

been tempted into unlawful compliances, or means which seemed to them likely to attain it, and too much to oppose Liturgies and Forms, as thinking that they were used to mortifie and extinguish it.

The Statesmen that were most for *Property* and *Liberty* of the Subject, have some of them been tempted to think those Principles and Parties best that served this end: and many were inclined to *Erastianism* hereby.

The great Men of the earth, who are still for being greater, and absolute, and unlimited in Power or Will, are liable to the temptation to be for that Party and Opinion in Religion, which serveth this interest and end: And when Protestants will deliver them from Papal Tyranny, they are for the Protestants: And when Papists will promise to make them Absolute, they think by this to win them to be Papists, (that is, to be *Slaves to the Pope*, that they may be *Absolute*, and not to be tied to a loving-Fatherly Government; so much doth sin contradict it self!)

And if men once get a strong false conceit, that all Christians in the world must have a visible, unifying Church-power under Christ, and that this is a Council while it sits, and all the Bishops of the world as one Colledge, when there is no Council; and so that the Council of *Constance*, and *Basil*, and the *French* Papists that set Councils above the Pope, as to the Form of Church-Government, are in the right; and that the true Reformation of the Church lyeth, in getting *France* and *England* united in the Collegiate or Council-Supremacy, getting them to abate (or allow us to forbear) the Sacrament only in one kind, the Adoration of Angels and Saints, Transubstantiation, Priests celebrate, and the *Latin* Mass: And that this Union with the Contiliar part of Papists is to be called, *The Reformed Religion*; and is the only way to the peace and prosperity of the Church; I say, when this once is rooted in mens minds, what wonder if so great a thing as the supposed Interest of the Universal Church, and Christian Religion, do make them think odiously of all that are against it, and overlook their Piety and Honesty, and vilifie all their Reasons and Defences, and even think it needful to destroy or ruine them, as a service acceptable to Christ? All their thoughts and studies will run in this channel, to serve this espoused End and Error.

§. 10. But I have so far detected these mistakes in my Book of *Concord*, and answered their Accusations in my *Apology*, [p. 92.]

that

that I will thither refer the Reader that is willing to know the truth, whether Dr. *Sherlocke*, Bishop *Gunning's* Chaplain (Dr. *Saywell*) and the rest who dispute in that Mood and Figure, do wisely, justly, and truly use the mention of the days of Usurpation and the late Wars, and the Treasons of those that kill'd the King, as a Topick of that force, as they pretend, for the deciding of the Controversies between the Nonconformists and Conformists; and proving it well done to Silence and Imprison such as never medled with Wars, if they will not Conform, or cease their Ministry to which they were devoted.

C H A P. IV.

Of the main matter of our Difference, viz. The essential Form of the Catholick, National, and single Churches.

§. 1. **M**R. *Humphrey* hath said so much on this subject to Dr. *Sherlocke*, as may allow me to be the briefer: But because it is the Foundation-difference, I must not wholly let it pass.

I. It greatly concerns all Christians to know what the Catholick, that is, the Christian Universal Church is; because it is that which every Christian must be and is a Member of, and it is an Article of our Creed. Had Mr. *Thorndike*, Mr. *Dodwel*, Bishop *Gunnings* Chaplain, and such others truly defined it, they had not been to be blamed for laying so great a stress on that Article, and calling us all to unite in the Catholick Church. Nor are the Papists to be blamed for doing this, but for a false Definition of the Church.

§ 2. It is an Article which I have above these thirty years been so much for our belief and careful observance of, that it hath not been the least cause to alienate me both from *French* and *Italian* Popery. The Catholick Church, which I believe, is so much greater than that which any of the men-forementioned plead for, that I cannot consent to reduce it to their narrow compass, and turn it into a Sect, if not to deny it and turn it out of the world, as I think some of them do. And Union and Communion with it
(being

(being essential to Christianity) is another thing, more extensive and more intelligible than these Humanists feign it to be. Undoubtedly the Catholick Church is nothing more or less than the *Christian Church* as such; that is, *All Christians united to Christ the Head*. I thought the great number of Protestant-Writers against Popery, particularly Dr. *Challoner* on that Article of the *Creed*, had put this out of controversy among Protestants; and now it comes to be the chief of our Controversies, while we hold to the old Definitions of the Bishops and Conformists.

§ 3. I shall first briefly, but plainly, explain the Protestant Doctrine, by answering these following Questions.

Quest. 1. Whether the Catholick Church, as in the *Creed*, and as in the Councils, be of the same signification?

2. Whether the Catholick Church, as in the *Creed*, be a Political Society specified and united by its formal Government?

3. Whether the Catholick Church, as in the *Creed*, be visible, and how far?

4. What maketh a man a Member of the Catholick Church, and who are such?

5. Whether the great Sects of Christians now famous in the world, be of the Catholick Church, or which of them?

And then I shall consider of Mr. *Sherlock's*, Bishop *Gunning's*, Dr. *Saywell's*, and Mr. *Dodwells*, and Mr. *Thorndike's*, and such others description of the *Catholick Church*, and of the *French Papists* that are for the Supremacy of Councils.

Quest. 1. The Catholick Church, as in the *Creed*, a necessary Article of our Faith, is the whole Body or Church of *Christ* on Earth, within and without the *Roman Empire*: And so it is oft used by the Fathers and Councils. But by them it is oft taken in a narrower sense, for all those Churches in the *Roman Empire*, which retained the true Faith, and approved Communion, as distinct from Separating and Anathematized Hereticks; as they call that Council *General* (as the *Scots* use the name of a *General Assembly* in their Nation) which was gathered out of all or the most of the *Roman Empire*, though none of the extraneous Churches were there, or called to it; so used they the name of the *Catholick Church*, (which I again say, I have so fully proved against *Johnson*, that I will not repeat.)

Ans. 2. The *Catholick Church*, as in the *Creed*, is a noble, eminent,

ment, Political Society, constituted of Christ, the specifying and unifying Head, and of all Christians his Subjects, or the Members.

Where I must tell you, what we mean by a *Political Society*, and of what *species* this in question is.

They that will be understood, must use words in the sense as they are ordinarily used by the Masters and Professors of the Art or Science which they belong to. The common definition of *Politica* is, that it is *Legitima ordinatio Reipublica secundum quam alii præsunt alii parent*: of which three *species*, Monarchy, Aristocracy and Democracy are commonly known: of a *Mixt*, there is controversie. It is sometime taken for the action *re militis* of the *Rector*; sometime for the *ipsa Civitas, vel Respublica*: for the matter as informed by Rectoral Relation: The people as united to a Formal Governing Head. Hence *Politica* is *Disciplina de Republica, vel civilis Societatis gubernatione*. We have in disputing this, nothing to do with the equivocal looser senses of the word: For so it is applied to Monastical Rules of Life by Contract; to Superstitious self-afflicting Disciplines; yea, to Bees, Ants, &c.

A *Politie*, or *Respublica*, is *Civilis* or *Ecclesiastica*; of this last Divines have variously and largely written: *Hooker* and many others entitle their Books *Of Ecclesiastical Politie*: *Spalater*'s very learned Volumes are *de Republica Ecclesiastica*, (the most considerable that ever I saw written, for a middle way, between the rigid Papist and Protestant) The Church hath its true, proper, specifying and unifying, that is, constitutive Government: Therefore it is truly a *Political Society*. It is the peculiar Kingdom of Christ.

The *Species* then is *Monarchical*, but transcendent: As Christ is God, it is a *Theocracy*; as he is Man, it is *eminently humane*. It essentially includeth DOMINION, or absolute Propriety, and the greatest Love or Friendship; and so is A PATERNAL KINGDOM WITH ABSOLUTE DOMINION FOUNDED IN THE RIGHT OF REDEMPTION, ADDED TO THAT OF CREATION.

A Polity is formally a Relation, and accordingly to be defined.

The Catholick Church, as every *Political Society*, is *unum formale*, or *per se*: It is not *ens & unum per meram aggregationem*, as a heap of sand is *one* heap, or a crowd of men is *one* company: Nor is it a Community of men in equal relation. If there

there be not a *pars Regens vel Imperans*, and a *pars Subdita*, and if these two be not (as Soul and Body) the *Constitutive parts*, it is no Political Society or Republick: and the *Regent part* is the *Informing part*: If it have not *ONE Regent part*, it is not *ONE Society* as Political: If it have *None*, it is *no Politie*: If it have *many*, it is many. Every Political Body hath *ONE HEAD* only, that is, *Supreme Constitutive (specifying and unifying) Governour*. The various *species*, Monarchy, Aristocracy, and Democracy, cross not this. In Aristocracy and Democracy the constitution decreeth, how many Voices shall have the Determining Supreme Power: Perhaps the major Vote, perhaps two third parts, perhaps all must agree. And this Supreme determining Power or Number, is *Una persona Politica*, as in the Senate of *Venice*, and as was that of *Rome*, &c. though they were an hundred or thousand *Personae naturales*: It is then most certain, that Christ being a real and eminent Supreme Ruler of the Church, it is really one Political Society, as informed by Union of the Head and Body.

Quest. But is there any other informing, specifying, unifying, Supreme Power to the Catholic Church?

Ans. As it was equivocally or limitedly called *Catholick*, because it was the whole Imperial Church, so an accidental Head was set over it; that is, the Emperour, who governed it by the Power of the Sword. And he finding the Churches used to voluntary Councils for Agreement, turned them into a *seeming Regiment and Sovereignty*: I say, *seeming*. For whereas before the differing Parties Excommunicated one another as they pleased: Afterward the Emperour joyning his execution by the Sword (which was often Banishment) to that Excommunication which was made by a *General Council*, this conjunction made it a sort of *Regiment*; though still the Church as a Church could but Excommunicate, and so others might do by the major Vote if the cause were just, as well as the major Vote might do by the Dissenters. And hence many Expositors of the *Revelations*, who think that by the *Beast* is meant the *Imperial Power*, do think that by the *Image of the Beast* was meant this new *Clergy-regiment* of General Councils, made up of the Pope and other Patriarchs, and the Bishops of that Empire. And the *Life* that was put into this *Image*, was this animating of Excommunications and Anathematizing with

the adjoynd force of the Sword. But this humane Kingdom, or Catholick Church, was only in one Empire.

Quest. But was not Excommunicating an Act of Government, and consequently a proof of a Regent Supremacy in Councils or Popes?

Ans. Both Rulers and Equals may Excommunicate. When a Pastor excommunicateth one of his Flock, it is an act of Regiment: when a Bishop excommunicateth another Bishop, or one Church another Church, or one Synod another Country, it is but a declaration of equals, that they renounce Communion with such men. Even a Lay-man is bound to avoid an Heretick, nor to bid him *God speed*, and with such men not to eat, yea though he were a Clergy-man: But this is not an Act of Government in this Lay-man, but of Self-preservation and Obedience to God.

Object. But a Ministers Office respects all the world; and his Office containeth Spiritual Government by the Keys: Therefore whenever he exerciseth his Office, he doth it as a Governor, where-ever it be.

Ans. These things require distinct Considerations: 1. The Teaching Power is first to be exercised to make men Christs Disciples, and afterward the Governing-power (as Christ himself did.) If you will call Teaching Governing, because it is done by an Authorized Minister of Christ, or by a Nunciative power, then he that preacheth a Visitation-Sermon, governs the Bishop and all the present Clergy.

2. He that exerciseth the Keys on an Equal or Superior, doth it but *ex Autoritate Nuntii*, and not *Rectoris*. E. g. I think all agree, that Absolution is the exercise of the Keys; and that a simple Priest may Absolve a penitent dying Bishop. Is he therefore his Governor? If this were not so, how sad a Case is the Pope in, that hath no Superior to Absolve him? And who shall Absolve the Patriarchs, Primates, the Archbishop of Canterbury, &c? Must they be Unabsolved till a General Council do it?

3. He that useth the Keys unlawfully, and as a Ruler over those that he hath no rule over, doth but bind himself and not others; he received no such power from God: Therefore it is no act of power, but a Nullity. Our Judges power reaches to all the Counties in England: But yet what they do extrajudicially and *extra proprium forum*, is Null, else this Opinion would make every Priest or Prelate a kind of Pope to govern all the world.

4. It is a known Case, that in almost all ages Bishops have mutually Excommunicated one another, and Councils Anathematized each

each other : And at this day a great part of the Christian world do mutually Excommunicate each other, or renounce each others Communion : Are they therefore mutual Rulers of each other ? Or must we know which is the Regent part before we can know the validity of their Curses ? The Patriarchs (set up in the Empire only, and keeping up a pretended power now the Empire is dissolved) are of several Sects condemning one another.

One of the chief of the *Papists* Arguments for the Pope is, *That he hath Excommunicated other Patriarchs and Kingdoms; and therefore had the Government of them.*

But then 1. a *Sebastist* that Excommunicateth all the world, is the Ruler of the world : And a Scold that can curse King and Kingdom, is thereby proved to be their Governour. 2. And then when *Dioscorus*, *Menna*, and other Patriarchs did Excommunicate the Pope, they were his Governours. The *Brittish* and *Scottish* Clergy would not eat and drink in the same house with *Augustines* *Romish* Clergy : Doth it follow, that they took themselves for their Governours.

I have told you what we mean by *Politie* and a *Political Society*, as distinct from a multitude, or mere Community. We speak in the language of all ordinary Politicks. If our Accusers will take Political terms in another sence, if it be through Ignorance, let them learn the Doctrine of Politicks, before they shame themselves by proclaiming their Ignorance to the world : If it be (as our new Reformers of Logick and Philosophy) by shewing how much wiser they are than all the Masters of Politicks till now, let them give us a new System of Politicks, with their proofs and confutations of the old.

III. Q. *Whether the Catholick Church in the Creed be Visible ?*

Ans. Here are three Answers commonly given. 1. Some Protestants think, that it is only the *Elect*, and *Sanctified*, and *Adopted* as such, (who shall all be saved) that are the Catholick Church meant in the *Creed*; because it is the *Object of Faith*, and therefore not of *sight*.

2. *Papists* think it is visible so far as to have a *Visible, Humane, Sovereign, unifying Governour* under Christ : About which they are (as *Bellarmino* fully tells us) of three minds (at least) 1. Some say, that this Supreme Power is in the Pope: 2. Some say, (as the Councils of *Pisa*, *Constance* and *Basil*) that it is in General Councils.

Councils. 3. And some say, it is in neither alone, but both agreeing, or in a Council confirmed by the Pope.

3. The true resolution is, that the Universal Church is in some respects invisible, and in some visible; as a man is invisible as to his soul, and visible as to his body. The form of a beast, a plant, and every living thing is invisible, but the matter is visible, and so is its Organical contexture but hardly and imperfectly known by the skilfullest Anatomist. What other answer would you give to a Questionist like one of ours, when he asks, whether a tree, a man, a bird be visible? The Divine Nature and Soul of Christ is invisible to such senses as ours. The internal faith and holiness, and the souls of the Catholics, are invisible. Christs body was visible long on Earth; His glorified body is now visible in the Heavens. He will visibly come to judge the world, and be visible to us for ever. His Universal Laws are visible: His Officers in their several Provinces are visible: The bodies of all the faithful here are visible: The profession of their faith and holiness in Baptism, and holy worship, and communion, and practice, is visible. Call it how you will, thus far it is visible. If any will say, that the King seen only by his Courtiers, is not visible to the main body of the Kingdom; and therefore the Kingdom is not visible, they have liberty of Phrase, but we may lawfully speak otherwise: but let them not pretend, that the difference about *Names* is the same as about *Things*. If Dr. Sherleck say again, *Give over your stating of cases, and give us your arguments*, let him scorn on: I speak to others.

IV. Quest. *What maketh a member of the Catholick Church?*

Ans. This I have so fully opened and proved in my Book of Concord, that it irketh me to repeat it. The *soul* is the Constitutive part of man, as Rational and Animate. The body is the Constitutive part of man, as Corporeal: Not any body, but a humane organized body. So the Souls Faith and Covenant consent, is the Constitutive qualification of a Christian, or member of the Catholick Church, as invisible, and known only to God: And the Profession of the faith and consent to the Baptismal Covenant, is the Constitutive qualification of a Christian, or member of the Church, as visible. And the regular making of this Constitutive profession, is by solemn Baptismal covenanting, which is to be

con-

continued by the performance of that Covenant.

Christ made the Summary Creed, *Mat. 28. 19.* It was quickly explained in that called the Apostles Creed. This (at least in sense) was taught men, and profest by them, as to Assent and Consent, before they, or their Infants, were baptized. Baptism solemnizeth this Consent. All thus Baptized, were Christened. All Christians were Members of Christ and his Church Catholick. All Christians and Church-Members were commanded to hear Christs Ministers, and live in love and peace with one another, and thereby to be known to be his Disciples. That such meer Baptism without any more, made men Church-Members, I fully proved, as aforecited, *Concord, lib. 2. p. 142, 143, &c. cap. 1, 2, 3, 4.*

V. Quest. *What Sects of Christians now in the world are of the Catholick Church?*

Ans. This is necessary to be understood when the Canoneers talk of a supreme Government over the whole Church, and that those only are of the Church that hold Communion with it, and that this Communion lieth in obedience to this supreme Government, that it may be known of what extent they make their Catholick Church, and how many they cut off by confining it to a Sect.

I. One Sect of Christians are the Papists, who are so many, that their deceiving Priests would make the ignorant believe, that before *Luther's* time they were all the Christian world.

II. The Reformed Catholicks, called Protestants, are a Party indeed, but deserve not the name of a Sect; for their Religion is nothing but *simple Christianity*, protesting against the Papal corruptions: Though their minuter differences have made some called *Lutherans*, some *Calvinists*, some *Episcopal*, some *Presbyterians*, some *Independents*, and some *Politicians*, or *Erastians*, to say nothing of *Anabaptists* (who as they differ only in the point of Infant-baptism, would have been tolerated by such as *Tertullian* and *Gregory Nazianzene*, who perswaded the delay of Baptism; and by the primitive Churches, which for many hundred years left all to their liberty when to be baptized, and staid till they sought it).

III. The

III. The Greek Christians are under the Patriarch of *Constantinople* (having no capacity to call General Councils): How many Kingdoms (or rather captivated Nations now) are under him, you may see in *Bellon. Observ. l. 1. c. 35.* and *Brierwood, p. 125.* and others. And *Thomas a sancto Jesu*, among others, tells us what their Religion is; as *Brierwood* also doth, *p. 127.* and *Possevine de reb. Moscov. p. 38, 39, &c.*

The *Moscovites* I joyn with the *Grecians*, as being in the main of the same Religion and Communion, though the Emperor hath taken the Patriarchs power to himself and his.

IV. The Christians, called *Nestorians*, as Travellers have recorded, are exceeding numerous in a great part of the *East*, saith *Brierwood*, besides the Countries of *Babylon*, *Assyria*, *Mesopotamia*, *Parthia* and *Media*, wherein many are found; that Sect is spread *Northerly*, to *Cataya*; and *Southerly*, to *India*: And *Paulus Venerus*, a Traveller, tells you of them in many Provinces of *Tartary*, as in *Cassar*, *Samarcham*, *Charcham*, *Chinchintelas*, *Tanguth*, *Sicchir*, *Ergimul*, *Tenduc*, *Caraiam*, *Mangi*, &c. Their chief Governing Patriarch is at *Muzal* in *Mesopotamia*: As to their Religion, their Accusers say it is the same with *Nestorius's*, whom *David Derodon de supposito* hath largely defended as Orthodox. But Travellers that have lived among them, tell us, that they differ from us in no point of Faith, but only honour the name of *Nestorius*, and vilifie the name of *Cyrl*, and the Councils of *Ephesus*, *Calcedon*, &c. And so are a Sect, but nothing like a Heresie.

V. The *Eutychians*, called *Jacobites*, are a very numerous Sect in *Syria*, *Mesopotamia*, *Cyprus*, *Babylon*, *Palestine*. Their Patriarch resideth in *Caramit* the Metropolis of *Mesopotamia*, and calleth himself Patriarch of *Antioch* (still named *Ignatius*) and the Patriarch of *Jerusalem* (saith *Brierwood* after many others) is a *Jacobite*, and is under him: The most impartial Papists that have conversed with them, attest, that they differ little from the Orthodox, but in words about the *Eutychianism*, of which they are accused.

VI. The *Egyptian* Christians called *Copti*, or *Cophti*, though *Jacobites*, are a distinct Sect; as being under the Patriarch of *Alexandria*, (residing in *Caire* usually.) And all these *Jacobites* chiefly differ from the *Europeans*, by honouring the Names of *Dioscorus*, *Severus*, and *Jacob Zanzalin*, and disclaiming the Council of *Calcedon*, &c.

VII. The great Empire of the *Abassines* (yet after the great diminution,

minution, saith *Brierwood*, as big as *France, Spain, Italy* and *Germany*) though in the main they are *Jacobites*, have divers differences, and have a chief Bishop of their own, chosen by the Monks of *St. Antonies* Order at *Jerusalem*, and confirmed by the Patriarch of *Alexandria*.

VIII. The *Melchites* are of the same Religion with the *Greeks*, but of a different Sect, under their Patriarch of *Antioch* living at *Damascus*. For there being four pretended Patriarchs of *Antioch*, they head three different Sects: I say Three, for the Fourth is a mere creature of the Popes that personates that Patriarch.

The Writers mistake, that think they took this name to themselves. They were nicknamed *Melchites* in scorn by the *Clergy-Council Zealots*, as men that would be of any Religion that the King was of; because they obeyed the Emperour against the Councils. *Boterus* saith, They are the greatest Sect of Christians in the East.

IX. The *Georgians* are of the *Greek* Religion, but (saith *Brierwood*) in no sort subject (nor ever were) to the Patriarch of *Constantinople*; but all their Bishops, being eighteen, profess obedience to their own *Metropolitan*, without any higher dependence or relation: who yet keepeth his Residence far off in the Hill of *Sinai*. They are the *Iberians*; between the *Euxine* and *Caspian* Seas.

And their Neighbours the *Circassians* and *Mengrelians* are of the *Greek* Communion, yet differ from others, (as not Baptizing Children till they be eight years old, &c. who by our Prelates would be called intollerable Anabaptists, Vid. *Brierwood*, c. 17. p. 135.)

X. The *Armenians* dwell in the Greater *Armenia* (*Turcomania*), and the Lesser *Armenia* and *Cilicia* (*Carmania*.) And having a special Patent from *Mahomet*, (as *Postellus* saith) are for their Merchandise spread through the *Turkish* Empire. The Interior *Armenia* was once under *Constantinople*; but they have above a thousand years been withdrawn from that Patriarch, and the Communion of the *Greeks*; and as *Brierwood* saith out of *Photius* and *Baronius*, they detest them more than any Sect of Christians. And it is not a pageant or subornation of the *Papists* that will prove them subject to the Pope of *Rome*. They obey only two *Primates*, called *Catholicks*, of their own: they are superstitiously Religious, especially in Abstinence and Fastings.

XI. The *Maronites* are counted the least Sect of Christians, in Mount

Mount *Lybanus*, sometimes seeming to submit to the Pope, and sometime rejecting him; but being once *Monothelites*, which they have now forsaken.

The *Indian Christians* (or of *St. Thomas*) were long *Nestorians*; and sometimes they submit to *Rome*, and sometime not, and differ from them in many things, of which see *Brierwood*, pag. 146, 147, &c.

Now, Reader, the Question in hand is, Which of all these twelve Parties are parts of the *Catholick Church*? The Church that I believe containeth all these, except the following doubt of the *Papists*: All of them profess to believe all the Essentials of Christianity, and most of the Integrals. Of the Eleven, none (that I can learn) hold any Heresie directly contrary to any Essential point. Those which are charged on their Ancestors, I find not only unproved as to the present Christians, but disproved: *Jac. de Vetrico* cleareth some: *Masius*, translating their Confessions, others; *Thomas a Sancto Jesu* others; *Possevine* some; their own Confessions cited by *Baronius*, *Pretorius*, &c. some. *Zago. Zab. Damian a Goas* and *Godignus* much clear the *Abassines*, (though much ignorant and faulty): *Brochardus* that dwelt among them at *Jerusalem* professeth, that these Eastern Christians are good harmless men, neither owning nor knowing the Heresies charged on them for their Names; but men of better Lives and stricter than even the Religious of the Church of *Rome*, and shaming the *Europeans*. The Arabian *Geographia Nubiensis* (written by a Mahometan) having told us what the Pope is, p. 225. (*In urbe Roma sunt Aedes Regis Papa vocati, nec est supra Papam superioritas in dignitate, & Reges sunt inferiores ipso* :) His Publisher a *Papist*, *Maronite*, *Gabriel Sinita* (p. 43.) confesseth, That all the Christians in the East do believe in Christ the Lord, and the Son of God incarnate for mans Salvation, and with the greatest honour do all reverence his holy Gospel; but tells us of such things as others had charged on them, (as that the Holy Ghost proceeds only from the Father, that there is no *Purgatory*, &c. But the great thing is, *They deny the Primacy of the Pope, Christ's Vicar on Earth, and hate him and his Subjects.*

The main doubt is of the *Papists*, who are the chief condemners of the rest, of whom I have said; 1. As they are a Church informed by the Papal Monarchy, they are no Church of *Christ*. 2. As they are *Christians*, they hold all things essential to Christianity.

rianity. 3. As they are corrupt Christians, they hold many Errors corrupting Christianity. 4. Those in whose Minds, Hearts and Lives the Truth is predominant against their Errors, as to their Love, choice and practice, are saved, and the contrary perished.

And so I have fully told what I take for the *Catholick Church*.

CH A P. V.

What is the Catholick Church as described by Bishop Gunning, Dr. Saywell, Mr. Thorndike, Mr. Dodwell, Dr. Sherlock and the French Papists.

§ 1. **I** Will begin with the *French*, as they differ from the *Italians* and *Spaniards*; those who stand for the *Liberties* of the *Gallican Church*: For there are now prevalent, the *Jesuits*, who formerly were banisht, and many as high as the *Italians*; but these are not the Body of their Nation, and are of late reduction.

Even such as *Pious Gerson*, who was for a Councils power over Popes, yet were wretchedly zealous against the Reformation: Even he was one of the Council at *Constance*, that was for the inhuman and treacherous burning of *John Hus* and *Hierome* of *Prague*, and the suppression of the *Bohemian* Reformation. And the great Cardinal of *Lorrain*, that was a refuser of the Council of *Trent*, was a persecuting Suppressor of the Protestants.

The judgment of the most moderate *French Papists* (of whom the Statesmen and Lawyers were by far more laudable than the Clergy) I cannot better and brieflier give you, than in the words of the Preface to *Brierwood's Enquiries*, viz. That the Bishop of Rome was the first and chief Bishop anciently, according to the Dignity of Precedency and Order, not by any Divine Institution; but because Rome was the chief City of the Empire. That he obtained his Primacy over the Western Church, by the Gift and Clemency of *Pipin*, *Charles the Great*, and other Kings of France: And hath no Power to dispose of Temporal things: That it belongeth to Christian Kings and Princes to call Ecclesiastical Synods, and to establish their Decrees, to make Ecclesiastical Laws for the good of the Church, re-

form the Abuses therein, and to have the same Power over sacred persons in causes Ecclesiastical, as was exercised by Josias & Constantine the Great, who said he was Bishop over the outward things of the Church. That the Laws whereby their Church is to be governed, are only the Canons of the more antient Councils, and their own National Decrees; and not the Decretals of the Bishop of Rome. That the Council of Constance assembled by Sigismund the Emperour, and the concurrent consent of other Christian Princes, decreeing a General Council to be Superior to the Pope, and correcting enormous Abuses in the Roman Church which yet remain in practice, was a true Occumenical Council, and so likewise the Council at Basil. That the Assembly at Trent was no lawful Council, and the Canons of it rather to be esteemed the Decrees of the Pope, who called and continued it, than the Decrees of the Council: because Bishops only (contrary to the practice of the Council at Basil) had decisive Votes, and the most were Italian, the Popes Vassals; and nothing was determined, that was not at Rome fore-determined by the Pope: That the Sacrament of the Lords Supper ought to be administred in both kinds, and at least a great part of Divine Service to be performed in the vulgar tongue].

But the higher sort derive the Papacy from *Peter*, and receive the Council of *Trent*, and give decisive Votes to Bishops only; and prevail to continue the Abuses of the Liturgy and Sacraments to this day.

By these Principles it is apparent, that the moderate *Frenchmen* take not the Catholick Church which is under the Pope, to be the Catholick Church of all the world; but the limited Catholick Church of one Empire, by whose power they suppose it stands. These were the Learned Followers of the great and excellent Chancellor of *France*, *Michael Hospitalius*, such as the great *Jac. Thuanus*, and very many more impartial men of rare Learning and universal Love: But the Clergy (being in that Kingdom much left in that point to their private sense) do some of them take all Christians, even of the Sects forementioned, for the Catholick Church: But the higher sort yet confine it to those that are subject to the antient General Councils, of which they acknowledge the Pope to be the ordinary Caller and President.

§. 2. I. What Archbishop *Bramhall's*, *Grotius's*, Dr. *Peter Heylin's*, Bishop *Sparrow's*, Bishop *Gunning's*, Mr. *Thorndike's*, and

and such others judgment is of the Catholick Church, I shall give you in their own words, whenever I have a just call so to do. In the mean time I shall tell you out of Mr. *Dodwell*, Bishop *Gunning's* Chaplain, Dr. *Saywell*, and this young Dr. *Sherlock*, &c. how they notifie the judgment of their party, which they call *the Church of England*.

§ 3. II. And I have before shewed you, that Mr. *Dodwell* takes the Catholick Church to be not only such Christians as are under one Visible, Supreme Ecclesiastical Power under Christ over all the Church, but also to be confined to those that have a Succession of Diocesans Ordination uninterrupted from the days of the Apostles. But because he knows, that no man on earth can be so skill'd in History, as to be sure of any such uninterrupted Succession, therefore he is forced to acquiesce in a *presumptive Title*. For indeed how should all Bishops and Priests in the world know, that every Bishop was canonically or lawfully Ordained by another Bishop so ordained, to this day?

1. Must it be by History? There is no History extant that giveth us any such Catalogue of Ordainers. I that was ordained by Bishop *Thornborough*, never heard so much as who ordained him, much less how he and all upward were ordained: And many Councils expressly nullifie the Episcopacy of those who are our Ordainers, because chosen by the Magistrates without the consent of the Flock and Clergy.

2. If we must know it by Verbal Tradition, whither shall we go to find the Traditors that will witness this uninterrupted Successive Ordination of every Bishop in the Church; or that will take his Oath of it?

3. If we must know it by Inspiration, or other Revelation, How shall others know that such Episcopal Fanaticks are not deceived?

I undertake to prove, That 1. almost all the Churches on earth have had an interruption of Canonical Diocesan Ordination. 2. That no one on earth can prove that they have such a thing. 3. That the *Church of Rome* hath certainly had many notorious Interruptions. 4. And so hath the *Church of England*, whose derivation is from them. 5. And therefore Mr. *Dodwell's* Catholick Church may be brought into a Nutshe!l; yea it is none, or utterly uncertain in the world: and therefore invisible and unintel-

ligible; no man being able to prove that there is such a thing on Earth.

And his cement being their subjection to those Councils, which most of these foresaid parties condemn, he shuts out all the said parties; and who they be of his little invisible Catholick Church, and whether the *French*, the *Spaniards*, the *Italians* be any part of it, I despair of sudden knowing: But that the *French* Protestants, and the rest of the Reformed are none of it, and that far most of the Christian world are none, he makes us know.

§ 4. III. Mr. *Thorndike* in one place tells us, That he maketh not Obedience to the particular Canons necessary, but only to the Authority that made them, (for they may alter them) and so to the Canons, till they alter them. And this Authority is One Universal Visible-Governing Church in a General Council, or otherwise notifying their Decrees or Laws.

§ 5. IV. Bishop *Gunning* saith, It is a Colledge of Bishops of all the Churches that are the Supreme Government under Christ of the Visible Universal Church, and our concord lyeth in obeying them, which he that doth not is a Schismatick. But how we shall send to them all over the world, and gather their Votes, and know we have them, &c. I despair of learning: And as much am I to seek, whether yet we have not Church-Laws enough without the further Laws of this Colledge? And how and where their new Laws must be made? Together or asunder? And how it shall be known, which are valid and which not? And in what cases they exercise Judicature? Whether an Heretic, or a perjured person, or an Adulterer, must go to *Abassia*, *Mexico*, *Constantinople*, yea or *Rome*, to be heard and judged, and to all the Bishops in the world? And must take all his Witnesses with him? Or whether, as the Papists when they have told the people, that they must believe the Scripture to be God's word, because the Catholick-church saith it is so, and in the upshot mean, because the Parish-Priest or Bishop saith so; so it will not here come to that at last, that it is the judgment of the Parish-Priest or Bishop that we must obey as the judgment of the Colledg?

§ 6. V. His Chaplain Dr. *Saywell* (whom I have reason to take for his Expositor) doth make his Universal Church to be one Governin

verning Power, from which all inferiours must receive Laws: pag. 84. [*I believe the holy Catholick Church*] cannot be truly professed, unless we live in her communion, and pay all Obedience and Subjection to her Laws. — And to this purpose there have been Six General Councils universally owned and received.]

But 1. I have earnestly desired and searcht to know the proof of such a Legislative universal Power, and I cannot find it.

2. I suppose he knoweth that the *Nestorians, Jacobites, Abassines*, and most of the twelve great Sects of Christians before-mentioned, renounce some of his six Councils: some, that of *Ephesus* 1. and some that of *Calcedon*, &c. And it was a perillous renunciation of that at *Constantinople de tribus capitalis*, that Italy it self once made.

3. And how shall any mans Conscience be satisfied by any thing like proof and reason, that just *these six Councils* had a Supreme Legislative Power binding all the Universal Church? And that the second Council at *Ephesus*, the seventh or second at *Nice*, the eighth, the ninth, the tenth, the eleventh, &c. had no such Supreme Power? What! Did the Catholick Church die or cease after the Sixth General Council? Shall we turn Seekers? Or where was it at the time of the seventh, eighth, ninth, &c.? If it was interrupted, we are all unchurched, say these men. How could it be known, or where was it for about a thousand years after? And how shall we ever know when the Authority of Councils revived, or will revive? Were not *Constance* and *Basil*. Councils your Church? If not, where was it then? and how should all Christians know it and obey it?

It's doleful to think on what accounts all these expect that all Christians Consciences should be satisfied! Yea, on what account they write and talk so fervently for the Magistrate to punish us, as Dr. *Saywell*, and his Lord, and Mr. *Dodwell* himself, with all his humility doth; taking Magistrates for Atheists, or contemners of Religion, that will not punish us. That they dare trust to the Sword, and call for yet more punishment of us, when they give us no better means of conviction, but condemn us as Schismatics, for not being Schismatics that cut off most of the Catholick Church, for not obeying they know not whom or what. Nor can any of them tell us, how to know what or whom. Only we know it must be some Sect of Prelates that cut off the rest, and call themselves the Universal Church, and usurp a power proper

to Christ and the Holy Ghost in the Apostles, to make Laws for all the Church on Earth, and to be the governing judg of all.

But he seems to be of a larger Communion, when pag. 344, 345. he saith, *We are in Charity, and hold Communion with all good Christians (excepting, as above excepted, the fundamental corruptions of the Jesuited part of the Roman and other Churches) throughout the world.*

But 1. The doubt is, whom you will take for *good Christians* in your degree of Charity. 2. And whether the Church of *Rome*, excepting the Jesuited part, be certainly more worthy of your Charity and Communion than the Reformed Churches?

It is evident, that you take none to be in your Communion, 1. Who take not a thing, called *the Universal Church*, to have a Legislative and Judicial supremacy over all Christians. 2. And who profess not subjection to that supremacy and obedience to its Universal Laws. 3. And that must be, at least, to the six first General Councils. Now 1. You know, I suppose, that most of the Christian parties disown some of those Councils, and the power that made them. 2. That most of the Christian world confine their government and obedience to their several Sects, and profess no obedience to the Colledg, or majority of Bishops in the world. The *Greeks* confine their obedience to their party; and the *Armenians* to their Catholick Bishop, and the *Georgians* to theirs, and the *Nestorians* and *Jacobites* to their several pretended Patriarchs, as aforesaid. So that you renounce Communion with these, as no good Christians. 3. And you know, I suppose, that the Protestant Churches of *England* (till your party took that name), of *Scotland*, *Ireland*, *France*, *Belgia*, *Germany*, *Transylvania*, *Hungary*, *Sweden*, *Denmark*, own no such Church at all as you talk of, viz. One supreme universal governing Colledg or Council. Read *Luther de Conciliis*, and it will tell you, how far he was from it. If Mr. *Morrice* will read it, perhaps it may find him more such work as he finds against me.

4. And do you not make your selves Schismatics, in holding Communion with Schismatics? Mr. *Dodwell* and others of you say, that he is a Schismatick who communicateth with Schismatics. The Church of *Rome* (before ever there was a Jesuit in