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Mr. Robinson



S^r. William Robinson Baronett
of Newby in the North Riding of
the County of Yorke 1762.

SPECIAL NOTE

**ITEM SCANNED AS SUPPLIED
PAGINATION IS AS SEEN**

17. ~~Wilmington~~
~~Ed. Super. College.~~
Cantabr. ~~Ed.~~

For Combs.

Wilmington Elm 2. 1000

A Controversy on the Temple.

Antarmianism.

4-0-10, a dialogue.

Wright Theodidactus &
Philobethor.

Millinayer who lived y. 4. & should come
c. reign a day for a 1000 years.
Revel. 20. 4, 5, 6.

Bernardo Look beyond Luther.

ROMANISM DISCUSSED,

OR,

ANGUS.

An Answer to the nine first Articles
of *H. T.* his Manual of
CONTROVERSIES.

Whereby is manifested, that *H. T.* hath not (as he pretends) clearly demonstrated the Truth of the *Roman Religion* by him falsely called *Catholick*, by Texts of holy *Scripture*, *Councils* of all Ages, *Fathers* of the first five hundred years, common *sense*, and *experience*, nor fully answered the principal *Objections* of *Protestants*, whom he unjustly terms *Sectaries*.

By *John Tombes*, B. D.

And commended to the World by Mr. *Richard Baxter*.

Jer. 6. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall finde rest for your Souls.

L O N D O N,
Printed by *H. Hills*, and are to sold by *Jane Underhill*, and
Henry Mountlock, in *Paul's Church-yard* 1660.



TO THE
English Romanists,
Who term themselves
CATHOLICKS,
Specially to those of the Counties of
Hereford and Worcester.



Although the *prejudice* wherewith you are
prepossessed against the *Truth* avouched by
me, the *Engagements* whereby you are
linked to the *Roman See*, the *Hopes* that it's
not unlikely you feed you selves with, of
seeing your *Native Countrey* reduced under the obedience
of the *Roman Papacy*, besides the long *experience*, which
hath been had, of the *fruitlesness* of *Attempts* to alter
your *Opinion* in *Religion*, how *gross* soever they have
been proved to be, might have deterred me from this
Writing: yet sith I have been instantly urged to it, and
am loath to imagine all of you to be of so deplorable a

wilfulness of spirit, as that you will obstinately persist in your manifest Errors, and thereby cast away your Souls. I have adventured to publish this ensuing Treatise, that I might not be guilty of betraying the Truth and your Souls by my silence. I have been many years a Preacher in England, chiefly in the Counties of Hereford and Worcester, and though I have not had much acquaintance with any of you, yet some Conferences have left me not without hope that you might see your Error about the Supremacy, and Infallibility of the Pope and Church of Rome, which is the chief Point on which your Religion rests, as it is opposite to Protestantism, although formerly and of late the French and some other Churches have strongly opposed the Popes or Roman Churches Superiority above a General Council, and their Infallibility in their Determinations. Certainly, these two Points which are the Pillars of the Religion of the Roman party are so far from being Catholick, that to him that shall impartially examine the Proofs, it will appear, that they have been late Innovations, and are yet contradicted by a great part of those Churches which hold communion with the Roman See. And for many other Points of your Religion, if you would either use your Senses or your understanding in judging by the Scripture, translated by your own party, what is true or false, you could not be so besotted as to believe Transubstantiation, Invocation of deceased Saints, Justification by your own Works, and their Meritoriousness of eternal Life, Purgatory-fire, Prayer for the Dead, another Propitiatory Sacrifice for Quick and Dead besides Christ's, Communion under one kinde onely, Worshipping of Images and Reliques, with some other of your Tenets. For freeing you from which Errors, which are pernicious to your Souls,

if

if I could contribute any thing, I should count it a part of my happiness, of which I should have some hopes were it that I perceived you free from the Imposition of your Leaders on you, not to read such *Writings* as are against them; which must of necessity enslave you to their *Opinions*, and hinder you from an impartial Search after Truth: wherein what deceit is used by your imagined *Pastour* the *Pope*, may appear, as by many other things, so especially by the late carriage of *Pope Innocent* the tenth in the Controversies between the *Fansenists* and *Molinists* in *France*, who being importuned to give Sentence concerning the five Propositions of *Fansenius* (if we may believe *Thomas White* one of your chief Disputants, and one whose approbation is to this Manual of Controversies of *H. T.*) did in shew condemn *Fansenius* his words, but did allow his meaning. And that I may not be thought to misreport him, I will set down his words in his *Appendicula* to his *Sonus Buccinae*, about the Censure of the five Propositions of *Fansenius*, *Sect. 9.* where after he had shewed that the Propositions of *Fansenius* might be true in their sense, though the words were liable to Exceptions, he adds, But whereto are all these things said? Is it that I might enervate or reprehend the Popes Decree? Nothing less: I profess, that was published by the best Counsel and special guidance of the Holy Spirit which governs the Church. The Church was afflicted with Dissensions: one part stood propped by the Truth and Authority of holy Scripture; the other being guarded with the multitude of Princes, and of the common People circumvented with the sound of words flattering humane weakness, took great courage. What should the Father of the Church do? He allayed the more unquiet part by granting them their words: the more obe-

cient part be flatteringly comforted, by commending to them
their Senses. The former part of the Saying was confirmed
by a publick Instrument. The later (if there be any credit to
be given to men of tender conscience) was done before the
Oratour of the most Christian King. It is manifest by what
hath been said, with what rectitude of Faith and Divinity
this part shines; that that exhibites prudence worthy the
Pope, thus take it. Wherein it may be perceived, that
however White speak favourably of the Pope, yet he
sets out his dealing in that business as unworthy an in-
fallible Judge of Controversies, which should have de-
cided openly for *Fansenius*, whose Propositions stood prop-
ed by the Truth and Authority of holy Scripture according
to their meaning, which *Innocentius* the tenth commended
to them, that they might hold them still in that meaning
in a Conference; and yet he condemned their Proposi-
tions in their words by his Bull published to quiet the
wrangling and potent party of *Jesuits* that had drawn
the Princes and common People to their side by words
that flattered humane weakness in stead of Truth glo-
rifying God, than which in so weighty a matter what
could be done more like a *Juggler* or man-pleaser than a
Servant of God constant in asserting Truth? Which
shews, that the Popes resolve not by the Spirit of God, or
the holy Scripture, but by humane policy, as it may be for
their advantage, to keep their party in obedience to them.
And that it is not indeed any sincerity in seeking Truth,
or serious intention to feed the Souls of People with true
Doctrine, but to accommodate all their Determinations
and Negotiations, as to uphold their credit & authority,
might be made abundantly appear by the History of the
Council of *Trent*, and many other ways, which I shall
not mention, being shewed by many, and particularly by
Mr.

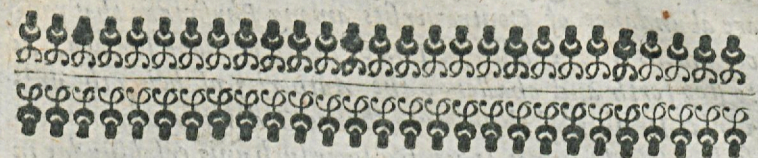
Mr. Richard Baxter in his *Key for Catholics*; onely this one instance out of *Thomas White* I minde you of, because I think *Thomas White* is yet alive, and in *England* among you, as I conceive by the Edition of the Dispute about Schism between him and *Gunning*. And I beseech you give me leave to tell you, that I do much pity your Souls, which you do enslave to the most deceitfull of men the *Roman Popes*, and adhere to your Priests, which either teach you not at all, but feed you with meer shews, in your Masses and other Rites, or if they preach, either preach not the Gospel of *Jesus Christ* at all, or corrupt it with mixture of humane Traditions, but keep you from hearing those who teach in your own *Language* the Doctrine of the *holy Scripture* without guile, the refusing whereof under pretence of your fore-father's example, or the Pope's, and your Priests restraint, or our imagined Heresie or Schism, and in stead of it pleasing your selves with *Masses* in *Latin*, *Auricular Confession*, and *Priests Absolution*, and such like Chaff, will never be justified before *Christ* at his Appearing, whose Precept is *that you search the Scripture*, and Promise of Blessing to them *that hear the Word of God and keep it*, the neglect of which is the neglect of that great Salvation which is brought to us by *Jesus Christ*. Unto which, if you would attend, you would quickly finde the Deceits of your Popes and Priests, and deliver your Souls from the *Snares* of *Ignorance of the Gospel* and *Papish Errors*, which now destroy your Souls. It you yet shut your eys against the Light of the Gospel tender'd to you by *Protestant Preachers*, and persist in your Errour and Superstition your Destruction will be of your selves, though thereby there is cause given of mourning for you to all that love

love the Salvation of your Souls, among whom I know
my self to be one, and desire to be accounted as

*Your unfeignedly desirous and studious
Servant in Christ for your Souls
good.*

JOHN TOMBERS.

An



AN
EPISTLE

SENT BY

M^r RICHARD BAXTER

To the AUTHOR, to be prefixed.

Readers,



Ere not the Judgements of God so dreadfull, and infatuation so lamentable in matters of everlasting consequence, and sin so odious, and the calamities of the Church, the dishonour of God, and the Damnation of Souls such deplorable things, as tolerate not a laughter in the standers by, it would seem one of the most ridiculous things in the World, that a man of seeming wisdom should be a Papist, and that so many Princes, and learned men, with the vulgar multitude, should be able so far to renounce or intoxicate their Reason while they are awake: And a Papist would be described, to be one that sets up his understanding

[B]

to

to be the laughing-stock of the sober rational World. There are abundance of Controversies among Physicians that concern mens lives; and yet I have heard of none so vain, as to step forth and challenge the Authority of being the universal Decider of them, or to charge God with folly or oversight, if he have not appointed some such universal Fudge in the World, to end all Controversies in matters of such weight. But if in Physick's, Law, or any of the Sciences, the Controversies should be never so many or so great, if yet you could resolve them into sense it self, and bring all to the judgement of mens eyes, and ears, and taste, and feeling, who would not laugh or hiss at him that would still make them the matter of serious doubts?

The Papists finding that man is yet imperfect, and knoweth but in part, and that in the Scripture there are some things are hard to be understood, and that Earth hath not so much Light as Heaven, imagine that hereby they have a fair advantage to plead for an universal terrestrial Fudge, and to reproach God, if he have appointed none such, and next to plead that their Pope or his approved Councils must needs have this Authority. And when they come to the Decision, they are not ashamed to see after so many hundred years pretensions, that the World is but baffled with the empty name of a Judge of Controversies, and that Difficulties are no less Difficulties still, and Controversies are no where so voluminous as with them. But this is a small matter with them. Their Fudge seems much wiser when he is silent than when he speaks. When he comes to a Decision, and formeth up thereby the Hodge-podge of Popery, they seem not to smile at, nor be ashamed of the Picture which they have drawn; which is, of an Harlot shewing her nakedness, and committing her lewdness in the open Assemblies, in the sight of the Sun. They openly proclaim their shame
against

against the light of all the acknowledged Principles in the World, their own or others, and in opposition to all, or almost all that is commendable among men. The charge seems high, but (in a few words) take the proof.

1. They confess the Scripture to be the Word of God: and yet when we would appeal to that as the Rule of Faith and Life, or as a divine Revelation, in our Disputes, they fly off, and tell us of its obscurity and the necessity of a Fudge. If they meet with a Hoc est corpus meum, they seem for a while to be zealous for the Scripture: But tell them that Paul in 1 Cor. 11. 26, 27, 28. doth call it Bread after the Consecration, no less than three times in the three next Verses, and then Scripture is non-sense to them till the Pope make sense of it. It is one of their principal labours against us, to argue against the Scriptures sufficiency to this use. By no means can we prevail with them to stand to the Decision of the Scripture.

2. They excessively cry up the Church, and appeal to its Decision: and therefore we might hope, that here if any where, we might have some hold of them. But when it comes to the Point, they not onely disown the judgement of the Church, but impudently call Christ's Spouse a Strumpet, and cut off (in their uncharitable imagination) two or three parts of the universal Church as Hereticks or Schismatics. The judgements of the Churches in Armenia, Ethiopia, Egypt, Syria, the Greeks, and many more besides the Reformed Churches in the West, is against their Popes universal Vicarship or Sovereignty, and many of their Errours that depend thereon. And yet their judgement is not regarded by this Faction. And if a third or fourth part (such as it is) of the Universal Church, may cry up themselves as the Church to be appealed to, and condemn the far greater part, why may not a tenth or a twentieth part do

the like? Why may not the Donatists, the Novatians, or the Greeks, (much more) do so as well as Papists?

3. They cry up Tradition. And when we ask them, How we shall know it, and where it is to be found, they tell us, principally in the profession and practice of the present Church. And yet when two or three parts of the universal Church profess that Tradition is against the Papal Monarchy, and other Points depending on it; they cast Tradition behinde their backs.

4. They cry up the Fathers: and when we bring their judgements against the substance of Popery, they sometime vilifie or accuse them as erroneous, and sometime tell us, that Fathers as well as Scripture must be no otherwise understood, than their Church expoundeth them.

5. They plead for and appeal to Councils; and (though we easily prove that none of them were universal, yet such as they were) they call them all Reprobate, which were not approved by their Pope, let the number of Bishops there be never so great. And those that were approved, if they speak against them, they reject also, either with lying shifts denying the approbation, or saying, the acts are not de fide, or not conciliariter facta, or the sense must be given by their present Church, or one such contemptible shift or other.

6. At least one would think they should stand to the judgement of the Pope, which yet they will not: for shame forbids them to own the Doctrine of those Popes that were Hereticks or Infidels (and by Councils so judged): And others they are forced to disown, because they contradict their Predecessours. And at Rome the Cardinals are the Pope, while he that hath the name is oft made light of. And how infallible he is judged by the French and the Venetians; how Sixtus the fifth was valued by the Spaniards, and by Bellarmine, is commonly known.

7. But

7. But all this is nothing to their renunciation of humanity, even of the common senses and reason of the world. When the matter is brought to the Decision of their eyes, and taste, and feeling, whether Bread be Bread, and Wine be Wine, and yet all Italy, Spain, Austria, Bavaria, &c. cannot resolve it; yea, generally, (unless some latent Protestant) do pass their judgement against their senses, and the senses of all sound men in the World; and that not in a matter beyond the reach of sense (as whether Christ be there spiritually) but in a matter belonging to sense, if any thing belong to it; as whether Bread be Bread, &c. Kings and Nobles, Prelates and Priests, do all give their judgement, that all their senses are deceived. And is it possible for these men than to know any thing? or any controversy between us and them to be decided? If we say that the Sun is light, or that the Pope is a man, and Scripture legible, or that there are the Writings of Councils and Fathers extant in the World, they may as well concur in a denial of all this, or any thing else that sense should judge of. If they tell us that Scripture requireth them to contradict all their senses in this point; I answer,

1. Not that Scripture before mentioned, that calleth it [Bread] after the Consecration, thrice in the three next Verses.

2. And how know they that there is such a Scripture, if all their senses be so fallible. If the certainty of sense be not supposed, a little Learning or Wit might satisfy them, that Faith can have no certainty. But is it not a most dreadfull judgement of God, that Princes and Nations, Learned men, and some that in their way are consciencious, should be given over to so much inhumanity, and to make a Religion of this brutishness, (and worse) and to persecute those with Fire and Sword, that are not so far forsaken by God, and by their

reason? and that they should so solicitously labour the perversion of States and Kingdoms for the promoting of stupidity or stark madness.

8. And (if we go from their Principles to their Ends, or Ways, we shall soon see that) they are also against the Unity of the Church, while they pretend this as their chiefest Argument, to draw men to their way. They set up a corrupted Faction, and condemn the far greater part of the Church; and will have no unity with any but those of their own Faction and Subjection: and fix this as an essential part of their Religion, creating thereby an impossibility of universal concord.

9. They also contradict the Experience of many thousand Saints; asserting that they are all void of the Love of God and saving Grace, till they become subject to the Pope of Rome; when as the Souls of these Believers have Experience of the Love of God within them, and feel that Grace that proveth their Justification. I wonder what kinde of thing it is that is called Love or Holiness in a Papist, which Protestants and other Christians have not, and what is the difference.

10. They are most notorious Enemies to Charity, condemning most of the Christian World to Hell, for being out of their subjection.

11. They are notorious Enemies to Knowledge under pretence of Obedience and Unity, and avoiding Heresie. They celebrate their Worship in a Language not understood by the vulgar Worshippers. They hinder the People from Reading the holy Scriptures, (which the ancient Fathers exhorted men and women to, as an ordinary thing.) The quality of their Priests and People, testifie this.

12. They oppose the Purity of divine Worship, setting up a multitude of humane Inventions in stead thereof, and idolatrously

idolatrously (for no less can be said of it) adoring a piece of consecrated Bread as their God.

13. They are Opposers of Holiness, both by the feresaid enmity to Knowledge, Charity, and purity of Worship, and by many unholy Doctrines, and by deluding Souls with an outside historical way of Religion, never required by the Lord, consisting in a multitude of Ceremonies, and worshipping of Angels, and the Souls of Saints, and Images, and Crosses, &c. Let Experience speak how much the Life of Holiness is promoted by them.

14. They are Enemies to common Honesty, teaching the Doctrines of Equivocations and Mental Reservations, and making many hainous sins venial, and many of the most odious sins to be Duties, as killing Kings that are excommunicated by the Pope, taking Oaths with the foresaid Reservations, and breaking them, &c. For the Jesuits Doctrine, Montaltus the Jansenist, and many of the French Clergy have pretty well opened it: and the Pope himself hath lately been fain to publish a condemnation of their Apology. And yet the power and interest of the Jesuits and their followers among them, is not altogether unknown to the World.

15. They are Enemies to Civil Peace and Government, (if there be any such in the World) as their Doctrine and Practise of killing and deposing excommunicate Princes, breaking Oaths, &c. shews. Bellarmine that will go a middle way, gives the Pope power in ordine ad spiritualia, and indirectly to dispose of Kingdoms, and tells us, that it is unlawfull to tolerate heretical Kings that propagate their Heresie, (that is, the ancient Faith.) How well Doctor Heylin hath vindicated their Council of Laterane in this, (whose Decrees stand as a Monument of the horrid treasonable Doctrine of the Papists) I shall, if God will, hereafter mani-

manifest: In the mean time, let any man reade the words of the Council, and judge.

And now whether a Religion that is at such open enmity with 1. Scripture, 2. The Church, 3. Tradition, 4. Fathers, 5. Councils, 6. Some Popes, 7. The common senses and Reason of all the World, even their own, 8. Unity of Christians, 9. Knowledge, 10. Experience of Believers, 11. Charity, 12. Purity of Worship, 13. Holiness, 14. Common Honesty, 15. And to Civil Government and Peace (which might all easily be fully proved, though here but touched) I say, whether such a Religion should be embraced and advanced with such diligence and violence, and mens souls laid upon it, is the controverſie before us. And whether it should be tolerated (even the propagation of it, to the damnation of the peoples souls) is now the Question which the juggling Papists have set a foot among those that have made themselves our Rulers: and there are found men among us, that call themselves Protestants and godly, that plead for the said Toleration; (and consequently for the delivering up of these Nations to Popery, if not to Spanish or other foreign Powers) which if they effect, and after their contrary Professions, prove such Traitors to Christ, his Gospel and their posterity, as they leave the Land of their Nativity in misery, they shall leave their stinking names for a reproach and curse to future Generations; and on such Pillars shall be written, [This pride, self-seeking, uncharitableness, and schism hath done.]

If thou marvel, Reader, that the learned Authour of this Book and I, do joyn thus against the common Adversary, after our own Differences in the one point of Infant-baptism, thou dost but marvel that we are Christians, and have not made shipwrack of our Faith and Charity; and on

the

the account of our Imperfections and little Differences, cast away our salvation and the Churches peace. Be it known to you that we are some years elder than when our Differences begun: and therefore if we have made no progress in Holiness, we are unexcusable. And we know that he that is strongest in holy Love, is strongest in Grace. Marvel not then if we get some little increase by the opportunities and mercies we possess; and if we forget not, that we are Members of the same Christ, and Heirs of the same Kingdome, (where we hope to live in perfect Love) when we draw nearer to it, and see that long we cannot be thence; and when we see what havock the Devil hath made in the Churches of Christ, and the Souls of multitudes seemingly religious, by uncharitableness and Schism. I am sure the Soul that is most for Unity and Love is likest to those that are in Heaven.

This also is my Answer to the Papists, that I know will make it my Reproach, that I hold so much Communion with Anabaptists; that is, that I am not as uncharitable and schismatical as they, that confine the Church to their deluded Faction. We own nothing in each other that we discern to be evil; but we unanimously practise so far as we are agreed. If sin have left England and Europe any hopes, the Lord have mercy upon a divided self destroying Generation, and suffer not the sins of men professing godliness, to drive away the Gospel, and send it to America, (according to Mr. Herbert's sad conjecture in his Church Militant.) And, O that Professours of Godliness would consider, both, what they have done, and how much of Holiness doth consist in Charity, Unity, and Peace, and leave not to the Papists the temptation or honour, of seeming more unanimous and peaceable than we, lest they seem to themselves and others more holy than we. Experience and Judgements

ments will leave us the most unexcusable people under Heaven, if we prevent not our own and the Churches ruine, by a speedy, diligent return, to Charity and Peace. As these are the thoughts which I judged most necessary on this occasion to communicate, so are they the matter of my daily Prayers.

Reader, the times require thee to be well versed in the Controversies with the Papists. If thou love thy Faith and Soul, be not lazy; but as there are multitudes of excellent Treatises at hand against Popery, be not through negligence a stranger to them. And among others, in this Treatise thou wilt finde the Adversary solidly confuted, and the vanity of his Reasonings detected, (which briefly I did in his most material parts, in my Key for Catholicks.) And among the many excellent Treatises, against them, with which Shops and Libraries abound, I commend to the Countrey Reader, that would see much in a little room, and know the true grounds of confuting Popery, two little Treatises, viz. Dr. Challoner's Credo Sanctam Ecclesiam Catholicam, and Dr. Peter Moulin's Answer to Cotton's Questions, with the Questions and Challenges annexed. And for Arguments against Toleration of Popery, Dr. Sutcliffe's Answer to the Lay Papists Petition for Toleration, and Gabriel Powell's Answer to the same. Whose side the Scriptures are on, read a little Book called, The abatement of Popish Brags by Alexander Cook. Read also their own [Catholick Moderatour, proving Protestants no Hereticks] and the Catholick Judge or Moderatour of the Moderatour, by John of the Cross, &c. Shortly I hope you may have Dr. Peter Moulin's excellent Treatise of the Novelty of Popery, translated by his Reverend Son, and now going to the Press. The Lord grant, that mens refusing to receive the Truth in the Love of it to their Salvation, and their

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base subjecting it to their pride and worldly interests, provoke not God to give them over to believe such Lyes as are here detected, and to withdraw the Gospel from an unworthy Nation. Amen.

Novemb. 11.

1659.

R. I. BAXTER.

Errata.



Errata.

Page 4. margin reade White or de Albiis sonus. p. 5. l. 22. r. *Ephef.* 1. 23. p. 8. l. 2. r. *Ezek.* 37. p. 9. l. 30. r. being. p. 13. l. 20. r. fix. l. 22. r. he. p. 15. l. 3. 5. r. prima-
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ROMANISM Discussed :
OR,
An ANSWER to the nine First
Articles of H. T. his
Manual of Controversies.

ARTICLE I.

The Church of Rome is not demonstrated to be the true Church of God by its succession.

SECT. I.

Of the Title Page of H. T. his Manual of Controversies, in which is shewed to be a vain vaunt of what he hath not performed.



Among the many Writings which have been dispersed for the seducing of the English People from the Protestant Doctrine and Communion, to the imbracing of the Roman Tridentin opinions, a Book of H. T. that is, Henry Turberville (at I am told) hath been instrumental thereto. It is stiled (as Becanus, Costerus, and others before had done theirs) *A Manual of Controversies*, in which he pretends to have clearly demonstrated the truth of the Catholique Religion, by which he means the Roman opinions, branched by him into 28 Articles; the truth of which he hath no otherwise demonstrated, than by shewing that there is no truth in them: Which will appear by considering that the two chief Points of the Roman Religion, distinct from the Protestant,

are, the Bishop of Rome's Supremacy, and Transubstantiation of the Bread and Wine in the Eucharist, into the very flesh and blood of Christ which he and Wine in the blessed Virgin. Now if he believe himself, that he hath clearly demonstrated the truth of these by Texts of holy Scripture, Councils of all Ages, Fathers of the first 500 years, common Sense and Experience: yet there is so little said by him that carries a shew of proof of either; or rather there is so much in his own Writing as gainsays it, that were there not a spirit of error which doth possess men, they would not believe him. For, that he hath not clearly demonstrated the truth of the Bishop of Rome's Supremacy over the whole church, is apparent, in that he hath not demonstrated clearly Peter's Supremacy, there being no Texts brought by him, *Art. 7.* to prove it, but *Ephes. 2. 20. Math. 16. 18. John 21. 16, 17, 18. Luke 22. 31. Math. 10. 2. Mark 3. Luke 2. Acts 1.* of which the very first proves, that other Apostles were Foundations as well as Peter, and therefore the term *Peter, or rock, Math. 16. 18.* proves not the whole church so built on Peter, as that thereby he is declared Supreme visible Head over them, or over the whole church, any more than other Apostles were. Nor doth *feeding the sheep* of Christ, prove any other Supremacy than was in the Elders of *Ephesus*, commanded to do the same, *Acts 20. 28.* and by Peter himself, as a fellow-Elder with them, required of them, *1 Pet. 5. 1, 2:* And *confirming the brethren, Luke 22. 31.* is no more an argument of Peter's Supremacy, than the same thing is of the Supremacy of *Paul and Barnabas, Acts 14. 22.* The other Texts shew nothing but priority of nomination or speaking; notwithstanding which, *H. T. p. 97.* confesseth the Apostles to have been equal in their calling to the Apostleship, nothing at all of supremacy and rule over the Apostles and whole church is deducible from them. And for Transubstantiation, or real substantial presence of Christ's body and blood in the Eucharist, that which he alledgeth is the words of institution, *Math. 26. 27, 28. Mark 14. 22, 24. Luke 22. 19, 20. 1 Cor. 11. 24, 25.* which he would have it believed, are spoken without trope or figure of speech, saying, *p. 130. to whosoever shall peruse the Text, Math. 26. 27, 28. there is no mention of any figure in it;* and yet *p. 154. confesseth there is a figure in the word [chalice.]* And for the Councils of all Ages, saith, *p. 7. that the second and third Ages produced no Councils;* and *p. 25. he saith, In this tenth Age or Century I finde no General Council, nor yet Provincial, in which any controversy of moment was decided.* And for Fathers of the first 500 years, neither do any of the Fathers he cites ascribe to Peter such a supremacy over the Apostles and the whole church, as the Romanists assert; nor would any man imagine, that *Irenaeus, Cyprian, or Augustine,* should intend such a supremacy to the Bishop of Rome, who knows the controversies about Easter between *Polycarpus and Anicetus, Polycrates, Irenaeus,* and the Asian Bishops, and Pope *Victor;* and about Rebaptization, between *Cyprian and Stephanus;* between the African Bishops, about Appeals to Rome, and *Caelestinus* and other Bishops of Rome. And for the point of Transubstantiation, or real substantial presence of Christ's flesh and blood in the Eucharist, the sayings of Fathers being well viewed, speak not what he would have them; and *Augustine's* words cited by him, *p. 185. denying Judas to have eaten the bread which was our Lord himself,* must be understood as denying Transubstantiation, sith he acknowledgeth, he did eat the bread of our Lord. As for common sense and experience, how it should

ſhould demonſtrate clearly the Popes ſupremacy, is beyond my apprehenſion, yea againſt it, ſith Hiſtories and Travellers tell me, that the Greek and other churches to this day deny the Popes ſupremacy. And that Chriſts real ſubſtantial bodily preſence or tranſubſtantiation, ſhould be *demonſtrated by common ſenſe and experience*, is ſo impudent an aſſertion as no man can believe, but he that hath renounced common ſenſe and experience. Nor can H.T. believe himſelf in that, if he believe what he ſaith, p.203. *The body of Chriſt in the Sacrament is not the proper object of ſenſe* ; p.205. *the evidence of ſenſe is not inſallible in the Sacrament* ; which if there were no more ſaid, might ſatiſſie an unprejudiced perſon, that this Author doth not eaſily deſerve belief, but deals like a Mountebank, that commends his Salves beyond their vertue ; and when p.72. he forbids us to try by the dead letter (meaning the Scripture) or humane reaſon, it is a ſhrewd ſign that what he ſaid in the Title Page of his Demonſtration, was but a copy of his countenance, no real thought of his own heart. Nevertheless for the undeceiving of thoſe who are willing to be undeceived, I ſhall examine his Writing, and ſhew that he hath not at all demonſtrated the Roman Doctrines to be true, nor answered the Proteſtants objections ; and that the true Fathers, Prophets, and Apoſtles, and Teachers in the next Ages to them, have not taught the now Roman opinions, but the contrary.

S E C T. II.

Of the Epiſtles before H. T. his Manual, in which too much is aſcribed to the Church, and the Churches Authority deceitfully made the firſt point of his Treatiſe.

LEtting paſs other things in the Epiſtles, with the approbation and commendation of thoſe of his own way, as being no better than a kind of complement of one Papiſt with another, of no moment but with that prejudiced party, I ſhall onely take notice of that paſſage in his Epiſtle to the Reader, in which he ſaith, but not truly, *It is agreed by all parties, that the Church founded in Chriſts blood, was the onely miſtris of Divine Faith, and ſole repository of all revealed truths, at leaſt for an age or two.* For this is not true of the church, but of Chriſt his Apoſtles, and their preaching and writings. And therefore it is not true, which he thence inferſ, that *the controversies of the Church are the moſt important doubtleſs of all others*, or that *on the notion and eviſtion of her authority, all other points eſſentially depend for their knowledge and deciſion* ; which in effect is as if he had ſaid, Were there not a Pope and his council, the Scriptures would be ineffectual to know the revealed truths of God, and to decide any controversies in Religion, which I count little better than blaſphemy ; nor doth he well to begin with that point ; were it that he intended to have cleared truth, he ſhould firſt (as Bellarmine and ſome others have done) have examined the points of the Scriptures ſufficiency, and the needfulneſs of unwritten Traditions, and thereupon have examined the particular points in difference, that thereby the Reader might have diſcerned whether the Roman church were the true church of God, ſith the truth of the church is known by the truth of faith, which they hold, as H. T. himſelf urgeth,

p. 45. Succession in the profession of the same faith from Christ, and his Apostles continued unto this time, is it by which the Church is

*Ecclesia Christi est
que suscipit à Chri-
sto doctrinam, seu
cujus fides fundatur
auctoritate Christi.*

Thomas Whitsonus
Bucci. 1.
Sect. 7.

known; and therefore we must first know whether the Roman Faith be the same with that which Christ and his Apostles taught, before we can know the truth of their succession, and of their Church. But H. T. after Beccanus and others, conceives it best for their design, to foretell Readers with the Authority of the Roman Church; which being once settled in mens minds, no marvel if they swallow down such gross Doctrines as

Transubstantiation, half Communion, Invocation and Worship of Saints deceased, Angels, Reliques, Images, Crucifixes, and the rest of their errors and abuses, wherein any that reads the Scriptures may see how far they are gone from the Primitive faith taught by Christ and his Apostles; nevertheless having premonished the Reader of this deceitfull Artifice, I shall examine his Book in the order he hath chosen.

S E C T. III.

The Tenet of the falsity of all Churches not owning the Pope, is shewed to be most absurd.

Article 1. faith H. T. Our Tenet is, That the Church now in communion with the See of Rome is the only true Church of God.

Ans. By the See of Rome, he means the Roman Bishop, or Pope, and the Communion he means, is in the same Tenets which they hold according to the Trent Canons, and Pius the fourth his Bull with subjection to the Bishop of Rome's jurisdiction over the whole Church of Christ. In which sense the Tenet is so palpably false, and so extremely uncharitable, that it is a marvel that any that hath the understanding of a man should imbrace it, or the charity of a Christian should brook it. For,

1. If the Church now in communion with the See of Rome, be the onely true Church of God, then that Church onely hath eternal life, for onely the true Church of God hath eternal life. *Extra Ecclesiam non est salus*, is their own determination, *Concil. Lateran. 4. Can. 2.* and elsewhere. But that Church which is not in communion with the See of Rome, hath eternal life; *Ergo*, it is the true Church of God. The Minor is proved thus, That Church which believes in Jesus Christ hath eternal life: But other Churches besides those now in communion with the See of Rome, believe in Jesus Christ; *Ergo*. The Major is plain from *John 3. 16, 18; 36. & 17. 3. & 20. 31. 1 John 5. 11, 12. Mark 16. 16.* in which it is expressly said, that he that believeth on Christ (without any mention of Peter or the Pope) hath eternal life. The Minor is proved by their profession, and other evidences of their reality in believing; which if any deny to prove true faith in them, he may as well deny there are any believers in Christ in the world.

2. If there be no true Churches but such as are in communion with the See of Rome, then there is some other name besides the Name of Jesus Christ given

given among men, by which we must be saved, and there is salvation in some other besides him, for men have salvation in that name by which they are the true church of God; and if we be the true church of God by communion with the Pope, we have salvation by the Pope. But this is most false and Antichristian, to ascribe salvation to any other name besides the Name of Jesus Christ, as being expressly contradictory to Peter's own words, *Act. 4. 12. There is no salvation in any other, neither is there any name under heaven given to men by which we must be saved, but the Name of Jesus Christ; not Peter, or the Bishop of Rome.*

3. If no churches be true churches of God, but such as are in communion with the See of Rome, then Christ died for no other churches but them. For Christ died for his church, *Ephes. 5. 25.* it is not said, he gave himself for them who are not his church. But sure it is very uncharitable to say, that Christ died for no other than those that own the Pope, and contrary to the Scripture, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, Joh. 3. 16.* therefore it is false and uncharitable, to exclude all but Romanists out of the church of God.

4. If none be the true church of God, but such as are in communion with the See of Rome, then none are members of Christ, in Christ, the sons of God, but such as are in communion with the See of Rome; for the true church of God only are members of Christ, in Christ, the children of God, *Ephes. 2. 3.* But it is false, that none are members of Christ, in Christ, or children of God, but such as are in communion with the See of Rome; for the Apostle tells the *Galatians, Gal. 3. 26, 27. that they were all the sons of God by faith in Christ Jesus, that as many as were baptized into Christ, had put on Christ, v. 28. that they were all one in Christ Jesus,* without any requiring of communion with the See of Rome.

5. If none are the true church of God but such as are in communion with the See of Rome, then Christ is present with none by his Spirit and protection, but such as are in that communion. For such as are not the true Church of God, Christ is not present with them by his Spirit and protection, *Rom. 8. 9. Ye are not in the flesh, but in the spirit, if the spirit of God dwell in you. If any man have not the spirit of Christ, the same is none of his, ver. 14. As many as are led by the spirit of God, they are the sons of God, 1 Cor. 6. 19. Know ye not that your body is the temple of the holy Ghost, which ye have of God, and ye are not your own, 2 Cor. 6. 16. For ye are the temple of the living God, as God hath said, that I will dwell in them, and walk amongst them, and I will be their God, and they shall be my people. Revel. 2. 1. Christ walketh in the midst of the seven golden candlesticks. But Christ is present by his Spirit and protection with other Churches and persons, than such as are in communion with the See of Rome, even all that believe in Christ, and are the sons of God, as is apparent in that they call Jesus the Lord, which none can do, but by the holy Ghost, 1 Cor. 12. 3. they cry Abba Father, and thereby shew they have the spirit of adoption, Gal. 4. 6. Can any have the face to say, that the millions of christian Greeks, and others in persecution, who fervently invoked God in the Name of Christ, have not the spirit of Christ, nor are his, because they are not in communion with the Roman See? yea, is there not more evidence of Christs Spirit amongst them,*

them, than is in the Roman church, in which there is so much uncleanness, and so little of holiness, that even H. T. to prove its holiness, is fain to have recourse to some supposed Saints many hundreds of years since, by reason of the late scarcity.

6. If none are the true church of God, but such as are in communion with the See of Rome, then none are the house of God but they, sith the house of God is the church of God, 1 Tim. 3. 15. But that is false; for persons not in communion with the See of Rome may be built on Christ a spiritual house, 1 Pet. 2. 5. Otherwise, besides the foundation which is laid, to wit, Jesus Christ, it were necessary there should be another foundation, on which they should be built, to wit, Peter and his Successors. But Paul saith, 1 Cor. 3. 11. *None can lay any other foundation to build upon a spiritual house to God, but that which is laid, Jesus Christ; and Peter himself, 1 Pet. 2. 4. tells us, Christ is the living stone, on which they are built; and ver. 6. alledgeth the Scripture, saying, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be ashamed; therefore all that believe in Christ, though they be not in communion with the See of Rome, are a spiritual house, and a true church of God; which is confirmed by the words of the Apostle, Eph. 2. 19, 20, 21. where he saith of the Ephesians, that they were of the household of God, and were built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are build together for an habitation of God through the spirit. And Ephes. 4. 4. There is one body, and one spirit, even as ye are called in one hope of your calling. 5 One Lord, one faith, one Baptism. 6 One God and Father of all, who is above all, and through all, and in you all. 1 Cor. 12. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one spirit are we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free: and have been all made to drink into one spirit. V. 27. Now ye are the body of Christ, and members in particular. From whence may be gathered, that communion with Christ by his Spirit, Faith, and Baptism, without any communion with the See of Rome, is sufficient to prove persons to be the house of God, and the body of Christ, and consequently the true church of God. For that which was sufficient to make the Ephesians and Corinthians the house of God, and body of Christ, is sufficient now to make English or other people a church of God, there being no more required thereto now, than was then; and the Apostle saith, Galat. 3. 28, 29. For ye are all one in Christ Jesus; If ye be Christs, then are ye Abrahams seed, and heirs according to the promise, Col. 3. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all. But then there was no more required to the being of the true church, or house of God, or body, but communion with Christ by his Spirit, Faith, and Baptism, without communion with the See of Rome, as the Texts alledged shew; therefore this communion with Christ is sufficient to make us English a true church of God, without communion with the See of Rome.*

7. If the first Apostolical churches were true churches afore either Peter was at Rome, or any church there gathered, then it is not necessary to the being of the

the true church of God now, that persons be in communion with the See of Rome; for there is no more required to the being of the true church of God now, than was then, and it could not then be required to be in communion with the See of Rome, when there was no Bishop nor church there. But there were Apostolical true churches of God at *Jerusalem, Samaria*, and elsewhere, afore either *Peter* was at Rome, or any church there gathered (as the History of the new Testament shews;) therefore it is not necessary to the being of the true church of God, to be in communion with the See of Rome.

8. If there be none true churches but such as are in communion with the See of Rome, then the churches in *India* and elsewhere so remote from Rome, that they never heard of the Bishop or See of Rome, nor were required communion with it, should be excluded from the church of Christ, though they hold the true faith, because they do not that which being of meer positive institution, they are unavoidably ignorant of, and consequently should be damned. But this is too absurd, sith it imputes to God tyranny, in requiring that which cannot be done, and cruelty in damning for not doing it; *Ergo*.

9. If to be in communion with the See of Rome, be necessary to the being of the true church, then were the Apostles and Fathers, who in their Writings and Creeds never required this of the believers to constitute them a true church of God, very unfaithfull or defective in their Tradition, sith they did not require or teach this as necessary to the being of a true church of God; as may be seen in their Writings and creeds. But this is false, as being contrary to their protestations of their integrity, in not shunning to declare the whole counsel of God, *Acts* 20. 26, 27. and elsewhere; *Ergo*.

10. If there were many Saints and Martyrs, acknowledged even by the Romanists to be such, who did not hold communion with the Bishop of Rome, so as to own him to be supreme visible head of the whole church, but did oppose him, and lived and died in that opposition, and yet were in the church of God, then they who hold not communion with the See of Rome may be the true church of God. But the antecedent is true in *Cyprian, Augustine*, and many more opposing the Bishop of Rome about rebaptization, appeals from *Africa*, keeping *Easter*, therefore either they must be unfainted, or else it must be yielded, that persons who are not now in communion with the See of Rome, may be true churches of God. I need not insist any longer in proving the falsity of a tenet so palpably absurd, and demonstrated to be so by Bishop *Mortan* in his *Grand Imposition of the Roman Church*, and by others elsewhere. Let's view *H. T.* his proof.

S E C T. IV.

The succession of Bishops, Priests, and Laicks, required by H. T. is not necessary to the being of a true Church.

THAT (saith he) is the only true Church of God, which has had a continued succession from Christ and his Apostles to this time. But the Church now in communion with the See of Rome; and no other, has had a succession from Christ and his Apostles to this time; therefore the Church now in communion with the

See

See of Rome, and no other, is the true church of God. For proof of the major he alledgeth *Isa.* 59. 21. & *Co.* 1. 3. 11. & 62. 6. *Exce.* 3. 26. *Dan.* 7. 13, 14. *Matth.* 28. 20. *John* 14. 16. *Ephes.* 4. 11, 12, 13, 14.

Ans. The succession he means, is exprest p. 45. to be a continued number of Bishops, Priests, and Laicks, succeeding one another in the profession of the same faith. This succession may be either in the same place, or some place or other indefinite, and it may be said to be continued without the least interruption for the smallest space of time, or so continued that in each age or century there hath been such a succession, though with some intermission. The succession in the profession of the same faith, may be either universal in every point, or limited to fundamentals. The succession may be said to be continued either so conspicuously, as that there is an Assembly of that people in each age, which any Christians in any part of the world did, or might know, as they do the Commonwealth of the *Venetians*, or Kingdom of *France*, or as heretofore the Roman Commonwealth was known; or else obscurely, so as to be known onely to themselves, and some near neighbors. The proof of this succession may be conceived to be out of History, or other clear Writings, Records, or Monuments extant, expressing persons and their faith, or else it may be conjectured from some more obscure intimations. This Author I conceive from many passages following, understands his major here thus: That is the only true Church of God, which has had in the same place a continued succession from Christ and his Apostles to this time, without interruption any notable time in any age, of a number of Bishops, Priests, and Laicks, succeeding one another in the profession of the same faith, not onely in fundamentals, but in other points also, so conspicuously, that all Christians did or might know it as the Roman Empire, French Kingdom, or Venetian Republique may be known, and this to be proved out of History, or other clear Writings, Records, or Monuments, expressing the persons and their faith. For such a succession this Author would have necessary to a true church, which he imagines may be proved to be in the Roman church, and no other. But in this sense his Proposition is most false, and no whit proved out of the Texts he produceth, and nullifies the Roman church it self, which he indeavours so much to magnifie, as to make it to be the onely true church of God. In opposition thereto I say, 1. There may be a true church of God, where there are no Bishops or Priests at all. Which I prove, 1. From *Acts* 14. 23. where it is said, that *Barnabas* and *Paul* after they had gathered the churches, they returned to them and ordained Elders in every Church, which supposeth they were churches sometime afore they had Elders ordained for them; therefore it follows, there may be a true church without Bishops, Priests, or Elders, sith those churches were such afore they had them. 2. From the definition of a true church. That is a true church which hath the definition of a true church. *H.T.* confesseth often this Proposition to be true. But a number of believers in Christ who have no Elders, or Priests, or Bishops, hath the definition of a true church; Ergo, The minor is proved from the received definitions. *Bellarmin.* Tom. 2. *Controv.* l. de Eccles. milit. c. 1. *Ecclesia est evocatio sive catrys vocatorum*, the church is the company of the called out; and other Authors speak conformably. But there may be a calling out, or a company of persons called out, though they have no Bishops or Priests, therefore they may be a true church of God. 3. That company which

which hath the essential parts of a true church, is a true church of God; But a number of believers professing the faith of Christ, hath the essential parts of a true church. They are the matter of a church, in that they are men; the form is faith, or the profession of it, no other thing can be rightly assigned to be essential as constitutive of a true church; their governours, order, special gifts, and other things tending to their well-being, are common accidents, which may be, or not be, and yet the church remain a true church. Therefore a number of believers professing the true faith of Christ, without Bishops, is a true church of God. 2. It is not necessary to the being of a true church, that there be a succession of Bishops distinct from Presbyters, whom *H. T.* terms Priests. For 1. There are many Fathers and popish Writers, who make them but one Order at first, *Lumbard. sentent. l. 4. distinct. 24. Apud veteres iidem Episcopi & Presbyteri fuerunt. The Antients took Bishops and Priests for the same*; therefore with them there were churches, in which were no Bishops distinct from Presbyters. 2. Where there were two Orders, yet they were not so necessary, but that the church may be without them; otherwise in the vacancy of the Episcopal See (which hath in Rome it self been sometimes some years together, often many moneths and days) the church should cease to be a true church of God; for then it would follow, that in such vacancies the Roman church did cease to be. 3. It is not necessary to the being of a true church, that there be a profession of the same faith in every point; for then the Roman church should not be a true church in Paul's days, in which it is clear from *Rom. 14. 2. that one believed he might eat all things, another who was weak did eat herbs. Ver. 5. One man esteemeth one day above another, another esteemeth every day alike.* In after Ages the differences in the Roman church it self, if reckoned, would make a large catalogue. 4. It is not necessary to the being of a true church, that the company and their profession be so visible, as that they may be discerned as the Roman Senate was, or the Venetian Republique, and French Kingdom are. For then the disciples which were assembled, the doors being shut for fear of the Jews, *John 20. 19.* had not been a true church of God, nor the woman in the wilderness, *Revel. 12. 14.* nor those that wandered in dens and caves of the earth, in deserts and mountains, *Heb. 11. 38.* then the Saints in persecution should not be blessed, as Christ saith, *Matth. 5. 10.* but cursed, as ceasing to be the true church of God. 5. It is not necessary to the being of a true church, that there should be in it a succession of Bishops, Priests, and Laicks, professing the same faith; for then the first company of such professors, though called out of the world, should not be a true church of God, for want of succession. 6. Much less is it necessary, that there should be a succession in the same place. For then when Christ removed the candlestick, that is, the church out of it's place, as he threatens, *Revel. 2. 5.* though believers should come to dwell there a thousand years after, they should not be a true church, because of the interruption of succession in that place: the church at Jerusalem after the persecution had not been a true church, if the Apostles had been scattered as well as the rest, *Acts 8. 1, 2.* Doth a church persecuted and driven out of a place cease to be a church, because they and their successors are removed out of their dwellings? Suppose the place wasted and destroyed, shall that destroy the being of the church which was there before? 7. Much less is it necessary that there should be a continuance without any notable interruption.

ruption in each age. For there may be many hinderances of elections of Bishops, and ordinations of Priests, there may be scatterings of the Laicks, as was at *Jerusalem*, Acts 8.1. and yet the being and verity of the church continue. 8. If a church must be judged no true church, because no Writings or Monuments have kept the catalogue of Bishops, Priests, and Laicks, professing the same faith, from Christ till this time, a church shall be condemned as no true church, for want of Writings and Monuments, or because they are now lost by reason of the inundation of Popish Writers acknowledge to have happened in the ninth Age, teamed by *Genebrard*, *Chron.* l. 4. *the unhappy age*, for want of learned Writers; and *H.T.* himself, p. 25. saith, *In this tenth Age or Century I find no General Council, nor yet provincial, in which any controversy of moment was decided.*

S E C T. V.

None of the Texts alledged by H.T. prove a necessity of such a succession, as he imagines, to the being of a true Church.

AS for the Texts he alledgeth, they are all so impertinently alledged, that it's likely, had he not presumed he should meet with very credulous Readers, he would not have mentioned them, or at least he would have shewed how he proves his Proposition from them, it being necessary to do so, if he had a mind to instruct, and not impose on his Readers. The first Text, *Isa.* 59.21. is no promise of such a succession in any visible church, as *H.T.* speaks of, but of a continuance of Gods Word and Spirit with the persons there meant, which seem to be peculiarly the *Jews*, by the Apostles alledging *Rom.* 11.26. However they are onely the Elect who can be there meant, sith the promise is made good to none other, none other have the Spirit of God not departing from them, nor any whole visible church among the Gentiles, from whom the Spirit of God may depart. In the three next Texts, *Isa.* 60.1,3,11. *Isa.* 62.6. *Ezek.* 37.26. the very words apply the promises to *Jerusalem* and the people of *Israel*, so that if they speak of any continued succession in any visible church in all Ages, it must be the Jewish, which it is certain hath had no such succession, but is broken off from the true Olive to this day; and therefore cannot be meant of them in *H.T.* his sense, till they be reingrafted. The next, *Dan.* 7.13,14. speaks not of the continued succession which *H.T.* imagines of every true visible church, but of the duration of Christs dominion, which shall not pass away to another; that is, there is no kingdom which shall succeed to it, as there did to the former Monarchies, nor shall it be destroyed, as they were, but shall be continued to Christ without any succession. So that this Text mentions not *H.T.* his succession, but excludes succession of any other to Christs dominion. *Matth.* 28.20. intimates a succession to the end of the world, of teachers, and so doth *Ephes.* 4.11,12,13,14. but not in every true visible church, nor so conspicuous, as that all may know and discern the church, as men discern the assembly of the people of *Rome*, nor so apparent, as that there may be produced a catalogue of Bishops, Priests, and

Laicks,

Laicks, professing the same faith, from Christs time till now. Much less doth *John* 14. 16. prove such a succession, it being onely a promise of the Spirits abiding with the Apostles for ever; which is no promise to the Bishop of Rome, or any other visible church now.

S E C T. VI.

The succession pretended to be in the Roman Church, proves not the verity of the Roman Church, but the contrary.

BUT H. T. contenting himself to have set down these Texts, leaves the Reader to extract what he can out of them, and passeth on to the proof of his minor, That the Church now in communion with the See of Rome, and no other, has had a continued succession from Christ and his Apostles to this time; which according to his meaning, is as if he had said, *The Church either in Rome, or Italy, or Spain, or France, or Germany, or Poland, or any other part of the world, which hath owned the Pope and his doctrine, and been subject to his rule, and no other, has had a continued succession of Bishops, Priests, and Laicks, professing the same faith with the now Bishop of Rome, so conspicuous as that there may be a catalogue of such produced out of good records, and no other can do so.* So that then if he proves his Minor, he must prove, 1. That church to have this succession continued. 2. That no other hath. Which he takes on him to do, by a catalogue of the Roman churches chief Pastors, Councils, Nations converted, and publique Professors of her Faith. But his catalogue proves not that which it is brought for. For 1. many hundreds of years there hath been no one of the Roman Popes, or very few, who have been Pastors at all in the church of God; they have been Statesmen, have meddled with the civil affairs of many kingdoms, disturbed the Empire and many Kingdoms, advanced their base sons, who are tearmed their nephews, and their kindred, made wars with christian Princes; but have not preached the Gospel, nor expounded the Scriptures to the people, though even the Council of Trent decree, *Sess. 6. de reform. c. 1. Sess. 23. de reform. c. 1. that they ought to be resident, because they ought to feed their flock with the Word, with Sacraments, with Prayers, and good Works, which is the onely feeding which can denominate men pastors of the church of God.* But the Popes have for a long time shewed themselves neither to have skill nor will thus to feed the flock by preaching the Gospel, but use to slay the flock of Christ by their Bulls, Excommunications, and Inquisitions. 2. Of those he reckons up, p. 32. from the year 1300. five or six of them cannot be tearmed the Roman churches Pastors, but hirelings, which forsook it, they being absent from Rome, and inhabiting Avignon in France, many hundred miles from Rome, seventy years together. 3. Some of them who are reckoned in the catalogue could not be Pastors at their entry, one, to wit, *Benedict* the ninth, being a boy almost ten years old, as *Baronius* terms him, *Ann. 1033. num. 6.* Another, *John* the thirteenth, a lad eighteen years old at most, as *Baronius*, *Ann. 955. num. 2.* & 3. reckons, when they first were Popes. And if a great many of their own best Writers in their times do not bely them, there was one of the Popes a woman, and sat some years as Pope. 4. Their succession is a very uncertain thing. For 1. It is certain that Jesus Christ was never Pastor of the Roman church, as Bishop

there seated; and it is very audaciously, if not blasphemously done by H. T. to reckon him as chief Pastor of the Roman church, and to make *Peter* and others as Successors to him in his pastoral Office, as if it were ceased in his own Person, and transferred to another as his Successor. Nor is it likely that *Peter* was ever at *Rome*, or Bishop there, notwithstanding some of the Ancients by uncertain tradition have conceived he was. For neither were the Apostles settled any where as Bishops of one place, nor were they to be, it being against their commission, and peculiar work of planting churches in many places. And *Peter* being the Apostle of the circumcision, *Gal. 2. 7.* and his being many years in the parts about *Judea* (of which the Scripture makes express mention) it is very improbable that he was at *Rome* at all, certainly not so as to sit there as Bishop so many years, as some Writers do write of him. And it is more likely, if any where, he was Bishop of *Antioch*, where it is certain he was, *Gal. 2. 11.* and as good authority there is of his being Bishop there, as of his being Bishop of *Rome*, and therefore the succession to *Peter* was rather to be there than at *Rome*; nor is there any proof of translation of *Peter's* See from *Antioch* to *Rome*.

2. Concerning the succession after *Peter*, there is so much uncertainty, as may shew how miserable a people they must needs be, who have no better proof for their church than such uncertain succession. For 1. There is no certainty, but difference among their own Writers, who was next after, whether *Linus* or *Clemens*, or whether both together, and the like concerning the order of *Cletus*, *Anacletus*, *Clemens*, as may be seen in *Platina* and *Onuphrius*, and others. 2. It is manifest, that the succession hath been through dissention about the election sometimes a great while interrupted, as *Baronius* confesseth, *Ann. 853. num. 63.* It hath fallen out, that the See of *Rome* hath been void above two years and six moneths, the election being delayed through contention. 3. There have been many Schisms, very near thirty, in which there have been two or three Popes at once, one opposing, cursing and condemning the other, and no clear certainty who was the right Pope, Nations and Princes being divided, some adhering to one, some to another. 4. A great part of their succession, even by the confession of their own Writers, is of Monsters, as they term them, more truly to be termed devils incarnate rather than men, so abominably wicked, that hell hath not worse in it, nor worthy of the name of Christians, much less of Pastors of the church of God, nor worse surely in any church, I think not the like for wickedness any where; so that the succession of such Pastors is fitter to prove the Roman party a Synagogue of Satan, the very seat of Antichrist, than the only true church of God. Methinks no man that thinks well of Christ, should imagine he would trust the Government of the Universal church with such men, but rather if he intended to commit that care to any one, have chosen a better race than the Popes have been to manage it. 5. Their succession is also by their own Writers said to be with such wicked practices of poisoning predecessors, corrupting Cardinals, power of notorious whores, dealing with the devil, Simony and bribes, fightings and bloodshed, as proves them Successors to *Nero*, rather than to *Peter*. So that if a man would draw an Argument to prove the Roman church to be the Mother of harlots and abominations of the earth (as *Rome* is styled, *Rev. 17. 5.* by the confession of their own Writers) the story of the succession of the Popes and their lives, might convince one that is not bewitched.

bewitched with their sorceries, that such hath been for many hundred years together the Church of Rome. 6. It is also false, that those he calls chief Pastors, have had a continued succession in the profession of the same Faith with the now Roman, sith it is not denied, that Pope *Liberius* joyning with the *Arians*, and subscribing to the condemnation of *Athanasius*, (as *Hierom* in his *Chronicle* and *Catalogue* of writers, in that of *Fortunatianus* testifies) did, as *Bellarmin* acknowledgeth, l. 4. de Rom. Pont. c. 9. by interpretation, if not expressly, consent to the *Arian* heresie: and Pope *Honorius* the first in the sixth Synod at *Constantinople*, Act. 12. & 13: Pope *Agatho* being President, was condemned as a *Monothelie* by hundreds of Bishops, and after by other Synods; besides what is charged on sundry other Popes even by Popish writers, as *Anastasi*, *John* the 22. &c. As for H. T. his *Catalogue* of Councils, Nations converted, and publick Professors of the Romish Faith; it proves much less, that the Church now in communion with the See of Rome, has had a continued succession of Bishops, Priests and Laicks, succeeding one another in the profession of the same Faith, with the now Roman Church from Christ and his Apostles to this time. For, 1. According to his own allegation, the agreement of profession is never in any age entirely the same in points of Faith, afore the sixteenth Century and the *Trent Council*. In all the ages before, the most he can produce is, that after the five or sixth first Centuries, some in each age held some of the points now held by the Papists, but denied by Protestants; the most we can find in the first ages, is some agreement in rites, and some privileges of the Roman Bishop, taken either from forged writings imposed on the first Popes, or some sayings of Fathers misinterpreted. 2. He confesseth sundry ages, to wit, the second and third produced no Councils; and that he finds no general council nor yet provincial in the tenth age, in which any controversy of moment was decided. 3. Of those Councils he doth produce, there is no one general Council alleged in the four first Centuries, which was held at Rome, or did acknowledge subjection to the Bishop of Rome, as now they require, and they being all or most of them of the Greek Church, which did and doth yet deny such communion with the See of Rome, as H. T. means, it is falsely said, that they prove his continued succession in the Church now in communion with the See of Rome. 4. For the Nations converted and Christian professors in his *Catalogue*, there were few of them Romans or converted by any from Rome, or had any acquaintance with the Roman Church or Bishops; and therefore to make them witnesses of a succession of Bishops, Priests and Laicks in the profession of the same Faith continued from Christ and his Apostles to this time in the Church now in communion with the See of Rome, is extreme impudence and vanity: nevertheless let's view his *Catalogue*.

S E C T. VII.

The Catalogue of H. T. is defective for the proof of his pretended succession in the Roman Church, in the first three hundred years.

IN the first age he alledgeth Christ, and St. Peter the Apost^{le}, *Linus*, *Clerus*, *Clemens*, and the Council of the Apostles at *Hierusalem*, St. Peter presiding Act. 15. as a general Council, and then he recites eleven Roman Bishops from