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*A late Letter from Mr. Dodwell, calling for more Answer,  
with the Answer to it, written since the rest was Printed,  
though it be here placed.*

*Reverend Sir,*

**I** Am now in the Country, and as yet in so unsettled a condition, as obliges me to be a Stranger to new Works. However, by the short view I have when I come into Shops, I find you put me off for a Reply to Mr. *Clarkson's* little Pamphlet concerning Diocesan Jurisdiction: I have got it and perused it, and the design of my writing at present is, to acquaint you with the reason why I think my self unconcerned in it, if that be all I must expect from you in Answer to my yet unanswered Letters. You must excuse me, if I cannot think that Book an Answer, which as it was written before them by your own confession, so neither doth it foresee the accounts given in those Letters, nor provide against them: Whether it do so, let the Reader judge.

But to return to the account intended, why I cannot think my self concerned in this new Pamphlet of Mr. *Clarkson's*, be pleased to understand, that the excellent Dean of *St. Pauls* being engaged against you on the same Argument of my Letters, was pleased to put himself to the trouble of perusing my Papers, as they came from the Press, purposely that he might avoid repeating what had been said by me. This being so, you may easily understand how far I am concerned in what is said to him, when it was indeed wholly distinct from mine. Not that I should have been unwilling to serve that great Person, but that I know he is in much better hands already. Mr. *Clarkson* in this Pamphlet, as he has only mentioned Dr. *Stillington's* name, so he hath confined himself to his Arguments, and hath taken notice of nothing in my Letters not considered by the Doctor. If he will be pleased to engage further, I confess I like his temper better than any I have seen of your late Brethren, except Dr. *Owen*. Such an Adversary I should desire, as would confine himself to the Cause, without digressing to personal Slanders. There is one mistake in him, which



which you may be pleased to acquaint him with, and that is his translating *μύριοι* thousands more than once, and sometimes where his Argument is grounded on it, that it may appear to be his mistake rather than the Printers. The mistake is small and separable from the main Cause, but withal is very evident. But according to his candour in acknowledging it, so I shall see what candour I may expect from him in the main Cause, if he think fit to engage with me in it.

As to your Answers to my Objections against your Ministry in our Oral Debates, had they been unproved Assertions, I should then have thought them sufficiently answered with Denials. But you know the Assertions are proved in the body of my Book; and till I see my Principles unravelled, and Answers more distinctly applied to the junctures, where the proof may seem to fail, I am not likely to see any reason to change my minde. Till you attempt this, I am content the Reader judge, whether what you have done, or shall hereafter do in the like way, deserve the name of a Confutation. If I must never expect any further satisfaction from you for the Slanders you have raised against me, all the return I intend, is my hearty Prayer to God, to qualify you for your forgiveness, not only of that sin, but of the many others of your late writings, by your re-union to the Church from which you are fallen, on which account alone I have proved that you can expect forgiveness. I am obliged not only on my own account, but to the Publick, to which you have shewn your self an Enemy on this occasion, to reflect on you; but I desire to leave no monuments against you to Posterity. God may yet have mercy on you, and let you see the mischief you are doing, before it be too late. That he will do so, is the most unfeigned request of him, who, notwithstanding your many and great provocations, will still endeavour to approve himself

Shrewsbury,  
Sept. 19, 1681.

Yours, as far as is consistent with  
his Duty to the Publick,  
Henry Dodwell.

When you have occasion to write to me, send your Letters to be left with Mr. Took.



Sir,

I Received not yours of *Septemb. 19, 1681. till Octob. 21. through* the miscarriage of one that should have delivered it. What you have to say to Mr. *Clarkson*, write to himself and not to me : As to your call for more Answer to your Books, you shall have more. I had wrote one long ago, and cast it by : Men are weary of our Controversies, and had rather all of us gave over. But if I should shew the error and impertinency of every such word in your great Book, it might be a years work, when I look not to live so long ; and it might make so great a Volume in Folio, that few I think would buy or read ! And what great good will it do the world, to tell them how grossly you abuse the Church, and how confidently and voluminously you err ?

As to your charge of *Slandering you, and wronging the Church, and being unqualified for forgiveness*, I have the same Accusations from Quakers, Anabaptists, Antinomians and Papists, almost in the same words : Within these two hours an ancient Doctor sent me as hard words [*As being a self-condemned person, to be forsaken, as opposing the Commands of God, and the Faith of Jesus,*] for not yielding to his [*asserting of the Seventh-day-Sabbath, and condemning the Lords-days observation.*] I have these thirty six years lived under such Accusations : It is no new thing for Seducers to use affrighting words instead of proof, and to say, [*Except ye be circumcised and keep the Law of Moses, you cannot be saved.*] It's the cry of most Sects, [*You cannot be saved but in our way.*]

Sir, No man living hath more cause to be loath to err, and to be willing to know the Truth. I am as sure, as I can be, if I know any thing of my own minde, that I am not only willing to know the Truth, but to know it at a far dearer rate than it was ever like to cost me in this world. I am sure that I have not been slothful in seeking it : I am sure that I would joyfully recant any Error that you or any man can convince me of, with hearty thanks for so great a benefit. I have considered your Books ; you are confident of my erring and wronging the Church ; and I am as confident of yours : that you are a Misleader of an extraordinary size, that would set up an *Universal humane Supreme Government*, which Protestants have taken for Popery and Treason against Christ ; and who falsly unchurch the Reformed Churches, and deny them all Covenant-right to Salvation, while you told me your self, that [*It is not for the Christian Interest to hold, that*



the Roman Bishops Ordination (as you require it) hath had an  
intercession. Is it a crime to speak truth of you, or a slander to say,  
That the Doctrine of an Humane, Absolute, Universal Sovereignty,  
is the most Fundamental part of Popery? And is it no Sin or Slander  
for you to condemn so many Millions falsely, even the purest  
and holiest of the Churches on Earth? if not the whole (by  
self-contradiction?) Is it a damning sin not to feed, cloath, and  
visit in Prison one of Christ's little ones? And is it a meritorious  
virtue in Mr. Dodwell to unchurch, or unchristen, or degrade, if  
not condemn to Hell all the Reformed Churches, (nominally but  
not really excepting England?) Yea, and to go about with a  
persecuting Spirit and Diligence, to provoke Magistrates to lay  
them in Jayls with Rogues, because they dare not give over  
Preaching the Gospel, to which they were devoted in their Ordination? Reproaching those Magistrates as Contemnners of Religion,  
who will not punish us as Deceivers, as if it were not you  
that is the Deceiver? Should I presume to judge, that so many  
and such men through Christendom, as you condemn, were all so  
ignorant and so bad, as not to know the common Verities necessary  
to the essence of the Ministry, and to Salvation; and that 'tis I that  
can teach it them, by such *media* as Mr. Dodwell useth, (while he  
knoweth that Voetius hath answered a far abler Defender of his  
Cause) I should sure be reputed a man so extremely proud, as that  
no complemental humble deportment would excuse.

As for the Question, Whether you are a Papist, what obligation lieth on me to decide it? why should you expect that I  
should say you are none? Do you not better know your self?  
And is not your own word fitter to tell your minde? I do but  
tell what your Doctrine is.

And I will speak so much plainer than I did, as to say, 'That  
'1. to hold a humane Universal Church-Supremacy, Aristocrati-  
'cal or Monarchical. 2. And that this Power is so absolute,  
'that there is no Appeal from it to Scripture, or Gods Judgment.  
'3. And that this Power doth make universal Laws for all  
'the Church by General Councils. 4. And that the Pope hath  
'the Primacy or Presidentship in those Councils ordinarily. 5. And  
'that he is the *Principium Unitatis*. 6. And that it belongs to  
'the President antecedently to call Councils, and to him alone;  
'so that they are but unlawful Routs, or rebellious, if they as-  
'semble without his Call. And that they are Schismatics, who  
'dissent



‘dissent and disobey this Supremacy. 8. And that the Reformed  
‘Churches, for want of your Episcopal Ordination uninterrupted  
‘from the Apostles times, are no true Churches, have no true Mi-  
‘nisty, or Sacraments, or Covenant-right to Salvation; but by  
‘pretending them, do sin against the Holy Ghost. 9. But that  
‘the Church of *Rome*, by vertue of an uninterrupted Episcopal  
‘Succession, is a true Church, hath a true Ministry, and Sacra-  
‘ments, and Covenant-right to Salvation. 10. And that the  
‘*French* Church (which we call Papists) are safer than the Prote-  
‘stants there. 11. And imply, that the said *French* Clergy,  
‘and the Councils of *Constance* and *Basil* were no Papists. 12. And  
‘that the said Protestants being Schismatics, and sinning against  
‘the Holy Ghost, the Magistrates that will not be Contemners  
‘of Religion, are bound to punish them. (As if in *England* and  
*France* your bellows were needful to blow the fire.) These things  
asserted among you by Bishop *Bramhall*, *Heylin*, Mr. *Thorndike*,  
and you and such others, the Protestants have been hitherto used  
to call *Poperie*: But I will not dispute with you a mere question of  
the fitness of the name. If you had rather, call it *Church-Tyranny*,  
*Cruelty*, or *Diabolism*.

And is all this a *Virtue in you*? And is it a sin in me to defend  
Christ’s flock, and the true Unity of his Church, and to detect  
such Deceivers, and bear my testimony for Truth, Love and Con-  
cord against such Dividers and Destroyers?

It’s a hard case then, that such as I are in, that the more unfeign-  
edly we desire to know God’s Will, and the more diligently and  
impartially we study it, and the more it costeth us, the greater  
sinners we are: And no sins have been so loudly charged on me,  
as Praying, and Preaching the Gospel, and laborious vindicating  
God’s Truth and Servants. It doth not follow, if you hate them,  
or would have them ruined, that every man sinneth that doth not  
as you do.

And whereas you would get some countenance to your Wri-  
tings by the name of Dr. *Stillingfleet*, as having perused them,  
&c. Either he is, or is not of your mind? If not, this doth but  
adde to your deceit. If he be, your Cause will do more a-  
gainst the Conscience and Reputation of Dr. *Stillingfleet*, than  
far greater Parts and Reputation than his can do for your  
Cause.

And



And Sir, what should I get, should I give a Voluminous Answer to all your books? When I have confuted you as far as I have done, I have but lost my labour. The Church-men that I hear from, despise it, and say, *What is Mr. Dodwell to us? He is an unordained man (he knoweth why), and his book was rejected by the Bishop of London. His opinions are odd, and the Church of England is not of his mind: Yea, Mr. Chery would perswade us, that you are a singular contemned fellow.*

But it's a useful way, to set such an one as you to do mens business, and to boast, as Dr. Sherlocke and Mr. Morrice do, of your performance, and yet to disown you when their cause requireth it. But it is an abuse of us that dissent from you, to *connive only* at your published Books, and then to *boast of them as unanswerable.* And when we have lost our precious time in shewing their deceit and schismatical Love-destroying tendency, then to say to us, *You have done nothing: What is this to us? Mr. Dodwell is an odd disowned man, and none of the English Clergy.*

If God and Conscience would give me leave, I could presently be a good man, and a pardoned sinner with you: It is but honouring you, and saying as you say; I could so be extoll'd by almost any Sect, Papist, Quaker, &c. But it must be but by one: for all the rest would nevertheless revile, accuse me and condemn me, as you do the Protestant Churches. And the Quakers, like you, say, *we sin against the Holy Ghost.* The old Sabbatarian Dr. before named, in his first Letter accused me as aforesaid; and when I profess my self willing to learn of him, as his Disciple, I was in his next, *The unwearied Labourer in Christs harvest, and his marvellous joy, &c.* And in the rest, when I could not receive his reasonings, I became worse and more miserable than ever. It's a wonderful meritorious excellency with such men, to become their Profelytes and admirers.

As true Charity and Piety would fain propagate Truth, Goodness and happiness; so Pride, Self-conceit, and a Sectarian Spirit, are like the inordinate lust of fornicators, impatient longer than they are propagating their spurious kind.

And indeed the inordinate height of your self-conceitedness and confidence in gross confounding error, will make chaste souls afraid of your procacious solicitations. Had you sought my corporal destruction, and not the Churches ruin, for which you profess a zeal,



I might silently have let you take your course. But the former world so well knoweth, that Satan and Papists are so much against the *plain and serious preaching of the Gospel*, and so much for *blood or cruelty towards Dissenters*, how faithful and truly religious soever, that if you go on to be like them, 1. In labouring us to cease preaching. And 2. To call for punishment (we know what) to those that will not cease, you will cherish men in the opinion that you are a Papist, more than all your friends and talk can make them believe that you are not.

Sir, when sin groweth crying and common, I am one that dare not *preach impenitency* by hiding it, and saying, it is a *doubtful* or a *little thing*, though I expect that guilt should be impatient, and some Doctors should go on to say behind my back, that less than this is unchristian and intemperate passion or abuse.

Methinks you who judge millions of true believers, and lovers of God and holiness, to damnation; and by Printing this, go about to have all men think them such, and consequently to love them no better than the damnable should be loved, should never be so partially tender, as not to endure to be but told what you say and do.

And will you be angry with sober Christians for startling at such a Doctrine, that *All our other qualifications*, though we believe and love God, &c. will not save us, unless we have the Sacrament from a Minister ordained by a Bishop of your described species, and be from such another, &c. to the beginning? Can Christian ears relish the description of such a Hell as containeth the believing Christian lovers of God and Holiness, who call'd upon his name, and sought first his Kingdom and Righteousness, and forsook all for Christ, but were damned for want of an uninterrupted Diocesan Ordination of the Priest that gave them the Sacrament, and all his predecessors? Sure Christians hitherto han't believed that Diocesans Sacraments will make a Heaven of wicked ungodly men, nor the want of them make a Hell of Saints.

And will you be angry with me, for not believing that God is such a one, as will for ever hate and damn in Hell the souls that loved him above all? Will he take that love from them when they die? Or do they continue in Hell to love him, while he hateth and tormenteth them? Were not that to call him worse than the Devil, whom they do not love? You only tell us, that they



they cannot be saved for want of your species of Sacramenters. But if you meant not by this their *Damnation*, but a *Purgatory* or *Annihilation*, it's meet you should deal plainly, and tell us what it is.

They are Articles of our Faith and Religion, That whoever believeth (sincerely) in Christ, shall not perish, but have everlasting life: And that there is joy in heaven over one sinner that repenteth: And that eye hath not seen, &c. what God hath prepared for them that love him.

When Dr. Wilkins once preached in Pauls Church an excellent Sermon for peace and concord, on mutual forbearance, on Rom. 14. 17. *The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; For he that in these things serveth Christ, is accepted of God and approved of men*, he accosted me at the Pulpit foot with these true words, *I am sure this Sermon pleased you*. If Dr. Tillotson will publish that Sermon, as he hath done Dr. Isaac Barrow's, those two books will more shame your love-killing, schismatical doctrine, than all that I have said against you. And if the fore-mentioned moderating Doctors, go on to publish me to be a man of *unpeaceable provoking language*, for saying, that such doctrines and practices are great sins, they will seem to me, to take the preaching of Repentance for reviling, and that he is the sinner that tells men of sin; and that the Laity are far happier men, who may be called to Repentance for their vices, than the Clergy, or Church-corrupters, who are heinously wronged if their sins be named, and they be but intreated to consider and repent; yea, if we but tell the reason, why we dare not do as they, in a time when we have cause to study such Texts as Ezek. 9. 4. Perhaps God may permit your principles to get the upper hand. But if he do, I shall love them never the better, but the worse, and shall better love the world which forsake not God, nor is forsaken by him.

Mr.



Mr. DODWEL's LEVIATHAN,  
or *Absolute Destructive Prelacy*, the Son  
of ABADDON APOLLON, and  
not of JESUS CHRIST, &c.

C H A P. I.

*Of Mr. Dodwel's displeasure against me, as if I accused him to be a Papist; and accused unjustly the Councils of Bishops.*

§. 1. **W**HEN Mr. Dodwell, in a tedious Volume, did null the Reformed Churches, their Ministry, Sacraments, and Covenant-title to salvation, meerly for want of uninterrupted succession down from the Apostles, of Ordination, by such as he appropriateth the name of Bishops to, I aggravated his fault, as being one that *professeth himself a Protestant*. He took this to be an accusation of Popery: I Published, to satisfy him, that I meant no such thing; but *de nomine* will call him what he calls himself, and *de re* will be no judge of any thing but his books and words, to which I leave the Reader to know him: This satisfieth him not, but he continueth so much concerned, that I doubt he will make men think there is some tender place that is so impatient of a mis-supposed touch. I have nothing to do with him, or his Religion, as his, further than he assaulteth us by his Writings: And he is the Accuser, and the Accusation

B

is



is of no less moment than aforesaid, and sinning against the Holy Ghost, and of Schism, and subverting all Government, if we do but practice differently from the Prelates will, and alledge Scripture and Gods Authority for it, and appeal to Christ. I am but on the Defence against all this.

§. 2. I profess it is not meer education, prejudices, custom, or worldly interest which keep me from Popery, or his way of absolute obedience to Prelates. I have studied what may be said for it as well as against it; and I never met but with Two Objections, which seemed to me worthy of much further search: One was, that seeing *de facto* Popery and high Prelacy have so far and long ruled in the Church, whether it be credible that Christ would so permit it, if he hated it, and give his Church, *de facto*, no better government? 2. Whether mens great proneness to discord, make not Popery (*Italian*, or *French*) a prudent course.

And to these, 1. I am sure that Christ came to destroy the works of the Devil, and save his people from their sins, and make them holy, *a peculiar people, zealous of good works*, and gather a Church of such out of the world, and rule them in a Communion of Saints, till he bring them to perfection. Therefore I have great reason to suspect those men, and that order and course of government, which cherisheth ignorance and sin in Ministers and People, and hunteth, and silenceth faithful Ministers, and suppresseth, persecuteth, tormenteth, burneth the most conscionable Christians, that for fear of offending God, disobey them, that turn serious Religion and spiritual Worship of God, into bodily exercises, and meer Conformity to their wills, and outward taking Sacraments, and using commanded Ceremonies and words; under the shadow whereof, for 1000. years, piety hath withered, and impiety prospered.

Christ promised to be with his servants to the end of the world, *Mat* 28. 30. And I cannot but think that he is most with those that are most acquainted with his Gospel, and most love him and obey him, and are most holy and heavenly, and walk not after the flesh, but the spirit, rather than with the ignorant, fleshly, worldly malignant Persecutors, that set them against serious godliness and godly men.



§. 3. And I take not any notices of the time present from any thing but certain experience; nor of the Ages past, from enemies, or suspected, but of the eldest times from all our common Church-history, and of the last 1000. or 1200 years, as to the worst part of their actions, from their own greatest friends and flatterers, such as *Baronius*, *Binnius*, *Platina*, *Petavius*, and others.

§. 4. And the matter of fact, I confess, hath had much power on my judgment: Had the Popes, and Lording sort of Diocesans been promoters of love and holiness in the Church, and not the woful scandal of it, and the enemies of good men, and serious piety, I should have been stronglier tempted to own their form of government to be of God; though I am assured that Nature maketh *one man*, or *one Council* incapable of proper government over all the earth; I should never have opposed that which doth good. But *destruction*, *silencing*, *persecuting*, *cruelties*, *rebellions*, *worldliness*, *ignorance*, *malignity*, and *cherishing sin*, and *suppressing piety*, and the very word of God, I am sure are all the work of the Devil, what name or titles soever are pretended for them.

§. 5. And the fact being to me past dispute, I quietly submit to the dreadful providence of God that permitteth it, considering,

1. The Church on Earth is no better than the Angels of Heaven were; and if so many of the Angels kept not their first estate, but fell by *Pride*, what wonder if many Bishops do so?

2. If *Adam* and *Eve* both fell from Innocency, and that so soon, it is not incredible that the Serpent should beguile some Bishops to depart from the simplicity that is in Christ.

3. And if the first born man, *Cain*, murdered his righteous brother by malignant envy for his true Religion, it's no wonder if some Clergy-men are such.

4. And if the whole world so soon was drowned in wickedness, that only *Noah* and his house were meet to be saved from the flood, what wonder if the Church had too great a deluge of iniquity?



5. And to be short, if *Noah* himself fall after such deliverance, and a *Cham* be cursed that had been saved, and their posterity proved so bad, that all the *Canaanites*, &c. must be destroyed; if *Sodom's* flames too, better warned *Lot*, or his Wife and Children; if *Abraham* have an *Ismael*, and *Isaac* an *Esau*, and *Jacob* envious Sons, and two Murderers, and two Adulterers; If *Israel* sin, and die in the Wilderness; if *Aaron* after that he had seen, make them an Idol; if *Nadab* and *Abihu* die, as they did; if *Eli's* and *Samuel's* Sons proved all so bad; and in the days of the Judges there were so many revolts and ruins; if the first King, *Saul*, so soon revolted; if *David* so fell, and *Absolom* so sinned, and *Solomon* himself: If Ten Tribes so quickly broke off from *David's* house, and left him but Two; if those Two proved as bad as the Prophets tell us, and went into Captivity: And if the Nation rebelled against Christ, and be cursed and scattered over the Earth, what wonder if the Pope and proudest Prelate did corrupt the Church of God? If Christ's chosen Twelve had a *Judas* among them; if the rest strove who should be greatest; if *Peter* denied him, and they all forsook him and fled; if Heresies swarmed in the Apostles days, and Jewish Teachers would have subjected the *Gentiles* to *Moses's* Law; if all forsook *Paul* in his Tryal, and many accused him before, and such as *Diotrephes* cast out the Brethren, and prated maliciously against *John*; if Christ tell us of a little flock, and not many Noble and great are called; if it be as hard for the Rich to be saved as Christ saith; if for Three hundred years the Church was a persecuted people; and if the Patriarchs and Bishops themselves, for many hundred years after accused one another in Councils, and accused such Councils themselves of Heresies, and other crimes, as much as is yet visible they did, why should I be scandalized at the badness of Bishops and Councils, and the woful corruptions of the Church?

Especially considering, 1. That it was chiefly but the worldly proud domineering sort that thus miscarried, as the very Angels did.

2. That God kept up still a great number of humble and holy Bishops and Presbyters, that joined not in usurpations and pride with the rest.

3. And that God blest their labours to the saving of so many Millions of souls, and propagating true serious Religion to this







sinned not in persecuting Christ and his Apostles; nor say, that they are not now under their own curse, and cut off from the Church, who once cast out Christians from their Synagogues. I will give due honour to Primogeniture, and yet not equal Cain and Abel, Ismael and Isaac, Esau and Jacob, &c. but expect, that as he that was born after the flesh did persecute him that was born after the spirit; even so it will be now: And the world was the world still, when it was taken into the Church. The Heathen *Romans* were less Persecutors than the Jews, and so are the *Turks* than the *Papists*.

§ 8. I shall, in due place, take notice of Mr. D's confining the Essence of the Ministry to *transacting between God and man, in covenanting, requiring essentially no more skill than any man is capable of, who is but capable of understanding the common dealings of the world*, p. 73, 74. And that *Immoralities* of such mens Lives excuse us not from Schism, for turning from such to better Teachers, p. 72. contrary to the Epistle of the Carthage-Council, in the case of *Martial* and *Basilides*, and even of *ropes* and *Councils*, that forbid hearing *Mats* from a Fornicator. And his denying the Scripture to be intended or designed to be a Charter to appeal to for all future generations, and for the extent of *Offices*, and preventing litigious dispute about government and subjection, p. 80, 81. But that recourse ought now to be had to the intention of the Ordainers for these. And what he saith, p. 81. against appealing to *Writings* (as he calls them), against the sense of all the visible authority of this life, as unreconcilable to the practice of any visible government on earth, p. 81. And that subjects cannot preserve their subordination to their superiors, if they practice differently, and defend their practices, and pretend *Divine Authority* for them, where he speaketh indefinitely, and excepteth no practices. And if we may not appeal from man to God and Scripture, we may appeal from Scripture to man. And if mans Law be above Gods, it is not from him; for the inferior maketh not his superior.

And the root of all this is, p. 82. That God hath made his Church (and not only particular Churches that are parts of his Church) a visible Society, and constituted a visible Government in it. Did I know what Mr. D. taketh this one visible Government to be, whether General Council, or Pope, or all the Bishops of the world by a major vote,



vote, or all the people of the Christian world, or what, I should know what to say to him. But for this I must not hope.

§ 9. But I shall after speak to his securing subterfuge, p. 90. *That there is but one sense of all terms, which causes oblige men to mean; and that every one ought to know who pretends to skill in causes.* Which I am so defective in, that I know not at all what his cause is till he tell me: Nor know I among many senses of most of his chief terms, which it is that he meaneth. I know not what he meaneth by a *Papist*; and whether he take those for *Papists* that are, as the Councils of *Constance*, and *Basil*, and the *French*, for the supremacy of a Council, the Pope being President, or *Principium Unitatis*, and Patriarch of us in the West. I know not who he meaneth by the Supreme Church-power in the visible Universal Church. I know not by what he essentialteth the very Episcopacy which he so much pleads for; no, nor their Ordination. I know not what he taketh to be the Supreme Church-power over the Church of *England*. And how can I know by the bare general name, when Dr. *Stillingfleet* denieth any such thing?

## CHAP. II.

### *His Schismatical Church-destroying Scheme Confuted.*

§ 1. **B**Ecause he dealeth so falsely with my Doctrine, by pretence of putting it into his words and order, I will deal better with him, and deal with his Scheme word by word as he hath laid it down. As for his exceptions, that I refel not his charge of the *sin against the Holy Ghost*, &c. I am not yet so idle, (having formerly written a Treatise of that sin.) His wilful refusal to answer *Vocius de desperata Causa Papalus*, when he knoweth that this Plea is the *Papists* chief strength, and *Fansenius* is so fully answered, is but a dishonourable tergiversation. And it's like he knoweth how *Melancthon* in his Epistles copiously shameth Mr. *Dodwell's* cause as trusted to by the *Papists*; when yet the *Protestants* here plead *Melancthon's* judgment for their Reformation. And though Mr. D. told me, that it is not for the *Christian Interest* to hold that the Roman suc-

cessive



*cessive Ordination hath been interrupted* ; I think they that believe their own most flattering Historians, must believe that the intercession there hath been more notorious, than in those Reformed Churches which Mr. *Dodwell* nulleth, or than those *German* and *Danish* Bishops whom *Bugenhagius* a Presbyter ordained.

But I will briefly examine the words of his destructive deceiving Frame.

1. That all are obliged to submit to all sinful conditions of the Episcopal Communion where they live, if imposed by the Ecclesiastical Governours thereof. And,

2. That the nature of this obligation is such, as will make them who rather than they will submit to such conditions, either separate themselves, or suffer themselves to be excluded from communion by such Governours for such a refusal of submission, guilty of the sin of SCHISM.

Here is Episcopal Communion talkt of, without telling what is the Episcopacy, or what the Communion which he means, and how both are known. Confusion 1. There are usurping Bishops not truly called or chosen. 2. There are Heretical Bishops. 3. There may be divers Bishops in one City or County ; which of these mean you ? 4. He may be one fit for others, and not for me, nor am I to take him for my Pastor. As the *Greek* Bishop in *London*, and many *Latine* Bishops, that spake not *English* heretofore ; or his faultiness may make it my duty to chuse a better. 5. What if the King and Law command the contrary ? 6. All this is nothing for submitting to sinful conditions.

2. As it is a duty to refuse sinful conditions, so of many particular Churches to chuse the fittest for our communion. The *French*, and *Dutch*, and *Greeks* in *London*, are not Schismatics for not being subject to this Bishop, or locally communicating with him. 2. You tell us not how a man shall know he is of the Bishops communion among a thousand Parish-Churches that differ in many things, and own the Bishop in some things, and not in others. 3. Few of the Diocess ever locally communicate with our Bishops ; and mentally the Nonconformists communicate in Essentials at least.



least. 4. Most Christians on earth are guilty of Schism, and yet are not prevalently Schismatics, but still members of the Catholick Church. 5. The Bishops, e. g. in France, are more guilty of the Schism than the Protestants. See Dr. *Stillingfleet's* Defence of *Land*.

Here are two parts.

1. That all are obliged to submit to all un-  
finsful conditions of the  
Episcopal communion  
where they live, if im-  
posed by the Ecclesi-  
astical Government  
thereof.

This proved by these  
two degrees.

1. That the suppo-  
sition of their being less  
secure of salvation out  
of this Episcopal com-  
munion than in it, is  
sufficient to prove them  
obliged to submit to all  
terms not directly sin-  
ful, however unexpedi-  
ent, rather than sepa-  
rate themselves, or suf-  
fer themselves to be ex-  
cluded from this com-  
munion, chap. 1. §. 7,  
8, 9, 10.

1. This is false in the fore-expected ca-  
ses: 1. If he be a Bishop to others, and  
not to me (unless communion include  
not subjection; for so we communicate  
with many other Bishops). 2. If the con-  
dition imposed be a thing which a Superi-  
or Power forbiddeth, (King, or in some  
cases Parents.)

The matter and consequences are so  
weighty, as tell us it is not well done to a-  
buse dull Readers thus with the deceitful  
unexplained nature of *Episcopacy*, and  
*Communion*. The love of truth and souls  
forbid such deceit. 1. If some receive  
only Parish-bishops (of the old sort) and  
others also their Archbishops, and o-  
thers such Diocesans as put down all Pa-  
rish-bishops, which of these have Episco-  
pal communion? 2. When of old, many  
Ages, Voting, and Fighting, could not  
tell men which was the true Bishop among  
many competitors, and when at *Rome*  
there were oft two or three at once; and  
when the worst oft carried the possession;  
and Councils themselves were for divers;  
which was the Episcopal communion?  
3. Is communion and subjection all one with  
him, or divers? If divers, I have com-  
munion with many Bishops that I am not  
subject to. If the same, how many must  
each man be subject to? and in what or-  
der and cases? 4. *Communion* is 1. mental  
or local; and the first, 1. In essentials.

2. In-