

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.

CHAP. III.

Argum. 1. **I**F there be any godly honest men on earth besides Papists, then Popery is false and not of God. But there be godly honest men on earth besides Papists: therefore Popery is false, and not of God.

The Major is proved thus. It is an Article of the Popish faith, that there are no godly honest men on earth, besides Papists: therefore if there be any such, Popery is false, (By godly honest men, I mean such as have true love to God, and so are in a state of salvation.) The Antecedent I prove thus. 1. Their very definition of the Church doth make the Pope the Head, and confine the membership only to his subjects, making the Roman Catholick Church (as they call it) the whole. 2. But yet lest any ignorant Papists say, I may be a Roman Catholick without believing that all others are ungodly, and shall be damned, I will give it you in the Determination of a Pope and general Council. Leo the tenth, *Abrog. Pragm. sanct. Bull.* in the 17th. General Council at the Laterane, saith [And seeing it is of necessity for salvation, that all the faithful of Christ be subject to the Pope of Rome, as we are taught by the testimony of divine Scripture, and of the holy Fathers, and it is declared in the Constitution of Pope Boniface 7. &c.] And Pope Pius the second was converted from being *Aeneas Sylvius* by this Doctrine of a Cardinal, approved by him at large, *Bull. Retract.* in the Vol. 4. of Binnius, p. 514. [I came to the Fountain of Truth, which the holy Doctors, both Greek and Latine knew; who with one voice say, that he cannot be saved that holdeth not the unity of the holy Church of Rome; and that all those vertues are maimed to him that refuseth to obey the Pope of Rome; though he lye in sack cloth and ashes, and fast and pray both day and night, and seem in the other things to fulfill the Law of God.] So that if a Pope and General Council be false, then Popery is false. For their infallibility is the ground of their faith, and they take it on their unerring authority. But if the Pope and a General Council be to be believed, then no man but a subject of the Pope can be saved: no, though he fast and pray in sack-cloth and ashes day and night, and seem to fulfill the rest of the Law of God. Its certain therefore that if

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any one of you that call your selves Romane Catholicks do not believe that all the world shall be damned save your selves, you are indeed no Romane Catholicks, but are Hereticks your selves in their account; for you deny a principal Article of their faith; and deny the Infallibility of the Pope with a General Council, which is your very Foundation.

And therefore we find that even in the great charitable work of reducing the *Abassines*, the Jesuite *Gonzalus Rodericus* in his speech to the Emperours mother laid so great a stress on this point, that when she professed her subjection to Christ, he told her, that [None are subject to Christ that are not subject to his Vicar,] [Negavi Christo subjeci qui ejus vicario non subjecitar.] *Godignus de reb. Abassin. Lib. 2. c. 18.* in *Roderic. liter. p. 323.*

And *Bellarmino* saith (*de Eccl. l. 3. c. 5.*) that [no man though he would can be subject to Christ that is not subject to the Pope] that is, he cannot be a Christian. And therefore *Card. Rich-lieu* (then Bishop of *Lusson.*) tels the Protestants that they were not to be called Christians. And *Knot* against *Chillingworth*, with abundance more of them, asserting that Protestants cannot be saved, do easily learn to practice this Lesson of the Pope and Council. I come now to prove that your Pope, and Council, and Faith are false, and that others besides you may be in a state of Charity and Salvation. (For you confess your selves, that he that is in a state of Charity, is in a state of Salvation.)

1. If a man may know his own heart, then there are others besides Papists that are in Charity, and are godly men: (and so in a state of Salvation) But a man may know his own heart: therefore, &c.

The Consequence of the Major is plain by inward experience to every godly, honest man that knoweth himself. If I can know my own heart, I must needs say I love God, and am not void of sincere Godliness and Honesty. And that I may know my own heart I can tell also by experience: For to know my own Knowledge and Will is an ordinary certain thing, if not by intuition it self. And if a man cannot know whether he believe and love God or not, then no man can give thanks for it, nor make Profession of it: nay men cannot converse together, if they cannot know their own minds. And *Bellarmino* confesseth that we

we may have a moral Conjectural certainty that we have true Love, and are justified. And then I have a moral conjectural certainty at least, that Popery is false; because I have at least such a certainty that I am not ungodly or unjustified. So that look what measure of knowledge or perswasion any Protestant hath that he is truly honest and justified, that measure of knowledge must he needs have (if he understand himself) that Popery is a deceit.

So that from hence you may gather these four conclusions;

1. *That all that have any knowledge or perswasion that they are not ungodly unjustified persons themselves, and void of the true Love of God, are quite out of danger from turning Papists, if they understand but what Popery is; and if they do not, they cannot turn to it, but in part.*

2. *That never any honest godly man did turn Papist in the world; and this the Papists themselves will justifie: For they say (by a Pope and general Council) that no man can be saved but a Papist: and they generally hold, that all that have Charity and are justified, shall be saved if they so die. So that if Popery be true, then no man had Charity or true Godliness before he was a Papist: and therefore never did one godly man or woman turn Papist. And therefore let them take the honour of their wicked seduced Ones. What glory is it to them that none ever turned to them but ungodly people?*

3. *And it followeth that the Papists do not so much as desire or invite any godly man to turn to them. If you understand their meaning, they call you not to turn to them, if you are not ungodly persons.*

4. *And hence it follows that every one that turneth Papist, doth thereby confess that he was a wicked man before, and that he had not the least true love to God; that he was not justified, but a graceless wretch.*

In a word, all you that do but know or hope that you have any saving Grace, have an Argument here against Popery, which all the *Jesuites* in the world cannot confute. For you know your own hearts better then they: And they have no way to turn you to them, but by perswading you that you are not what you are, and that you know not what you know. So that plainly this is your Argument, *[I know, or I have good per-*

swasions that I am not utterly void of Charity or saving Grace; therefore I know, or have the same perswasions that Popery is false, which determineth that none have Charity or saving Grace but Papists.]

2. But I proceed to a further proof of the Minor; A man may have a very strong *Conjecture* that *many others* that are no Papists have saving Grace; though he had no perswasion that he hath such Grace himself. And consequently he must have as strong a conjecture that Popery is false. What abundance of holy heavenly persons have we known of all ranks among us! Such as have lived in dayly breathings after God, spending no small part of their lives upon their knees, and in the serious and reverent attendance upon God in holy worship, meditating day and night upon his Law; hating all known sin, and delighting in holiness, and longing for perfection; and living in constant Temperance and Chastity, abhorring the very appearance of evill, and making conscience of an idle word or thought, devoting their lives and labors, and all they have to God, giving all their Estates (some of them) to pious and charitable uses, except what is necessary for their dayly bread, even mean cloathing and food; taming their bodies, and bringing them into subjection, and denying themselves, and mortifying the flesh, and contemning all the Honors or Riches of the world, resolving to suffer death it self, (as many of their Brethren have done from the Papists) rather then sin wilfully against God and their consciences: in a word, living to God, and longing to be with him, and manifesting these longings to the very death; grieving more at any time, if they have but lost the sense and perswasions of the love of God, then if they had lost all the world; and would give a thousand worlds, if they had them, for more of the Love of God in their souls, and fuller assurance of his Love and Communion with him. As far as words, and groans, and tears, and the very drift of a mans life, and the expending of all that he hath, can help us to know another mans heart, so far do we know all this by others, that have lived among us. And may we not conjecture, and be strongly perswaded that these, or some of these, or some one of these, was a holy justified person?

And now Reader, if ever thou be tempted to be a Papist, I will

will tell thee what a task thou hast : Look on one side on the Lives of holy men among us, such as was Mr. Dodd, Mr. Paul Bayn, Mr. William Fenner, Mr. Arthur Hilderham, Mr. Robert Bolton, Mr. Greenham, Mr. Hooker, Dr. Sibbs, Dr. Preston, Dr. Stoughton, Mr. Perkins, with many hundreds more ; Besides blessed Bradford, Glover, Sanders, Hooper, and the rest that laid down their lives in the flames in testimony against Popery ; besides all the thousands that in other Nations have dyed by the Papists hands, because they durst not sin against God ; and besides all the Learned holy Divines of other Nations, and the millions of Godly Protestants there ; as also look upon all the godly that are now living, men or women, that live in most earnest seeking after God and serving him ; look on those about you, enquire of others ; read the writings of holy Divines : and then remember, *you cannot turn Papist till you have concluded that all these are damned, and are utterly void of saving Grace and the Love of God ;* If there be but one Protestant that you know, or any one of all that have been, that you take to be in a saving state, you cannot possibly turn Papist, if you know what you do. For it is essential to Popery to contradict all this.

Nay, this is not all : but think of all the Greek Church that lyeth under the tyranny of the Turk, and of all the Armenians, and Abasines, and other Christians in the world, that are more in number far then the Papists ; and you must conclude, *that not one of all these are saved before you can be a Papist.* And is this an easie task to one that hath the heart of a man in his brest ? If you are no true Christians your selves, dare you conclude that not one of these are true Christians ? If you confess that you love not God your selves, dare you say that among the far greater part of the Christians of the world, there is not one man or woman that loves God ? This you must say if you will be a Papist.

And then on the other hand, Look on the words of Jesus Christ, and see what thanks he will give you for such a censure, *Mat. 7. 1, 2, 3, 4, 5. Judge not, that ye be not judged : for with what judgement ye judge, ye shall be judged : and with what measure you meet, it shall be measured to you again. And why beholdest thou the mote in thy brothers eye, but considerest not the beam that is in thine own eye ? — Thou hypocrite ! first cast out the beam*

out of thine own eye, and then shalt thou see cleerly to cast out the mote out of thy brothers eye.] *Iam. 4. 12.* There is one Law-giver that is able to save and to destroy: who art thou that judgest another?] *Rom. 14. 1, 2, 3, 4, 10.* [Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another who is weak eateth herbs: Let not him that eateth despise him that eateth not: and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest another mans servant? to his own master he standeth or falleth; yea he shall be holden up, for God is able to make him stand. One man esteemeth one day above another, another esteemeth every day alike: Let every man be fully persuaded in his own mind—— But why dost thou judge thy brother, or why dost thou set at nought thy brother? We shall all stand before the Judgement seat of Christ. For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give account of himself to God. Let us not therefore judge one another any more.] *Matth. 18. 6.* [But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.] *Mat. 25. 40, 45, 34, 41.* [Come ye blessed of my Father, inherit the Kingdom — For I was hungry and ye gave me meat — Verily I say unto you, in as much as you have done it unto one of the least of these my Brethren, ye have done it unto me.] And ver. 41. [Depart from me ye cursed into everlasting fire — Verily I say unto you, in as much as you did it not to one of the least of these, you did it not to me.]

I will recite no more: Judge now by such passages as these, how Christ sets by *one of the least* of his servants: and consequently, how he will take it of you, to judge the far greatest part of his Church to be graceless and none of his Church, but such as shall be damned. And if you dare not venture on so unreasonable and inhumane a censure, against the experience of so much holiness as appeareth in them before your eyes, then you cannot be Papists: And if you dare venture on it, I leave you to consider, whether under pretence of being the only Christians, you have not done violence to the common reason and nature of man. So much for the second proof of the *Minor*.

3. But I have yet another proof, *that many that are no Papists are good Christians, and consequently, that Popery is a deceit, and that is the Testimony of many of their own Writers.* I will not call for their testimony concerning our selves (for we know our selves better then they do) but concerning other Churches whom they condemn as Hereticks, or that are no subjects of the Pope of Rome. And I will at this time content my self with one of many that might be cited; and that is a Monk, *Burchardus* that lived in the Holy Land, and having wrote a Description of it, and those that inhabit it, saith of them as followeth, p. 325, 326. [*And for those that we judge to be damned Hereticks, as the Nestorians, Jacobites, Maronites, Georgians, and the like, I found them to be for the most part good and simple men, and living sincerely toward God and men; they are of great abstinence, &c.*

And of the Romane Catholics he saith, page 323. [*There are in the Land of Promise men of every Nation under Heaven, and every Nation lives after their own Rites: and, to speak the very truth, to our own great confusion, there are none found in it, that are worse, and more corrupt in manners then Christians*] (he means Papists.)

And page 324. he tels us, that the Syrians, Greeks, Armenians, Georgians, Nestorians, Nubians, Jubeans, Chaldaeans, Maronites, Ethiopians, Egyptians, and many other Nations of Christians, there inhabit; and that some are schismaticks not subject to the Pope; and others called Hereticks, as the Nestorians, Jacobites, &c. but (saith he) there are many in these sects that are very simple (or sincere) knowing nothing of heresies: devoted to Christ: macerating the flesh with fastings, and cloathed with the most simple garments, so that they far excel the very Religions of the Church of Rome.] so you hear an Adversaries testimony.

Well then, when a Papist can prove to me, that I love not God, contrary to my own experience of my self: and when he can make me believe that no one of all the holy Heavenly Christians of my acquaintance, Ministers, or people, are in a state of charity or Justification: and that no one Christian on earth shall be saved but a Papist, then I will turn Papist: And till then they do not desire me to turn. But I must solemnly profess that this belief is so difficult to me, and abhorred by my reason, and my whole heart, and so contrary to my own knowledge, and to
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abundant evidence, and to all Christian charity, that I think I shall as soon be perswaded to believe that I am not a man, and that I have not the use of sense or reason, or that Snow is black, and the Crow white, as to believe this Essential point of Popery. I should a hundred times easier be brought to doubt whether I have the love of God my self, then to conclude all the Christians in the world save the Papists, to be the heirs of damnation.

CHAP. IV.

Argum. 2. **T**hat Doctrine is not true nor of God which teacheth men to renounce all Christian Love and Works of Christian Love, towards most of the Christians upon earth: But so doth the Doctrine of Popery; therefore it is not of God.

If their Error were meerly speculative, it were the less; but here we see the fruits of it, and whither it tends. The major Proposition is plainly proved from *John* 13.35. [*By this shall all men know that ye are my Disciples, if ye have love one to another.*] *Col.* 1.4. *It must be a [Love to all the Saints.]* *1 Thess.* 4.9. But as touching brotherly love, ye need not that I write unto you, for ye your selves are taught of God to love one another.

This special Love is the Commandment of Christ, the new Commandment; without this, no man can be a Lover of God, nor be loved of him as a Member of Christ, as you may see, *1 John* 3. 11, 12, 14, 23. & 4. 7, 8, 11, 12, 20, 21. 2 *John* 5. *John* 13.34. & 15. 12, 17. *1 Per.* 1.22. He that loveth not a Christian as a Christian, with a special love you may see in these Texts is none of the Sons of God. And that the Papists teach men to deny this special Christian Love to most Christians in the world, I prove. They that teach men to take most true Christians in the world for no true Christians, but for Hereticks or ungodly persons that shall be damned, do teach them to deny the special love and works of love to most true Christians: But thus do the Papists; therefore, &c. How can a man love him as a Christian or a godly man, whom he must take to be no Christian, or an ungodly man? Its true they may yet love them as Creatures, and so they must the Devils; and they may love them as men, and so they must the Turks and Heathens: But
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no man can love him as a member of Christ, whom he believes to be no member of Christ, but of the Devil. And all Papists are bound to this uncharitableness by their Religion, even by the Pope and general Council. And so as Christ bindeth his servants to Love one another with a special Love; so the Pope and Council bind the Papists not to love the most true Christians with a special Christian love: they cannot do it without being Hereticks themselves, or overthrowing the foundation of Popery.

And here you have a taste of the Popish Charity, when they boast above all things of their Charity. I must profess, it is their horrible inhumane uncharitableness that seems to me their most enormous crime. And also you may see here the extent of their Good works, which they so much Glory in. He that is bound not to love me as a Christian, is bound to do nothing for me as a Christian. So that they will not give a cup of cold water to a Disciple in the name of a Disciple, unless he be also a Disciple of the Pope: nor can they love or relieve Christ in his servants, when they are bound to take them as none of his servants: and so the special Love and Charity of a Papist extendeth to none but those of their own Sect: and such a Charity the Quakers, and Anabaptists, and Familists have as eminently as they. Let them take heed lest they hear, In as much as you did it not to one of the least of these, you did it not to me.

CHAP. V.

Argum. 3. **T**hat Doctrine which teacheth men to destroy or undo them whom Christ hath bound them to love as Christians, and absolveth Subjects from their Allegiance to their Princes, and requireth the deposing of them, and committing the Government of their Dominions to others, because they are judged to be Hereticks by the Pope; yea or if they will not destroy and excommunicate such as he calleth Hereticks; I say this Doctrine is not of God, nor such as Christian Princes should smile upon. But such is the Doctrine of Popery: therefore, &c.

I know that a Paper entituled *An explanation of the Roman Catholic Belief*, and other the like, do seem to renounce the opinion of breaking faith with Hereticks, and of promise breaking with

Magistrates (It seems they think they owe no more obedience to their Magistrates then they promise.) But as I refer the Reader to what King *James* and his defenders have said on this point (besides many more) so I shall now give you but the words of one of their own approved General Council 12. the fourth at the Laterane under Innocent 3. as *Binnius* and others of their own record it. In the first Chapter they set down their Catholike faith, two Articles of which are, 1. That no man can be saved out of their Universal Church. And 2. That the bread and wine in the Sacrament of the Altar are transubstantiate into the Body and Blood of Christ, the appearances remaining. And in the third Chapter they say, [We excommunicate and anathematize every heresie extolling it self against this holy orthodox Catholike faith, which we have before expounded, condemning all hereticks by what names soever they be called— And being condemned, let them be left to the present secular Powers, or their Bailiffs to be punished, the Clergy being first degraded of their Orders; and let the goods of such condemned ones be confiscate, if they be Lay-men, but if they be Clergy men, let them be given to the Churches whence they had their stipends. And those that are found notable only by suspicion, if they do not by congruous purgation demonstrate their innocency, according to the considerations of the suspicion and the quality of the person, let them be smitten with the sword of Anathema, and avoided by all men, till they have given sufficient satisfaction; and if they remain a year excommunicate, let them then be condemned as hereticks. And let the secu'ar powers, in what Office soever, be admonished and perswaded, and if it be necessary compelled by Ecclesiastical censure, that as they would be reputed and accounted Believers, so for the defence of the faith, they take an Oath publikely, that they will study in good earnest according to their power, to exterminate all that are by the Church denoted hereticks, from the Countries subject to their Jurisdiction. So that when any one shall be taken into Spiritual or Temporal power, he shall by his Oath make good this Chapter. But if the temporal Lord, being required and admonished of the Church, shall neglect to purge his Countrey of heretical defilement, let him by the Metropolitan and other Comprovincial Bishops be tyed by the bond of Excommunication. And if he refuse to satisfie within a year, let it be signified to the Pope, that he may from thenceforth denounce.

nounce his Vassals absolved from his fidelity, and may expose his Countrey to be seized on by Catholikes, who rooting out the hereticks, may possess it without contradiction, and may keep it in the purity of faith; saving the right of the principal Lord, so be it that he himself do make no hinderance hereabout, and oppose any impediment: and the same Law is to be observed with them that are not principal Lords. And the Catholikes that taking the sign of the Cross shall set themselves to the rooting out of the hereticks, shall enjoy the same indulgences and holy priviledges, which were granted to those that go to the releif of the holy land. Moreover we Decree, that the believers, receivers, defenders, and favourers of Hereticks, shall be excommunicate; firmly decreeing, that after any such is noted by excommunication, if he refuse to satisfie within a year, he shall from thenceforth be ipso jure infamous, and may not be admitted to publike Offices or Councils, or to the choice of such, nor to bear witness. And he shall be intestate and not have power to make a will, nor may come to a Succession of inheritance: And no man shall be forced to answer him in any cause: but he shall be forced to answer others. And if he be a Judge, his sentence shall be invalid, and no causes shall be brought to his hearing. If he be an Advocate, his Plea shall not be admitted. If a Notary (or Register) the Instruments made by him shall be utterly void, and damned with the damned Author. And so in other the like cases, we command that it be observed.] Thus they go on further commanding Bishops by themselves, or their Arch-deacons, or other fit persons, once or twice a year to search every Parish where any Heretick is found to dwell, and put all the Neighbourhood to their Oaths, whether they know of any Hereticks there, or any private meetings, or any that in life and manners do differ from the common conversation of the faithful, &c. And the Bishops that neglect these things are to be cast out, and others put into their places that will do them.

And Pope Gregory 7. l. 4. Epist. 7. expressly stirs up the people to cast off their Princes, saying [And for the conspiracy of Hereticks and the King, we believe it is not unknown to you that are near them, how it may be impugned by the Catholike Bishops and Dukes, and many others in the German parts: for the faithful of the Church of Rome are come to such a number, that unless the King shall come to satisfaction, they may openly profess to choose another

another King, and observing Justice, we have promised to favour them, and will keep our promise firm, &c.]

The sum of all is, that all that the Pope calls Hereticks, must be condemned and destroyed, and all Kings, Princes or Lords, that will not execute his sentence and root them out, must be dispossessed of their Dominions, and the subjects absolved from their fidelity (whatever Oaths they had taken) and all others that do but favour or receive them be utterly undone.

I fetch not these things out of the writings of the Protestants, nor from any private Doctors of their own, but from the very words of a General Council confirmed by the Pope, and unquestionably approved by them. And abundance the like might be produced. And many ages saw this doctrine put in execution, when the Emperors of Germany were deposed by the Pope, and the Subjects absolved from their Allegiance, as the many volumes written in those times, and published together by Goldastus testifie. And the King of France, or any other that tolerate any of the supposed Hereticks, may see what a censure they are exposed to, if meer necessity were not their security.

Perhaps some will say, that this Decree was not *de fide*, but a temporary precept. *Ans.* When a precept requireth duty, it may be a point of Faith to believe it. Precepts are the Objects of Faith, at least as they are assertions, that the thing commanded is our duty. It is an Article of faith, that God is to be loved and obeyed, and our Superiors to be honoured, and our Neighbour to be loved, and Charity to be exercised, &c. The Creation, the Incarnation of Christ, his death, resurrection, ascension, glorification, intercession, his future Judgement, the Resurrection of the body, &c. are all matters of fact, and yet matters of faith too. If practicals be not Articles of faith, then we have no Articles of faith at all: for all our Theology and Religion is practical. Do Papists murder poor Christians by the thousands, and yet not *fide divina* believe that it is their duty so to do? Either it is a duty, or a sin, or indifferent. If a sin, woe to their Pope and Council (and if this be no sin with them, I know not why the world should be troubled by them with the name of sin.) If it be indifferent, what then shall be called sin? If they can swallow such Camels, as the blood of many thousand Christians, what need they strain at Gnats, and stick at private Murders,

Murders, or Fornication, or Lying, or Slandering, any more than the Jesuit-Casuits do, that are cited by the *Jansenian* in his *Mysterie of Jesuitism*? But if these Murders and deposing Kings be indeed a duty, how can they know it to be so, but by Believing? And indeed if a General Council and the Pope are to be believed, who give it us with a *Decernimus & firmiter statuimus*, then it is doubtless a point of faith: and if they are not to be believed, then Popery is all but a meer deceit.

Object. 2. *But may we not be Roman Catholikes though we joyne not with them in this point? Have not many such renounced it? and so may we.* Answer. If you renounce the Decrees of a Pope and General Council, you renounce your Religion in the very foundation of it, and cannot be Papists, if you know what you do; but are in the Roman account as errant Hereticks as those that they have tortured and burnt to ashes: though here in *England* where they cannot handle you as they would do, they dare not tell you so. And if you may renounce the Decrees of a Pope and General Council, when they say, [It is a duty, or lawful to extirminate all as Hereticks, that believe not Transubstantiation, and to seize upon the Lands of Princes that will not do it, and to deliver them to others that will, and absolve their Vassals from their fidelity] I say, if you may renounce them in this, why may not we have as free leave to renounce them in other things, as groundless?

CHAP. VI.

Argum. 4. **T**HE true Catholike Church is Holy: the Church of Rome hath for many generations been unholy: therefore the Church of Rome was not in any of those Generations the true Catholike Church.

The Major Proposition is an Article of the Creed professed by themselves, as much as by us, [I Believe the Holy Catholike Church.]

The unholiness of the Church of Rome, I prove undenyably, thus: If an Essential part of the Church of Rome, even its Head, hath been unholy through many Generations, then the Church of Rome hath been unholy for many Generations: but an Essential

all part, even the Head, hath been unholy : therefore, &c.

The Consequence of the Major is past denial. *Bonum est ex causis integris*. Though it will not follow that the Church is Holy, because one Essential part is Holy, yet it clearly followeth that the Church is unholy, because an Essential part is unholy. As it followeth not that the Body is sound, because the Head is sound ; yet it followeth, that the man (or the body) is unsound or sick, because the Head is unsound or sick. As it is not a Church without all its Essential parts, so it is not an Holy Church without the Holiness of all its Essential parts.

And that they make the Pope the Head of the Catholike Church, and an Essential part, I am loth to prove ; I would I could but entice them to deny it : for it is the principal controverſie between them and the true Catholikes.

And that abundance of their Popes have been unholy, I have formerly proved, and they dare not I hope deny it ; when their own Historians describe their Impieties, and their own Writers, even those that are bitterest against us, do freely confess it : yea General Councils have judged them and cast them out. The number of these Monsters is so great, that it would make a volume greater then I intend, but to name them and recite their crimes. I will give a brief instance of one of them.

Pope John the twenty third was accused and deposed by the General Council at *Constance*, upon about seventy Articles which in *Binnius* take up about thirteen columes *in folio* : and therefore I suppose you would give me no thanks to trouble you with the recital of them all. The first Article was, that he was from his youth, a man of a bad disposition, immodest, impudent, a liar, a rebell and disobedient to his parents, and given to most vices, and then was, and yet is commonly taken for such a one by all that knew him. The second Article was, how by Simoniackal and unjust means he grew rich. The third Article, that by Simony he was promoted to be a Cardinal. The fourth Article, that being Legat at *Bononia* he governed Tyrannically, impiously, unjustly, being wholly aliene from all Christian piety, and justice, divine and humane, &c. The fifth Article, that thus he got to be Pope, and yet continued as bad, and as a Pagan despised the worship of God, and if he performed any, it was more lest he should be totally blamed of heresie and cast out of the Papacy, then

then for any devotion, and he hudled it up like an Hunter or a Souldier. The sixt Article was, that he was the oppressor of the poor, the persecutor of righteousness, the pillar of the unjust, and the Simoniacal, a server of the flesh, the dregs of vices, a stranger to vertue, flying from publike consistories, wholly given to sleep and carnal desires, wholly contrary to the life and manners of Christ, the mirror of infamy, and the profound inventor of all mischiefs; so far scandalizing the Church of Christ, that among Christian Believers that knew his life and manners, he is commonly called, *The Devil incarnate*. The seventh Article was, that being a vessel of all sins, repelling the worthy, he Simonically sold Benefices, Bishopricks and Church-dignities openly to the unworthy that would give most for them.

Reader, I should but weary thee to add threescore more of these Articles. These were all proved to be Notorious by Cardinals, Archbishops, Bishops, and many more. Yet I will crave thy patience while I add but two or three of the last. Another was, that he came to be Pope by causing Pope *Alexander* and his Physitian Dr. *Daniel de sophia* to be poysoned. Another was, that he committed incest with his brothers Wife, and with the holy Nuns, and Whoredom with Virgins, and adultery with mens Wives, and other crimes of incontinency, for which the wrath of God cometh on the children of disobedience. Another, that he was a wicked man, notoriously guilty of Murder, Witchcraft and other grievous crimes, a dissipater of the Church goods, a notorious Simonist, and pertinacious Heretick. The next Article was, that often and often before divers Prelates and other honest men, by the Devils perswasion, he obstinately asserted, dogmatized, and maintained, that there is no life everlasting, nor any other after this; Moreover, he said and obstinately believed that the soul of man doth die and is extinct with the body like the bruit beasts, and that the dead shall not rise again at the last day, contrary to the Article of the Resurrection. The last and some other Articles are about his perfidiousness.] And hereupon the Council deposed him.

And now Reader I leave thee to judge, whether the *Roman* Church had a holy Head, when it had a *Heathen* and a *Devil incarnate*?

So the general Council at *Basil* deposed Pope *Eugenius* 4.

as being [A rebel against the holy Canons, a notorious disturber and scandalizer of the peace and unity of the Church, a Simonist and a perjured wretch, incorrigible, a schismatick, and an obstinate Heretick.]

Pope John 13. alias 12. was in Council convicted of ravishing Maids, Wives, Widows at the Apostolick doors, and committing many murders: he drunk a health to the Devil, and at Dice called to Jupiter and Venus for help, and at last was slain in the act of Adultery. Saith Plutina [he was from his youth a man contaminated with all dishonesty and filthiness; and if he had any time to spare from his lusts, he spent it in hunting, and not in praying.] And after he calls him [a most wicked man, or rather a Monster] and saith that [the life of this most wicked man being judged in a Council of Italian Bishops, for fear of them he fled and lived like a wild beast in the woods,] till at last he got the better again by the help of his friends at Rome: till an angry man that found him naught with his wife, got the better of him, and sent him to answer it in another world. And their own writers note that this was the first Pope that changed his name, whom his followers imitated. And do you think the Head of the Roman Church was then Holy?

If it were a disputable matter, I would prove out of abundance of their own writers, that many others of them have been most wicked wretches, common adulterers, and fornicators, yea Sodomites, poysoning their predecessors to get the Popedom. &c. But its needless, because they deny it not. Baronius their flattering Champion saith. (*Annal. ad an. 912.*) [What then was the face of the holy Roman Church? How exceeding filthy, when the most potent, and yet the most sordid whores did rule at Rome? by whose Pleasure Sees were changed, Bishops were given, and which is a thing horrid to be heard, and not to be spoken, their Lovers (or mates) were thrust in to Peters Chair, being false Popes, who are not to be written in the Catalogue of the Roman Popes, but only for the marking out of such times. And what kind of Cardinals, Priests, and Deacons think you we must imagine that these monsters did choose, when nothing is so rooted in nature as for every one to beget his like?

And Genebrard that spleenish Papist (*li. 4. Sec. 10.*) saith [In this one thing that age was unhappy, that for neer one hundred and fifty years about fifty Popes did wholly fall away from the virtue

of

of their ancestors, being rather irregular and Apostatical, then Apostolical] So that the Church of Rome had not then either a Holy or Apostolical Head.

And Pope Adrian the sixth himself writeth (*De Sacram. Confr. Art. 4.*) that there have many Popes of Rome been Hereticks. And two or three several General Councils did condemn Pope Honorius for an Heretick.

And if I should tell you but what their own writers say of the wickedness of the Roman Clergy, in many ages; and of the wickedness of the Roman people, of the large summs of money that the Pope hath yearly for the licensed or tolerated Whorehouses in Rome, you would think that the body of the particular Roman Church were neer kin to the Head, and therefore not the Holy Mistris of all Churches.

But perhaps some will say, that the Pope was holy because his Office was Holy, though his person vicious. *Ans.* 1. If this be the Holiness of the Catholick Church, mentioned in the Creed, then the Institution of offices is it that makes it Holy, and while the office continueth, the Holiness cannot be lost. 2. Then let them prove their Holiness by Saints no more. 3. Let them not then delude the people, but speak out, and tell them that they mean such Holiness as is consistent with Heathenism, or Infidelity, Murders, Sodomie, and may be in an incarnate Devil ! Is this the Holiness of the Catholick Church ?

Object. But you may have unholy persons among you also, that yet say you are of the true Church.

Ans. But they are no Essential part of the Catholick Church which we believe; and therefore it may be a Holy Church, though they be unholy. But the Pope is an Essential part of the Roman Church which they believe in; and therefore it can not be Holy, if he be unholy.

Object. By this means you leave no room for the Church of Rome or any Papist in the Catholick Church which is truly Holy.

Ans. Not as Papists: so they can be no members of it. But if with any of them Christianity be predominant, and prevail against the infection of Popery, so that it practically extinguish not Christianity, then as Christians they may be members of the Church, and be saved too, but not as Papists.

CHAP. VII.

Argum. 5. **T**HE true Catholick Church of Christ is but One: The pretended Roman Catholick Church is more than One: Therefore the pretended Roman-Catholick Church is not the true Catholick Church of Christ.

The Major is confessed. The Minor I prove thus, 1. *where there are two Heads or Sovereign Powers specifically distinct, there are two Societies, or Churches. But those called Papists, or the Roman Catholick Church, have two Heads or Sovereign Powers specifically distinct. Therefore they are two Churches.*

The Major is granted by all Politicians, who do without contradiction specific Common-wealths and other Political Societies from the Sovereign Powers: and so the Monarchical, Aristocratical and Democratical are several *Species*. The *Belgian* Common-wealth, and the *French*, be not specifically the same.

The Minor hath two standing proofs so visible that he must be blind indeed that cannot see them. First there are the many Volumes that are written by both sides for their several forms: *Bellarmino*, *Gresor* and the rest of the *Italian* faction proving that the Pope is the chief Power, and above a General Council, and the seat of Infallibility, and not to be judged by any, being himself the Judge of the whole world. And the other party proving that a General Council is above the Pope, and that he is to be judged by them, and may be deposed by them. If any say, that they are but few and no true Catholicks of this Opinion, I answer, then a General Council are but few and no true Catholicks, which yet is said by them to represent the whole Catholick Church: For the General Council of *Constance* and of *Basil* have peremptorily asserted it, and repeat it over and over; yea the Council of *Basil* say, *Sess. ultim.* that [Not one of the skillfull did ever doubt but that the Pope was subject to the Judgement of a General Council, in things that concern faith. And that he cannot without their consent dissolve or remove a General Council; yea and that this is an Article of faith, which without destruction of salvation cannot be denied, and that the Council is above the Pope, decide, and that it cannot be removed without their own consent, and that he is an heretick that is against these things] See

Rinnius.

Binnius page 43. 79. 96. And Pope *Eugenius* owned this Council *ibid.* page 42. And for the Council of *Constance*, *Martin* the fifth was chosen by it, and present in it, and personally confirmed it in these words [*Quod omnia & singula determinata, conclusa, & decreta, in materiis fidei per presens concilium, conciliariter tenere & inviolabiliter observare volebat, & nunquam contraire quoquo modo. Ipsaq; sic conciliariter facta approbat & ratificat, & non aliter, nec alio modo*] (that is, what they did as a Council, and not what private members did:) you see then even General Councils representing the Catholick Church do not only say that a Council is above the Pope, but make it an Article of faith, and damn those that deny it. (What then is become of *Bellarmino* and the rest of their champions ?)

But perhaps you'll say, *they are but few on the other side*. I answer: yes: Not only most Popes, and the *Italian* Clergy, and the predominant party of Papists, but another General Council, even that at the *Lateran*, under *Julius 2.* and *Leo 10.* expressly determine on the contrary, that the Pope is above a General Council. So that here is not only an undeniable proof that General Councils are fallible by their contradicting each other, and that there is a Necessity of rejecting some of them, and consequently that the Foundation of Popery is rotten; but also here is one Representative Catholick Church against another Representative Catholick Church, and one Council for one Species of Sovereignty, and another for another Species of Sovereignty. So that undoubtedly it is not the same Church, that had two heads of several sorts.

2. And the Nations that are on both sides to this day, are a proof beyond denyall of their division. The *French* on one side, and the *Italians* on the other, and other nations divided between both. So that the thing which they call by one name, is two indeed. But so is not the true Catholick Church.

Object. What though some in England took the King to be the Sovereign, and some the Parliament, and soom thought it was in both Conjoint; did this prove that you were more than one Commonwealth?

Ans. Where the Sovereignty is mixt and not in either alone, if any one shall set up the one as the only Sovereign, and subject the other to them, they change the form of the Commonwealth, but