

The Second Part :

PROVING

That the Catholick Church
is not a Political Body Headed by
any Earthly Sovereign, nor any
such Unity to be Desired or en-
deavoured, by any that would not
Blaspheme, Divide and Destroy;
under the pretence of Unity.

SPECIALLY

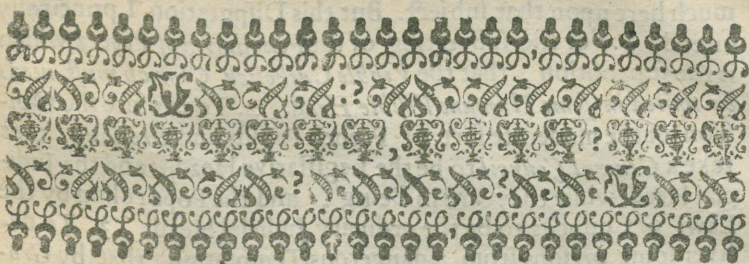
Directed against the Sovereignty
(and Necessity too) of General Councils :
to the followers of *Grotius* and others of that
Party, that at least would give them a Part in the
Sovereignty with the Pope.

And propounding the true grounds and
means of the Churches Unity and Peace.

By *Rich. Baxter.*

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Quest. Whether the way to heal any Divisions in the Churches of Christ be by drawing them all into One Universal Visible Political Body, under One Universal Visible Head or Government? Or Whether the Catholick Church be a Body so United and Governed? *Neg.*

CHAP. I.

Shewing the Occasion and Reasons of this Writing, especially as from the Grotians; which are Vindicated from the frivolous exceptions of Mr. Tho. Pierce.



HAVE already in the first Part of this Book (and formerly in another) disproved the Popes Universal Headship, and answered what Bellarmine, Boverius, and some others say for the maintaining of it: And it is a work already done so fully by Chamier, Whitaker, and many others, but most triumphantly and copiously by David Blondell in a French *Treatise in Folio de primatu in Ecclesia* against Cardinal

dinal Perron, that I need not, and therefore intend not to say much here upon that subject. But this Disputation I principally intend, 1. For the subverting of the *Foundation of Popery*, which is the supposition, that the *Visible Catholick Church* must needs be united in some *Humane Visible Head*. 2. To confute the Opinion of the moderate sort of French Papists and *Grotians*, that take a *General Council* to be the Legislative Head, and the Judicial Head while they are in Being; and the Pope ruling by the Laws of Councils, to be the ordinary Judicial Head. 3. To deliver some persons from a dangerous Temptation, that by *Grotius*, or his followers here in *England* are drawn into a conceit that the *Catholick Church* is such a Body as we here deny, and think that the unity that the Scripture so commendeth to us cannot be attained without an *Universal Visible Head*: which Temptation of theirs is much increased by observing the differences of Opinions in the world; which every good man doth lament, as we do all the sins and frailties that on earth accompany us in the state of imperfection. As I blame not those that desire perfect Knowledge, or Holiness; but blame them that promise it to the Church on Earth, when it is the prerogative of Heaven; and much more should blame him that would say we shall be perfectly Wise and Holy if we will but be of this Opinion, that the Church hath an *Infalible Humane Head*; even so I blame not them that desire perfect Concord (the Consequent of perfect Knowledge and Holiness;) for this is to desire Heaven: But I blame them that promise us this Heaven on Earth; and them much more that tell us we shall have it if we will but believe that a Pope or Council is the *Universal Head*; and so will condemn the Church on Earth, because it hath not attained that Celestial perfection, which they have once fancied that it may and should attain.

Concerning *Grotius* his opinion, design and great endeavours to reduce the Churches to Popery, under the pretence of a Conciliation, I have lately by the Invitation of Mr. *Thomas Pierce* given in my Evidence (I think beyond all further question) out of his own writings, in his frequent and express assertions. And *Rivet* in his *Dialysis* and his *Apologet.* and other writings hath sufficiently confuted him. The mistakes of many in their judging of *Grotius*, are caused by their supposition, that the man was

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the same in his first Conciliatory enterprises, and in his last, which is not true. He oft professeth his mutations himself, and how apt he was to dislike that which he had but lately thought or said: At first he thought but of Reconciling the Protestants among themselves: But afterwards his design was to Reconcile them with the Papists, and that by drawing them all to be Papists, that is, to unite in the Pope of *Rome* as the Universal Governour, ruling according to Canons and Decrees; and this he thought was the only way to the union of the Churches.

The Truth of this, and the Mischiefs of the Enterprize, must be apprehended by him that will understand my endeavours in this dispute, and escape the snare thats laid for their perversi-
on. And for the Truth of it, I refer you to my foresaid writing of the *Grotian* Religion. Since which it pleased Mr. *Pierce* to publish a sheet containing (not any thing that hath the least aptitude to perswade a rational man that *Grotianism* is not Popery, but) some Reasons why he doth not, at least, as yet perform the vindication, with a General profession how easily he can do it, and make me a Winding sheet, at least as futable as that which I made for Popery (which when he hath confuted, I shall better know his mind and strength). This with two or three frivolous Exceptions, and many swelling words of Vanity, with certain Squibs and empty jeers, according to the manner of the man, is the matter of his Advertisement. Nothing could have been easier for him then to say [or almost to say, that *I am very liable, in every line*] and that his advantages are too many, and that I am an advocate for the crimson sins of others, and an encomiast of my own. Nothing more vain then his ostentation of the mild discharge of his Censorship, and his senseless intimation that I take the *Virtues* of *Episcopal Divines*, for *glittering sins*, when he never had a word from me of such a sence or tendency. (But *Grotians* will now be but *Episcopal Divines*, and their *glittering sins*, must be their *Virtues*.) Because I had acknowledged how civilly he dealt with me (no doubt on a supposition that I was neerer his conceits then those that he had so copiously reproached,) he takes it as an acknowledgement of his moderation, as if it were the proof of a mans moderation, that he can give a civil word to any, and a while refrain abusing one, while he is abusing many. I am thankfull to him that spits in most mens faces, that

he speaks to, that he spitteth not in mine; when I give a civil man no such thanks. When I commend a man for not belying me, reproaching me, or otherwise abusing me, as he doth others, I should suspect he would take it for a dispraise: For I use not to thank good men for doing me no mischief. His valuing the security of his own estate above *Dauids* or *Peters* (that had such special Testimonies of their Holiness, and Promises from God, before theirs falls,) and his defending his Malignant sins as vertues, his venomous reproaches of Puritans and Presbyterians as Protestants frightened out of their wits, men of sedition and violence, and a bloody Generation, with abundance of the like, and then telling us that he meant no Puritans but such (as if one should say, the Arminians are a perfidious bloody Generation; and then say, Its well known that he meant no Arminians but such,) these and such like passages shew the quality of the man and his Advertisement. He that durst openly and frequently charge his adversaries with slanders, and yet tell the world, that I [pretend that the difference between him and his Antagonists is meerly Verball] (because I said [that Most of our contentions about those points are more about words then matter, and that such eager men as he and his Antagonist, do make themselves and others believe that we differ much more about them then we do.]) Is this equipollent to [a difference meerly verball?]) this man its like dare do the same by others.

But it is the business of *Grotius* upon which I am to meddle with him. And first he saith [that on the same Reasons as I conclude him a Papist, I must conclude him a Protestant, unless I think as hardly of the Augustine Confession as of the Council of Trent.] Answ. I shall yield it, when you have proved [that a Protestant is one that holdeth to the Council of Trent, and the New Creed by Pope Pius, made long after the Augustine Confession, and that the Common Government in which all the Catholick Church must unite, is the Universal Headship of the Pope, governing according to the Canons and Decrees, and that the Augustine Confession is so to be expounded (by fair means or foul) as shall be agreeable to, or consistent with all this.] We use not to call such men as these Protestants, but Papists, but if this be your meaning when you call your self a Protestant, you should have told us sooner, if you desire to be known.

He saith (the proof of which we wait for) that I [*mistake at once the whole drift of Grotius his excellent Discussio Apol. and that I translate not his Latine into English, or lamely, &c.*]

Answ. 1. Nothing more easie, then to tell me I mistake ! Are not his words plain enough, and frequent enough to open to us so much of his mind as I have charged him with ? Let the Readers of his words recited by me, be the Judges : (For him that will believe you, either to save him the labour of reading, or against his eye sight, he is not one of them that I write for ; but shall have Liberty for me to be deceived.) 2. That I translated not the words of *Grotius*, was purposely done, foredeeming that such men as you would have said they were mistranslated, and that they were not his own but mine : I am sure now that I give you but his own : And if you think him wronged if the English Reader know him not, by a Translation, I pray you translate the words your self ; for I suppose you will least quarrel with your own. But to pleasure you, I will Translate (as well as I can) the passage which you choose out to defend, and a few more. *Discuss. Apol. pag. 255.* [*Those that knew Grotius, know that he always wished for the restitution of Christians into One and the same body : But he sometime thought, even after he was known to the most Illustrious Vairius, that it might be begun by a Conjunction of the Protestants among themselves : Afterwards he saw that this was altogether unseasible, because, besides that the genius of almost all the Calvinists is most alien from all peace, the Protestants are not joyned among themselves by any Common Government of the Church ; which are the causes that the parties made cannot be gathered into one Body of Protestants ; yea and that more and more parties are ready to rise out of them. Wherefore Grotius now absolutely judgeth, and many with him, that the Protestants cannot be joined among themselves, unless at once they be joined to them that cohere to the Sea of Rome : without which there can no common Government be hoped for in the Church. Therefore he wisheth that the division which fell out, and the causes of that division may be taken away. The Primacy of the Bishop of Rome according to the Canons is none of these, as Melancthon confesseth.*] I think this is the English of *Grotius* words (be it spoken with a *Salvo* to the prebeminence of Mr. Pierces Translating faculty.) But here he hath a quarrel, and that so momentous, as to be his

his grand, if not only instance of my misdealing ; and so he hath written enough *against the Contagion of my Volume* ! A happy generation ! that can make what they will true or false by asserting it, and can give themselves the victory at their pleasure by triumphing, and by wiping their mouths, can make themselves innocent ! and by saying any thing, or such a nothing as this, can prove Popery to be the Protestant Religion, and make many Worshipful Gentlemen of their mind, that were of their mind before they knew it, implicitly believing in them, and in their Church. Well: but what is my miscarriage? Why [the later part of these words, which are the chief, Mr. Baxter takes no notice of in the English account which he renders of them.] *Ans.* 1. He supposed that you and all that he wrote this for understood Latine, though in Answer to an English Cavill, he wrote his Discourse in English. And he that Translated none of the sentence, thought it no injury, to give account in English but of part. 2. But open your eyes, and look further into his words, and see whether you wrong him not, by leaving out the rest of his account, as much as he wronged *Grotius* : And look into your own advertisement, and see whether you recited not *Grotius* his words your self without a Translation, committing the same error which you reprehend, while you do reprehend it. But saith the *Episcopal Divine*, (for so he will needs be called) [*He is deeply silent as to the causes of the breach which Grotius did wish might be taken away, and which he charged the Papists with.*] *Ans.* 1. Was I deeply silent that *Grotius* would have the causes taken away ? What ! When I recite his very words ? Or was I deeply silent of the particular causes ? Do you mean *Here*, or *Throughout* ? If *Here*, so I was deeply silent of ten thousand things more, which either it concerned me not to speak, or I had not the faculty of expressing in one sentence. If you mean *Throughout*, you read without your eyes, or wrote either with a defective Memory or Honesty. Read again, and you shall find that I recite the causes. 3. But did I not all that my task required, by reciting the Negation of the causes [*It was not saith Grotius, the Primacy of the Bishop of Rome according to the Canons ?*] And I shewed you partly, and the Canons shew you fully, that that Primacy is the Universall Headship, which Protestants (I mean not *Roman*, *Grotian* Protestants) have ever

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used to call Popery. But saith Mr. P. Grotius *chargeth the Papists with it.*] *Answ.* 1. True ! but the Protestants much more, as making many more faults by their withdrawing from Rome then they mended. 2. And he chargeth not that which we have called Popery with it, though he charge the *Papists* with it. That some sins of the Papists did occasion it, he confesseth, and all the Papists that ever I spoke with of it do confess. But I am referred for these causes charged on the Papists, to *Grot. Notum* pag. 7, 8. and thither I'll follow Mr. P. that I may know how much he chargeth on the Papists himself. And there I find that the things that Grotius found faulty in the Papists, were but these two. 1. That to the true and ancient doctrine, many quirks of the Schoolmen that were better skill'd in *Aristotle* then the Scriptures, were introduced, out of a liberty of disputing, not out of the Authority of Universal Councils. And the Opinions stablisht in the Church were less fitly explicated. 2. That Pride and Covetousness, and manners of ill example prevailed among the Prelates, &c. And really did you think that he is no Papist that is but against the Schoolmens Opinions, and the Prelates Pride, Covetousness, and Idleness ? and holdeth all that they call the Decrees of General Councils ? Hath not the Council at *Lateran* and *Florence* decreed that the Pope is above a General Council ? and the Council at *Lateran* decreed that Princes are to be deposed, and their Subjects absolved from their fidelity, if they exterminate not Hereticks (such as Protestants) out of their Dominions ? Is he no Papist that holds all that is in the Council of *Trent*, if he be against some School-points not determined, and against the Prelates Pride ? Well Sir, I understand you better then I did : And though you thought meet (that your words might be conform to one another, and not to truth) to say that I called you Arminian and Pelagian, I purpose (if I had done so) to call you an Arminian no more : But I beseech you cry not out of persecution till the men of your mind will give us leave to be Rectors of Churches in their Dominions, as you and others of your mind are allowed to be in these. And demand not of Mr. Hickman the bread he eats, nor the money he receives, as if it were yours, till we can have license to be

maintained Rectors, or at least to escape the Strappado in your Church.

But I promised you some more of *Grotius* in English to stop your mouth; (or open it whether you see cause:) and you shall have it. *Discuf. pag. 14.* [*Grotius distinguifeth between the Opinions of Schoolmen: which oblige no man (for, faith Melchior Canus, our School alloweth us great liberty) and therefore could give no just cause of departing (as the Protestants did;) and between those things that are defined by Councils, even by that of Trent: The Acts of which if any man read with a mind propense to peace, he will find that they may be explained fitly and agreeably to the places of the holy Scriptures, and of the ancient Doctors, that are put in the Margin. And if besides this, by the care of Bishops and Kings, those things be taken away which contradict that holy doctrine, and were brought in by evil manners, and not by authority of Councils, or Old Tradition, then Grotius, and many more with him, will have that with which they may be content.*] This is *Grotius* in English. Reader, is it not plain English? Durst thou or I have been so uncharitable as to have said without his own consent, that Mr. Pierce would have defended this Religion, and that we have Rectors in England of this Religion? and that those that call themselves Episcopal Divines, and seduce unstudied partial Gentlemen, are crept into this garb, and in this do act their parts so happily? If words do signifie any thing, it here appears, that *Grotius* his Religion is that which is contained in the Council of Trent with all the rest, and the reformation which will content him is only against undetermined School-Opinions, and ill manners that Cross the doctrines of the Councils. We do the Papists so much right as to say I never met with a man of them that would not say as much: Especially taking in all Old Tradition with all the Councils (how much together by the ears, now matters not) as *Grotius* doth.

Yet more, *Discuf. p. 185.* He professeth that he will so interpret Scripture [God favouring him, and pious men being consulted, that he crosses not the Rule delivered both by himself, and by the Council of Trent, &c.]

Pag. 239. *The Augustine Confession commodiously explained, hath scarce any thing which may not be reconciled with those Opinions.*

nions which are received with the Catholicks, by Authority of Antiquity and of Synods, as may be known out of Cassander and Hoffmeister. And there are among the Jesuites also that think not otherwise.]

Pag. 71. He tells us that the Churches that join with Rome have not only the Scriptures, but the Opinions explained in the Councils, and the Popes Decrees against Pelagius, &c. [They have also received the Egregious Constitutions of Councils and Fathers, in which there is abundantly enough for the correction of vices: but all use them not as they ought. They lye for the most part hid in Papers, as a Sword in the Scabbard. And this is it that all the lovers of piety and peace would have corrected.] And gives us Borremans for a president.

Pag. 48. [These are the things, which thanks be to God the Catholicks do not thus believe; though many that call themselves Catholicks so live as if they did believe them: but Protestants (so live) by force of their Opinions, and Catholicks by the decay of Discipline.]

Pag. 95. What was long ago the judgement of the Church of Rome, the Mistris of others, we may best know by the Epistles of the Roman Bishops to the Africans and French, to which Grotius will subscribe with a most willing mind.] Rome you see is the Mistris of other Churches.

Pag. 7. [They accuse the Bull of Pius Quintus, that it hath Articles besides those of the Creed. But the Synod of Dort hath more. — But those in the Bull are new, as Dr. Rivet will have it. But very many learned men think otherwise, that they are not new, if they be rightly understood: and that this appeareth by the places both of holy Scripture, and of such as have ever been of great authority in the Church, which are cited in the Margin of the Canons of Trent.]

Pag. 35. [And this is it which the Synod of Trent saith, that in that Sacrament Jesus Christ, true God, & truly man is really & substantially contained under the form of those sensible things, yet not according to the naturall manner of existing, but Sacramentally, and by that way of existing, which though we cannot express in words, yet may we by cogitation illustrated by faith be cert. in that to God it is possible.] And the Council hath found words to express it [that there is made a change of the whole substance of

the bread into the Body, and the whole substance of Wine into the Blood, which conversion the Catholick Church calleth Transubstantiation.

Pag. 79. [When the Synod of Trent saith, that the Sacrament is to be adored with Divine worship, it intends no more but that the Son of God himself is to be adored.]

He add no more but that which tells you who is a Papist with the Grotians, and who is none. Pag. 15. [In that Epistle Grotius by Papists meant those that without any difference do approve of all the sayings and doings of Popes, for honor or lucre sake, as is usual.]

Ibid. He tells us that by Papists, he meaneth not them [That, saving the right of Kings and Bishops, do give to the Pope or Bishop of Rome, that Primacy which ancient custom and Canons, and the Edicts of ancient Emperors and Kings assign them. Which Primacy is not so much the Bishops, as the very Roman Churches, preferred before all other by common consent (It's well it hath so mutable a foundation) — so Liberius the Bishop being so lapsed that he was dead to the Church, the Church of Rome retained its right, and defended the cause of the Universal Church.]

This and much more I had given the Reader before in *Latine*, but because Mr. Pierce thinks, that I wrong Grotius if you have it not in *English*, I have born so much respect to his words, and to the Reader, as to remove the wrong, and thus far to satisfy his desire.

Having told you some of the Occasion of this writing, I shall add somewhat of the Reasons of it; but the less, because I have given you so much of them already in my foresaid Discovery of the Grotian Religion.

1. My principal Reason is that before expressed, that Popery may be pulled up by the very roots: For *Italians*, *French*, and all build on this, that the Church must have one visible Head.

2. That I might take in those parties of the Papists, that I have past by or said less to in the former Part of the Book.

3. Because I see what Influence the conceit that I dispute against hath on the minds of many well-meaning less judicious people.

4. Because

4. Because I perceive in part what influence the design of *Grotius* had upon *England*, in the changes that were the occasion of our late wars: He saith himself *Discuss.* pag. 16. [That the labors of *Grotius* for the Peace of the Church were not displeasing to many equal men, many know at Paris, and many in all France, many in Poland and Germany, and not a few in England, that are placid and lovers of peace: For as for the now raging Brownists, and others like them: With whom Dr. Rivet better agreeth then with the Bishops of England, who can desire to please them, that is not touched with their venom?] So that he had Episcopal Factions here in England. And whereas some tell me, that *Grotius* was no Papist, because he professed his high esteem of the Church of England, and say they, had Church-preferment here offered him, and thought to have accepted it. I answer 1. Either it was *Grotius* in the first Edition, or the Church of England in the second Edition then in the Press, that this must be spoken of, if true. 2. Was not *Franciscus a Sancta Clara*, (still the Queens ghostly Father) a Papist, for all he reconciled the Doctrine of the Church of England to that of Rome? *Grotius* and he did plainly manage the same design. 3. Mr. Pierce assures you by his Defence, that *Grotius* hath still his followers in England of the party that he called the Church of England: And is it any more proof that *Grotius* was a Protestant for joyning with them, then that they are Papists that joyn with him? Is not his Doctrine here given you in his Englished words? Do you doubt whether the Council of Trent were Papists? This makes me remember the words of the late King to the Marquess of Worcester: when the Marbuefs came into the room to an appointed conference about religion with him, & leaned on D. Bayly's arm, he told the King that he came leaning on a Doctor of his own Church: and the King replied, My Lord, I know not whether I should think the better of you for the Doctors sake, or the worse of the Doctor for your sake (or to this purpose). And indeed the Doctor quickly shew'd, by professing himself a Papist, what an Episcopal Divine he was: And I think we have as fair advantage to resolve us, whether to think the better of *Grotius* for the Church of Englands sake, or the worse of those that he called the Church of England, and that were of his mind, for *Grotius* sake.

In a late Treatise *De Antiqua Ecclesia Britannica libertate* Diatribe, written by I. B. a Divine of the Church of England, and printed at Bruges, 1656. pag. 34, 35. Theſ. 4. it is averred [That ſince the ancient liberty of the Britiſh Church was by the conſent of the whole Kingdom reſumed, remaining Catholick in all other things, it may retain that Liberty without loſing its Catholicism, and without any note of Schiſm or Hereſie] This Liberty then was the Reformation. And this he ſaith was maintained by Barnes, a Papiſt and Benedictine Monk and Prieſt in a M. S. entituled *Catholico-Romanus Pacificus*, c. 3. and that for this ſober work of his the Peaceable Monk, though of unblamed life, and unſpotted fame, was ſnatch out of the miſt of Paris, and ſtrip of his habit, and bound on a Horſe-back like a Calf, and violently carryed into Flanders, and ſo to Rome, and ſo to the Inquiſition, and then put among the Bedlams, where he dyed; and not contented with his death, they defamed him to have dyed mad] Though Rome give Peace no better entertainment, the Learned Author thinks that France will; and therefore adds concerning the French Church, [*Quâcumque optanda foret etiamnum veteris redintegratio concordia, quam conſtat plus mille ab hinc annis amiciſſime interceſſiſſe inter Eccleſiam utramque Gallicanam & Britannicam, etiam cum Eccleſia Britannica non communicabat cum Romanâ, & certe ſi utraq; pars abſque prejudicio, ſeſe mutuo intelligeret, & pars extrema de rigore ſuo vellet remittere, ea Britannica Eccleſia cum Gallicana concenſio non foret adeo improbabilis, atque prima fronte videtur Eccleſiam utramque vel alterutram ignorantibus.*] I add this but to ſhew the Judgement of thoſe on whom the judgement of Grotius had any influence, for a Communion with the French, as if we little differed from them. Still profeſſing that I would run with the forwardeſt to meet them upon tolerable terms: And that the remembrance of the moderation, wiſdom, charity of the Caſſandrian party in France (that reſiſted the violence of the reſt long in vain, and lamented the maſſacres, and were oppreſſed by them) is very grateful to my thoughts, and the names of many of them very honorable in my eſteem. And it grieves me that Grotius called by Mr. Pierce a Proteſtant, ſhould ſo far out-go them in Popery, whom the ſame man confeſſeth to have been Papiſts. He goes much further then

Caſſander :

Cassander : Much further then *Thuanus*, that so plainly and truly openeth abundance of the Popish evils that *Grotius* patronizeth; and so long and successfully did his part to keep out of *France* the Authority of the Council of *Trent*, which was part of *Grotius* his Religion. And how far he went beyond that excellent man *Michael Hospitalius*, the Head of that party (so much commended by *Beza* as well as by *Thuanus*) and *Foxinus*, and others, is easie to manifest.

5. And I am the more provoked also to perform this task, because I see by many more as well as Mr. P. that the design is still on foot: and that the Papists that are got so strong in *England*, under the mask of the *Vani*, the *Seekers*, the *Infidels*, the *Quakers*, the *Behmenists*, and many other Sects, have so much addition to their strength by *Grotians* that go under the mask of [*Episcopal Divines*.] Which yet I should the less be troubled at, if *France*, *Savoy*, *England*, *Holland*, *Poland*, *Bohemia*, and all parts where they prevail, did not acquaint us by bloody, tormenting, thundering, flaming evidence, how they use their power where they dare.

6. And it moveth me much also to consider the consequence of the point in hand. It is not a meer speculation, but a point so practical, that the right decision and understanding of it, is as much as the Peace of millions of souls, yea of all the Churches and Common-wealths in Christendom is worth. All that have any thing of the love of God alive within them, are somewhat sensible of the sinfulness and misery contained in the divisions and discord of Believers; and therefore they must needs be solicitous for the Cure, and lay out themselves and all they have or can do to accomplish it, if they knew the way. And the more zealous any man is for Peace, the more resolutely will he carry on his work, and bear down all opposition that would hinder him in that which he thinks the way of Peace. And when persons thus disposed by humanity and grace, shall be quite mistaken in the very thing they seek, even in the Nature of the Churches unity and peace, they will think themselves bound with all their zeal and diligence, to endeavour the doing of an evil work, and to accomplish a work neither possible nor desirable. And it is not hard for a man of an indifferent wit to fore-see what uncharitableness, discomposure of minds,

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of Churches and Common-wealths, and abusing and endangering of souls, is like to be the fruit of such mistakes about the Churches Unity and Peace. And as the School useth to say (from *Boetius* and *Anselm*) *Malum non est nisi à bono & propter bonum*, so it will be like by experience to be made a proverb, that *Bellum & discordia non sunt nisi à pacificis & propter pacem*: The greatest discords and wars will be from the Love and Endeavour of Unity and Concord, and for the obtaining of them by impossible means. These following evils may easily be foreseen.

1. If men mistake about the Nature of the visible form of the Catholick Church, and its unity, it is like to pervert their judgements in many other weighty points of Religion. For when they have received this Error as a Truth, then they will be exceedingly inclined to bend the rest of their opinions to it, and contrive them into a Consistent Form. For Truth would to Truth, as Fire would to Fire, and Water to Water. Yea all that is flexible within them shall be bended to the interest of this conceit.

2. As soon as ever any man hath received this opinion of the necessity of an Universal Visible Head, or common Government of the whole Church, he is either a Papist, or of an opinion equivalent in folly, tyrannie, and impiety, to Popery. For if such a Visible Head must be, there is no other that can pretend to it with Reason or Honesty any more then the Pope: Nor is it our quarrel against *Rome*, that *their Bishop* rather than another should be this usurping Head, but that they would have such a one at all! It is not who shall be the man, or power, but whether there shall be any such man or power that we dispute. This Error about the Necessity of an Universal Visible Head, is the very thing that turneth most to Popery, and this is the common argument that is mannaged by deceivers to that end, as their writings commonly declare.

3. And then when men are drawn over to be Papists for the avoiding of Schism, and the obtaining of Unity, they are unawares involved in the most desperate Schism; which I have proved that party to be guilty of: (and with it drink in the dregs of all the *Roman* abominations.) When men have set up a new Church-form, by setting up a new Head and Center of

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Unity, and then judge of all particular Churches and Members by this standard, it leadeth them unavoidably to separate from all the Churches and Christians upon earth, that conspire not, and center not with them in their new devised Head.

4. And by this means Charity is much destroyed in mens souls, (and he that hath least of Love, hath least of God) and the Preachers and Pastors turn all their studies into matter of Controversie, and their labors into wranglings, and all under pretence of Catholick Unity: And having not charity, they prove not only sounding brass, and tinkling Cymbals in their most learned labors, but too often burning brass (like *Perillus Bull.*) and military Trumpets, and all this under pretense of Charity, when they have destroyed it. Hence is it that uncharitable censures are so common, and the Lambs of Christ so often cloathed in the skins of Wolves, by the Wolves that have by exchange put on the skin of the Lamb. Scarce a man that crosseth or displeaseth (that is, dissenteth from, or disobeyeth) the uncharitable Clergy, but he is stigmatized for an Heretick, and charged with almost as much wickedness, as their mouths are wide enough to utter, and the ears of other men to hear. What horrid things have they spoken of the poor *Waldenses* and *Albigenses*, and *Bohemians*? Of *Luther*, *Oecolampadius*, *Calvin*, and who not? Though I have had applauding flattering Letters from some of them that tryed whether I were flexible and ductile, yet I doubt not but I shall have my share my self before they have done with me: & I wonder I hear not of it before now. Hence among other reasons its like that Mr. *Pierce* became so destitute of Charity, as to disgorge his soul of so many bitter reproaches and calumnies against the Puritans and Presbyterians, whom if he know not, he sinneth but as *Paul* did, but if he know, he terrifieth us from his principles by the fruits: that which shews the want of Charity, shews the want of saving Grace: and consequently the want of right to Glory. Hence it is that the greatest Schismatics are the commonest accusers of their Brethren with schism, Pharisaically saying, I thank thee Lord that I am not as other men, nor as these Schismatics. Hence also it is that so many learned well-meaning Papists do so pervert their studies and endeavors, and abuse and lose (and worse then lose) their wits and parts to draw men to their way; compassing Sea and

Land to make a *Romish* Profelite, especially of a Prince, or man of power, interest, or ability to serve them. What pains take they to draw Nations to their minds, and to embroil the world in contentions and confusions to attain their ends? What horrid persecutions, Massacres, and barbarous inhumane cruelties have multitudes of men of learning and good parts and natures been engaged in, by the very Principle that I now confute, and for the promoting of their kind of Unity and Concord, in wicked and impossible ways?

7. Besides this, it takes men off from seeking the true Peace of the Church, while they mistakingly pursue a false peace. The Devil, the cunning Enemy of Concord, hath not a more effectual way to take men off from the ways and means of holy Concord, then by starting them a false game, and causing them to lay out all their labor to build a *Babel*, when they should be building *Zion*. Oh what a blessed state might the Church be in if all the Jesuites, Fryers, Prelates, Priests and others, had laid out that labor for a righteous possible Unity and Peace, in Gods appointed way, which they have vainly and impiously laid out to unite the world in a Vice-christ or Vice-god?

Fore seeing, and at present feeling many of these calamitous consequences to the Church, I think it of exceeding moment, that mens judgements should be rectified that are misled, concerning the nature of the unity of the Church: Still professing that to me they are the dearest Christians, and nearest to my heart, that are most for Unity and Concord, so it be in Christ, and upon righteous possible condicions.

CHAP. II.

The true State of the Controversie, and how much we grant.

HAVING given you an account of the Occasion and Motives that produced this Disputation, I shall now briefly state the Controversie between us. And because the terms are all plain, and my sense of them explained in the fore-going part,

part, I shall think no more here necessary, then to tell you in certain Propositions, How much we Grant, and How far we are Agreed, and then to tell you what it is that we deny, and wherein we differ.

Prop. 1. We are Agreed that Christ hath a true Catholick Church on earth, and ever hath had since first he planted it, and ever will have to the end of the world, and that the gates of Hell shall not prevail against it, or hath it ever had an Intercession for a day or an hour: and that this Church is so far Infallible, as that it never was, nor ever will be ignorant of, or erroneous against any Article of faith, or part of obedience that is of absolute Necessity to salvation (otherwise by that error it should have ceased to be the Church of Christ.)

Prop. 2. We are agreed that this Catholick Church in respect of the Internal faith and charity of the Members, and their Communion with Christ by the quickening Spirit on his part, and holy sincere returns of devotion on theirs, may be called, *Mystical*, or *Invisible*. The thing is utterly undenyable, though some Papists in the perverseness of contentious Disputations seem to deny it. And doubtless when they assert that Christ hath no Invisible Church, they must mean it simply, and not *quoad hæc interiora*, or else they speak against all sense and Reason. No man is simply Invisible: but every man *as to his soul* is Invisible.

Prop. 3. We are Agreed that this Catholick Church in regard of the *outward Profession* of this Inward Faith and Holiness, and in regard of the discernable numbers of persons making this Profession, hath ever been visible, since first it began to be visible: And that the visibility hath never had any intercession. If some Protestants say otherwise, it's clear that this is all that by the common judgement of Protestants is maintained, *viz.* That Christians, and the Catholick Church containing the Professing Christians through the world, have ever since their first planting had a visible being; but yet 1. That the Visibility was not such but that Hereticks (as the *Arrians* did) might make a controversie of it, whether they, or the true Christians were the Church indeed, and by their greater numbers or Power might blind men, that they should not see which was the true Church. 2. And that in the Catholick Church some parts may

be much more corrupt, and others much more pure; and the Purer part be so much the lesser, and oppressed and vilified by the more corrupt, that the most part should not discern their Purity, but take them (as they did the *Waldenses*) for Hereticks. 3. And that two parts or more of this Catholick Church may so fall out among themselves, as that one of them shall deny the other to be part of the Catholick Church, when yet they really for all that censure remain parts of it, as much as they: And hereupon may grow a contest between them, which of the two is the true Catholick Church, and one part may say, It is we and not you; and the other may say, It is we and not you: and no man shall be able to discern which of the two is the Catholick Church, because it is neither of them, but each are a part. 4. And though the Bodies of the members are visible, and their Worshipping actions Visible, and their Profession audible, yet the faith Professed is not Visible; nor the Truth of their Profession, or of their Christianity, or Church; Truth being the object of the Intellect, and not of sense. 5. And though the true members of the Church do know the true Church, and so it is apparent unto them, yet most that are not members of it, do not know it. Arrians and Mahometans know us to be men professing such and such Articles of faith: but they know not that to be the true faith, nor us to be the true Church, but judge the contrary. In this sense (contained in these Propositions) it is that Protestants deny the Church to have been alwayes Visible, and not as the Papists commonly mistake them.

Prop. 4. We are agreed that this Catholick Church is but One: There are not two Visible, nor two Mystical Catholick Churches: Nor are the Mystical and Visible, two: *Bel-larmine* might have spared all his labour that he hath bestowed in vain upon this point, to prove that the Visible and Invisible are not two Catholick Churches. The Protestants are further from that Opinion then the Papists: and it is more suitable to the Popish Interest and Cause to be of that Opinion, then to the Protestants. If it were not that they are past learning, by the advantage of their Infallibility, and especially of one man, and one so mean, condemned by them, and that it is unlawfull to be a Teacher of Error, I could tell them of a new device by the advantage of this distinction of Catholick Churches, for the modelling