

Schools; ) being Laborious, and alwayes writing or doing something. — Of a weak body, but worn by watchings, reading, writing, meditations, diseases, busineses, preachings. He took very little sleep; and therefore much of his works he dictated in bed to his servant that wrote them from his mouth. He did eat but once a day: and confessed that he found not a more present or surer Remedy for his weakness of stomach and head-ach. His cloathing was of small price, to cover him rather than adorn him. — At Worms and Ratisbone he exercised the strength of an excellent wit with so great applause of the Germane Divines, that by the judgement of Melancthon and his Associates; by a peculiar priviledge he was called The Divine. He wrote as much and as well as any man of the contrary parties, whether you respect number, acuteness, language, sharpness, emphasis, or subtilty: not a man of all his Adversaries, whether Catholicks, Anabaptists, Lutheranes, Arrians, or the forsakers of his Party, that wrote against him, did seem to match him in gravity of writing, and weight of words and sharpness, in answering his principles. He almost terrified Pighius himself discoursing of free will, and Sadaletus. ] These are the words of a Learned Papist.

But this is not all. Abundance of Papists tell us of a story how Calvin hired one in Geneva to take on him dead, that he might have the honour of raising him from the dead. This the Jesuite *Thyrens de Damoniadis* writes, and many others, and it goes among them for a currant truth; and all from the report of *Bolseck*. But, as God would have it, *Pap. Massonius* confuteth this also, and saith, that his Master *Baldwinus* knew nothing of it, who lived at Geneva, and after turned Papist, and Calvins enemy: and other reasons he giveth to disprove this and the other slanders that were raised of *Calvin*, saying, that they were but *scriptores plebii, maledicendi studio, &c. vulgar Writers*, that study or love to reproach or speak evil, that vend these things. And so much shall serve against the Papists Lies against *Luther* and *Calvin*.

If you would see more of that heap of Lies confuted, which the Marquess of *Worcester* gave in to King *Charles*, read Mr. *Chr. Cartwrights* Reply to them, where part of them (and but part) are detected.

And as they have done by these, so by others also. When



Beza was eighty years of age, a false report came to the Papists that he was dead. Whereupon *Claudius Puteanus* with his Jesuitical Companions wrote a Book, that at his death he turned Papist and renounced his Religion: so that the old man (that lived seven years longer) was fain himself to write against them, to prove that he was not dead, nor turned Papist: These be the means by which men are reconciled to the Church of *Rome*.

They have printed also a story that *Calvins* own Son being bitten by a mad dog, was sent by his Father to one of their Saints Images for Cure, when no other means would serve; and being cured, he turned Papist: when as the world knew that *Calvin* never had a Son. Also they tell us of a saying of *Luthers*, that [ *This Cause was not begun in the Name of God, nor will it be ended in the Name of God* ] This *Luther* spoke of *Eckius* and the other Papists, as himself professeth in his Answer to *Eurferus*, Tom. 1. fol. 404. And these shameless Lyars confidently publish that he spoke this of himself, as the Marquess of *Worcester* to King *Charles* did.

Another saying of his they as impudently abuse, viz. [ *If the wife will not, let the Maid come,* ] perswading the world, that *Luther* would have a man lye with his Maid, if his Wife refuse: whereas he only labours to prove, that Desertion is a sufficient cause of divorce: and that if the Wife refuse, she should be warned again and again before others and the Judges, and in Case of utter refusal and desertion, *Vasthe* may be rejected, and *Hester* the Maid taken to Wife: which many a Papist is ready to justify.

Yea they annex that *Luther* would have men Contain but five dayes; when as he vehemently detesteth it, and urgeth the contrary, telling them that God no doubt will enable them to be Continent, if they will use his Means, Tom. 5. serm. de Matrimon. They forgot that the 5. supposititious Epist. of their Clement pleading for the Community of all things, adds [ *In omnibus autem sunt sine dubio & Conjuges* ] [ *Among these All no doubt but Wives and Husbands are contained.* ]

Of the horrid Lyes of *Genebrard*, *Possevine*, and other Papists against *Peter Martyr*, *Beza*, *Calvin* and others, see Dr. *Reynolds* ad *Anglica. Seminar. ante lib. de Idololatria Rom. Eccl. 9. 5. pag. 20, 21, 22, 23.*

When the fall of their house at *Black-fryars* had killed their Priests,



Priests, and such abundance of the people that were hearing him in the midst of the Sermon, they printed a Book to perswade the people beyond sea, that it was a company of the Hereticks or Puritans that were killed at the hearing of one of their preachers: Dr. Gouge tells you when and where it was printed, and many read it.

When the Gunpowder Plot was in hand, they had contrived presently to give it all abroad that the Puritans did it: Read Mr. *Samuel Clark* of it in his *Mirror of Gods Judgements*, Poland you shall find this fully detected.

When *Fisher* the Jesuite had held his conference with Dr. *Featley*, and Dr. *White*, there being present two Earls, one of them (the Earl of *Warwick*) having business shortly after beyond sea, fell unknown into Dr. *Westons* company at *Saint Omers*, who presently tells it him for news, how *Fisher* had confounded the Protestant Doctors, and that two Earls and so many people were turned by it to the Church of *Rome*; not knowing that he that heard him was one of the two Earls, and that there were not so many people there, and how they were confirmed against Popery by that Dispute. And when the Earl of *Warwick* brought home this jeast, Dr. *Weston* hearing what sport was made with it in *England*, writ a simple excuse for his Lying, which I have at hand, but find it had been better for him to have said nothing.

Should I recite but half the forgeries of this nature, by which the Priests and Jesuites cheat the poor people, I must be voluminous.

But alas, their very worship of God is much of it composed of Lyes, and is not that like to be acceptable worship? How their Offices and Legends are stufed with fictions, *Canus* and many of their own confels. And *Cassander* saith that so few of the reliques in all Germany would be found true ones if examined, that its better quite take off the people from the veneration of them. Instancing in one of old that was worshipped as a Saint, and upon enquiry was found to be the bones of a Thief.

*Agobardus* Bishop of Lyons (saith *Usher*) complained about eight hundred years ago, that the *Antiphonary* used in his Church had many ridiculous and phantastical things in it: and  
thas



that therefore be corrected much of it, cutting off what seemed superfluous, or light, or lying, or blasphemous. Agobard. ad Cant. Lugd. de Correct. Antiphon. pag. 396. And not long since Lindanus made the like complaint, that [Not only Apochryphal matters out of the Gospel of Nicodemus and other toys are thrust in, but even the secret prayers, (yea, alas for shame and grief, the very Canon varying, and redundant) are defiled with most filthy faults.]

Reader, I will trouble thee no more with stirring in this puddle; but only warn thee, as thou lovest thy soul, trust it not on the bare reports of such Lyars, but try before thou trust; and give not up thy sense and Reason to men that make so little, or so ill a use of their own. If thou refuse this Council; say not but thou wast warned.

#### CHAP. XXXI.

*Detect. 22.* **A** Nother of their Deceits is by quarrelling with our Translations of the Bible, and making the people believe that we have so corrupted it, that it is none of the word of God, and so they openly scorn it, and deride it.

As to this point, though Learned men can soon confute them by vindicating the Text as in the Original Languages, and then vindicating our Translation; yet the common disputant need not put them and himself to so much trouble. If really they will but let the Law of God contained in the Holy Scripture be the Rule by which our difference shall be tryed and decided, we will cut short the rest of the controversie, and take it wholly together, and we will stand to the Vulgar Latine, which is it that themselves applaud. We are content that this be the Rule between us. Yea rather then they shall shift off the unlearned by these tricks, we will admit of their own Translation, which the Rhemists have (with little friendship to our cause) composed. Only we must intreat them that their Commentaries and conceits be not taken into the Text as part of the Word of God. So that this quarrell is quickly at an end. The Scripture is so full against them, that no Translation that makes it not another thing, can make it to be on their side.



## CHAP. XXXII.

*Detect.* 23. **A** Nother of the Designs of the Papists is, to bring all the faithful Pastors of the Churches into contempt, or suspicion at least with the People, that so they may draw them to refuse our helps, and the Papists may deal with them alone, whom they know they are easily able to over-reach. Though our people have not that absolute Dependance upon their Teachers as theirs have, yet an ordinate Dependance is Necessary to them, or else God would never have appointed Teachers and Pastors for his Church. The Papists dare not trust their followers so much as to read a Bible in their vulgar tongue. Much less to Read our writings against their errors and impieties: No nor their Priests and Fryars ordinarily to read them: No nor commonly to read the writings of their own Party: No not those, nor the strongest of those that are written against us: for fear lest the objection should prove too hard for the answer; or lest they should understand the truth of our doctrine in some measure. *Sr. Edw: Sands* in his *Europa Specul.* professeth how hard he found it, to meet with the Works of *Bellarmino* himself in any Book-sellers shop in *Venice* or other parts of *Italy*. But our people have all leave to keep and read the Papists writings: We dare venture them upon the light upon equal terms: But yet we know them to be insufficient, for the most part, to defend even plain and necessary truths against the Cavils of adversaries that overmatch them in learning and other abilities. Now lest we should but afford them our assistance, the Papists principal design is to bring them into false conceits of the Ministers, and make us odious to them; that they may neglect our help, and the easier hearken to other Teachers. And if they can but prevail in this design, the day is their own, and the souls of our unhappy people are like to be undone.

And the more is it to be feared, lest at last they should this way prevail, both because of the sin that lyeth on our selves in too reserved and negligent a doing of our work; and because of the great obstinacy and unprofitableness of the people, that hate the light, and unthankfully despise it, or will not obey it, and work by it while they may.



The designs of the Papists against the Ministry are these  
 1. They principally endeavour to delude the Rulers of the Land and set them against them, of which more anon.

2. They are very busie to procure an overthrow of their established maintenance: To which end they animate all sects to rail against Tythes.

3. They labour by scoffs and nicknames to make them odious. As they were the Authors or chief fomenters of the old scorn under the name of *Puritans*, so are they of many more of late. If in Court, or Parliament, City or Countrey; you hear men set themselves of purpose to scorn or vilifie the Ministry, its very probable that they are either secret Papists, or their deluded servitors. If they speak of men that regard the Ministry, and be not hardened as they to a despising of Christ in his servants, they call such [ *Priest ridden* ] and the Pastors they scornfully call [ *Jack-Presbyters*, *Drivins*, ] and many other scoffs are at hand, to serve the ends of the Devil and the Pope, by alienating the Affections of the people from their Teachers, that so they may devour them at pleasure.

4. Another of their wayes of reproach is, by telling the people what odious divisions are among us, and how many minds we are of, and how oft we change, and such like reproaches, by their mouthing it they can make something of; while they never tell them how much more changeable they have been, and what divisions are among themselves, incomparably beyond all ours. Nor do they ever tell them how far we are united, and how small the differences among us are, and such as must be expected while we all know but in part.

5. Another reproach that the Papists cast on the Ministry, is Greediness, Covetousness, and being hirelings. And therefore they put these into the mouths of Quakers and other Sectaries. And whats their ground? Forsooth because we take Tythes, or other set maintenance. Because we have food and rayment, and our daily bread. I have said enough of the Cause it self in my severall writings against the Quakers. If any doubt whether the Papists be their Teachers, or of the same mind, besides many greater Evidences, the Manuscript from *Wolverhampton* before mentioned may be full satisfaction. This tells men that

[ for



[ for filthy lucre sake we scratch itching ears with doctrines of liberty ] and thus it learnedly versifieth.

*With Pleasing words they scratch all ears that itch.*

*That Mammon ( whom they serve ) may make them rich.*

*For they are Mercenaries, that will be bi'd*

*To preach what doctrines are by men desir'd.*

*Ans.* I must profess unfeignedly that the experience of such horrid wickedness of men, is a great help to my faith against all temptations that ever would provoke me to doubt whether there be a Hell; When I see and hear that unreasonable villany, that I should scarce have believed humane nature could have been capable of, if God or such experience had not told it me. But when I see Abominations before my eyes as incredible or horrid as Hell it self almost, it silenceth temptations to such unbelief.

Reader, I will give thee a brief comparison between the Papists Priests and the Ministers of Christ, that thou maist see whether these men be fit to rail at us as Mercenaries, and such as are the servants of Mammon.

Its a well known case that the Ministers of this Land, and of all the Reformed Churches commonly do many of them want necessaries, and some want food and rayment, and the rest of them for the most part have little more: Or if one of an hundred have two hundred pounds a year, its ten to one but taxes and other payments bringeth it so low, that he hath no superfluities. And some that have not Wives or Children, do give all that they can gather to the poor; and some upon my knowledge give more to charitable uses, then they receive for the work of their Ministry, living on their own means. And they have themselves been the means of taking down the Lordly Prelacy and Riches of the Clergy: and though they would not have had the Lands devoted to the Church to have been alienated, yet they would have had it so distributed as might but have reacht to have made the maintenance of Ministers to be an hundred pounds a year. This was the height of their Covetousness and Ambition, as you call it.

And now will you take a view of the Popish Clergy, for Greatness, Riches, and Numerousness. 1. For Greatness, the



Pope who is their chief Priest, pretendeth to the Government of all the Christian world. Emperors and Kings have kist his feet, and held him the stirrup. One Emperour was forced to wait bare foot at his Gates a long time in patience, till he pleased to open them. Another being forced to prostrate himself to him, the Pope set his foot upon his neck, profanely abusing the words of the *Psal.* 91. 13. *He shall tread on the Lyon and Adder,* &c. Divers Princes hath he deposed: He hath claimed a Supremacy in Temporals and Spirituals, and his more moderate flatterers subject Princes to him *in ordine ad spiritualia*. General Councils approved by him, decree that he shall Excommunicate and depose Princes, that will not extirpate those that he calleth Hereticks, and shall commit the Government to others, or give their Countreys to the first that can seize on them; and absolve all their Vassals from their Allegiance, (in despite of Oaths and Gods Commands.) He is a Temporal Prince himself, having large Dominions. He hath so numerous a Clergy in the Countreys of all Popish Princes, as makes him great and formidable to them. His Cardinal Priests are equal to Princes, and greater then many Princes are. 2. And for their Riches and Numbers, to say no more of their Pope and Cardinals, they have such multitudes of Arch-bishops, Bishops, Priests, Abbots, Priors, Fryars, Jesuites, and such others, as take up a great part of the Land where they live. I will at this time give you but one Instance, and desire you to compare it with our Ministers and their maintenance: and that is of the Popish Clergy in France.

Their own writers tells us as followeth. *Bodin* (a Judge in France) saith, (as *Heylin* *Geograph.* pag. 148. reciteth it) That the Revenues of the Clergy there are twelve millions, and three hundred thousand livres, which is one million and two hundred thousand pounds of our English money per annum; and that they possess seven parts of twelve of the whole revenue of the Kingdom, which is above half. But we will take up with the lower reckoning of the Book called *Comment. de stat.* and saith *Heylin*, this tells us that the Clergy have near a fourth part of the very Lands of all the Kingdom, besides the Offerings, Churchings, Buryals, Diriges, and such like Casualties, which amount to as much as their Rents, (So that there is another fourth part, which comes



comes to half the Kingdom ) upon which Sr. Edwin Sands computes their revenue at six millions yearly : And for the number, that one Kingdom hath thirteen Arch-bishops, an hundred and four Bishops, a thousand four hundred and fifty Abbies, five hundred and forty Archpries: twelve thousand three hundred and twenty Pries, five hundred sixty seven Nunneries : seven hundred Convents of Fryars : two hundred fifty nine Commanderies of Malta ; besides all the Colledges of the Jesuites. And the Parish Priests are an hundred thirty thousand of all sorts. And whereas the Kingdom is supposed to have about fifteen millions of people ; the Clergy and their Ministers are judged to be three millions of them.

Judge now like men of reason and impartiality, whether the tongues of these men be fit to call us Mercenaries, or Hirelings, or such as preach for filthy lucre. Or whether ever greater impudence was manifested by the vilest Son of Adam ; then for such men that Lord it over Emperors, Kings and Princes, and devour the wealth of the Christian world, to call poor Ministers of Christ, Covetous, or Hirelings, that are content with food and rayment, and a mean education of their children, and that have done so much to take down the Lordliness and Riches of the Clergy. Judge of this dealing ; and if you had rather have the Popish Priesthood, with the numberless swarm of Fryars and several orders, you may take them , and say, you had your choice.

## CH. A. P. XXXIII.

*Detect. 24.* **A** Nother of their designs, Conjunct with the last mentioned is, to perswade the world that they only have a true Ministry or Priesthood, and an Apostolical Episcopacy, and true Ordination: and that we and all other Churches have no true Ministers, but meer Lay men under the name of Ministers, because we have no just Ordination. And how prove they all this ? Why, they say, that they have a Pope that is a true Successor of Saint Peter, but we have no Succession from the Apostles, and therefore no just Ordination, because no man can give that Power which he hath not. And we are Schismaticks separated.



separated from the Church, and therefore our Ordinations are invalid: And some of our Churches have no Bishops, and therefore say they, we have no true Ministry there, nor are they true Churches. These are their Reasons.

In answer to which I shall first refer the Reader to my *Second sheet for the Ministry in justification of their Call*; Where these Reasons are confuted, and our calling vindicated: and I shall forbear here to repeat the same things again: Also I refer you for a fuller Answer to the *London Ministers Jus Divinum Ministerii*, and to Mr. *Tho. Balls* Book for the Ministry; and Mr. *Masons* Book in vindication of the Ministry of those Reformed Churches that have not Prelates, and to *Vectius Desper. Caus.*

2. Though we need not fetch our Ordinations from Rome, yet, as to them, we may truly say, that if they have any true Ordination and Ministry, then so have we: For our first Reformers were Ordained by their Bishops, which is enough to stop their mouths. If they say that our Schism hath cut off our power of Ordination, I answer *ad hominem*, that (though it is they that are indeed the Notorious Schismatics, yet) if we were what they falsely say we are, it would not null our Ordination, Confirmation, or such other acts. And this is the Judgement of their own writers. I shall at this time only cite the words of one of them, and of many in that one: and that is *Thom. à Jesu de Conversione Gentium*, lib. 6. cap. 9. Where he affirms it to be one of the Certainties agreed on [that Schismatics lose not, nor can lose any spiritual power consisting in the spiritual Character of Baptism, or Confirmation of Orders: For this is indelible, as Dr. Thomas teacheth here, Art. 3. and Turrecremata confirmeth, lib. 4. sum. part. 1. c. 7. and Silvester verb. Schismatici: and it appeareth by Pope Urbans Can. Ordinationes, 9. q. 1. Who judgeth those to be truly ordained, that were ordained by Schismaticall Bishops: And from Austin lib. 6. de Bapt. Cont. Donatist. cap. 5. where he saith that [A Separatist may deliver the Sacrament as well as have it.] He next addeth that yet such are deprived of the faculty of Lawfull using the Power which they have, so that it will be their sin to use it, though it be not a nullity if they do use it: and that thus those are to be understood that speak against the Ordination, Confirmation, &c. of Schismatics; viz. that it is unlawfull, because their power is suspended by



by the Church, but not a Nullity, because they have the Power; pag. 316. He puts the Question [Whether Schismatical Presbyters and Bishops do want the Power of Order, or only want Jurisdiction?] And he answereth out of D. Thom. 22. q. 39. art. 3. that [they want Jurisdiction, and cannot Absolve, Excommunicate, or grant indulgences, and so they cannot elect and give Benefices, and make Laws — But yet they have the holy Power of Orders; and therefore a schismaticall Bishop doth truly make and consecrate the Eucharist, truly Confirms, truly Ordain; and when he Electeth and promoteth any to Ecclesiastical Orders, they truly receive the Character of Order, but not the Use, because they are suspended, if knowingly they are ordained by a Schismatical Bishop.] He next asketh, [Whether this punishment depriving them of Jurisdiction, take place with all Schismatics] And answers that [some say that before the Council of Constance this punishment belonged to all notorious Schismatics, but not to the unknown ones: but since that Council, it takes place only on those that are expressly and by name denounced, or manifest strikers of the Clergy] Others say otherwise: But he himself answers, that [If a schismatic be tolerated, and by the common error of the people be taken for lawfull, there's no doubt but all his acts of Jurisdiction are valid, which we shall affirm also of Hereticks: But if a Presbyter or Bishop be a manifest Schismatic, then some say that those acts that require Jurisdiction are invalid; but others say that they are all valid in case the Schismatic be not by name excommunicated, or a manifest striker of the Clergy] Thus far Thom. à Jesu opening the judgement of the Papists Doctors themselves in the point.

And by the way, our new superpretalical Brethren that degrade others that want their Ordination, yea or commands, and nullifie their Acts, should learn not to go beyond the Papists themselves, if they will go with them.

And observe, that it is but their own Canons, that is, their own wills, that the Papists here plead when the Council of Constance hath so altered the business.

2. Though this that is said is enough as to the Papists, yet I add for fuller satisfaction, that their succession is interrupted; and therefore they are most unfit to be our Judges in this. They have had so long schisms in which no man knew who was the right



right Pope, nor knoweth to this day ; and so long removes and vacancies, and such interpositions of various wayes of choosing their Pope, and interruptions by Hereticall Popes, condemned by General Councils ; besides Murderers, Adulterers, Symonists, and such as their own Writers (as *Genebrard*) expressly say, *Were not Apostolical, but Apostatical* ; yea Popes that by General Councils have been judged or charged with infidelity it self ( as I have formerly proved, ) that there's nothing more certain then that their succession hath been interrupted.

3. They cannot be certain but its every age interrupted, and that theres no true Pope or Bishops among them, because the intention of the Ordainer or Consecrator is with them of necessity to the thing : and no man can be certain of the Intention of the Ordainers. And therefore *Bellarmino* is fain to take up with this, that though we cannot be sure that he is a true Pope, Bishop, or Presbyter that is ordained, yet we are bound to obey him. But where then is the Certainty of succession ?

4. What succession of Episcopal Consecration was there in the Church of *Alexandria*, when *Hierom* ( *Epist. ad Evagrium* ) tells us that [ *At Alexandria from Mark the Evangelist even till Heraclius and Dionysius their Bishops, the Presbyters did alwayes name one man that Bishop whom they chose from among themselves, and placed in a higher degree. Even as if an Army make an Emperour, or the Deacons choose one of themselves, whom they know to be industrious, and call him the chief Deacon.* ] Thus *Hierom* shews that Bishops were then made by meer Presbyters. And in the same Epistle he proves from Scripture, that Presbyters and Bishops were then all one. And if so, there were no Prelatical Ordinations then at all. And your *Medina* accusing *Hierom* of error in this, saith, that *Ambrose, Austin, Sedulius, Primasius, Chrysostom, Theodoret, Oecumenius, Theophilact*, were in the same heresie, as *Bellarmino* himself reporteth him. So that Presbyters now may either ordain, or make themselves Bishops as those of *Alexandria* did, to do it. And as *Hierom* there saith, [ *All are the successors of the Apostles,* ] and our Bishops or Presbyters are such, as much, at least, as yours: yet Apostles as Apostles have no Successors at all, as *Bellarmino*



larmine well teacherth, lib. 4. de Pontif. cap. 25. saying, [Bishops do not properly succeed the Apostles, because the Apostles were not ordinary, but extraordinary, and as it were, delegate Pastors, who have no Successors. Bishops have no part of the true Apostolick Authority. Apostles could preach in the whole world, and found Churches, but so cannot Bishops. The Apostles could write Canonical Books, but so cannot Bishops. Apostles had the gifts of tongues and miracles, but so have not Bishops. The Apostles had Jurisdiction over the whole Church, but so have not Bishops. And there is no Succession, but to a Predecessor: but Apostles and Bishops were in the Church both at once, as appeareth by Timothy, Titus, Evodius, and many more. If therefore Bishops succeed Apostles, to what Apostle did Titus succeed? and whom did Timothy succeed? To conclude, Bishops succeed Apostles, but in the same manner as Presbyters succeed the seventy two Disciples — But its manifest that Presbyters do not properly succeed the seventy two Disciples, but only by similitude. For those seventy two Disciples were not Presbyters, nor did they receive any Order or Jurisdiction from Christ. Philip, Stephen and others that were of the seventy two had never been after Ordained Deacons, if they had been Presbyters before] Thus Bellarmine.

See now what's become of the Popish Apostolical Successors among their Bishops? And the scope of all this is to prove, that all Bishops receive their Power from the Pope; and so their succession is confined to him alone: and therefore as oft as there have been interruptions in the Papal Succession, so oft the Succession of all their Church was interrupted.

But if Bishops succeed not Apostles, and have not any of the Apostolick Power, who then doth the Bishop of Rome succeed? Why, Bellarmine hath a shift for this: but how sorry an one it is, you shall hear, cap. 25. he saith that [The Pope of Rome properly succeedeth Peter, not as an Apostle, but as an Ordinary Pastor of the whole Church.] Let us then have no more talk of the Apostolick seat, or at least no more Arguing from that name. You see then that Peter was not the Universal Vicar as an Apostle, nor doth the Pope so succeed him. And do you think this doth not give away the Vicarship? Which way hereafter will they prove it?

But an Objection falls in Bellarmine's way, that [If this



be so, then none of the Bishops of Africk, Asia, &c. were true Bishops, that were not made by the Pope: To which he answers (as well as he can) that its enough that the Pope do Consecrate them Mediate, by making Patriarchs and Arch-bishops to do it: and so Peter did Constitute the Patriarchs of Alexandria and Antioch, who thus receiving authority from the Pope, did Rule almost all Asia and Africk] But 1. That [almost] marreth the whole Cause. For where now is the universal Headship? 2. Did Bellarmine think in good sadness that Alexandria and Antioch were made at first the seats of Patriarchs, having as large Jurisdiction as afterward they attained? 3. How will he prove that Peter made these two Patriarchates, and that not as an Apostle, but as an Ordinary Vicar General? 4. Who made the Patriarchate of Constantinople, and gave them that vast Jurisdiction? Did Peter many hundred years after his death? Or did the Pope of Rome, that tooth and nail resisted, and still sought to diminish his Power? Or rather did not the General Councils do it by the Emperors Commands, the Pope excepting and repining at it. 5. Who made the Patriarch of Jerusalem? and who made James Bishop of Jerusalem? did Peter? And who made Timothy and Titus Bishops? did Peter or Paul? And who gave Paul that Power? not Peter certainly. Reader, do not these men jest with holy things? Or is it like that they believe themselves?

6. Bellarmine confesseth that the *Potestas Ordinis, & interioris jurisdictionis* are both as immediately from God to every Bishop as to the Pope, cap. 22. And why then should it be denyed of the power of exterior Jurisdiction? 1. Is one part of the Essence of the Office given by the Pope, and the rest without him? 2. And what if it be proved that exterior and interior Jurisdiction of a Pastor is all one? Though the matter of obedience be exterior, yet the Jurisdiction is exercised only on the soul directly, in one case as well as another; it being the mind on which the obligation lyeth, and the Pastoral Rule is powerful and effectual: and further then you procure consent, you are despised; For its the *Magistrates* work to use violence: Bishops as Bishops can but perswade and deal by words with the inner man.

And thus you see what is become of the Papists Succession.  
 Most of the Ministers in England, till within these few years



years were ordained by Bishops. If that were of Necessity, they have it.

6. He that is ordained according to the Apostles directions, or prescribe in Scripture, hath the true Apostolical Ordination; but so are we Ordained; therefore, — The Apostles never Confined Ordination to Prelates, much less to those Prelates that depend on the Pope of *Rome*: The Bishops to whom the Apostles committed this Power, are the same that are called Presbyters by them, and they were the Overseers or Pastors but of one single Church, and not of many Churches. And such are those that Ordain among us now. *Gregor. Nazianzen. Orat. 18.* saith thus [ *I would there were no Presidency, nor Prerogative of Place, and Tyrannical Priviledges; that so we might be known only by vertue, (or meer desert: ) But now this Right side, and Left side, and Middle, and Lower Degree, and Presidency, and Concomitancy, have begot us many Contritions to no purpose, and have driven many into the Ditch, and have led them away to the region of the Goats.* ]

What *Hierom* saith, both in his Epistle to *Evagrius*, and on *Tit. cap. 2.* is commonly known. The many plain Testimonies of *Anselm* are commonly Cited, as plain as *Hieroms Alphons. à Castro advers. Heres. lib. 6. in nom. Episcop.* had more ingenuity then to joyn with them that would wrest *Hieroms* words to a sence so contrary to their most plain importance. *Tertullian cap. 17. de Bapt.* thought Lay-men in Necessity might Baptize, ( and so doth the Church of *Rome* now. ) Why then may not Presbyters in such a case at least Ordain? when, as he there saith, [ *Quod ex equo accipitur, ex equo dari potest* ] And *ibid.* he saith, that it is but propter *Ecclesia honorem*, that Bishops Rule in such matters, and that peace may be kept, and Schism avoided. But that *probat quique seniores* did exercise Discipline in the Assembly, he testifieth in *Apolog.*

Mr. *Prin* hath cited you abundance of Fathers that were for the parity of the Ministry, or against Prelacy *jure Divino*.

*Isidore Pelasgiar. lib. 3. Epist. 223. ad Hieracem Episcopatum fugientem* saith [ *And when I have shewed what difference there is between the ancient Ministry, and the present Tyranny, why do you not Crown and Praise the Lovers of equality?* ]

If you would see more of the Antients making Presbyters to



be Bishops, and Consenting with *Hierom*, read *Sedulius* on *Tit.* 1. *Anselm.* *Cantuar.* in *Enarrat.* in *Phil.* 1. 1. *Beda* on *Act.* 20. *Alcuinus* de *Divinis officiis*, c. 35, 36. and on *John* lib. 5. Col. 547. &c. & *Epist.* 108. And that Presbyters may Ordain Presbyters, see *Anselm* on 1 *Tim.* 4. 14. And *Institut.* in *Concil.* *Colon.* de *sacr. Ordin.* fol. 196. see also what's said by our *Mart.* *Bucer* script. *Anglic.* pag. 254, 255, 259, 291. & sequ. & *Pet.* *Martyr.* *Loc. Commu.* *Clas.* 4. *Loc.* 1. sect. 23. pag. 849. And *Wickliffes Arguments* in *Waldensis Passim*. And your own *Cassander Consult.* *Artic.* 14. faith [ It is agreed among all, that of old in the Apostles dayes, there was no difference between Bishops and Presbyters, but afterwards for Orders sake, and the avoiding of Schism, the Bishop was set before the Presbyters. ] And *Ockam* determineth, that by Christs Institution all Priests of what degree soever are of equal Authority, Power and Jurisdiction. ]

*Reynold Peacock*, Bishop of *Chichester* wrote a Book de *Ministorum equalitate*, which your party caused to be burnt.

And *Richardus Armachanus*, lib. 9. cap. 5. ad *Quest.* *Armen.* faith [ There is not found in the Evangelical or Apostolical Scriptures any difference between Bishops and simple Priests, called Presbyters; whence it follows, that there is one Power in all, and equall from their Order. ] & cap. 7. answering the Question, Whether any Priest may Consecrate Churches, &c. he faith [ Priests may do it as well as Bishops, seeing a Bishop hath no more in such matters then any simple Priest: though the Church for reverence to them appoint that those only do it, whom we call Bishops — It seems therefore that the restriction of the Priests Power was not in the Primitive Church, according to the Scripture. ]

I refer you to three Books of Mr. *Prins*, viz. his Catalogue; his *Antipathy* of *Lordly Prelates*, &c. and his *unbishopsing* of *Timothy* and *Titus*; where you have the Judgements of many writers of these matters. And also to what I have said in my *Second Disputation* of the *Episcopal Controversies*, of purpose on this point.

7. The chief error of the Papists in this cause is expressed in their reason, [ No man can give the Power that he hath not: ] wherein they intimate, that it is Man that giveth the Ministerial Power: whereas it is the gift of Christ alone: Man doth but design the person that shall receive it, and then Christ giveth.



giveth it by his Law to the person so designed : and then man doth invest him and solemnize his introduction. As a woman may choose her an husband, but it is not she that giveth him the Power over her, but God who determineth of that Power by his Law, affixing it to the person chosen by her, and her action is but a condition *sine qua non*, or cause of the capacity of the matter to receive the form. And so is it here. When do but obey God in a right choice and designation of the person, his Law doth presently give him the Power, which for orders sake he must be in a solemn manner invested with. But matters of Order may possibly vary ; and though they are to be observed as far as may be, yet they alwayes give place to the Ends and substance of the work, for the ordering whereof they are appointed.

8. Temporal power is as truly and necessarily of God, as Ecclesiastical, and it was at first given immediately by him, and he chose the person : And yet there is no Necessity that Kings must prove an uninterrupted Succession. God useth means now in designing the persons that shall be Governors of the Nations of the earth : But not alway the same means : nor hath he tyed himself to a successive Anointing or Election : else few Kings on earth would hold their Scepters. And no man ( from any diversity in the cases ) is able to prove that a man may not as truly be a lawful Church-governor, as a lawful Governor of the Commonwealth, without an uninterrupted succession of Ministerial Collation.

9. If *Bellarmino* be forced to maintain that with them it is enough that a Pastor have the place, and seem lawfull to the people, and that they are bound to obey him, though it should prove otherwise. Then we may as well stand on the same terms as they.

10. In a word, our Ordination being according to the Law of Christ, and the Popes so contrary to it, we are ready at any time, more fully to compare them, and demonstrate to any impartial man, that Christ doth much more disown their Ordination then ours, and that we enter in Gods appointed way. Mr. *Eliot* in *New England* may better Ordain a Pastor over the Indians converted by him, then leave them without, or send to *Rome*, or *England* for a Bishop, or for Orders. But



again I must refer you of this subject to the Books before mentioned, and the Sheet which I have written, lest I be over-tedious.

#### CHAP. XXXIV.

*Detect. 25.* **A**Nother of their Deceits is, *In pretending the Holiness of their Churches, and Ministry, and the unholiness of ours.* This being matter of fact, a willing and impartial mind may the easier be satisfied in it. They prove their Holiness, 1. By the Canonized Saints among them. 2. By the devotion of their Religious Orders, and their strictness of living. 3. By their unmarried Clergy. 4. By their sanctifying Sacraments and Ceremonies: In all which they say that we are wanting, and so far wanting, that being out of the Church, there is no true Holiness among us.

When in the Preface of my Book against Popery, called *The Safe Religion*, I had truly spoken my experience, that I had never the happiness to be acquainted with any Papist of a serious spiritual temper, and holy life, but only some of a Ceremonious formall kind of Religion, and but with very few that lived not in some gross sin, I was passionately censured by some of the Papists, as one that condemned all for some. When as 1. I only spoke of my own acquaintance. 2. And I added withall, that yet I was confident that God had his servants among them, though I had not the happiness to know them. 3. And is it not a ridiculous business, that these same men should be so passionate with me, for speaking but the truth, concerning the ungodliness of some of them, when at the same time they make it an Article of their faith, and an essential point of Popery, *That no one Protestant hath charity, or can be saved; yea, that no Christian in the world is sanctified really, and can be saved, but a Papist.* O the partiality of these men! 4. Yea when they necessitate us to mention their ungodliness, by calling us to it, and laying the stress of all our cause upon the point: yea laying the very Christian faith it self upon the Holiness of their Church. For we must not know that Scripture is Gods word, or that Christianity is the true Religion, till we first know that the Church of

Rome



Rome is the true Church, that we may receive it on their credit : And we must know that they are the true Church by being the only Holy people in the world, I must profess that if my faith lay on this foundation, I know so much of the falshood of it, that I must needs turn infidell : and I can no more believe this, then I can believe that the snow is not white.

They confess ( I thank them for nothing ) that their common people are bad ; but yet say they, [ *there is some good ones among us*, Inter hæreticos autem nullus est bonus : but among the hereticks not one is good ] So saith [ *Thom. à Jesu de convers. omni. Gent. pag. 531*. And saith *H. Turberville Manual p. 84.* [ *But I never yet heard of any Protestant Saints in the world.* ] O wonderfull perverseness of the hearts of Sectaries ! O wonderfull Patience of God ! Did not this mans heart tremble or smite him to write so horrid, so impudent a reproach against so many precious Saints of God ? Durst he thus attempt to rob the Lord of the fruit of his blood ? and to vilifie his Jewels ? and as *Rabshakah*, to reproach the *Israel* of God ? to attempt to pluck them out of Christs hand that are given him by his Father ; and to shut them out of heaven, that are redeemed and made heirs by so dear a Price ; and to spit in their faces whom Christ hath washed with his blood ? Did he not fear that dreadfull threatning of Christ, *Mat 18. 6.* [ *but who so shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.* ] Though I see so much impiety among the Papists, I dare not say, I dare not think that God hath not some Holy ones among them. Its dangerous condemning those that Christ will Justifie ; and making his members to be the members of the Devil, and abusing so grossly the apple of his eye. If I see a man live wickedly, I dare say that he is of a wicked life ; but I dare not say that *All are so*, unless it be among men, whose principles I am sure are inconsistent with godliness, and I know that they hold those principles practically or prevalently. And therefore I must say again, that I have been acquainted with some Papists, learned and unlearned. The unlearned few of them knew what Christianity was, nor whether Christ were God or Man, Male or Female, nor whether ever he was the King, Prophet or Priest of the Church, nor for what