

and many other Countries that were not under the Roman Power. And none of these were Governed by the Pope.

These three Arguments against the Papal Cause, I shall here premise to more that follow.

1. If all that part of the Christian world that was out of the reach of the Roman Empire, did never submit to the Sovereignty of the Pope, then hath he not been successively (or at any time) the actual Head of the Universal Church: But the Antecedent is most certain: therefore so is the Consequent.

How an old woman, the Emperors Mother of Habassia, did baffle their Jesuites, by asking them [ How it came to pass, if obedience to the Pope be necessary to salvation, that they never had heard from him till now? ] I have told you after from themselves.

If Primacy were Sovereignty, and Emperors and Councils were Gods, yet the Indians, Abassines, Persians, and many more in the East, and the Scots, and Irish, and Danes, and Sweeds, and Poles, and Muscovites, and most of Germany in the West and North, should be no subjects of the Pope.

2. If the Rule and Test of the Faith of Papists never had a Real Being, or no succession from the Apostles, then their Faith and Church hath either no Real Being, or no such Succession: But the Antecedent is true: as I prove.

It is either General Councils, or Popes, or the Church Essential (as they use to call it, that is, the Whole Body) that is the Rule of their Faith. If it be General Councils, 1. They had no being from the Apostles till the Council of Nice; therefore the Rule of the Papists Faith was then unborn.

2. Tea they never had a being in the world: There was never anything like a General Council since the days of the Apostles to this day. The first at Nice had none, ( save one John of Persia, who its like was some persecuted Bishop



Bishop that was fled, or if one or two more its not material), but the Bishops of the Empire, and out of the Western parts so few as was next to none: The following Councils, as Constantinop. 1. &c. were only out of one piece of the Empire: The Council of Tient I disdain to reckon among the modester pretenders to an Universality.

2. And if it be not General Councils, but the Pope that is the Rule of their Faith; then, 1. Their Faith hath been interrupted, yea and turned to Heresie and to Infidelity when the Pope hath so turned. 2. And why then do they tell our people, that they take not the Pope for the Rule of their Faith?

3. If it be the Major part of the Universal Church, 1. It's known that two to one are against them, or at least the Greater part: therefore by that Rule their Faith in the Papal Sovereignty is false. 2. And yet it would be hard, if a man must be of no Belief, till he have brought the world to the pole for it.

Argum. 3. If all the stir that the Papists make in the world for the Papal Government be but to rob Christian Princes and Magistrates of their Power, then are they but a seditious Sect: But the Antecedent is apparent: For there are but two sorts of Government in the Church: The one is by the Word applyed unto the Conscience, which worketh only on the willing; either by General exhortations as in Preaching; or by personal application, as in Sacraments, Excommunication and Absolution: And this is the work of the present Pastors, and cannot be performed by the Pope: Nor would he be content with this, to govern Volunteers. The other is by Commands, that shall be seconded with force: And this is proper to the Magistrate. But if they will be deluded to give up their Crowns and Scepters to the Pope, let them stand as the objects of the compassion of Spectators.



Much more then I have here given you, I had prepared of the Testimony of Antiquity against them. But here is more then they are able solidly to answer, and I was afraid of over-whelming the capacity of ordinary Readers. I understand not the French Tongue; but by the Testimony of Learned men that understand them, and especially by the help\* of a Noble friend that hath vouchsafed to translate some part of them for my use, I am imboldened to a confidence, that the two famous Consultations of the great Perron, will stand to the perpetual shame of Popery, which none of them will be ever able

\* The Right Honourable the Earl of Lauderdale: a person whose eminent Godliness and Learning occasioneth the sorrow of his Country, that is deprived of him, in such days as these when Piety is so much esteemed.

to Reply to, without as great a dishonour to their Cause as will follow their not daring to Reply: I mean, Blondell's Book De Primatu in Ecclesia (which overwhelms them utterly with the witness of Antiquity) & Pet. Molinaeus de Novitate Papismi (which I hope his Reverend Son of his name may live to help us to in English.) But if any of the Romanists that dare not meddle with those Champions, nor dash themselves upon those Pillars, shall yet vouchsafe an Answer to this smaller work, I do hereby assure him, that if he will do it soberly, in the fear of God, in a way of close and solid Arguing, he will perform a task that will be very acceptable to me. But nibblers, snarlers, cavillers, and senseless praters I shall contemn.

Richard Baxter.



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A  
 Key for Catholicks,  
 To open the juglings of the  
*Jesuits*, and satisfie all that are but  
 truly willing to understand, whe-  
 ther the cause of the *Romane*, or the *Reform-*  
*ed Churches*, be of God: and to leave the *Reader*  
 utterly unexcusable, if after this he will be a *Papist*.

CHAP. I.

**T**HE thoughts of the divided state of Chri-  
 stians have brought one of the greatest  
 and constantest sadness to my Soul, that  
 ever it was acquainted with; especially  
 to remember, that while we are quarrel-  
 ling, and plotting, and writing, and fight-  
 ing against each other, so many parts of  
 the world (about five of six) remain  
 in the Infidelity of *Heathenism*, *Judaism* or *Mahometanism*,  
 where millions of poor souls do need our help; and if all our  
 strength were joyned together for their Illumination and Sal-  
 vation, it would be too little. Oh horrible shame to the face  
 of



of Christendom, that the Nations are quietly serving the Devil, and the Turk is in possession of so many Countries, that once were the Inheritance of Christ, and that his Iron-yoak is still upon the necks of the persecuted *Greeks*, and that he stands up at our doors in so formidable a posture, still ready to devour the rest of the Christian world; and yet that instead of combining to resist him, and vindicate the cause and people of the Lord, we are greedily sucking the blood of one another, and tearing in pieces the body of Christ with furious hands, and destroying our selves to save the enemy a labour, and spending that wit, that treasure, that labour and that blood, to dash our selves in pieces on one another, which might be nobly, and honestly, and happily spent in the cause of God.

These thoughts provoked me to many an hours consideration, How the wounds of the Church might be yet healed; And have made it long a principal part of my daily Prayers, that the Reconciling Light might shine from Heaven, that might in some good measure take up our differences; and that God would at last give healing Principles and dispositions unto men, especially to Princes and the Pastors of the Church. But the more I studied how it might be done, the more difficult, if not impossible it appear'd, and all because of the *Romane* Tyranny, the Vice-Christ or pretended Head of the Church, being with them become an essential part of it, and the Subjection to him essential to our Christianity it self. So that (saith *Bellarmino de Eccles. l. 3. c. 5.*) *No man, though he would, can be a Subject of Christ, that is not subject to the Pope*; and this with abundance of intolerable corruptions they have fixed by the fancy of their own Infallibility, and built upon this foundation a worldly Kingdom, and the temporal Riches and Dignity of a numerous Clergy, twisting some Princes also into the Interest; so that they cannot possibly yield to us in the very principal points of difference, unless they will deny the very Essence of their New Christianity and Church, and pluck up the foundations which they have so industriously laid, and leave men to a suspicion that they are fallible hereafter, if they shall confess themselves mistaken in any thing now; and unless they will be so admirably self-denying, as to let go the temporal advantages which so many thousands of them are interested in: And whether so much light may be hoped



hoped for in so dark a generation, or so much love to God, and self-denial in millions of men so void of self-denial, is easie to conjecture : And we cannot in these *greatest* matters come over to them, unless we will flatly betray our Souls, and depart from the Unity of the Catholick Church, and from the Center of that Unity, to unite with another called the *Romane Catholick Church*, in another Center. And if we should thus cast away the Truth and Favour of God, and sin against our Knowledge and Conscience, and so prove men of *no Faith or Religion*, under pretence of desiring a *Unity* in Faith and Religion, yet all would not do the thing intended, but we should certainly miss of these very ends which we seek, when we had sold the Truth and our Souls to obtain them. For there is nothing more certain, then that the Christian World will never unite in the *Romane Vice-Christ*, nor agree with them in their Corruptions, against plain Scripture, Tradition, Consent of the ancient Church, against the Reason and common sense of Mankind ; This is not by any wise man to be expected. Never did the universal Church, or one half of it center to this day in the *Romane* Sovereignty : And why should they hope for that which never yet was done ? When they had their Primacy of Place ( to be the Bishop of the first Seat, and first of the Patriarchs ) it made the Pope no more a Sovereign and a Vice-Christ, then the King of *France* is Sovereign to the *Duke of Saxony* or *Bavaria* ; or then the Senior Justice on the Bench is the Sovereign of the rest : and yet even this much he never had but from the *Romane* Empire : What claim did he ever lay in his first Usurpations, to any Church without those bounds ? It was the Empire that raised him, and the Empire limited his own Usurpations. Saith their own *Reinerius*, ( or whoever else ) *Cont. Waldens. Catal. in Biblioth. Patr. To. 4. pag 773.* [ *The Churches of the Armenians, and Æthiopians, and Indians, and the rest which the Apostles converted, are not under the Church of Rome.* ] Yea in *Gregories* days, they found the Churches of *Brittain* and *Ireland* both strangers and adversaries to their Sovereignty ; in-  
 somuch as they could not procure them to receive their Government, nor change so much as the time of *Easter* for them, no nor to have Communion with them at last : *Anno 614.* *Laurentius* their Arch-Bishop here wrote this Letter ( with



*Mellitus and Justus*) to the Bishops and Abbots in all Scotland (that is, Ireland) [While the Sea Apostolick after its manner directed us to preach to the Pagan Nations in these Western parts, as in the whole world; and we happened to enter this Island, called Brittain, before we knew them, believing that they walked after the manner of the universal Church, we revered both the Britains and the Scots in great Reverence of their Sanctity. But when we knew the Britains, we thought the Scots were better. But we have learnt by Daganus the Bishop in this forementioned Island, and by Columbanus the Abbot coming into France, that the Scots do nothing differ from the Britains in their Conversation. For Bishop Daganus coming to us, refused not only to eat with us, but even to eat in the same House where we did eat.] Usher Epist. Hibern. 7. p. 18.

Our most peaceable Bishop Hall was foret to write a [*Roma irreconciliabilis*.] While we are thinking of Reconciliation, they are about our ears with Plots and violence, and with swarms of Rome-bred Sects, and are day and night industriously undermining us; so that by their continual Alarms, I am called off to these defensive wars which here I have undertaken; yet still resolving that the Desperateness of the Cure shall not make me run from them into a contrary extream, nor be out of the way of Peace, nor neglect any necessary means, how hopeless soever of success.

The Work that here I have undertaken, is, 1. To give you briefly those Grounds on which you must go, if you will keep your ground against a Papist. 2. To give a few invincible Arguments, which the weakest may be able to use, to overthrow the principal grounds of the Papists. 3. To detect their Frauds, and give to the younger sort of Ministers, sufficient Directions for the Confutation of all the Papists in the world. 4. To propound (though in vain) such terms of Peace as we can yield to.

CHAP.



## CHAP. II.

**B**Efore I mention the Grounds or Cause that you must maintain, I must premise this Advice to the Common People.

1. Wrong not the Truth and your selves by an unequal conflict. Enter not rashly upon Disputes with those that are Learned and of nimble tongues, if you be ignorant, or of weak capacities your selves. Though I shall here shew you that Scripture, Church, Tradition, Reason and Sense are on your side, yet experience tels us how the words of Juglers have made millions of men deny belief to their eyes, their taste and other senses. An ignorant man is soon silenced by a subtile wit; and many think that when they cannot answer, they must yield, though they deny both Sense and Reason by it. If any of them secretly entice you, desire them to debate the case with some able, learned, experienced Minister in your hearing. It is the office of your Pastors to defend you from the wolves: If you once despise them or straggle from them and the Flocks, and trust to your own Reason that is unfurnished and unprepared for such work, you may take that you get by it, if you be undone. You need the help of Pastors for your souls, as well as of Physicians for your Bodies, and Lawyers for your Estates: or else God would never have set them over you in his Church. Let them but come on equal terms, and you shall see what Truth can do. In this way we will not avoid a Conference with any of them. But alas! with ignorant unlearned people, what may not such Deceivers do? that can perswade so many thousand souls to give no Credit to their own eyes, or taste, or feeling, but to believe a Priest, that Bread is not Bread, and Wine is not Wine.

2. Yet I would have the weakest to endeavour to *understand* the reasons of their Profession, and to be able to repell Deceivers: And to that end, I shall here give you first some Directions concerning the cause which you must defend.

And concerning this, Observe these things following.

1. Understand what the Religion is that you must hold and maintain: It is the antient Christian Religion. Do not put every



Truth among the Essentials of your Religion: Our Religion doth not stand or fall with every Controversie that is raised about it. That which was the true Religion in the Apostles days is ours now: that which all were baptized into the Profession of, and the Churches openly held forth as their Belief. Reformation brings us not a new Religion: but cleanseth the old from the dross of Popery, which by innovation they had brought in. A man that cannot confute a Papist, may yet be a Christian, and so hold fast the true Religion. It followeth not that our Religion is questionable or unsafe, if some point in Controversie between them and us be questionable or hard. The Papists would fain bring you to believe that our Religion must lie upon some of these Controversies: but its no such matter. Perhaps you will say, *That then it is not about Religion that we differ from them.* I answer; yes: it is about the *Essentials* of their Religion, but it is but for the preserving the *Integrity* of ours against the Consequences and additions of theirs. They have made them a *New Religion* (which we call Popery) and joined this to the *Old Religion* (which we call Christianity.) Now we stick to the old Religion alone; and therefore there is more essential to *their* Religion, then is to ours; so that our *own* Religion, even the *ancient Christianity*, is out of Controversie between us. The Papists do confess that the Creed, the Lords Prayer, the ten Commandments are true, yea that all the Scripture is the word of God, and certainly true: so that our Religion is granted us as past dispute: And therefore it is only the Papists Religion that is in question between us, and not ours. If you will make those lower Truths to be of the Essence of your Religion which are not, you will give the Papists the advantage which they desire.

2. If the Papists call for a Rule, or Test of your Religion, and ask you where they may find it, assign them to the *Holy Scriptures*, and not to any Confessions of Churches, further then as they agree with that. We know of no Divine Rules and Laws of Faith and Life, but the holy Scripture (and the hearts of Believers have an imperfect Transcript of them.) The Confessions of Churches are but part of the Holy Scripture, or Collections out of them, containing the points of greatest weight: And if in phrase or order (much more in matter) there be



be any thing humane, we make it not our Rule, nor are we bound to make it good, no more then the Writings of godly men. A point is not therefore with us an Article of Faith, because our Churches or a Synod put it into a Confession, but because it is in the Word of God. For a Councils determinations do with us differ but gradually from the Judgement of a single man, in this respect. And therefore we give them the Scripture only as the full Doctrine of our Faith, and the perfect Law of God; And those points in it, which Life or Death is laid upon, and God hath told us, we cannot be saved without, we take as the Essentials of our Religion, and the rest as the Integrals only.

If they ask, *Why then we do draw up Confessions of Faith?* I answer, 1. To teach and help the people, by gathering to their hands the most necessary points, and giving them sometimes an explication of them. 2. To let our Accusers see that we misunderstand not the Scriptures. 3. To let Pastors and other Subjects know what sence of Scripture the Magistrate will own within his Dominions. 4. And to let the Pastors and the world know what sence in the principal Points we are agreed in. But still we take not our Confessions for our Divine Rule; and therefore if there be any errour in a Confession, there is none in the Rule of our Religion, and consequently none in the Religion which we all agree in; but only in such a persons or Churches exposition of the Rule, which yet among Christians is not in any essential Point.

3. Understand well what is the *Catholick Church*, that when the Papists ask you what Church you are of, or call to you to prove its antiquity or truth, you may give them a sound and Catholick answer. The Catholick Church is the whole number of true Christians upon earth (for we meddle not now with that part which is in Heaven.) It is not tyed to Protestants only, nor to the Greeks only, much less to the Romanists only, or to any other party whatsoever; but it comprehendeth all the members of Christ; and as visible, it containeth all that profess the Christian Religion by a credible profession. If the Christian Religion may be known, then a man may know that he is a Christian, and consequently a member of the Catholick Church. But if the Christian Religion cannot be known, then no man can know



know which is the Church, or which is a Christian. All Christians united to Christ the Head, are this Catholick Church. If you tie the Church to your own party, and make a wrong description of it, you will ensnare your selves, and spoil your belief, and your defence of it.

4. Run not into extremes: mix not any unsound principles with your Religion. For if you do, the Papists will cull out those, and by disgracing them, will seem to disgrace your Religion.

5. Use not any unsound Arguments to defend the Truth. For if you do, the truth will suffer, and seem to be overthrown by the weakness of your Arguments.

6. Joyn not with those men that cast out any Ordinance of God, because the Papists have abused it. Reformation of corrupted Institutions is not by the Abolition of them, but by the Restauration of them. There are few things in use among the Papists themselves as parts of worship, but may lead us up to a good original, or tell us of some other real Duty which did degenerate into these.

7. Joyn not with those ignorant, unpeaceable, self-conceited, womanish, rabious Divines, or private men, that pour out unworthy reproaches at godly men among our selves, as if they were Hereticks, or such as the Churches should disown. For these are they that please the Papists, and harden them in their Error, and offend the weak. They think they may call us Hereticks or Blasphemers by authority, when we call one another so. Such Railers teach them what to say, and play their game more effectually then they could do their own. When they are alluring the simple people, how soon will they prevail, if they can but prove their charge against us from the pens of Protestants themselves?

Having told you on what grounds you must make good your cause against them, I shall next give you three or four easie Arguments (some of them formerly given you) by which even the weakest may prove that Popery is but deceit.