to it, upon the account of the meritorious satisfaction made by Christ Jesus, and accepting of him as righteous, and dealing with him accordingly, though he has a great deal of sin, and has not a perfect righteousness of his own to deserve it. His acquitment and acceptation is not a natural consequent of his having grace inherent in him, as if that were properly his justification; but it is by virtue of the promise made in the covenant of grace, with respect to, and upon the account of the satisfaction made by Christ Jesus. So that the free grace of God, and the sacrifice of Christ, have an hand both in the procuring of grace for us, and the acceptation of it also when that is done.

## CHAP. XXII.

## THE SAME SUBJECT CONTINUED.

*That for the obtaining of the Remission of all Mortal Sins, a particular Confession of them to a Priest, (which they call Auricular Confession) with all the Circumstances, which do either increase or diminish the Sin, as far as can be called to mind (at least an intention of making such a Confession) is absolutely necessary. Concil. Trident. Sess. 14. cap. 4, 5. Can. 6, & 7. Catech. Rom. Par. 2. de Pœniten. N. 38.*

THIS, they say, is absolutely necessary to be, either in act or desire. So that contrition (which is the same with repentance, that is, a sorrow for sin past, and a purpose of forsaking it for the time to come) though perfected also with charity, is not enough to obtain remission without this. But yet imperfect contrition, or attrition, which arises merely from the fear of hell, with confession to a priest, and his absolution, will do it, without perfect contrition, or true repentance for the sin.

But this is a mere human invention, tending to raise the grandeur of the priests, to acquaint them with all men's secrets, and to cherish their covetousness and ambition, by the gain that they make hereby of their absolutions and indulgences; and tending likewise to cherish carnal security in those that confess to them, considering that pardon of sin may be had at so easy a rate with confession; and to trouble the consciences of those that have no mind to it, as if without it their sin were unpar-

donable, though they have true contrition or repentance for their sin. And it is manifestly against all those texts that require contrition or repentance in order to pardon, and not attrition only; and that make such contrition necessary for pardon, without this auricular confession. As,

Against Isa. i. 16, 17. "*Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.*"

And then, ver. 18. "Though your sins be as scarlet, they shall be as *white as snow*; though they be like crimson, they shall be as *wool*." And,

Chap. lv. 7. "Let the wicked *forsake* his way, and the unrighteous man his thoughts: and let him *return* unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon." So,

Ezek. xviii. 30. "*Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*" Ver. 31. "*Cast away all your transgressions, and make you a new heart, and a new spirit; for why will ye die?*" Ver. 32. "*Turn yourselves, and live ye.*" From all which observe, that repentance and turning from sin, in heart and life, is absolutely required in order to the pardon of it; and that a promise of forgiveness is made to this, without requiring confession to a priest to be joined with it.

For, (Psal. li. 17.) "The sacrifices of God are a broken spirit; a *broken and a contrite heart*, O God, thou wilt not despise." This indeed is acceptable to God, accompanied or followed with a real forsaking of sin, and nothing less than this. David thus confessing his sin to God, obtained pardon, Psal. xxxii. 5.

If less will serve, or more be required, there must be a new institution for it in the New Testament. But now see Acts iii. 19. "*Repent, and be converted, that your sins may be blotted out.*" But, (Luke xiii. 3.) "*Except ye repent, ye shall all perish.*" And our Saviour therefore appointed, (Luke xxiv. 47.) "*That repentance and remission of sins should be preached in his name among all nations.*" So that it is true repentance which is the condition of pardon in the New Covenant; but confession of sin to a priest is no where required.

For, as for Mat. iii. 6. where it is said that "*many were baptized of John in Jordan, confessing their sins;*" and, Acts xix. 18. That "*many that believed, came and confessed, and shewed their deeds;*" it was their own voluntary act, arising from the heat of zeal, and was done publicly before all; not secretly whispered in the ears of a priest, nor was it exacted or required, as a matter of necessary obligation.

And as for what St. James says, (chap. v. 16.) "*Confess your faults one to another, and pray one for another, that ye may be healed;*" note that he directs to this, only in case of bodily sickness, accompanied with an afflicted or distressed conscience, in order to the obtaining the more fervent prayers of those who are made privy to their case, for their relief and help from God; but he does not appoint it for an universal standing rule for all men, and of absolute obligation upon them in all cases, for the obtaining of remission of sin by a priestly absolution.

And note, that when our Saviour says, (John xx. 23.) "*Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are*

retained;" it can only be meant of such sins as might happen to come to their knowledge; and in cases wherein they might be able to make a right and sure judgment of men's repentance of, or pertinacy in sin; which the apostles were sometimes enabled to do by special revelation; and then they had an extraordinary power given them by the Holy Ghost, to inflict extraordinary punishments upon men, and to take them off again, as they saw cause upon men's repentance (Acts v. 3, 4, & xiii. 11; 1 Cor. v. 5; 2 Cor. ii. 6, 7.) But the most that any priest now can do, who is not invested with those extraordinary gifts, is to pronounce men absolved from the guilt of their sin, upon condition of their repentance, or condemned for their not coming up to it. And here is no institution of confession to be necessarily made to a priest; nor the least intimation given, that the sins of men cannot be otherwise remitted, if so be they perform the condition of a sincere repentance in themselves.

(There is no trace or track of it in our Saviour's dealing with sinners, though he had to do with very great ones. Nor yet in the Apostles: and St. Peter himself, when he sinned, we hear of him only, that he went out and wept bitterly, by that sign expressing the real contrition and sincere repentance of his heart; but we read not a word of his going to a priest to make confession.

In case of public scandal indeed given to the church, a public confession is very needful, and was always the discipline of the ancient church. And in case of perplexity of conscience, for the disburdening of that, and as an help to repentance, a private confession of the sinner, and opening his case to some spiritual guide, is also very useful.

But that a particular private confession of all mortal sin, with all its circumstances to a priest, is of perpetual and necessary obligation to all, in order to the obtaining pardon of sin, can no where be proved; and therefore is an horrid imposition, and intolerable tyranny upon men's consciences; and is to change the terms of salvation from what God himself has appointed, and to make that both easier and harder than he has made it, either as it is said, that confession is enough with bare attrition, or that it must be added over and above to true repentance itself. And note, that the priestly absolution, when it is given, is not authoritative and judicial. For so to absolve sinners, and forgive sins, belongs only to God, (Mark ii. 7; Isai. xliii. 25.) who is the only lawgiver, (Jam. ii. 12.) or to Jesus Christ, "who hath the key of David; who openeth and none shutteth," (Rev. iii. 7.) who alone hath the supreme, independent, and absolute power and authority to do all things in the church. And whereas he hath likewise given unto the pastors of the church the key of the kingdom of heaven, they then open heaven, when they declare the grace of God to repenting sinners; they shut heaven when they declare the judgment of God to impenitent sinners. But if they be ignorant or wicked, let them pardon the impenitent, and excommunicate the good, that which they do on earth is not ratified in heaven. The authority they have to pardon sin, or to absolve the sinner, being only ministerial, declarative and conditional, upon the profession and supposition of the sinner's faith and repentance.



## CHAP. XXIII.

## OF THE SACRAMENTS.

*That the Sacraments do confer Grace, ex opere operato, by the Work done. Council of Trent, Sess. 7. Can. 8.*

**THE sacraments** are seals of the covenant and promise of God on his part made with men, which they confirm to us, upon our susception or receiving of them, and the performance of the condition which on our part is required, and which we enter into a solemn engagement to do, and do make a visible profession of in them. And it being a covenant of free grace, which God makes with man, and by which he really intends to procure our salvation; it must needs be supposed, by virtue of this covenant, that God is before-hand with men with such measures of his grace (without which, in this corrupt and fallen state, we could do nothing), by which now we may be enabled to do what on our part is required. And upon our solemn engagement of ourselves to God in this holy covenant on our part, it is not to be doubted but the spirit of grace shall be given to us, to enable us to perform all the duties and conditions of the covenant necessary to salvation. But the grace which is given, is the effect of the spirit, and is given by virtue of the covenant and promise. The sacraments do no otherwise exhibit it to us, than as they confirm the covenant on God's part, by which it is given; and assure this gift to us, upon our performance of our part.

The Holy Ghost doth call the sacraments signs and seals of the grace of God; as (Gen. xvii. 11.) "Ye shall circumcise the flesh of the fore-skin, and it shall be *a token or sign* of the covenant between me and you." And (Rom. iv. 11.), "He," that is, Abraham, "received *the sign* of circumcision, *a seal* of the righteousness of faith." But it cannot be any where found, that the sacraments are called vessels, containing the grace of God. And it was *a seal* of the promises made to "the righteousness of the faith which he had, yet being uncircumcised." So that Abraham's faith *went before* the sacrament of circumcision, and was not wrought by it. And (vers. 9, 10.) this "faith was reckoned to Abraham for righteousness; not in circumcision, but in uncircumcision. That so (vers. 11.) *believing before circumcision*, he might be the father of all them that believe, though they be not circumcised; but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

And as Abraham believed and was justified *before* circumcision, and therefore his faith and justification was not wrought by the sacrament of circumcision; so Cornelius and his company received the Holy Spirit *before* they were baptized; as is plain from the words of St. Peter, (Acts x. 47.) "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Which teacheth us that God doth neither tie his grace to the outward circumcision, nor yet to the water of baptism. The use of these sacraments was not to work that grace which they had before, but to be a solemn engagement to them to perform their part of the covenant, and to con-

firm the promise of God to them. And therefore we find also faith required, before baptism can be administered: (Acts viii. 36, 37.) “What doth hinder me (says the Eunuch) to be baptized? And Philip said, *If thou believest with all thine heart, thou mayest.*” Faith is pre-required before baptism, and therefore is not wrought by the sacrament of baptism.

We find indeed, that upon the solemn profession of their faith, by their admission of the sacrament of baptism, there were sometimes greater measures of the spirit poured out upon some. (Acts xix. 5, 6.) But it was in consideration of their faith, which went before baptism, that these measures of the spirit were given to them. Their baptism was only a testification of their faith; (Ephes. i. 13.) “*After ye believed, ye were sealed with the Holy Spirit of Promise.*”

So when baptism is called the baptism of repentance, it is not because repentance was wrought by it; but because it was a sign and testification of it, and farther engaged to it.

We therefore also find, that justification and salvation are everywhere in the scripture ascribed to men's faith and repentance; and not to the sacraments, as they would be, if the sacraments were the proper and immediate causes of that grace, by which we are justified and saved. Thus, (Rom. i. 17) “The just shall live *by faith.* And so, (Gal. ii. 20.) “I live *by the faith* of the Son of God.” And this faith, and so all grace and holiness is wrought by the Spirit, by means of the *Word.* (Rom. x. 17.) “Faith comes by hearing, and hearing by the word of God.” And, (John iii. 8.) “As the Wind bloweth where it listeth, and

thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; *so is every one that is born of the spirit.*" God oftentimes in an imperceptible manner conferring his grace, and not confining it to the sacraments: so that the sacraments do not give, but only seal to us the promise of grace and life.

1 Pet. iii. 20, 21. "In the Ark of Noah, a few, that is, eight persons, were saved by water. *The like figure* whereunto even baptism doth now save us." But by baptism, I mean not the putting away the filth of the flesh; or that the outward act of washing the body serveth to this salvation, which God doth not lay on any outward ceremony, otherwise than as it is an act or exercise of our faith and obedience. "But the answer of a *good conscience* towards God," in the covenant of baptism, when a person being asked, doth really and faithfully engage and promise to believe in, and give up himself to God the Father, Son, and Holy Ghost, and to renounce the world, the flesh, and the devil. Baptism is but the celebration of this saving covenant; and it is covenanting sincerely, that is the condition of salvation, and washing is but the sign.

As, Rom. ii. 25. "Circumcision verily profiteth, if thou keepest the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." So it may be said of baptism, with respect to the gospel. It is not any sacrament in itself, that gives grace or justification, or acceptance with God; but thereby the benefits promised are sealed to them that performed the conditions. Thus, (ver. 28, 29.) "He is not a Jew, *whom God will accept and justify*, who is one outwardly, only in the ceremony; Neither is that circumcision *acceptable*,

which is only outward in the flesh, and therefore it is not the external sacrament which gives the grace; but he is a Jew, *justified and accepted of God*, that is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter or ceremony, whose praise is not of men, but of God." The like may be said of the Christian and his baptism. So, Gal. v. 6, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, nor the outward washing of baptism neither, but faith, which worketh by love." It is this, and nothing else, that avails to the Christian's salvation. But if the sacraments themselves did work saving grace, the same might be as well affirmed of them.

It is said indeed, (Rom. vi. 4.) "We are buried with him *by baptism* into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we should also walk in newness of life." The meaning of which is this, that we, by our baptism, enter into a profession, engagement, or undertaking, to give over all sin, and to live a new regenerate life, in conformity to the death and life of Christ. This profession was represented and signified by their going down into the water, and being, as it were, buried in it, and then rising out of it again. It is not baptism which works this grace of mortification, but that proceeds from our believing, reception, and hearty submitting ourselves to "the form of doctrine delivered to us by the Spirit of grace in the gospel." (ver. 17.) And it is by the Spirit that we are enabled "to mortify the deeds of the body." (Rom. viii.) But baptism testifies and represents our profession and engagement to do it.

It is said also, (Gal. iii. 27.) "As many of you as have been baptized into Christ, have put on Christ," his spirit and nature, and are become his members. There, being baptized into Christ, signifies those that have sincerely consented to that baptismal covenant, of which the outward baptism was a badge and profession. It was not by virtue of their baptism, but by *virtue of their faith* which they professed in their baptism, that they became members of Christ. (ver. 26.) "Ye are all the children of God, *by faith* in Christ Jesus." According to John i. 12. "To as many *as received him*, to them gave he power to become the sons of God, even to them that *believed* in his name.

So, John iii. 5. Except a man *be born* of water and the spirit," &c. It is the spirit's regeneration which is, asserted, and which is only mentioned, (ver. 8.) But this spiritual regeneration was represented by the water of baptism.

So, Tit. iii. 5. "*The washing of regeneration*," that is, regeneration signified and sealed in baptism; or, which is to the soul, as a laver or washing is to the body to cleanse it from sin.

So, Ephes. v. 25, 26. "Christ loved the Church, and gave himself for it, that he might sanctify it, and cleanse it, *with the washing of water* by the word." It is the regeneration itself which is there intended by the washing of water, which is said to be wrought by the word; because by the means of the word we are cleansed from the filth of sin, as the filth of the body is cleansed by the washing of water. But yet this regeneration is signified and represented in baptism, and there all do make a profession of it.

## CHAP. XXIV.

OF THE MERITS OF GOOD WORKS, AND WORKS  
OF SUPERERROGATION.

*That the Good Works of Justified Persons are truly and properly Meritorious, and fully worthy of Eternal Life.*  
Council of Trent, sess. 6. chap. 16. Can. 32.

THESE good works are said by them indeed to be done "*by the grace of God, and merit of Christ.*" But then it is the good works themselves that are truly meritorious of eternal Life. And the grace of God, and merit of Christ, have only a remote or mediate influence towards the procuring eternal life, viz. by giving us grace to enable us to act. And that being done, the acts or works themselves, which justified persons perform, do truly and properly deserve eternal life.

Contrary to Rom. vi. 23. "*The Gift of God is eternal life through Jesus Christ our Lord.*" He said, "*The wages of sin is death;*" Sin deserves death. But he doth not say, by way of opposition, the "*Wages of righteousness is eternal life, but the Gift of God is eternal life.*" To teach us, that eternal life is a free gift to us, and not merited by the righteousness and good works of any. For free gift and merit cannot stand together.

So, Luke, xii. 32. "*Fear not, little flock, it is your Father's good pleasure to give you a kingdom.*" The kingdom of heaven is represented as a gift, and that as flowing from the Father's good pleasure, and therefore not from their merit.

So again, John x. 28. "My sheep hear my voice and follow me, and I *give* unto them eternal life." This is given to men upon their hearing and following of Christ; It is not their following of him doth deserve it.

Ephes. ii. 8, 9. "By *grace*, are ye saved through faith; and that *not of yourselves*, it is the gift of God." Both faith, and salvation itself, which is the end of faith, is all of grace and gift, "not of works, lest any man should boast."

So, Tit. iii. 4, 5. "After that the kindness and love of God our Saviour toward man appeared, *not by works of righteousness, which we have done*, but according to *his Mercy* he saved us, by the washing of *regeneration*, and *renewing* of the Holy Ghost, that being *justified by his grace*, we should be made heirs according to the hope of eternal life." Regeneration is of grace, and justification is of grace, and free; and we have the hope of eternal life, as heirs, partaking of the adoption, which is free, and not as mercenaries, by work and merit. And the whole of our salvation, from first to last, is of mere mercy.

Thus, Exod. xx. 6. "Shewing *mercy* to thousands of them that love me and keep my commandments." Those that love God, and render the most obedience to the commands of God, have yet need of his mercy; they can claim nothing by debt, in a way of strict justice.

It is allowed by our adversaries, that men by their good works cannot merit remission of sin. And they who cannot deserve to be forgiven, how should they deserve to have an infinite reward bestowed upon them? But whence should both one and the other come then, but from grace?



“And if by grace, then it is no more 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,” (Rom. xi. 6, 7.) “For to him that worketh is the reward not reckoned of grace, but of *debt*,” (Rom. iv. 4.) So that it is also a contradiction to say, that he giveth us grace to merit, for grace excludes merit. Where there is merit, there can be no grace; and where there is grace, there can be no merit. And if there cannot be merit to obtain remission, but that is of grace, how should there be merit to obtain glorification?

To have a righteousness, or works truly meritorious, this [righteousness and these works then must be perfect at least, and without defect. For how should an imperfect righteousness merit? But this cannot be said of the righteousness or good works of any Justified person whatsoever. For, (Jam. iii. 2.) “In many things *we offend all.*” Job ix. 3, 6. “he will contend with him, *he cannot answer him one of a thousand.*” And, ver. 21. “If I justify myself, *mine own mouth shall condemn me.* If I say I am perfect, it shall also prove me *perverse.*”

That a justified person may merit eternal life by his good works, his good works ought to be perfect, and he ought certainly to have no other but good works; for where there is sin, there is need of pardon. And it is strange that he should have need of pardon for some, and yet can merit a glorious immortality by others! But now it is plain, that every justified person doth sin often.

Again, to have good works properly meritorious, there must be a proportion between the work and the reward; that the good work may be a sufficient

price or value for the recompense. But now what proportion can there be, between an imperfect righteousness and eternal glory? (Rom. viii. 18.) "I reckon, (says the apostle,) that the sufferings of this present time *are not worthy* to be compared with the glory that shall be revealed in us." (2 Cor. iv. 17, 18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." There is no comparison between the sufferings of the most glorious martyrs, and the transcendantly glorious reward in heaven. Then there is no equality of worthiness of one to the other. And if the sufferings of the most glorious martyrs have not a dignity and worth in them, equal to the glory to come, what shall we say of all other good works?

Nay, though our works were perfect, as perfect as a creature's can be, yet there would be no proportion between our work and eternal life, that is so unspeakably great. Therefore Adam in innocency could not merit properly such a glorious reward, as is now promised us in the gospel. For, there is no proportional dignity in the work of any creature suitable to so great a glory. The most that can be said is, that he did not deserve pain or punishment; or that he did deserve some consideration for the right use of this free-will that was put into his power; but not that he deserved so great, and long, and glorious a reward, as is promised us. And how can any justified person now deserve it, whose righteousness is so stained and defective? The most that can be here said also, is, that it is congruous that good men, who labour against so many difficulties in mortifying their lusts, and to please God, should not be treated in the same

manner with other men; but it cannot be said, that they deserve so great a reward, as a blessed and glorious immortality.

Again; be our works never so perfect, yet they could not merit eternal life, because we do but that which as creatures we are bound to do, though there were no reward proposed. (Luke xvii. 10.) “When you have done all those things that are commanded you, say, We are *unprofitable servants*; we have done that which *was our duty to do*.” And we can bring no advantage to God by it, by which he should be bound to repay it. For (Job xxii. 2.) “Can a man be *profitable* unto God? Or is it *gain* to him, that thou makest thy ways perfect?” So, (Job xxxv. 7.) “If thou be righteous, *what givest thou him?* or what receiveth he of thine hand? Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the son of man.” Job was very sensible of this, and therefore what little cause there was of boasting in, or relying upon the merits of his righteousness, though it had been never so perfect. (Job ix. 15.) “Whom, though I were righteous, yet would I not answer him,” says he, speaking of God, “but I would make *supplication* to my Judge.” So (Psal. xvi. 2.) “My goodness extendeth *not to thee*.”

And after all, whatsoever good work any justified person doth, he doth all by a power received from God himself; and how can he merit from God by that which he himself has given? For (Job xli. 11.) “Who hath prevented me, that I should *repay him?*” (Ephes. ii. 10.) “We are *his workmanship*, created in Christ Jesus unto good works.” (Phil. ii. 13.) “For it is God which worketh in you, both to will and to do *of his good*

*pleasure.*" And (1 Cor. iv. 7.) "What hast thou that thou hast *not received*? And if thou hast received it, *why boastest thou*, as if thou hadst received it not?" (Rom. xi. 35.) "Who hath *first given unto him*, and it shall be recompensed unto him?"

When there is a promise of a reward annexed indeed to any performance, upon condition of it, then upon the performance of the condition, though it be never so small, and by whatsoever power it be performed, the reward is due, though it be never so great. But it is due by promise only, the promiser of mere grace engaging himself to it, and not from the dignity of the work. And in this sense eternal life may be said to be due to them that keep covenant with God; and therefore it is sometimes called a reward; and God will at last proceed with men according to their works, according to the order assigned, and condition prefixed in the covenant of grace. But still the reward promised is of grace to us, being only founded upon a free and gracious promise, by which God hath obliged himself to give it; but is not by virtue of a just and proportionable dignity in the work itself. But this will not serve the turn of our adversaries, who assert that works are *properly meritorious*; which must be understood in themselves, and not by virtue of the promise. For pardon of sin is promised to repentance; and yet none will say, that repentance meriteth pardon. Though it be as much said (1 John i. 9.), "That if we confess our sins, God is faithful and just to forgive us our sins." As (2 Thess. i. 6.), "That it is a righteous thing with God, to recompense tribulation to them that trouble you; and to you who are troubled, rest with us." Or as, 2 Tim.

iv. 8., "Henceforth there is laid up for me a crown of righteousness, which God the righteous judge shall give me at that day, and to all them that love his appearing." Besides, if nothing else had been meant, than that our good works obtain eternal life by virtue of the promise, there had been no occasion to have had an *anathema* pronounced against those that denied it, when that was never denied by any body.

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## CHAP. XXV.

### THE SAME SUBJECT CONTINUED.

*That Men may not only be perfect in this Life, but that they may also do Works of greater Perfection, than what are required in the Precept of the Gospel Law, which they call Works of Supererogation, and so may have superabounding Merits, more than what themselves need, and which may be profitable to others.* Catech. Rom. par. 2, de Sacr. par. §. 77. Rhemist. Annot. on Luk. xi. 25. 2 Cor. ii. 10.

**BUT** if there be no perfection for man here to attain, but what is contained in the precept of the law, which is the rule of all perfection to us, then there is nothing that man can do, that shall be a perfection beyond or above the law. And the former will appear by these following texts.

Mat. xxii. 37, 38. "Thou shalt love the Lord thy God with all thy heart, and with *all thy soul*, and with *all thy mind*. And thou shalt love thy

neighbour as thyself." Here God requires the whole intire man, with all his faculties. And whatsoever in due circumstances can be an expression of this love to God or men, is here required. So that one cannot do that work, which, all circumstances being weighed, is not required and commanded in the law.

Mic. vi. 8. "He hath shewed thee, O man, *what is good*; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" What is good, and what doth the Lord require of thee, are taken for the same. By which the prophet intimates, that that only is good and acceptable to God, which God requires. And whatsoever God requires, is contained in these generals, so that there can be no good or acceptable work but what is reducible to them.

Mat. v. 48. "Be ye *perfect*," says our Saviour, "as your Father which is in heaven is perfect." The perfection of God himself, as far as it is imitable by us, is proposed as the model of that perfection which is required of us. And unless there be some perfection then, which there is not the idea of in God, what other perfection is there for us to practise or attain, but what is required?

Rom. xii. 2. All that the Apostle requires of Christians, is, To "prove what is that good, and acceptable, and *perfect will of God*," under the gospel, in order to the doing of it. Where he reduceth all that he desires, that Christians should be informed into the understanding and practice of the will of God. This will of God is perfect, and the rule of perfection. And it is a conformity to this will of God, which is only good and acceptable to him.

Col. i. 9, 10. "The Apostle prays, that Christians may be "filled with the knowledge *of his will*, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." It is the will of God, is the rule of every good work, and of whatsoever is pleasing to him. And therefore it is the utmost that a Christian can desire to know or do. And this it is his duty to do: so that there can be no good work, that is pleasing to God, but what it is his duty to do.

Chap. iv. 12. Again; "That ye may stand perfect and complete *in all the will of God*." If a man can do all the will of God, he will be perfect and complete. And this every man ought to labour after. So that there is no perfection or completeness but what is contained in the compass of man's duty required. For there is no perfection, but what is regulated by the will of God, which is the rule of man's duty.

Luke xvii. 10. "When ye shall have done all these things that are commanded you, say, We are *unprofitable* servants, we have done that which is *our duty to do*." The scope of our Saviour is to shew, that we cannot at any time boast, that we have done more than our duty, or what as servants we were obliged to. For whatsoever we do, being such, it is a debt to our Master. Being "*bought with a price*," we ought to do whatsoever we may "*glorify God*" in, both with our souls and our bodies. 1 Cor. vi. 20.

Phil. iv. 8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of

good report: if there be any virtue, if there be any praise, *think on these things.*" What good work or action can there be, which is not contained in this command of the apostle?

There are some things indeed, which in themselves, nakedly considered, are indifferent, and do not come under any command. Such are marriage, and single life, &c. But then the observation of them nakedly in themselves, is indifferent too, and not a perfection. But in certain times, for certain ends, when the glory of God, the state of the church, the edification of our brethren, or our own necessity require it, that which is indifferent in itself, nakedly considered, and under no command, as it is clothed with these circumstances, then becomes necessary, and a downright duty, as far as it can be conceived conducive to those ends. And this is the state of things mentioned by the apostle, 1 Cor. vii. And the mistake in this matter ariseth from not distinguishing between an universal law, that obligeth all, and that which obligeth only some persons in some circumstances. Both these are laws, the violation of which is sin; whereas the latter have been misunderstood for mere counsels. Now then if a man can do no good work, but if it be good, it is his duty to do, by one command or other, then he can have no proper merit at all; and much less can he merit for others, by doing his own duty.

And it is strange to consider indeed, that a man who is not absolutely perfect according to the law, should yet be able to do above the perfection of the law. And that that is the case is plain, whatsoever is pretended to the contrary. For (1 Kings viii. 46.) "*There is no man that sinneth not.*"



(Prov. xx. 9.) "Who can say, My heart is *clean*, I am *pure* from sin?" (Psal. xix. 13.) "Who can understand his *errors*?" (Psal. cxxx. 2.) "If thou, Lord, shouldst *mark iniquities*, who shall stand?" Therefore (Psal. cxliii. 3.), "Enter not into *judgment* with thy servant, O Lord; for in thy sight shall no man living be justified." (Job ix. 2.) "I know it is so of a truth. For how should men be *just with God*? If he will contend with him, he cannot answer him one of a thousand." (Job xv. 14.) "For what is man that he should be *clean*; or he that is born of a woman, that he should be *righteous*?" (Isa. lxiv. 6.) "For we are all as an *unclean thing*, and our righteousness as filthy rags." (1 John i. 8.) "If we say that we have *no sin*, we deceive ourselves." (James iii. 4.) "For in many things we *offend all*;" none excepted.

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## CHAP. XXVI.

### OF BAPTISM.

*That Baptism is absolutely necessary to Salvation; so that those who die without Baptism are damned.* Concil. Triden. Sess. 7. Can. 5. Bellarm. de Amiss. grat. & stat. peccat. lib. 2. cap. 6.

THE necessity of baptism we constantly maintain; and that it is a law of Christ which he hath established in the gospel to be for ever observed. But we think it very uncharitable to determine,

that all those that die without it are absolutely excluded from the grace of Christ: nor have all of the church of Rome been of this uncharitable opinion. But it is supposed, that martyrdom, or penance, and acts of faith, hope and charity, may supply the defects of it. But if children, which are not capable of these, die without baptism, they very uncharitably hold, that they are excluded from all part in Jesus Christ. Which being the general opinion, the sense of the council of Trent is to be supposed to intend it.

But by what hath been said in the foregoing chapter, it appears, that the Grace of God is not absolutely tied to the sacraments, but is rather presupposed unto them. So that there is sometimes sanctification, justification, and the other graces, before the use of the sacraments. As Abraham believed, and was justified, before he was circumcised, (Rom. iv. 10.) Cornelius received the Holy Spirit before he was baptized, (Acts x. 19.) And our adversaries are forced to grant, that there may be acts of faith, and hope, and charity, without or before the application of them: as the thief on the cross believed, though he was never baptized, (Luke xxiii. 42.) Even after those words were spoken by our Saviour, "Except a man be *born again* of water and the Spirit, he cannot enter into the kingdom of God." Now if there may be this grace of faith without baptism, then so likewise there may be salvation. For (John iii. 16.) "God so loved the world, that whosoever *believeth in him* should not perish, but have everlasting life." So that if they may believe without baptism, then so likewise they may be saved; as we see the thief on the cross was, who entered into Paradise with-

out being baptized. Sacraments are seals of grace, which they serve to increase and confirm, as being before; but they do not give grace or salvation any other ways, than as they confirm the covenant, by which it is promised to them who are in it.

It is not the sacraments then which make children to have part in the covenant of God, and the fruits thereof, though by these rights they are visibly initiated into the fellowship of the Catholic church. But on the contrary, they receive the sacraments, because they belong to the dispensation of the covenant of grace before. (Gen. xvii. 7.) God made a covenant with Abraham for himself and his seed, “*to be a God unto thee,*” saith he, “*and thy seed after thee;*” and upon this they were to receive the token of circumcision, as a seal of the covenant, (ver. 11). So that circumcision followed the clauses of the covenant, and did not give them a right to it; nor make them the children of God, but presupposed their being so.

So in the New Testament, God hath taken children into external covenant relation, together with their parents that believe; so that their children are relatively holy before they are baptized, and that from the very birth, as being born within the external administration of the covenant of grace. (1 Cor. vii. 13, 14.) “*The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.*” By which he cannot understand legitimate in opposition to bastardy; for so they would have been, being born in matrimony, though neither of their parents had believed.

Matt. xix. 14. Our Saviour saith, “*Suffer little*

children to come unto me, for of such is the *kingdom of heaven*." Note, that as the crown, which is put on the head of the children of kings, doth not acquire to them a right to the kingdom; but because the kingdom belongs to them, the crown which is the symbol thereof, cannot be denied them. So baptism doth not acquire to infants a right to the kingdom of heaven; but because the kingdom of heaven is obtained for them by the blood of Jesus Christ, baptism, which is the sacrament thereof, is administered to them. But the promise of God, for not being sealed with the outward sacrament, is nevertheless true, nor less constant.

Baptism succeeded circumcision, and cometh in the room of it, and is of the same use to us as circumcision to the Jews, as the apostle teacheth (Col. ii. 11, 12.); and circumcision was as necessary to the Israelites, as baptism is to us. But now behold the ordinance of circumcision; (Gen. xvii. 12.) "Every child that is eight days old, shall be circumcised among you." (Luke xii. 3.) "In the eighth day the flesh of his foreskin shall be circumcised." It was not to be done before the eighth day; there is no exception made in case of necessity. Yet shall we say, that if they died before the eighth day, being uncircumcised, *that then they were not saved?* What a cruel law had that been then to limit circumcision to the eighth day. David's child died on the *seventh* day, and therefore before it was circumcised (2 Sam. xii. 18.); and yet he doth not doubt of the child's salvation: (ver. 23.) "I shall go to him, but he shall not come to me." Sure he doth not mean in *Limbus*, or in hell, but in the place of the blessed. And many of the children of Israel in the wilderness, that were not

circumcised, no doubt died in that time (Josh. v. 5.); and shall we think therefore they were all deprived of eternal salvation? And if that was not absolutely necessary, then why is baptism so? For if baptism be so absolutely necessary to eternal salvation, that all children dying without it should be excluded from the grace of Christ, then an infinite number of children would merely *perish by the fault or negligence of others*, without their own. This would make the salvation of a child to depend upon the will of a midwife. If she baptizeth the child after his coming forth of the womb, behold, he is saved; but if she crusheth him, behold, he is lost for ever. What can be more unreasonable than this? (Ezek. xviii. 20.) “The soul that sinneth, *it shall die*; the son shall not bear the iniquity of the father.” But if a little child be not baptized, this doth not come from his fault; and sure he shall not be punished for the negligence of his parents, or for want of opportunity. When Moses neglected to circumcise his son (Exod. iv.), God spared the child, in that he was innocent, but sought to kill Moses for his carelessness in the omission.

Note therefore, that when it is said (Mark xvi. 16.) “He that believeth, and is baptized, shall be saved;” it is plain, from the following words, that baptism is not of the same necessity with faith; for it is added only, “and he that believeth not shall be damned.” But it is not said, he that is not baptized shall be damned, if so be he hath faith. But that baptism is joined to faith in the rite, it is to signify and express our duty of publicly testifying our faith in Christ, by our being baptized in his name. So that baptism is here required only as it denotes our external profession of the faith of

Christ, which is to be notified by baptism, as the solemn and visible sign of it; baptism being a rite divinely instituted for that end.

So again, when it is said, Acts ii. 38, "Repent, and be baptized, *for* the remission of sin." And, chap. xxii. 16, "Arise and be baptized, and *wash away* thy sins, calling on the name of the Lord." It is so required and expressed, because men express and testify their faith and repentance by baptism, that by these, as the appointed method, they may obtain remission of sin. And it is by baptism that God seals to them declaratively the remission of sin, upon their repentance and faith in Christ, therein testified and expressed. Now where there is repentance towards God, and faith in our Lord Jesus Christ, the want of the use of the sign, when it doth not arise from our own neglect, shall not hurt us.

As for John iii. 5, and Tit. iii. 5, see in the former Chapter.

Observe only this farther, that by reason of the opinion of the absolute necessity of baptism to salvation, the Church of Rome hath empowered midwives, or any other person to administer it in case of peril of death. But this opinion being overthrown, it is evident that that practice is groundless, it being the contempt (which is a virtual rejection of the christian faith) and not a bare want of it that is damning. Moreover, it is plain, that our Saviour hath committed the administration of the sacrament to those to whom he committed the office of teaching; (Matt. xxviii. 19, 20) "Go teach all nations, baptizing them." But this office was committed to the apostles and their successors in the ministry,

and not to women, to whom the apostle hath prohibited it; therefore so is the administration of baptism prohibited to them likewise.

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## CHAP. XXVII.

### OF THE LORD'S SUPPER.

*That after the Consecration, there remains no more of the substance of Bread and Wine in the Sacrament; but that there is a Transubstantiation, or a change of the substance of Bread and Wine into the proper substance of the Body and Blood of Christ. Council of Trent, Sess. 13, chap. 4, and Can. 2.*

THE foundation upon which this portentous doctrine is built, are our Saviour's words of institution, (Matt. xxvi. 27, 28, and Luke xxii. 19,) "Jesus Christ took bread and brake it, and gave unto them, saying, *This is my body*, which is given unto you; this do in remembrance of me." Now we do not question but that our Saviour made his words good; but the question is, in what sense our Saviour's words are to be understood? whether in a literal and proper, or in a figurative sense? The Church of Rome saith, in the literal and proper; we say, in the figurative sense; and so, consequently, that in them there is no foundation for *transubstantiation*.

Now, to make this clear, we argue thus. If there be *no necessity* to understand them in the

sense of *transubstantiation*, and there be a great deal of reason to understand them in the figurative sense in which we understand them; and that it is very absurd and unreasonable to understand them otherwise; then they ought to be understood in the sense in which we understand them. For we ought certainly to understand them in that sense, which it is most reasonable to understand them in. Now that there is no necessity to understand them in the sense of *transubstantiation*, and that there is a great deal of reason to understand them otherwise, may appear by these following observations.

The sense in which we understand them, is very agreeable to the custom, and usage, and manner of speaking, which was very familiar among the Jews, with whom such figurative expressions were very common. For we have many of this sort in scripture, it being usual in the Hebrew language to say things are that which only they signify and represent. As (Gen. xli. 26,) Joseph tells Pharaoh, "The seven good kine *are* seven years," i. e. they signify and represent them; "and the seven good ears of corn *are* seven years." And so in the matter of the sacraments; as circumcision is called *the covenant*, (Gen. xvii. 9,) and yet in the following verse is expounded to be only the *token* of it. So the paschal lamb is called the Lord's *passover*, (Exod. xii. 11.) yet by ver. 13, appears, as in all reason it was to be only a sign of it. So baptism is called the *washing of regeneration*, because it was the sign and seal of it. And the cup is by our Saviour called the *New Testament*, because likewise it was the seal of it; where the cup is also taken for the wine in the cup. Our Saviour speaking of himself, saith, "I am the *door*," John x. 9, and "I



am the *true vine*, John xv. 1; (the Church of Rome would have mightily triumphed in it, if it had been said, This is my true body,) yet nobody takes these expressions properly. This manner of speaking then being so common and familiar with that nation, well may we interpret our Saviour's words, *This is my body*, in the same manner, according to the nature of a sacrament, and the subject matter thereof. So it is said, that the *rock* which followed the Israelites was Christ; (1 Cor. x. 4.) "They drank of the *rock* that followed them, and that *rock* was Christ." Sure there can be no necessity of understanding our Saviour's words in another manner, when this form of speech was so common among them; but it is very agreeable to understand them as we understand them.

Besides, it is but the same form of speech which was used by the Jews in celebrating the passover, which our Saviour and his disciples had been just now about. And he instituted this sacrament for the like end as the passover had been; and it was now for ever to succeed in its place. *This passover is our Saviour and our refuge*, we are told, was the form among the Jews; meaning, that it did put them in mind, and represent to them the salvation which God wrought for their fathers in Egypt; and did likewise foreshew the salvation of the Messiah, the true paschal Lamb, that was to take away the sins of the world. And at the passover, the master of the house likewise took bread and brake it, and gave it to them, saying, *This is the bread of affliction*, which our fathers ate in Egypt; not the very bread sure, but only a *type* or *figure* of it. So our Saviour in like manner, accommodating himself to their customs and phrases, used the very same

symbols, and expressed himself accordingly, *This is my body, which was broken for you*; which our Saviour appointed in remembrance of himself ever after, in the room of the paschal lamb. Now how should we understand our Saviour's words then, but agreeably to the old form in the like case?

Besides, it is plain from the words themselves, about the institution, that it was very *bread*, of which he said, *This is my body*. For it is said, *He took bread*, and gave thanks, and *brake it*, and gave to his disciples, saying, *Take, eat, This is my body*. What he took, he blessed; that which he blessed, he brake; that which he brake, he gave to his disciples; what he gave to his disciples, of that he said, *This is my body*. But *he took bread*: therefore of the *bread* he said, *This is my body*. And if it was bread, then it could not be his very body, but only a symbol or sign of it, because it was bread still.

And that it was bread still, even after the consecration, we have also the apostle's words for it; (1 Cor. x. 17,) "For we being many, are one bread, and one body; for we are all partakers of that *one bread*." So that it is bread still which they are partakers of, which was after the consecration. So again, (xi. 26—28,) "As often as ye eat *this bread*, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat *this bread*, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that bread*, and drink of that cup." Where he calls it bread three times, in three verses together, even after the consecration.

In like manner our Saviour speaking of the cup, when he had said, (Mat. xxvi. 28,) "*This is my blood*,

of the New Testament," immediately after adds, "But I say unto you, I will not henceforth drink of *this fruit* of the vine, until I drink it new with you in my Father's kingdom. From whence it is plain, that it was the fruit of the vine, and real wine, which he drank with his disciples; and that was after the consecration.

Besides, if the substance of bread and wine are changed in the sacrament, into the very substance of the body and blood of Christ, when is it done? Is it done before those words were pronounced, *This is my body?* or in them? or after them? If it was done before, When was it done? or by what command? or in what way? If it be not done till after they are all pronounced, or till after the word *is* is pronounced, then it is false to say, *This is my body*, before the change is wrought; which is not till after the word *is* is pronounced; for these words are only declarative of what *is* before, and are not imperative of what should be. And if it was not before these words were pronounced, then a thing is pronounced to be which was not; which is a false proposition; and if it had been intended that the change should have been wrought by these words, then it should have been, *Let this be my body*, or, *This shall be my body*, and not, *This is my body*, which only declares what a thing was before, and doth not command it to be what it was not. So that in truth it only means, that the bread was set apart by our Saviour for the sign and token of his body, when he blessed it and gave thanks.

Again, our Saviour gave to his disciples his body as broken. But then his body was really whole and unbroken, for it was before his passion, and it was the bread only that was broken. Therefore

our Saviour did not give his very body, but the bread broken, only as a symbol of his body which was to be broken. So that it was really bread which he gave, and not his very natural body; but the bread as a sign of his body, and for that reason called his body, because signifying it. And so these words are to be understood only in a figure.

Are not these words to be understood in a figure? (1 Cor. x. 17,) "For we being many, are *one bread* and *one body*, for we are *partakers* of that *one bread*:" or are all christians turned into bread first, and then into the body of Christ, by their being made partakers of the bread in the sacrament? It is as good an argument to argue so from these words, as to argue from our Saviour's *This is my body*, that therefore the substance of the bread is turned into the substance of his body.

But the *figurative* way of speaking is evident and undeniable in the other part of the sacrament about the *cup*, Luke xxii. 20. And therefore why may not we suppose the like in the former about the body? This *cup*, says our Saviour, *is* the New Testament in my blood, which is shed for you. Here is figure upon figure, the cup for the wine; but neither cup nor wine is the New Testament, nor yet our Saviour's blood neither, but the seal of it. But as our Saviour's blood was the seal of the New Testament, and of all the promises and benefits contained in it, so was the wine a sign of his blood, and as such was given to the disciples, as a seal of the New Covenant confirmed by our Saviour's blood. And that this must be so, is also plain, because our Saviour gave it to his disciples as his blood *shed*. But his own natural blood then was not shed;

unless they will say, it was shed before he suffered; for this was before his suffering; so that it must needs be understood only figuratively, that the wine poured forth did signify and represent the blood of his which was shortly to be shed for sinners, and by which the New Testament was confirmed. And for that end, and because of the use of it mentioned, it has the name of the blood given to it, the sign having the name of the thing signified.

And though it be thus only in a figurative and not in a proper sense, that we are to understand the words of the institution, yet the benefit and comfort of the sacrament will be nevertheless: for it may be of equal efficacy and advantage to us, if we outwardly receive only the symbols, as if we received the very body and blood of Christ themselves; for the efficacy doth not lie in the thing received, but in the blessing that goes along with the institution. As the *water* in baptism, without a substantial change in the element, with the divine blessing, is equally serviceable to the ends of that sacrament, as if there were a substantial change. So (1 Cor. x. 16.) "The *bread* which we break, is it not the *communion* of the body of Christ?" We may have communion with the body of Christ, by partaking of the bread. As idolaters may have fellowship with devils, by partaking of the sacrifices offered to them, without having the substance of the things sacrificed to them, turned into the substance of devils. (1 Cor. x. 20.) So believers may have fellowship with Christ, by partaking of the bread and wine instituted for that end, without having the substance of the bread and wine changed into the substance of the body and blood of Jesus Christ.

We see then it is highly reasonable and necessary to understand the words of the institution, as other figurative expressions of the like nature are to be understood. And there is not the least inconvenience or absurdity will follow upon it. But to understand them in the sense of transubstantiation, is highly unreasonable, and is against the being and design of the scripture, and is also monstrously absurd.

If the bread and wine in the sacrament, be turned into the body and blood of Christ, then Christ must be with us still with his bodily presence, which is against the whole current of scripture; for he is ascended into heaven, and therefore he is not here. (Acts iii. 21.) "The heavens *must receive, or retain him*, until the time of restitution of all things:" and how is he then in the hands of the priest? (Col. iii. 1.) "Christ *sits at the right hand of God*," and there we must seek him, and not in the hands of a priest, or upon the altar. For, said he, (John xvi. 28.) "I leave the world, and *go to the Father*." And therefore in his absence he promised the people another comforter, who should abide with them, and supply his place, (John xiv. 10.) But, "Henceforth," saith the apostle (2 Cor. v. 16.) "we know him no more *after the flesh*," he abiding in us only by his spirit, and we know him only by faith. We are not like the disciples of the prophet Elijah, who sought on earth for their Master, whom God had taken up into heaven, (2 Kings ii.) Our Saviour saith (Matt. xxvi. 11.), "The poor ye have always with you, but me *ye have not always*." Whereas if he be every where in the mass, we may have him with us always, as much as the apostles had him. And when our Saviour told them, they

had always the poor with them, whom they might shew kindness to, but not him, and therefore they should not grudge at the expense of a box of ointment upon him; if they had been of the mind of the Church of Rome, they might have answered, "Lord, we shall have thee with us as long as we shall have the poor; and this cost which this poor woman hath been at, is nothing in comparison of what shall one day be laid out upon thee, in hanging the streets with tapestry, in decking the altars, in inclosing thee in rich and costly pixes, and in setting thee up in stately and magnificent mansions\*."

But then if Christ's body be with us, it seems he must be invisible also, and not to be felt; which is contrary to the nature of an human body, in which he is made like unto us, (Heb. ii. 17.) To be invisible, is to be more like a spirit which hath not flesh and bones, (Luke xxiv. 39, 40.)

If the body of Christ be also in the small wafer of the sacrament, he must be without proper extension, suitable to the nature of an human body.

And if he be whole in every wafer of the sacrament, he must be whole in many places at once. Which is a contradiction, for then he would have a body which is one, and not one, but many, as the places are in which he wholly is. And it is against the reasoning of the angel, (Matt. xxviii. 5, 6.) "He is *not here*, for he is risen." But according to this doctrine, he might be there and risen too; and then the angel's reasoning was not good. And then Christ might be distant from himself, as that body now which is at London would be distant

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\* The pix is a little chest, or box, in which the consecrated host is kept, in Roman Catholic countries.

from that that is at Rome many hundred miles ; and that body which is at Rome, may meet that body which is at London ; and so it would be the same, and not the same, and the same would move towards and meet itself. And then Christ's body might move, and not move at the same time, and it might be carried and not carried ; and it might be eaten and not eaten ; in one place eaten with rats, and at another place worshipped ; and might be glorious and not be glorious ; and innumerable such absurdities follow upon this senseless and unreasonable doctrine.

Besides the barbarity and bloodiness of eating and drinking human flesh and blood, and devouring one's God. And then the most wicked men may receive Christ with the mouths of their body, and likewise eat his flesh, and drink his blood. But Christ tells us, this we only do now by believing in him, (John vi.) "*For the flesh profiteth nothing.*" The wicked having not faith, have no part in him, they do not dwell in Christ, nor Christ in them, as they that eat his flesh and drink his blood do, (John vi. 56.) And therefore it must be understood spiritually and by faith.

To conclude, we have as much assurance that transubstantiation is false, as that Christianity is true ; that is, our sense and reason in concurrence with the holy scripture. And is not this a goodly doctrine, which, if granted, would raze the foundation of the Christian faith, and reduce us to the greatest uncertainty, so that we could reasonably believe nothing ? For what can we be certain of at all, if not that which we perceive clearly with all our senses, and which we can reason as plainly about, as about any thing whatsoever ? Or if our



Saviour and his apostles were now preaching or working miracles in the world, how should we judge of all they said or did, but by those mediums, which about transubstantiation we must entirely renounce?

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## CHAP. XXVIII.

### THE SAME SUBJECT CONTINUED.

*That the Mass is not only a commemoration of the Sacrifice of the Cross; but that the self-same Christ is therein offered, that offered himself upon the Cross; and that this Sacrifice performed by the Priest, is truly propitiatory for the Remission of Sins of the Quick and Dead. Council of Trent, Sess. 22. Chap. 2, Can. 1, 2, 3.*

THIS is a consequent of the doctrine of transubstantiation, and the corporal presence of Christ in the sacrament, without which it cannot subsist. For if the very body of our Saviour be not substantially and properly present in the sacrament, then how can there be a proper oblation of the body of Christ there? For how can there be a proper oblation of that that is not properly and substantially there? The body of Christ being there in a figure or representation, there is a commemoration of the sacrifice of his body which he offered on the cross, and there is a representation of the sacrifice of his body made there; upon which account it may be called a commemorative sacrifice. But there being no proper or corporal presence of his

body, there can be no proper oblation of it. So that the doctrine of transubstantiation being refuted before, this being a consequent of it, must fall with it.

There is the sacrifice of Christ in a figure indeed, that is, there is a representation of the sacrifice of Christ, by the bread broken, and the wine poured forth, which represents to us the breaking of his body, and the shedding of his blood, in the offering which he made of himself on the cross. So the apostle speaks, (1 Cor. xi. 26.) "As often as ye eat this bread, and drink this cup, *ye do shew the Lord's death till he come.*" So that therein the death of Christ is shewed forth, and we have communion with him in his benefits by an act of faith, when we partake of the symbols of his body and blood. And it was for this end, for the nourishing and confirming our faith, and the expressing our gratitude to our dying Lord, by keeping up a grateful remembrance of his death, that this holy rite was instituted. But read the institution entire, (Luke xxii.) there is not the least intimation of any *sacrificial* act there performed by our Saviour, or commanded the disciples, "He took bread and brake it, and gave it to them, saying, Take, eat, this is my body, which is given for you; do this in *remembrance* of me." A sacrifice is offered to God; but here is nothing offered to God, but a representation of that body that was to be broken and offered, and the bread distributed to the disciples to nourish their faith.

And, indeed, that which our Saviour did then, could not possibly be a propitiatory sacrifice, unless they will say, that propitiation was made by Christ before he suffered on the cross; for this

that Christ did was certainly before his suffering. And what need then of the following oblation on the cross, if propitiation was made before? For what need that be done again, that is sufficiently done already? So that we conclude, that there was no propitiatory sacrifice offered in the supper, because there was no propitiation made before the oblation on the cross. And if there was no propitiation made in the sacrament then, neither is there now, the institution being always the same; and that only being required to be done by the disciples, which was then done and appointed by our Saviour, and for the same ends and no other.

And we in many places find, that the purging away of our sin, and our sanctification and redemption, which is the fruit and consequent of propitiation, is entirely attributed to that offering of the body of Jesus Christ, which was made by himself on the cross, and which was offered but once; and that by this once offering all this was done, so that there is to be no more offering then for propitiation.

Heb. vii. 26, 27. "For such an high priest became us, who needed not as the legal priests, to offer up sacrifices, first for his own sins, and then for the people's," and to do this often, as they did it every year, and often; "For this *he did once, when he offered up himself.*" And that once in him was sufficient, to all the ends of a propitiatory offering. (Chap. ix. 12.) "For by his own blood he entered in once into the holy place, *having obtained* eternal redemption for us," by that once offering. If the blood of Christ shed once upon the cross be of such infinite and eternal efficacy and merit for our redemption, what need can there

be of more? For, (ver. 13, 14) "How should not the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works?*" And, (chap. x. 10) "We are sanctified, and our sins expiated, *by the offering of the body of Jesus Christ once for all.*" And, (ver. 13.) "This man, Christ Jesus, *after he had offered one sacrifice for sin*, for ever sat down on the right hand of God, as having fulfilled his offering." (Ver. 14.) "For by one offering he hath *perfected for ever* them that are sanctified." Therefore, saith God, in consideration of this once offering of Christ, (ver. 17, 18.) "Their sins and iniquities will I remember *no more*. Now, where remission of these is, there is *no more offering for sin.*" There is faith and repentance indeed required on our part, that we may have benefit in the offering made; but there is no more offering for sin, that being sufficiently done already by Christ's own offering.

So that to talk of the necessity of more, or repeated, offerings and sacrifices for propitiation, is in the necessary construction of the fact, whatever is pretended, to impeach the once offering of Christ, which he made himself for us, of insufficiency for the ends of propitiation. And by this the apostle argued the insufficiency of the legal offerings, (Heb. x. 1, 2.) "For the law having only a weak shadow of good things to come, and not the very image and solidity of the things, can never with those sacrifices which they *offered year by year continually*, make the comers thereunto perfect, as touching remission of sin. "For then would they not have ceased to be offered? because that the worshippers once purged, should have had no

more conscience of sins," for which there had been made sufficient atonement. So that, according to the apostle, the repetition and reiteration of sacrifices, is a note of their imperfection. And by the same reason, the sacrifice of Christ once offered upon the cross would be imperfect, if there were a necessity of its being frequently offered. Which is manifestly contrary to all those places before, which assert the perfection and sufficiency of Christ's one offering made on the cross.

Besides, there can be no propitiation made by any offering, without the destruction of the offering, in the stead of him for whom the offering is made. But now in the sacrifice of the mass there is no destruction of the offering, as our adversaries themselves allow. (Heb. ix. 22.) "Almost all things are by the law purged with blood; and without *shedding of blood* there is no remission." But now in the mass there is no shedding of blood; for they say, that is an unbloody sacrifice. And how can that be a sacrifice for propitiation and remission then? An unbloody, undestroyed sacrifice, and yet a propitiatory sacrifice, cannot stand together, but are inconsistent. And the apostle argues, (ver. 25, 26.) "That it was not needful, that Christ *should offer himself often*, as the high priest entereth into the holy place every year with the blood of others, (quite contrary to what the church of Rome pretends, which teacheth, that Christ doth offer himself often by the hands of the priest in the mass, and the very self-same offering too that he offered himself upon the cross) for then must *he often have suffered* since the foundation of the world." Offering and suffering are joined together; so that if there be an offering, there

must be a suffering; and if there be no suffering of Christ in the mass, then there can be no offering. But now saith the apostle, "*Once* hath he appeared in the end of the world, *to put away sin* by the sacrifice of himself. And as it is appointed to all men once to die, but after this the judgment; so Christ was once offered, when he suffered and died as a sacrifice, to bear the sins of many; and unto them that look for him, he shall appear the second time *without sin*, or suffering for sin, unto salvation." So that the time of Christ's suffering is past, and so therefore is the time of his offering, to put away sin by the sacrifice of himself. And there is no more offering of Christ to be to the end of the world, because there is no more dying or suffering. The propitiatory sacrifice of the mass then is a mere vain pretence.

Neither hath Christ instituted a priesthood upon earth to offer such a sacrifice as is pretended; for he himself is the only priest. (Heb. vii. 23, 24.) "They truly (under the law of Moses) were many priests, because they were not suffered to continue by reason of death. But this man (Jesus Christ) because he continueth for ever, hath an *unchangeable* priesthood:"—That is, the Levitical priests were a number of men succeeding one another; by which succession, provision was made for the continuation of the priesthood, which otherwise must have expired through the mortality of the priests. But Christ hath no successor in his priesthood, which does not pass from him to any other (for that is the meaning of the word ἀπαράβατος, here rendered unchangeable) because he himself is not mortal, but continueth for ever. So that as he continues for ever, so he continues the

only Priest for ever. (Ver. 25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth *to make intercession* for them." The salvation which he works, is not by virtue of any new sacrifice, or the repetition of what he hath offered, but by virtue of his intercession, which is founded upon the sacrifice which he offered on earth. He ever living to make this intercession, thereby obtains and applies to us the infinite merit of his death, without the repetition of the sacrifice for our salvation. And it is the Spirit of Christ, which he hath obtained by his sacrifice and intercession, to be his vicegerent now upon earth in his absence, that by his grace enables us to believe, and so applies to us the benefit of our Saviour's death; without which ten thousand sacrifices repeated would be of no value to us.

It is to be observed, that while the chief priest was in the sanctuary, there was never any sacrifice offered, (Levit. xvi.) But now Jesus Christ is in heaven, prefigured by the sanctuary, (Heb. ix.) Therefore whilst Christ is in heaven, there is no other true and proper sacrifice to be offered; for now the offering is ceased.

The sacrifices now are prayers and praises, which Christ hath made all his people priests so far, as to offer these spiritual sacrifices, (1 Pet. ii. 5, Rev. i. 6, and Rom. xii. 1.) The sacrifice of Christians consists in offering themselves to God by an holy life, and not in offering Jesus Christ, who having offered himself once upon the cross, is now at the right hand of God, where he makes intercession for us, but is never more to be offered for us.

*As for Melchisedeck's pretended offering of bread and wine, which they say did but typify the offering of Christ under the species of bread and wine in the sacrament, and so is to be continued by it, (Gen. xiv. 18.); it is plain that he brought forth bread and wine, not to offer to God, but to refresh Abraham's men. What he did as a Priest, was in his priestly blessing of Abraham. The apostle makes not the least mention of his offering, when he compares him with Christ, but makes Christ to be of his order upon other accounts. Besides, though Christ himself be a Priest after the order of Melchisedeck, yet it is plain before, that Christ had no successor in his priesthood, but is the only Priest himself after this order.*

*From 1 Cor. x. 16, 17, 18, 19, 20, it cannot be inferred, that in the sacrament there is an altar and sacrifice, as there was among the Jews and Heathens, but only that they who partake of the Lord's Supper, have as truly communion with him, and thereby do testify their communion with him, and owning his religion, as they who fed upon the sacrifices of the Gentiles, that were offered to Devils, did thereby testify their communion with Devils. The comparison is made, not between the things themselves, which are in themselves of a different nature, but between the actions of the men, and their signification, which is the same in both sides, and bears the same construction.*



## CHAP. XXIX.

*That the Host is to be worshipped in the Sacrament with Divine Worship, and to be solemnly carried about, and shewed to the People to be worshipped.* Council of Trent, Sess. 13. Chap. 5. Can. 6.

WE do not deny, but that Christ may be lawfully adored and worshipped by us in the time of the celebration of the Lord's Supper; but this doth not serve the turn of the church of Rome, which defines that adoration be given to the sacrament: That the sacrament is nevertheless to be adored, because it was instituted to be received. And the adoration is not fixed in the person of Christ, as separated from the host, but as making one object of worship together with it.

But it is plain to any one's observation, that there is a total silence in the scripture about this matter; that there is not the least hint or intimation given of it, wherever there is any thing spoken of the supper. The evangelists, in the relation of the institution, and St. Paul in the repetition of it, are very punctual in setting down what our Saviour did and enjoined at that time. They declare minutely every particular action and expression of our Saviour; How "he *took bread, and brake, and blessed it, and gave it to them, saying, Take, eat, this is my body.*" In like manner he took the cup, &c. But in all, not one word of worshipping it, or carrying it in procession to that end: which questionless would have been done, if any such adoration had been intended to it.

St. Paul especially had a most fit occasion to have insisted on it, when he set himself on purpose to correct the irreverence of the Corinthians in their carriage about this ordinance, 1 Cor. xi. For this would have been the highest aggravation of their fault that could be possible, to carry themselves so very irreverently to their dearest Lord, corporally and substantially present before them. And how could he have insisted on a better topic, to create in them a greater reverence? But behold there is nothing of all this; he only reminds them of the institution, and that it was done in commemoration of the death of their Redeemer, who gave himself for them; but he hath not one word of all this popish doctrine of *Adoration, Elevation, and Procession*, or any thing in the least that hath a tendency to it.

The scripture also almost every where is speaking of Christ, and informs of his excellency, and the divinity of his person; and tells us of the wise men's adoring of him; and gives a command to honour him, as we honour the Father, (John v.) and tells us, "that every knee should bow to him," (Phil. ii.) "And that the angels of God worship him," (Heb. i.) But why doth it no where tell us, that he is substantially present in the sacrament, under the species and form of bread, that we may worship him there, to make the ordinance more august and solemn; especially considering that he lies there so obscured under the species of the elements, in an inactive and invisible and inglorious state, where he works no miracles to attest his divinity as he did in the world, nor gives out the least ray of his glory, to engage us to this worship and adoration?

This is only the consequence of that portentous

doctrine of *transubstantiation*, taught by the church of Rome, which is refuted before, and therefore must needs fall with it; for it is upon the transubstantiation of the bread and wine into the very body and blood of Christ, and upon the presumption of whole Christ being there substantially present by this conversion, that the *adoration of the host* is founded by them. But if *transubstantiation* be false, and there be no conversion; if the bread be bread still, and the wine be wine still, then they cannot but confess themselves, some of them, that the worship that is given to it is mere downright idolatry.

And indeed, what is there in the idols that the prophets mention, and the character that they give of them, but may be every way most aptly applied to this God of the papists?

Read the character that the prophet Isaiah gives, chap. xlv. 9 to 20. And what is there, that may not with the same likeness be spoken of the host? First, the countryman sows wheat, and reaps it, and gathers it into barns, and thresheth it out; then it is ground and sifted, and the baker makes it a wafer, and bakes it, and some of it he puts to other uses; then the priest consecrates it, and behold it is a God. Is not this now as senseless as the former, and just such another description as that? And how is that an idol then, and not this? Do not the reproaches and ironies that the holy prophets throw on idols, fall full as heavy upon this that is adored at the Mass?

So chap. xlvi. 1, 6, 7. see what he saith of idols, and how easily it may be applied. For this God too may sometimes fall to the ground, which then must be scraped to take up all clean. Men carry

it upon their shoulders, and sometimes it hath been taken captive. And may not one cast the same kind of reproaches on this, as the prophet Jeremy doth on those, Jer. x. 2, 3, 4? Surely the prophets did not urge the matters pertinently, or did not foresee that the light might in time be cast in the christians' teeth for their worship; or else if those were meet and proper characters of the idols then, and the same agree to the host, then the host is an idol as well as they.

So how doth the psalmist decipher the idols of the heathen, (Psalm. cxv. 3, 4, 5, 6, 7, 8.)? But the host doth not look near so well; it is a little dough made into a wafer, the work of the baker, that doth not carry so much likeness to a man as to have the similitude of members.

This is liable also to the same casualties and mishaps, as those that the prophets declaim so much against. These wafer-gods are not able to save themselves, they are not able to escape from wars, and thieves and robbers. The priests make fast their temples with locks, lest they should be stolen. They are liable to be gnawed upon by things creeping out of the earth; and when they are eaten, they feel it not. Therefore if the host be taken by a mouse, or any other creature, and cannot be found, then they do endeavour to take, kill, and burn that creature, and cast the ashes under the altar. And if either flies or spiders chance to fall into the chalice, because these little creatures, cannot drink so little but they drink whole Christ, and have him in their little guts, the priest must by all means swallow down these flies and spiders, if he can do it without danger of his life, or fear of vomiting. But whereas God doth in scripture

threaten a wicked church or nation, that he would spue them out of his mouth; Were this doctrine true, (as a reverend person saith) they might do the like to him; nay, and not only vomit up their God, but cause him to be burnt. For if the priest do vomit up the Eucharist, and find the species whole, then he must reverently eat or swallow the vomit again; but if the species appear not, then he is to burn it. In a word, this God of the papists is liable to all those abuses that any thing in the world can be, and yet cannot help himself. And what greater indications or characters can there be of an idol than what belongs to this? And if the worship of this may be excused from idolatry, then why may not the worship of all others as well, there being as little Godhead in the consecrated wafer, (as hath been proved,) as in their consecrated statues and images, and therefore divine worship belongs to it as little.

And whose heart now would not rise at this? that a wafer should be adored and revered as God himself, with the very same worship? That that must be worshipped for God, which may be eaten, or burnt, or lost, or carried away by mice? or must be supported or carried about by men, and cannot sustain itself? That that is to be the object of divine worship, that hath neither eyes to see, nor ears to hear, neither sense or reason to feel or understand what is done to it? Is this a God that is the work of men's hands, that the plow-man sows, and the miller grinds, and the baker bakes? when of the same meal some may be used to other purposes, and this is by the priest made into a God to be worshipped, who can think on this without exceeding horror?

For supposing *transubstantiation* not true, as is proved before, then they worship that for Christ, by a mistaken supposition, as if it were very Christ, when it is not so, but really the elements of bread and wine; and so do give that worship to a creature, whatever their mistaken supposition of it be, which is due to God alone; which is properly idolatry. Neither will it excuse them to say, that they suppose it to be Christ, and that they worship the sacrament only upon such supposition, and that else they should not do it. For if that would excuse their practice from idolatry, then it would serve as well to excuse the idolatries of the blindest heathens, and most heretical idolaters that ever were in the world; who when they worshipped the sun or fire, or any other creatures for gods, they always did it upon this supposition, that they were gods, or else they would not have done it neither. And if a papist should happen upon a mistake, to worship an unconsecrated wafer, yet if he should do it upon the same supposition, it seems that it would excuse him from idolatry also; which yet they themselves will not allow, because his supposition is false. And if there be no *transubstantiation*, so is theirs false also, though the wafer be consecrated. And therefore upon their own doctrine, this supposition being false, will not excuse them from idolatry. And it is not their good intention will excuse their unlawful act, no more than it did the Jews, in worshipping the molten calf, when they kept a feast unto the Lord. "And in crucifying the Lord of Glory, out of ignorant zeal which they had," (Rom. x. 2.) And no more than it doth those that "kill the disciples of Christ, and think that *they do God service* therein,"

(John xvi. 2.) For to have an action morally good, it must be conformable to the rule, both as to the matter and other circumstances, as well as the end. And it is not a good intention or end alone by itself, that is enough to constitute any action morally good.

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## CHAP. XXX.

### THE SAME SUBJECT CONTINUED.

*That these Masses are to be approved and commended, where the Priest communicates alone.* Council of Trent. Sess. 22. chap. 6. Can. 8.

**BUT** this is a mere perversion of the institution of the supper, and contrary to the ends and designs of it. (Matt. xxvi. 26.) "Jesus took bread, and blessed it, and brake it, and gave it to the disciples;" he did not keep it to himself; "and said, Take, eat." He gave it to them to eat, and did not set it out, or hold it up to be gazed or looked on by them, whilst they were to have no part or share in it themselves. "And he took the cup, and gave thanks, and gave it to *them*, saying, drink ye *all* of it." Not as the priest doth in the church of Rome, who drinks all himself.

The sacrament is a visible rite or sign, designed on purpose to express our gratitude to Christ, and to keep up a visible memorial of his love in suffering for us, to increase and nourish our faith in him, for the receiving of the benefits of his death and passion. But how shall this be done in it, or

attained, by those that are not concerned about the administration? How do they express their gratitude, when they do nothing? or how is their faith advantaged by others using the symbols which Christ hath instituted, without the applicatory use of them for themselves?

Besides, the sacrament is designed to signify and confirm our Christian communion one with another, as brethren partaking of the same benefits, and united and joined together in Christian love; and therefore it hath been called a communion. But how can there be a communion, where the priest is alone by himself?

Acts ii. 42. It is said of the primitive Christians, "*They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*" This breaking of bread was in fellowship with one another, and with the apostles in church communion. By "breaking of bread" being understood the whole celebration of the supper, the part being taken to express the whole.

So (1 Cor. x. 17.), "*For we being many, are one bread, and one body; for we are all partakers of that one bread.*" As many grains of corn make up one loaf, being moulded and joined together; and many members together make up the body: so Christians united and joined, become one body in this sacramental communion. And it is plain from the apostle, that one design of the supper is to express and testify this communion; so that the supper then is for Christian communion. And when the supper is administered, there ought to be a communion. But when the priest receives alone, there is no communion.

1 Cor. xi. 20, 21. The apostle censures them for



their uncommunicating kind of celebration of the Lord's Supper. "When ye come together *into one place*, this is not to eat the Lord's Supper." Their coming together in one place, signifies, that there ought to have been a communion together there. But this they failed in; "For in eating, every one taketh *before other* his own supper." Which he censures, and then he repeats the institution, to shew that Christ intended that an holy communion together should be observed in these their church meetings, for the observation of the feasts of charity, and the Lord's Supper. (Ver. 33.) "Wherefore, my brethren, when ye *come together* to eat, tarry one for another;" to preserve unity and charity with the brethren, and with one another.

As for the mass being a sacrifice, and that that may be offered alone by the priest; that is refuted before. But however, as a sacrament it ought not to be administered alone, but in Christian communion and fellowship. It is not the priest alone can celebrate it as such; but other faithful people with him are likewise to meet and join together to hold this sacramental communion.

As for the spiritual communion by faith in Christ, which they say may be had by those who only look on, and do not communicate in the sacrament: we do not deny this spiritual communion, without which the other is ineffectual. But our Saviour appointed not only a spiritual communion, but a sacramental communion; and this sacramental communion cannot be had without the sacramental action, that is, without communicating in the sacrament: which therefore, by our Saviour's commandment, all Christian people should do, and not the priest alone by himself.

## CHAP. XXXI.

## THE SAME SUBJECT CONTINUED.

*That the Sacrament is to be administered in one kind only, and that the people are not to have the use of the Cup.—*  
Council of Trent, Sess. 21. chap. 2, 3. Cant. 1, 2, 3.

AGAINST that which is written, Matt. xxvi. 27, "And he took the cup and gave thanks, and gave it to them, saying, Drink ye *all* of it." Note then, that the cup is contained in our Saviour's institution, as well as the bread, and is as essential a part of it. And if by virtue of the institution, all Christians are obliged to the use of the bread, then by virtue of the same institution, they are likewise obliged to the use of the cup. Or if, notwithstanding the institution, they may take away the cup; then, notwithstanding the same institution, they may take away the bread also; and so they may make void the whole sacrament. Note also, that in the same quality that the apostles received the cup, in the same quality also they received the bread. If they received the cup as priests (and so that belongs only to priests), then they received the bread as priests likewise; for there was no alteration made in them, between the two receivings, of the cup and the bread. And by the same reason they may take away the bread too from all but priests, as well as the cup. But indeed the apostles were not there at the supper, in the quality either of apostles or priests. But Jesus Christ did the office of a pastor, and they were the flock, and so partaked of the

supper, as Christ's disciples, and not as apostles or priests.

Again (ver. 28.), "For this is my blood of the New Testament, which is *shed for many* for the remission of sins." Here we have the reason of our Saviour's command, why all should drink of the cup, because this represents his blood, which is shed for many for the remission of sins. Now to all Christian people there belongs pardon of sins by the blood of Jesus Christ, and not only to the priest: and therefore all Christian people are to partake of the cup, and not the priests only. For to whom the reason of the command belongs, to all such belongs the command. Again note, it is by the blood of Jesus Christ shed and separated from his body, that remission of sins is obtained, of which they are to keep up a commemoration in the sacrament. And this commemoration therefore cannot be kept up by the use of the bread alone without the cup, which hath a particular relation to his blood *shed, or poured out*. So that there is a proper and peculiar use of the cup in the sacrament, as well as of the bread. And the use of it, as it is said, belongs to all those to whom remission of sin by Christ's blood shed and poured out belongs, which is here in this way represented and sealed to them.

Mark xiv. 23. "And he took the cup, and when he had given thanks, he gave it to *them*, and they *all drank* of it." Note, that as Jesus Christ said, "Drink ye all of this," so it is here expressly observed by this evangelist, that they *all drank* of it. This communion of *all* is particularly observed touching the cup, and not touching the bread; surely, not without reason, but as if the Holy Spirit

would thereby purposely forewarn us against the sacrilegious presumption of the church of Rome, in debarring the people the use of the cup.

John xvi. 53. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, *and drink his blood*, ye have no life in you." Our adversaries believe, that in this place he speaks of the Lord's Supper; and by consequence they deprive, as much as in them lies, all the poor people of eternal life (if it be to be meant as they interpret it), because they do not permit them to drink of the blood of Jesus Christ.

1 Cor. x. 3, 4. "They did all eat the same spiritual meat, and did all drink the *same spiritual drink*; for they drank of that spiritual Rock that followed them; and this Rock was Christ." The Israelites did not only eat of the manna, which was a figure of the body of Christ, but they also drank of his blood in a mystery. And why should they withhold from Christian people the same privilege, when our Saviour hath allowed it to them? For (ver. 16.) "The cup of blessing which we bless, is it not the *communion* of the blood of Christ?" It is the cup, that is, the communion of the blood of Christ. And why will they hinder the Christian people then from the cup, which is the communion of his blood? For if the *cup* be the communion of his blood, it is in vain to pretend that whole Christ is contained and communicated under the *species* of bread. (Ver. 17.) "For we being many, are one bread, and one body, for we are all partakers of that one bread, and of that *one cup*," as it is added in some copies. But whether these words were in the beginning, or were added afterwards, it is plain,

that whensoever they were inserted, the cup was then in use among the people.

1 Cor. xi. 25. "This *cup* is the New Testament in my blood." Here the apostle, repeating the institution of the supper, lets us know, that it is the cup that is the seal of the New Testament confirmed by the blood of Christ. And should not those then, who have part in the covenant, have part also in the seals of the covenant? Now all believers have part in the covenant, therefore they ought also to partake of the cup, that is, the seal of the covenant. And upon this the command follows, "Do this, as oft as *ye drink it*, in remembrance of me." So that all those who are in the covenant, and so ought to celebrate the memory of the death and passion of Jesus Christ in the sacrament, where the covenant is confirmed, ought to partake of the cup for this end. But all true Christians ought to do this, and consequently ought to partake of the cup; for if the command of "doing this in remembrance of Christ," added *after the bread* (Luke xxii. 19, 20.), makes it the duty of all Christians to partake of the bread for that end; then the same command added after the cup, which is here mentioned by St. Paul, makes it their duty in like manner to partake of the cup. And if they are not obliged by this to the use of the cup, neither are they obliged by that to the use of the bread; and so they may take away from them the use of the bread too as well as the cup; or else they ought to continue both, as there is the same command for both. (Ver. 26.) "For as often as ye eat this bread, *and drink this cup*, ye do shew the Lord's death till he come." So that they must drink this cup, as well

as eat this bread, to shew the Lord's death. This is to be done by both together, and not by either singly. And all those for whom Christ died then, are obliged to shew his death in the sacrament, by the use of the cup, as well as by the use of the bread. But Christ died not only for the priests or ministers of the gospel, but also for the people; and therefore this order concerns both.

Ver. 28. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." This is spoken to the people of Corinth; and it is plain, from many passages in this and the foregoing chapter, that the people of the church of Corinth did drink of the cup, and committed great excess in their drinking. But notwithstanding this abuse, the apostle doth not presume to alter the institution, or to take it away. And what shall we think then of the presumptuous boldness of the church of Rome, that dares to do this in manifest defiance of, and open contradiction to our Saviour's command and institution, and without the least colour of any good reason?

If they say, whole Christ is contained in the bread: was it not so in the beginning of our Saviour's institution, as well as now? And if our Saviour notwithstanding instituted the cup, how do they dare to take it away upon this vain presumption, as if they knew better than our Saviour what was fit to be done? This doctrine of concomitancy of the blood with the body, did not keep our Saviour from instituting the cup; and how comes it to be so good a reason now, to take away what he has instituted? He hath appointed different symbols, one for his body alone, and another for his blood, as shed and separated from his body; the one to

eat, and the other to drink. And how should the bread, which is to be eaten, which represents his body without the blood, represent to us the blood as shed and separated from his body, by way of concomitancy, when they are considered as asunder? If so, then the blood of Christ must be eaten too with the bread, but is not drank; whereas our Saviour instituted the cup as a symbol of his blood shed, and so to be drank apart, as the symbol of it, and not eat by way of concomitancy with the bread, which is the particular symbol or figure of his body.

But some have urged, that some of the blood may be apt to hang upon men's beards, and so be profaned; and therefore for this reason the people ought not to have the use of the cup. As if there were not beards in our Saviour's time also as well as now; but they were new sprung up, or new come in fashion in these latter ages. But it seems our Saviour did not consider this very weighty reason.

**SOME PREJUDICES**  
**OF THE**  
**CHURCH OF ROME**  
  
*ANSWERED.*

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**SECT. I.**

**THEY ACCUSE OUR DOCTRINE OF NOVELTY.**

**THIS** the Pharisees likewise alleged against our Lord Jesus Christ, and urged the same prejudices. (Mark i. 27.) “They question among themselves, saying, *What thing is this? What new doctrine is this?* And, (Acts xvii. 19.) “St. Paul being brought to Areopagus, they demanded of him, May we know what this *new doctrine*, whereof thou speakest, is?” So likewise this is the tone of the Romish doctors, who call the reformation an upstart religion, and say, that our doctrine is new; and still are insisting upon the thread-bare question, *Where was your religion before Luther?* As the ancient Heathens no doubt would be almost perpetually questioning the Jews in the same manner, *Where was your religion before Abraham?*



And the same answer for substance will serve for our defence, that would do for theirs. For as our Saviour said to the Pharisees, Whatever they may pretend about the antiquity of their religion, the like the Jews might say to the Heathen, and so we may say to the church of Rome, *That from the beginning it was not so.* Idolatry, and the worship of idols, was not from the beginning. So neither was the mass, purgatory, worship of images, invocation of saints, believed or taught from the beginning of Christianity. But our religion is as ancient as Christianity itself, as the Jewish religion in worshipping the true God, in opposition to the Heathen idolatry, was as old as that of Noah, or Enoch, or Adam. For we believe and receive nothing, as absolutely necessary to salvation, but what our Saviour and his apostles taught and delivered to the world, and what is contained in the ancient creeds. But as the worship of the one true God, and the true religion, was greatly corrupted in the ancient times, which Abraham was raised up to reform; and so his reformation was new in comparison of the abuses that were before; so indeed the reformation of the corruptions and errors, which for many ages had obtained in these western parts of the world, did not begin very long ago. And if this be accused of novelty, we cannot help that, but are sorry it was no sooner. All reformation is new, in comparison of the abuses that went before; and so therefore was that set afoot by Luther.

But how could this be remedied, unless there should be no reformation at all; or because things are once bad, they should never be better? For they cannot be better without being reformed; and

whenever a reformation begins, it is certainly new. So that the question is, whether those were errors and abuses which the reformation cut off? and so whether it were a reformation really or no? And if this be so, as may appear in part by the foregoing treatise, then the reformation justifies itself, though it was pity it had not been sooner. And all those negative articles, which we hold in opposition to the errors of the church of Rome, and which now make up part of our confession of faith in opposition to those errors, are only new because the reformation is new. And so it must be, whenever men renounce or protest against errors, or unless they will err still.

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## SECT. II.

### THEY SAY, THAT WE HAD NO CALL.

THEY say we had no call to do as we did; we had no call to separate from the church of Rome, or to set afoot this pretended reformation.

But were those errors or no, which the church of Rome taught? And were they innovations and corruptions or no, which they practised? If they were, as hath appeared in part before, have we no call to renounce errors, or to reject corruptions? or must there never be a reformation of things that are amiss?

If they say we should have stayed till the church had done it—if they mean by the church, the church of Rome, we see it is not done yet;

and how long then should we have stayed? For these very things which the reformation rejects, are still defended by her; and all the protestations and applications that have been made to her, have had no effect upon her to procure a reformation on her part; and we do not know when they will have.

But why must we stay till the church of Rome had ordered the reformation, (which we see would have been long enough)? What is the church of Rome to us, but as a sister-church, whatever she pretends of her Catholicism, and masterdom or mistresship over the rest of the churches, which is refuted before? And what hath she to do then to controul our reformation, or to oblige us to stay her leisure? Or why have not princes, and national churches in themselves full power and authority to reform what is to be reformed in their own precincts? We see what the good kings of the Jews, Asa, Hezekiah, Josiah, did. *And what did we do, but what in a like case they did before?* And if the church of Rome had had never so much an authority over us, yet if upon due applications she would not reform errors, and redress abuses, and yet these errors and abuses be of a most pestilent and dangerous nature to the souls of men, and most contrary to the true religion, must we therefore persist in these false beliefs and practices, whilst she thinks fit to retain them? and hazard our eternal salvation in rejecting divine truth, and contradicting the light of our minds, and the true gospel-doctrine, merely out of respect to her? Or must we not provide for our own welfare ourselves, without which we should run the hazard of eternal perdition, if others will not do it who ought?

Now this was the very case: the corruptions

of the church of Rome were so very great, both in faith and worship, (as may appear partly by this little treatise) and were so very dangerous and fatal to men's souls, and so universally spread, and so stiffly maintained, that there was no hope of a reformation of them by that church; but the council that was assembled to remove corruptions, settled them the stronger. Because they could not be brought to a better mind to renounce these errors, *must we therefore continue to err for company?* Or, when we could no longer hold communion with them, without having a communion in these corruptions, had we not a just cause then of separation from them?

Jer. li. 9. "We would have healed Babylon, and she is not healed: *forsake her*, and let us go every one to his own country." It is just the same in our case; we have remonstrated to the church of Rome her errors, and she hath not reformed them; but, on the contrary, she hath excommunicated and persecuted with fire and sword, those that have published the truth; and therefore we had just cause to abandon her communion.

2 Cor. vi. 17, 18, "Wherefore *come out* from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And, (Rev. xviii. 4.) "*Come out of her my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Here is our call to do as we have done; when we could no longer abide in the communion of the church of Rome, without being defiled with her sins, and

partaking of the torment which is prepared for her, we were then obliged to come out of her.

Rom. xvi. 17. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, *and avoid them.* This, we say, the church of Rome hath done; so that we are required by the apostle to mark and avoid them. For, (Gal. i. 9.) "Whosoever preacheth, saith he, another gospel than that which ye have received, let him be accursed." And we have seen that the church of Rome hath corrupted the doctrine of the gospel in many and very great instances, so that it looks like another gospel than what was preached by our Saviour and his apostles.

1 John v. 21. "Little children, *keep yourselves from idols.*" And if the church of Rome be guilty of idolatry, as hath been proved, and we cannot keep to them without keeping to her idolatry, must we not then keep ourselves from both?

For it is in vain to pretend that their doctrines, that is, we say their corruption, is ancient. This was no warrant to the Jews formerly to follow the old Heathen customs, because of their antiquity. But, saith Joshua, (chap. xxiv. 14, 15.) "Put away the gods which your fathers have served on the other side of the flood, and in Egypt, and serve the Lord. And if it seem evil to you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: *but as for me, and my house, we will serve the Lord.*" The like, we say, doth concern us: and if others will persist still in their false worship, it doth not follow

that we should do so too. And therefore if the worship of the church of Rome be such, as we prove it is in many instances, we are bound to renounce it, though it were never so ancient, yea, though it were older than Noah's flood.

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### SECT. III.

THEY OBJECT TO US THE DIVISIONS THAT ARE  
AMONG THE REFORMED.

BUT what do they get by this? Because there are divisions among the reformed, is therefore the reformation itself evil? Or, because we are divided among ourselves in some things, and some of us then must be in the wrong, doth it therefore follow that they are in the right?

If this be an argument against the Reformation, the same might have been an argument against Christianity itself: For as soon as Christianity spread itself abroad, were there not divisions then too amongst those that embraced it? Some were for retaining the legal ordinances, and mixing the ceremonies of the law, with the gospel of Christ, with whom the apostles had great contention. Some very famous churches were leavened with this error, as that was which was in Galatia. Other strange heresies were broached in the church of Corinth, and obtained amongst many, even in the apostles' days. And there soon arose many others that corrupted the faith of the gospel, both in the apostolical and following ages; *Gnosticks*, *Valentinians*, *Marcionites*, *Arians*, &c. which spread far and wide, and continued a long time.

Was this now a just objection against Christianity, that there were divisions and heresies among those that professed themselves Christians? And how comes it then to be so mighty an argument now against the reformation?

We are sorry indeed to see it fall out so, that there should be no better agreement amongst the reformed, and that there should any heresies spring out of those that pretend to the reformation. But we are not at all surprised at it, or moved to think e'er the worse of the reformation from the church of Rome, because we do not agree in some things amongst ourselves: For we are foretold that so it should come to pass, (Rom. xvi. 17.) "*Mark them which cause divisions:*" It implies, that divisions there would be. And (1 Cor. xi. 9.) "*For there must be heresies, that they which are approved, may be made manifest.*" Heresies are some of the "*works of the flesh,*" (Gal. v. 20.) And therefore as long as the flesh is so predominant with many, it is no wonder that there should be heresies which are the works of it. If Christianity at first could not prevent it, we can have no expectation that the reformation should do it. (2 Pet. ii. 1.) "*There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.*" And they doing it privily, it may not be presently discerned neither, till after some tract of time.

But, say they, You have not the means of unity among you, for *you want a judge of controversies*, which is absolutely necessary in a church, and therefore there are so many heresies and divisions among you. But this pretended means of unity is

refuted before in the chapter of the Infallibility of the Church, &c. where it is proved, that there is no such thing or means appointed. We have as much the means of unity as the primitive church had, which was as much as God thinks fit to appoint in the church. They had infallible teachers to teach them the doctrine of God; and we have the doctrine which was taught by these infallible teachers recorded in the scriptures, which is of the same use to us as it was to them. But neither they nor we have an infallible judge to determine our assent; nor can have, unless you will put out the eyes of human nature. But every one is left to judge for himself, by the rule of the doctrine delivered. God hath given us a plain rule, as hath been proved, and is ready to assist us with his spirit in all things necessary to our salvation, if we be humble and teachable. And then we should do well enough without an infallible judge. But yet these means were not effectual in the primitive church to prevent divisions and heresies, because men did not use them aright (for all men will never be so sincere and honest and diligent as they should be) though they were sufficient to have done this, if men had used them as they ought. And therefore how can we expect now they should be of better success?

The church of Rome indeed pretends to such a means of unity, which we prove *that Christ never appointed*, viz. An infallible judge of all controversies. But then as they pretend to that which they think is a greater means of unity, so one would think that they should have a greater unity too among themselves. But is it so indeed? Is there nothing but unity in the church of Rome? Are



there no divisions? or were there never any schisms? Hath this pretended judge of controversies determined and put an end to all controversies? No, he neither hath done it, nor dares attempt it.

*But we agree, say they, in all the fundamental points.* In what? Is not the doctrine of the infallible judge, a fundamental point itself? And do they all agree in that, and who this is? And if they did, so do we agree in the same rule of faith, the holy scriptures. And why is not our agreement in the same rule of faith, as good as their agreement about the infallible judge? *But they all agree likewise, that protestants are in the wrong.* And we all agree as much, that papists are in the wrong. So that if this point of agreement signify any thing, here we are even with them. But do they agree among themselves in other things? No, no more than protestants do among themselves, but have differences, the same, or as great as any protestants can have whatsoever they be. And notwithstanding the decisions of their pretended infallible judge, they do as much differ in particular doctrines, in the sense of those decisions, which are for the determining of the sense of scriptures, as the protestants do about the sense of scripture, without the decisions of such a determining judge?

Therefore we think it very reasonable, that the church of Rome should do as our Saviour directs, when they cry out so much upon our divisions, that they would first pull out the beam out of their own eyes, and reconcile all differences at home; and then they shall see the more clearly to cast out the mote out of their brother's eye. Which they can never do, whilst the beam is in their own; or at least, I hope, we shall never go to them to do it.

FINIS.

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**LECTURES**  
ON THE  
**PRINCIPLES AND INSTITUTIONS**  
OF THE  
**ROMAN CATHOLIC RELIGION,**  
WITH  
**An Appendix,**  
CONTAINING  
**HISTORICAL AND CRITICAL ILLUSTRATIONS**

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**BY JOSEPH FLETCHER A. M.**  
*Of Stepney.*

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1. On the Authority of the Church.
2. On Oral Tradition.
3. On Papal Supremacy.
4. On Transubstantiation, and the Sacrifice of the Mass.
5. On the Sacraments of the Church of Rome.
6. On the Invocation of Saints, and the Use of Images.
7. On Purgatory, and the Doctrine of Merit.
8. On the Roman Catholic Hierarchy.
9. On the Genius and Tendency of the Papal Religion.

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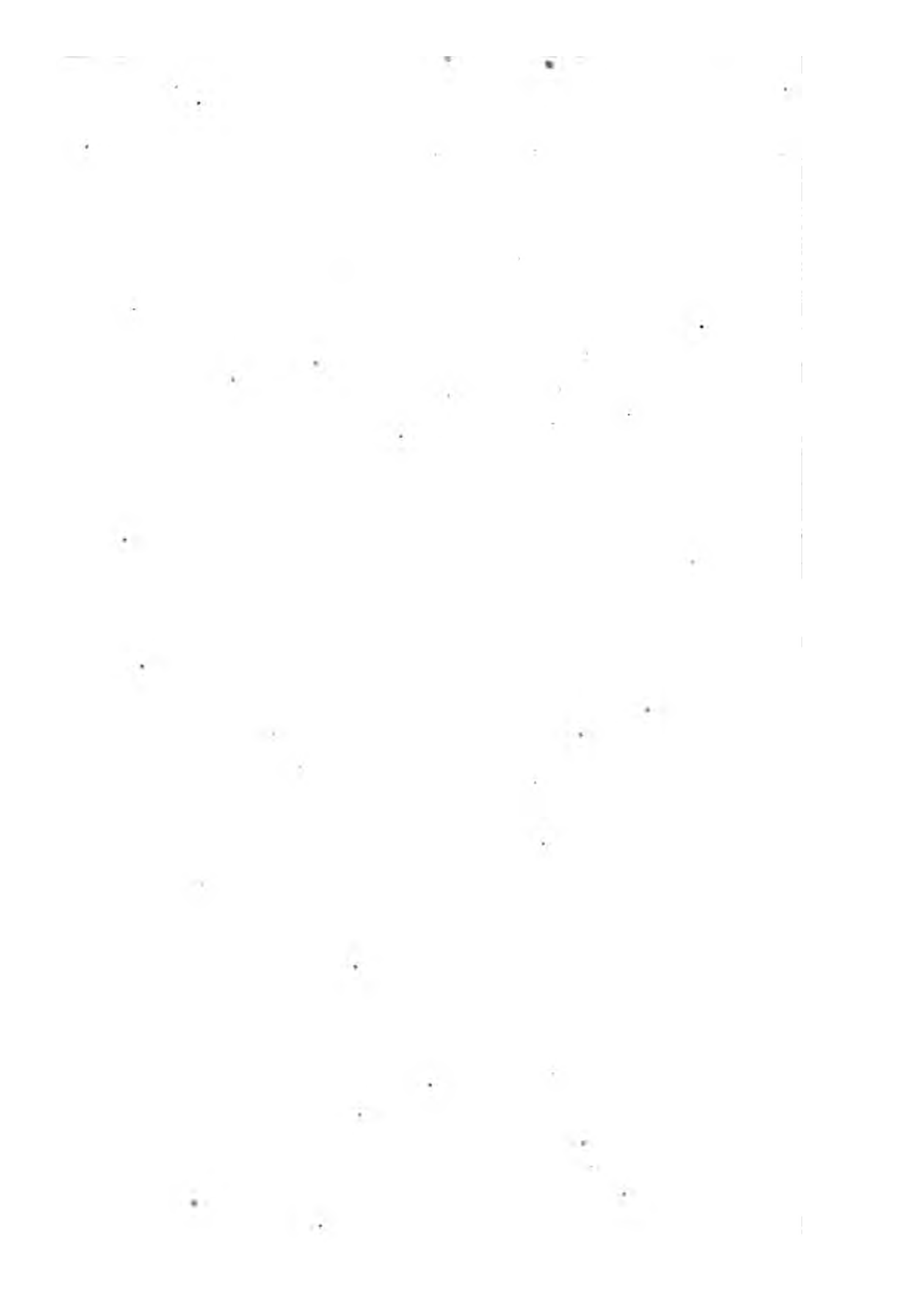
“The Substance of the following Lectures, was delivered some Years ago, in a Series of Discourses to the Author’s Congregation, in consequence of the zealous efforts of a Roman Catholic Priest, then resident in the Neighbourhood, in the

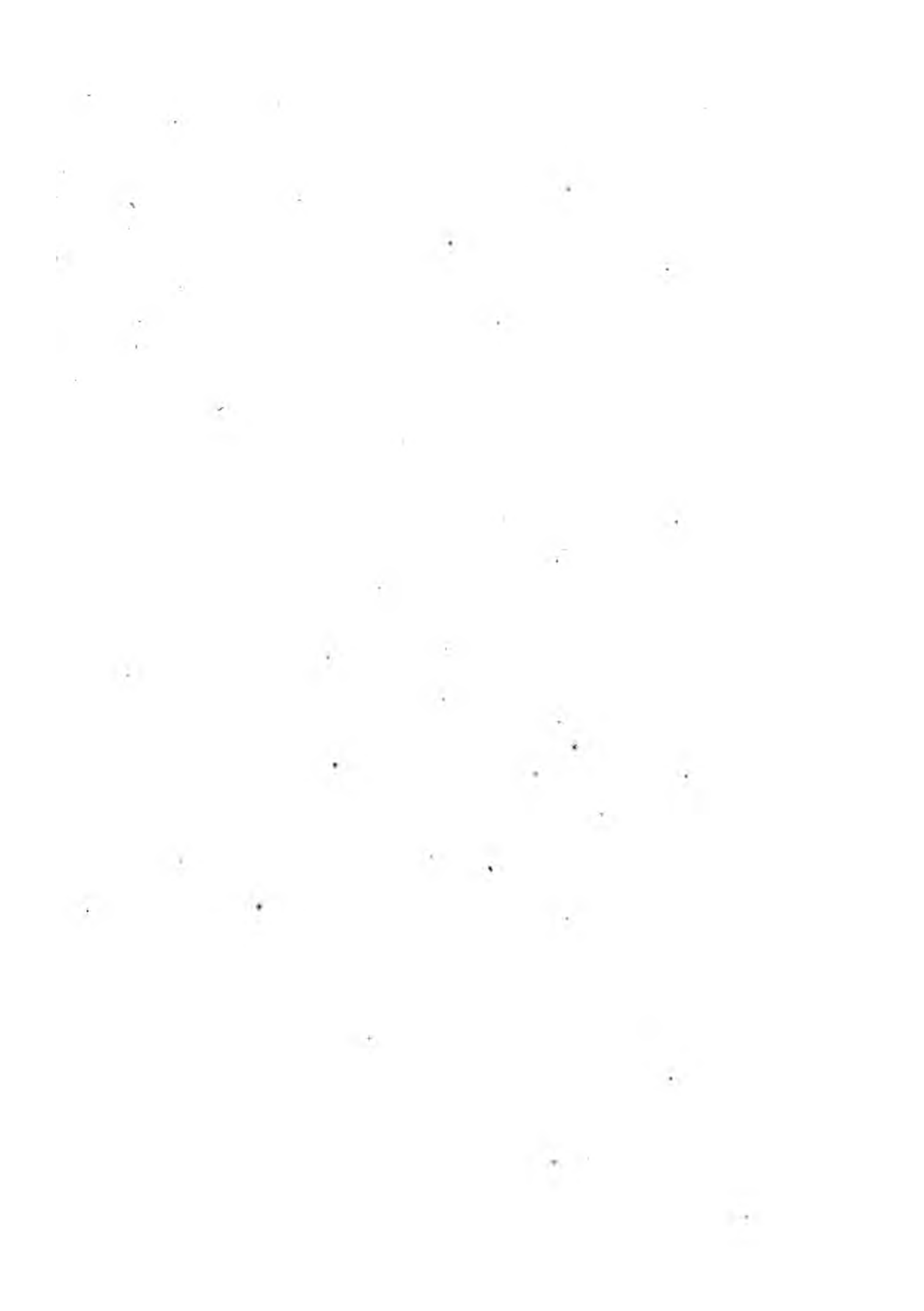
public vindication of his own principles. As this vindication led to frequent animadversions on the Protestant cause, and excited by its novelty unusual interest and attention, the Author felt compelled to enter on the course, which, with considerable alterations and enlargements, he now presents to the public. It has been his wish to exhibit a compendious view of the leading points of controversy between the Roman Catholics and the Protestants. He is aware that those, whose voluntary or professional studies have made them well acquainted with this department of polemic theology will not expect any thing new on the subject; but as the controversy demands attention, from the repeated attacks which are made on the Protestant separation—as *serious apprehensions of the revival of the Papal religion are entertained*, especially since the restoration of the House of Bourbon—and as it is desirable that the rising generation should be well informed on the reasons of our secession from the Church of Rome, it is hoped the volume will be found to contain a faithful exposition of the principles on which that secession is founded, and contribute a portion of influence to the support of a cause which is identified with the interests of religious liberty, the diffusion of Christian truth, the happiness of man, and the glory of God.”—*Author's Preface.*

“ Thousands are Protestants for the same reason that their neighbours are Roman Catholics, because it is the Religion of their Fathers; and are often less informed, and consequently less capable of defending their cause, than those against whom they protest.

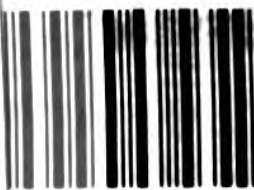
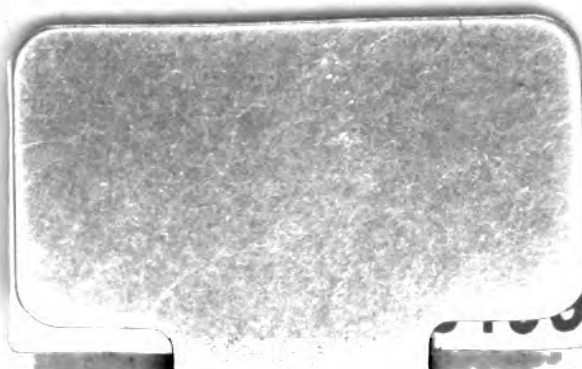
“ To remove this ignorance,—to present a candid and rational vindication of the grounds of our secession,—to enable the members of our Protestant Churches, to defend themselves against sophistical and unscriptural reasonings;—and to furnish an enquirer of the Papal Communion with materials for reflection, if any such are disposed to make use of them; are the principal objects I would endeavour conscientiously and faithfully to regard in the course of our subsequent Investigation.”—*First Lecture.*

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