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THE
Church of ENGLAND

Defended against the

CALUMNIES
AND
False REASONINGS
OF THE
CHURCH of ROME.

In Answer to a late Sophistical, and Insolent
Popish Book, *entitled, ENGLAND's Con-
version and Reformation compar'd, &c.*

By JOSEPH TRAPP, M. A. Minister of the Uni-
ted Parishes of *Christ-Church* and *St. Leonard's*
Foster-Lane, London.

*At which Boldness of Theirs we should much wonder ;
but that we consider that Bankrupts commonly do then
most brag of their Ability, when their Estate is at
the lowest : Perhaps also that Ignorance might be
it, which did beget in them this Boldness. Bishop
Usher's Answer to the Jesuit's Challenge. Page 31*

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the Lamb without *Temple-Bar* ; and J. BATLEY, at the
Dove in *Pater-Noster-Row.* 1727.

THE
Church of England

Ich bin sehr dankbar

CALUMNIES
AND
FARE REASONINGS
OF THE

Church of Rome.

~~Popish Book, entitled, ENGLAND'S
SACRED AND HISTORICAL CONSTITUTIONS, &c.~~

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TO THE
K I N G.

SIR,



HIS Book, written
to vindicate That
Faith and Religion
of which Your MA-
JESTY is Defender, That Church
of which under God You are
Head and Protector, happening
to

DEDICATION.

to see the Light at the Time of Your auspicious Accession to the Throne of these Kingdoms ; it was natural for its Author humbly to implore the Favour and Honour of laying It, and Himself, at Your MAJESTY'S Feet.

Especially, considering that it is not only pointed against the Doctrines, and Practices of Those, some of whom at least would exempt a great and very considerable Part of the Christian World, the Clergy, from all Subjection to Sovereign Princes ; but is particularly a Defence of Your MAJESTY'S Supremacy in Ecclesiastical Affairs, as declar'd by the Laws of This Realm, and made an Essential

DEDICATION.

essential Part of the Constitution of our Government. Notwithstanding which, it is openly deny'd and rejected by Those against whom I write; who would wrest from Your M A J E S T Y This valuable Branch of Your Prerogative, one of the brightest Jewels in That Imperial Crown to which You happily succeed.

That it may long flourish upon your Head, in Peace, and Glory, for the Comfort and Benefit of This Church and Nation, and for the Maintenance and Encouragement of true Religion and Virtue; That God would pour all his Blessings in This World and the Next, upon Your sacred M A J E S T Y, Your
Royal

DEDICATION.

Royal Comfort our Gracious
Queen, and all Your Royal
Issue, is the sincere and hearty
Prayer of,

May it please Your MAJESTY,

Your MAJESTY'S most Loyal,

and Dutiful,

Subject, and Servant,

JOSEPH TRAPP



T H E
P R E F A C E.



I has happen'd, as it usually does in These Cases: I promis'd Strictures upon a Book; and have been insensibly drawn in to give it a compleat Answer. For I pretend (to use our Author's Word) that This is such: There is not the Shadow of an Argument in his boasted Performance, which I have not fully consider'd; and, I think at least, confuted.

Boasted, I say: For besides the Brags which he himself makes of his strong Reasonings in several Parts of his Dialogue; the Party, I hear, has pronounc'd it absolutely unanswerable.

The PREFACE.

able. *When, in truth, all the Matters of Fact it contains are either impertinent, or false ; And in point of Argumentation, it is little more than a perpetual String of Sophisms, or Fallacies. All false Reasonings are fallacious in a wide Sense : But most of His are strictly Fallacies, as they are mark'd out in the common Books of Logick. I have ventur'd to be guilty of so much Pedantry, as to call two or three of them by their Scholastick Names : Which, I flatter my self, will be the more easily excused ; in consideration that our Author tempted me to it, by his dealing so much in Syllogisms, and Dilemmas.*

I take it for granted, because it is an objection always in the Mouths of Those who have nothing else to say, that I shall be accus'd by Him, and his Friends, of treating him with too little Ceremony. I acknowledge I have treated him with Freedom ; but not with ill Manners. The roughest

The PREFACE..

roughest Words I have us'd were not made a Part of Language for nothing: And I appeal to the World, whether I have not apply'd them properly, not transgressing the Rules of Decency, Civility, or true Christian Charity. I know not who my Anonymous Antagonist is; and therefore may be allow'd to write, as if I wrote against no particular Person, but against Popery, Sophistry, and Insolence. For his Behaviour to the Church, and Clergy of England, is beyond measure insolent, and abusive. Which, even if He had set his Name to his Book, would have justify'd much more Asperity than I have shewn towards him.

What I have any where said of This Kind, I desire may be apply'd, as it was intended to be, not to the Roman Catholicks (as they are call'd) in general; but only to the Factors or Agents for Popery, the Priests, and Missionaries. There are doubtless

The P R E F A C E.

less many worthy Gentlemen among us, so unfortunate as to be bred up in That corrupt Religion. Against the Behaviour of These I object nothing : I honour their Persons ; pity their Errors ; and heartily pray for their Conversion, and the Salvation of their Souls. So indeed I do for the Conversion and Salvation of their missionary Priests Themselves : But then These Last have not a Right to the same Treatment with Those Others. Besides the Reason already given, They are ravening Wolves, watching all Opportunities to devour our Flocks ; and therefore must pardon us if we call them by their true Names, and cry aloud to our Flocks, when the Wolf is coming.

Especially if the Wolf, as upon These occasions, He generally does, comes in Sheep's Cloathing. I have therefore detected the cunning Craftiness of my Adversary's godly Talk, against Prejudice, Self-Interest, and
Love

The P R E F A C E.

Love of the World. These are Baits to deceive the Unlearned ; who do not consider, or it may be do not know, that no Falshood can insinuate itself, without the Mixture of some, tho' very impertinent, Truth : And in Religious matters, none will be swallow'd by Persons Religiously dispos'd, unless it be gilded with the Appearance of Sanctity.

Whenever I speak contemptuously, as I sometimes do, because the best Reason I have tells me it is in such Cases fit to do so ; I desire to be understood not of my Adversary's Person, but of his Arguments. For besides that in general, I despise not the Person of the Meanest upon Earth ; He in particular may be a Man of Learning, and Abilities, for any thing I know. Nay, I think in this very Performance he has shewn that he is : And so were Bellarmine, and Suarez before him. But the Cause is so indefensible ; that it makes the
greatest

The P R E F A C E.

greatest Men talk ridiculously. The best we can say of their Reasonings is, that they are learned Absurdities : And That is but slender Praise. There may be much Learning in them; but there's no Common Sense.

If I have misapprehended any Facts, as I believe I have Not ; they are such, as, whether true, or false, no way affect the Merits of the Cause. For in all material ones I am certain I have made no material Mistake. Should the Romanists therefore be able, as I am well assur'd they will not, to convict me of an Historical Error, relating, for instance, to Austin, or Dinot, Cranmer, or the Queen of Scots, in which the Popish, and Protestant Religion are not concern'd ; They will have no manner of Reason to triumph in That, or such like Trifles : A Weakness to which Those are always extremely prone, who have Nothing to triumph in, That is solid, or substantial.

T H E

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A N
A N S W E R
T O A
Popish B O O K,
E N T I T L E D,
E N G L A N D ' s *Conversion and Re-
formation compar'd, &c.*



U R Author's *Preface* (setting a-
side the Account of his *Design* and
Method, which we have nothing
to do with) being no more than a
Supplement to his *Third Dialogue*; I shall
postpone my Reflections upon it, 'till we *come*
to the Examination of That Dialogue; in
Conjunction with which, it shall be fully and
particularly consider'd.

To the First Dialogue, Sect. 1.

THIS First Dialogue (if we may believe the Title of it) contains *the general Grounds of the Catholick Faith*. All which, after much division and subdivision, explaining and distinguishing, saying and unsaying, giving with one hand, and taking away with the other, are resolv'd at last into This single Principle, "That the Church of *Rome* is to be implicitly believed, whatever she says. That I do not misrepresent the Matter, and that This, and nothing else, is the Result of *Eight* different *Sections* (whatever *Titles* they bear) must be very plain, to any Reader of no extraordinary Sagacity. This first Section, I confess, seems to promise the contrary: Because in the Front it carries these Words, as the *Contents*, or *Summary* of it; *The Obligation of submitting our private Judgment does not exclude Examination*. In the Discourse itself, the young Gentleman and his Preceptor talk of * *searching diligently into the very bottom of the Cause*; and the Former is *charm'd to hear* the Latter say, He may and ought to do so. But then we are told at the same time, That *we ought to captivate our Understanding unto the Obedience of Faith, and pay an entire Submission*

to the Decisions of the Catholick Church. Pray observe how prettily they are coupled; as if *Captivating our Understanding to the Obedience of Faith, and paying an entire Submission to the Decisions of the Catholick Church*, were all one. And, indeed, to confound these Two with each other, is the principal Design of his whole Book. Yet we are charg'd with *wronging the Church of Rome*, for saying that her Members are kept in the Dark * by their politick Guides, and bid to shut their Eyes against the Light of Reason; lest it should discover to them the Follies, and Errors of their Religion. Why, does not That Church require an absolute, implicit Submission to all her Dictates, be they *what they will*? Is it not the main Drift of This very Author's Performance, to prove that such a Submission is due? And is not This keeping us in the Dark? No, says the Gentleman, *Submission does not exclude Examination*; because we are at liberty to examine whether such a Submission be due to the Church, or not. Be it so then: If it shall appear that such a Submission is not due; and if yet the Church of Rome requires it, as All agree she does; it must be granted, that she keeps People in the Dark, and bids them shut their Eyes against the Light of Reason. That such a Submission then is due,

* Pag. 2.

4 *An ANSWER to a Popish Book,*

This Author affirms, and I absolutely deny: To shew that *Submitting and Examining may be join'd together* (and that they may I readily grant, in one Sense, though not in His) he very formally and mathematically lays down four Principles. I do not transcribe them; because (as he truly says) they are *agreed to without Contradiction, by Protestants as well as Catholics*: except only one Expression in the second of them, [*never so seemingly contrary to Reason*] of which more hereafter.

But I cannot imagine what Use he makes of them; since they prove nothing, but what no Christian denies. The thing to be made out is, not that an implicit Submission is due to *reveal'd Truths*; but that it is due to the *Church*. In reference to these reveal'd Truths, the *Trinity, &c. Reason* (* says he) *can have no other Part to act, than that of an entire Submission*. Well, we grant it: Meaning, after the Person is satisfy'd that they are revealed. But what are the next Words? *Whenever the Revelation of them is declared to us* (pray mind it) *by that Authority which Christ has appointed to be our Guide*: And That Guide is the Church; and That Church is the Church of Rome. Here we have the whole Mystery of the Matter. This is the grand Point he drives at from the first Page

to the last. As we shall meet with it very often in the Progress of This Controversy, and the several Parts of it shall hereafter be distinctly consider'd, I at present only desire the Reader to take Notice, that there is a wide difference between a *Revelation*, and the *Sense* of a *Thing reveal'd*; between *Declaring* that a Point is *reveal'd*, and *Interpreting* the *Sense* of it; between *modestly* and *soberly* Interpreting a *difficult* Point, and *arbitrarily* and *insolently* Interpreting a *plain* one, contrary to common Reason; between *Interpreting* the *old, true* Word of God, and *making a new, false* Word of God; between *Testimony*, and *Authority*; or, if you please, between the *Authority of Testimony*, and *Authority in general*, or any *other Species* of *Authority* in particular; between a *Guide*, and a *Witness*; between the Church *Universal*, and the Church of *Rome*, or (in other Words) between the *Whole*, and a *Part*. Let the Reader (I say) take This *Clue* of *plain Distinctions* at his first *setting out*; for we shall *perpetually* make *Use* of it, in the *Labyrinth* through which we are to travel.

For surely (continues he *) *whoever gives his interior Assent to any thing above his Understanding, is properly said to submit his*

* *Ibid.*

6 *An ANSWER to a Popish Book,*
Judgment to it. Questionless. And this is
ALL the Submission we require of the Mem-
bers of our Church. That I totally deny.
You require Submission not only to Things
above our Understanding ; but to Things *con-*
trary to our Understanding, and our Senses ;
not only to Things *reveal'd* by God, but to
Things which he has *not* reveal'd, nay, which
are *contrary* to Those which he *has* reveal'd.
So that we need not turn *Atheists, and*
Deists ; † and may yet refuse to turn *Pa-*
pists.

We do not say (as he affirms we do ‡) that
the *Doctrine of Submission is but in Effect a*
softer Term for blind Obedience, &c. 'Tis ac-
cording as the Submission is, that we assert
This, or not assert it. And This alone is a
sufficient Answer to his Argument from those
Texts, *Heb. xiii. 17. and Matth. xviii. 17.*
They prove such a Submission as We grant,
not such a one as our *Romish* Adversaries
contend for. Does it follow, that because
Ecclesiastical Rulers are to be *Obey'd*, and
contumacious Persons to be *Excommuni-*
cated, &c. therefore the Church is to be
implicitly submitted to ; though she affirms
that a Triangle and a Circle are the same ?
But what is here wanting in *Substance*, is
plentifully supply'd by *Show*, and *false Ap-*

† P. 4 ‡ *Ibid,*

pearance ;

Entitled, England's Conversion, &c. 7

pearance; by Noise and Blustering, to confound weak Judgments. * It seems then St. Paul was a rank Impostor, when he wrote thus to the Hebrews; Obey them that have the Rule over you, &c. † Nay, all this Buffoonery will reach the Person of Christ himself; who has declar'd, that he who will not hear the Church (i. e. submit to her Decisions) &c. ‖ However, I should not wonder to hear an Atheist, or Deist, who makes a Mockery of Revelation, discourse in this Manner; but it sounds very absurdly in the Mouth of a Protestant, who makes profession of believing a reveal'd Religion. So that because we will not be convinc'd by an Argument, whose Premises have no more to do with the Conclusion, than empty Swaggering has with solid Reasoning; we must immediately be compar'd with Deists and Atheists. ** To own all this, I say, and at the same time ridicule an humble Submission to such Truths? Meaning, such as are above our Reason. How do We ridicule an humble Submission to such Truths? Even because we ridicule an humble (i. e. an implicit) Submission to the Church of Rome. We do, indeed; and notwithstanding all This Panfaronade, these big Words thrown out to fright us, shall continue still to do so. Nor shall

* Ibid.

† Ibid.

‖ Ibid.

** P. 5.

any Church upon Earth, no not the Universal Church in all Ages, much less the present Church of *Rome*, extort from us such a Submission as is due to God only. Afterwards, if possible, he rises in his Ratling; and concludes thus. * *Is not this sapping the very Foundations of Faith, and encouraging every Body to set up the proud Idol of his own private Judgment, against the Revelation of God, and believe no farther than his poor narrow Capacity can comprehend?* No, 'tis not; nor any thing like it: And that for this plain Reason, because the Church is not God: Let Him prove that it is, and I will submit indeed.

Since, therefore, (says the young Gentleman †) Protestants themselves profess the belief of many incomprehensible Mysteries, they submit their Judgments just as we do. Not exactly, young Gentleman; because You, and your Tutor, and the rest of you, submit your Judgments, not only to *incomprehensible Mysteries*, but also to *flat Contradictions*; not only to the *Scriptures*, but to Things *not contain'd* in the *Scriptures*, nay, *contrary* to them. We submit implicitly to God only; You so submit to your *own Church*; which you shall never persuade us to do; unless your Preceptor, or some body else, can bring

* P. 5. † *Ibid.*

better Arguments to convince us, than have been brought yet. We do not, therefore, as you say we do *; *act incoherently* (a Word, in which You, and your Tutor much rejoyce; meaning by it, I suppose, *inconsistently*) *in ridiculing in you, what we are oblig'd to practise ourselves.*

What follows in the remaining Part of This Page, and in all the next, is true; though not to the Purpose.

P. 7. We are taught, that we have *the greatest Authority upon Earth to assure us [that God has reveal'd This or That] to wit, the Catholick or Universal Church; founded by Christ Himself, and by Him appointed to be our Guide in all spiritual Matters.* To which I answer, First, The Catholick or Universal Church is not the Church of Rome. Secondly, The *Authority* of the Catholick Church in This Case, is no more than the Authority of a *Witness* to a *Matter of Fact*; though Those Words, *to be our Guide in all spiritual Matters*, are plainly thrown in, to confound These two very *distinct* Ideas, *Witness to a Fact*, and *Guide in all spiritual Matters*: Intending too such a Guide, as must be *absolutely* and *implicitly* believ'd in overy Thing, though never so contrary to Scripture, Reason, and our Senses. Thirdly, E-

* *Ibid*,

ven in witnessing to This Fact, that *God has reveal'd, &c. i. e.* that the *Scriptures are the Word of God*, the Church does not act in her *spiritual* Capacity; or, more plainly, 'tis not the Church, *as the Church*, but the Body of Christians, consider'd too not *as Christians*, but as *rational, honest Men*, and not *Christians only*, much less the *Clergy only*, which is what our Adversaries mean by the *Church* in This Controversy, but *other Men*, even Enemies to Christianity, Jews, Turks, Pagans, who are, or have been, Witnesses to the Genuineness of the Scriptures, or Receivers of them as genuine, or Both; as I have elsewhere observ'd. St. *Austin* (he says*) *declares that nothing but the most insolent Madness could hinder any Man from submitting to its [the Church's] Decisions.* So say I; provided by *submitting to*, be meant *acquiescing in*, or *not opposing*; and provided those Decisions be in Matters of *Discipline*, or in *obscure difficult* Points of Religion; and St. *Augustin* meant no more. † *And that he would not believe the Gospels themselves, unless the Authority of the Church compell'd him to it:* That is, he would not believe the Gospels to be the Word of God, unless he had sufficient Authority of Testimonies to convince him that they were so:

* P. 7.

† *Ibid.*

And no more would I. Which Authority of Testimonies he supposed to be in the Church, or Body of Christians: And so do I too, chiefly, though not solely; as I said before.

To pass over his strange Use of Words in That Clause, * *the Truth or Nature of the Mysteries*; as if the *Truth* of them, and the *Nature* of them were the same; and his affirming that it is *impossible we should examine the Truth of a Thing we cannot understand*; (because These are Curiosities only by the Bye, and do not at all affect our present Controversy) I say, to pass over These, I go on to what must by no means be passed over, as it stands in the next Page. † *The proper Subject of our Examination is, whether we have sufficient Motives to believe that such, or such a Point of Doctrine has been effectually revealed by God.* That is one Subject of Examination, I grant, and a very great one; but 'tis not the only one. Another is, What is the true *Sense and Meaning* of such or such a Thing, after we are satisfy'd it is reveal'd by God. This, I know, our Popish Adversaries will deny: They insist, that for This we must absolutely submit to the Church, and make no use of our own private Reason. But they must prove this, as well as assert it; they must not take it for granted; for it is

* *Ibid.*

† P. 3.

the main Point in Dispute. Nothing has been urg'd by our Author to prove it as yet ; except the two Texts above-mentioned ; and how they prove no such thing, has been shewn. But, perhaps, he is now proceeding to That Question : For after those Words, *revealed by God*, it follows thus : || *That is to say, whether the Proofs and Inducements (commonly called the Motives of Credibility) are of sufficient Weight to convince a rational Man, that the Church's Authority declaring the Revelation of the Doctrine, may be securely depended upon in the important Concern of our Soul's Salvation.* So that according to him, to *believe that God has reveal'd a Thing*, and to be *convinc'd that the Church's Authority declaring the Revelation of that Doctrine, may be securely depended upon*, is the same thing. To shew the complicated Sophistry of those Words, the *Church's Authority, declaring the Revelation*, I refer back to the Clue of Distinctions ; as also to P. 9, 10. *Motives of Credibility* (for *Motives of Faith*) is only a Solecism ; and therefore I do not insist upon it. 'Tis agree'd, however, that we are to examine *whether the Church's Authority may be securely depended upon ; i. e. whether we are oblig'd, absolutely and implicitly to submit to it.* After which our

Author concludes the Section in these Triumphant Words: * *And will any one, after this, have the Confidence to reproach Us, that We oblige our People to proceed blindly, and forbid them to examine the Grounds of their Faith? Nothing, surely, but a prejudic'd Heart can prompt them to imagine any such thing.* And I ask, will the Papists, after all, suffer People to examine the Decisions of their Church, and contradict and reject any one of them, if they do not like it? Transubstantiation, for Instance? If they will not, (as in truth they will not) What do they less than require a blind Submission? Oh! but we are permitted to *examine the Grounds* of Faith; because we are permitted to examine, whether the Church *ought* to be thus implicitly submitted to, or *no*: And thus Examination and Submission are reconcil'd. I answer, First, This is an *Afterthought*; and the *Reformation* may be thank'd for it; as it may for many other Concessions from the Church of *Rome*, and in some Measure for the Reformation of the Church of *Rome* itself. *Even now*, 'tis well known that in *Popish Countries* People are told, they must implicitly submit to the Church's Authority; and *This* Point is no more suffer'd to be *canvass'd* than any *other*:

* *Ibid.*

14 *An ANSWER to a Popish Book,*

'Tis *Heresy* to deny it, or even question it. Secondly, This their Account of the Matter excludes the *most material* Part of Examination, *viz.* Whether the Church be *right in deciding*, and *explaining* each *particular* Article of Faith. It would, surely, be blind Obedience to a King, were we permitted only to enquire whether he had a Right in general to be absolutely obey'd; but not to enquire whether his Commands were in themselves just and lawful. Thirdly, If (as I said in the Beginning) That Church requires such an absolute Submission (as all the World grants she does) and yet it is not due, and the Arguments to prove it due, are to the last degree trifling and absurd, (as I have partly shewn already, and partly shall shew hereafter) then notwithstanding This pretended Liberty of Examination, she still *groundlessly* and *unreasonably* obliges People to *proceed blindly*, as This Gentlemam expresses himself. Fourthly, Were the Arguments to prove such a Submission as seemingly strong and cogent, as any of *that nature* can well be imagin'd; they could not *convince* any rational Man, however they might *puzzle* and *confound* Him. Should I find in the Bible itself such a Proposition as This, *A Piece of Bread is really and truly a human Body*; or, *the same Body can be in Ten thousand Places at once*: I could not believe it. Would I then deny what God affirms? No; but I should

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should be sure God did *not* affirm This. The
Text could not be genuine; because God
cannot assert a Contradiction. Nay, should
I *see* a Man *raise the Dead*, and hear him
declare the Propositions aforesaid to be true;
I could not believe him: Because I *know*
the Things to be *impossible* in *Reason* and
Nature. And as for the *Testimony of my*
Senses, That Argument would be set aside
by the Person requiring my Assent; because
he would require me to believe *contrary to*
my Senses: Besides, upon the Evidence of
Reason and *my Senses put together*, I can-
not be *so sure* that a *dead Man is really*
rais'd, as I am that *those Propositions can-*
not be true.

To the Second Section.

F *AITH is not against Reason.* That is
the *Title* of This Section; but why it is,
I know not. It might as well have been
call'd *A Continuation of the same Subject*:
Or if it must have a *new Title*, it should
have been This: *The Church of Rome su-*
perior to the Scriptures and the Apostles:
For That is plainly the Scope of This Section,
and, in truth, of the whole Book. *Faith*,
however, *is not against Reason*. It is not,
indeed; *i. e.* the *Christian Faith is not*; but
the

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the Popish Faith is against Reason, and our Senses too.

*Pray, Sir (says * the young Gentleman) will you do me the favour to explain yourself by some particular Example. He means to explain himself upon the Church's Authority, &c. as in the foregoing Section.*

*P. With all my Heart; and I cannot do it better, than by making the Application of what I have said to the Proceedings of the first Christians converted by the Apostles. The Fact is this; Twelve poor illiterate Men, &c. and so goes on for almost two Pages, giving us the History of the Conversion of Three thousand Jews and Gentiles, by the first Preaching of the Apostles. This is to puzzle and confound; to make poor ignorant People gape and stare, as if something extraordinary were coming. He draws his Argument (you see) from the Fountain Head; begins with the very Beginnings of Christianity; from whence you are to conclude, that Christianity and Popery are one and the same thing. Pray observe the Sound of the Words: *The Fact is this; Twelve poor, illiterate Men in whom there appear'd nothing to recommend them to the Eyes of the World, presented themselves on a sudden in**

* *Ibid.*

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the open Streets of Jerusalem, &c. They did so ; and in short they converted Three thousand Souls : You have it in the Second Chapter of the *Acts of the Apostles*, and much better told than it is here. And Those who believed, he tells us, *acted rationally in so doing* *, *though the Doctrine contain'd Mysteries surprizing to human Reason*. Much might be said to shew that what was *then* preach'd was not so very *Mysterious*, especially to the *Jews* : † But waving That, doubtless they acted very rationally in believing ; because of our Saviour's *late* Miracles, and That which was *present* before their Eyes, the Gift of Tongues in the Apostles ; and because the Doctrine preach'd had nothing in it contrary to Reason, Scripture, or natural Religion, much less their Senses. And from hence is to be deduced a Train of Argumentation to prove the *Church's Authority in declaring*, &c. as aforesaid : Whereas it might as well have taken its Rise from the *Creation of the World*, as from the *Conversion of the first Christians*. But it looks solemnly and pompously, as I observed ; 'Tis a grand *Parade of Words*, tho' most *impertinent* ones ; It *amuses injudicious* People, and makes their *Heads giddy* ; and then they are in an *apt*

* P. 9. † They were in Truth all *Jews*, either *Natives* or *Proselytes*.

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*Disposition for the Reception of Popery. These first Converts to Christianity believ'd rationally; Ergo, the Church of Rome is to be believ'd implicitly. Nay, he proves it a fortiori: For after the young Gentleman has ask'd him (as well he might) what Consequence he draws from thence; * He answers, I infer that if these Motives were a sufficient and solid Ground of a rational Submission to the Church's Faith, even in her Infancy, when the Prophecies concerning her future Encrease, Magnificence, and Splendor, were not yet verif'y'd, as they are now; those we have at present to convince us of the Reasonableness of our relying upon her Authority, are much more forcib'e, when Millions of Martyrs have seal'd her Faith with the last drop of their Blood; when she has peopled, &c. and so goes on describing the glorious State of the Church (meaning, as always, the Church of Rome) for near upon Seventeen hundred Years. I desire the Reader to take particular Notice of This Reasoning; for 'tis really a Rarity. A rational Submission to the Church's Faith! These three thousand Jews and Proselytes had then no Thoughts of a Church, as such; much less of her Authority, or of Faith, as Her Faith. Before their Conversion, the Apostles and Disciples of our Saviour were*

* P. 10.

all the Church in Being : And did these Converts submit to *Them*, upon a Principle of Submission to *Church-Authority*? 'Tis plain they submitted to the Evidence of *Miracles*, seconded by *God's Grace*, and to nothing else ; as our Author himself represents it in the Words immediately preceding. Why then a Submission to the *Church's* Faith ; when *Churchship* had nothing to do in the Business ; there being in truth *no Church form'd*, as the Word is *now* us'd. ? The Reason is plain : Because all This Writer labours at is establishing the *Authority* of the *Church* : And so That Word must be dragg'd in here, when a *rational Submission* is talk'd of ; tho' there is not the least Connexion between the One and the Other.

What follows in the Passage cited is an Argument to prove, that the Church of *Rome* (for That is always meant here by *the Church*) is more to be credited, and is of greater Authority, than the *Apostles*. They, and the other Disciples of *Jesus*, when St. *Peter* preach'd This Sermon, were but *the Church in her very Infancy* ; when the *Prophecies*, &c. But Those Motives we have at present to convince us of the Reasonableness of relying upon her Authority are much more forcible. Admitting that, all things considered, We have now more Evidence for the *Truth of Christianity*, than They had who liv'd in the Days of the Apostles, and saw
C 2 their

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their Miracles, as Some have affirm'd we have; and in *one* Sense it is undoubtedly true: Or more plainly to our present Purpose, admitting that we have now more forcible Motives to convince us of the *Reasonableness of relying upon Their Authority*, than They had who saw them; yet it by no means follows from hence, that We have more reason to rely upon the *present Church's Authority*, than They had to rely upon That of the *Apostles*: And upon another account we have not near so much; Because the Apostles were *inspired*, and the present Church is not.

Neither does our Author's Argument in the least prove his Point; but is egregiously trifling and sophistical. In the first Part of it by the *Church* is meant That in the *Apostles' Days*, and chiefly the *Apostles themselves*; in the other is meant the *present Church*: And yet He jumbles his Words together, as if in both Places it meant the same Thing: *The Church even in HER Infancy — At present to convince us — of HER Authority*. Every body knows, that the *Sameness* of a *flux, successive* Body is not the same with That of a *single* Person, or Thing. There is a Quibble too in the Words *Authority*, and *Relying upon* it; which I have before taken notice of. Nor does it follow (to resume the Argument) that because we have *at present* more Evidence for the *Truth* of

of Christianity, than Those had who liv'd in the *Apostles' Days*, (supposing the Fact to be true) therefore *We* have more Reason to rely upon the *present Church's* Authority, than *They* had upon That of the *Church then in Being*, i. e. chiefly the Apostles; tho' They were *divinely inspir'd*, and the present Church is *not*. For I desire the Reader to consider, tho' our Author does not, that the *then* Church (like the first created Man) tho' an Infant in Age, was adult in Wisdom, and Authority; and of far greater Authority, than any Church since could ever justly pretend to.

Looking back upon what I have written, I am both asham'd and amaz'd to have unawares us'd so many Words in vindicating the *Apostles* against the *Church of Rome*. But let Those doubly blush, who urge such Arguments, that it is almost an Absurdity to answer them. And so I leave the odious Subject with This Reflection; that if Popery and Christianity were more consistent with each other, the Defenders of the Former wou'd be forc'd to make use of less Blasphemy against the Latter.

P. 11. G. *These Motives of Credibility, as you call them*, (He might well say, as *You call them*, for sure they were never call'd so by any body else) *are strong indeed; and must either suffice to render the Church's Testimony credible; or there is no Testimony up-*

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on Earth to be securely depended upon.*

P. *Whoever examines them seriously, will most certainly find them so. Instead of the Church's Testimony read the Truth of Christianity; and there will be more Sense and Truth in it. And since (continues the Preceptor) They contain nothing but Historical Facts, which may easily be examin'd; the Case fairly stated between Protestants, and the Church of Rome may be decided by this one Principle; to wit, that it is an indispensable Duty, and by consequence most highly rational, to believe a Thing tho' never so seemingly contrary to Reason, when we have a moral Certainty that God has reveal'd it.*

G. *I think the Principle is self-evident.*

'Tho' This Principle, if true, would be of no Service to Him (since the Romanists, as I shall shew hereafter, have not a moral Certainty, nor any thing like it, that God has reveal'd the Doctrines they would obtrude upon us) yet I insist that it is so far from being self-evident, that it is utterly false. Never so seemingly contrary to Reason! Sure if a Thing be as seemingly contrary to Reason as possible, it is really contrary to it: At least as to Him, to whom it so seems. If then we have only a moral Certainty on the one hand that a thing is so or so, and infallible Demonstration, or self-evident Certainty on the other, that it is not, and cannot be so, (as it cannot, if it be contrary to Reason)
the

the Latter ought to preponderate; nay it will, and must, and it cannot be otherwise. *A moral Certainty of any Fact* (says he * speaking of *Testimony* and *external Evidence*) *excludes all reasonable Doubt of it.* Not so, say I, if in the *nature of the Thing* there be more than *moral Certainty* against it. Or (if you please) Things standing thus, I have not a *moral Certainty* of it: Take which you will. || *And if I have no Doubt but God has reveal'd such, or such a thing; I must be an Atheist, or Madman, not to believe it.* But in the Case supposed, I have more than a *Doubt* of it; I am very sure God did not reveal it: because God cannot reveal a *Contradiction* to Reason. † *For my refusing to believe it in that Case is nothing less than rejecting, or setting at Nought the Testimony of God himself, whereof I am suppos'd to have a moral Certainty.* I answer as before, in effect, that in the Case suppos'd I either have not such a *moral Certainty*, that God has reveal'd it: Or if I have, it is *outweigh'd* by something more than *moral Certainty*, that He has not revealed it. I put it both ways, to prevent Quarelling about Words. For the further clearing of this Matter, I beg the Reader to cast his Eye back to P. 14. L. 22. *Fourthly, Were the Arguments, &c. to the End of the Section.*

* *Ibid.*

|| *Ibid.*

† *Ibid.*

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Having shewn This weighty Principle to be false; I shall now shew, as I propos'd, that our *Popish* Adversaries can have no *Advantage* from it, *supposing* it were true. * *But how do You prove* (says the young Gentleman) *that all controversial Points between Protestants and Us, may be decided by this one general Principle?*

P. I prove it thus. *Whatever Fact has the Testimony of the greatest Authority, &c.* All contain'd in This Paragraph amounts to no more, than that if we have sufficient Evidence attesting any matter of Fact, we ought to believe it: Which is deny'd by no body, that I know of. And what follows to the End of the Section, is to prove that there is such a *moral Certainty*, (founded on the *Church's Authority*) for the † *Revelation* of all the Points of Christian Doctrine held by Papists, and deny'd by Protestants. The Argument stands Thus. || *Whatever Fact has the Testimony of the greatest Authority, &c. But the Revelation of all the Points of Christian Doctrine held by Romanists, and deny'd by Protestants, is attested by such an Authority.* Ergo, &c. Not to insist at present that the *Revelation* (even when it is true) is not properly the *matter of Fact*; but the *Miracles* which are the *Objects of Sense*, are the

* P. 11, 12. † P. 12. || *Ibid.*

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Facts to which the Witnesses give their *Testimony*, which *Facts* are *Proofs* of the *Revelation*: I say not to insist upon This; since our Author calls the *Revelation* of the *Romish* Doctrine, as opposite to ours, a *Fact*, and puts it (as to the Evidence of it) upon the same Foot with *the best grounded Historical Facts*; † I ask him, are we then to consider it as a *plain historical Fact attested* by the Church, or are we not? If we are not; Why does He talk in this manner? Why does he confound Matters of *Fact* with matters of *Doctrine*? The *Testimony* of a *Witness*, with the *Authority* of a *Dictator*? If we are; how does the Church (even *their own* Church, the Church of *Rome*) *attest* the *Revelation* of the Pope's Supremacy, the Infallibility of the Church, Transubstantiation, Communion in one kind, and twenty more? If she *proves* them from *Scripture*; I am *answer'd* as to the *Truth* of them: But This is not *Witnessing*. If she proceeds upon any other Foot; I ask, Does she *tell* us *when*, and *where*, God revealed them? Does she *tell* us by what *Messengers* or *Prophets* He revealed them; and what *Miracles* they wrought as *Credentials* of their Mission? Does she *tell* us whether they were revealed *all in a lump*, or at *different* times? *Nil horum; verbosa, & grandis, &c.* Not one Syl-

† *Ibid.*

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lable of all This ; but we are told in general, in a confus'd * Huddle of Words (which shall be taken to pieces in its proper place) that *the Church* has from Age to Age deliver'd down abundance of *Truths* as *reveal'd* by God, some in *Writing*, and some by *word of Mouth*, &c. *i. e.* in short, The Church of *Rome* says, That all the Church of *Rome* says is to be taken for Gospel. But This is not *witnessing* to an *historical Fact*, or *Facts*: 'Tis *Dictating*, not *Witnessing* ; And so we are just where we were before.

But we proceed. The Thing to be proved is, that the Revelation of the distinguishing *Romish* Doctrines, has the Testimony of the greatest Authority upon Earth ; and therefore has a moral Certainty on its side. But before our Author comes to prove this, he tells us once more that † *the Principle*, [*Viz. That it is an indispensable Duty, and by consequence most highly rational, to believe a thing, tho' never so seemingly contrary to Reason, when we have a moral Certainty that God has revealed it*] is certain: *And the immediate Consequence that flows from it is a full Confutation of Atheists and*

* The second Side of the unpag'd Leaf between p. 12, & 13. Now this Church founded by Christ himself, &c. to p. 14. proposes as reveal'd Truths.

† 1st. side of the unpag'd Leaf, &c.

Deists. I have shewn that it is not very certain; nay that it is utterly false and absurd. What the *immediate Consequence which flows from it* is, He does not tell us; but I am satisfy'd, that Nothing which flows from it can be any Confutation of *Atheists* and *Deists*. So far otherwise, that it would expose us to the Scorn of Those Infidels: The Atheists would call it *Begging the question*, as supposing the Being of a God, which He denies; and both He and the Deist would see the Absurdity of it, as I do; and yet I am sure, I am neither an Atheist, nor a Deist.

But to prevent (continues he †) your mistaking my meaning, when I told you that the Case fairly stated between Protestants and the Church of Rome may be decided by this one Principle; I pretended not that there is the same extensive Evidence, or Testimony, for every Article of Faith in which we differ from Protestants, as there is for Christianity in General. No, God knows; because every one of Their Articles of Faith, as distinct from Ours, depends entirely upon their own Authority: But the Truth of Christianity is proved by the Authority (meaning the Testimony) of the Church Universal, and of Others too; as well as by much inter-

nal Evidence. He indeed gives another Reason for his Caution, and 'tis This ; * *Because it has happen'd more than once, that the Catholick Church has been silent for some time in reference to Articles of Faith, even allow'd of as such by Protestants. The Reason whereof is, because the Church never decides any Doctrine to be an Article of Faith ; 'till after the most diligent Enquiry, and mature Deliberation, and generally upon Occasion of Disputes rais'd about it. If they are really Articles of Faith now ; they were always so : tho' perhaps not so explicitly declar'd, nor so strongly guarded. I take notice of This ; because by deciding a Doctrine to be an Article of Faith, the Papists mean making it to be so ; whereas we utterly deny that the Church has Authority to make an Article of Faith.*

To shew that, according to our own Principles, we Protestants ought to receive some Points, as *Articles of Faith*, which have not so extensive an Evidence, as the Truth of Christianity in general ; He instances in Two, † which He says we ourselves allow to be *Articles of Faith* ; which yet were not always receiv'd as such, and at last were receiv'd as such only upon the Authority of the Church's Decisions. These Points are,

* *Ibid.*† *Ibid.* and next P.

1st. *That all the Books both of the Old and New Testament, as printed in our Bible, were written by Divine Inspiration.* 2dly. *That Baptism administer'd by Hereticks is valid.* I answer, 1st. It is absolutely false that we allow These Points (which, by the way, are strangely coupled) to be *Articles of Faith*. The *First* of them is indeed a *Truth fundamental* to Christianity, and *previous to all our Faith*; but it is not *it self* an *Article of it*. For how is This Point reveal'd to us? In Scripture? That's Circular Arguing, or Proving a Thing by it self. By any other Revelation? We pretend to None; and it would be most irrational to expect any. Besides, This Author himself, (as the Tendency of his Argument necessarily requires) puts it upon the *Authority of the Church*: And He very well knows, that We do not acknowledge the Authority of the *Church* and the Authority of *God* to be equal; much less to be one and the same thing. As to what he says about the suppos'd Uncanonicalness of some Books for some Ages; tho' a great deal might be said to it, yet I pass it over here; because it does not affect our present Argument. The other Point He mentions, was never declar'd by the Church to be an *Article of Faith*; nor do We receive it as such.

I answer, 2dly. If we did acknowledge These Points to be *Articles of Faith*, and
That

That upon the Authority of the Catholick Church's Decisions; yet what our Author aims at, would by no means follow. He pursues his Arguments thus. * *If therefore we can produce the Testimony and Authority of the same Catholick Church against them for the Articles disputed between us and them; our Belief of them is grounded upon the same Moral Evidence, or Certainty, as their Belief is of the two above-mention'd Articles.* But we can produce the Testimony, &c. I deny the Minor: And let us see how it is proved. † *Now this Church founded by Christ Himself to be our Guide to Heaven; this Church so venerable for her Antiquity, and the lineal Descent; &c..* THIS Church, I say, &c. And I say, WHICH Church? For that the Church of Rome is the Church, I will never grant. To those Words, *founded by Christ himself, to be our Guide to Heaven;* I answer, 1st. We are now speaking of the Church as a *Witness*, not as a *Guide*. 2^{dly}. The Scriptures are our *Principal Guide* to Heaven, the Church is only our *Secondary*; and the Last is no farther a true Guide, than as itself is guided by the First. || Well; but this Church *hath always attested the following Historical Facts, to wit, that the twelve Apostles (the first*

* 2d side &c.

† Ibid.

|| P. 13.

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Planters of her Faith) were all inspired
Men; that whatsoever they taught relating
to the Christian Doctrine, either by Word
of Mouth, or by Writing, were Truths re-
vealed by God, and dictated by the Holy
Ghost. The Apostles were undoubtedly in-
spir'd Men; and their Doctrines were
Truths reveal'd by God: And so they would
have been, whether the Church had attested
it, or no. But 'tis the manner of Papists to
talk as if the Church *made* the Apostles and
Scriptures of Divine Authority. Whereas
the Thing is not therefore true, because the
Church attests; but the Church therefore
attests, because the Thing is true: And O-
thers, who never were of the Church, but
mortal Enemies to it, attest the Truth of
many Facts, which prove the Truth of Chri-
stianity. † *That they committed these Truths,*
either in Writing, or by Word of Mouth,
as a sacred Trust, to their Successors, the
Bishops and Pastors ordain'd by them. But
did they commit them to *no body else*? Did
they preach and write to no body but Bi-
shops and Pastors? Did not they commit
them to all, who would hear or read them?
According to This way of talking, one would
think, at least, that the Apostles, immedi-
ately before their Death, very *solemnly* and

† *Ibid.*

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*formally gave Copies of all the Divine Truths they had written, to the Bishops and Pastors; and call'd to their remembrance all they had spoken; and that This precious Depositum, This sacred Trust (as our Author calls it) was committed to Them only. Whereas the Apostles (as all the World knows) preach'd the Gospel to every Creature, that would hear them. And the four Gospels, and the Epistles, being written at different Times, and Places, and upon different Occasions, and to different Persons, (very few of whom were Bishops or Pastors) were received by the Church, as of Divine Authority, some sooner, and some later, according as the Evidence of their Authority appear'd: Which Evidence was not produced by Bishops and Pastors only. But This again was a Cast of our Author's skill, to amuse ignorant People, and bewilder their Understandings with strange Notions about the Church. And the next Words are in the same strain. * That these (Bishops and Pastors) were likewise Commissioned to deliver them to those who were to succeed them in the sacred Ministry. Which supposes that the Bishops and Pastors only, in virtue of their Commission, or holy Orders, as Bishops and Pastors, had*

* *Ibid.*

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Authority to deliver down the revealed Truths, whether spoken or written: And That too only to their Successors in their holy Functions. Than which nothing can be more contrary to *Reason*, or *Matter of Fact*: The Scriptures were diffus'd *all over the World*, as other Books are, by innumerable Copies; and have in all Ages been the Property and Possession of private Persons, Laity as well as Clergy. Of *unwritten Apostolical Traditions* I say nothing; because I deny that there are *any*: Of which hereafter. * *And that by these, and their Successors after them, They have thus been handed down to us for reveal'd Truths from Bishop to Bishop, from Pastor to Pastor, from Father to Son, and from Generation to Generation, throughout all Ages to this very time, as the Apostles' Creed has been.* Those indefinite Words, *they*, and *thus*, leave us at a great Uncertainty. *WHAT Truths, as Heavenly Truths, are deliver'd, is the main Question between Us and Them; and That shall be discuss'd presently.* *THUS handed down—* He must mean either by *Writing*, or by *Word of Mouth*, or by *both*. All Doctrines pretended to be revealed Truths, and to be handed down to us by *Word of Mouth only*, we utterly reject; because there is no

* *Ibid.*

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Proof of their being revealed Truths, unless the Church of *Rome's* bare Word in her own Cause may pass for Evidence. As for the *Apostles' Creed*, it has been handed down (as every Body knows) both by Word of Mouth, and by Writing. And besides; we receive the Truths contained in it, as Articles of Faith, upon the Authority, not of the *Church*, but of *Scripture*.

We must here observe, that our Author, extends the Word *Church* to the *present Church*; For how can any but the *present* attest a Thing down to *this very time*? And that the Romanists acknowledge no Church but their own, is notorious to the World. The Force of his Argument therefore is, that the Church of *Rome* (for That, according to Him, is *the Church*) in all Ages has, and now does, attest that the *Apostles were inspir'd*, and that what they said, and writ, relating to the Christian Doctrine, were Truths *revealed by God*: And *this* gives us a *moral Certainty*, that *those Facts were true*. You see, *all depends* upon the Church of *Rome*; taking former Ages and the present in conjunction. *This Church* attests (observe the *present Tense*) *and has always attested that the twelve Apostles, &c.* * Now, what if the *present*

* *As above.*

Church of Rome should *cease* to attest these things? Why then (according to This Argumentation) *there's an end of our Evidence* for the *Inspiration of the Apostles*, and the *Divine Authority of the Scriptures*. The *Apostles* and the *Scriptures* therefore *derive their Authority* (as to Us, or any Use we can make of it) from the *present Church of Rome*. Let This be seriously consider'd by the *Christian Reader*. Let it be observed too, 2dly. That the *Inspiration of the Apostles*, and the *Divine Authority of the Scriptures*, are here put upon the *same foot* with *whatever* the Church of Rome shall be pleased to obtrude upon us. And 3dly. That to establish all Her *peculiar Doctrines*, she is both *Judge* and *Witness* in her *own Cause*; producing no Evidence but *this*, That whatsoever she says is true, because she says it. *This Church* (*i. e.* the Church of Rome) *attests*, &c.

Our Author proceeds. * *These, I say, are Facts which have the Testimony of the Church of Christ in all Ages; that is of the most credible, and illustrious Body or Society of Men upon Earth, to vouch for the Truth of them.* Supposing he here understood the *Universal Church* in our Protestant Sense, as 'tis plain he does not; yet even

* *Ibid.*

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then his Reasoning would be most absurd. The Church, when she appears as a *Witness* to Facts, proving that such and such Points are *revealed Truths*, must lay aside Her Character of *most illustrious*; and her Character of *Churchship* it self; because she *receives* it from *Those revealed Truths*. To say that the *Scriptures*, for instance, are divinely inspir'd, because the *Church*, which is the *most illustrious* Body, &c. says they are, when she can no way prove that She *is so illustrious*, nor that She is a *Church*, but *from the Scriptures*, is a mere *Circle*; a Figure in Logick, to which the Papists are extremely addicted; and of which our Author will presently give us such an Example, as, I believe, can hardly be equalled.

The young Gentleman answers, † *I own Sir, they* (the *Facts*, as above represented, and as attested by the Church, *i. e.* the Church of *Rome*) *are an unanswerable Proof of the Truth of Christianity in general*. No, but they are not: So far from it, that they *undermine* Christianity in general, *set aside* the *real, irrefragable* Proofs of it, and *substitute false* ones in their stead; as I have shewn. However, the young Gentleman's next Words are pertinent enough:

† P. 13.

* *But what is this to the Point in Question?*

P. *Very much, Sir; for they (the Facts) fully shew the Weight of the Testimony and Authority of the illustrious Body, or Society of Men, which we call the Catholick Church in all Ages.* "They shew the weight of the Testimony of the Church? He has all along been proving that the Testimony of the Church shews the weight of Them; Some of it, at least; if their Truth be any part of their Weight. What follows is more plain. † *In a Word, they shew her to be a Society so very sacred, that her Testimony in any Age is a sufficient Evidence, &c.* THEY shew HER? According to the whole Drift of his Argument, SHE shews THEM. *To be a Society so very sacred? &c.* Why, he has all along (as we have seen) *suppos'd* her to be a Society so very Sacred; and therefore of sufficient Authority to establish those Truths by her Testimony. Now it seems, Those very Truths attested by Her, and receiving their Authority from her, give Authority to her, as a Testifyer. Observe too, by the Way, those remarkable Words *in any Age*: Here he speaks more plainly, confirming what I before took notice of concerning the *present* Church. And admirable

* Pag. 13. and 14.

† P. 14.

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Doctrine it is indeed. But to go on ; repeating (as we are forc'd to do) some of the Words already cited. *THEY shew HER to be a Society so very sacred ; that her Testimony in any Age is a sufficient Evidence to make us reasonably believe those things reveal'd which she proposes as reveal'd Truths.* If this be not round, and round, in as true a *Circle* as ever was described ; I never saw a *Circle* in my Life. But tho' by this thrifty and compendious way of Arguing, he proves *the Facts by the Authority of the Church* and *the Authority of the Church by the Facts* ; yet Care is taken to set the *Church's* Authority in the *strongest Light*. It is mention'd last, and closes the whole Argument ; that it may make the deeper Impression. *A sufficient Evidence to make us reasonably believe those things reveal'd, which She proposes as reveal'd Truths. i. e.* We must still remember, that all reveal'd Truths, whether in the *Scriptures*, or *any where else*, depend upon *Her* Testimony and Authority.

*Whence, I infer (says He *) that We have the same Moral Certainty of the Revelation of Christ's real Presence, for example, in the Blessed Sacrament, of the Doctrine of Transubstantiation, Purgatory, Invocation of Saints, Honouring of Reliques, &c. as both We, and*

* *Ibid,*

Protestants have of the divine Inspiration of Scriptures. Because We have the same Testimony or Authority to rely upon, for the Truth of Both: Nor can we reasonably reject the one without rejecting the other. And then we may bid Adieu to all reveal'd Religion. Christ's real Presence, as distinct from Transubstantiation, need not have been mention'd; because we do not deny a spiritual real Presence. To the rest I answer: We have not the same Testimony or Authority to rely upon for the Truth of Transubstantiation, Purgatory, &c. as we have for the Truth of the divine Inspiration of the Scriptures. For the Latter, we have the Testimony of the Church *universal*; and in some measure of Those, who are out of the Church. We have as much Proof of it, as the nature of the Thing will admit; and *no Fact* was ever better attested. For the Former, we have only the Church of Rome witnessing and judging in her own Cause; in direct opposition to the Testimony and Authority of all other Churches, and of the Holy Scriptures too, which she acknowledges to be divinely inspir'd: So that we may safely reject Popery, without bidding adieu to all reveal'd Religion. Nay, we cannot acknowledge the First, without contradicting and undermining the Last. If the Testimony or Authority

rity of the Church (He argues †) *suffices to convince a Protestant's Judgment of the Inspiration of Scriptures, and to oblige him to venture his Soul's Salvation upon the Belief of it; why will not the same Testimony and Authority oblige him likewise to believe the Revelation of the other Articles just now mention'd? I answer, 1st. as before, I have not the same Testimony and Authority for Both. 2dly, If the Scriptures were not divinely inspir'd; my Belief that they are, would not hazard my Soul's Salvation. 3dly. I have not only not the same Evidence for the Truth of the Popish Tenets, as I have for That of the Inspiration of the Scriptures; but I have no Proof of it at all; nay, I have direct proof against it, both from Scripture, and the Testimony and Authority of the Church. Therefore 4thly. The Belief of them would indeed hazard my Soul's Salvation; because they are wicked as well as false, and directly contrary to the Word of God. But He goes on. * For either the Church, appointed by Christ to be our Guide, may be securely rely'd upon; or not. If not; a Protestant's Belief of the Inspiration of Scriptures is rash, and inconsiderate. But if it may be securely rely'd upon; he acts in-*

Entitled, England's Conversion, &c. 41

coherently in not believing the other Articles declar'd by her to be reveal'd Truths.

G. *I confess I do not see by what Slight or Artifice Protestants can escape from the two Horns of this Dilemma. For whether they say Yes, or No; it gives their Church a mortal Blow.* You are very complaisant to your Tutor, young Gentleman; but 'tis really more Your Goodness, than his Desert. If You, Sir, *don't see how we can escape; I think, I do: Nor is so much sleight, or artifice requir'd, as You imagine: So far from it, that they are a Couple of the weakest Horns that ever push'd.* But why must we needs say *Yes, or No*, without any *more a-doe*? Did your Tutor never tell You that, in some Cases, before we say *Yes, or No*, 'tis requisite to *distinguish*? If by the *Church* be meant the Church of *Rome*; I deny that *She* was appointed by *Christ* to be our Guide: and moreover to the first Horn I answer, *No*; *She* is not to be *securely rely'd upon*: So far otherwise, that *She* is the falsest Witness, the most corrupt Judge, and the blindest Guide, upon the Face of the Earth. Nor does it follow, that because *She* is not to be *securely rely'd upon*, therefore a *Protestant's Belief of the Inspiration of the Scriptures is rash and inconsiderate*; because He has *other, and much better, Proof* that the Scripture is inspired, than *her Authority*. This being so, the other Horn is of course useless.

For

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For the Case standing, as I have said; the Protestant does *not act incoherently in not believing the other Articles declar'd by Her* (the Church of Rome) *to be reveal'd Truths.* If by the Church be meant the *universal Church*, or the *Catholick Church truly* so called; I answer, *1st.* Even *She* is only a Guide in *Subordination* to the *Scripture*; and if *She* should teach any thing *plainly contrary* to the *plainest Scripture*, or to *Reason*, or to our *Senses*; it ought to be rejected. Therefore *2dly.* *She may be securely rely'd upon*, when she attests a *plain Fact*; especially when the *Fact* is proved by other Evidence, both *external* and *internal*: but not if she should teach things *plainly contrary &c.* as aforesaid. *3dly.* *She neither does, nor ever did teach* such things, tho' the Church of Rome does; nor does *She* pretend that there are *any* reveal'd Truths, but what are in *Scripture.* *4thly.* Therefore, as to the *1st Horn*, a *Protestant's Belief of the Inspiration of Scripture is not rash and inconsiderate*; because He believes it upon the Testimony of the *Catholick Church*, and upon *other Evidence*; all which put together amounts to a *Demonstration*, as far as any *Fact* is capable of it. As to the *2d*, He does *not act incoherently in not believing the other Articles declar'd by HER, to be revealed Truths*; because *She* declares not any to be so, but what are in *Scripture*; every
Tittle

Tittle of which the Protestant believes : Or if She did, He would not *act incoherently* in not believing them, especially if they were *contrary* to Scripture &c. because one may rationally rely upon a Person or number of Persons, when They affirm nothing but what is rational ; and yet not rely upon them, when They affirm what is irrational, impious, or absurd. There is a shameful Sophism therefore in Those Words *securely rely'd upon*. You might have told Your Tutor, if he had tutor'd you as he ought to have done ; that 'tis the *Fallacy*, call'd *A dicto secundum quid ad dictum simpliciter*. You may observe (if You please) that I have given You more than I owed You : For to break *one* Horn of a *Dilemma* is sufficient at any time ; But I think I have effectually broken *Both*.

To the next Paragraph (observing in a Word that *Witnessing*, and *Deciding*, *Testimony*, and *Guide*, are here confounded, as before) I answer ; that *God* has undoubtedly *given us sufficient means to know what Truths He has revealed, what not* : But that the *Church of Christ*, as it signifies the *Church of Rome*, is *not a sufficient means to convey down securely to us all reveal'd Truths*, for the Reasons aforesaid. And the Protestant being *desired*, or rather challeng'd, *to mark out some better and surer Guide*, (it should be *means of Conveyance*) does with great Intrepidity *mark out the Holy Scriptures*, and the Arts
of

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of *Writing* and *Printing* them; together with the *Testimony* of the *Universal Church*, and Others, concerning them. If he means the Church *truly* universal in *our* Sense; the Argument will do him no service, for the Reasons above alledg'd.

Nor is This *eluding the Difficulty, instead of clearing it*; as He with sufficient Confidence is pleas'd to affirm. † To shew the Weakness of his Reasons for This Assertion, We will suppose at present (for Argument's sake, and for it's greater strength on our side) that the Church of *Rome* is the Catholick Church, or else that He means the Catholick Church as *We* do; That We have *no* Evidence for the Divine Authority of the Scriptures, *but* the Testimony of the Catholick Church; And lastly, that the Catholick Church (as we mean it) delivers down all the *Popish* Doctrines as reveal'd Truths. I say we will suppose all This on Their side, tho' not one Word of it is true; Even then let us see how his Argument will stand. *For it remains still unanswered* (says He ||) *how a Protestant, without relying upon the Church's Testimony, or Authority, can have a rational Motive to assure him of the divine Inspiration of the Scriptures. And if he be obliged to depend upon her Testimony in this capital*

Point ; how can he reasonably refuse to pay the same Submission to her in other Articles, as positively declared by Her to be reveal'd Truths, as the divine Inspiration of the Scriptures ? For surely all the Motives of Credibility are as strong on her side in her Testimony of the one as of the other. To pass over his Absurdity above-mention'd, in calling the *Divine Inspiration of the Scriptures*, a *reveal'd Truth* ; I answer, (as I have, in effect, done ten times over already) It does not follow, that because a Man may be safely depended upon as a *Witness*, that such a one *said*, or *writ* so or so ; therefore He has *Authority* to *interpret* it as he pleases ; or that he is to be *believed*, tho' his Interpretation be manifestly *contrary* to the plain Meaning of the Words, to common Reason, to Religion, and our Senses. A Man may produce good Proof, that certain Writings (concerning an Estate) in his Keeping, are true and genuine ; and I may admit of his Testimony in This Case : Yet am not therefore oblig'd to admit the Sense which he puts upon the particular Expressions contain'd in them. It happens every Day in the Courts of Justice ; One who allows Another to be a good Witness, that a Deed is genuine, does not think he acts inconsistently, if notwithstanding That he disputes the Sense of it with him.

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I have only to add, That there is a precious Sophism lurking in those Words, *this capital Point*; insinuating, belike, an Argument *a majori ad minus*. "If we must believe the Church asserting the Divine Inspiration of the Scriptures, upon which all Christian Truths depend; much more must we believe Her in other Articles &c." I answer; That *Point* may be the most *Capital*, and yet *witnessing* to it may not be, and in reality is not, an Act of so great *Authority*, (nay properly speaking, it is no Authority at all) as *declaring, deciding, defining*, i. e. in short, as They manage it, *making* other Articles, tho' *less Capital*. A Prince's Title to the Crown is a very capital Point; yet *Witnessing* to it, and proving it (which the meanest private Subject may do) is not near so *capital* an Act, as usurping an Authority to interpret his Laws, quite contrary to their plain Meaning; and to make Laws, not only *without* him, but in open *Defiance* of him. This, by the way, would, I doubt, be called a *Capital Crime*; and the Person, notwithstanding his good Service to the King in proving his Title, would have uncommon good Luck, if he did not meet with *Capital Punishment*.

To the Third Section :

WHICH has for its Title ; * *Faith depends in a different manner on the Testimony of God, and on the Testimony of Men.* If He pleases, Faith is *two-fold*; Human and Divine. By *Human*, We believe the Scriptures to be the Word of God; and by *Divine*, We believe whatever is contained in them to be true.

All in This, and the next Page, I pass over; as being partly answer'd already, and partly nothing to the Purpose; (tho' had I a Mind to be Critical, I could easily point out some *Inaccuracies*, not to say *Absurdities* in it) 'till we come to These Words: † *For this Reason, (Viz. because it is necessary to depend upon the Church's Testimony for reveal'd Truths) St. Paul saith, that Faith is by hearing, Rom. 10. v. 17. to wit, by hearing the Voice of the Church, appointed by God to be our Guide. For unless we hear the Voice of the Church speaking to us by the Mouths of her Bishops and Pastors; how shall we know what are reveal'd Truths and what not? No doubt, ordinarily speaking, Faith comes by Hearing; and by Read-*

* P. 16.

P. 17, 18.

ing likewise : For I hope the Gentleman will not say, that the Apostle by mentioning one intended to exclude the other. The Church too, ordinarily speaking, that is, her Bishops, and Pastors, are to be heard : But it is *possible* that Faith may come *without* Hearing, *i. e.* by Reading *only*. And even when we *do* hear the Church ; it is not proved from This Text, that we are to *believe* her, when we *hear* her teach Things directly *contrary* to what we *read* : I mean in the Holy Scripture. To That Question therefore, *Unless We hear the Voice of the Church, &c. How shall We know what are revealed Truths, and what not ?* I answer, by *reading the Bible* ; and considering the *Evidence* which proves it to be the *Word of God*. The next Paragraph, * *The Voice of the Church is an Echo between the Word of God and us, &c.* (setting aside the strange Fantasticalness, and indeed Nonsense, of the Expression) is nothing but the *same* over and over again ; and has been answered over and over already.

† We are told in the next place, *Why* ; tho' the Church is *infallible*, he has hitherto not considered Her *as such* ; but *barely as a creditable illustrious Society*.

Reminding the Reader of my having shewn

that to prove the Scripture by the Church, even as an *illustrious*, tho' not *infallible* Society, is a mere Circle ; I shall consider the Reasons He alledges. * *First*, (says he) *because her Testimony, barely as such, suffices alone to render our Belief of the Revelation even of the darkeſt and ſublimeſt Myſteries perfectly rational: Which is the Point I juſt now undertook to prove.* But I have fully ſhewn you have *not proved it* ; whatever You *undertook*. If the Myſteries the Church puts upon us, are *not* in Scripture ; they are not to be believed : as I ſhall ſhew, when we come to the Article of *Tradition*. If they *are* in Scripture ; We believe them upon the Authority of *God*, not of the *Church* ; tho' the Church's Testimony goes a great way to prove the Scripture in general to be God's Word. Beſides ; I tell you again and again, that if the Myſteries be not only *dark* and *ſublime*, but downright *Contradiſtions*, as Yours are ; they *cannot* be a part of God's Word, and no Body in his Wits can believe them.

His other Reaſon alledg'd by Him, why He has not yet conſidered the Church as Infallible, tho' he inſiſts that it really is ſo, † is *to avoid the juſt reproach of ſuppoſing what He ought firſt to prove.* For (ſays he) *the*

* P. 19.

† P. 19.

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Church's Infallibility is itself a reveal'd
Truth; and if I should prove the Reasona-
bleness of my Belief of it from the Church's
Testimony consider'd as Infallible, my Argu-
ment would run Thus: 'Tis reasonable to
believe that the Church's Infallibility is a
reveal'd Truth, because the infallible Church
declares it to be so; which is the same ab-
surd way of Arguing, as if I should say, it is
reasonable to believe a thing is so, because it is
so. But since the Church's Testimony, tho' con-
sider'd barely as the Testimony of Men, has
the same Weight and Authority in declaring to
us the divine Revelation of her own Infallibility
as it has in declaring all other Reveal'd
Truths; I act as rationally in suffering myself to
be directed by her Judgment in This Point,
as in any other. Here the Gentleman would
fain avoid the famous Circle of the Romanists:
But tho' He does not run into it so grossly
as Some of them have done; and as He him-
self has done into some others, which I
have taken notice of; Yet what He says a-
mounts to much the same thing. He does
not indeed argue, that 'tis reasonable to be-
lieve that the Church's Infallibility is a re-
veal'd Truth, because the infallible Church
declares it to be so; but He argues that we
must believe the Church to be Infallible, be-
cause the Church says so, tho' She be not
considered as Infallible, while She says so.
And where is the mighty difference? She
still

still proves her own Authority *by* her own Authority: For *Infallibility* implys *Authority* in the highest degree. After all, therefore, is the Church's Authority (whether she be considered *as* Infallible, or no) to be *absolutely* and *implicitly* submitted to, when She declares reveal'd Truths, and among the rest *her own Infallibility*; or is it not? If it be *not*; there's an End of what our Author has been labouring all this while, and indeed of the whole Popish Cause. If it *be*; how can she be *more* submitted to, if She be consider'd *as* Infallible? Or what does it *signify*, whether She be considered as Infallible, or no? Can a *greater* Submission than an *absolute* and *implicit* one be yielded to God himself? If this Author should reply (for I would fain prevent all Wrangling about Sounds) that he has not us'd the Words *absolute* or *implicit* as join'd with Submission to the Church; I answer, 1st. The young Gentleman P. 2. says without any reproof from his Preceptor, and therefore we may suppose with his approbation, that He (the Preceptor) *has often told him, we are bound to pay an entire Submission to the Decisions of the Catholick Church.* What does *entire* mean, less than *absolute* and *implicit*? 2^{dly}. By Submission to the Church, does he all along mean an *absolute* and *implicit* one (tho' he leaves out the Words) or does he not? If he does *not*; He has been beating

the Air: For *We* acknowledge a Submission to the Church, so far as it is consistent with Reason and Scripture; we being allow'd the free use of Both. If he *does*; the Argument stands just as it did before: and so I leave it.

What follows to the End of the Section, except the last Paragraph, has nothing in it, but a Repetition of what has been even frequently repeated by him, and, to my great Trouble, by me likewise; and is, besides, little or nothing to the Matter in hand. I only observe that tho' he seems so carefully to *distinguish* between *Divine* and *Human* Faith; yet he in effect confounds them with each other. For, as I took notice above, his Doctrine is, that even *human* Faith (Faith in the Church) must be *implicit*; and what can *divine* be more?

The last Paragraph runs thus. * *Now amongst many other Truths clearly deliver'd in holy Writ, That of the Church's Infallibility may justly claim an eminent place: tho' Protestants use their utmost Efforts to ridicule what they cannot solidly confute. That will soon be seen; viz. in the Examination of*

* P. 20.

The Fourth SECTION ;

ENTITLED,

The Church of Christ consider'd as Infallible.

* **H**ERE we have, in a great deal of scurrilous Language, a tedious and most impertinent Declamation about *Prejudice* and *Self-interest*; by which alone (if we will believe This Writer) Protestants are hinder'd from acknowledging so *clear* and *evident* a *Truth*, forsooth, as the *Infallibility of the Church*; understanding (as always) the *Church of Rome*. It is easy for Them to say This; and full as easy for Us to say, that it may with great advantage be retorted upon Themselves; that We, as to This matter, are free from the Guilt here charg'd upon us, as They are deeply involv'd in it; and that nothing but the *blindest Prejudice*, or the strongest Attachment to *worldly Interest*, could prevail with them to maintain so senseless and ridiculous a Notion. As there is no Argument in *Declaiming*, and *Railing*, upon sup-

* P. 21, 22, 23, 24, 25 ; 28, 29.

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position that a Thing is *true*, which is the very Point to be *prov'd*; in telling us, that *Prejudice* and *Covetousness* are very *bad Things*, and so forth; what I have now said in one Word, is a sufficient Answer to considerably above Half of This *Section*. For the rest, it will be more than sufficient to make some short Remarks upon our Author's more *singular Sayings* within That Division; and then to give a *full Answer* to his Arguments from the *Texts of Scripture*, which he urges as so many *Proofs* of the *Church's Infallibility*.

To run down the Church's Infallibility (He says *) is our *All*. Be it so: Is it not 'Their All to defend it? The Question is which Party maintains its *All* best; and of That let Mankind judge.

As idle is it, to tell us that † *all the re-form'd Churches, tho' disagreeing among themselves in many other Doctrinal Points, join unanimously in opposing this*. And Reason good; because 'tis so notoriously false. Was there ever such Trifling? But do all the reformed Churches agree in opposing no other Doctrine of the Papists, but This? Sure they do, in opposing many more; not that it is in the least material, whether they do or no.

* P. 22.

† P. 22.

His Reflection upon the *thorough godly Reformation* (as He Ironically † speaks) with regard to the *Ends and Views* of Those who begun and promoted it, might have been spared here, were not *Scandal* so delicious a Morfel; because 'tis nothing to the present *Point*, as he himself in effect acknowledges: And because he has said so much upon it in his *Preface*, and *Third Dialogue*, to which it properly belongs; and in the Examination of which, it shall not fail to be consider'd. At present I pass it over, as entirely foreign to the Point in hand.

Speaking of the barbarous Usage the poor innocent Church of *Rome* receiv'd at the Reformation, He has these Words. * *Tho' they had themselves acknowledg'd and respected her for several Years, as the beautiful Spouse of Jesus Christ, without Spot or Wrinkle in her Faith; They could, at that time, see no Remains in her of her former Beauty.* That is, THO' they had been long in Ignorance and Error; YET now they open'd their Eyes, and were resolv'd to grow wiser and better. What a horrid Absurdity, and Wickedness, were they guilty of? He goes on. † *The venerable Antiquity of her Doctrine, her Catholicity, the Lustre of her*

† P. 23, * *Ibid.* † P. 23, 24.

Miracles, the Stateliness and Solemnity of her Hierarchy, deriv'd from the Apostles themselves, the Celibacy of her Clergy, the austere Lives of her religious Orders, and the Majesty of her publick Service (all which had in former Ages render'd her the Admiration of Mankind) and with their powerful Attractives drawn multitudes of Infidels into her Fold, had then lost all their Charms in the Eyes of her own rebellious Children. This is a sad Lamentation indeed; but it supposes half a dozen Particulars to be true, which are utterly false. Her Doctrine, I own, was pretty ancient (as many other damnable Errors are) but not near so ancient as Christianity; with respect to which, it is a pure Novelty. Nor is every thing venerable that is ancient: If it were, Original Sin would be more venerable than Popery it self. Her Catholicity (as He calls it, We say Catholicism) is a Chimera; for she is Catholick in no sense of the Word. The Lustre of her Miracles is nothing; for she never worked any; but has made her self infamous and ridiculous, in pretending to That Power. The Hierarchy other Churches have, as well as She; and that too deriv'd from the Apostles themselves: And if they have it not so stately and solemn, as She has; 'tis because Their Clergy are not so rich, proud, and powerful, as Hers; and do not place so much Religion in out-ward

ward *Pomp* and *Ostentation*. Her injoining *Celibacy* upon the *Clergy* is *unlawful*, and attended with *pernicious Consequences*. The *Lives* of many of Her *Religious Orders* are not *austere*, but *voluptuous*; Others are *more austere* than they *ought* to be; are both the Effect and the Cause of *much Superstition*; or, at best, do more hurt to Religion than good. What He calls the *Majesty* of her *publick Worship*, is *Foppery* and *Formality*, contrary to the *Genius* of the *Gospel*, and does infinite *Mischief* to the *Souls* of Men. These things might in *former Ages* render Her the *Admiration* of *Mankind*, (i. e. a great part of it; for if he means more, it is not true) but *Mankind* was *ignorant* and *wicked*; and *Mankind* is often *mistaken*: And if *Infidels* were drawn into her *Fold* by these *Attractives*, they were drawn into it upon a *wrong Principle*. Nor were her *Children*, of whom he speaks, *rebellious*: Because it was their *Duty* to *obey God*, rather than *men*. If it be objected, that I have only *said*, but not *prov'd*; I say the same of Him, and so we are even: Here, I mean; for upon the whole we are not so. Because I have *elsewhere prov'd* what I have here asserted; * Let Him disprove it, if He can.

* Poverty truly stated, &c.

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P. 24. *As for the Fathers, They easily got rid of them, by saying they were all Parties, and avow'd Abettors of Popery. To what purpose (said the courageous Martin Luther) should any Man rely on the ancient Fathers? &c. Luther is but One, and so cannot answer to the Word They. And however contemptuously he spoke of the Fathers, or whatever other foolish or wicked things he is supposed to have said, or done, 'tis nothing to Us, or to our Cause: The same, and much more (We having, in truth, nothing to do with Him) being to be said with relation to Him, which shall be said with relation to some of our first Reformers here in England, in answer to the Preface, and Third Dialogue; whither I refer the Reader. For our selves; next to the Scriptures, we desire to be try'd by the Writings of the Fathers: Nor do any Writings, except the Former, give fuller Testimony against the Corruptions of the Church of Rome, than the Latter.*

P. 25. *As to the Faith of former Ages; besides that both Luther, and Calvin, confess'd without Hesitation, that they had separated themselves from all the pre-existing Churches in the World; the Book of Homilies, highly valued by the Church of England, declares positively that both Laity and Clergy, Learned and Unlearned, all Ages, Sexes, and Degrees of Men, Women, and Children,*

Children, of whole Christendom, have been, at once, drowned in abominable Idolatry; and that for the space of EIGHT HUNDRED YEARS, AND MORE. Which, tho' in very abusive Language, is a full Acknowledgment of a Fact which does no honour to the Reformation; to wit, that not one of the reformed Churches had a visible Being in the World for eight hundred Years, and more: And so the Faith of former Ages, stigmatiz'd indeed with the injurious Title of abominable Idolatry, was fairly given up to the Church of Rome, and acknowledged to have been wholly on the Popish side. Tho' whatever Luther and Calvin said, it affects not Us or our Cause; and the saying of some false things destroys not even *their personal Reputation*; so that supposing what our Author here affirms to be true, it is nothing to his purpose; yet it may well be answer'd: *First, Where* do they confess this? Why does he not *quote* the Books and Pages? *Secondly, Their Words*, supposing them to be the same which are here set down, may be very well explain'd in a *sound sense*; so as not to prejudice Them, or their Reformation. For Example, *They separated themselves from, &c. i. e.* They were oblig'd in Conscience *not to communicate externally with, &c.* The Separation, properly speaking, being made by their *Adversaries*, not by *Them*. Nor that This is matter of Faith, after

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after all, but of *Practice*: And besides, the Word *Former*, as apply'd to *Ages* by This Writer, is very ambiguous; of which hereafter.

As to the Quotation out of the *Book of Homilies*; it shall be fully considered, partly here, and partly elsewhere: our Author laying great stress upon it, and twice repeating it; viz. P. 115 & 280. Reckoning (as indeed I think it ought to be reckon'd) the *Prevalency* of the *Idolatry* here spoken of (viz. *Image-Worship*) from the establishing of it by the 2d Council of *Nice* in the Year 787 to the Year 1550, when it may be said to have been in These Parts of *Europe* pretty well abolish'd; the Homilist is mistaken by 38 Years, supposing by 800 and more, he meant just *one* more. And let our Author make the most of This Concession: We do not pretend that the Homilies are *Infallible*: We subscribe only to the main Substance and Doctrine of them, not to every Word contain'd in them. But as He reckon'd a little higher; 'tis no more than an Hyperbolical Expression, at most, as to the Prevalency of the Corruption; and may very well be justify'd. For Those Words *Laity and Clergy, Learned and Unlearned, all Ages, Sects, and Degrees of Men, Women, and Children, of whole Christendom, have been drown'd, &c.* do not import (as This Author in P. 280, most fallaciously

ciously takes it for granted) that there was not *one single Clergyman or Layman*, but was *drowned in Idolatry*; The plain Meaning is, that *Persons of all Orders, Ages, Sects, &c.* not that *all* Persons of all Orders, Ages, Sects, &c. were so corrupted: That Last is not said, nor any thing like it.

The pretended *full acknowledgment of a Fact which does no honour to the Reformation, to wit, &c.* Shall be fully considered, when we come to P. 115. where it is repeated, and to which it more properly belongs. *Visibility* shall likewise be consider'd in its proper place. At present we are upon *Intallibility*. Here therefore I only ask our Author, when he says *The Faith of former Ages was given up to the Church of Rome; what former Ages* He means? If He means the *first and purest* Ages, agreed to be so even by *Themselves*; for instance, the first 300 Years; I absolutely deny his Assertion. For 1st. We do not *stigmatize the Faith* (the *Practice*, it should be) of *Those* Ages with the *Title of Idolatry*. Nor 2^{dly} do we *give it up to the Church of Rome*, nor acknowledge it to have been *wholly, or at all, on the Popish side*; but insist upon the direct contrary. 3^{dly}. The Homily cannot mean *Those* Ages: For 801 Years from the Reformation backwards (reckoning the Reformation in the Year 1550) will not bring us up to the last Day of *Them* by 449 Years. If by *former Ages* He

He means *Popish* Ages; no doubt we fairly give up the Faith of *Them* to the Church of *Rome*, and acknowledge it to have been wholly on the *Popish* side.

However, if we will take things as This Writer represents them; He could produce abundant proof of *the Church's Infallibility* * *from the unanimous Testimony of the Antient Fathers, and from the constant Faith of former Ages*; But waves it, because Protestants, he says, deny the Authority of Both.

But as to the *Texts of Holy Scriptures* (He adds †) *which Protestants own to be divinely inspir'd, and by Consequence out of the Reach of a godly Reformation, &c.* Certainly the Gentleman forgets Himself; otherwise He would not have given us This unlucky Hint, putting us in mind of the *Popish* godly Reformation of the *Scriptures*; which the *Romanists* have so reformed in several places, as to *strike* out some Words, and *put in* others. This is a *godly Reformation* which *Protestants* never attempted; It belongs wholly to *Papists*. And so That witty Irony upon us might have been let alone.

It seems, however, as to *Texts of Scripture* upon the Article of *Infallibility*, we are ‡ *put to very hard shifts. For the Texts are clear, and strong; and must be tortur'd in*

* P. 24.

† P. 25.

‡ P. 25.

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the most unmerciful manner, or read backwards, to discover any thing in them but the Church's perpetual Infallibility, settled upon the most solid Foundations. These Words are introductory to his Scripture-Proofs of the Church's Infallibility; meaning too (as every where else) the Church of Rome. If Those Proofs be indeed irrefragable; let This big Talk pass off unreflected upon. But if, on the contrary, there be not the least Glimpse of an Argument in them; if the Texts alledg'd be alledg'd most impertinently, and have no more to do with the matter in Dispute, than the first Verse in Genesis has with the Doctrine of Transubstantiation; all which I undertake to prove immediately: then his Charge of torturing, and reading backwards, returns upon Himself; All This Apparatus is nothing but empty Swaggering, and the Perfection of Impudence; which deserves any other sort of Treatment almost that can be nam'd, rather than an Answer. Now then to the Business.

** G. Pray, Sir, do me the favour to let me hear those Texts. You have reason, Young Gentleman: For after a Preparation of five Pages, 'tis really high time to come*

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to the Arguments themselves; which take up just *half* That Quantity of Paper.

P. *The first is Christ's positive Promise to build his Church upon a Rock, and that the Gates of Hell shall not prevail against it. Matth. 6. v. 18. For if the Word of God may be securely depended upon; nothing surely can be clearer, and stronger than this Promise. Since it is manifest, that if the Church of Christ, were ever guilty of the damnable Errors Protestants have charg'd her with; the Gates of Hell would have effectually prevail'd against her, and her Divine Founder prov'd false to his Word.*

G. *That's Blasphemy with a Witness.*

So much Blunder, Inconsequence, Fallacy, and Falshood, was, I believe, scarce ever *crouded into so few Words before.* Supposing, at present, what he takes for granted, to be true; which however (as I shall shew hereafter) He ought not to have taken for granted; *Viz.* That by the *gates of Hell* is meant the same, as if it had been said, the *Devil*: I answer, *First*, He is guilty of a gross Falshood, in saying we have charg'd *the Church of Christ with being guilty of damnable Errors*; as if we allow'd the Church of *Christ* and the Church of *Rome* to be all one. *Secondly*, He takes it for granted, tho' it ought to have been prov'd, not suppos'd, that the Devil *prevails* (according to the Sense in which our Savi-
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our us'd the Word *καταχέειν*) against the Church, if it be guilty of *damnable Errors*. But how does he prove that our Saviour meant so by the Word? To *prevail against* it, according to almost all the Commentators and Translators, is to *destroy*, at least to *conquer* it. But is it destroy'd, or so much as conquer'd, by being guilty of *damnable Errors*? Is a *single Man* necessarily destroy'd in This World, or damn'd in the Next; because he believes, and does, many *damnable things*? Can he not *repent*, and *reform*? And cannot the same Question be ask'd of a *Church*? By the way, This Argument will as well (if not better) prove the Church to be *impeccable*, as *infallible*: For the Devil prevails by *Sin*, as much as by *Error*; or rather more. And yet that the Church is *impeccable*, No body affirms. If our Author proceeds upon the *English Translation* only, as he seems to do; by *prevailing against* is certainly meant *conquering*: And a man, I hope, is not necessarily conquer'd because he is much wounded. This therefore is no better than a poor *Petitio Principii*, or *Begging the Question*. As 3dly. The next is no better than a sorry *Ignoratio Elenchi*, or *mistaking the Question*. If the Church of Christ were guilty of the *damnable Errors*, &c. the *Gates of Hell* would, &c. The Question is not whether the Church be secured from falling into

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damnable Errors, but whether the Church be
Infallible? These are evidently distinct Things.
For the Church may neither be *destroy'd*, nor
permitted to fall into *damnable* Errors; and
yet not be *Infallible*: As on the other hand,
which has been before taken notice of, she may
fall into *damnable* Errors, and yet not be *de-*
stroy'd. Had his Argument, instead of [*if the*
Church were guilty of the damnable Errors,
&c.] ran Thus; If the Church were not *in-*
fallible, as Protestants *pretend* She is not, the
Gates of Hell would have *prevail'd* against
Her; it would have been to the Purpose:
Tho' 4thly altogether Inconclusive and Ab-
surd. For how does it follow that because
a Person, or Number of Persons, is not *infallible*;
therefore He, or They, must needs be
conquer'd and subdu'd by the *Devil*? Accord-
ing to This, All but the Pope, and Bi-
shops, even of the *Romish* Church, and They
too (the Bishops) assembled in a *Council*, must
necessarily be damn'd. For I suppose they will
not say that by the Church they mean the *Lai-*
ty, or that any one of *Them* is infallible, nor
any of the inferior Clergy, nor the Prelates
themselves, unless assembled in a Council. It
seems then there is not so very certain a Pas-
sage from the Church of *Rome's* Bosom to *A-*
braham's: And 'tis scarce worth while to turn
Papist; unless one were sure to be *Pope*,
or at least a *Bishop*, and to have a *general*
Council always *subsisting*; besides many o-
ther.

ther Difficulties which I could mention. And yet the Argument, if it be any thing to our Subject, stands as I said : If the Church were not infallible, the Devil would have been too hard for her. The Dialogue proceeds.

* *But will not Protestants say, it is not the true Church of Christ, but the corrupt Church of Rome, they accuse of damnable Errors; and that These are as different as Light, and Darkness?* They will be apt to say so indeed; and let us hear the Answer to it.

† P. Sir, *The Dispute is precisely concerning the Church founded by Christ; which They maintain to be not only fallible, but that it has effectually fallen into the damnable Errors of Popish Idolatry and Superstition.* I answer, 1st. It is absolutely false that the Dispute is precisely about *the Church founded by Christ*: 'Tis about the Church of Rome only; no other Church pretending to be Infallible: Tho' I own we, incidentally, deny that any Church, the universal Church itself, is so. 2^{dly}. All the World knows that Papists by *the Church* mean the Church of Rome only; as our Author in particular all along does: And therefore upon his Principles, the Distinction He here makes, or rather seems to make, is impertinent. 3^{dly}. 'Tis false to say we affirm, that *It the* (Church

founded by Christ) has fallen into the damnable Errors of Popish Idolatry and Superstition. All Churches, 'tis true, may have fallen into Errors: Several, besides the Romish, actually have into grievous Ones; nay, some, as the Greek Church, into the same with many of the Popish Ones: But they have not fallen into them as Popish; because they deny, first, the Pope's Supremacy; and secondly, the Doctrine of Infallibility, the Point now in Dispute. 'Tis therefore in vain (continues He *) to pretend to elude the force of the above-said Text, by saying it is not the true Church of Christ, but the corrupt Church of Rome, they accuse of damnable Errors; and there is an unanswerable Dilemma against them. For Christ either had a true Church upon Earth before the Reformation; or he had not. If not; then his Church was destroy'd; and by consequence the Gates of Hell prevail'd against it, contrary to his Promise. But if he had a true Church upon Earth, the Church of Rome was most certainly That Church: Since, according to the large Concession made in the Book of Homilies, it was in possession of whole Christendom for many Ages before the Reformation. And if that Church was in all that space of Time guilty of abominable Ide-

* P. 26. and 27.

latry, as is pretended; then the true Church of Christ was guilty of it; And so what Part soever of the Dilemma Protestants chuse, they charge Christ with a Breach of Promise in suffering the Gates of Hell to prevail against his Church. God forbid we should thus charge God foolishly: And the best of it is, we are not bound to stand or fall by your *Dictates*: We should be in a wretched Condition indeed, if we were. To avoid the danger of This horrid Blasphemy, I chuse the latter Part of the Dilemma; and say, our Saviour, before the Reformation, *had* a true Church upon Earth: Of which the Church of Rome was a *true*, tho' a most corrupt, Part. I say *Part*: For to his Argument, by which, upon our pretended Concession, he endeavours to prove that it was the Whole, I answer: 1st. The Homily says, I grant, that *whole Christendom was drowned in Idolatry*: But does That make *whole Christendom* the Church of Rome? Would That Church engross all the Idolatry of the World to Her self? 'Tis true all thorough Papists are Idolaters; but all Idolaters are not Papists. Nay, *Image-worship* (of which *alone* the Homily speaks) began, as every Body knows, in the *Greek Church*, not in the Church of Rome. Yet Thus stands This Argument: *The Church of Rome was most certainly That Church; since according to the large Concession made in the*

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Book of Homilies, IT was in possession of whole Christendom for many Ages, before the Reformation. The Church of Rome, it seems, is not only *Idolatrous*, but *Idolatry* it self. For because the Homily says *Idolatry was in possession*, &c. This Writer infers that it says the *Church of Rome* was so. 2dly. All the Churches upon Earth (or, if You please, the Church universal) may be guilty of *Idolatry* it self; and yet not be *destroyed*, or quite conquer'd by the Devil, nor the *Gates of Hell* entirely prevail against her. God own'd the Church of the *Jews*, as *his Church*; when it was over-run with Idolatry, and all other Corruptions.

I have hitherto been reasoning upon *Supposition*, that *our Author's Supposition is true*; viz. that by the *Gates of Hell* is meant the *Power of the Devil*: And even upon That foot have shewn the wretched Absurdity of his Arguing. But what if after all it should mean no such Thing? As 'tis evident, almost to a Demonstration, it does *not*: Then all he says about damnable Errors &c. and indeed the whole Strefs of his Argument will be yet more roving and extravagant. The word *Adns*, here render'd *Hell*, is not the Place of the *Damned* (*Τέτυνα* is the Name for That) but the *Grave*, or the *Place of departed Souls*: For sometimes it signifies the One, and sometimes the Other. The best Sense of the Passage therefore is this: The Church shall

shall continue to the *World's End*, notwithstanding the *Persecutions* and *violent Deaths* of the *Apostles*, and multitudes of the *first Christians*, and the *Mortality* of its *Teachers* and *Governours* in *all Ages*. This, I own, is an Argument for the *Perpetuity* or *Indefectibility* of the Church in general, not That of *Rome* in particular; But what it has to do with *Infallibility* I cannot imagine: Unless they will argue that *Perpetuity* *infers* *Infallibility*. If they do; let the Argument be produced, and I am ready to answer it. Another Interpretation has been put upon This Text; which, it being immaterial to the present Debate, I need not mention. But be the Meaning of it what it will; any Body of common Reason may see what is *not* the Meaning of it. One may as well squeeze Water out of a Pumice, as the Church of *Rome's* *Infallibility* out of These Words: *Thou art Peter; and upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it*. In short, the Case stands Thus: Our Saviour said He would always have a Church upon Earth; against which all the Power and Malice of Men, Devils, and Death, should not prevail; Therefore the Church of *Rome* is *Infallible*. *Quod erat Demonstrandum*. Was there ever such * *clear* and *strong* Reasoning? Who,

* P. 25,

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without torturing This Text in the most unmerciful manner, or reading it backwards, can discover any thing in it but the Church's perpetual Infallibility?

P. 27. 2dly. *Christ's Promise to his Apostles of abiding with them always even unto the end of the World. Matth. 28. v. 20. establishes the Church's perpetual Infallibility as fully, and clearly, as the other. Just as fully and clearly, I confess. Our Author might have spared his learned Confutation of the Opinion of Those, who confine This promise to the three or four first Ages: For I know No body that ever so confin'd it. Or if there be any such; I agree with Him that they are in the wrong. But then He himself is so, in saying that it comprehended equally the Successors of the Apostles with the Apostles themselves: For sure it chiefly and principally regarded the last mentioned. Our Saviour was more with Them, than with any of their Successors. All He farther says worth our notice is This. * If therefore Christ has kept his Word, which no Man can deny without Blasphemy; one of these two things must be granted, to wit, that either he promis'd to remain with Idolaters in order to be their Guide even unto*

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the end of the World (and that is most highly absurd) or that his Church by being in all Ages under the promised Direction, and Assistance of her heavenly Guide, has always continued untainted in her Faith, and will continue so to the World's End. To which I answer. 1st. Here is the same sort of Blunder as before, in mistaking the Question: The Church may *continue untainted in her Faith to the World's End*, without being *Infallible*. Suppose a single Man never to have fallen into any one *Error*, or committed any one grievous *Sin* all his Days; Was He therefore *Infallible*? an *Infallible Judge* of all Controversies? &c. Which suggests to us 2^{dly}. that This Argument, like the former, will as well prove the Church's *Impeccability*, as *Infallibility*. 3^{dly}. This too, like That, is an Argument for the Church's *Perpetuity*, not *Infallibility*. I speak of the Church *in general*; for as to the Church of *Rome*, our Saviour never said one Word about it. But 4^{thly}. To come closer to our Author's Reasoning: I deny the *Disjunction*. For Christ may be with his Church to the World's End; and yet *neither* have promis'd to remain *with Idolaters* &c. *nor* his Church have always continued *untainted in her Faith*, and so always continue. The *Medium* is (One, I mean, for I shall afterwards assign Another) his not suffering his Church *totally to fail*, or cease to be a true Church. This

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Writer never enquires into the *Sense* of the Words *am with You*, upon which *All* turns; but, according to his usual compendious way of Begging the Question, takes it for *granted* that his *own Arbitrary* Interpretation is the only *true* one. 2dly. Christ may, without any such mighty Absurdity, be with even *Idolaters*, in order to be their Guide and Teacher, tho' not *as* Idolaters; (He was so with the *Jews*, as we have seen before) and have promised to *be with* his Church *to the end of the World*, tho' it should in *some places*, and at *some times*, or even for *some time* in *all* places, *more*, or *less*, be *Idolatrous*. For besides that He might have thousands of true Worshippers among the false ones, as it happened in *Elijah's* time; *Idolatry* it self does not *destroy* the Church: As we have above observed.

But what if, after all, the Text should mean no more than This, as it very well may not, that Christ will *tender* his *Grace* and *Assistance* to the Church 'till the World's End? Must the Church therefore be *Infalible*? May it not on the contrary be *over-run* with all manner of *Errors* in Faith, and *Vice* in Practice? God's *Grace* is *promised* to *all Christians*; yet Millions *reject* it, and *quench* his *Spirit*. In like manner, Christ has promis'd to *be with* his *Ministers* in matters of Faith; and yet Those Minis-
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ters may reject his tender'd Influence, through Self-views, Ignorance, or Prejudice. While a Liberty of Choice is left in Men; any Assistance, That of God himself, may be rejected. The Sum of This clear and strong Argument, the Light of which we cannot resist without most *unmercifully torturing the Scriptures, or reading them backwards*, amounts to Thus much: Our Saviour promis'd to *be with, i. e. to assist*, chiefly his *Apostles*, and in some measure his *Church in general*, to the World's End, without the least Hint about the Church of *Rome*; Therefore the Church of *Rome* is Infallible. The Argument must needs be *unanswerable*; because there is not a Syllable in the *Premises* of what is contained in the *Conclusion*. The Conclusion joins *Infallibility* to the Church of *Rome*; whereas in the Premises there is no Mention either of the Church of *Rome*, or *Infallibility*.

P. 28. 3dly. *The Church's Charter of perpetual Infallibility is confirm'd to her by our Saviour's Promise of sending the Holy Ghost, not only to the Apostles, but to all their Successors.* I will pray my Father, and He shall give you another Comforter, that he may abide with you FOR EVER; the Spirit of Truth. *John 14. v. 16, 17. But to what end was he to abide with them for ever? Let us hear Christ himself answer the Question.* When the Spirit of Truth comes; he will guide you into all Truth.

Truth. *John* 16. v. 13. *And again.* The Holy Ghost, whom the Father will send in my Name, will teach you all things, and bring all things to your remembrance which I have said unto you. *John* 14. v. 26. Our Author, it seems, takes This Proof of the Church's Infallibility to be *self-evident*; for he says nothing to *enforce* it. And the young Gentleman being without any more adoe convinc'd by the irresistible force of This Argument, as well as of the Others, immediately answers; *Really, Sir, I am astonish'd, &c.* as I shall presently cite the whole Passage. Nevertheless; I shall add a few Words by way of Answer, tho'tis more than I am oblig'd to: I having as good a Right to say, without any Proof, that these Texts are *not* to the Purpose; as He had to quote them, without any Proof that they *are*. Among many other Answers then which might be given; the same may be apply'd to the *first* of These Texts, which was given to the Argument from the *foregoing* one. *The Spirit of Truth may abide for ever* with the Teachers of the Gospel, so as to *tender* his Grace and Assistance to them; and yet they may *resist* his Motions, and so have no Benefit from such his *abiding with them*. Know Ye not, (says St. Paul) that Your Bodies are Temples of the Holy Ghost? *1 Cor.* 6. 19. And yet He warns the *Corinthians* to flee Fornication, and not to sin against their

own Bodies. So that the *Abiding of the Holy Ghost* in the Temples of their Bodies, was no Argument that they must necessarily be always *unpolluted*: And as little is his *Abiding with the Church* an Argument of its always being *in the Right*, much less of its being *always, or ever, Infallible*. The two other Texts subjoined to This, out of the same Discourse of our Saviour, plainly relate in their *primary* and *principal* Sense, at least, to the *Persons* of the *Apostles*; and all three of them *may at least*, which is sufficient to our present purpose, relate to Them *only*. For the Word *for ever*, as all the World knows, is in Scripture, in all Writings, and in common Discourse, often us'd in a *restrain'd* Signification; according to the *Subject* to which it is apply'd: Nay considering the *Time*, and *Occasion*, of our Saviour's Discourse, there is *little less* than *Demonstration* that they *do* relate to Them *only*. However to put it at the lowest, here is nothing about the Church of *Rome* in particular: Or if it were otherwise; To be *guided into all Truth*, does not imply that the *Guidance* must of necessity be effectually *followed*; nor does being *taught* all things, or having one's *Memory refresh'd*, imply *Infallibility*. For a man may be not only *instructed* in, but very *learned* in, all Languages, all Arts and Sciences, all Points of

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of Morality and Divinity, without being *absolute Master* of all the *Truths* contain'd in them, or any thing like *Infallible*. I shall be a little more particular in summing up the Substance of the Argument from These Texts, upon the two *different Suppositions* concerning the *Sense* of them. Supposing our Saviour to speak this of the *Apostles only*, as 'tis ten thousand to one but He did; (yet I deny not but the *Assistance* of his Holy Spirit, tho' not *Infallibility*, is in other places, whether it be here or no, promis'd to his Church in general through *all Ages*) then the Argument stands Thus. Our Saviour, being just ready to leave the World, comforts his Apostles, who upon That account were in great Trouble and Perplexity, with the Promise of the *Holy Ghost*; who should not, as *He* had done, continue with them for a *little while*, but *for ever*; during their *whole Lives*; should *guide them into all Truth, teach them all things, and bring all things to their remembrance*: Therefore the Church of *Rome* is Infallible. If we interpret the Passage as relating to the *Apostles* and their *Successors* in Conjunction, (though certainly we cannot interpret it *equally* of Both; for then I cannot conceive what Superiority or Preheminence the Apostles would have over their Successors; and in reality 'tis scarce common Sense to interpret it of the Latter

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at all :) then we shall have it Thus. Our Saviour promis'd, that the Holy Ghost should *abide with*, i. e. assist, not only the Apostles, but the Ministers of the Church (not a word about That of *Rome* in particular) to the World's End ; teach them, and remind them of all Things, (necessary to their Salvation ; for sure He speaks of nothing else) tho' Those, who are so *taught*, and *reminded*, may neither *learn*, nor *remember*, as they should do : Therefore the Church of *Rome* is Infallible. Q. E. D. How *unmercifully must We torture These Texts*, or *read them backwards*, not to *discover in them the perpetual Infallibility* afore said !

I might here very well conclude my Answer to This Section ; all the *Argumentation* being over. But the *Confidence* and *Insolence* which succeeds it, is so *ridiculous*, (and, being so, it is to me not in the least *provoking*) that contrary to my Design, and almost Promise, in the Beginning, I cannot forbear diverting my Reader with it. A famous Critick tells us, that the *Height of Impudence is perfectly Comical*. I am of his Mind ; It moves Laughter, rather than Indignation. Can any thing be more whimsically extravagant, than for a Man to *introduce* such Arguments as have not the least Shadow of Reason in them, with such *formal Preparation*, and *blustering Language*, as I have above recited ; and *after* having produced

produced them, to triumph, and plume himself, as if he had made a Demonstration as plain, as any in *Euclide*; then to *add* a *long Speech* against *Prejudice* and *Self-Interest*, *calumniating* and *wilifying* his Adversaries, as if they had not *common Honesty*, for not believing against *common Sense*? You shall have it all at length in his own Words: And I need be at no further Trouble; For to *transcribe* it, is to *answer* it.

* G. Really, Sir, I am astonish'd that Persons who PRETEND to believe that the Scriptures are divinely inspir'd, and contain the pure Word of God; nay and PROFESS to make them the only Rule of their Faith (as you have often told me) can read these repeated Promises express'd in Terms so STRONG and CLEAR, so OBVIOUS, and EASY, that even the most ordinary Capacities cannot well mistake their meaning, without STUDYING TO DECEIVE THEMSELVES; yet at the same time have the CONFIDENCE to oppose the Doctrine, thus PLAINLY asserted by them, with the same POSITIVENESS, and OBSTINACY, as if they had the ALCORAN, instead of the WORD OF GOD before them. The Pupil, 'tis to be hop'd, has done his Part. And what says the Tutor?

P. Sir, You have all the Reason in the World to be astonish'd at it: And I verily believe, that if a Friend should leave to any Protestant a considerable Legacy, or settle an Estate upon him and his Heirs for ever, in Terms as strong and clear as our blessed Saviour, by his last Will and Testament, bequeath'd to his Church the divine Legacy of his perpetual Direction and Assistance; he would be clear-sighted enough to understand the true Meaning of it; there would be no need of any Persuasive Arguments, or Reasons, to convince him of the Justice of his Title. If by perpetual Direction and Assistance He means such as bestows Infallibility, as He must if He means any thing to the purpose; I profess sincerely, I would not give a single Farthing for an Estate of Ten thousand a Year, upon no better a Title. The Will would Infallibly be set aside in Chancery; should I be Fool enough to stand a Suit there: And I should not only lose my Cause, and my Money in prosecuting it, but be laugh'd at into the bargain. He goes on. But alas to a Person whose Heart is INSINCERE, and BIASSED BY AN INTEREST IRRECONCILEABLE WITH THE GOSPEL, to such a one, I say, the Word of God is a Seed that falls upon barren Ground, and remains without Fruit. The very clearest Light is Darkness to him; and he can extract Falshood

G. out.

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out of Truth itself, when it chimes not with his INTEREST.

G. 'Tis very certain that whoever has his Heart strongly set upon any worldly INTEREST sees every thing through false Glasses. For it lessens or magnifies Things, and makes them appear beautiful, or deform'd, right or wrong, true, or false, just as they flatter, or thwart that INTEREST. And we may with almost as much Hopes of Success, undertake to calm a Storm, or silence a Hurricane with DEMONSTRATIONS, as make a Man yield to REASON against an INTEREST that lies near his Heart. Nay I have known Persons as sharp-sighted in their TEMPORAL CONCERNS as the cunningest Sophisters upon Earth; yet at the same time as dull, and blind as Beetles, in all matters relating to the Concerns of ANOTHER WORLD. So true is it, that INTEREST both opens, and shuts Men's Eyes; according as the Objects that present themselves, are agreeable, or disagreeable to it. I have set down This curious Passage at large; to shew These Gentlemen that we are not afraid of it: And also to give the Reader a Sample of This Reasoning; which our Author makes great use of, frequently repeating it in his Book. How often soever it occurs, I shall take no notice of it hereafter; having here answer'd it once for all, i. e. transcrib'd it. That Men, who are such Slaves to Prejudice and Self-Interest,

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as to believe, or profess that they believe, contrary not only to the plainest *Reason* and *Scripture*, but to their *Senses*, that such I say, should accuse *Us* of Prejudice and Self-Interest, for not assenting to so gross an Absurdity, as the *Romish* Infallibility, upon the Evidence of Arguments as absurd as it self, would really be very surprizing; were we not acquainted with the Modesty of Popish Writers. They might consider, however, that *We* could make These Declamations upon *Them*, as well as *They* upon *Us*; were we idle, and impertinent enough, to do so. But we scorn it; and only remind our *weaker* Readers, that there is no *Argument* in all This *Outcry*; which is only contrived to amuse and confound their Understandings: And that the *Clamours* of our Adversaries are, like their *Reasonings*, mere Cobweb-Snares; which as None but *poysonous Insects* will weave, so None but *light*, and *silly* ones will be catch'd by.



To the Fifth SECTION;

ENTITLED,

*The Church's perpetual Indefectibility,
and Infallibility, prov'd from the
ninth Article of the Creed.*

THE Young Gentleman, in the last Words of the Last Section, having ask'd why the *Church's Infallibility*, since it is so important a Point, *has not a place in the Apostles' Creed*, is answer'd by his Preceptor at the Beginning of This; that many other Doctrines of great Importance are not in the Creed; but it does not follow, that therefore they are not to be believed. This I grant; but then by his Leave, their Church's *Infallibility* is an Article of such infinite Moment and Consequence (all the rest, in truth, depending upon This) that, if there be any such Thing, I cannot imagine how it comes to pass that we find not These Words in the Creed; *I believe the Church of Rome to be Infallible*. But the real Reason of it is This; There is nothing in the Creed, but what is in the *Scriptures*.

This Article, however, if we will take his word, is virtually in the Creed; and so are
all

all other Popish Tenets. * *Because, believing the Church implies Believing her whole Doctrine.* 'To which I answer, and 'tis Answer sufficient, that We may believe the *Holy Catholick Church*, without believing *all the Church of Rome says*: Because 1st. 'tis one thing to believe *there is* a Holy Catholick Church, which is all This Article means; and another, to believe that whatever *She says* is certainly *true*. 2^{dly}. The Church of *Rome* is not the *Catholick Church*. Nor 3^{dly}. is the *whole Doctrine* of the Church of *Rome* agreeable to the Doctrine of the *Catholick Church*.

'Tho' This Creed was certainly not compos'd by the Apostles, whatever † *St. Leo &c.* have said of it; yet our Author need not so || *formally have prov'd* from the Eighth of our Thirty nine Articles, that We receive it as *agreeable to Scripture*; so that we have pinn'd our selves down, and cannot *deny* the Authority of it, *after* He shall have irrefragably *prov'd* the Church's *Infallibility* from it: Which is I believe, such a mixture of Absurdity, and Confidence, as is not easily to be match'd. I wonder He did not, *mutatis mutandis*, preface his unanswerable Arguments from *Scripture*

* P. 30.

† *Ibid.*

|| P. 30, 31.

in the same solemn Words. * *But I desire you to take notice, that, according to their Sixth and Seventh Articles of Religion, the Scriptures cannot be false; 1st. Because &c. 2dly. Because &c. Now surely no falsehood &c. Nor can the Contradictory &c.* This Popery is so silly on the one hand, and so saucy on the other; that it deserves much worse Words than I have given it, and ought not only to be *detected*, but *exploded*. His *Arguments* from the *Creed*, We are to understand, will be so *Demonstrative*; that We of the Church of *England* shall have no Resource, no Way to come off, but *denying the Authority* of it: Whereas they are just as *Demonstrative*, as Those from *Scripture* in the foregoing Section, which we have fully considered; *i. e.* not in the least to the Purpose, the Premises having no manner of Relation to the Conclusion. They are all reducible to This: There is *one Holy, Catholick, Apostolick Church*, and a *Communion of Saints*; Therefore the *Church of Rome is Infallible*.

In order to turn our own weapons against us, He is pleas'd to give us a long Quotation from Bishop *Pearson*. † *His Words*, says He, *as far as relating to my Subject, are These.*

* P. 31.

† P. 31.

If He had cited nothing but what *related to his Subject*, He had cited nothing at all; for He might as well have transcribed the whole Book, as what He has transcribed. Yet, says the Young Gentleman, * *It really appears to me, that if the Church of Rome had given this Protestant Bishop a Fee to plead her Cause, he could not have done it more effectually. And it puts me in mind of this celebrated Maxim, magna est veritas, et prævalet. The Force of Truth is great; and triumphs over Falshood, even by the Judgment of its Enemies.* One would think Bishop Pearson in the Passage quoted had either in *Terms* given up the Cause; or at least laid down such *Positions*, that one single *Deduction* from them must *Demonstrate* the Church of Rome's Infallibility. Whereas he says not one Word about the Church of Rome, or *Infallibility*: And as for the *Conclusion*, which may be drawn from His *Principles*; He says the Church of Christ is *One, Holy, and Catholick*, and will continue to the *end of the World*: Is the Church of Rome therefore Infallible? Yes; if We believe This Writer; who, after some Trifling not worth our notice, † and confounding a *True Church* with an *Orthodox* one, which I

* 34.

† P. 34.

have shewn to be very different Ideas, has these Words. * *But what are the essential, and unchangeable Properties of this Church, according to the same Creed? They consist in her being One, Holy, Apostolical, and the Communion of Saints. Now this is an unanswerable Proof, both of Her Indefeetibility, and Infalibility.* Answ. *Indefeetibility* We have nothing to do with at present. Bishop *Pearson* I grant, asserts it, nor do I deny it: Tho', by the way, it does not follow from the Church's being *One, Holy, Apostolick,* and the *Communion of Saints*, that therefore it is *Indefeetible*. Neither is the Word *Apostolick* in This Creed; tho' it be in Another, which we equally receive. Instead of *Apostolick*, I should have said *Catholick*; which is in This Creed, and which our Author omits. I might add moreover, that to be the *Communion of Saints*, tho' it is made a Part of the 9th Article, is not an Affection of the Church, as *Unity, Holiness, and Catholicism* are; nor does Bishop *Pearson* make it so; nor can good Sense be made of it. But not to insist upon these Niceties; let us take it as it stands, and consider the force of this Argument. But before we can do so, We are interrupted by an Enquiry; † *what is the Difference between the Church's Inde-*

fecit and *Infallibility*? I thought the Young Gentleman had understood *Latin*; and if so, one would wonder he should ask so idle a Question. But 'tis not for nothing, we must think, that he is made to ask it: 'Tis to introduce the usual Piece of Sophistry which a Papist cannot live without, *Confounding* the Church *Catholick* with the Church of *Rome*. * *Sir, by the former is meant, that SHE never will perish, &c. In like manner if SHE should teach Doctrines opposite to the Faith &c. As to the 1st. 'Tis true, that She, the Catholick Church, will never perish; but the Church of Rome may. As to the 2d. 'Tis false, that She, the Church of Rome, cannot teach Doctrines opposite to the true Faith. The Words Visible and Invisible, as apply'd to the Church, are here brought in again; But That matter shall be considered once for all, in our Examination of the Fourth Dialogue. At present our Author tells us, that if the Church should † impose abominable Errors, such as Idolatry and Superstitions, upon the Faithful, and demand of them Terms of Communion, which are inconsistent with Salvation; She would most certainly cease to be an unerring Guide. To which I add; BUT*

* *Ibid.* † *Ibid.*

90 *An ANSWER to a Popish Book,*
the Church of *Rome* long has impos'd, and
still does impose, *abominable Errors &c.*
and *Terms of Communion inconsistent*
with Salvation; (I mean in their *Nature*
and *Tendency*, however God may have
Mercy upon Those, who *ignorantly* em-
brace them :) Therefore The Church of
Rome ceases to be an *unerring Guide*, if
ever she were so. The Argument is plain.
The *Major* is his own; and the *Minor* is
prov'd from their Worship of *Images*, and
Reliques, *Saints*, and *Angels*; *Communion*
in one Kind; *Purgatory*; their *Doctrine of*
Attrition; *Opus Operatum*; and many other
Corruptions. And, indeed, it is much
clearer and stronger Reasoning to argue
Thus; The Church of *Rome* actually errs,
therefore She is not *Infallible*: Than Thus;
the Church of *Rome* is *Infallible*, therefore
She cannot err. Of which more hereafter.
The pretended *Promises of God*, * upon
which the Church's *Infallibility* is said to be
founded, I have proved to be no such *Promises*;
and so what is here alledg'd upon that Head,
of course, falls to the Ground.

But now for the unanswerable Argument;
proving the Church's *Infallibility*, from Her
being *One*, *Holy*, *Apostolick*, and the Com-

* P. 36.

munion of Saints. * *If She should either fail entirely, or cease to be either One, or Holy, or Apostolical, or the Communion of Saints; the ninth Article of the Creed would then be false: And whosoever should at that time say it, would utter a downright Lye, in making Profession of the Christian Faith. Answer.* Tho' the Church should fail, This Article would not be false; because *Indefeetibility* is not asserted in it. *Unity* is essential to every Being; so that as long as the Church is *at all*, She is certainly One. *Holy*, and *Apostolick*, She will likewise always be in *some* Sense or *other*, as long as She is *at all*: And She will be the *Communion of Saints* too, as long as She *continues*, if by That be meant the same as Her being *Holy*; Otherwise, I take Her being the Communion of Saints not to be Sense. A Communion of Saints, indeed, there is and ever will be; but 'tis absurd to say the Church is That Communion. Doubtless, whoever shall by professing the Faith of the Creed, say, there is a Holy Catholick Church, when at the same time there is *none*, will utter a downright *Falshood*; Falshood, I say; for it may not be a *Lye*: But I conceive there is no Danger of it; because if the

* *Ibid.*

Church should be lost, I imagine the Profession of That Faith would be lost too. * *But since it is manifest Blasphemy to say, that the Creed, which may be proved by most certain Warrant of Holy Scripture, can ever be false, or that a Person can be guilty of Lying in professing the Christian Doctrine taught by the Apostles; it follows, that the above-said ninth Article of the Creed contains a demonstrative Proof, that the Church of Christ has always been, and will always be, an unerring Guide; that is, Infallible in all her Decisions of Faith.* I deny the Consequence. It does not follow, that because the Church is One, Holy, Apostolical, and the Communion of Saints, add Indefectible, if You please, tho' that is not in the Article; therefore She ever was, is, will be, or can be, Infallible. This is so far from being a *Demonstrative* Proof; that it has not the least Shadow of *any* Proof. Our Author will presently endeavour to reinforce his Argument; and then I shall more fully shew the Weakness of it. † *And that by Consequence, She never was guilty of the abominable Errors laid to her Charge by her rebellious Children.* Beyond Controversy, if She was Infallible; She could not

* *Ibid.*† *Ibid.*

be guilty of abominable Errors. But then *She*, not only the Church of *Rome*, but *any Church*, was never Infallible. And *She*, the Church of *Rome*, has been guilty of *abominable*, nay *damnable*, *Errors*; and therefore her *Children* were not *rebellious* in rejecting them. * *That the Creed in the supposed Case would be false, is manifest to common Sense; because if the Church really fell into the damnable Errors, &c.* Here is the old Blunder, so often repeated in the foregoing Section. The Church may *not fall* into *damnable Errors*; and yet *not* be *Infallible*: And whether *She* be Infallible or not, is the only Question. Our Author's Argument therefore should not have ran Thus, *If the Church really fell into damnable Errors*; but Thus, *If the Church were not Infallible*: † *How can it be said; that She was then either One, or Holy, or Apostolical, or the Communion of Saints?* However, I will take it just as it stands; and if we shew that the Church, even the Church in general, not to mention That of *Rome* in particular, may continue to be *One, Holy, &c.* and yet not only be capable of falling, but actually fall, into *damnable Errors*; understanding by *damnable*, tending in their own nature to the

* P. 37.

† *Ibid.*

Damnation of Those who hold them, not necessarily causing their Damnation ; It will follow *a fortiori* ; that She may be *One, Holy, &c.* and yet not be *Infallible*. * *This*, says our Author, *viz.* [that the Church should be *One, Holy, &c.* and yet fall into *damnable Errors*,] *implies a manifest Contradiction. For in the first place, She would then most certainly have forfeited her Unity, by falling from her former Faith.* If She wholly fell from her former Faith ; She would, indeed, forfeit her *Unity* : Because She would forfeit Her *Being* ; just as a Man forfeits his Life, by dying of any *Distemper*. But She might fall into *damnable Errors*, and yet not wholly fall from Her former Faith : Nay, She might retain *all* Her former Faith, and yet hold *damnable Errors* in *conjunction* with it. For, tho' such Errors are in reality repugnant to some Particulars of the true Faith, yet She may not be sensible of it ; Consequences may really follow from Her Doctrine, which She sees not, but rejects and abhors. † *For can a Church that changes her Faith be properly call'd one, and the same ?* Yes ; if changing Her Faith means falling into *damnable Errors* ; as it must mean, if it means any thing

* P. *Ibid.*† *Ibid.*

to the *present* Point; tho' even That is nothing to the *main* Point, which is the *Infallibility* of the Church. I say, She may fall into damnable Errors; and yet be one and the same Church. Cannot one and the same Man, and it holds as well of a Community, be in perfect Health at one time, and very sick at another? * *On the contrary, instead of continuing what she was by her divine Establishment, viz. the True, and only Orthodox Church of Christ* — She may be *True*, and not *Orthodox*; as before observed: She may hold damnable Errors; and yet be a *True* Church in *one* Sense, tho' not *Orthodox*. † *She would have become an Heretical Communion, and the very Synagogue of Satan.* 1st. All *Errors*, even damnable ones, are not *Heresies*. 2dly. She might hold some *Heresies*, and yet not be *quite* the *Synagogue of Satan*. Or 3dly. She might be so in *some* Respects, and not in *others*. 4thly. If by being the *Synagogue of Satan*, be meant being *extremely corrupt*; She may be even *That*, and still be *one*, and *true*, in the Sense above-mentioned; I add, *good*, metaphysically, tho' not morally. ‡ *Nay, a source of Divisions, and Author of Schism.* So that whatever Church holds

* *Ibid.*

† *Ibid.*

‡ *Ibid.*

damnable Errors, is the *Author of Schism*: But the Church of *Rome* holds *damnable Errors*: *Ergo, &c.* The Schism therefore, with regard to the Separation between Them and Us, is Theirs, not Ours. * *In as much as her own Children would then have been bound to separate themselves from Her. Not from Her, but from Her Errors*: But however, be That as it will; She, not They, would be answerable for the Separation, according to our Author's own Concession. † Nor could *She then be Holy; unless Idolatry, or other gross Errors, be a holy Doctrine*. She might then be Holy in some respects; tho' not near so Holy, as She should be: Holy, in the Faith which She might still retain; Holy, with respect to her Vocation, the Original End of Her Institution, &c. Let me have Leave to quote a Passage out of Bishop Pearson upon This very Article; which our Author seems to have overlooked. ‡ *I conclude therefore, as the antient Catholicks did against the Donatists, that within the Church, in the publick Profession, and external Communion thereof, are contain'd Persons truly good, and sanctify'd, and hereafter sav'd; and, together with them, other Persons, void of all saving Grace, and here-*

* *Ibid.* † *Ibid.* ‡ Exposition of the Creed. P. 344.

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after to be damn'd: And that the Church containing These of both Kinds, may well be call'd Holy, as St. Matthew call'd Jerusalem, the holy City, even at that time, when our Saviour did but begin to preach, when we know there was in That City a general Corruption in Manners and Worship. The Church then, even holding damnable Errors, may in this Sense be Holy; and yet Idolatry, and other gross Errors, not be Holy Doctrines. He adds, Nor Apostolical; because the Apostles never taught Idolatry, nor any damnable Errors. The Answer is the same, as before; She might be Apostolical, as well as Holy, in some respects, tho' not in others. Nor finally, concludes he, the Communion of Saints; because They cannot be Saints, who communicate with an Idolatrous Church. 1st. It is not said, that She is the Communion of Saints; nor is it Sense to say so. 2dly. Those who communicate with an Idolatrous Church, in her Idolatry, or any other gross Errors, assuredly are not Saints, nor tolerably good Christians; at least as so communicating: But doing it ignorantly, they may be good in other respects. 3dly. The Church may be Idolatrous, and yet many of her Members refuse to communicate with Her in her Idolatry, or any other Corruptions: And They may be the Saints here on Earth; holding Communion, in some measure, even with the corrupt Church, tho' chiefly with

One another, with the Saints in Heaven; and with God himself. In short, the whole Church may be overspread with Corruptions, even with Idolatry, and yet not lose its Being; as the Jewish Church did not, when it was so overspread: And to say that it is One, Holy, Catholick, and Apostolical, so far as in the Sense in which I have explained it, and no farther, amounts to no more than to say, that It is *in Being*, and that *These Properties* are *essential* to it. Neither is it necessary that the Creed should intend any more, nor has our Author prov'd that it does; but on the contrary, His Arguments, as I have shewn, are utterly groundless and inconclusive.

But stay, not too fast; Here is more to come.

* G. Sir, *If I have a true Understanding of your meaning; the Substance of what you have said may be summ'd up in this short Syllogism. If the Church, which in the Creed we profess to be One, Holy, Apostolical, &c. should ever fall into any Errors, destructive to the saving Faith, at first deliver'd to the Saints; then the Creed would be false: But the Creed cannot be false; therefore she can never fall into any such Errors. And is, BY*

* *Ibid.*

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CONSEQUENCE, *infallible in ALL her Decisions of Faith.*

P. *You have taken my Meaning very exactly; and I dare presume to say, the Argument is conclusive against all such as pretend to believe the Creed. Tho' the Preceptor expresses himself strangely; yet, waving Criticism, I answer to the Major: 1st. If by destructive to, be meant actually destroying; even then the Sequel is not true. For, tho' I doubt not but the Church is Indefectible, yet the Creed does not assert it; nor does it follow that because, while She is at all, She is One, Holy, Apostolical, &c. therefore She must continue for ever. 2dly. If by those Words be meant directly tending to destroy, repugnant to, and the like; much less is the Sequel true. For, as I have shewn, the Church may be One, Holy, &c. and continue so for ever; and yet fall into Errors, in this last Sense, destructive to the Faith. The Young Gentleman's last Words, And is by consequence Infallible in all her Decisions of Faith, contain This Proposition; That Church which cannot fall into Errors destructive to the Faith, must be Infallible in all Her Decisions of Faith. I deny it, not only in the former Sense of the Words destructive to, but even in the latter. A Church may be preserv'd from falling into Errors, which are only repugnant to the Faith, without actually destroying it, or to speak,*

as we have all along done, into Errors *damnable* in *one* Sense ; and yet not be *Infallible* in all Her Decisions of Faith. For there are some Points of Faith, (at least as the Church may make them, and as the Church of *Rome* actually does make them) in a Decision of which, an Error, tho' of *dangerous Consequence*, may not be in *its Nature damnable*. For instance ; We cannot say, it would be a *damnable* Sin for the whole Christian World to submit to the Pope, as supreme over other Bishops, at least in a *Patriarchal* Sense ; tho' He has no manner of Right to such a Submission, and such a Submission would be of very *dangerous* Consequence. Therefore, to *believe* and to *profess*, that He is so supreme, may not be a *damnable Error*. Their Doctrine of the *Seven Sacraments* I take not to be *damnable*, tho' *dangerous*. If then it be admitted, that the Church is so directed by the Holy Spirit ; nay, is so far *Infallible*, if We must use That Word, that She cannot fall into damnable Errors ; yet it does not follow that She is Infallible in *all* Her Decisions of Faith : Because there may be many Errors in Decisions of Faith, which may not be damnable, tho' *very dangerous*. I say, very dangerous. To which therefore I add, that if I believe Her *Infallible* in *all* Her Decisions, when She is *not* ; such a Belief *may*, and very probably *will*, draw *me* into damnable Errors, tho' *She*

Her

Her self falls into none that are so. But in This Argument, *The Church cannot fall into damnable Errors, therefore She is Infalible in all her Decisions*; We need not insist upon the Falsity of the *Consequence*, tho', as I have shewn, it is most false; since, as I have more fully shewn, and That I chiefly insist upon, the *Antecedent* has not been made out. The Church may fall into damnable Errors, and yet be *One, Holy, &c.* nor has This Writer produc'd the glimmering of an Argument to the contrary. Here likewise, as always upon these Occasions, it must be remember'd, that, if he had prov'd what he undertook concerning *the Church*, He had done nothing, unless He had likewise prov'd, that the Church of *Rome* is *the Church*; which, tho' I have here for the greater Strength of the Argument proceeded upon That Supposition, He will never be able to do: Nor has He yet attempted it. Hereafter indeed He will attempt it; and then He shall be sure to meet with an Answer.

At present he quotes 1 *Tim.* 3. 15. where He * says, St. Paul pronounces *the Church of Christ to be the Pillar and Support of the Truth*. And then asks several Questions. *How can this be true; if the Church, esta-*

* P. 38.

bliss'd by Christ, ever proposes false Doctrines for reveal'd Truths? Or requires things inconsistent with Salvation for Conditions of Communion? Can She always be the Pillar and Support of the Truth, unless She be always an unerring Guide in matters of Faith?

Answer. 1st. It is far from being certain that Those Words, *the Pillar, &c* relate to the Church: They may perhaps relate to *Timothy*; and it is the Opinion of very learned Men, that they do. 2^{dly}. If *St. Paul* speaks of the Church; he speaks either of the Church in *general*, or the Church of *Ephesus* in particular, most certainly not of the Church of *Rome*. 3^{dly}. By the Church's being the *Pillar and Ground of Truth*, may very well be meant no more, than that according to the *Intent of her Institution*, She always *ought* to be so, not that She always actually *will* be so. Our Lord tells his Disciples, they are the *Salt of the Earth*; and yet supposes that the *Salt may lose its Savour*. Not that there is any such Word as *always* in the Text cited; tho' our Author *twice* mentions it, and lays so much *Stress* upon it. But, 4^{thly}. and chiefly. The Church may *maintain all necessary Truth*, and yet propose *false Doctrines*, and Terms of Communion *inconsistent with Salvation*; or, in other Words, as we have, in effect, often said already, *hold the Truth*, and *build Falshood upon it*; as the Church
of

of Rome *actually does*. She may therefore be the *Pillar and Support of the Truth*, without being an *unerring Guide*, or so much as *free from great and grievous Errors*. * *And if*, concludes He, *She be such a Guide; I ask one Question more, how can her Faith be reform'd?* How indeed? But if She, the Church of Rome, be *not* an unerring Guide; but, on the contrary, overrun with gross and damnable Errors, as well as with all manner of Wickedness and Vice, proceeding from Those Errors; which is the real Truth of the Case: then her Faith, and Practice too, may, and ought to be reformed.

† G. *I see no other Answer to be made to This Question, but boldly asserting, that St. Paul's Epistles, nay, and the Gospels, as well as the Creed, all which give Evidence to the Doctrine of Infallibility, stand full as much in need of a thorough godly Reformation, as the Church of Rome it self.* This is a continuation of the aforesaid || *Modesty*; and That is Answer sufficient. What he says to the Question, *how a Society of Men can be Infallible, when all its particular Members are fallible*, is nothing to the Purpose; because We utterly deny, and They can never prove,

* *Ibid.*

† *Ibid.*

|| See P. 85, 86.

that any *Society* of Men is *Infallible*. *The Church's Infallibility*, says He, *depends not upon any extraordinary inward Lights, &c. but upon the gratuitous Promises of God: And cannot He bestow This Privilege, &c.* Ay; But I have prov'd that there are no such *gratuitous Promises of God* to the *Church*, any more than to private Persons; and that the Arguments to prove the Contrary, are beyond measure trifling and ridiculous. So all that follows upon a Supposition of such Promises is struck off; and I need say no more of it. Yet I cannot forbear taking notice of one Passage in it. * *For, as Bishop Pearson has very judiciously observ'd, tho' the Providence of God has suffer'd even whole particular Churches to perish; yet the Promises of the same God will never permit that they all perish at once.* I ask This Writer, whether He does not believe in his Conscience, that when Bishop *Pearson* wrote This, He thought the Church of *Rome* to be as much a *particular Church* as the Church of *England*? And as likely to *perish*, as any *other particular Church*? If so; I ask again, with what Conscience he could quote That excellent Prelate's Words, spoken of the Church in *general*, as

* P. 39.

serving the Cause of the Church of *Rome*; and affirm, that He talks *as if He had taken a Fee to plead for her?*

Before I conclude, I cannot but observe; that our old Objection stands good against what This Author discourses about Infallibility, *viz.* that he does not tell us *where it is to be found*. For the *Church* is too *loose* and *general* a Word. Does He mean *Councils* only? Must the *Pope* necessarily concur, or no? &c. But not to insist upon This, and that we may bring the matter to some Issue; I suppose it will be granted on all sides, that, according to the Romanists, the Definitions of the Council of *Trent*, ratify'd by the Pope, are the Definitions of the *Church*. Our Author, as we have seen, * instances in Transubstantiation, Purgatory, Invocation of Saints, and Honouring of Reliques, to which He might have added Image-Worship, Half-Communion, &c. as *Doctrines* of the Church. And We all know the Council of *Trent* makes them *necessary to Salvation*. Here then I fix: Every one of These Doctrines is *grossly false*; therefore the Church of *Rome* *actually errs*, and therefore is *not Infallible*. That They are false, I have elsewhere prov'd. † *Image-Worship* is contrary to the Second Command-

* P. 38.

† Popery truly stated, &c.

ment. All *Creature-Worship* is contrary to many Texts of Scripture, particularly *Deut.* 6. 13. *Matth.* 4. 10. *Communion in one Kind* is contrary to the exprefs Words of our Saviour's Institution; as They themselves acknowledge. *Transubstantiation* is contrary, 1st. To *Scripture*; which assures us, that the Bread and Wine *continue* Bread and Wine *after* Consecration. *Matth.* 26. 29. 1 *Cor.* x. 17. xi. 26, &c. 2^{dly}. To *Reason*; because it implies an hundred Contradictions, * as well as many Blasphemous Impieties: That the same Body, for instance, is in Heaven and on Earth at the same time; that Man can make God, &c. 3^{dly}. To our *Senses*; because what Papists tell us is the Body and Blood of Christ, We see, feel, smell, and taste, to be Bread and Wine. In vain therefore do they come upon us with their Sophistical, perplex'd, puzzling Heap of Stuff; (*puzzling, to weak, ignorant People*; for, to All who *know* any thing of the matter, nothing, as I have made it appear, can be more *despicably foolish*) endeavouring to prove, that their Church *cannot* err: When Common Sense, and our five Senses tell us She *does* err: Or if She does not *err*,

* Mr. Chillingworth reckon's up thirty in a Breath. *Religion of Protestants, &c.* Chap. 4. † 46.

She *lies*, which is worse: And can *neither* way be an *Infallible Guide*, or *any true Guide* at all. 'Tis much surer Reasoning, as I hinted before, to argue thus *a posteriori*, The Church of Rome actually errs, therefore She is not Infallible; than thus *a priori*, the Church of Rome is Infallible, therefore She cannot err. In the Former, the Arguments are *demonstratively clear*, and the most *Illiterate* may understand them: In the Latter, They are *difficult* and *obscure* at best; they may possibly *puzzle*, but can never *convince*. Had I, which no body ever *will* have, as much Evidence that their Church's *Infallibility is true*, as I have that *Transubstantiation is false*; even then I should be but in an *Equilibrium*, and could not assent to either. How necessarily then must my Assent be *clearly determined*; when I have *Scripture*, *Common Reason*, and my outward *Senses*, to *convince* me on the one Hand; and nothing but *Dust* and *Darkness* to *blind* and *confound* me, on the other? I speak This Last, in the Person of one of the *Vulgar*, and *Unlearned*: To Those of a *different* Character the Arguments for Infallibility have, as I said, *no Difficulty* in them; nothing but transparent *Sophistry*, shameful *Inconsequence*, and palpable *Absurdities*. This I may have Leave to *affirm*; because I have *prov'd* it. Suppose then a Person perfectly indifferent,

and

and unprejudic'd, and a Stranger in These Parts of the World, to be concern'd in This Enquiry, whether the Church of *Rome* be Infallible, or no? and to be told, that there are the two different Schemes of Arguments above-mentioned: Would it not be *Beginning* at the *wrong End*, and *Misemploying his time*, for Him to pester himself with a *long Train of perplex'd*, and at least *seemingly* inconclusive Deductions, pretending to prove that She *cannot* err; when He may in six Minutes, the Arguments at *first Sight* looking *easy* and *natural*, demonstrate beyond all Contradiction, that She *actually does* err? But to conclude, by applying my self to the *meanest* Reader: Suppose You should hear a Man brag, and pretend to prove by unanswerable Arguments, that He is *Inculnerable*, and *Incapable* of any *Sickness* or Disease whatsoever. Perhaps He might amuse you with *Sophistry*, which *You* would not be able to answer; but would you therefore *believe* him? when you should *see* him at *that very time* devoured with *Ulcers*, and *scrofulous Humours*, cover'd Over from Head to Foot with *Wounds*, and *Bruises*, and *putrifying Sores*? He would tell you, it may be, that they are *not* Ulcers, Sores, &c. but *Signs of Health*, and in themselves *Beauties*. But I ask again; Would You *believe* Him? If You would; I know not which of the Two would be more extraordinary,

Entitled, England's Conversion, &c. 109
dinary, *His Modesty, or Your Understanding.*

To the Sixth SECTION:

The Rule of Faith.

* **T**HIS, says He, *leads me to the Rule by which the Catholick Church directs it self in all its Decisions of Faith.* What is it to Us what Rule She directs herself by? She is *Infallible*, it seems; and That's enough. If we must submit to Her Decisions, tho' contrary to the Word of God, our Reason, and our Senses; it signifies nothing to us, what Rule She goes by, or whether She goes by any Rule, or no. Or, in other Words, there is an End, as to these Matters, of all Enquiry, and Argumentation; of the Word of God, unless what She, by her own Authority, is pleas'd to call so; of common Sense, and Reason; of the Use of Seeing, Hearing, Smelling, Tasting, and Handling. According to This, She is, *Her self*, the Rule as well as Judge;

the Standard and Measure of Right, and Wrong, of Truth, and Falsehood. In the Controversy about the *Rule of Faith*, between Papists and Protestants, the Rule, as I apprehended, was suppos'd to be a Rule to all Christians; and the Question was, whether Scripture only, or Scripture and Tradition in Conjunction, were the Rule of Faith to You, and Me, and Every body? But This Author confines it to the Church, (as, in truth, he can hardly prevail with himself to talk about any thing else) understanding by That Word the Teachers and Governours of the Church. Not but that the Question about the Rule of Faith, to whomsoever it relates, as usually stated, and as stated by This Author himself, if some other Doctrines of Popery be true, is superfluous, not to say ridiculous. If it be confin'd to the Church; what imports it, whether Scripture only, or Scripture and Tradition together, be the Rule of Faith to Her; since nothing, as She says, is either Scripture, or Tradition, but what She pleases to call so? Or to put it more strongly, how can the one, or the other, or both together, be any Rule to her at all? How can She guide her self by the Authority of That, which has no more Authority than She thinks fit to allow it? According to this Supposition, therefore, *viz.* her Infallibility, and her Right of declaring what is Scripture, and Tradition, and what not;

not ; She is a Rule, and Law, not only to Others, but to her Self likewise ; and so to talk of any other Rule is superfluous, and irrational. If the Enquiry be, what is the Rule of Faith to *all Christians* to You, and Me, and Every body else in particular? the Absurdities are the same. What is it to me, whether Scripture only, or That and Tradition together, be my Rule ; or rather how can Either be *my Rule* at all ; if I am to take Both *absolutely upon Trust* from the Infallible Church ; and must implicitly depend upon Her, not only as to the *Sense* and *Meaning*, but as to the *Reality*, and *Being* of them? According to This, She alone is my Rule of Faith ; and I can have no other.

Nevertheless, since our Author is pleas'd to give us a Section upon This Question, *What is the Rule of Faith* ; and since We, who deny, and have sufficiently disprov'd the Church's Infallibility, &c. may discuss it without Incongruity, tho' He cannot ; I shall follow him as He leads, maintaining This Thesis, That *Scripture only, without Tradition*, is the *Word of God*, and the *Rule of our Faith*.

The Contrary, * he tells us, *has been fully demonstrated in a Book*, entitled, *The*

* P. 40.

Rule of Faith; printed Anno. 1721. I never saw the Book: but am so well acquainted with *Popish Demonstrations*, and *Popish Modesty*, and all the Papists have to say, upon This, or any other Argument; that I almost as well know the Substance of it, as if I had read it. Besides; our Author will undoubtedly give us the *Flower* of the *Demonstration*: And with Him therefore we proceed.

Having said, * *it is plain Fact*, 1st. *That Christ himself laid the Foundation of the Church by preaching only*; 2dly. *That he never laid any Command upon the Apostles to write, but only to preach the Gospel to all Nations*; (He seems to be angry with the Apostles for their over Officioufness in Writing at all: But how does he prove that our Saviour never laid his Commands upon them to write? Did He say nothing to his Apostles but what is recorded in Scripture? However, did they write purely of their own Heads? Were they not mov'd to it by the Holy Ghost?) and 3dly. *That in effect they preached for several Years, before they wrote any of the Canonical Books of Scripture*; He adds, *and tho' they had never written at all, as the Papists, 'tis plain, are heartily vex'd*

* P. 41.

they ever did, and would abolish their Writings from the Face of the Earth, if they were able; *but deliver'd the whole Christian Doctrine by Word of Mouth to Those who succeeded them in their Apostolical Charge; we should have been oblig'd to receive it as the Word of God, and therefore with the same Respect as we now do the holy Scripture.*

Tho' they had never written at all, &c! But They have written; and so the Case is alter'd. *To Those who succeeded them in their Apostolical Charge!* Strictly speaking, there were *None* who succeeded them in their Apostolical Charge; but let That pass. This is harping upon the old String; * as if the Apostles deliver'd the Gospel, both by Speaking and Writing, not to the *whole World*, but to *Bishops and Pastors* only. But not to insist upon That neither: *Tho' They had deliver'd the Christian Doctrine only by Word of Mouth; We should have been oblig'd, He says, to receive it as the Word of God.* True; if we could prove This or That Doctrine to have been *delivered by Them*, tho' by Word of Mouth only. But *That* is the grand Point of all: Tho' according to This Gentleman, 'tis a Circum-

* See P. 31, 32, 33.

stance not worth taking notice of ; for he says nothing at all about it. His next Words are these. * *Whence it follows, 1st. That the unwritten Word of God was the whole Rule of Faith to the primitive Christians, before the Scriptures could possibly be a Part of it.* Without doubt, the Written Word was the whole Rule, before the Scriptures were Part of it ; as surely as one Unit is the Whole, before another is added to it. † *And it might have continued so for ever, if Providence had pleased to order it so.* It might so ; Nay, (which is more) it certainly *would*, if Providence had so ordered it. But it has pleased Providence to order it otherwise, by giving the World a Written Gospel ; which, no doubt, was for this plain Reason, because it was *morally impossible* that the Christian Doctrine should be deliver'd down thro' all Ages by *Word of Mouth* only.

|| *It follows, 2dly. continues He, that Scriptures are so far from being the whole necessary Rule of the Christian Faith ; that they are not (absolutely speaking) even a necessary Part of that Rule ; as the above-said Author has fully prov'd.* That is, because Christ laid the Foundation of the Church by Preaching only ; and did not command

* P. 41.

† Ibid.

|| Ibid.

his Apostles to write; and because They preach'd before they wrote; and if they had never written at all, but deliver'd their Doctrine only by Word of Mouth, we had been bound to receive it: THEREFORE *the Scriptures are so far, &c.* This Consequence consists of two Branches. 1st. That the Scriptures are not the *whole necessary* Rule of Faith. 2dly. That they are not (absolutely speaking) so much as a necessary *Part* of it. As to the First; Does it *follow*, that because our Saviour and his Apostles *did* Thus or Thus, and *might have done* Thus or Thus, and *if they had*, we had been oblig'd to do Thus or Thus, as above recited; Therefore *They have* so proceeded, as that in *Fact*, the Scriptures *are not* the whole necessary Rule of Faith? *We* say, that tho' Christ founded the Gospel by preaching only; tho' we should grant, as we do not, that he never commanded his Apostles to write; tho' They preach'd before they wrote; and if they had deliver'd their Doctrine by Word of Mouth only, we should have been obliged to receive it as God's Word; provided we could prove This or That Doctrine to have been deliver'd by them: Yet *Now*, as Things stand, there is *actually* no Part of the Rule of Faith, but in the Scripture. Let our Adversaries prove there is any *other*; and shew us *what* it is, and *where* it is: And they will do their Business effectually.

But it can never be made out by so inconsequent a Consequence as This is. The Second Branch of the Consequence is, *That the Scriptures are not (absolutely speaking) even a necessary Part of the Rule of Faith.* What means he by *absolutely speaking*? Are they so *in fact*, and as *Things now stand*; or are they not? He afterwards grants they *are*; and I will not cavil. The Meaning therefore seems to be, tho' 'tis strangely express'd, that it is not in the *Reason*, and *Nature of Things*, essentially, and *absolutely* necessary, that even a *Part* of the *Rule of Faith* should be committed to Writing; because it *might* have been, (tho' in fact he grants it is not) *all* deliver'd by *Word of Mouth*. It *might* indeed: But it would have been *useless*, if it *had*; for any considerable *Time*, I mean; or at any considerable distance of *Place* from the Speakers. It might be truly deliver'd to a few Persons by Word of Mouth only; but not to Millions of Millions; not for 1700 Years; not all the World over. Yet our Author insists, that * *all necessary Points of reveal'd Faith could have been safely convey'd to Us, tho' the New Testament had never been writ.* For This Assertion he gives no Reason; unless his own further Assertions of the same Thing

* P. 42.

may pass for Reasons. † *The Creed could have been remember'd in all Ages, &c. All necessary Points might have been reduced to so small a Compass, that they might have been transmitted to the most distant Ages, with the same Safety as the Creed it self, by Tradition only. And the faithful might have preserv'd them in their Hearts and Minds, tho' they had never had those farther Lights which the New Testament now furnishes them with.* All this is fairly said; but how is it *prov'd*? On the contrary, I appeal to the common Sense and Experience of Mankind, whether the Thing be not *morally impossible*. I have just now given my Reasons; and shall not repeat them. But I have something to add here; which is, That I doubt our Author's Doctrine borders upon Blasphemy; or rather *is so*. The Scriptures are dictated by God; and, according to his Account, are, as to all necessary Points, superfluous. Does not doing Things superfluous argue Weakness, and Want of Wisdom? Whatever therefore our Author's *above-said Author* is pretended to have fully *prov'd*; it appears from what I have Here, tho' very Briefly, alledg'd, that he neither has *prov'd*, nor can prove, the Point propos'd; unless he can shew that *Nonsense* is agreeable to hu-

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man Reason, and Blasphemy to the Chri-
stian Religion.

* *However, as Providence has order'd Things, the Holy Scriptures, he is pleas'd to grant, are without all Dispute a most inestimable Treasure, and an Infallible Rule of Faith; WHEN RIGHTLY UNDERSTOOD. That Last was well put in: To insinuate that they are so obscure as not to be intelligible to private Persons; that for the right Understanding of them, we are wholly obliged to the Church; and are to acquiesce in her Interpretations of them, tho' never so contrary to their plain Meaning. This is the known Doctrine of the Romanists; and, notwithstanding This forc'd Compliment upon the Scriptures, it quite evacuates Those sacred Writings, and makes them no Rule at all. † But that they are not the whole Rule of Faith, and that unwritten Apostolical Traditions have ALWAYS been at least a necessary Part of this Rule, may, He affirms, be clearly made out. And he accordingly sets himself to make it out, both from Scripture, and the Writings of the Fathers.*

His Proofs from *Scripture* are, according to Custom, quite beside the Question; prove nothing but what *Nobody denies*; and are nothing at all to the Purpose. He observes?

* *Ibid.* † *Ibid.*

First, that * *It* (the Scripture) *no where declares that all the particular Points of the Christian Doctrine, which the Apostles taught by Word of Mouth, are express'd in their Canonical Writings.* What if it does not declare so? Our own Reason tells us that nothing is to be receiv'd by us, as the Word of God, but what we can *prove* to be such: And That is sufficient. Does it any where declare that *Itself* is *insufficient*? Or that any thing *unwritten* is to be *receiv'd* as *God's Word* throughout *all Ages*? Yes; if we will take things as our Author represents them, without any Examination. For he proceeds Thus. || *It over and above recommends Apostolical Traditions, in the most express and positive Terms.* Who denies *Apostolical Traditions*? He sets out with his usual stumbling, and mistakes the Question in the First Words. He himself, but five Lines before, propos'd to prove *that Scripture is not the whole Rule, and that unwritten Apostolical Traditions have ALWAYS been a necessary Part of it.* Now he is proving that the Scripture recommends *Apostolical Traditions*; and in truth, his alledg'd Texts will prove no more. But what is This to the Point? Who doubts but that there were Apostolical Traditions, even by Word

* *Ibid.* † *Ibid.* || *Ibid.*

of Mouth, in the Times of the Apostles? There are some Apostolical Traditions Now; The Scriptures are such. There may now be some which are not in the Scriptures, relating to Discipline, and Order, tho' not to Points of Faith: And could it be *prov'd* to us, that there are any relating even to Points of Faith; we would certainly receive them. But is This the same Thing as to say, that *the Scriptures are not now the whole Rule of Faith; but that unwritten Apostolical Traditions have been ALWAYS a necessary Part of it?* Or does the one follow from the other by any thing like a *Consequence?* To shew I do not wrong our Author, I will produce his Proofs at large; distinguishing the *Emphatical Words*, as He does. * *Now I praise you Brethren, (says St. Paul, 1 Cor. xi. 2.) because you remember me in all things, and keep the Traditions as I have deliver'd them to you. And again, 2 Thes. ii. 15. Therefore, Brethren, stand fast, and hold the Traditions, which you have been taught, whether by WORD, or by our Epistle. And soon after, 2 Thes. iii. 6. Now we command you, Brethren, in the Name of our Lord Jesus Christ, to withdraw yourselves from every Brother that walks disorderly, and not after the Tradition which ye receiv'd of*

* *Ibid.* and P. 43.

Us. To These three Texts, the Answer is the same ; and has been given already. It does not follow, that because the Apostles deliver'd their Doctrines by *Speaking*, as well as *Writing*, and it ought to be receiv'd either way, when known to be their Doctrine, which is all These Texts prove, and which Nobody denies ; therefore the Scriptures are not *Now* sufficient, but Traditions are necessary. Our Author says nothing of his own, to reinforce his Argument ; but quotes * a *Protestant Author* of a Book entitled *Tradition necessary* : Who says, *Here we see plain Mention of St. Paul's Traditions, consequently of Apostolical Traditions deliver'd by Word of Mouth, as well as by Epistles, or in Writing ; and a Condemnation of those who do not equally observe both.* This *Protestant* Author, whoever he be, for I know him not, speaks a little inaccurately : But I see no Reason, why our *Popish* Author should cite These Words as favouring *his* Cause ; or suppose the Writer of them to be, upon This Concession, in danger † of falling under that Condemnation for continuing a *Protestant* in This, or any other Article. Because we do not reject any *Apostolical Tradition* : Had we liv'd in the Apostles' Times, we would have receiv'd the

* P. 43. † *Ibid.*

oral ones as of equal Authoriry with the written ones; and are now as ready to receive any of the former Kind as of the latter, if They are *prov'd* to be really *Apostolical*. But He has more Proofs behind. * *This however is certain that the Apostles were extremely vigilant in giving full Instructions to Those they ordain'd; that they might also be able to instruct others.* Doubtless. But what solemn Trifling is This? And whither tends it? Why, † *These Instructions are the sacred depositum, of which St. Paul says to Timothy, keep That which is committed to thy Trust.* 1 Tim. vi. 20. *Timothy was to keep That which was committed to his Trust; Therefore our Rule of Faith is both Scripture, and oral Tradition.* Had there been any Mention of Tradition; even Then it had been nothing to the Purpose, for the Reasons aforesaid: But here is really *no* Mention of it. And again; *hold fast the Form of sound Words, which thou hast HEARD of me; That good Trust which was committed to thee, keep by the holy Ghost, which dwelleth in us.* 2 Tim. xiii. 14. And more fully, (how much more fully, I desire the Reader to observe) *the Things which thou hast HEARD from me, before many Witnesses, the same commit thou to faithful Men; who may*

* *Ibid.* † *Ibid.* ‡ *Ibid.*

be able to teach others also. 2 Tim. ii. 2. In short, *Timothy* had HEARD Things from *St. Paul*; and was to preserve inviolate, and faithfully to deliver to other Teachers, what he had HEARD, that they might be able to teach others; *Ergo*, OUR Rule of Faith is both Scripture, and oral Tradition. And is not This an Admirable Consequence? *The form of sound Words*, what *Timothy* had heard, and all Points of Faith, which *at first* were only spoken, were *afterwards* written, and are now contain'd in Scripture. Or, in another and perhaps plainer Way of speaking, there is now no Word of God, but what is in Scripture. If I am ask'd, how We prove That: I answer, 1st. We are not bound to prove it; but our Adversaries are bound to prove the Contrary. We and They agree in receiving the Scriptures as the Word of God: But then They say, something else is the Word of God, beside Scripture. We reply, *non constat*: Let them *prove* any Doctrine, or Tradition, not contain'd in Scripture, to be the Word of God; and We will embrace it as such. Not but that, 2^{dly}. We can prove our Assertion from Scripture itself, which They acknowledge to be the Word of God. I mean from Those Texts which declare the *Sufficiency* of Scripture: Particularly, 2 Tim. iii. 15, 16, 17. For if the Scripture be sufficient, it must contain the whole Word of God; and if so, our Adversaries

faries themselves will acknowledge there is no Word of God any where else.

What our Author adds as from his *above-mention'd Protestant Writer*, (how truly he has quoted, *He best knows*) does indeed favour the Cause he is defending; and so I shall consider it, as if it were his own. * *Thus it is evident from Scriptures themselves, that the WHOLE of Christianity was at first deliver'd to the Bishops succeeding the Apostles by oral Tradition; and they were also commanded to keep it, and deliver it to their Successors in the same manner.* Is there one Word about the WHOLE of *Christianity* in the Texts alledg'd? Let the Reader look upon them again. Does oral Tradition *exclude* Writing? And because *some* things were deliver'd by Word of Mouth to the Bishops succeeding the Apostles, does it follow that *all* were so? Did not the Apostles *write* the Gospel, as well as *preach* it? And were not their *Writings* of at least *as much* Use, as their verbal Instructions? According to This Man's Account, one would think the Apostles had told their Successors, that though 'tis true They had written the Gospel; yet it was no Matter whether They took any Notice of it, or not. That These Successors were

* *Ibid.*

to deliver the *whole of Christianity*, or indeed any Part of it, to *their Successors in the same manner*, that is, by Word of Mouth, there is not the least Hint of Evidence: For does it follow, that because *Timothy* was to commit to others what he had *heard*, therefore he must needs do it by *speaking*? Could he not deliver down the Writings of the Apostles, in which were contain'd all Points of Faith, which he had *heard*; tho' they were not all written, *when* he heard them? But the *Protestant, or Popish, Writer* proceeds. * *Nor is it any where found in Scripture by St. Paul, or any other of the Apostles, that they would either jointly, or separately, write down all that they had taught as necessary to Salvation; or that they would make such a compleat Canon of them, that nothing should be necessary to Salvation, but what should be found in those Writings.* FOUND in Scripture by St. Paul, &c? I suppose he would say, *asserted*; or some such Word. But what if it be not *found in Scripture*? 'Tis found in Common Sense, (which is the Gift of God as well as Scripture,) that nothing is *necessary to Salvation* but what *God makes so*; and that we ought to receive nothing as the Word of God, but what is *prov'd* to be such.

Our Author's Proofs from the † *Fathers*

* P. *Ibid.* † P. 44, 45.

were collected to his hand in their renowned *Nubes Testium*: And the Confutation of them is as ready made to Mine, in an Answer to That infamous Heap of false and impertinent Quotations, printed at *London* for *Henry Mortlock* in 1688. P. 36. Chap. iii. *Concerning Tradition*: To which I refer the Reader. * The pretended Proof from *St. Chrysostom* is answer'd, P. 41. That from *St. Basil*, P. 40. Those from *Epiphanius*, P. 41. That from *Tertullian*, P. 40. That from *Irenæus*, P. 36, 38, 39, 40. As to the four First, the Sum is This: The *Traditions* They speak of, relate either to the *Times* of the *Apostles*, or to Matters of *Practice*, *Rites*, and *Discipline* in the Church, nor to Points of *Faith*; and therefore are nothing to our Purpose: Those very Fathers, in other Places, asserting the *Sufficiency* and *Fullness* of the *Scriptures* for all things necessary to Salvation. Upon *Irenæus* I shall be more particular; because what is said of the Quotation from Him by the Writer to whom I refer, may very well admit of a Supplement. † *You may have Truth*, says That Father, as he is quoted, and translated by our Author, *from the*

* See also a Book entitled *The Primitive Fathers no Papists*; in Answer to the *Vindication of Nubes Testium*. P. 31, &c.

† *Ibid.*

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Church; with which the Apostles have deposited all Truth. But what has This to do with *unwritten Tradition*? The Apostles deposited the *Scriptures* with the Church; and the *Creed*, so far as it went: And in *them* are contained all Truth. * *We must learn from Her the Tradition of Faith.* I answer, 1st. This is wrong translated: In *Irenæus* 'tis † *the Tradition of Truth.* 2^{dly}. Supposing the Word *Faith* had been here us'd; We have it from the Church, by having it from the *Scriptures*, which are deposited with her: Those *Scriptures* being, moreover, interpreted, in doubtful and difficult Points, by *truly Catholick Tradition*; that is, by the *Consent* of the *Universal Church* in all Ages; or, by the *Confession* of all Parties, the *purest* Ages. And This We Protestants heartily Embrace. Besides; many things might be said of the *Church*, and *Tradition*, in *Irenæus's* Time, who liv'd in the next Age to That of the Apostles; which will by no means quadrate with our present Circumstances. || *For if the Dispute were of any little Matter; should we not consult the most antient Churches, and derive our Evidence from Thence?* Yes; But what is This to *Points of Faith* deli-

* *Ibid.* † *Traditionem Veritatis. Lib. iii. Chap. 4. P.*
 205. Edit. Grabian. || *Ibid.*

ver'd by *oral Tradition* only? when here is no Mention of *Points of Faith* (for sure they are not *little Matters*) or of *oral Tradition*. I observe too, that our Author leaves out a Material Clause: *Irenæus* says in *antiquissimas recurrere Ecclesias*, IN QUIBUS APOSTOLI CONVERSATI SUNT. By which last Words, which are here omitted, He lays the Stress of his Argument upon the *Authority* of the *Apostles*, not of the *Church*, or of her *Traditions*. * *And what if the Apostles had left us no Scriptures; must we not follow the Rule of Tradition entrusted with them, to whom they left their Sees?* Tho' several Words are here again wrong translated; yet to let That pass, and take the Whole as our Author gives it us: I answer 1st. It makes against him: For it implies that since the *Apostles* have left us *Scriptures*, we ought to be guided by *Them*. And if he reply They have left us *oral Traditions* likewise; I answer, 2^{dly}. Let him prove *That* now, as *Irenæus* supposes the *Tradition* He speaks of, could have been prov'd to be *Theirs* THEN; and he will say something to the Purpose, otherwise Not. † *As many barbarous Nations, without any Books of Scripture, yet believing in Christ have Salvation written in their Hearts by the*

* *Ibid.*† *Ibid.*

Holy Ghost, and carefully preserve the old Traditions. I answer, 1st. We have over and over granted, that a People may be converted by Word of Mouth only; and preserve the Christian Doctrine, without Books, for a little time, but not for many Ages. 2^{dly}. Here again, We answer as often Before: Those of whom This Father speaks, had sufficient Evidence that the Traditions were genuine: Let the Papists give us sufficient Evidence that Theirs are so, and we will receive them.

Upon the Whole, *Irenæus* (as the above-named Writer shews in the Places referr'd to) condemns Those *Hereticks*, who *calumniated* the *Scriptures*, and defended their *Errors* by *oral Tradition*. The Tradition he Himself speaks of, is what the *Apostles* had *preach'd*; and what they *preach'd*, he says they afterwards committed to *writing*. In the first Chapter of this very Book, from which our Author makes his Quotation, He has These Words. * *We have the Knowledge of the Oeconomy of our Salvation by no Others than Those, by whom the Gospel came to us. Which Gospel THEN indeed they*

* Non enim per alios Dispositionem Salutis nostræ cognovimus, quam per eos per quos Evangelium pervenit ad nos; Quod quidem tunc præconiaverunt; postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam Fidei nostræ futurum. *Lib. 3. Chap. i. P. 198.* Edit. Grab.

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preached; but AFTERWARDS by the Will OF
GOD, they deliver'd it to us in the SCRIP-
TURES, that IT might be the FOUNDATION,
and PILLAR of our FAITH. Irenæus there-
fore is so far from favouring the Popish
Cause in this Point; that he is expressly,
and directly against it.

* G. Sir, *You have here produced the*
clear Testimonies both of Scriptures, and the
ancient Fathers for Apostolical Traditions.
How clear his Testimonies are both from
Scripture, and Fathers, to prove the only
Thing which he ought to prove, we have
thoroughly consider'd: As for Apostolical Tra-
ditions, I know Nobody among Us that
denies the Authority of them. † But can
you give me any particular Instances of ne-
cessary Duties, or Articles of Christian Faith,
allow'd for such by Protestants themselves,
which cannot be prov'd from Scriptures, and
are grounded wholly upon Apostolical Tra-
ditions? We tell them again, and again,
We are ready to acknowledge any Duty as
necessary, any Doctrine as an Article of Faith;
if it be prov'd to be so by Apostolical Tra-
dition truly such. And therefore the Argu-
ment contain'd in the Answer to This Ques-
tion, tending to prove us incoherent with our-
selves, for receiving some Apostolical Tra-

* *Ibid.* † P. 46.

ditions, and rejecting *others*, is impertinent, and goes upon a false Supposition. However, tho' 'tis more than I am oblig'd to, I will examine it particularly.

* P. *I could produce a considerable Number; but to avoid being tedious, I shall make choice only of three; allow'd of, as you desire, by Protestants themselves.* 1st. *The Observance of the Christian Sabbath against Jews, and Sabbatarians.* 2dly. *The Validity of Infant-Baptism against Anabaptists.* 3dly. *The Validity of Baptism administer'd by Hereticks against the Donatists, &c.* I answer, 1st. 'Tis false, to say that Protestants acknowledge any one of These to be an *Article of Faith*. He is Here in the same Mistake, or Misrepresentation, before taken notice of P. 29. 'The last of Them is so far from being an *Article of Faith*; that 'tis not a *certain Truth*. This Author himself owns *it was a Subject of Dispute* between St. Cyprian, and Pope Stephen; And we all know St. Cyprian liv'd and dy'd in the Opinion that *such Baptism was invalid*. And did That eminent Saint, and Martyr, a Saint in the Church of Rome's Account, as well as Ours, live and dye in the Denial of an *Article of Faith*? If he did; he was the Strangest Saint, and Martyr I e-

* *Ibid.* † P. 47.

ver heard of. But of This more in its place.
2dly. The Observance of the *Christian Sabbath*, as a *necessary Duty*, is founded partly upon the *Equity* of the fourth Commandment, obliging us to keep holy *one day* out of *seven*; partly upon the *Example of the Apostles* recorded in Scripture, (and therefore upon Scripture itself) changing the *seventh Day* of the Week to the *First*. This therefore is a *necessary Duty*; but it is *founded upon Scripture*. And so, in the next place, is the *Validity* of *Infant-Baptism*; tho' there be not any *plain Text* for it, if by a *plain* one he means a Text directly, and expressly asserting it. But is nothing to be *prov'd from Scripture*, but what is *expressly asserted* in it? What will become of the Church of *Rome's* Infallibility? Our Saviour instituted *Baptism* in the Room of *Circumcision*; and *Infants* were *circumcised*. He commanded his Apostles to *baptize all Nations*; and in Them *Children* are included. The Apostles baptized whole Families; and of Families Children are a necessary Part. If it be said They could not be included, because they are not *capable* of Baptism; I answer, they are as capable of Baptism as of Circumcision. Our Saviour commanded Children to be *brought to him*, *laid his hands upon them*, *blessed them*, and declared that the *Kingdom of Heaven* belongs to them. And St. *Paul* pronounces them *holy*.

* It

* It is evident from Scripture therefore that they are *capable* of Baptism; and consequently that if other Circumstances be right, which is here suppos'd on all Sides, their Baptism is *valid*. But 3dly. Suppose we had nothing but extra-scriptural *Apostolical Tradition* for These two Points; still it is *true Apostolical Tradition*: Let the Papists *prove theirs* to be *so*; as I have often said.

And the same I *thus far* say of the *Validity of the Baptism administer'd by Hereticks*. If it be prov'd by *true Apostolical Tradition*; Well, and Good; We receive it: Nay, we will embrace it as an Article of Faith; *if* it be shewn, that the Apostles made it so. The Scripture indeed says nothing about it; nor Apostolical Tradition neither, as I know of. And yet it may be *true*, for all that. † *It was*, says our Author, *the Subject of the Dispute between St. Cyprian, and Pope Stephen; and afterwards between the Donatists, and the Catholick Church. But St. Austin who drew his learned Pen in defence of the Catholick Cause against Those Hereticks, &c.* The Donatists were not *Hereticks*, nor so accounted by the Catholick Church, for denying the *Validity* of those Baptisms; for St. Cyprian

* 1 Cor. 7. 14. † P. 47.

was of the same Opinion; and I hope He was no Heretick. But as the *Novatians*; with whom St. *Cyprian* himself had such a struggle, were not deem'd Hereticks and Schismatics for their Opinion against restoring the *Laps'd* to the Communion of the Church; so neither were the *Donatists* afterwards for their Opinion above-mention'd: But *Both* were esteem'd Hereticks and Schismatics by the Church, partly for being like the *Papists*; that is, for calling their own Faction the *only Church*, and making *all the World* Hereticks, and Schismatics, except *themselves*. For my part, I wonder at the Confidence of a Papist in talking of the Heresy and Schism of the *Donatists*, or *Novatians*; Those Ancient Pests of the Church so exactly resembling These modern ones in This particular. St. *Austin*, however, * *frankly own'd*, it seems, *that It* [the Validity of Heretical Baptism] *could not be decided by Scripture. But that after the Death of St. Cyprian, the Church had interpos'd her Authority in the Council of Arles, and determin'd the matter by the Infallible Rule of Apostolical Tradition. St. Austin's Words are remarkable. Of this,* says he, *the Apostles have left us no Direction in Writing. But the Custom which was objected against St. CYPRIAN MUST BE BELIEVED TO HAVE BEGUN BY TRADITION FROM THEM. As there are many Things*

* *Ibid.*

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which are held by the Whole Church, and
are therefore rightly believ'd to have been or-
der'd by the Apostles, ALTHO' THEY BE NOT
 FOUND IN SCRIPTURE. *l. 5. de bapt. contra*
Don. c. 23. I have transcrib'd all our Au-
 thor's *Capital Letters*; that I might give
 every thing the full Stress he lays upon it.
 Tho I cannot find in This Passage, or any
 Place near it, or any other part of *St. Au-*
gustin's Works, the Council of *Arles* men-
 tioned by Name, or Those Words *the In-*
fallible Rule of Apostolical Tradition; tho'
St. Cyprian's Judgment, for ought I know,
 may be as considerable as *St. Augustin's*,
 and the Authority of the Council of *Arles*
 not superior to That of two more ancient
 ones at *Carthage*, which determin'd the
 Contrary; and lastly, tho' 'tis a mere *gratis*
dictum of *St. Augustin's*, that *the Custom*
 he speaks of MUST BE BELIEVED, &c. yet wa-
 ving all This; *St. Augustin* here asserts no-
 thing, to our present Purpose, but that A-
 postolical Traditions are to be received, un-
 doubtedly meaning *true*, not *false* ones;
 and that we ought to acknowledge some
 things not only as true, but as deriv'd from
 the Apostles, tho' they be not found in Scrip-
 ture. And who among *Us* denies either of
 These Propositions? Do *We* reject either
 the Traditions of the Apostles, or the Cus-
 toms and Practices of the Primitive, and
 Universal Church? Do we not prove *Episco-*

pacy, for instance, to be of *Apostolical* Institution, by the Testimony and constant Practice of the Church, from the Days of the Apostles, down to our own? Sure This Author forgets he is writing against the *Church of England*; and thinks he has to do with *Enthusiasts*, and *Fanaticks*.

* He will needs have it, that our Doctrine is different from This of St. *Augustin*, because we declare in our 6th *Article* that *Scripture contains all things necessary to Salvation*, and that nothing is an *Article of Faith*, but what may be prov'd from thence. But St. *Augustin*, as we have seen, says nothing Here about *Articles of Faith*; nor any thing else but what we acknowledge. Does it follow, that because innumerable things are *true*, and some *Apostolical*, which are not in Scripture; therefore there are *Articles of Faith*, which are not in Scripture?

The Young Gentleman goes farther; and is sure that *the Church of England*, by That *Doctrine of the 6th Article* is incoherent with herself. || For does *She* not, says he, require of any man (I suppose it should be, every man) to believe the indispensable Obligation of the *Christian Sabbath*? And where is that read in Scripture, or how can it be prov'd thereby? I have shewn how it can be prov'd thereby. P. 132. † Again, does

* *Ibid.* † *Ibid.* || P. 48. ‡ *Ibid.*

*She not require of all true Protestants to believe the Validity of Infant-Baptism? Not as I know of: She supposes it to be true, if he pleases; She asserts, that Infants may be, and ought to be baptiz'd; and requires that her Ministers (not all true Protestants) subscribe to this Assertion, among many others; not one in ten of which is, or is pretended to be, an Article of Faith. Not but that the Validity of Infant-Baptism is clearly, and plainly to be proved from Scripture; as I have shewn P. 132. &c. * And [does She not require all true Protestants to believe] that This Sacrament is validly administer'd by Heretics? No, She does not; Nor did any Church upon Earth (unless the Church of Rome does) ever dream that it was an Article of Faith, or the Belief of it necessary to Salvation. † Or does She require of them to believe both the one, and the other, without judging the Belief of them necessary to Salvation? That would be strange indeed. She requires nothing, as to this Matter, but that (all her Members being suppos'd to believe all the Articles of the Christian Faith) her Ministers, for the Preservation of Unity, should subscribe not only to Them, but to many other Articles, which She believes to be true, tho' the Belief of them is not neces-*

* *Ibid.*

† *Ibid.*

sary to Salvation, (for every thing that is *true*, is not an *Article of Faith*) and charitably hopes, that None admitted to her Ministry will profess them, unless *They* likewise *believe* them. And where is the mighty *Strangeness* of This? She does not, by her own Authority, *require* any body to *believe* any thing; tho' She requires certain particular Persons to *profess* their *Belief* of some Things, *if they do believe* them: Or, in plainer Words, She does not *require* any body to believe any thing, because *She says it*. That belongs to the Church of Rome, not to *Her*.

* The Preceptor charges us with *another remarkable Incoherency*, (They are Both very liberal of their *Incoherencies*) *in the same 6th Article*. For, says he, *it goes on thus*. "By holy Scriptures we understand those Canonical Books of the old and new Testament, of whose Authority was never any Doubt in the CHURCH." Now I presume the *Belief* of the Canonical Books, both of the Old and New Testament, is required by the Church of England, as an *Article of Faith necessary to Salvation*. Enough having been said of the Word *require* in the foregoing Paragraph; I answer, 1st. That the Scriptures are of divine Inspiration, is

not an *Article of Faith* as I have shewn above; nor does the Church of *England* say it is: Tho', 2dly. To believe that the *Old and New Testament* are, in general, or in the main, the Word of God, is ordinarily, and *statedly, necessary to Salvation*, in a Christian Country; and the Church of *England* supposes so. Because, ordinarily speaking, it is previous and preparatory to all Articles of the Christian Faith, and all Duties of the Christian Religion: And the Fact itself, that they are the Word of God, is easy to be proved. Nor does This imply any thing incoherent with the *sixth Article* of our Church; Because That Article by its very Title [*of the sufficiency of Holy Scriptures for Salvation*] manifestly *presupposes* the Belief of their being the *Word of God*; and therefore when She says they *contain all things necessary to Salvation*, This Point is manifestly *excepted*: Especially considering that She joins those Words *necessary to Salvation* with *Articles of Faith*, which is remarkable: And This Point is *not* an Article of Faith; as Before observ'd. 3dly. Tho' the Church of *England* upon good Evidence receives all those Books, &c. as *Canonical*; yet She nowhere says, that it is *necessary to Salvation*, to receive every one of them as such. Indeed, according to our Author, She must say so; * *Unless She will allow Salvation*

* *Ibid.*

*to Persons who deny any part of the Word of God, when it is declar'd to them that it is the Word of God by sufficient Authority. Instead of, when it is declar'd, &c. by sufficient Authority, put, when it is prov'd by sufficient Evidence, and the Persons themselves are, or ought to be, convinc'd by it ; put it so, I say ; and the Church of England will certainly not allow Salvation, in the ordinary Way, to such Persons: Yet She may, very consistently with herself, not absolutely damn all those, to whom, without their Fault, That Evidence may not appear, and who therefore are not convinced by it. * And yet (continues He) the above-said Article refers us to the Judgment of the Church, and not to Scriptures themselves (which indeed would be absurd) to learn what Books are Canonical. So it may, without any Inconsistency, as I have shewn. † And what is This, but making Tradition the only Rule of distinguishing betwixt inspir'd, and uninspir'd Writings? That is, the only Rule of a very important Article of Christian Faith. Not the only Rule ; tho' a Rule : because there is internal Evidence, as well as external. But not to insist upon That ; I tell him once more, we own Tradition is a very good Rule in many Cases, and This is one of them : But this Point, tho' a most important*

* *Ibid.* and P. 49.

† P. 49.

Truth, is not a most important *Article of Faith*, nor any *Article of Faith* at all.

* He *says nothing* (he tells us) of the gross *Mistake imply'd in Those Words of the above-said Article*; to wit, “ of whose *Authority* “ *was never any doubt in the Church*; instancing in some Books of Scripture received by Us as Canonical, which he says were doubted of by eminent Men in the Church, even till the end of the fourth Century. For a full and satisfactory Answer to this Objection, I alledge the Words of a learned Writer of our Church. † “ The Reason of our reject- “ ing them (the Books which we account “ *Apocryphal*) is, because they were not “ receiv'd as Canonical by the ancient “ Church; whereas the ancient Church did “ unanimously receive those which we now “ receive. I do not say that there was never “ a Man, especially among the Hereticks, “ that doubted of, or even rejected, some of “ Those that we receive. But I say, that “ the *main Body of Orthodox Christians* “ did always receive Those Books which “ we receive; when once they became ac- “ quainted with them, and had *Opportu- “ nity of examining into their Authority.* “ Now the far greater Part of These Books

* *Ibid.* † Dr. Bennets's Directions for studying, &c. P. 60, 61, 62.

“ were thus universally receiv’d in the first
 “ and second Centuries; and Others that
 “ were *at first* suspected by some considera-
 “ ble Bodies of Christians, who were not *as*
 “ yet acquainted with them, were, *after*
 “ Examination made, receiv’d also by
 “ Those very Bodies of Christians, and ne-
 “ ver after either rejected, or even *suspec-*
 “ *ted* by them. When therefore the Ar-
 “ ticle asserts, that there *never was any*
 “ Doubt in the Church of the Authority
 “ of Those Books which we receive, and
 “ approve as Canonical; it must be under-
 “ stood in a *limited Sense*, not *absolutely*,
 “ but *respectively*. There have been Doubts
 “ concerning some of them; but so few, so
 “ short, so small, so *inconsiderable*, that
 “ *comparatively*, and with respect to the
 “ Greatness of the Church’s Extent, they
 “ are *nothing*, and *none at all*. And in This
 “ the Papists, as well as our first Reformers,
 “ agreed. They well knew what Suspicions
 “ had been entertain’d in some Churches for
 “ a time concerning some Books which we re-
 “ ceive, upon the Account before-mentioned;
 “ and what Doubts some particular Men
 “ have express’d in their Writings concern-
 “ ing them. And yet both our Reformers,
 “ and the Papists, did allow that Those Books
 “ which we admit into the Canon were
 “ never doubted of in the Church. But in
 “ what Sense? Why, They were never
 “ doubted

“ doubted of, when once known, [*i. e.* when
the Evidence of their Genuineness appear'd]
“ by the Church in general, or even by
“ any considerable Part of That diffusive
“ Body. This Therefore was infallibly the
“ Meaning of the Compilers of our Arti-
“ cles; and They must be understood in
“ This Sense. What is comparatively none
“ they must be suppos'd here to call none
“ at all; as we often do in common Con-
“ versation, and all sorts of Writings. And
“ if This be the Sense of this Article (as
“ it manifestly is) 'tis certainly a sound, and
“ a true one.”

Our Author concludes This Section by asserting, * that *the Canon both of the old and new Testament was settled upon the same footing about the end of the fourth Century, as it has been since by the Council of TRENT.* This is a gross and notorious falsehood in Fact: The Council of *Trent*, as 'tis ridiculously call'd, (for it does not deserve the Name so much as of a *Council*, much less of a *General* one) with most audacious Impiety, added many Books to the Canon of Scripture, which were not receiv'd in the Church, as Canonical, about the End of the fourth Century, nor for twice four Centuries after, nor indeed

* P. 49:

at all, in any Age, by any Church, not the Church of *Rome* itself; * 'till That shameless Cabal, a few of the Pope's Creatures at *Trent*, about 250 Years ago, assuming to Themselves the Title of a General Council, † declared Those Books to be Part of God's Word; *scattering their Firebrands, Arrows, and Death*, like the Madman in the Proverbs, cursing, and sending to Hell, all who should dare to say otherwise.

I think I have given a full Answer to what our Author has advanc'd upon This great Article, *the Rule of Faith*. I conclude, by desiring the Reader *ever to remember*, 1st. That what the *Papists* drive at under this Head (and indeed under almost all their general ones, as *Infallibility, Catholicism, Church-Authority, &c.*) is to make Their Church *Judge in her own Cause*.

* See This prov'd in Bishop *Cosin's* Scholastical History of the Canon of Scripture; a Book (among many others) which no Papist ever pretended to answer.

† Whereas at first there were but *twenty* to make up This Assembly: never so many as *fifty*; Of These not one from the *Greek Church*; not one from *England*, (in a publick Character;) not one from the *Helvetian, German, and Northern Churches*; but two from *France*, five from *Spain*, one from *Illyricum*, all the rest *Italians*. Of whom again some were the *Pope's Pensioners*; some merely *Titular*, some wretchedly illiterate, &c. And This is Their *Oecumenical or General Council*, (for so 'tis expressly stil'd) representative of all *Christendom*. This Impudence alone, if there were nothing else, is enough to ruin the Cause of Popery with all reasonable Persons.

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2dly. That supposing what They say about
unwritten Apostolical Traditions in general
were true and to the purpose, as I have
shewn it not to be; yet still *Those* in parti-
cular which *They* put upon us for *Apostolical*
are not *proved* to be so: Nay, we can *prove*
that *most* of them are *not* so. Because
They are *contrary* to *Scripture*; which is
allow'd on all Hands to be APOSTOLICAL.

To the Seventh SECTION; *Of Scriptures, and Church-Authority.*

TO the Young Gentleman's Question, *
how comes it that Protestants are so
zealous for the Scriptures, and yet so little
regard Church-Authority, since without
That Authority we should not even be sure
of the Scriptures themselves; I answer, 1st.
The Supposition is false; We *have* a *due*
Regard for Church-Authority. 2dly. Here
is the old Quibble upon the Word *Authority*,
and the old Sophistry about *Church* and
Scriptures; of which more than enough has

* P. 49.

146 *An ANSWER to a Popish Book,*
been said already: Particularly, P. 9, 10.
to which I refer.

His *Preceptor* indeed answers very differently. * *'Tis very hard* (says He) *to give a Reason for the Proceedings of Men, when they are once, &c.* And so on, against *Prejudice*, and *Self-Interest*. Then it follows Thus. † *The Reform'd Churches, as you observe, affect a wonderful Zeal for Scriptures, and pretend to make them the whole Rule of their Faith. And would not any one now imagine to find them the most zealous People in the World, for every thing the Scriptures recommend?*

G. *I should really think so.*

P. *But, Sir, it is not a Protestant Virtue to speak, or act coherently, in Religious Matters. You have already had some Specimens of their true Zeal for Scriptures in rejecting the Doctrines of Infallibility, and Oral Tradition, tho' establish'd by such strong Scriptural Texts, &c. I shall now give you another Specimen of it, in their Opposition to Church-Authority; tho' it has likewise the plainest Testimonies of Scriptures to commend it. I ask This Writer in the first Place, whether he does not from his Heart believe, that our Zeal for the Scriptures is more than affected, or pretended? nay, whe-*

* † *Ibid.* P. 50.

ther he is not satisfy'd that Ours for the *Scriptures* is as *sincere*, as 'Theirs is for their *Church* and *Traditions*? And if so; I ask him another Question; with *what Conscience* could he put 'Those Words upon us? But how does it appear, that we are not *zealous for every thing the Scriptures recommend*? Why partly because we reject the Doctrines of *Infallibility*, and *oral Tradition*; for which there are such *strong* Scriptural Texts. *How* strong they are, we have seen; and the Reader, if he does not remember it, is desir'd to look back upon the Examination of the three foregoing Sections. Now our Author is giving *another Specimen* of our no Regard to Scripture: *viz.* in our *opposition to Church-Authority*. And I take notice of This, as *another Specimen* of his singular *Modesty*; Concerning which see P. 79. The Texts he produces * to prove the Authority, we are said to oppose, are *Matth.* xvi. 16. *Matth.* xxviii. 18, 19, 20. *Matth.* xviii. 17. *John* xx. 21. *Luke* x. 16. *Acts* xx. 18. *Heb.* xiii. 17. *Eph.* iv. 11, 12, 13, 14. Most of These Texts have been produc'd by him, and consider'd by me, already: Some upon This same Subject of *Church-Authority*; Others upon That of *Infallibility*. What I said Before † of *two* of them, I now say of

* P. 50, 51, 52. † P. 6.

them *all*; That they prove no more than *such* an Authority in the Church, as *We* allow, not such a one as our *Romish* Adversaries contend for: There is not a Word about an Authority in it, which *must* be *implicitly* and *absolutely* submitted to. If our Author *did not* intend to prove *such* an Authority, he intended to prove nothing to the Purpose; If he *did*, he might as well have transcrib'd the whole Bible, as These Texts. Let the Reader consider them at his leisure; and remember that I *insist* upon This as a *full* Answer to the Argument drawn from them. Our Saviour *gave Pastors*, and *Teachers*, &c. *Ephes. iv. 11. Ergo*, The Church (the Church of Rome) must be *implicitly believ'd*, and *obey'd*; whatever She *says*, or *commands*. And so of all the rest.

* Speaking of the Pastors of the Church; and explaining Those Words, *that we be no more like Children, carry'd to and fro*, &c. *it belongs to these Guides*, says He, *to fix the wavering Judgments of the People*, &c. True; to fix them, *if they can*; or to do what they can *towards* it: But what if some *wavering Judgments* will not be fix'd by them? The *Infallible Church* her self has not yet fix'd them *all*. If She had; there

would not be such a Variety of Opinions, so many Disputes, so many Self-Contradictions, among *her Members*, as there ever have been, and still are. But whatever *belongs to These Guides*; it does *not* belong to them (at least it *ought* not) to impose Lies, false Doctrine, and Nonsense upon Mankind, as the Papists do, even in order to the *fixing* of their *wavering Judgments*.

From what has been said may be collected, that his Assertion in the next Paragraph * is a Calumny upon the *first Reformers*: They did not *reject the Authority* which the Scripture *expressly recommends*, by rejecting *such* an Authority as the Church of Rome arrogates to herself. The *Railing*, and *malicious Reflections* which follow, I pass over, as immaterial.

P. 53. G. *But are not the first Reformers, and their Followers, as positively condemn'd by their own Rule, I mean the Scriptures, as by the Authority of the Catholick Church?* Yes; much at one. We put the whole Issue of our Cause upon *Scripture*, and the *Catholick Church*; and have proved a thousand times that *They*, not *We*, are condemn'd by Both. † *And why then have they so great a Spleen against the one, and shew so great a Respect for the other?*

* *Ibid.*

† *Ibid.*

P. *The Reason in short is, because the Church is somewhat harder to be manag'd than the Scripture: And so on, to the Middle of the next Page. The Substance of what is here alledg'd by This Writer, and the Author of the Rule of Faith quoted by him, is This: That the dead Letter of the Scripture cannot speak for it self, nor explain its own Meaning, and so any body may safely torture, and abuse it; but 'tis quite otherwise with the Church, who is a living Judge. And This is the Reason, why Protestants have such a Spleen against Church-Authority, &c. Protesting, once more, that the Fact is not true, and absolutely denying that we have such a Spleen, as is here suppos'd; upon those Words, * an Infallible Rule (as Scriptures doubtless are, WHEN RIGHTLY UNDERSTOOD) without an Infallible Interpreter, puts little or no Restraint, &c. but an Infallible Interpreter, &c. I observe, 1st. The Supposition is groundless; The Church is not Infallible, and there is no Infallible Interpreter; as We have prov'd. 2dly. To affirm that the Scriptures, tho' complimented with the Name of an Infallible Rule when rightly understood, cannot be rightly understood without an Infallible Interpreter, is to make them utterly useles, and good for nothing. If This be the Case; to what pur-*

* *Ibid.*

pose were they *written*? Why could not God from time to time reveal his Will to his Infallible Church *without Writing*, as well as make it Infallible in explaining what is *Written*? Is it not as easy (or rather much easier) to reveal a Thing once for all, than to reveal the Sense of what was written by Revelation, and yet cannot be understood without another Revelation? But we have more of This *Blasphemy* afterwards. The *dead Letter of the Scriptures*, That profane Cant of *Papists* and *Quakers*, is an Expression twice made use of in the Compass of a few Lines. And what is meant by it? That the *Ink* and *Characters* are not *alive*, cannot *speak*, or do not *understand* the Sense contain'd in them? This is Childish, and Trifling. Or, that the Holy Ghost *could* not, or *would not*, have his Meaning express'd intelligibly? This is *Blasphemy*. If They say, the Latter [he *would not*] is no *Blasphemy*; because he has appointed an Infallible Expounder, to make it intelligible: I answer, 1st. The above-mentioned Inconvenience recurs. According to This, the Scripture is useless; God does That *per plura*, which may much better be done *per pauciora*; He acts *superfluously*, by consequence *absurdly*: And to say That is *flaming Blasphemy*. 2^{dly}. This their Account of the matter supposes, that the divinely inspired Writings would be unin-

telligible, without an Infallible Interpreter; and that there is none, We have prov'd: Therefore the Blasphemy remains. The same, in effect, may be said of That fine Stroke of His; * *Tho' It* (the *dead Letter* of Scripture) *be never so much put to the Torture; it cannot complain, nor make any farther Discoveries, nor give us any farther Lights,* THAN THE SACRED PENMEN THOUGHT FIT TO COMMUNICATE TO US IN THEIR WRITINGS. As if Those were not enough; nay, as if they were next to nothing, or rather nothing at all: For that is the real Case; as This Author and his Brethren represent it. And supposing it were true; how does *their Church enlighten* us in the understanding of the Scriptures? Do not *They* dispute about the Sense of them altogether as much as *We*? Are there not many Texts which They do not so much as pretend to understand? Or if it be otherwise; why does not This Infallible Church, once for all, publish to the World an entire Comment upon the Bible, so as to fix the Sense of every Word in it, and prevent all Disputes for the future? But alas! it has been always her Way not to *explain* what is *obscure*, but to *obscure* what is *plain*: This is the Use She has always made of her *Infallibility*.

* *Ibid.*

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* *But the Infallible Interpreter, the Church, he says, is not so tame. The Church which pretends to be Infallible, is, I confess, not very tame: Witness Smithfield. He goes on. † So that if her Decrees be call'd in Question; She can exert her Power, and stand up in Defence of them.* POWER indeed is a material Point; and the Church of Rome has made a *thorough* use of it; but it is not always accompanied with Truth, Right, and a good Cause. *This* sort of *Power*, I grant, the Scriptures have not; tho' they are in another sense very *powerful*. To shew, farther, the great Superiority of their Church over the Scriptures (for we are still upon the same *Blasphemy* as Before) *She*, we are told, *|| is a living Interpreter; and, if her Words be misinterpreted, can do herself Justice, by explaining her own true Meaning:* Whereas the poor helpless Scriptures are not able to explain *Theirs*. The Bible, it is true, is not *alive*; And if it be *tortur'd*, as He wisely observes, it cannot *cry out*. But notwithstanding These, and such like Sayings, it is a very good and sufficient *Rule*; since (God having given common Reason to the Bulk of Mankind) it is *in the main* capable of being *understood* by *ordinary* Capacities: And as it may

* *Ibid.* † *Ibid.* || P. 54.

be tortur'd, and misapply'd, by Some; so it may be, and actually is, *well us'd*, and *duly apply'd*, by Others. Nor can we infer that because it is *capable* of being *misapply'd*, therefore it is no true Rule; if That were a Consequence, there would be *no* true Rule in the World.

Neither has the *living*, and pretended *Infallible Church*, any Advantage over the *dead* Scriptures (as the Quakers and Papists call them; *ἀόγια ζῶντα*, *living Oracles*, St. Stephen and We Protestants call them) even in respect of *explaining*, and *vindicating* its own *Meaning*. For, 1st. Is a *General Council* to be summon'd upon every perverse, or ignorant Creature's misrepresenting, or misunderstanding the Church's Sense? Or even upon occasion of the Ignorance, or Perverseness of great Numbers? The Thing is manifestly impossible. At this rate, We must have a *General Council* at least once a Quarter: For no Council less than a General one is pretended to be *Infallible*; or to deserve the Name of the *Church*. Besides; 2dly. As *Those who believe not Moses and the Prophets, will not be persuaded, tho' one rose from the Dead*; so *Those who cannot, or will not, understand the necessary Doctrines of Scripture, which are sufficiently intelligible to the meanest Capacity, cannot, or will not, in the same perverse Humour, understand any thing else.* The Church then

then defines This, or That; These People misinterpret her Words: She explains her Meaning; Those who were ignorant, or obstinate Before, continue so still; wanting an Explanation of the Explanation; and so on *in Infinitum*. Is not This a palpable Absurdity? Cannot a *living* Man's Sense be misrepresented, or misapply'd, as well as a *dead* one's? Or *Man's* as well as *God's*? The Truth is, the Vanity of That Notion, an *Infallible Judge* to *determine Controversies*, will appear in *any Light*; or on *whatever Side* it be consider'd. Supposing there *were* such a one, as there is *Not*; He would not certainly determine Controversies, and quash Heresies. *1st*. Because he *might be* Infallible; and yet by Many not *believ'd* so. For, I hope, our Adversaries themselves will not affirm, that the Arguments to prove him so are *self-evident*, and *irresistible*. Or if they will; I think I have at least shewn the Contrary to *That*. *2dly* He might be *believ'd* Infallible; and yet not *obey'd*. How many believe the Scriptures to be God's Word; and, notwithstanding, act contrary to them? *3dly*. They might either ignorantly, or wilfully, misunderstand his Decisions; which is what we are now considering. Upon the Whole; the *Apostles*, and among the Rest *St. Peter* Himself; could not, in their own time, hinder or suppress all Heresies: And I suppose None of their Successors are *more Infallible Guides*.

Guides than They. It may perhaps be objected, that this Reasoning will as well prove that the *Scriptures* are not an *Infallible Guide*. I answer, They are not indeed ; nor was it ever intended they should be ; so as to *necessitate* Men to be *de facto* infallibly guided by them : Tho' they are *in themselves* infallibly true, and a *sufficient Rule* to Those who make a true Use of them.

The Leaders of the Reformation (He adds *) *hated the Church ; and appeal'd from her Authority to the dead Letter of Scripture. They hated the Church, as Criminals hate the Judge, by whom they are sure to be condemn'd.* Doubtless, They had no great Love for the Church of Rome, as corrupted ; and were sure enough to be condemn'd by *Her*. For the Rest, I say ; just so, and for That very Reason *Papists* hate the *Scriptures*. But then there is a mighty Disparity between the two Assertions. To say *We hate the Church* (the truly *Catholic* Church) or are condemn'd by her *Judgment*, is false, and scandalous ; as I have often been forced to plead. That *Papists* are condemn'd by *Scripture*, we have abundantly prov'd : And that They hate it, is evident ; Because, even while they are endeavouring to *save Appearances* by pretend-

* *Ibid.*

ing to honour it, in spite of *Disimulation*, They cannot forbear *blaspheming* it. He adds, * *And their appealing to Scriptures was, ineffect, appealing to their own private Judgment.* Sir, there *must* be *private Judgment*; or there can be *no Judgment* at all. *Common Reason* necessarily *requires* it; *Christ* and his *Apostles* *appeal* to it, and not only *permit*, but *command*, the *Exercise* of it; You *yourselves* *make use* of it, and *force Us* to *make use* of it, even by your *arguing*, and *disputing against* it. But *why was their Appealing to Scripture in effect appealing to their own private Judgment?* Because of their *private Interpretations*, no Doubt; that is, They were so absurd, and so wicked, as to *make use* of their *Reason*, in reading the *Scriptures*. But tho' they *us'd* their own *private Judgment*; yet they *appeal'd* not to That *only*, but to the *private Judgment* and *common Sense* of *Every-body*, and to the *publick Judgment* of the truly *Catholic Church* likewise. *Where* (continues He †) *i. e.* in their own *private Judgment*, *they were as safe, as they could wish.* For *what Criminal* would *fear* to *appear before a Tribunal*, where *Himself sits as Judge and Interpreter of the Law*, by which he is to be *try'd*? He cannot, I imagine, be conve-

* Ibid. † Ibid.

niently at the *Bar*, and upon the *Bench*, at the *same time*: But however, I grant it is possible that a Man may be *Judge in his own Cause*; and Nothing can be more contrary to Reason, and Equity. But then This is the Case of Papists, not of Protestants. *They* are both Judges, and Witnesses in Their own Cause, as I have often shewn: But I have just now shewn that by *appealing* to the *Scriptures*, and *employing* our *Reason* in *reading* them, *We* are not so in Ours.

What follows in the next Words, *And indeed the World soon saw the Fruits, &c.* to the End of the first Paragraph in P. 56. is a *Declamation* upon the *Abuse of Scripture* by *Protestants*, and the various *Sects*, and *Divisions* among them, occasion'd by their being *permitted* to *read* Those sacred Writings. As he often repeats This doughty Argument; I shall chuse to pass it over Here, and consider it once for all, when I come to That Part of his Book, where he lays out his chief Strength upon it; *viz. Dial. iv. Sect. 4.* At present, I only observe, 1st. That to argue from the *Abuse* of a Thing against the *Use* of it, is That *silly Sophism*, call'd *Fallacia Accidentis*: According to which Argumentation, there is no good

Thing in the World; and *Religion* itself ought to be banish'd out of it. Must not a Man *drink Wine*, because drinking *too much* of it will make him *drunk*? Must he not use a *Knife*, because by *playing the fool* with it he may happen to *cut his fingers*? 2dly. Those Words of His, * *The written Word of God being wrested out of the Hands of ITS OWN LAWFUL INTERPRETER the Catholick Church* (or, in other Words, the Church of Rome) and seiz'd on by *These usurping Intruders*, &c. contain a shameful and notorious Untruth, contrary to That very Word of God, to the Practice of the Primitive and truly Catholick Church, and to the first Principles of Reason. According to all which, every Christian has a Right to read the Scriptures, and interpret them too, according to the best of his Skill, supplying the Defects of it, as well as he can, by the Assistance of others. 3dly. I do not understand how the Church of *England* sent *their Representatives* to the Synod of *Dort*. † The *Kings Commission* did not, I think, make Those who went thither the Church's Representatives.

His next Assertion is a round one. || *I conclude in the Whole, that Scriptures alone are so far from being a full, and compleat*

* *Ibid.*

† P. 55.

|| P. 56.

Rule of Christian Faith; that they are NO RULE AT ALL: at least in any doubtful or disputed Case; unless they be INTERPRETED by THAT AUTHORITY which Christ has established upon Earth, to be our GUIDE, and to which he has promis'd his perpetual Assistance. If That be the Case; they are in, and of *Themselves*, good for nothing: And yet the Romanists acknowledge them to be divinely inspir'd. This is the so often repeated *Blasphemy* in yet stronger Expressions. It is directly exploding the Scriptures, and making them a pure Nullity without Their Church; For She, and She only, is the *Guide* they talk of. Without Her, according to This, They are a *dead Letter* indeed; mere *unsens'd Characters* (another profane Expression of *Theirs*) having no Life, nor Soul, any farther than as She is pleas'd to *breathe* into them; no Sense, or Meaning, any farther than as She is pleas'd to put one upon them: *At least in doubtful, and disputed Cases; and every Case shall be so,* which She thinks fit to make so. If This be not setting *Themselves above* Scripture, which they own to be the Word of God, and making it *absolutely subject* to them; Their Language is as unintelligible, as they represent the Scriptures to be.

* *The Scriptures, He says, read without the Submission and Deference which is due*

* *Ibid.*

the Guides appointed by Providence, to lead us into the true Meaning of them, have been the Cause of all the Disputes that have divided whole Christendom these two hundred last Years; but never put an End to any. Are there no Disputes then among the Members of *Their Church*? It is well known there are a great Number. Is there *no Cause* of Disputes, but Reading the Scriptures without That Deference which He supposes should be paid to their Church? May not Ignorance, Pride, even human Infirmary, and the Imperfection of our present State, have a considerable share in them; whether the Scriptures are read with the aforesaid Deference, or not? And is He very sure that the Scriptures, among us, never put an End to any Dispute? I believe I could give him several Instances to the Contrary; but I will mention only *one*; if it may be call'd *One*, it being, in Truth, a *Cluster* of *many*. The *Quinquarticular* Controversy has long been quite extinct among us: And it was owing to *Scripture*, interpreted according to Scripture, and good Sense, by several learned Church of *England* Divines, the great Bishop *Bull* especially.

* *For how, He adds, can That be a proper Means to end Disputes, which, in all*

162 *An ANSWER to a Popish Book,*
Controversies that are to be decided by Scrip-
tures, is itself the Principal Subject of the
Dispute? Not so: It is not the *prin-*
cipal Subject of the Dispute; it is only the
secondary; and may very well be decided,
 if Men will be *wise*, and *honest*. If they
 will not; it is their own Fault, and They
 must answer for it. But as bad as the World
 is, there are some Men both Wise, and Ho-
 nest; and Disputes have by Scripture duly
 apply'd been actually finish'd, and determin'd.
 * *'Tis impossible*, He subjoins, *the contend-*
ing Parties should come to an Agreement
[about the Sense of Scripture] unless they
sacrifice their own private Judgments, and
submit to a Tribunal from which there is
no Appeal. By *sacrificing* their private Judg-
 ments, it is evident, he means *implicitly re-*
signing up their Judgments, and making *no*
Use of them. That they ought to do so,
 I deny; for the Reasons so often mention'd.
 An *external* Tribunal in These matters,
 from which there *ought to be* no Appeal, in
any Case whatsoever, is not yet found; nor
 do they tell us *where* we may find it: The
Church being a Word too indeterminate, and
 of too great Latitude; and They themselves
 not agreeing in what *Part* of the Church
 This *Tribunal* is plac'd. An *internal* one

* P. 57.

there is ; and That is the Tribunal of right, unprejudic'd, well-inform'd Reason, and Conscience ; *To* which if we will *not* appeal, and *from* which if we *will* appeal ; 'tis our own Fault, and Folly : and we must give an Account for it at the *supreme Tribunal* in *another World*. What the young Gentleman answers is the same, in other Words, which his Preceptor said just Before. Speaking of Disputes about the Sense of Scripture, and from thence inferring the Necessity of a *Judge* to determine them, They Both seem to forget that there are great Disputes about That Judge even among the Romanists Themselves ; about the *Pope*, the *Church*, and the *Infallibility* of Both. And therefore why the Scripture should be *so uncertain* a Rule, (if it were at all an uncertain one, as I have shewn it is Not) and Their Church *so certain* a *Judge* ; or why the Last mention'd may not be call'd * *the very Apple of Discord*, and a *Source of endless Disputes*, at least as well as the Other, I can by no means understand.

He concludes Thus. † *Suppose there were a Nation that should give full Liberty to every one to interpret its Laws by his own private Judgment ; would it be possible in that Case, to condemn any Criminal, or put*

* P. 56.

† P. 57.

164 *An ANSWER to a Popish Book,*
an end to any Law-suit? Nay, would not
Anarchy and Confusion be the unavoidable
Consequence of it? The matter will not bear
a Dispute. And therefore there is not a ci-
viliz'd Nation in the World, but has a su-
preme Tribunal establish'd from which there
is no Appeal. Premising This Observation
that *We* deny not, nay we expressly assert,
and contend for, *an Authority in the Church,*
in every *National Church*, as to Articles of
Faith, and the Interpretation of Scripture,
which Authority must be in a great mea-
sure submitted to; tho' not *absolutely*, and
without *Appeal*, in any Case whatsoever:
i. e. She must not be submitted to, if her
Decisions be *manifestly* erroneous, and impi-
ous: I say, premising This, I answer, 1st.
Every one may, without Absurdity, barely
interpret even human Laws, as far as he is
able, by his own private Judgment; nor is
it in the Power of his Governours to hinder
him. But if by interpreting them be meant
(as it must, if any thing to the purpose be
meant) interpreting them in his *own Cause*,
or expecting that his *Judges* should *abide*
by *his* Interpretation; there never was, nor
ever will be, one single private Person, fool-
ish enough to think of any such thing. To
make a Supposition therefore that a Nation
should *grant to every one*, what *no one* can
be conceiv'd to *desire*, is extremely weak,
and trifling. And the same, by the Bye, may
be

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be said of private Judgment in *Religious* matters. *2dly.* From the Necessity of an external *supreme Tribunal*, to which an *absolute* Submission is due, as to *temporal Affairs*, cannot be inferr'd the Necessity of such a one in this World, as to matters of Religion, and Conscience. 'Tis necessary that there should be such a Tribunal *in This World*, with respect to the Things of it: With regard to Those of the Next, God has given us an *Internal supreme Tribunal*, even in This World, as above-observ'd; and there is another, an external one, in the Next, before which we shall be condemn'd, if we do not make a right Use of That just now mention'd, which he has given us in This. *3dly.* This Reasoning supposes that 'tis *as necessary* there should be an *absolute judicial* Determination of *Controversies* in Religion, as that *Civil Crimes* should be punish'd, and *Law-suits* determin'd; than which nothing can be more groundless. Human Society cannot subsist without the Latter, but it very well may without the Former. A Man may at any time *hold* his own *private Opinion*, without Prejudice, or Injustice to Another who differs from him; but the same cannot be said of *holding an Estate*: And as to *Criminal Cases*, the Matter is plain of itself. Or if Disputes in Religion come to disturb the Peace of the State, as I grant they *may*, tho' it is not *necessary* they *should*;

the *Civil Powers* may, and ought to restrain Those *Disorders* which are the *Consequences* of them; There is no occasion of recurring to any other Tribunal; Or rather there is no other, before which such Disorders are cognizable. *4thly*. As the supreme Tribunal in the State does not *put an end* to Robbery, Murder, and going to Law; so neither would such a one in the Church, if there were one, put an end to Errors, and Controversies: Unless it could first put an End to all human *Corruption*, and *Infirmity*. As one Dispute should be determin'd; another, or perhaps the same in another Shape, would start up: and the universal infallible Judge in Spirituals would have as much Business upon his Hands, as the fallible ones in Temporals. *5thly*. There is in *Fact* such a supreme Tribunal in all Civil States; but *not* in the Church, as We have prov'd. And since God has not *appointed* one, it is not necessary there should *be* one. To which we may add from * *Mr. Chillingworth*. *6thly*. In civil Controversies we are oblig'd only to external, passive Obedience; but not to internal and active. But in matters of Religion such a Judge is required [according to Papists] whom we should be oblig'd to believe to have judg'd right. And to

* *Chep. 2: n 17. 19.*

be oblig'd to believe a thing, I add, is neither reasonable, nor possible. 7thly. In civil Controversies the Case cannot be put so, but there may be a Judge to end it, who is not a Party: In Controversies of Religion, it is in a manner impossible to be avoided but the Judge must be a Party. For this must be the First, whether he be a Judge, or no; and in That he must be a Party. The Pope (and the same may be said of the Church of Rome) is manifestly a Party in This very Case.

In short, God has furnish'd us with Means sufficient to know, and do our Duty, both in Faith and Practice, without an Infallible Judge, or any Judge, from whom, whatever he determines, there can be no Appeal; For That is what our Adversaries aim at: Some Church-Authority in These Matters, and a great deal too, We acknowledge, as well as They. Or if there were such an Authority, such a Tribunal, as They contend for; it would not bring That Peace upon Earth, which They imagine. Neither has God any more provided Means which shall necessarily put an end to all Errors, and Disputes, than to all Vice. Nor is it fit he should. The Will is left free; our Understandings are imperfect: And as long as so many Men are weak, and wicked; there will be a Possibility of Heresies, and Schisms, as well as of other Sins.

To the Eighth Section.

THIS, to my great Refreshment, is Entitled *A Recapitulation of the foregoing Sections*. It is therefore answer'd already: And let Him recapitulate what he pleases, I will recapitulate Nothing; having been long since sufficiently tired with *Tautology*. I shall only remark upon two, or three Sentences, which are not included in the aforesaid Recapitulation.

P. 58. *Some time after his Resurrection he committed the Charge of his whole Flock in a special manner to St. Peter.* John xxi. v. 15. &c. *That my Sheep* implies ALL *my Sheep*, He supposes; and I deny: And That's Answer enough. Nor did our Saviour commit any Sheep in an especial manner to St. Peter, more than to the rest of the Apostles; Tho' He particularly applies himself to Him, *Lovest thou me, &c?* because St. Peter had deny'd Him, which no other Apostle had done.

P. 59. — *As is attested by St. Paul, in his Epistle to the Romans, Chap. i. v. 8. which was written but fifteen Years after St. Peter's coming to Rome.* In all probability, and according to the best Accounts, it was written many Years before St. Peter came
to

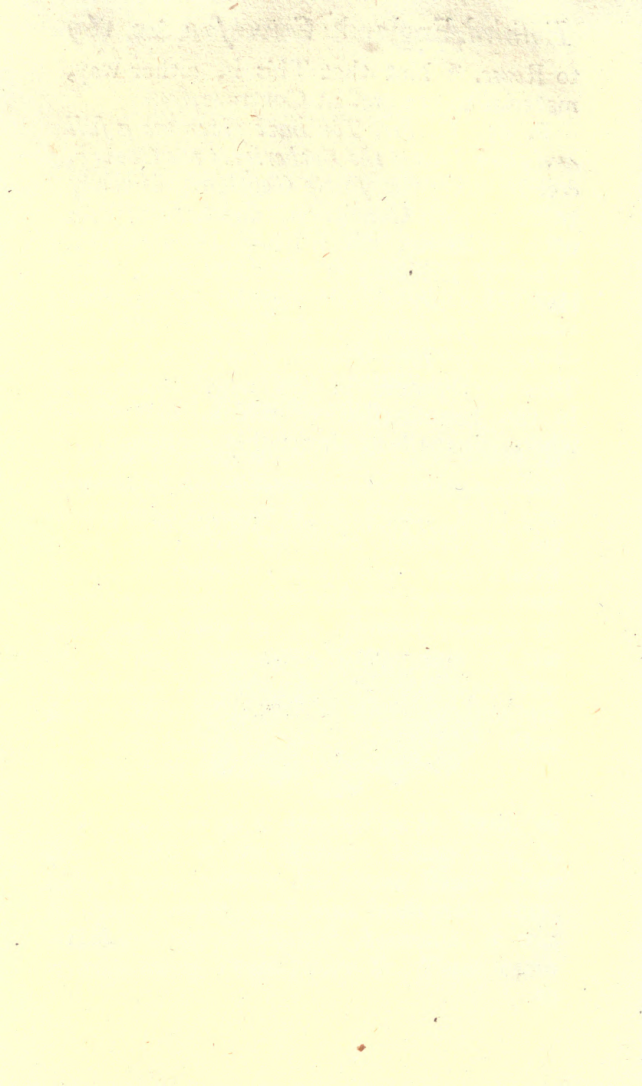
to *Rome*. * Not that This is, either way, material to our present Controversy.

P. 65. G. *Sir, You have given me a full and clear Idea of the Authority of the Church, &c.* In short, the young Gentleman is ready to burst with Conviction, and Satisfaction; upon Evidence, which I hope I have prov'd to be no Evidence at all. *But since, says He, there are a great number of Churches —all pretending to be THE true Church —how is This Church to be found? &c.* This is repeated in the next Dialogue; In the Examination of which, and elsewhere, it shall be thoroughly consider'd.

* See Dr. *Cave's* Life of St. *Peter*, and St. *Paul*.



An





A N

A N S W E R

T O A

Popish B O O K,

E N T I T L E D,

ENGLAND's *Conversion and Re-
formation compar'd, &c.*

To The Second DIALOGUE:

*Containing (as it's Title sets forth) A
brief Historical Account of the Con-
version of the Britons, and Saxons ;
with Proofs of their Agreement in
Faith ; and some Remarks upon Cir-
cumstances relating to the Conversion
of the Saxons.*



H A T our Author attempts in
This Second Dialogue, is to
shew that the Religion of the
present Church of Rome is the
very same with That to which
King *Ethelbert* and his *Saxons* were converted
by

by *Austin* the Monk, and the other Missionaries of Pope *Gregory* the Great, at the End of the 6th Century : Which was the *same* with That to which King *Lucius*, and his *Britons* were converted by the Missionaries of Pope *Eleutherius*, in the 2d Century : Which must needs be the true genuine Christianity ; the Church of *Rome* being on all hands confess'd to have been *Then* uncorrupt : From whence it follows, that what is at present injuriously traduced by the Nickname of *Popery*, is indeed the *true genuine Christianity*. I think I have collected the scatter'd Parts of his Argument, and put it all together, in a stronger, and clearer Light, than He himself has any where done : And a clear Answer shall be given to it in the Sequel. But before he comes to the main Point, He gives us two Sections by Way of Introduction.



To The first SECTION:

ENTITLED,

The Importance of Enquiring into the Marks of the True Church of Christ; in which alone Salvation is prov'd to be possible.

ACCORDING to his Custom, he sets out upon a *false Supposition*; taking it for granted that * *the great Number of Churches in the World, tho' differing from one another, pretend ALL to be THE true Church of Christ.* I hope ALL is used *distributively*, for *Every one*; Otherwise, I doubt, 'tis neither good *Sense*, nor *Grammar*. However it be, the Proposition is notoriously untrue; No Church upon Earth, but That of Rome, pretends to be *the true Church*: All the rest consider the Difference between *A* and *The*; and are neither so *stupid*, nor so *fraudulent*, as to confound them with each other.

That which follows about † *Christian Church, true Church, Catholick Church, and a particular Church's being united with,*

* P. 66. † P. 67.

174 *An ANSWER to a Popish Book,*
or separated from, the Catholick Church,
&c. is very dark and confus'd, to my Apprehension. Were it well look'd into; I believe there would be found but little *Sense*, or little *Truth* in it: But as it affects not the Main of our Cause, nor do I understand what Use our Author makes of it, I pass it over: Only observing Thus much, that *Catholick Church*, and the Church of *Rome*, seem to be confounded; and that there seems to be an Equivoque in the Word *true* as apply'd to Church; Both which Pieces of Chicanery we have often noted.

What he says * concerning the great Importance of enquiring into the *Marks* of the *true Church*, &c. and People's Negligence in not enquiring into them, as they should do, amounts to Thus much. *Examine yourselves, whether ye be in the Faith*, 2 Cor. xiii. 5. And *what is a man profited, if he shall gain the whole World, and lose his own Soul?* Matth. xvi. 26. Doctrines, I acknowledge, of the *utmost Importance*; and, in requital of our Author's Kindness, I return them to him, heartily recommending the serious Consideration of them to Himself, and the *Roman Catholicks* in general; for None want it more; and earnest-

* P.68 &c. to 72.

Entitled, England's Conversion, &c. 175
ly beseeching God, that both *We*, and *They*,
may have Grace to *practise* them.

This Gentleman would not have been at
so much Pains to prove that there can be *
no Salvation but in the *true Church*; did
he not take it for granted, that the Church
of *Rome* only is *That Church*: Which he
must needs know We do not acknowledge.
For the rest, what he discourses about the
Impossibility of *Salvation* to Those who
are *not* Members of the true Church, and
our allowing a *Possibility* of their being
sa'd, is partly *Calumny*, and partly *Mistake*,
or *Misrepresentation*. The Church of *En-
gland* is no *Latitudinarian* upon This Sub-
ject; as sufficiently appears from her 18th
Article. But we may very consistently with
That Article, with Reason, and with Scrip-
ture, *allow a Possibility of Salvation*, (Sal-
vation in the strictest Sense, and according
to the Covenant of Grace) *to Christians*,
† *whatever Church, or Communion they are
of, so they live moral Lives, &c.* according
to the best of their Knowledge; and provid-
ed their Knowledge be the best they can
obtain. Nay, we may very consistently with
all three, ‡ *extend our Charity even to Hea-
thens, and Mahometans*; so far as to allow
that They may be sa'd by an uncovenanted

* P. 68 71, 72. † P. 69. ‡ *Ibid.*

Mercy: Meaning by *fav'd*, in some measure *rewarded*, tho' They have certainly no *Right* to the *Christian Salvation*. Most of what our Author urges to the contrary from *Scriptures*, *Fathers*, and *Bishop Pearson*, may be solv'd by applying the *Distinction* just now mention'd, between *Covenanted*, and *Uncovenanted*, being *fav'd* according to the *Christian Dispensation*, and being in *some Degree rewarded*. But his Argument from *Gal. i. 8.* is very singular. * *St. Paul lays his Curse even upon an Angel from Heaven, if he should preach any other Gospel, or Faith, than That which he himself had preach'd.* That is, Because no Faith, but the true, is to be *preach'd*; THEREFORE Nobody can, in any Sense, be *possibly fav'd* without *having it preach'd* to him. An admirable Consequence!

In the next Paragraph, from *Heathens* and *Mahometans* he returns to *Christians*. † *The same Apostle tells us, that as we are call'd to one Hope, one Lord, and one Baptism, so to ONE FAITH.* Eph. 4. v. 5. And he assures us likewise, that without Faith it is impossible to please God, Heb. 11. v. 6. Now these two Texts join'd together make up a demonstrative Proof that there is but one Church, or Communion, in which Sal-

* *Ibid.*† *Ibid.*

vation is possible. Not so very demonstrative; because the Word *Faith* does not signify the same thing in both Texts. In the former, it means by a *Metonymy*, the *Object* of our *Faith*, the Doctrine of the Gospel; in the latter, it means the *Belief* of, or more properly the *Assent* to, These Truths, that *God is*, and that *he is a Rewarder of Those who diligently seek him*. He pursues his Argument Thus. * *For if there be but one Faith (and who can doubt it?) it follows that among the many Churches, which all teach different Faiths, there can be but one which teaches the Faith St. Paul speaks of; which is undoubtedly the true one.* Undoubtedly it is: But then You talk, as if there were as many *Faiths* in the World as there are *Churches*; or as if every different *Church* had a different *Gospel*. A most vain, and groundless Supposition! Those who differ from one another in many things, may have, and actually have, the *one true Faith* in the main: Even *Papists* have it, tho' with spurious Additions; as *We* have it, without any. The Remainder of the Paragraph is answer'd of course, by what has been said.

His abusing Bishop *Pearson* † for adhering to the Church of *England*, out of *Interest*

* *Ibid.*

178 *An ANSWER to a Popish Book,*
and *Prejudice*, I pass over; because I have
promis'd to make no more Remarks upon
his *Declamations* of That Kind. But his
malicious Slanders, and insolent Reflections,
upon *all our Bishops* in general, shall be ta-
ken notice of in a more proper Place: I mean
in the Examination of his *Third Dialogue*,
which is made up of *Scandal*, and little
else.

* He concludes by inferring, that *it be-
hoves us, as we tender our Salvation, to ex-
amine—by what Marks we may clearly
know This one true Church*. Very well then;
Let us have *your Marks*: We have had *Bel-
larmino's* long ago; And such a *Mark* has
been *set upon them* by several Learned Di-
vines of our Church as will not easily be
wip'd off.

* P. 72



To

To The Second SECTION:

ENTITULED,

*Neither Education, nor Interest, are
to be consulted in the choice of our Re-
ligion.*

IN This Section (to what end it was *made*
a *Section*, or at all *inserted*, I no more
understand, than I do how the *Title* of it
came to be *false Grammar*) we have little
more than a Repetition of the so often re-
peated Harangue, upon the noble Subject of
Interest, and *Prejudice*.

This continues for * several Pages; and, it
being more than once answer'd already,
I shall only remark upon a few Senten-
ces in Those Pages, with a view to something
else.

P. 73. *But This* [viz. To be *satisfy'd*
with *any* Religion, *only* because we were
educated in it] *is as irrational, as if any*
one should argue Thus: I have got the Le-
prosy, or King's Evil of my Parents, there-
fore I ought to rest content with it, and not

* P. 72, 73, 74, 75, 76.

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give my Self the trouble of seeking after Re-
medies for my Cure. So say I too: And
would to God the *Papists* would duly con-
sider it, and practically apply it to *Them-*
selves. If They did; the *Leprosy*, or *King's*
Evil of *Popery* would not be so reigning,
and epidemical, as it is.

P. 74. To prove the Impossibility of Sal-
vation to Those who have not the true Faith,
he alledges, *Mark xvi. 16. He that believeth*
not shall be condemn'd. That is, if it be
his own Fault that he believeth not: Which
was the Case of Those Unbelievers, to
whom the Apostles working Miracles preach'd;
and of whom our Saviour here speaks; as
appears from the Context both Before, and
After.

Ibid. But is their Desire to find the
Truth as hearty, and sincere, &c. Are they
ready to imitate the courageous Virtue of
Toby, who, when all flock'd to the Golden
Calves set up by Jeroboam, separated him-
self from the Communion of his Fellow-Citi-
zens and went alone up to the Temple at
Jerusalem, &c? This was exactly the Case
of our first Reformers: But the Church of
England has no golden Calves; nor any o-
ther golden Images to worship, as the Church
of *Rome* has; nor any abominable Corrup-
tion whatsoever, as the Church of *Rome*
has a thousand.

P. 75. His Reflection upon our *persecuting Laws*, as He calls them, might well have been omitted; for a *Reason*, which shall be consider'd in due time, and place.

Having done with *Self-Interest*, and *Prejudice*, for the present, He advances to something which *looks* like something to the Purpose. * *If You can fully convince me*, says the Young Gentleman, *that all the Marks of the true Church of Christ belong so wholly, and solely to the Church of Rome*, [Ay, prove *That*, say I] *that they cannot with any Appearance of Truth be appropriated to the Church of England* — The Church of *England* does not pretend to appropriate them to herself; but owns they belong to other Churches, as well as to *Her*. Besides; — *Belong so solely to one, that they cannot be appropriated*, i. e. *belong solely to another*, is very odd *Sense*: If they belong *solely* to one, they cannot *at all* belong to another. If This Writer, as He is not very exact in his Language, by *appropriated* means *apply'd*; I absolutely deny his Assertion, and let him prove it if he can. After the Words *Church of England*, the young Gentleman adds; † *nor by Consequence to any other of the reform'd Churches, as be-*

* P. 77. † *Ibid.*

ing all upon the same Bottom. If the Marks of a true Church do not belong to the Church of *England*; it will indeed not only follow, but follow *a fortiori*, that they do not belong to any *other* Church, whether reform'd, or unreform'd. But, by his Leave, all the reform'd Churches are not quite upon the *same Bottom* with the Church of *England*; for a very material Reason: Which if our Author does *not* know, he is very *ignorant*; if he *does*, he is very *unjust*.

Were not Tautology as delightful to *Him*, as it is nauseous to *Me*; *i. e.* as much as possible: He would not here so formally, with 1st. 2^{dly}. and 3^{dly}. have repeated * his Texts about *the Pillar of Truth*; Christ's being *always with his Church*; *the Gates of Hell*, &c. to prove That there is *true Faith* in the *true Church*: Which Nobody denies that I know of.

If, † says he, *the reform'd Church of England can effectually prove that she has on her Side the necessary, and essential Marks of THAT Apostolical Church which CHRIST establish'd upon Earth, and to which he made the Promises of a PERPETUAL Assistance*; I will then own her to be a *Part of the true Church of Christ*. That is to say, if She (tho' She pretends to no such thing) can

* *Ibid* † P. 78.

prove herself to be the *Whole*; He will own her to be a *Part*. Very indulgent indeed! But the Favour would have been so much the greater; if it had not been founded upon Nonsense, and Contradiction. He adds, * *But if, on the contrary, I make it appear manifestly that they belong entirely to the Church in Communion with the See of Rome, exclusively of all the reform'd Churches; then the Church of England must own that She is engag'd in a defenceless Cause.* I grant the Consequence; but deny the Antecedent: And desire the Reader carefully to observe how he proves it, here, or any where else. † *And can have no Title to the Promises, 'till she returns to her old Mother Church; whereof she was a Part for the space of no less than nine hundred Years.* The Church of Rome is not Mother to the Church of England; There was a Church in Britain, as soon as at Rome, if not sooner: And if They argue from the Conversion of the Saxons; The Church of Rome is no more the Mother of Ours upon That Account, than one Man becomes the Father or Master of another Man by converting him to Christianity. Neither did the English Church upon That Account, become a Part of the Romish, as shall be

* Ibid. † Ibid.

shewn in our Examination of the Fourth Dialogue: In which our Author discourses of This matter more at large.

We are to *form a Judgment*, He says, *
 1st. *Whether the Conversion, or Reformation of England, was properly the Work of God. For He could not be the Author of Both.* Why so? Because, as He attempts to prove, the Religion to which *England* was converted was the same as Popery: Which I totally deny; and than which nothing, as it will appear, can be a more gross and notorious Falshood. † 2dly. *Whether the essential Marks of the true Church, to wit, her perpetual Visibility, her uninterrupted Succession of Bishops and Pastors in the same Communion from the Apostles down to This time, and her Catholicity, or Universality both of Time, and Place, are applicable to the Church of England, or to the Churches in Communion with the See of Rome.* These then are his *three essential Marks of the true Church*: Let the Reader carefully attend to them; For the whole Issue of the Cause, it seems, is to turn upon them. *Perpetual Visibility*, of one sort, or other, belongs to the Church in *general*; but neither to the Church of *Rome*, nor the Church of *England*, in *particular*. An *uninterrupted Succession of Bishops, and Pastors*

* P. 79. † *Ibid.*

from the *Apostles* down to this time, the Church of *England* has, as much as the Church of *Rome*. But what is the Meaning of Those Words, *in the same Communion*? Cardinal *Bellarmino* speaks out, and says the *fifth Note* of the Church is the *Succession* of *Bishops, &c.* in the *Church of Rome*. Which, tho' it be proving a thing by itself, the constant Way of *Popish* Arguing, is however speaking so as to be plainly understood. But our Author has a more delicate, and most useful Fallacy in Those Words, *the same Communion*; implying that the Church of *England* is not the *same Communion* she was before the Reformation. And why so, I pray? Even because She is not now *in Communion* with the Church of *Rome*; and has thrown off all Those Doctrines, and Practices, which We call *Romish* Corruptions. The Sophistry of This (not to mention the odd Use of the Word *Communion*) I have elsewhere detected, by distinguishing between what is *essential*, and what is *accidental*, and observing that the *same Man* may be *sick* at one time, and *sound* at another. *Catholicity of Time* I take not to be Sense: What he would say, if I rightly understand him, falls in with *Perpetuity*, and so should not have been nam'd as *another Mark*. If *Catholicity of Place* means *possessing the whole World*; it is no *Mark* even of the Church in *general*, much less of any *particular*

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cular one. If it means *being the Whole*, or
including *all* the *Parts*; no doubt it belongs
to the Church in *general*; that is to say,
no doubt the Whole is the Whole: But for
the same Reason, 'tis a *Contradiction* to ap-
ply it to *any* Church, or Churches in *parti-*
cular. But more of This in our Examina-
tion of the last Section of the last Dia-
logue; where our Author makes his Assump-
tion, and enforces his whole Argument.
At present I make the following Obser-
vations.

1st. Here again, as above, We must distin-
guish, tho' They do not, between Those ma-
terial Particles *A*, and *The*. Doubtless,
there ought to be, and actually are, *Marks*,
or *Notes*, by which *a* Church, meaning
This, or *That* particular Church, may be
prov'd *a true* Church. But the Papists will
needs find out such Marks as prove *Their*
Church to be *The* Church; that is, either
prove a *Part* to be the *Whole*, which *all*
the Marks *in the World* will never be able
to do: Or prove *Their* Church to be the
only true one, which the *particular* Marks
by Them assign'd will never be able to do;
Nor indeed any other. 2^{dly}. We grant
that *Theirs* is *a true* Church in *one* Sense;
meaning a *real* Church: And they do but
vainly endeavour to prove that *Ours* is *not*
so. But 3^{dly}. The great Question is, or
ought to be, what makes *a true* Church in
the

the *other* Sense, *i. e.* a *sound*, and *good* one: And This Question the Papists, for a very *plain Reason*, carefully avoid. *Truth*, *Soundness*, and *Purity of Faith*, and *Doctrine*, according to the *only true Rule*, *the Word of God*, are undoubted essential Properties, and absolutely necessary Marks or Notes of a *true Church* in This signification: And These are *Marks* which our Author takes no notice of. According to These, Ours is in This Sense a *true Church*, and Theirs a *false* one. 4thly. The *Marks* or Notes of a *false Church*, Thus understood, *i. e.* an *unsound*, *corrupt Church*, are *plain*, and *obvious* to *every body* that can *read the Bible* with the *common Understanding* of a *rational Creature*; not such *dark* and *blind* ones at best (for many of them are evidently *no Marks* at all) as the Papists lay down to distinguish *the true Church*; which require much more *Explanation* than the Thing they are pretended to *explain*. That Church is *certainly* and *manifestly* *unsound*, and *corrupt*, which *evidently* contradicts the Scriptures in some of the most material Points; imposes Terms of Communion, a Compliance with which the Law of God forbids; teaches Doctrines which encourage all manner of Wickedness, and utterly evacuate the whole Design of the Gospel. It may, notwithstanding all This, be a *true Church* in the *other* Sense; *i. e.* *really a Church*:

But

But we may be *damn'd* for *communicating* with it, for all That. Nay, we certainly *shall* be so; unless *involuntary Ignorance* excuse us, or (which we have not the least Reason to hope for) *uncovenanted Mercy* be extended to us.

To the Third SECTION;

Of the first Entrance of Christianity into Britain; its Progress, and Establishment there, in the Reign of King Lucius.

A very few Words will be sufficient to dispatch This Section; because it contains nothing but a Recital of Facts, which, whether true, or false, do not affect our present Controversy. For what is it either to Us, or our *Romish* Adversaries, that *St. Peter* went to *Rome* at such a time; that *Claudius* came into *Britain*; that *Britain* was reduced into a *Roman* Province under *Domitian*; that *Lucius* was the Son of *Coilus* King of *Britain*, in the Reign of *Trajan*; that He sent to Pope *Eleutherius*, who sent *Damianus*, and *Fugatius*, &c. in short, that at last *Britain* was converted to Christianity? I know no Use our Author could make

make of This, and indeed the greatest Part of what follows in This Dialogue ; unless it were to *display* his *great Reading*, or to *amuse weak Minds* with the *Solemnity* and *Formality* of so much *History*.

Here therefore, and wherever else I meet with the same Sort of Learning, I shall be very brief ; only taking notice of some few Particulars which seem the most considerable.

* When he tells us that St. *Peter* went to *Rome* in the 2d Year of *Claudius* ; he agrees indeed with *Baronius*, and *Bellarmino*, from whom he had it ; but not with St. *Luke* in his *Acts of the Apostles*, from which the Contrary is demonstrable. And in That Passage, ——— † *According to Eusebius, who writes Thus of him ; Peter the Apostle of the Country of Galilee, the first chief Bishop of Christians ——— remain'd Bishop of That City for 25 Years together.* Euf. in Chron. An. Christi 44. He puts a false Quotation upon us ; there being no such Words as *first chief Bishop of Christians* || ; nor *remain'd Bishop* &c. in the Place referr'd to. Nor does *Eusebius* either there, or any where else, say that St. *Peter* was Bishop of *Rome* 25 Years ;

* P. 80. † *Ibid.* || Unless ὁ ἀρχιεπίσκοπος may be so render'd.
or

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or that he was ever Bishop of Rome at
all. *

† He says, *King Lucius resolv'd seriously, and promis'd, to embrace openly the Christian Faith; tho' he did not judge it seasonable till some Years after, to put this good Purpose effectually in Execution. There were two main Obstacles, (both of them from worldly Interest) which tho' he was a Convert in his Heart, kept him back, &c.* That is, He continued a Heathen in outward Practice for some Years after he was a Christian in his Heart. This, it seems, our Author does not blame in *Him*; but in his Third Dialogue, he is very severe upon *Cranmer* for a Prevarication of the same Nature. In him it was a heinous Crime, that in King *Henry's* Reign || *He was a Lutheran in his Heart, —and did not throw off the Mask, till the next Reign.* And the Bishop of *Meaux*, as quoted in the Preface, ‡ is perfectly transported against him upon That Account. If *Cranmer* was guilty of Dissimulation, so was *Lucius*: And thus the *chief Instruments of England's Conversion, and Reformation*, were upon an equal Foot in That respect. Why should the same Thing be so strong an Argument against the One, and none at

* See Dr. *ave's* Life of St. *Peter*. Sect. xi. throughout.

† P. 85. || P. 175, 176. ‡ Pref. P. xiii, xiv. &c.

all against the Other? If our Author *insists* upon This Topick, He *condemns* the *Conversion*; If he *gives it up*, he so far *acquits* the *Reformation*. It is in truth no Argument against Either: If it were; it would go much farther, than the *Romanists* would have it: For St. *Peter* himself, even while he was making Converts, was guilty of *Cowardise*, and *Diffimulation*. *

Tho' with regard to the Point we are now considering, 'tis no Business of mine to reflect upon the Memory of Pope *Eleutherius*; The Church of *Rome* in his time being undoubtedly pure, whatever He was; yet I think he deserves not the Title of *Saint*, which our Author bestows upon him: † Unless *Sainthood* be consistent with *Montanism*. ‡ Which latter, by the way, is certainly inconsistent with *Infallibility*.

Speaking of our owing our *second Conversion* to the *Bishop of Rome*, He concludes the Section in These Words. † *In recompence whereof, his holy See has since been distinguish'd here by the honourable Title of the Whore of Babylon, and his sacred Person by that of Antichrist*. The Church of *England* does not call Names in This manner; however some particular Persons may:

* Gal. 11. 12. 13. 14. † P. 86. ‡ See Dr. Cave's Life of *Irenaeus*. P. 164. † P. 88:

and even They, considering the Provocation given them, may well enough be excus'd. She insists, if he pleases, that both the *See*, and the *Bishop*, are *damnably corrupt*: And if This be true, as We have prov'd it is; where is the *Ingratitude*, or *Injustice* in saying so? We should be guilty of neither; even if *We* were the *first converted*, and the *present* Pope, and Church of *Rome* our Converters: Because it would be our *indispensable Duty* to protest against, and avoid such Corruptions. If a Man converts me to the true Faith, afterwards revolts from it Himself, and would persuade me to do the like; does *Gratitude* oblige me to *follow* him, or even not to *declare against* him? How much stronger then is our Answer; when it is consider'd how many Centuries have pass'd since *England's* Conversion; and that the Church of *Rome* consists not *Now* of the *same Individuals* it did *Then*? This Author, and his Friends, when their Turn is serv'd by it, can coin a thousand nice *Distinctions* without a *difference*. And on the other hand, when their Turn is serv'd by it too, *cannot distinguish* between the *Whole*, and a *Part*; between *Past*, and *Present*; between Persons *now* living, and Persons dead eleven hundred Years *ago*. *

* See backwards, P. 29:

To The Fourth SECTION:

Of the Conversion of the English Saxons from Paganism to Christianity.

IN This, likewise, and the two following Sections, we meet with little to our Purpose. The Conversion of the *Saxons* by *Austin* the Monk under Pope *Gregory* I. at the End of the sixth Century is well known to the World: And what Occasion our Author had to give us such a *formal History* of it in This Place, I cannot imagine; unless it were for the two Reasons I Before assign'd. P. 189. I therefore pursue the Method then propos'd.

Tho' it be no very material Circumstance, what Pope it was, whom * *Gregory*, when a private Priest, solicited to send some able Ministers to Britain; This Writer is perhaps too positive in saying it was *Benedict*: Because I find another very good Author † telling us it was *Palagius* II.

* P. 89, † *Verstegan*. *Restitution*, &c. P. 141.

He acquaints us * from *Bede*, that *Austin* and his Fellow-Missionaries, being upon their Journey for *England*, were seiz'd with a *slothful Fear*, and humbly desir'd Pope *Gregory* that They might be permitted to drop their Design of converting the *Saxons*, and return home: *Austin* Himself being sent back to make That Request. Sure This *Cowardise*, and *Tergiversation* of Theirs was almost as bad as *Cranmer's*: And the One almost as good an Argument against This *Second Conversion*; as the Other against the *Reformation*.

His Reflection † upon pulling down the *Cross* in *Edward VI's* Time; with his saying, that to the everlasting Shame of Christianity it was treated as an Image of some infamous Traytor, by the blessed Reformation; is fraudulent, and stand'rous. It was pull'd down only to prevent *Idolatry* in Worshipping the *Cross*, not as a Mark of *Ignominy* upon the *Cross* itself: Which latter is always the Case, when the Statue of a Traytor is defac'd. The Image of the *Cross* is still us'd among us, tho' not ador'd: It stands upon our Churches; and our Foreheads are sign'd with it in our Baptism.

* P. 90. † P. 93.

The following Passage is remarkable enough. * *For He [King Ethelbert] had learn'd from his Instructors, and Leaders to Salvation, that the Service of Christ ought to be voluntary, not by Compulsion.* So We Protestants say. And We add that Papists now adays have *not* learn'd the same Doctrine: Witness the *Inquisition*; and their Laws about the *Burning of Hereticks*. We have Proof therefore, and 'tis confess'd, that Those Instructors *then* taught *one* Doctrine at least different from what the Church of *Rome* teaches *now*. So that the Religion of *Rome* was not exactly the same Then as it is Now; tho' our Author assures us it was: Of which hereafter. I very well know what was his Design in quoting Those Words, and laying an Emphasis upon them by printing them in a different Character; It was to reflect upon the *persecuting Spirit* of our Church, and the *Force* us'd at the *Reformation*: Of which too in a more proper Place. To a more proper Place, likewise, we refer our Remarks upon what is contain'd in Those Words of His, † *All the Bishops of Britain were by Pope Gregory put under St. Augustin's Jurisdiction*; as also upon SAYING MASS, the Use of HOLY WATER, and RELICKS in *Austin's* Time: Which our

* P. 95. † *Ibid.*

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Author, for some important Reason we
must think, has taken Care to have printed
in Capital Letters.

To The Fifth SECTION:

ENTITLED,

A Relation of St. Augustin's Conference with the British Bishops.

IT is no wonder that This Gentleman is
* so angry with the *British* Bishops, and
takes so much pains to blacken them: The
Reason is plain; They were refractory, in-
sisted upon their own Rights, and would not
submit to the Papal Jurisdiction; however
he afterwards pretends to set another Face
upon That matter.

Of the Conference † at *Austin's Oke*, as
related both by *Cambden*, and *Bede*, I have
nothing to say at present; farther than to
observe, 1st. That *Austin's* Miracle in open-
ing the Eyes of the Blind, being intended
to convince the *Britons*; it would have been
less liable to suspicion, had the Man, upon

* P. 97, 98, & Passim. † P. 99, 100, 101.

whom

whom the Miracle was to be wrought, been of the *British* Race, not of the *English*. 2dly. That the Story of the silly Advice given by the *Hermit* to the *British* Bishops, concerning the Judgment they were to make of *Austin*, from his *rising up*, or *not rising up*, when they came to him, is in my Judgment a very strange one, and scarce credible; tho' related by *Bede* himself. Not that it signifies any thing, either way. Of the *three Points* said to be propos'd by *Austin* to the *Britons*, notice enough will be taken; when we come to the Examination of the *Ninth* Section.

To The Sixth SECTION:

ENTITULED,

St. Augustin Vindicated.

LET *St. Austin*, in God's name, be *vin-*
dicated from any *unjust* Aspersions,
which have been cast upon him: As *some*,
no doubt, there have been; Tho' after all,
much might be said to prove him not so great
a *Saint* as the Romanists make him. And
since I have mention'd This; I cannot for-
bear adding, that the same may be with
truth observ'd of the *great St. Gregory* him-
self

self. To pass over other Instances, his fulsom, and little less than blasphemous Letter to That Miscreant *Phocas*, when he had got Possession of the Empire, his shameful *Ingratitude* in rejoycing over the Murder of his great Benefactor the Emperor *Mauritius*, and shamefully *flattering* his Murderer, will for ever be enough to shew that it is not altogether * so *impertinent*, as our Author supposes, to *accuse That eminent Saint of Baseness*. And moreover, that among the Qualifications for which he was so † *deservedly surnam'd* the Great, *Holiness* was not the most considerable. I just touch upon This Subject, not that I take Delight in making such Reflections, tho' never so true; but to put our Adversaries in mind that it is no great Wonder, if St. *Gregory*, and St. *Austin*, tho' they converted Part of our Island, yet made unjust Encroachments upon it; and if some few Corruptions crept into the Church even in Their Days. I say *some few*; For that *Their* Religion was not the same as the present *Popery*, we shall see in due time. Those who have affirm'd that it was, have *indeed aspers'd* them; As our Author, among others, has done. For done it *He* has, (tho' I confess with a quite different Design) as well as † *Holinshead*, and ho-

* P. 100. † P. 88.

nest *John Bale*, as he merrily expresses himself. In the main, we honour the Memory of both Those eminent Persons, *St. Gregory*, and *St. Austin*, as the Instruments of our Conversion; and bless God for the inestimable Benefits which by *Their* Means were convey'd to us.

The famous Controversy about the * *Hermit's wise Advice*, together with the Character given of him; as also the Discussion of That important Question concerning *St. † Austin's* Behaviour, whether he were *found sitting*, or *standing*; I wholly give up to our Author, to be by Him made the most of, and determin'd either way, as He shall think proper. I only observe, that considering how much Pains he takes, and how many Pages he spends, in clearing *St. Austin* from the Imputation of *Pride* laid to his Charge by the *British* Bishops, He seems hard press'd in his Defence of him: And if *Austin* were a proud Man, he was certainly no great Saint.

How blameable soever the *Britons* might be, in not ‡ celebrating *Easter* according to the Determination of the first *Nicene Council*; That Fact at least shews that they receiv'd their Customs from the *East*, not from *Rome*: And the same Argument may

* P. 103, 104. † P. 105, 106, 107. ‡ P. 105.

be drawn from their Disagreeing with the *Romish Church* in the Administration of *Baptism*. From whence it appears that before *St. Austin's* Coming, *Rome* had no *Dominion* over them. It may here too be very properly ask'd, since our Author so confidently appeals in This Case to the first *Nicene Council*; how it comes to pass, that the Church of *Rome* slips over another Canon of the same Council? I mean the *Sixth*; the famous *Τὰ ἀρχαῖα ἐν ὑπερῷῳ*. A Canon, which alone, if there were no other Argument, as there are a thousand, would be enough to strike the *Pope's Supremacy* dead forever.

St. Austin's * thinking himself *Metropolitan*, and *Primate*, over the *British Prelates*, shall be fully spoken to in our Examination of the Ninth Section.

Tho' we are not oblig'd to vindicate every thing written by *Holingshead*, *Bale*, and *Fox*; not one of whom is by Us esteem'd any great *Champion of the Reformation*: † yet our Author had little Reason to be so very gay, and witty, in triumphing over them.—‡ *John Bale*, and his most faithful *Dorothy*. || *Have a little Patience; I have a Brace more of Protestant Historians, not at all inferior, &c. honest John Bale,*

* P. 107.

† P. 109.

‡ *Ibid.*

|| P. 118.

and his Namesake John Fox. Let him have as many *Brace* of them, as he pleases; Let Those he here mentions be never so *wrong* in some things, they were *right* in *reforming* from the Errors and Abominations of Popery. Whatever *Mistakes* have been committed by Fox in his *Acts, and Monuments*; He has said *Truth enough* in them to make the Church of Rome blush as red as the Blood she has spilt: Were it in her Nature to be capable of *blushing* at any thing.

That Fox is so * *vile an Author*, as *This Author* represents him; That there are *modestly speaking* at least ten thousand notorious *Lies* either *expresly asserted*, or *insinuated* by him; that to call a Man one of Fox's *Saints*, is *proverbially become the same as to call him a great Rogue*, unless it be among Papists; are themselves so many scandalous and malicious *Falshoods*: And That is as much *Answer*, as These *unprov'd, and ungrounded Assertions* deserve.

We have likewise his *bare Word* for it; and nothing else, that † *the Slaughter of the 1200 Monks* [at Bangor] *happend above a Year after St. Austin's Death*; and was *order'd by a Pagan King of the Northumbers, with whom St. Austin never had the*

* P. 110 † *Ibid.*

202 *An ANSWER to a Popish Book, least Communication.* The contrary Assertion is much better supported by the most learned Primate *Bramhall* (a Name that will for ever be the Terror of Rome) who in his *Just Vindication*, &c. P. 84. Edit. Dublin. writes Thus. *They refus'd indeed to their own cost; Twelve hundred innocent Monks of Bangor afterwards lost their Lives for it. Rome was ever builded in Blood. Howsoever these Words* (quamvis *Augustino prius Mortuo*) *have since been forg'd, and inserted into venerable Bede, to palliate the matter, which are wanting in the Saxon Copy.* To which we may add the Testimony of *Geoffry of Monmouth*; * who agrees with the other as to the *Main* of the Fact: An Historian whom our Author afterwards † quotes, and That in the Words *immediately preceding* This Narration; without the least Reflection upon his Ability, or Veracity.

The young Gentleman at the Conclusion need not have given himself the Trouble of so many Deductions to prove ‡ that Mr. *Collier*, was convinc'd in his Heart that *St. Austin and his Followers preach'd the true Faith in This Island.* He might have said the same of Protestants in general, if he had pleas'd: We all acknowledge it as an undoubted Truth. And so I proceed.

* Book xi. Chap. 13:

† P. 139.

‡ P. 114.

To The Seventh SECTION:

ENTITULED,

Roman Catholicks *profess to this Day
the Faith which St. Augustin
preach'd.*

WE acknowledge This too: But then They profess much *more* than That Faith, and what is in its Nature *inconsistent* with it. But we go on with our Author. That * *it is impossible the same Christian Faith should be true in one Age, and false in another*, I grant; and sagely observ'd it was. But those Words, † *The Faith and Religion profess'd at This time by the English Roman Catholicks, cannot but be the true one, if it be the same as was taught by St Augustin*, require some Animadversion. If by *the same as was taught* be meant *what* was taught; I grant the Argument is so far conclusive, that their Religion is so far true as it agrees with what St. Austin taught in the Main. I add those last Words, for a Reason which will appear immediately. But if it means *nothing*

* Ibid. † Ibid.

but what was taught ; I deny that in This Sense the present Roman Catholicks profess the same Faith and Religion that was taught by *St. Austin*. That we may proceed the more clearly I here lay down three *Propositions*, as the Foundation of what I have to offer upon this Head ; and to which *Reference* may be had, as occasion shall require.

I. Were it true that the Religion which *St. Austin* brought into *England* was *altogether the same* as That which Papists profess ; yet we might very consistently with Reason, and with ourselves, retain so much of it as is pure and genuine, and reject so much of it as is false and spurious ; tho' we were *taught Both* at the *same time*, and equally *adher'd* to *Both* for *nine hundred Years* and upwards. Suppose a Man gives me a quantity of Wheat and Tares mix'd together ; and I, without knowing the difference between them, for a *long time* make use of Both promiscuously ; Am I therefore either *foolish*, or *wicked*, if upon better Information I keep the Wheat, and throw the Tares away ? Even upon this Supposition we should have been oblig'd to *St. Austin*, who from *Heathens* made us *Christians* : But does it therefore follow that we are not at all oblig'd to Those who from *bad* Christians in Faith and Doctrine made us *good* ones ?

II. *Some* Corruptions of *Popery* were indeed creeping into the Church, when *St. Austin* came hither; tho' but *very few*. For This Reason I added the Words *in the Main*, above-mentioned. He himself might possibly teach something erroneous, besides the Papal Jurisdiction; tho' it does not appear that He did. For tho' *Gregory* who sent him was *superstitious* enough, and asserted the Doctrine of *Purgatory*; yet the Church of *Rome* in general embrac'd not That, nor any other Doctrine which We now call *Popish*. And therefore

III. To affirm that the Religion of the *Romish* Church was *entirely the same* Then as it is Now, is a most *gross*, and *shameful* Untruth: As will appear from what I shall discourse, and even from our Author's own Account of This Matter.

If all the Roman Catholick * *Historians* affirm This; I am sure many Roman Catholick *Writers* declare the Contrary. Those do, for Instance, † who place *Transubstantiation* some hundred Years lower than *Austin's* time; as all the World knows it ought to be plac'd. But what need I refer to particular Writers, or Persons? Do not *all* the Papists acknowledge that *Communion in one*

* *Ibid.* † See them quoted by *Tillotson* against *Transubstantiation*. P. 306.

206 *An ANSWER to a Popish Book,*
Kind was first establish'd by the Council of
Constance; and the *five Sacraments*,
which We do not receive, first invented by
Peter Lombard? As for Protestants; *Hol-*
lingshead, *Bale*, and *Fox*, have been spoken
of already. But to say that * *all Protestant*
Witnesses agree in Substance that Augustin
and his Fellow-Missioners brought Popery in-
to England, is an Assertion worthy of our Au-
thor's Modesty. He himself cannot but know,
as all the World does, that the whole Body of
the Church of *England*, and all Protestant
Churches, insist upon it that there was scarce
any thing of Popery for the first 600 Years:
It was within the sixth Century that *Austin*
came into This Island; How then can They
acknowledge that He brought Popery into
it? Popery, *in all its Parts*: For That
is what This Writer all along means.

Here he resumes his beloved Argument
from our Homily, declaring that before the
Reformation *whole Christendom was drown'd*
in abominable Idolatry, and that for the
space of EIGHT HUNDRED YEARS, AND
MORE. I shall repeat nothing of what I
have already answer'd; but refer the Rea-
der to P. 59. 60. &c. What he says *new*
upon the Argument is in These Words. †
Which in true Protestant Language brings

* P. 114, 115. † P. 115.

Popery not only in Great Britain, but in whole Christendom, up to the very Time of England's Conversion. Supposing *Popery* and *Idolatry*, in true *Protestant Language*, to be all one; tho' it is a *Papist*, not a *Protestant*, that talks at That foolish rate, concerning which see P. 69. This does not bring it up to the very time of England's Conversion, by 153 Years: Reckoning the Reformation in 1550; England's Conversion by Austin's Coming in 596, as All agree it was; and meaning by 800 and more, just 801, as we very well may. Take it how you will; It does not bring it up to England's Conversion, by about 150 Years, as we usually, and properly speak. Yet This Account in the Homily, He positively asserts, brings *Popery up to the VERY Time of England's Conversion.* The very Time exactly! It only wants 150 Years: And That is so *inconsiderable*; that it may very well pass for *Nothing*. The Subject we are upon is the State of a Nation, or Nations, with respect to Religion. In 150 Years, in half That Time, in half a quarter of That Time, the Constitutions of Nations both in Church, and State, may be, and actually have been, *utterly chang'd*: Old Empires may be subverted, and new ones erected; Whole Kingdoms from Heathen become Christian, from Christian Mahometan, or Heathen again. Yet such a Tract of Years, in our Author's Chronology,

nology, while he is speaking of These Matters, goes for just Nothing. Did he imagine we could not *tell Twenty*? What an Opinion must That Man have of our Understandings; who could think of imposing so clumsy a Falshood upon us?

His positive Assertion that * *the Belief of the Mass was unquestionably a Term of Communion in the Time of Gregory the Great*, had need be well supported; especially since it is back'd by these strong Expressions: † *The Thing is NOTORIOUSLY known; and Mr. Collier cannot have the CONFIDENCE to deny it.* Yet he produces nothing to prove it, but the weakest Kind of Arguing, Arguing from a *Word*. It is related by *Bede*, that *Austin* and his Fellows SAID MASS. But was *Mass* the same Thing Then as it is Now? For a full Answer to This powerful Argument, I refer to the Word *Missa* in *Littleton's Dictionary*. If using *That Word* be a Proof of a Man's being a *Papist*; I confess, not only *St. Gregory*, but *St. Augustin*, *St. Ambrose*, and *St. Cyprian* were *Papists*: And did the Church of *England* retain it at This Day, I should have no Quarrel with her for it: As I should Now have none with the Church of *Rome*, were there Nothing to be objected

* P. 116.

† *Ibid.*

againſt her, but That. In ſhort, *Maſs* ſignify'd *Divine Service*, eſpecially the *Sacrament* of the *Lord's Supper*: But not a Word or Thought, in Thoſe Days, of the *real Body and Blood of Chriſt* in it, of its being a *propitiatory, expiatory Sacrifice*, of the *Elevation*, and *Adoration* of the *Hoſt*. When therefore our Author accuses Mr. *Collier* of Inſincerity and Unfair Dealing, for tranſlating *Bede's* Words, by *perform'd all the Offices of Religion* inſtead of by *ſaid Maſs*; He is extremely guilty of it himſelf. They may as well be render'd the former Way, as the latter; or rather much better, conſidering how the Word *Maſs* is *now* uſ'd. Not that the Argument would be of any Force, were the Tranſlation as He would have it; for the Reaſon I have now given.

* He affirms that the Uſe of *ſacred Veſſels, Ornaments for Altars, Veſtments for Priests, Reliques of the holy Apoſtles, and Martyrs*, as alſo *ſprinkling Churches with holy Water*, all practis'd in *St. Gregory's* Time, is as plain *Popery* as ever was practis'd. Indeed? Has the Church of *England* at preſent no *ſacred Veſſels, Ornaments for Altars, or Veſtments for Priests*? As for *Reliques*; an innocent and pious Uſe

was made of them at first : But it began to degenerate into Superstition long before *Gregory's* Time ; and *in* his Time, That Superstition was come to a considerable Height : Concerning which I refer to the 1st and 2d Propositions. But of *Worship*, or *Adoration*, paid to them even in *his* Time, there is no Appearance ; nor has This Author given us the least Proof of any such Thing.

The Use of *Water*, to *sprinkle Churches* at their Consecration, if there was any such Thing, might be innocent even Then : It might be a pure *Ceremony*, for Decency and Solemnity ; Or perhaps there might be some *Superstition* mix'd with it : If there was ; I refer to the first and second Propositions, as before. Certain it is, there was no such *Holy Water* in Those Days, as there is in Ours : No such *Vertue*, or *Efficacy*, ascrib'd to *any Water* Then, as there is Now. Here again therefore our Author only *plays* with a *Word* ; 'Tis Quibbling, not Arguing. It is further to be noted upon the Words *Mass*, *Holy-Water*, &c. as us'd by *Bede*, that He wrote his History 100 Years after *Gregory's*, and *Austin's* Time ; when Superstition had made greater Advances : And therefore it does not follow that he us'd such Words in the same Sense as They did, if ever They us'd them at all. *Calling Churches* by the *Names* of Saints, is not the same as *Consecrating*, or *Dedicating Churches* to them : Nor is *placing Reliques*

*liques in Churches, the same as adoring them. Which may serve as a full Answer to what our Author says * about Those Matters. Of Images and Pictures, more at large presently. † Purgatory, and a Middle State of Souls, are not all one; as He fallaciouſly ſuppoſes. However, We grant Pope Gregory believ'd a Purgatory; and inſiſt, as we well may, becauſe we have often prov'd it, that He was erroneous in ſuch his Belief. Prop. II. And it is to be obſerv'd (ſays He ‡) that Aerius, and Vigilantius, were condemn'd by the Church as Hereticks, in the 4th Age, about 200 Years before St. Gregory; the one for oppoſing the Doctrine of Purgatory; and the other for holding that all Prayers made to Saints deceas'd were fruitleſs and vain, that no honour was to be paid to them, and that to give any reſpect to their Relicks was downright Idolatry. 'Tis therefore plain that theſe three Articles concerning Purgatory, invoking the Saints, and paying a religious Reſpect to their Reliques, were Terms of Communion in St. Gregory's Time; ſince the Tenets contrary to them had been condemn'd as Heresies long before. How were Thoſe Men condemn'd by the Church as Hereticks? Were they condemn'd, and declar'd Hereticks by any Council? One of*

* P. 117. † *Ibid.* ‡ *Ibid.*

them, *Aerius*, is * said indeed to have taught Heretical, as well as Schismatical, Doctrines; but I never heard that his Denial of *Purgatory* was one of Them. He condemn'd *praying for the Dead*, I confess; and, by the way, I do not find that even This was deem'd *Heresy*; tho' it was Contradicting one general Opinion and Practice of the Church: But *Prayers for the Dead* as *Then* us'd had no Relation to *Purgatory*. Of *Vigilantius's* Opinion we know nothing, but what St. *Jerom* has told us. † About *praying to Saints* he says not one Word: He says indeed, in Answer to *Vigilantius*, that the Saints pray *for us*; but This does not prove that We are to pray *to them*. And if our Author can prove that to condemn *such Praying* was esteem'd *Heresy* by the Church about St. *Jerom's* time, or any Time before it; I will yield the Cause to him. The Truth of the Matter is; *Vigilantius* condemn'd such *Honour* as was then generally paid to the Reliques, and Tombs, of the Martyrs. Upon which St. *Jerom*, in his vehement Way, falls upon him with as much Zeal, and Severity, as if he had deny'd the Resurrection. Yet in all That Sharpness, and

* St. August. de Hæresibus. Hæc. 53. † Epist. ad Riparium; unâ cum Tractatu proximè sequenti adversus Vigilantium. Tom. 2. P. 120. Edit. Froben.

Fervency of Contradiction, which is apt to carry Men into the *other Extreme*, He is so far from favouring any *Worship*, or *Adoration* of Saints, or their Reliques; that He protests against it in the clearest, and strongest Expressions. * We are so far from
 “ worshipping, or adoring the Reliques of
 “ the Martyrs; that we do not worship the
 “ Sun, nor the Moon, nor Angels, nor
 “ Archangels, &c. We *honour* the Reliques
 “ of the Martyrs; that we may *adore*
 “ Him, whose Martyrs they are.” I know our Author will tell us, This is the very Respect *They* pay to Reliques; They only *honour* them, but do not *worship* them. And This shall be answer'd, when we come to *Images*, and *Pictures*. It may here be further observ'd, that St. *Jerom* in This Epistle takes notice of *Vigilantius's* not being so much as *censur'd* by his *own Bishop*: Much less was He then *condemn'd* by the *Church*, is an *Heretick*. From what has been said it appears that Those Words of our Author, 'Tis therefore plain that these three Articles, &c. to the End of the Passage last cited, either

* Nos autem non dico Martyrum reliquias, sed ne solem quidem, et lunam, non Angelos, non Archangelos — colimus, et adoramus. Honoramus autem reliquias Martyrum; ut eum, cujus sunt Martyres, adoremus. *Hieron. adversus Vigilant.* ubi supra.

proceeded from shameful Ignorance, or are shamefully fraudulent, and collusive. *Purgatory* was not deny'd by *Aerius*; nor *Invoking the Saints*, nor *worshipping Reliques*, or (if you please) *Paying such a religious Respect* to them as the *present Papists* do, condemn'd by *Vigilantius*: Because there were *no such* Doctrines, and Practices, in *Their time*. Nor could our Author have urg'd a more unlucky Evidence than *This of Vigilantius*: Because while *St Jerom* inveighs against Him, for decrying *such an Honour* as was then paid to the *dead Bodies*, and *Tombs*, of the Martyrs; He declares that the Church in his Time did not *worship* them: And so *This Instance* turns directly *against* the *Popish Cause*. Farther; According to our Author's own Account, *Vigilantius* maintain'd that *no Honour*, *no Respect*, should be paid to *Saints*, and their *Reliques*: And from the Church's condemning *This Doctrine* as *Heretical* [tho' it never did so] infers that *Paying a religious Respect* was a *Term of Communion*, &c. Is there *no Respect*, but *religious Respect*? What a Consequence is *This*?

In the next Page * two Instances are given, as quoted from *Baronius* by Mr. *Collier*, of *our Departure* from the Religion

* P. 118.

which *Austin* introduced: The one is, our abolishing the *Monastick Life*; for *Austin* was a *Monk*, and now We have *no Monks*: The Other is our not making the same Use of the *Cross*, and of our *Saviour's Picture*, as was made in *his Time*. Supposing Both were true; I hope *Monkery* is not *essential* to *Christianity*, or *Churchship*: And if *Austin*, and his Followers, made an *Idolatrous* or even *Superstitious* Use of the *Cross*, and our *Saviour's Picture*; we are not bound to do so. But 2dly. Our Author says nothing to Mr. *Collier's* Observation that the Church of *England* has not declar'd against the *Monastick Life* in any of her Articles. To his Observation, * *that the Dissolution of Abbies here was an Act of the State, not of the Church; that it was prior to the Reformation, &c.* He answers, *that it was more properly an Act of the Church than of the State. Because Visiting, Reforming, and Dissolving Religious Houses, is most certainly an Exercise of Ecclesiastical Jurisdiction.* What if it be? Cannot Ecclesiastical Jurisdiction be *usurp'd*? But besides; It is *not* an Act of Ecclesiastical Jurisdiction *strictly* so call'd: Of which we shall have Occasion to say a great deal, when the *Third Dialogue* comes under Consideration. Then likewise will of

* *Ibid.*

Course be answer'd what He here adds in the next Words; * *Besides that the Dissolution of them was commanded by K. Henry not as temporal Sovereign in his Dominions, but as supreme Head of the Church, &c.* At present I only observe, 1st. That whatever he did of This Kind, He did by *Act of Parliament*; which I think belongs to the *State*, not to the *Church*. 2dly. Supposing all This had been done by the *Church*; still 'twas a *Popish Church*: Popish in all Respects, except That of acknowledging the *Pope's Supremacy*. Our Author's saying that † *This Exception spoils all*, is extremely Trifling. For no Man (adds He) *was ever acknowledged to be a MEMBER of the CHURCH of Rome, who deny'd the Pope's Supremacy*. Well, be it so: We do not say They were *Members* of the *Church of Rome*; but They profess'd the *Religion* of the *Church of Rome* in all other Respects. They were not *Protestants* therefore: They were *Papists* in every Instance, but one; and not only so, but zealous for That *Religion*. ‡ *Neither* (says He) *was the Dissolution of Abbies wholly prior to the Reformation, as Mr. Collier is pleas'd to tell us: Unless he means that it was prior to the Reformation in the Reign of Edward VI. and Queen Elizabeth.*

* P. 119.

† *Ibid.*‡ *Ibid.*

So he might very well mean ; and You yourself in effect own he might. P. 251, 252. Of which hereafter, in the *Third Dialogue*. There also, in Answer to what the Bishop of *Meaux* discourses, shall be consider'd what our Author Here lays down, as a Position of undoubted Truth ; That *discarding the Pope*, and vesting the *spiritual Supremacy* in the *Crown*, was not only a *Part*, but the very *capital Branch*, of the *Reformation*.

His whole Discourse about the *Cross*, *Images*, and the *Picture of Christ*, is Nothing but a Repetition of the well known Popish *Shuffling* upon the Words *Honour*, *Respect*, *Worship*, *Idolatry*, &c. * *I am glad* (says the Young Gentleman) — *that the Church of England has a great Regard to the Cross, and Picture of our Saviour.*—*However the Nakedness of Protestant Churches seems to speak another Language. For I have seen indeed the Pictures of Moses, and Aaron in some of them ; but never found a Crucifix, or Picture of our Saviour in any.* So have I found Both : They are Both to be seen in some Protestant Churches ; if the Picture of our Saviour upon the Cross may be call'd a *Crucifix*. Not that it would be any great Reflection upon us, if all he says were true :

and if some of our Churches were in This respect *more naked* than They are. He *takes it for granted*, that the innumerable Images, Pictures, Crucifixes, and other *Religious Furniture*, with which Popish Churches are crouded, tend very much to the Honour of God and Christianity: But That is a Point, which it would become them rather to *prove*, than to *suppose*. * No better supported is the Preceptor's Assertion, *That it was the Practice of Christians above 1400 Years ago to bless themselves, upon all occasions, with the Sign of the Cross*. Nor does the Passage so often cited from *Tertullian, de Corona, C. 3.* in the least prove it. From thence indeed it appears that they *us'd* the Sign of the Cross very much; even upon the most common Occasions of Life: But they *us'd* it as a Badge or Token of their Profession, as a Mark of Distinction, to shew that they *glory'd in the Cross*, while they liv'd among *Heathens* who *despis'd* it; Not a Word about *blessing themselves* with it, or their placing so much *Vertue*, and *Efficacy* in it, as Papists do at present.

But now for the *Worship* of the *Cross*, our Saviour's *Picture*, and other *Images*: To which I add *Reliques*; the *Evasions* of our Adversaries being the same as to *all* of

* *Ibid.*

t hem. If (* says the Preceptor) *he means to insinuate that We pay Idolatrous Worship to Images, and Pictures; He wrongs us most grievously, and I fear his own Conscience into the Bargain. For a Man of his Learning cannot be ignorant, what our true, and real Doctrine is, in reference to the Matter before us.* He might be a Man of the greatest Learning in the World, and yet be ignorant of This: For they *Themselves* are so; and could never yet agree in any one Meaning about it. Our Author, to be sure, understands his *own* Meaning; and other particular Persons understand *Theirs*: But what is This to the Doctrine of the *Generality*? If 'This Gentleman, and Others, be not for *Worshipping*, but only *Honouring*; many of their greatest Men have declar'd themselves on the contrary Side. *Thomas Aquinas* determines positively, that the *same Reverence* is to be paid to the *Image* of Christ as to *Christ* himself; and that the Image is to be ador'd with *Latria*; which, according to their own Account, is the highest Sort of *Worshipping*; and greater cannot be paid to God. The same he says of the *Cross*, in the very next Article. To omit

* P. 121. † Sequitur quod eadem reverentia exhibeatur imagini Christi et ipsi Christo. Cum ergo Christus adoretur adoratione latriæ, consequens est quod ejus imago sit adoratione latriæ adoranda. 3. Q. 25. Artic 3.

Bonaventure, Capreolus, Castro, Canisius, Turrianus, and many more (* *Vasquez* reckons thirty, and adds himself to the Number) the great *Bellarmino* † will have Images worshipped not only upon Account of the Prototype, or Thing signify'd, but for *their own Sakes*; so that the Worship may be *terminated* in the Image. Nay, the *Cross* itself is *invok'd*, and *pray'd to* in the Passion-Hymn. *Thomas Aquinas* makes This a *Medium* to prove that the Worship of *Latria* is due to it. ‡ He argues. " To That in which
 " we place the Hope of our Salvation We
 " pay the Worship of *Latria*: But We place
 " the Hope of our Salvation in the Cross;
 " For Thus the Church sings; *O Cross,*
 " *our only Hope, hail, in This Time of the*
 " *Passion, increase the righteousness of the*
 " *Just, and give Pardon to the Accus'd, or*
 " *Guilty.* Therefore the Cross is to be a-
 " dor'd with *Latria.* " An admirable Argument! And I shall not go about to disprove it. I only ask, does not the Church *sing the same Song* still? I never heard she had *left*

* See Turretin. Institut. Vol. 2. P. 59. Nay He (*Vasquez*) insists upon it that *any* inanimate Thing whatsoever may be ador'd with *Latria*. † Lib. de Imag. Chap. 21. apud eund. Turret. ‡ Illi exhibemus latriæ cultum in quo ponimus spem salutis; sed in cruce Christi ponimus spem salutis: Cantat enim Ecclesia; O Crux ave, spes unica, hoc passionis tempore, auge piis justitiam, reisque dona veniam. Ergo crux Christi est adoranda adoratione latriæ. 3 Q. 25. Art. 4.

it off: Or if she will say she *has*; We have as good an Answer to give her upon That Supposition, as upon the Other. To which we may add, that to prepare the Way for This precious Hymn, the Priest, uncovering the Cross, says; * *Behold the Wood of the Cross*: The Quire answers; *Come, let us adore*. This is the *Good-Friday* Hymn. And lest we should imagine that by the Cross is metonymically meant Christ crucify'd upon it; Care is taken to prevent That Construction: For the One is expressly *distinguish'd* from the Other. † *Thou only wert worthy to bear the Purchase of the World*: i. e. Christ.

Not but that take it *how you will*, the *Practice* we are considering is totally and absolutely *forbidden*. Call it *Worship, Honour, Respect*, what you please; nay, declare in the most solemn manner that it is not *Worship*, but *Respect*; still it is a *Religious* Respect: Our Author himself several times styles it so. And all *Religious* Respects, directed *to, or towards*, Images, are utterly unlawful. We are forbidden to *bow down to, or before*, them. || Do not *Papists* bow down *to, or before*, them? We are forbidden to *serve* them: so even *Dulia* is cut

* *Ecce lignum Crucis. Chor. Venite, adoremus. Turret. ubi supra* † *Sola digna fuisti ferre pretium seculi. Ibid.* || For *to* them, and *before* them, signify the same. See *Exod. 20. 5* compar'd with 2 *Chron. 25. 14*: In the original Hebrew it is more plain.

off. We are forbidden even to *make* them, or have them; *i. e.* for any *Religious* Purpose. They will say, This is not *Idolatry*: Admit it; For tho' I am far from granting it, I will not cavil about That Word neither: All this while 'tis *forbidden*; 'Tis a *Sin*, whether you call it *Idolatry*, or not. Tho' We must here remember that we could justly lay the Charge much heavier, than according to This softer Sense; and That too not only against *particular* Persons, as above, but against the *Church* of *Rome* her self. For besides her *publick Devotions* just now cited, to which might be added a Multitude more, containing rank *Idolatry*, and *Blasphemy*, if there be such Things in Nature; our Author, as well he may, refers us, for her true Sense, to Pope *Pius's* Creed, and the Council of *Trent*. That Council refers us to the 2d Council of *Nice*, * which enjoins *Adoration* of *Images*, in the strongest Terms; and *anathematizes* Those who so much as *doubt* concerning it. And when Some desir'd that the Word *Adore*, which seem'd too harsh, might be changed for *Venerate*, which sounded softer; the Council pronounced Them *Hypocrites* who would profess to *venerate* Images, yet not *adore* them; and declared them guilty of *reviling the Saints*. Now

* See Turret. P. 58:

the Council of *Trent* appealing to This of *Nice*, and explaining its own Meaning by it, manifestly declares, and enacts the very same Thing. Or to return, and put it upon the other Supposition, the *lower*, and *softer* Sense; If the *Religious Respect*, as our Author calls it, which even He, and Those of his Opinion, pay to *Images*, be not *Worshipping them*, there is no such Thing as *Worshipping them at all*; (for Nobody was ever sottish enough to worship any *Image* as *God*) And This makes Nonsense of the second Commandment; and That is Blasphemy. The Main of what has been now said about *Images* may be apply'd to *Reliques*. They *bow*, and *kneel* down to them; They *kiss* them in a *religious* way; They *pray* before them; Nay, they *swear* by them; which is *flat Idolatry*. Or if they reply, it is not; Let them for Argument's sake, as Before about *Images*, enjoy their Saying: It is *unlawful*, and a *damnable Sin*, whatever *Name* it is call'd by.

At best; their most *learned* Men are *divided* in their Opinions concerning the *Sense* of this *Religious Respect*. What shall the *Ignorant*, and *Illiterate* do? 'Tis plain They give all the *outward* Signs of *Adoration* to these *Things*, that they can give to *God* himself. Can they, when they *outwardly* do what *God* has forbidden, be secur'd from *inward* Idolatry, or some
Sin

Sin of That Kind ; by vertue of those *Refinements, Niceties, and Distinctions*, which they never *heard of* ; or, if they did, can no more *understand*, than they do the Coptic Language ; and concerning which their *profoundest Doctors* are not *agreed* ?

I think I have taken effectual Care to bring This Matter to a *plain Issue* ; avoiding That Pest of *Arguing*, and almost of Common Sense, *Wrangling about Words*. If, when we see these Men *kneel, bow, kiss*, and the like, They will tell us we are *mistaken*, and that it is *not properly*, Kneeling, Bowing, and Kissing ; then, I confess, a *new*, and *noble* Scene of *Controversy* is open'd : And 'twill be time enough to discuss it, when it comes before us. In the mean while ; let them call This Bowing, Kneeling, and Kissing, in a *religious* way too, (for so they *all agree* it is) let them call it, I say, by the Name of Worship, Adoration, Veneration, Honour, Cult, Respect, or whatever else they please : Still it is *contrary* to the *express Commands* of God, and *his Vengeance* is denounc'd upon Those who break them.

But, as Papists manage the Dispute, the Question is not, whether *They worship Images* ; but whether there *can be* any *Image-Worship* at all : Or, if there be, whether there be any *Crime* in it, or no. Another Instance of their great *Honour* and *Respect* for the holy *Scriptures* ! The same may be
said

said of their Distinctions (for they are in effect the same) about the Worship of Saints, and Angels. According to which Method of Proceeding, *i. e.* interpreting the plainest Words contrary to their plainest Meaning, one may distinguish away all the Ten Commandments, all the Precepts of the old, and new Testament, all the Laws of God, and Man.

And as it is thus stated (says He) It has been a Term of Communion ever since the Manichees began to shew themselves profess'd Enemies of holy Pictures; that is, some Ages before St. Gregory's time. This is to teach us two Things. 1st. That to deny Image-Worship is a Part of the Manichean Heresy. 2dly. That Image-Worship obtain'd in the Church some Ages before St. Gregory's Time. Both which are gross and most impudent Falshoods. I add, the first of them is a most impious, as well as impudent one. Good God! That to oppose a Practice which the divine Law forbids in the plainest Words that can be devis'd, should by any Christian be call'd a Part of the most filthy, detestable, diabolical Complication of Heresies that ever appear'd in the World! What if the Manichees were Enemies to such Pictures as he calls holy? The Devil himself may speak some Truth. The Jews, we grant, are at this Day averse from Image-Worship; but we will never

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 ver grant that therefore it is *Judaism* to be
 so. *They acknowledge* the Old Testament,
 must *We* therefore *deny* it? This Author
 surely will not say that every thing is *Pro-*
testantism which *Protestants* hold; any
 more than *We* say that every thing is
Popery which *Papists* hold. But I am a-
 sham'd of having said so much about Nothing.
 Nothing, I mean, in Point of Reason; For
 in Point of Fact, a more *wicked*, and
profane Calumny was never invented. I ask
 our Author, after all, where He met with
 this Piece of *History*, that the *Manichees*,
 in any Age, were *profess'd Enemies to holy*
Pictures, as He calls them. And if He says
 I wrong him, because he does *not affirm* that
 'tis *Manichæism* to oppose them; I ask
 1st. Whether he does not affirm that the
Manichees were *profess'd Enemies* to them?
 2dly. Whether he does not consider the *Ma-*
nichees as *Manichees*; or reckon This as
 one of THEIR *Errors*? And 3dly. whether
 every *Error* of the *Manichees*, as *such*, be
 not *Manichæism*? If to the second Question
 he answers, No; I ask once more, to what
 purpose all This was brought in, unless it
 were *ad conflandam Invidiam*, and to *insin-*
uate at least the ungodly Scandal aforesaid?

He proceeds. * *I dare therefore confidently*
assure Mr. Collier, that he may with the

* P. 121, 122.

same safety of Conscience carry his Respects for Those pious Objects [Images] to the Lengths of the Church of Rome, as he kisses the Bible, or bows to the Communion-Table, or to the venerable Name of Jesus: Or finally, as he keeps holy Days in Honour of Saints departed. I answer; Neither the Bible, nor the Communion-Table, nor the Name of Jesus, nor a Holy-Day, is an Image: Bowing to Images is forbidden in Scripture; and was ever by all Mankind, in all Ages, deem'd worshipping them, or paying religious Honour to them. Bowing to the Communion-Table is not forbidden; nor can it in the common Language, and Sense of Mankind, be call'd worshipping it: Tho', by the Way, we do not so properly bow to the Communion-Table, as towards the East; which is founded upon an antient Custom, universally practis'd in the primitive Church: Not that 'tis enjoind by our Church; Or if it were, 'tis a Ceremony, and nothing else. Bowing to, or rather at, the Name of Jesus is not only not forbidden, but in effect commanded. Kissing the Bible is only the Form of taking an Oath, and a mere Ceremony. By keeping holy days of Saints, We pay no religious Honour to the Persons of Those Saints, but only a grateful one to their Memories: And that we worship the Days themselves, I hope Nobody will affirm; Our religious Ho-

nour upon Those Days, as well as others; is paid to God only. * *All which* (continues He) *are undoubtedly religious Respects, as being paid upon a religious Motive, and ultimately referr'd to God himself.* If by *religious Respects* he means *Circumstances* having *some relation* to Religion, as every Ceremony in Divine Worship has; I grant it: If he means *religious Honours* to any Being but God, as by the Word *paid* he seems to do; I deny it, for the Reasons just mention'd. Those Words *ultimately referr'd to God himself*, are fallacious and delusive, and manifestly design'd to insinuate an Untruth in Fact, viz. That they are by Us *at all* referred, as Religious Honours, to any other Being. † *And of This nature*, He adds, *was the Religious Devotion which St. Austin, and his Company paid to the Cross, and Picture of our Saviour; when it was carry'd as a Banner before them.* I answer; there is no Hint that they paid it any religious Devotion *at all*. They did not bow to it, or prostrate themselves before it, as Papists do now. But of This more in what follows. || *'Tis very true indeed, there is not the least Intimation in Bede that they worshipped it. And God forbid there should be any such Intimation; if by*

* *Ibid.*† *Ibid.*|| *Ibid.*

the Word Worship (the AMBIGUOUS signification whereof is of wonderful use to PROTESTANTS in This Controversy) be meant paying divine Honours to it: This indeed is not intimated by Bede. This I have abundantly answer'd already; and shewn that the *ambiguous signification* of the Word *Worship* is of singular Use to *Papists*, not *Protestants*. But That Parenthesis is another Specimen of our Author's Modesty. Who proceeds Thus. * *But the Relation of the very Fact before us, is more than a bare Intimation that they paid a Religious Devotion to it: This being wholly inseparable from their carrying it in a religious Procession, as a Banner before them.* 1st. I observe that our Author is for paying not only *religious Respect* to the Cross, Pictures, and Images, but *religious Devotion*: For *Devotion* is something more than *Respect*. 2dly. Why must their *walking up to King Ethelbert in a solemn manner, with the Cross before them*, be call'd a *religious Procession*, as That Phrase is now us'd? He may as well say that, among Us Protestants, a Dean and Chapter of a Cathedral, walking with the *Virge* carry'd before them, make a *religious Procession*. For 3dly. If carrying the *Cross* as a *Banner* gave it the Nature of a *Religious Procession*; then Con-

* *Ibid,*

*stantine the Great, whenever He march'd his Army, after He became a Christian, made a religious Procession likewise. But He enforces his Argument. * For I presume Mr. Collier will not deny that when in our solemn Processions abroad, we have the Cross, and the Reliques, and Pictures of Saints carry'd before us, we intend to pay a religious Honour to 'em by so doing. And so did without all Dispute St. Austin and his Company; who by their own Example introduced That Form of Devotion into This Island. I grant the First, and deny the Second. Papists certainly pay religious Honour to those Things; and would therefore own they worship them, were not the ambiguous Signification of That Word of great Use to them. This I not only grant, but have above insisted upon, to shew the vile Shuffling of This Writer in playing with the ambiguous Signification of Words, and by vertue of That sometimes affirming, and sometimes denying the very same thing; according as his Turn is best serv'd by either. But that St. Austin and his Company paid such Honour to the Cross and Picture, we have not the least Evidence; unless it be our Author's without all Dispute, and so forth.*

* *Ibid.*

* But suppose they had prostrated themselves before the Cross, or Picture of Christ, or bow'd down to it, and kiss'd it, as we do, &c. It seems then They *did not* : Which, if we consider what has been discours'd, is somewhat *material*. The Remainder of the Paragraph is a Repetition of his Quirks about the *Bible*, and the *Communion-Table*; with the Addition of something concerning our *Sacramental Bread, and Wine* : † To which we do not pay any *religious Honour, or Respect*, by *kneeling down* before them ; As he very well knows, or may know if he pleases ; Our Church having sufficiently *declar'd herself* upon That Subject.

Pope Gregory I. was so far from sending *Image-Worship* into *England*, that he expressly condemns it, in his two Letters to *Serenus*, Bishop of *Marseilles*. For notwithstanding the *shameful Evasions* of our Author, the plain Fact was This. Images and Pictures having some time before been introduc'd into Churches, the People of *Mar-seilles* began to *worship* them ; I mean, to *kneel, bow, and prostrate* themselves, before them. Upon which, the good Bishop pull'd them down, and broke them to pieces. Gregory commends his Zeal for hindering the *Worship* of them ; but disapproves of his

* *Ibid.* † P. 123.

breaking them; because he thought they might in some measure supply the Want of *Books* to the poor People who could not *read*. His Disapprobation even Thus far is in very gentle Terms: * But as for the *Adoration* of them, he frequently declares against it in the strongest Expressions. To This what says our Author?

† P. Sir, *Pope Gregory writes nothing in That Letter but what every Roman Catholick in the World will subscribe to. That is, They will double, and prevaricate, and quibble upon the Words Worship, Honour, and Respect as Before; and interpret Pope Gregory, as They do the Scriptures. || The People at Marseilles had effectually carry'd their Devotion to the Pictures hung up in their Churches even to a criminal Excess, as St. Gregory calls it. Which, by the by, is AT LEAST AN UNANSWERABLE PROOF, that holy Images and Pictures were not only kept in Churches; but a religious Honour was paid to them long before that Time. For People do not usually come to EXCESSES all on a sudden; but pass gradually, and by Steps, from the moderate Use of Things to an Abuse of them, when that happens to be*

* Sed frangere easdem imagines non debuisset judicamus.
 —Tua igitur fraternitas et illas servare, et ab earum
 adoratu populum prohibere, debuit. Lib. VII. Epist.
 109. † *Ibid.* || *Ibid.*

the Case. Would not one think now, by This formal Argumentation, that Gregory really *says*, what he is here *represented* to say? A *criminal Excess*, as St. Gregory calls it! *People do not usually come to Excesses*——Whereas there is not one Word in Gregory, about *criminal Excess*, or any thing like it. He supposes *Prostration* to imply *Adoration*, and the Adoration of a Picture to be a Sin: * Absolutely forbids all sorts of Worship to Images, and Pictures; † all Sorts of *Creature-Worship* whatsoever: and quotes Luke IV. 8. for That purpose. ‡ In another Quotation, || Those Words “*And our Worship at the same time be all of it REFER'D to God, and DIRECTED to the Holy Trinity,*” are wrong translated. Gregory says, ‡ *and that they may prostrate themselves in adoring the holy omnipotent Trinity only.* Everybody knows the Use which Papists make of the Word *referr'd* upon the Subject of Image-Worship: The Distinction of *direct* and *indirect*, *ultimate*

* In adoratione prosternantur. Lib. ix. Epist. 9. Et populus in adorare Picturæ minime peccaret. Lib. vii. Ep. 109. † Adorare vero imagines omnibus modis devota. Ibid. Frangi vero non debuit, quod non ad adorandum, sed ad instruendas solummodo Mentis nescientium fuit collocatum. Ibid. ‡ Quia omne Manufactum adorare non liceat; quoniam scriptum est, Dominum tuum Deum adorabis, et illi soli servies. Ibid. || P. 124. ‡ Et in adoratione solius omnipotentis Sanctæ Trinitatis humiliter prosternantur. Lib. ix, Epist. 9.

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 and subordinate, turns upon it. Whereas
 St. Gregory says positively that the Trinity
only is to be *ador'd*; not a Syllable about *re-*
ference, or any such thing. In the same Pas-
 sage, the Translation has it; *Take care that*
nothing made by them [Statuaries, and Pain-
 ters] *may be* HONOUR'D to ADORATION.
 As if They might be *honour'd* short of
Adoration; meaning by the Latter such
Adoration, as is due only to God: For so our
 Author explains himself. But in the Ori-
 ginal the Words are, as I have above
 cited them; *Avoid the Adoration of Images*
 BY ALL MEANS, OR WAYS. And I hope those
 Words, which I have above cited too in the
 Original Language, *Plac'd in Churches not*
for Adoration, but *ONLY for Instruction*, are
 utterly exclusive of ALL *Adoration*, *Honour*,
Respect, or what You please; of all *Sorts*,
 and *Degrees*, of *Religious Regard* whatsoe-
 ver; in short, of *everything*, but *Instruction*
 only. Our Author therefore might have
 been asham'd to reproach Mr. Collier, and
 Others, for *applying* what Gregory says of
 the People of *Marseilles* to the present
 Church of *Rome*. *I heartily pray God*
 (* says He) *to forgive Him, and his Bre-*
thren, the Injustice they continually do us in
their Misrepresentations of our Doctrine.

* P. 124.

What? Are we to have the old Story over again, about *A Papist misrepresented, and represented?* * Or do we want a new *Monsieur de Meaux*, to oblige us with another *Exposition of the Doctrine of the Catholick Church?* † Such an Account has been long since given of That matter; as to shew, to the everlasting Infamy of These Men, that no Persons upon Earth can be more guilty of *Misrepresentation*, than Papists when they complain of being misrepresented.

To give the Reader a *thorough* Notion of their *Sincerity* and *Modesty* upon This Article; I will produce a remarkable Passage from the Learned *Answerer* of their *Nubes Testium*; to whom I have elsewhere refer'd. If the *Romanists* do not worship Creatures, as they declare they do not, tho' we see they do; one would " wonder at the Index Ex-
" *purgatorius* of the present Church of
" Rome, ‡ which commands *Solus Deus*
" *Adorandus* (God only is to be ador'd) to
" be struck out of the *Marginal Notes* of
Humfredus's Latin Translation and Edition

* See several Pamphlets with that Title, and the several Answers to them, in the Years 1685, and 1686.

† See a Pamphlet so call'd? and an excellent Answer to it, entitled, *An Exposition of the Doctrine of the Church of England &c.* with several Vindications of it. London Printed for Richard Chiswell 1686,---87.--88. || P. 83, &c. ‡ *Index Libror. Prohibit. & Expurgandorum*, p. 234. Edit. Madrid: 1667:

“ of *St. Cyril of Alexandria's Comment*
 “ upon *Esaias*; * and out of the *Margi-*
 “ *nal Notes* in *Robert Stephens's Bible* print-
 “ ed 1557. *Serviendum Soli Deo*; † (*that*
 “ *we must serve God only*;) whereas both
 “ these *Passages* are the *very Words* of our
 “ *Saviour himself*, *Matthew 4. 10.* I would
 “ fain know of any *Romanist*, how *this* is
 “ not *virtually* and in *effect* to command
 “ that *that Verse* in the *Gospel* should be
 “ *struck out*; though it contains our *Savi-*
 “ *our's own expressions*, who should surely
 “ be allowed to understand his *own Religion*
 “ as well as the *Managers of the Index Ex-*
 “ *purgatorius*.

“ And for what relates to the *Cross it*
 “ *self*, they have ‡ ordered that *non ut A-*
 “ *doremus* (*not that we should adore it*)
 “ should be struck out of *Mafius his Learn-*
 “ *ed Commentary upon Joshua 22. 28.* These
 “ are *things* so very notorious; that my *won-*
 “ *der* increases, and my *admiration* at those
 “ *People*, who (notwithstanding all *this*)
 “ would fain have us believe, that *they*
 “ do not *worship the Cross it self*: When
 “ not only *their PONTIFICAL*, and
 “ *their SERVICE* on *Good-friday*, teach
 “ and shew that *they* of the *Church of Rome*

* *Cyrrillus ex Vers. Humfredi Basil. 1566. p. 258.* † *In*
dex Expurg. p. 99. ‡ *Index Expurg. p. 47. col. 2.*

“ adore the Cross ; but their *Index Expur-*
 “ *gatorius* is so careful to strike out of the
 “ *Indexes* to the *Fathers Works* any thing
 “ that doth but appear to thwart or contra-
 “ dict such worship.

“ If the Church of Rome doth not wor-
 “ ship Images ; why is she so careful to strike
 “ out * of the *Index* to St. Hierome such
 “ innocent passages as these, *Adorare Statuas*
 “ *vel Imagines, Cultores Dei non debent ;*
 “ the Worshippers of God ought not to
 “ *ADORE* Statues or Images ; *Imago*
 “ *una tantum veneranda, One only I-*
 “ *mage, [to wit, God the Son, the express*
 “ *Image of his Father]* is to be worshipped ?
 “ Why doth the poor *Index* suffer here, and
 “ not St. Hierome in whom † these very
 “ Expressions are ?

“ If the Church of Rome give no Adora-
 “ tion to Saints or Angels ; why doth her
 “ *Index Expurgatorius* command such Pas-
 “ sages as these following to be struck out
 “ of ‡ the *Index* to St. Athanasius's Works ?
 “ *Adorari solius Dei est, nullius autem cre-*
 “ *atura ; Adoration is to be paid to God*
 “ *alone, and to no Creature with him ; An-*
 “ *geli non sunt Adorandi, Angels are not*

* *Index Expurg.* p. 311. † *Nos autem unum habemus vi-*
 rum, & *UNA M veneramur* *Imaginem, quæ est invisibilis &*
omnipotentis Dei. D. Hier. in *Ezek. l. 4. c. 16.* ‡ *Index*
Expurg. p. 52.

“ *to be adored; Creatura nulla adoranda,*
 “ *nulla invocanda, immo eam adorare Ari-*
 “ *anorum & Ethnicorum sit; No Creature*
 “ *is to be adored or invocated, to adore*
 “ *which would be to play the Arian*
 “ *or the Pagan. I would fain know why*
 “ *the Index to his Works must be dealt so*
 “ *severely with, while Athanasius himself*
 “ *is guilty (if there be any Crime in them)*
 “ *of every Expression in the passages which*
 “ *are condemn'd by the Index Expurgato-*
 “ *rius.*

“ Let any one look into St. *Anathasius's*
 “ *third Oration against the Arians, and*
 “ *He may there find this Great Father*
 “ *(upon occasion of his mentioning St. John's*
 “ *offer to worship the Angel) speaking out*
 “ * *plainly enough, that God alone is to be*
 “ *adored, and that the Angels (since they*
 “ *are but Creatures) notwithstanding their*
 “ *Excellencies are in the number of Wor-*
 “ *shippers, not of the worshipped. In his*
 “ *Epistle to Bishop Adelphius He himself*
 “ *says, (what the Index to him did but*
 “ *transcribe,) That we do not adore any*
 “ *Creature; God forbid (says the Good Fa-*

* Οὐκ ἔν θεοῦ ὅτι ΜΟΝΟΥ τὸ Προσημασθῆναι καὶ τὸ τοῦτο ἵνασι
 καὶ αὐτοὶ οἱ ἄγγελοι ὅτι καὶ ἄλλοι δέξαις ὑπὲρ ἔχουσιν, ἀλλὰ
 κτίσματα πάντα εἰσὶ καὶ ἐκ εἰσὶ τοῦ Θεοῦ καὶ σωτηρίας. ἀλλὰ τὸ
 Θεοῦ καὶ τὸν δὲ δεσπότην. D. Athanas. Orat. 3. contra Arian:
 p. 204. Edit. Commel. 1600.

“ *ther* *) *that we should, since this would*
 “ *be the same sin that the Arians and Pa-*
 “ *gans are guilty of; but we do adore the*
 “ *Lord of the Creation, the incarnate Word*
 “ *of God.*

“ *If the Church of Rome doth not adore*
 “ *the Martyrs and their Reliques, why doth*
 “ *her Index Expurgatorius strike out of the*
 “ *Index to St. Hierome, Non adorantur*
 “ *Martyres, Martyrs are not to be adored;*
 “ *Adoramus Solum Deum, honoramus Re-*
 “ *liquias Martyrum; We adore God alone,*
 “ *and honour only the Reliques of the*
 “ *Martyrs? The Managers of the Index*
 “ *Expurgatorius ought to have consider'd,*
 “ *that if there be any crime in these Pas-*
 “ *sages, St. Hierome himself ought to an-*
 “ *swer for them; since it was He that said,*
 “ *Christians did not adore the Martyrs, †*
 “ *much less their Reliques.*

“ *Either the present Writers of the Church*
 “ *of Rome are not serious and in earnest*
 “ *with us, or they think our eyes shut, and*
 “ *that we do not see some of their Books:*
 “ *It is very vain to talk (as our Compiler*
 “ *doth) of respect only and honour to Saints*

* — Οὐ κλισμα θεοσκυμῶν, μὴ γένοιτο, ἐδουκῶ γὰρ καὶ
 Ἀειανῶν ἢ τριάντη πλάνη, ἀλλὰ † Κύριον † κλισίως σαρκοθέντα
 † † Θεῶν Λόγον θεοσκυμῶν D. Athan. Ep. ad Adelph. p. 331.

† Quis enim, O insanum caput, aliquando Martyras ado-
 ravit, quis hominem patavit Deum? Ego, D. Hier. c. Vigilant.
 T. 2. p. 122.

“ and their *Reliques* and *Images*, when
 “ we see that *any thing* which offers to de-
 “ ny *Adoration to all these* is condemned
 “ by their *Authentick earthly Purgatory*,
 “ the *Roman Index*.

“ I will insist no farther on these *scanda-*
 “ *lous things*, but hope I may, under the
 “ *Protection*, and after the *Example* of
 “ *Gregory the Great*, conclude, not only
 “ against *Images*, (as † *He* did,) but against
 “ every *Creature animate or inanimate*,
 “ that NO RELIGIOUS WOR-
 “ SHIP is or can be due or given to any
 “ of them, because of that saying of our
 “ blessed Saviour: *Thou shalt WORSHIP*
 “ *THE LORD THY GOD*, and
 “ *HIM ONLY* shalt thou *SERVE*.

To This give me Leave to add another
 Quotation from a very great Man. *Answer*
to a Popish misrepresented &c. P. 11. and
 16. “ To perform these Acts [Kneeling,
 “ Burning Incense &c.] before Images with-
 “ out a Design to worship them, is decla-
 “ red by Great Divines of the Church of
 “ Rome to be next to Heresy. *Suarez*
 “ says this Way of *Durandus* (who was
 “ against directly worshipping them) is dan-
 “ gerous, rash, and favours of Heresy.
 “ He adds, that his own Opinion, that Ima-

* Greg. M. Ep. 9. l. 9.

Entitled, England's Conversion, &c. 241

“ ges were truly and properly to be wor-
“ shipped, was generally receiv'd by their
“ Divines. And therefore I need name no
“ more. — Dares he deny Veneration to
“ Images ; when the Council of *Trent* says,
“ *eisque Venerationem impertiendam ? Bel-*
“ *larmine* has a Chapter on purpose to
“ prove that *true and proper worship* is to
“ be given to Images. And was He a Mis-
“ representer ? ”

Let every *Christian*, as he tenders his eternal Salvation, *abhor the Principles, and Practices, and avoid the Tenets of these wicked Men*; who will contradict One another, Themselves, the plainest Facts, Reason, Scripture, our Senses ; affirm, or deny, *say, or do, any thing, to deceive Souls, and increase their own Faction* ; who, while they are labouring That Point, proceed upon a Maxim directly counter to those Words of the Apostle, *Let God be true, and every Man a Liar*: On the contrary, say These in Effect, let all Mankind besides, let Reason, and our Senses, and God himself, be Liars ; so the Church of *Rome* be but *believed to speak Truth*, while she is telling the most *Monstrous and Impudent Lies* in Nature.

The *Pope's Supremacy* is the next Point. And here our Author comes with That empty Distinction † between the *Church of Rome*

† *Ibid.* and P. 125,

242 *An ANSWER to a Popish Book,*
 and the *Court of Rome*; declaring himself
 Zealous for the One, but not desirous of
 having any thing to do with the Other:
 That is, he declares for *French* Popery;
 which we all know the *English* Papists gene-
 rally profess. But notwithstanding this Di-
 stinction, I do not see how a Man can be a
Clergyman at least of the *Church of Rome*,
 without declaring for the *Court of Rome* in
 the strongest Terms imaginable; if Assert-
 ing the Fullness of the *Pope's Power*, and
Jurisdiction, may be so accounted. For does
 not every Ecclesiastic, even in *France*, swear
 to the Creed of Pope *Pius IV*? Of which
 Creed This is one Article: * “I do acknow-
 ledge the holy Catholick and Apostolick
 Roman Church, to be the Mother and
 Mistress of all Churches; and I do promise
 and swear true Obedience to the Bishop
 of *Rome*, the Successor of *St. Peter*, the
 Prince of the Apostles, and Vicar of Je-
 sus Christ.” And this is part of That Faith,
 which is afterwards declared *necessary*
to Salvation †. Nay, I do not see how a
 Man can be so much as a *Member* of the Ro-
 mish *Church* without assenting to this Do-
 ctrine. For besides that the Ecclesiastics
 swear to teach it, and preach it to all un-

* Art 23. † Hanc veram Catholicam Fidem, extra
 quam nemo salvus esse potest.

der their Care; " To make a Man a Member of That Church (says a † learned Writer) he must declare that he holds the same Faith which the Church of *Rome* holds: And this is as much the Faith of the *Roman Church*, as the Pope and the Council of *Trent* can make it. And it is now printed in the *Roman Ritual* at *Paris*, set forth by *Paul* the 5th as the Confession of Faith own'd by the Church of *Rome*." I am sensible the *Gallican* Clergy strenuously oppose this Doctrine; but if they are *inconsistent* with themselves, We cannot help That.

* His *limiting* the *Pope*, and giving him *so much* Power, as he *thinks fit*, both here, and in other Parts of his Book, ‡ is purely *Arbitrary*; and so is his declaring that || *Infallibility* [of the Pope] and the *Deposing Power* neither are now, nor ever were, *Terms of Communion*. If *He* is for a *limited Supremacy*; The Council of *Trent* is Not; *Bellarmino* is Not; the *Generality* of *Romanists* are Not. So it was just now about *Image-Worship*: *He* takes it in This, or That Sense; but the *main Body* of *Papists*, and the Church of *Rome*, as a *Church*, take it otherwise. What Authority has *He* to im-

† Answer to Papist misrepresented, &c. p. 7.

* P. 125.

‡ P 127. 141.

|| P. 125.

pose *his own Popery* upon us? Nay, why are we bound to take Popery as *France* gives it us; when the *Popery* of *Spain, Portugal, Italy, and Germany*, is different? *Had any Pope* (says he) ‡ *ever declar'd himself so as to regard all other Bishops as his Deputies, and Vicars; — he had reckon'd without his Host.* And he denys || *that the Pope has an Authority to send over a foreign Archbishop with a Commission to exercise ordinary Jurisdiction over another Archbishop.* But did he never hear of those *innumerable Writers, many Popes, and various Councils*, which have given the Pope an *absolute, unlimited Monarchy*; making the *Bishops*, as well as others, his *absolute Subjects and Vassals*, which is something more than his *Deputies, and Vicars*? But now the Pope's *Supremacy*, it seems, is become as difficult a Point as the *Infallibilty*; the *Reformation* having puzzled the Cause, and made it *more* difficult than it was before, tho' it was *never* fully agreed upon. I would only ask our Author, what He himself means by the *Pope's Supremacy*; or *how much* Supremacy he is pleased to *allow* him. In one place * he calls it *Superintendency*: But how are we the wiser for *That*? Or *what* does 'This *Superintendency* imply? He only tells

 ‡ P. 127. || P. 141.

* P. 127.

us of *some Power* which he does *not* yield to him; but what Power he *does* yield to him, he no where informs us. However, would his *French* Doctrine of the Pope's Supremacy have pass'd *before* the Council of *Trent*? Or *at* it? Or is it Now generally receiv'd in Popish Countrys?

If the *Pope's Infallibility* was never a *Term of Communion*; it is at least asserted, and Zealously contended for, by *great Men* of the Romish Church. But is our Author very sure that the *Deposing Doctrine* neither *is*, nor ever *was*, a *Term of Communion*? How then comes it to pass, that Those are *excommunicated* who *deny* it? As they are by the Bull in *Cana Domini*. For in That, under more Articles than one, the Pope exercises an absolute Authority over temporal Princes in their own Dominions: And if He be thus *King of Kings*, He has certainly a Right to *depose* them, for their Disobedience.

His Assertion, That * *St. Gregory maintain'd the divine Right of his Supremacy over the whole Church as vigorously as any Pope ever did*, is just as true as the rest. I grant several Popes had made their Encroachments, and grasp'd at more Power than was their due, before his time; particularly *Leo I.* at the Council of *Chalcedon*: Where,

* Ibid.

by the Bye, it was decreed that the Bishop of *Constantinople* should enjoy the same Privileges as the Bishop of *Rome*. Nor is there any doubt but *Gregory* himself had Ambition enough ; which appears, to omit other Proofs, from That Instance relating to *ourselves*, which has been before hinted at, and will hereafter be considered more at large, his assuming an Authority over the *British* Bishops. See Prop. II. But as for *Supremacy* over the *whole Church*, and by *divine Right* too ; it was not *come to That* in his Days. And how does our Author prove it was ? * 1st. From *Gregory's* saying (Lib. 11. Epist. 56.) *If it is pretended that the Bishop has neither a Metropolitan nor Patriarch ; I answer that his Cause is to be heard and decided by the See Apostolick ; WHICH IS THE HEAD OF ALL CHURCHES.* But may not *Sedes Apostolica* as well signify any other See Apostolick as That of *Rome* ? For were there not *more* Apostolical Sees than *One* ? What thinks our Author of *Antioch* particularly ; of which *St. Peter* himself was Bishop ? And then why may not the Words *all Churches* be restrain'd to all Churches in *That District* ? He proves it, 2dly. From Lib. 9. Epist. 59. written, as He says, to the Bishop of *Syracuse*. *As to what they write of the Church of Constantinople, who doubts but that it is subject to the See Apostolick ?*

I have look'd into two Editions, (whether our Author's *Edit. vet.* be one of them, I know not) and cannot find this Passage; nor is *Epist.* 59. Lib. 9. written to the Bishop of *Syracuse*. But we will take it for granted that the Words are *Gregory's*. If *Constantinople* was subject to any Apostolick See, one would think it should be rather *Antioch* than *Rome*; because *Constantinople* belong'd to the *Eastern Church*, and Empire, not to the *Western*; being, as *Antioch* was, when the Empire was divided by *Constantine*, under the *Præfectus-Prætorio* of the *East*, not as *Rome* was, under That of *Italy*. Then here is nothing of *divine Right* so much as hinted at, in either of our Author's Proofs; yet That is *Part* of what he undertook to prove. And if he objects that I strain *Gregory's* Words, and put an arbitrary Interpretation upon them; I Answer, 1st. Let any indifferent Person judge, whether, consider'd alone, or by themselves, they do not bear *my* Sense, at least as well as *his*; if not better. 2dly If they are consider'd in Conjunction with what *Gregory* elsewhere says; they cannot bear *his* Sense, unless we will make That *eminent Saint* contradict himself. For declaring against the Title of *Oecumenical Bishop* assum'd by *John* Patriarch of *Constantinople*, he at the same time, and in the strongest Expressions, declares against any such Power, in any *Person* whatsoever, as the Popes have since arrogated to themselves.

This he does in several Letters to the Emperor *Mauritius*, *Eulogius* Bishop of *Alexandria*, *John* the Patriarch of *Constantinople* Himself, and Others.

But this our Author tells us * is a *threadbare Argument*; a *hundred times repeated*, and as *often* answer'd. 'Tis as easy for him to say the same of *all* our Arguments; and as easy for Us to say the same of all *Theirs*. But to the Point. † *As that Saint understood it*, he says, *the Title was unjustifiable on several Accounts. First, because it seem'd to import Jurisdiction over the whole Church.* Very well: Pray let it be remember'd, that, according to our Author's Concession, *Gregory* oppos'd it under That Notion, ‡ *Which [Jurisdiction over the whole Church] did not belong to the Bishop of Constantinople, nor was indeed challeng'd by him.* According to *Gregory*, it did not belong to the Bishop of *Constantinople*, nor to *any body else*: For he *absolutely condemns* the Title which it is acknowledged he took to imply Jurisdiction over the whole Church; as *such* pronouncing it *superstitious, profane, blasphemous, diabolical*, and the *Fore-runner of Antichrist*. It is indeed probable enough that it was not challeng'd by the Bishop of *Constantinople* in That Sense; but 'tis plain *Gregory* oppos'd it in That Sense; and our

* P. 126.

† P. 127.

‡ Ibid.

Author owns he did : Which, together with his opposing it absolutely, or as apply'd to any Person whatsoever, is the very thing we assert, and all we want in this Argument.

* *And 2dly.* (continues He) *because it seem'd to import that he was the only Bishop in the World; or at least that all other Bishops were but his Deputies, and Vicars.* I answer, 1st. Admitting This; 'Tis no more Power than Popes have assum'd, and the Jesuits and others allow them. 2dly. 'Tis evident that *Gregory*, in the place cited by our Author, did not use the Word *only* in an *absolute*, but *comparative* Signification. Because he explains himself, in very many Passages, to mean no more than a *Paramount Authority*, or *Preheminence*, usurp'd over all other Bishops. He says, for Instance, the Patriarch of *Constantinople* imitated the Devil; who would have exalted himself above the other Angels, *ad culmen Singularitatis*, to the Height of *Singularity*. Did the Devil think *That* would have made Him the *only Angel*, and the *other* Angels *no* Angels at all, but only his *Vicars*, or *Deputies*? It would have made *Him* Monarch, if you please, and *Them* his Subjects; which is the Case of the Pope's Pretensions, as to other Bishops. But as our Author follows *Bellarmino* in this Piece of Chicane; for a full and parti-

* Ibid.

cular Answer to it, I refer the Reader to the most learned Dr. *Forbes* * of *Scotland*: who in eight *Anti-Theses*, as He calls them, has largely expos'd the Sophistry of That Cardinal upon this Argument. † *You would wonder* (says he) *at the Defence which our Adversaries here make for themselves.* He might well say so; for 'tis shameful Shuffling indeed.

Observe then, with how much Truth our Author asserts that ‡ *no Pope in any Age ever took upon him the Title of Universal Bishop, in the Sense that it was inveigh'd against, and rejected by St. Gregory.* No? Not as importing a *Jurisdiction over the whole Church*? For in That Sense he owns *Gregory* inveigh'd against it; and He inveigh'd against it, as I said, *absolutely*, or as apply'd to *any* Person. Let our Author's Concession therefore, and That Pope's *general* Invective be put together; and see what will be the Issue. Indeed, had *Gregory* intended to have apply'd this Title to himself in this Sense, as well as to have deny'd it to every body else; it is not to be conceiv'd but that He would have said so. In short; does the Pope assume a *Jurisdiction over the whole Church*; or not? If he does not; Where is his *Suprema-*

* *Forbesii à Corfe Instruēt. Histor-Theolog. P. 784, &c.*
 ad finem. † *Mireris quā hic defensione se Adversarii*
 tucantur ‡ *P. 127.*

cy? or in what does it consist? If he *does*, as all the World knows he does; He assumes a Power and Authority which St. Gregory condemn'd. To which I add that Gregory is so far from applying this Title to himself; that he expressly disclaims it. * *None of the Roman Bishops* (says he) *did ever assume That Name of Singularity.*

Let it be observ'd too, with what *Modesty* our Author affirms that the *Belief* of the Pope's † *Supremacy over the whole Church was a TERM OF COMMUNION in Pope Gregory's Time, as well as now.* Supposing there were then such a Thing pretended to, as I have shewn there was Not; how does it appear that the Belief of it was a *Term of Communion*? Why, our Author *positively asserts* it was: We have no other Proof; nor was there ever a *grosser Falshood* utter'd by Man.

‡ *And so he will always insist upon it as an uncontestable Truth, that Roman-Catholics profess to this Day the Faith which St. Augustin preach'd.* This Assertion, I hope, I have fully consider'd. || *Because it is impossible to prove from any Authentick History that there happen'd any Change, &c.*

* Ad Mauriti. Epist. 32. Nullus Romanorum Pontificum unquam hoc Singularitatis vocabulum assumpsit. *As to himself he speaks more plainly,* ad Eulog. Epist. 30. L. 7. † P. 125. ‡ P. 128. || *Ibid.*

This fine Argumentation shall not fail to have Justice done it in our Examination of the next Section; in which it is unfolded at large. * *In all which space of time [from England's Conversion to the Reformation] our Ancestors, says a Protestant Writer, were all Papists with a Vengeance; Unless sometimes a few Lollards started up, &c.* Why does not he name his Protestant Writer? And shew us that he truly represents his Meaning? Or if a Protestant Writer *did* say this; he said what was false: Which is an Answer at least as good as the Argument.

To the Eighth SECTION:

ENTITULED,

The same Faith was preach'd to the Saxons, as had been preach'd four hundred Years before to the Britons.

ALmost the same, undoubtedly; tho' perhaps not quite. But we will admit that it was altogether the same: And

* Ibid,

our Author's setting himself so *formally* to prove it, is the most *solemn* Piece of *Impertinence* we have had yet. Could he but shew that *present Popery* is the same Religion as *Austin* taught, without tracing it any higher; he would, as to Antiquity, do his Business effectually. He might therefore have spar'd his Pains in shewing that there was no Change in the Religion of *Rome* between *Eleutherius's* and *Gregory's* time. He knows we grant there was none; at least none considerable: Tho' he has taken a strange Way to prove even This; and his Arguments are utterly trifling, and inconclusive. What occasion had he to *misplace* the *good old Sophistry*, so useful to Papists, and so much us'd by them, about *Changes in Religion*, and our being oblig'd to shew *when*, and *how*, and *by whom* they were made? Why does he transfer it from it's proper Periods to a Time in which no body pretends there were *any* such Changes? He himself places it right in the foregoing Section *. *It is impossible* (says he) *to prove from any Authentick History that there happened any Change in the publick Faith of the English Church, from it's Conversion under the Saxon Kings, till the pretended Reformation.* This is to the Purpose; tho

* *Ibid.*

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there's no Truth in it. But to take it as a
Thing demonstrated, by Arguments which
I have shewn to be groundless and absurd,
that *present Popery* and the Religion of
Rome in *Austin's* time are all one, than
which nothing can be more notoriously
false; and, upon this Supposition, to go so
gravely to Work, proving that there were *no*
Innovations between *Eleutherius's* time and
Gregory's, (which Nobody denys) and con-
sequently that *Popery*, as it now is, was
the Religion of the second Century; is, if
possible, more *pompously ridiculous* than a-
ny thing we have hitherto met with. The
Reader shall have a Taste of it. Taking it
for *prov'd* (how well it is so, we have seen)
that * *Gregory* was a *Massing Pope*, and
that all the other *Popish Articles* mention'd
in the foregoing Section were current in his
Time, He proceeds Thus. *If therefore all*
these were Innovations brought in betwixt
the Second and Sixth Century; if there was
no Mass said at Rome in the Days of Eleu-
therius; If that Pope was not acknowledg'd
Supreme Head of the Church; If in his time
there was no Invocation of Saints, no Ho-
nour paid to their Reliques, no praying for
the Dead &c. I must make bold to demand
a particular Account taken from good Re-
ords, and Authentick History, &c. And

fo goes on with the Argumentation which I shall presently examine, tho' as it will be more *properly apply'd*. Here I only ask our Author; will He then *really* and with a *serious Face* affirm, that there were such things as *Mass* in the Sense of the present Church of *Rome*, as the *Pope's Supremacy*, Invocation of Saints, such an Honour paid to their Reliques as is now paid, and praying for the Dead with a View to Purgatory, in any Part of the Second Century? If he will; I appeal to all knowing and unprejudic'd Persons, even among the Romanists themselves, whether there ever was a greater Instance of Ignorance, or Insincerity.

A Church, he grants, may change it's Religion; * *but then*, says He, *it must be proved from unquestionable Historical Facts, that Rome chang'd its Faith in the Interval of Time, between the Conversion of the Britons and that of the Saxons.* For the Reasons just now given, instead of the last Clause read, *between the Conversion of the Saxons and the Reformation*: And I answer, 1st. We can give an Historical Account of some *Romish* Corruptions. For Example, and to pass by several other Particulars *Image-Worship* was establish'd by the second Council of *Nice*, at the latter end of the

* P. 129.

8th Century, under *Irene* ; as it was condemn'd about seven Years after, by the Council of *Frankford*, under *Charles* the Great. Several Popes particularly *Leo* the First, had made some Encroachments upon the Church ; but *Universal Supremacy* was first pretended to by *Boniface* III. at the Beginning of the 7th. Century. The Number of *seven Sacraments* was first started by *Peter Lombard* in the 12th Century, and establish'd by the Council of *Trent* about 150 Years ago. *Transubstantiation*, and the *Half-Communion*, are own'd to be *New* by Papists themselves. But 2dly. and chiefly, We cannot indeed give an Historical Account of the *Rise*, and *Growth*, of many Popish Corruptions ; But then it is not in the least *incumbent* upon us to do so, nor has the Church of *Rome* any manner of Right to demand it. That they are in Being we *know*, because we *see* them: That they really *are* Corruptions, We prove from their Repugnancy to the plainest Scripture, to primitive Antiquity, to Natural Religion, and Common Honesty, to Themselves, to Reason, and our Senses. And should I see a Man covered over with *Leprosy*, or eaten up with the *King's Evil* ; would not his *Arguments* and his *Modesty* be very singular, should he discourse Thus? If you *pretend* that I have the Leprosy, or the King's Evil

Evil ; * *to make good this bold Assertion, you must produce plain, and undeniable Facts to prove that there was a Change in my State of Health between the 6th. and 36th. Year of my Age : † And to render this credible, you must descend to Particularities, and specify the most remarkable Circumstances of it ; As in what Year, what Month, and what Day of the Month, I began to be ill : What Disturbance it caused in the Family ; What Doctors and Surgeons were sent for, and what they said pro, and con, about it. For these are the constant and natural effects of Changes in one's Health : And if any such Changes had really been in mine, in the Interval of Time above named ; it is as incredible as the most palpable of Fictions that no Notice should be taken of it". Just so, and in these very Words, mutatis mutandis, our Author argues about Changes in Religion. ‡ They must produce plain and undeniable historical Facts ; As in what Age, and under what Popes, and Emperors it happen'd ; who were the chief Promoters, and Opposers of it ; what Disturbances it caused ; what Books were writ for, or against it ; and what Synods were call'd to approve, or condemn it. O! absolutely necessary it must needs be to have every one*

* P 130 † Ibid. ‡ Ibid.

of These Evidences: Otherwise there *can be no* Corruptions, tho' we *see* there are a thousand. As if Corruptions could not *begin*, and *creep on insensibly*, and at last swell to a *prodigious Bulk*; yet Nobody be able to trace out the *Original*, and *Progress* of them. Some indeed *may* be so traced; but others *may not*. And therefore our Author gains nothing to his Cause, when he tells us that were the* *Primacy* of the See of *Canterbury* pretended to be an Innovation; He who should so pretend must produce *undeniable historical Facts* to prove it. For besides that the *Pope's Supremacy* is not near so *plain* and *undisputed* a Point as the *Archbishop of Canterbury's Primacy*; Changes and Innovations of *This Kind* are of such a Nature, that they are more likely to make a Noise than Others: Not but that even These *may* be so gradual, as not to be taken notice of in History. And in Fact, as *Changes in Government* are sometimes suddain; so they are sometimes gradual, and made by *imperceptible Tieldances* and *Encroachments*: Yet that they *are* Changes we may be very certain, by comparing the present *State* of Things with the former: And here indeed *History* comes in very properly. To as little Purpose he cites the † *Arian, Ma-*

* P 129, 130. † P 134.

Entitled, England's Conversion, &c. 259
cedonian, Nestorian, and Eutychian Heresies condemn'd by General Councils. Who doubts but that *some* Errors may be so sudden and flagrant, as to allarm the whole World at their first Appearance? And yet the Case may be quite different with others. We may be sure to a Day when a Man fell sick of a Fever, or the Small-Pox: And yet does it follow, that Another monstrously swollen with the Dropsey, has not the Dropsey; because neither He himself, nor any body else, can tell *when* the Distemper first began, and by what Advances it grew upon him? There is no Necessity therefore, as our Author pretends there is, that * We should inform them very particularly who was the first Pope that laid claim to the Supremacy; (tho' we can do, and have done even That :) Who it was that introduc'd the Invocation of Saints, the Veneration of their Reliques; the Honouring of pious Images (as he calls them) and Pictures; and praying for the Souls departed. Why we must ABOVE ALL let them know who was the first Pope that said Mass; And why This was an Innovation, if it was one, of so EXTRAORDINARY a Nature, that no Historian could POSSIBLY be ignorant either of it's Beginning, Progress, or full Esta-

* P. 131

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blissment in the Church of Rome, I can by
no means understand. What is there so ve-
ry particular in This Instance? And why
does he not give us some Reason for so posi-
tive an Assertion? The Word Mass, as I
have above observ'd, did not always signify
the same as it does Now in the Church of
Rome: And why could not Corruptions,
by insensible degrees, one after another,
creep into the Doctrine, and Service of the
Eucharist, till they swell'd at last to That
frightful Size of Superstition, Idolatry, and
Blasphemy, which we now behold?

P. 133. Here the Preceptor so batters the
Protestant Cause with Questions and Di-
lemmas; that by the Noise of his Cannon,
you would think it impossible for us to hold
out an hour longer. Especially consider-
ing how He and his Pupil triumph over us,
after the formidable Interrogatories are put.
** When These few Questions are clearly*
answered; I shall have double the Number
ready for any one that is dispos'd to under-
take that Task. Dreadful! What will be-
come of us?

G. *I fear indeed there will not be many*
Pretenders to it. For I perceive there lie
Objections in Ambuscade, to what side soever
the Answerer shall turn himself.

* *Ibid.*

P. *I believe indeed he will meet with some Rubs in his Way.* Well; unfortunately for me, it seems, I have undertaken That desperate Task: And I must go on, whatever happens.

* *But This wonderful Change——is either recorded in some ancient History; or it is not.* Answer. *Part of it is, and Part is not.* † *If not; by what means have the bold Assertors of it come fairly and honestly to the Knowledge of it?* That Part which is recorded in History, we came fairly and honestly to the Knowledge of, according to his own Supposition: And we come fairly and honestly to the Knowledge of the rest; because we see it. ‡ *For I should be apt to suspect that they had dealt in the black Art, and conjur'd up some Spirit to inform them of what had pass'd in reference to the pretended Innovations*——One may be Conjur-er enough to believe what one sees, without dealing with the Devil; And so there was no occasion for That Rant. † *But if it be recorded in any ancient History (as it must undoubtedly be, if it happen'd at all; which I, to make use of the same Parenthesis, have shewn to be undoubtedly false, and ridiculous) I desire to know when and by what Methods this stupendious Revolution was*

* Ibid. † Ibid. ‡ Ibid.

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brought to pass? Tho' for the Reasons a-
 bove assign'd, He has no Right to ask That
 Question, nor are we bound to answer it;
 yet that I may here, as almost every where
 else, give him more than I owe him, I will
 follow as he leads. * *As whether it was*
done clandestinely, or openly? Whether by
Violence, or Fraud? Part of it *clandestine-*
ly; and Part *openly*: Some by *Violence*,
 some by *Fraud*, and some by *Both*. † *Whe-*
ther England, (for, according to my Me-
 thod, I put *That* instead of *whole Chri-*
stendom) *was* *brib'd, or bully'd, into This*
strange Apostacy? It might be in some mea-
 sure *brib'd* by the Pope's *Money*, tho' That
 See was always more addicted to *receive* than
 to *give*; but it was chiefly *bully'd* into it
 by the Pope's *Bulls*. ‡ *Whether it was com-*
pass'd all at once, or by Degrees? Most cer-
 tainly *by degrees*. And if the Querist had
 well consider'd the true Answer to *That*
 Question; he need not have been at the
 Trouble of asking *the rest*. * *And whether*
it met with any Opposition, or not? Several
 Parts of it, as the Pope's Supremacy, and I-
 mage-Worship, met with *much* Opposition:
 Some met with but *little*; Others stealing
 in by *Moonlight*, or in the *Dark*, or by *in-*
sensible Degrees, might meet with *none*. I

think our Cause remains unhurt by all These terrible Interrogatories, notwithstanding the loud Blustering above recited; Which proves to be Powder without Ball, *Noise* and *nothing else*.

In This and the four next Pages, * he may, without any disturbance from Me, as he has done in the foregoing Page, † and Part of the next preceding it, proceed manfully *fighting with his own Shadow*; proving, and *demonstrating*, that there was no *Change* in the *Faith* of Rome, between *Eleutherius's*, and *Gregory's* Time: Of which I have said enough, perhaps more than enough, already.

There is, however, in the last of these Pages one Assertion which is very material, and must by no means be neglected.— *St. Augustin* (says he) *who brought from Rome, and preach'd to the Saxons, ALL the Papiſtical Doctrines we now profess*. To which I answer; He himself has mention'd but *six*: to wit, 1. The Pope's Supremacy. 2. Saying Mass. 3. The Use of holy Water. 4. The Worship of the Cross, Images, and Reliques. 5. Invocation of Saints. 6. Purgatory. The first five of These six were not held by the Church of Rome, nor by Pope *Gregory* himself; Nor has our Author (as I have

* P. 134, 135, 136, 137.

† P. 132.

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shewn) brought any more than the Shadow of an Argument at most, to prove that any *one* of them *was*; Nay I have prov'd that two of them, The Pope's Supremacy, and Worshipping the Crofs, &c. were *not*. The last of them, Purgatory, was indeed held by Pope *Gregory*, but not by the Church of *Rome*; Nor does it appear that *Austin* in particular either *preach'd*, or *believ'd* it. But suppose every one of *These* Points was then maintain'd by the Church of *Rome* in general, and brought into *England* by *Austin*: Are *These ALL the Papistical Points which* Papists *now profess*? Where are the Seven Sacraments; Communion in one Kind; Denying the Laity the Use of the Scriptures; Prayers in an unknown Tongue; Exempting the Clergy from Civil Jurisdiction; The Doctrine of excommunicating and deposing Kings; Their innumerable Ceremonies and Superstitious Fopperies; Their Doctrines entirely calculated for the *Damnation of Souls*, as Attrition without Contrition, Auricular Confession, and *Opus operatum*: Lastly, and to omit a multitude more, Their Doctrine of Indulgencies, and the Sale of them, consequent of it; as appears from That filthy Book call'd the *Tax of the Apostolical Chamber*, or *Chancery*, in " which (as * one of

* *Espencens* in Epist. ad Tit. C. 1. P. 479.

“ of their own Writers assures us) may be
“ learn'd more sorts of Wickedness than
“ from all the Summaries of all Vices ; and
“ a *Licence* for *some*, but *Absolution* for
“ *all* (many of them are so horrid and un-
“ natural that they are not to be named
“ without Immodesty) is offered to those who
“ desire to buy them” ? In this precious *Book*
of Rates, the several Prices of the Indul-
gencies, and Pardons, are annexed to them,
according to the magnitude of the several
Sins ; As for *Murder*, so much ; For *Adul-*
tery, so much ; For *Perjury* so much. Our
Author therefore was a little Forgetful, or
guilty of a wilful *imperfect Enumeration* ;
when, even according to his own Account, he
affirm'd that St. *Augustin* brought ALL the
Papistical Doctrines into *England*.

To the Ninth SECTION:

ENTITLED

The same Subject continued.

* **H**OW far our Author *does* and does *not*
agree with Mr. *Collier*, is nothing
to Me, or to our Cause. He elsewhere pro-
duces a Quotation † from That Historian,

* P. 138. † Of which hereafter in The 3d. Dialogue.
with

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 with reference to which I differ from Mr. Collier, as well as from *Him*: But in This neither the Church of *England*, nor the Church of *Rome*, is concern'd. Here, however, he is unjust in accusing Mr. Collier of *Insincerity*, for telling his Reader that of the *Articles* propos'd by *Austin* to the *British* Bishops, *Owning the Pope's Authority* was one: * *Whereas* (says our Author) *There is not a Word of this Article in Bede*. But can nothing be true, but what is in *Bede*? Besides; our Author afterwards acknowledges that Mr. C. endeavours at least to prove his Assertion from *Bede* himself; and takes a great deal of Pains to answer the Argument: With what success we shall see presently.

In the mean time † he owns that *Geofry of Monmouth* an *antient Historian*—speaks of *Dinoh the Abbot of Bangor*, as *Prolocutor of the Assembly on the British Side*; and tells us that the Answer he gave to *St. Austin's Proposals* was, that the *Britons* ow'd no Subjection to him, as having an *Archbishop of their own*. In This Answer, our Author is positive, there is not || the least *Insinuation* that *St Austin* had insisted on their owning the *Pope's Supremacy*. Supremacy, universal Supremacy, We do not say *Pope Gregory* pretended to;

* Ibid.

† Ibid.

|| P. 139.

may We have shewn that he disclaim'd it: But as to *Authority*, or *Jurisdiction* in *Britain*; to my Apprehension, there is in This Answer of *Dinotb's* a little *Insinuation* that *Austin* had mention'd some such Thing. But let That pass; together with our Author's Reasonings in all this Paragraph: Which I leave him to enjoy without Disturbance.

But the *Welsh Manuscript* cited by Sir *Henry Spelman* is exprefs for *Dinotb's* absolutely rejecting the Pope's Authority. And how Mr. C. * gives *Bede* the *slip*, in quoting This Manuscript, I do not understand; Or if it must be call'd by That Name, I am as much at a Loss to know what harm there is in it. Because I quote *one* Historian, *as far as he goes*; is there any thing absurd, or unfair, in my quoting *another*, to *supply his defects*? For the Authority of this Manuscript, about which the Preceptor is not satisfy'd, I refer to Sir *Henry Spelman*, who lays no more Weight upon it than it will bear: Whether it be true, or false, matters not much: Sir *Henry*, however, produces another Manuscript to the same Purpose; which seems of more undoubted Authority.

But it is most probable, at least, from *Bede* himself, that the *British Bishops* refus'd all manner of Submission to the Pope: And that They did, is confirm'd by the

* Ibid.

Testimony of other Historians. From *Bede* himself, I say, it is at least highly probable: because he assures us that Those Prelates refus'd to acknowledge *Austin* as their *Archbishop*. * But *This Argument*, our Author tells us, *will not hold Water*. For tho' it be true indeed that the Britons refus'd to receive *St. Augustin* for their *Archbishop*; it does not follow from it that therefore they disown'd the *Pope's Supremacy*. And the Reason of This is, because they might own his *Supremacy*, without owning that † *his Authority* extended to the placing one as an ordinary Superior over their own *Archbishop*. That is to say, This Writer gives us *his own Arbitrary* Notion of the *Supremacy*, enlarges it, or contracts it, as he thinks fit; of which I have above taken notice; and is for a *limited Pope's Supremacy*, which I have elsewhere ‡ shewn to be absurd. What Thanks he will receive for this from other *Romanists*, is not difficult to guess. But 'tis pleasant enough to hear any Papist use These Words: || *Because they might think that the Pope had carried his Pretensions too high; in degrading, as it were, their own Archbishop, and subjecting both Him, and Them to a FOREIGN JURISDICTION*. Is the Pope a Native of Great Britain? Or the

* P. 141. † Ibid. ‡ Pop. truly stated. || P. 141. See

See of *Rome* a *British* See? Is not the Papal Jurisdiction then as to Us, if it be any thing at all, a *foreign* Jurisdiction? But be That as it will; All the World knows, that, since What we call Popery was fully establish'd, the Papal Supremacy was both by those who *claim'd* it, and by those who *acknowledg'd* it; esteem'd *absolute* and *unlimited*: And 'tis no less certain that *Augustin* thought the Pope had Authority to *place an ordinary Superior*, and that a *foreign* one too, *over an Archbishop*. This Writer himself acknowledges as much. *St. Augustin* (says He *) *doubtless thought himself their Metropolitan, and Primate*; speaking of the *British* Bishops: And that he claim'd under the Pope, is most certain, and this Writer himself again once † expressly affirms, and all along supposes. 'Tis true he twice tells us ‡ *he will not presume to decide* whether his Title were good, or not. And yet he *seems to decide* it; when he says, || *should He (the Pope) take upon him to send over a foreign Archbishop with a Commission to exercise an ordinary Jurisdiction over the Archbishop of Prague, Toledo, or Paris, for example; he would be as vigorously opposed now, as St. Augustin was by the British Clergy; and in all*

* P. 107.

† P. 95.

‡ P. 107. and 144.

|| P. 141.

Likelihood be sent back with the same Answer as that Prelate was, to wit, That they would not receive him as their Archbishop. It seems then Bohemia, Spain, and France, would not acknowledge such a Power in the Pope ; And our Author, one would think, is of Opinion that they have Reason. Else, why does he alledge their Authority ? At least he grants that such is their Opinion: And even according to That, Popery is not in all respects the same now as the Doctrine which Austin taught; tho' This Writer strenuously insists that it is. I say again, St. Austin (according to our Author himself) thought the Pope had a Right to make him ordinary Superior to the British Archbishop; For he claim'd under That supposed Right. And considering, as I observ'd, that the Pope's Supremacy was, after the thorough Establishment of Popery, ever accounted absolutely Monarchical; it follows that by rejecting any of his Authority, They rejected such a Supremacy as the Popish Church of Rome has generally ascrib'd to the Pope, and Popes to themselves; whether Gregory I. laid Claim to it, or no.

** I only add, says He, that there are innumerable Instances in Ecclesiastical History of particular Churches, maintaining*

their Privileges against the See of Rome. There are indeed: and this is a frank Confession. * *And That without derogating any more from the divine Right of the Pope's Supremacy, than a Subject is supposed to derogate from the just Prerogative of the Crown when he goes to Law with his Sovereign.* I tell him again, the Pope's Supremacy is by the Popes and the Church of Rome maintain'd to be an *absolute Monarchy*; and therefore This is no Parallel. In *England* a Man may go to Law with his Sovereign; because the *English* Monarchy is a limited one. But is it so in *Turkey* or *Muscovy*? As for the Authority of † a *Father* over his *Son*, it is more limited than any Monarchy. Not that I am of this Writer's Opinion, that a *Son* may lawfully *refuse to obey a Command* of his Father, which only APPEARS UNREASONABLE to him: I think a Father's Authority extends a great deal farther than That comes to. If the Son acts thus, he really ‡ *disowns the Authority his Father has by Nature over him.*

Upon the Whole of This Matter, concerning *Austin*, *Dinoth*, and the *British* Prelates; I refer the Reader to Sir *Henry Spelman*, Counc. Anno 601. *Bede*, Hist.

* Ibid.

† Ibid.

‡ Ibid.

Lib. 1, 2. *Geof. of Monm.* Lib. 11. *Bramball*, Just Vindication, &c. P. 84. Schism Guarded P. 269. *Stillingfleet*, *Antiq. of Brit. Churches*, Chap. 5. &c. Adding only this Observation, that were what our Author says of it really true; it would but invalidate *one single* Argument of Ours, among *very many* others which are unanswerable; or at most would amount to no more than that one Point of Popery, among a hundred, is a little *older* than We affirm: Which will never be a Ballance even in Behalf of That single Point the *Pope's Supremacy*, against Those innumerable demonstrative Arguments which utterly overturn and destroy it,

His saying that * *perhaps neither St. Gregory, not the British Bishops were in the Wrong*, as to this Notion of the extent of the Papal Power; because *Both* might think they had *Reason on their Side*; when they are supposed to have been of directly contrary Opinions; is what I can by no means account for, and so I leave it.

Nor does it follow, † that because Mr. C. says, *If Gregory's Successors had mov'd within the Compass of his Pretensions, the Divisions of Christendom might have been prevented*: Therefore it was his Judgment

* P. 143.

† Ibid:

that St. Gregory did not carry his Pretensions to any excess, when he constituted St. Augustin Superior over the British Bishops. For, tho' Mr. C. expresses himself somewhat loosely ; Those Pretensions in Gregory might be excessive, as they certainly were, and yet if his Successors had not proceeded to greater Excesses, such Divisions in Christendom, as have since actually happen'd, might have been prevented.

** And as to the Doctrine taught by That Saint (continues He) I appeal to Mr. C's own Conscience, whether Roman Catholics, or Protestants keep closer to it. And I wonder at Thy Conscience, whoever thou art, for making such an Appeal to another Man's : Which is as much as I need say of it, after what I have largely discours'd upon That Subject.*

† His affirming, that Gregory had the pastoral Care of all Churches incumbent upon him ; Calling the British Church an ancient part of His Flock ; And talking of placing a Superior over it, with FULL POWERS to reform it ; is all reducible to the old Popish Way of Argumentation, Begging the Question, which I have often taken notice of.

* Ibid.

† Ibid.

From P. 144, to P. 148. He is upon the old *wrong Scent*, proving what Nobody denies (meaning always in the main) that *the same Faith was preach'd to the Britons, and Saxons*: Of which more than enough already. It were indeed very easy to shew what trifling Arguments he produces to prove even This; and how many ridiculous things he says upon it. But I have something else to do with my Time than to *expose* Him, and his Reasonings; unless when it is *necessary*, or at least *highly expedient*.

I only observe therefore, that tho' what * he tells us from *Bede*, of St. German, and St. *Lupus*, about the Year 440, working a *Miracle by a Box of Reliques* &c. is a Fact which I do not believe, for we are not bound to believe every thing *Bede* says; yet admitting it were true, This does not † *favour* so rank of modern *Popery*, as he supposes: Because God may work a *Miracle* upon a Person, when a *Box of Reliques* is apply'd to him; and yet it does not follow that *Reliques may be ador'd*. As for ‡ the Story of St. *Alban's* Blood &c. tho' here again we are not obliged to believe the Fact; I have already granted that the *superstitious Use of Reliques* was pretty early in the Church; and let our Author make

* P. 147.

† Ibid.

‡ Ibid.

the most of it. The *Worship* of them, concerning which nothing is here said, is much *later*. Not but that it would be *unlawful*, tho' it were never so *early*.

P. 148. *To Conclude, I argue thus from the Premises I have establish'd, The English Roman Catholicks profess the same Faith now, as was preach'd by St Augustin — But the Faith preach'd by St, Augustin was — the same that St. Fugatius and Damianus preach'd — Therefore, &c.* In short, he sums up his Argument as I have done in the Beginning of my Answer to This Section. P. 171, 172. And then adds; *If This argument be not conclusive; I desire to know where the Defect of it lies.* I tell him where it lies: It lies chiefly, tho' not solely, in the first Proposition. The *English Roman Catholicks do not* profess the same Faith now, as was preach'd by St. *Austin* above *eleven hundred Years* ago. This I have largely, and fully prov'd: And let him answer it, if he is able. Nor is the second Proposition *altogether* true; tho' upon That we do not insist. He subjoins, *But if it be conclusive, as I conceive it is; the Reform'd Churches are in a defenceless Condition; as being convicted of teaching, in every Article wherein they differ from the Church of Rome, a Doctrine directly contrary to That of the primitive Church.* I answer; But if it be *not* conclusive, as I have

T. 2.

prov'd

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prov'd it is not ; and if the direct Contrary
be true, as I have prov'd it is ; Then " the
" Popish Churches are in a defenceless Con-
" dition, as being convicted of teaching, in
" every Article wherein they differ from
" the Reform'd Churches, a Doctrine di-
" rectly contrary to That of the Primitive
" Church".

To the Tenth SECTION:

ENTITLED,

Some Observations upon the Conversion
of England under Pope Gregory.

THIS, like several Others of our Author's Sections, is soon dispatch'd; because it contains nothing but what is elsewhere more largely insisted upon: He only repeats what is past, and threatens us with what is to come. His main Drift is to set the *Means of England's Conversion* and Those of it's *Reformation* against each other, as if they were directly opposite ; in order to blacken and calumniate the Latter. This Slander shall be fully considered in our Examination of the *Next Dialogue* ; to which
the

the Conclusion of *This* is a Kind of Preparation or Introduction. Here therefore I have nothing to do, but to make a few *curfory Strictures* upon particular Passages; without *repeating* what has been said *already*, or *forestalling* what shall be said *hereafter*.

That Pope Gregory, or any other Pope, * *was the undoubted Successor* of St. Peter, in the Sense which Papists usually mean, is false; as I have prov'd in another Treatise. That he had his Authority, as Bishop, from the Apostles, and so from Christ, and that the Missionaries he sent were legally ordain'd, and authoriz'd, I readily grant: But that the Protestant Bishops were not, and are not so, which is what our Author would insinuate, I absolutely and totally deny. It has been often *demonstrated* that Our *Orders* are as good as Theirs.

His Declamation † upon Pope Gregory's Character is immaterial to the Controversy, and not all together true, as I have shewn. His asking whether it be better ‖ to *venture one's Soul* with St. Gregory, or with our *Reformers*, is fallacious, as I have likewise shewn; because there is not That *Opposition* between them, which He supposes. After what I have abundantly made out in my

* P. 149.

† P. 150.

‖ *Ibid.*

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 Answer to this Dialogue; let the Reader observe what a mixture of *Truth*, and *Charity* there is in These Words, which our Author puts into the Mouth of his young Gentlemen. * *For if true Faith be necessary to Salvation, as you have prov'd it to be; I really believe the Company of those Gentlemen* [meaning the Protestants] *who apostatized from the Faith taught by St. Gregory, and is faithful Disciple St. Augustin, is not much to be coveted in another World. They, not We, corrupted the Religion taught by Gregory and Austin; and God give them Grace to reform it.*

The Protestant Churches in general did not † *by their pretended Reformation divide themselves from all the pre-existing Churches in Christendom, as to Faith and Doctrine; nor the Church of England in particular, either as to Doctrine, or Discipline: Of which, when we come to the Fourth Dialogue.*

Our pretended Breach ‡ of the *Unity of Faith* shall there too be consider'd.

He enlarges upon || *St. Austin's Miracles*, by way of Reflection upon Us for the want of them at the Reformation: Of which likewise in the Fourth Dialogue. Here I only take notice that his Harangue for a whole

* P. 151.

† Ibid.

‡ Ibid.

|| Ibid. and P. 152.

Page together upon the Usefulness, and Necessity of Miracles to establish *newly revealed Truths* is extremely impertinent; And his saying that *Austin's Miracles*, tho' suppos'd to be true, and genuine, * *have not the divine Authority of Scriptural Miracles*, is flat Nonsense.

† *It is the distinguishing Character*, He says, *of Falshood to establish itself by Violence and Imposture*. Nothing more certain: And so Popery, not Protestantism, establish'd it self. The Confidence, and Folly of the Man is prodigious. With the same Blindness and Infatuation, as if he had owed himself a Shame, he reflects upon the Reformation, for ‡ *domineering, and tyranizing over Men's Faith*. This to Us! And from a *Papist*! The main Design of *his Book* is to defend such *Tyranizing*; And of *mine*, to *destroy* it.

His redoubted Dilemma || *Either therefore, the Church whereof England became a Part, was then the true Church, &c.* tho' it has, in effect, been more than once answered before, shall not fail to be taken in pieces, in a more proper place; For (so great is this Writer's Love of Tautology) it is, to my no small Mortification, more than once repeated.

* P. 153. † Ibid. ‡ P. 157. || P. 155, 156.

† His Rhetorication against the *Rapine* and *Violence* of Those he calls *Reformers*, (for all of them were not really such) and then asking whether the *Holy Ghost* could have a *Part in such Councils*, meaning indiscriminately Those of the Reformation, is That *stupid Fallacy* by which *several Questions* which ought to be *separated*, are jumbled together in *One*. As This is often repeated by Him, and his trusty Ally the Bishop of *Meaux*; I will here give a short Answer to it, for good and all. What was *ill* either *about*, or *at*, the time of the Reformation, the *Holy Ghost* had *no* part in; What was *good* He *had* a part in. * *God was not in the great Wind*, the *Earthquake*, and the *Fire*, which demolish'd all Religious Houses without Distinction, and strip'd the Church of its Revenues; which was the Work of Papists, not of Protestants: All in a manner, I mean; all the *Former*, and at least nineteen parts in twenty of the *Latier*: But He *was in the still small Voice* of the Scriptures, dictating, and prescribing a Reformation of Religion: And had the *WHOLE English Nation* then listen'd to the *Last*, as it ought to have done; all the Mischiefs, and Confusions occasion'd by the *Other Three* would most certainly have been prevented.

† P. 159.

* 1 Kings 19.



A N
A N S W E R
T O A
Popish B O O K :
E N T I T U L E D,

ENGLAND'S *Conversion and Re-
formation compar'd, &c.*

To the Third D I A L O G U E:
And The P R E F A C E.



SINCE the Subject of our Author's Preface, and of his Third Dialogue is the same; I chose to consider them together, that I might avoid Repetition as much as possible. For this Reason, and moreover because a very great Part of what He advances, even
several

several long Sections entire, may as well be answer'd in ten Lines, as in ten thousand; I here depart from the Method I have hitherto observ'd, which was to follow him Section by Section. But I shall, notwithstanding, be so far from dissembling or avoiding, the Force of any one of his Arguments; that I shall, if possible, be more particular here, than any where else.

The Substance of all the Facts contain'd in his Preface, and in This Dialogue, may be reduc'd to the two following Heads.

I. That the *Agents* in our *Reformation* were Persons of wicked and scandalous Lives.

II. That it was begun, and carry'd on, by unlawful *Means*, and an incompetent *Authority*; by *Force*, and *Violence*; and the Encroachments of the Civil State, invading the Spiritual Rights of the Church and Clergy.

And all This is averr'd to be taken from our *own Writers*, from *Protestant Historians*; * Upon which our Author, and his young Gentleman, triumph exceedingly. But besides, that there is a much worse Account given of *wicked Popes*, and the *Wickedness* of the *Romish Church* in general, both Clergy, and Laity, by THEIR *own Writers*, by *Roman Catholick Histo-*

* P. 161.

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rians; Among the many Facts pretended to be quoted by our Author, and the Bishop of *Meaux*, from *Heylin*, *Burnet*, and the rest, there is scarce one but is either *false quoted*, or *mistaken*, or *wilfully misrepresented*, or made the Foundation of an *inconclusive* Argument: *Few* of them are to the *Purpose*; and *one* general *wrong Consequence* is drawn from them *All*.

I. For the First of these Heads; our Author, assisted by the Bishop of *Meaux*, revives the old *personal Scandals*, which have so long been made use of to cast an *Odium* upon the *Reformation*. Some of the Allegations are true in the Gross; tho' most, if not all, of them highly aggravated and misrepresented by our Adversaries. If, on the Contrary, Bishop *Burnet*, or any other Writer, has been too lavish in his * *Praises*, (or *Boasts*, if you will call them so) of *Persons acting*, and *Measures taken* at That Time; Let the Romanists animadvert upon it, and much good may it do them. What is all This to the Point? How does it prove Our Religion to be False, or Theirs to be true? I shall shew in due time that it is foreign to the Cause, and that the Consequence they draw from it is ground-

* Pref. P. 11. and 54. Third Dial. *passim*.

less. The Falsity of the Consequence drawn from the Facts is what I chiefly insist upon: Yet I shall first touch upon the Facts themselves.

The Bishop of *Meaux*, speaking of *Henry VIII.* has these Words. * *Whatever Mr. Burnet is pleased to say, we are not disposed to accept of the Communion which he seems to offer us of that Prince. And since he throws him out of his own; the immediate Consequence is, that the first Author of the English Reformation, who in reality laid the Foundation of it, by the Hatred he instill'd into his Subjects against the Pope, and the Church of Rome, is a Person equally rejected, and anathematiz'd by both Parties.*" Not anathematiz'd by Us, tho' by the Church of Rome: But let That pass. We have † elsewhere a Reason given us (and I have ‡ elsewhere consider'd it) why he was not of Their Communion; namely, because he cast off the Pope's Supremacy, the Acknowledgment of which is necessary to make a Member of their Church. We do not say he was in Communion with the *Romish* Church; He was excommunicated, tho' he never intended to separate, from it. But we do say, and insist, that he was chiefly of the *Romish* Religion; and our Author

* Pref. P. 10.

† P. 119.

‡ P. 216.

himself affirms that * *he continued in most things a Zealous Papist to the last.* And so far was he from intending the Reformation which follow'd; that he liv'd and dy'd a fiery Bigot to the worst of Popish Corruptions, and a Persecutor to Death of Those who declar'd against them. He was, it is true, an Instrument of the Reformation in God's Hand, but not by any Design of his own. He was not therefore in any Propriety of Speech the *Author*, however he might be the *Occasion* of it: And his *laying the Foundation* of it was owing not to his Intention, but to Divine Providence. When the Bishop of *Meaux* therefore couples the *Pope* and the *Church of Rome* together, as if King *Henry* instill'd into his *Subjects* an equal *Hatred* of both; He is guilty of a great Fallacy, or under a great Mistake.

Archbishop *Cranmer*, I grant, was more than a bare Instrument in That Work: He heartily wish'd well to it, and industriously labour'd in it. And if he has been too much extoll'd by Bishop *Burnet*, and Others; He has been too much blacken'd by this Writer, and his Party. Be That as it will; he at last laid down his Life for his Religion; which, it is hop'd, may be some Answer to the Charge of *Hypocrisy*, and *Insincerity* † so heavily laid against him.

* P. 215. † Pref. and 3d. Dial. *passim*.

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 Upon the Subject of *Cranmer's Sincerity*, our
 Author gives us a remarkable Specimen of
 his Own. From the Incident of That Mar-
 tyr's Heart not being burnt when his Body
 was consum'd to Ashes, † he tells us Bishop
Burnet CONCLUDES, that tho' his Hand err'd
yet his Heart had continued true. For this
 he quotes P. 355 of *Burnet's History*; and the
 young Gentleman is very sharp in exposing
 the *Nonsense, and Contradiction* of it. Now
 Bishop *Burnet's Words* are These. *Which*
tho' the Reform'd would not carry so far,
as to make a Miracle of it, and a clear
Proof that his Heart had continued true,
tho' his Hand err'd; yet they objected it to
the Papists that it was certainly such a
Thing, that if it had fallen out in any of
their Church, they had made it a Miracle.
 So that he makes no such Conclusion as our
 Author pretends; He only says that the
 Reform'd would *not* make it. This is the
 Gentleman who so loudly complains of our
Insincerity, and Unfair Dealing.

Nor do I see in P. 92. of the same Hi-
 story quoted by our Author || that Bishop
Burnet says "Cranmer was a *Lutheran* in
 "his Heart even when He was a private
 "Fellow in the University of *Cambridge.*"
 It is said indeed P. 79. Vol. I. that "He
 "marry'd when he was Fellow of *Jesús-*

† P. 181.

|| P. 175, 176.

“ College in *Cambridge*, and lost his Fellowship upon it.” But if this prov'd him a *Lutheran*, he was one openly: And He openly oppos'd the *Six Articles* in King *Henry's* Reign; which I think was a Proof of some Sincerity. As for his Recanting, when he was under the Sentence of Condemnation, which our Author basely calls * *twice perjuring himself*, and inhumanly triumphs over; common Charity would ascribe it to human Infirmary wrought upon by the Fear of Death; since he *recanted his Recantation*, voluntarily burnt off the Hand that sign'd it, and sealed his former Profession with his Blood.

Under the same Article of *Sincerity* we may remark, that as our Author, and the Bishop of *Meaux*, take notice from Bishop *Burnet* † of *Cranmer's extravagant Doctrine touching Church Governmet*; it would have become them to have taken notice from the same Writer, of his formally *retracting* it; without Those little fallacious Reasonings they make use of, to invalidate the Force and Credit of That Retraction.

But suppose *Cranmer* to have been as false, and hypocritical, in carrying on the Reformation, as They would have him; These Objections come with an ill Grace from the Mouths of Papists; whose Doctrine it is that

* P. 180.

† Pref. P. 23, 24.

the Interest of Holy Church, and the true Religion, should be supported by any Means, and at any Rate. *Cranmer*, it may be, might for some time retain so much Popery, as to proceed upon this Principle.

As for the long Story about † *K. Harry's* Divorce; I answer in short (tho' 'tis as full an Answer, as if it took up a large *Folio*) that he was a Papist all the while. And if He † gave Bribes to Divines and Universities upon That occasion; They were Papists who took them.

The *Plunder* of the Church likewise in That Reign, which was fifty times more than in all other Reigns, was the Work of Papists.

The *Dissolution* of *Monasteries* was solely in That Reign; set on foot by Cardinal *Woolsey*, carry'd on, and finish'd by a Popish King, and Parliament. Not but that the Action in the main was good, tho' accompany'd with many Abuses. The Number and over-grown Wealth of Those *Religious Houses* as they were call'd (tho' some few of them perhaps might well enough have been spar'd) was grown a Burthen insupportable to the Nation: They were mischievous both to the *Civil State*, and to *Religion*;

† 3d. Dial. 1st, 2d, and 3d. Sections throughout. Pref. *passim*.
‡ P. 28.

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and still are so in Popish Countries. And notwithstanding our Author's long Quotation from * *Sir William Dugdale*; it were easy to prove from good Authors, even from *Sir William Dugdale* Himself, that the *Inhabitants* of them were not generally so *chaste*, and *unblameable* in their Lives and Conversations, as they are by Some represented.

† *The frequent and promiscuous Executions of Protestants as well as Catholics under this Sanguinary Prince* are, I confess, *known to all Mankind*. But it is as well known that *This Sanguinary Prince* executed Protestants for *being* Protestants; Catholics, as They are call'd, not for *being* Catholics, but for denying his Supremacy, and asserting the Pope's. He *hang'd Papists* for Crimes against himself; but *burnt Protestants* for *being* Protestants.

‡ In *Edward* the Sixth's Reign, they tell us that the Duke of *Somerset*, Lord Protector, was a very wicked Man; and carry'd on the Reformation with no View, but to advance his own *Worldly Interest*; That the *Revenues* of the Church were further *retrench'd*, and Churches *spoil'd* of their rich *Ornaments*, to furnish the Houses of Cour-

* Sect. 5. P. 195.
Pref. P. 30. &c.

† Pref. P. 16.

‡ Sect. 7, 8.

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tiers, and great Men: That † Queen *Elizabeth* was a *perfidious, hypocritical, cruel* Woman, not without many a Reflection upon her *Chastity*; that she *strip'd* the *Church* yet further; that she had the most wicked *Ministry* that ever liv'd; that she *fomented* the *Rebellion* of the *Scots* against their Sovereign; and that the Death of the Queen of *Scots* is an indelible Stain upon her Character. Here we have a mixture of Truth and Falshood. The Duke of *Somerſet*, I believe, was no very good Man; and the Principle upon which he acted in the Reformation might, for ought I know, be none of the best. Tho', as I may here very well observe, (and the Observation is applicable to other Agents in This great Work, as well as to the Duke of *Somerſet*) it by no means follows that because ſuch or ſuch a Thing is the natural and certain Conſequence of This, or That Action, therefore a Man muſt neceſſarily propoſe That Thing as the end of That Action. The Duke of *Somerſet's* Power, and Fortune, might be increaſed by the Reformation; and yet he might promote it upon a quite different, and far better Principle. And this Reasoning will hold much ſtronger, when it is apply'd to Perſons of an *unblemish'd* Character, or of

† Sect. 9. and *paſſim*, Pref. P. 42, 43. &c.

whoſe

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whose Characters we know nothing: Of which more hereafter. Whoever apply'd the Materials, Utensils, or Ornaments of Churches to private and common Uses, as particularly in the famous Case of Building *Somerset-House* † so much insisted upon, was guilty of Profaneness, and Sacrilege. But let Those who did it answer for it: What is it to Us, or our Religion? Those who alienated the Revenues of the Church, pursued the Path which the Papists had mark'd out for them; and did very ill, I think. Queen *Elizabeth* was certainly not all Perfection, as some Protestants perhaps have represented her; but it is as certain that She was not so black as the Papists have painted her; according to whom the Devil himself cannot well be blacker. The Death of the Queen of *Scots*, in particular, is too much aggravated. For after all, tho' she had hard Measure; she was not entirely *innocent*: And the restless Attempts, Plots, and Treasons, of the Popish Faction may at least in some Degree excuse Queen *Elizabeth's* extorted Consent to the Death of That unhappy Princess. But to put it at the Worst, we can prove, and have prov'd, both from Reason, and Scripture, that she did well as a *Reformer*; but are not bound to justify all her Actions as a *Queen* and a *Politician*.

† P. 221.

But supposing Her, and all the rest of the Reformers *particularly nam'd* by our Author, to have been as bad as he makes them: There were very *many other* great Men who acted in it; and were they all alike? This charitable Gentleman would have it believ'd that they were. * *And what is most remarkable* (says He) *we have not found one single Person of Note concern'd in the promoting of his so much boasted Work of Light, whose Character would not at any time be a Scandal to a Cause of far less Moment, &c.* What if we had not *found* one such, that is, upon Record, in History, and mention'd by Name? Both Houses of Parliament, and Convocation, the Judges, and great Officers of State, were deeply concern'd in promoting This Work; and was there not one single Person of Note among them? Sure, to speak modestly, there could not be less than Fifty, in the three Reforming Reigns put together: And was not there one among them, but would have been a Scandal to any Cause? (For 'tis Begging the Question to say they were Profligates *because* they were Reformers.) Is such a Thing to be suppos'd in common Charity, or even to be conceived in common Reason? But besides; as it happens, we *have* found several *Righteous Persons* in the City which our Author repre-

* Pref. P. 55.

sents to have been worse than *Sodom*. The Compilers of the Common Prayer, whose Names are upon Record, were Men of *Note*, and of *Piety* too: Dr. *Heylin*, whom This Writer often quotes, tells us they were * *Men famous in their Generation, and the honour of the Age they liv'd in*. So were many who promoted the Reformation, by suffering Martyrdom for it. All These were not a Scandal to their Cause. What thinks our Author of *Edward VI.* and the Lady *Jane Grey*? The last, I suppose, He will say was a Rebel and Usurper: But it is well known how she may be at least *excus'd* as to That Matter: In other respects, she was a Prodigy of Wisdom, Learning, and Piety. And so was *Edward VI.* Who, that I may here observe it once for all, was not so *very a Child*, as our Author all along represents him. Even when he came to the Crown, he was much more than just *of an Age to begin to learn his Catechism*: He was between ten and eleven Years old; and could not only say his Catechism, but in a great measure understood it. He was between sixteen and seventeen when he dy'd; and considering that he was a Prince of amazing Parts, and Learning above his Years; and of a manly Genius in every thing, as the

* Reformation Justify'd. P. 15.

Journal he wrote, which is now extant, sufficiently testifies: I leave it to all equal Judges, whether our Author be not injurious to Truth in making a *mere Child* of him. But to return to the Reformers in general: The main Body of the Clergy was equivalent to several Persons of Note; and they promoted the Reformation by embracing it: I hope there were some good Men among them. If we will believe the Bishop of *Meaux* indeed, they embrac'd it upon a vicious Principle. It will be worth While to transcribe one Paragraph upon That Subject; to give you a Sample of the Rest.

“ * In the Mystery of the Holy Eucha-
 “ rist the Senses were flatter'd, and deliver'd
 “ from their Subjection to the Obedience of
 “ Faith. Priests were discharg'd from their
 “ Celibacy, Monks from their solemn Vows,
 “ and all in general from the Yoke of *Con-*
 “ *fession*: Which, tho' a wholesome Prefer-
 “ vative against Vice, is a Burthen to Na-
 “ ture. A more commodious Morality was
 “ therefore preach'd up; which Mr. *Bur-*
 “ *net* says mark'd out a plain and easy Way
 “ to Heaven. Now such good-natur'd In-
 “ junctions could not but meet with an easy
 “ Compliance. So that of 16000 Ecclesi-
 “ asticks, 12000, if Mr. *Burnet* may be be-

“ liev'd, renounc'd their Celibacy in the
“ short Reign of *Edward VI.* and all
“ those rotten Members of the Church of
“ *Rome*, became *good Protestants* by be-
“ coming unfaithful to their Vows.

“ 'Twas thus the Clergy was gain'd.”
Was it thus *only*; as the whole Discourse manifestly tends to persuade us? Did they change their Religion upon no other Motive? Is Monsieur *de Meaux* sure they did not? If not; can any thing be more Unchristian, than to say they did not? They were, like the Jews upon the *Reformation* by *Christianity*, deliver'd from an intolerable Yoke of Ceremonies, and outward Observances, (only with This Difference, Those of the Jews were impos'd by God himself, Those of the Papists were impos'd partly *without* any Law of God, partly contrary to one) but does it therefore follow that they acted with no View but to be so delivered? Nay, does it follow, that they acted with That View *at all*? Some temporal Ease, and Advantage to them was a Consequence of their being Reform'd: But it is *no* Consequence that they were Reform'd for That Reason. Or if they were, *partly* for That Reason, tho' *chiefly* for Another; That is no Argument against them. With regard to a good Life in general, a Man may very lawfully make the Temporal Advantages of Vertue *one* End of his being Vertuous, tho' not the

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the *chief*. All this Representation of the
Matter therefore by Monsieur *de Meaux* is
by no means for the Honour of so great
a Man. As for the Particulars he menti-
ons, it will be sufficient to speak one Word
to each of them. In the *Eucharist*, as
well as every where else, it was and is fit
that the *Senses* should be so far *flattered*,
if We must call it by That Name, as to
be allow'd competent Judges between a hu-
man Body, and a Wafer. What those Vows
were which the Monks made, whether in
Themselves they ought to have been broken
or kept, and whether Those who made them
were by sufficient Authority discharg'd from
them, it is no Business of Ours to enquire:
Monasteries were dissolv'd *before* the Refor-
mation, as we have observ'd. But the Bi-
shop is mistaken in saying that the Clergy
at the Reformation broke their Vows of
Celibacy; Because they made none, as *
Bishop *Burnet* has shewn. *Confession* we have
not set aside; We not only grant, but insist,
that in general it is highly expedient, and
in some Cases little less than necessary: Its
being *absolutely necessary* to *Salvation*, and
that the *Belief* of such *Necessity* is so, is
all we deny concerning it. With re-
spect to *bodily Exercise*, and Things un-
commanded by God, which in truth have

* Hist. of the Reform. Part 2. P. 92.

no Morality in them, our Church indeed has *mark'd out a more easy Way to Heaven* than the *Romish* has done: But Popery, as I have shewn in another Treatise, † has with respect to Morality in general mark'd out a more easy Way, than Christianity. We had Authority to cancel the Laws of Men, but They had None to cancel the Laws of God.

Thus then, says the Bishop, *the Clergy was gain'd.* ‡ *As to the Laity, the Riches, and Revenues of the Church laid open to Rapine was become their Bait. The Plate belonging to Churches fill'd the King's Coffers* &c. This has been answer'd already. And what I have just now said of the Clergy may, with due Alterations, be apply'd to many at least of the Laity. The Zeal which the Bishop shews for the Memory of † *Becket*, That *Holy Martyr*, as He calls him, (and it is as easy for Us, tho' we detest the Murther of him, which was perpetrated by Papists, not Protestants, to give him a quite different Title) is no more an Argument for him, than our Abhorrence of his Principles, and Practices is an Argument against him: And in his || Comparison of *Becket* and *Cranmer*, he all along *supposes* what we shall never grant. I just observe, that one may not only *question*, but *deny* the Miracles

† Popery truly stated. ‡ Pref. P. 37. || Pref., P 40, 41.
said

said to be wrought at That Prelate's Tomb, without *turning all History into Scepticism*; as Monsieur de Meaux, pretty odly in my Opinion, is pleas'd to exprefs himself.

† But amidst all These Reformati-
 ons (says He) there was one that made no Pro-
 gress; to wit the Reformation of Manners.
 I have already taken notice of the Decay of
 Piety which follow'd Luther's Reformati-
 on in Germany. And we need but read Mr.
 Burnet's History to be convinc'd that the
 English Reformation produc'd the very same
 Effects. Henry VIII. was the first, &c. And
 so proceeds with That King, and the Duke
 of Somerset, of whom enough already; with-
 out giving any other Instance of the Decay
 of Piety upon the Reformation here in Eng-
 land: And nothing is more certain than
 that true Christian Piety increas'd, not de-
 cay'd, upon the Discarding of Popish Tyran-
 ny, and Superstition. And so it did in Ger-
 many too; Notwithstanding Those acciden-
 tal Corruptions which follow'd the Reforma-
 tion there, but were not the genuine Effects
 of it, as Monsieur de Meaux sophistically
 supposes. It ill becomes a Papist to talk of
 the Reformation of Manners; I have * else-
 where shewn that in fact, as bad as We
 are, They are a great deal worse; that

† P. 37. * Pop. truly stated.

Their Religion *in*, and *of itself* naturally tends to make Men vicious, and that Ours as naturally tends to the Contrary.

Which puts me in mind of what I chiefly *insist upon*; viz. That the Question between Us and Them is, or at least ought to be, of *Things* rather than of *Persons*. Supposing not only some, but all the Reformers to have been as wicked as the Romanists would make them, than which, as we have seen, nothing can be more false; what would They infer from it? That therefore the Reformation is null, and void? Or the reform'd Religion vicious, and corrupt? I deny the Consequence. A very ill Man may have lawful Authority: And a very ill Man may do a good Thing; and that too with a good Design: Nay tho' he does it with an ill Design, That does not make the Thing cease to be good; in *itself* I mean, tho' it does as to *Him*. Farther, the worst Actions of the worst Men may be, and often have been, so turn'd and dispos'd by the Provi- of God, as to produce Effects quite contrary to the Intention of the Agents.

But here the Bishop of *Meaux* comes upon us with an Answer. † Mr. *Burnet* (says He) *takes a great deal of Pains to heap Examples upon Examples of vicious Princes*

† Pref. P. 24. 25.

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whom God has made use of to bring about
great Designs. And who doubts it? But
can he bring a single Example to prove that
Almighty God intending to reveal to Men
some important Truth UNKNOWN BEFORE,
has chosen so wicked a Prince as Henry,
and so scandalous a Bishop as Cranmer, to
be the immediate Instruments of such a Mer-
cy? If the English Reformation be a divine
Work, nothing is more divine in it than the
King's Ecclesiastical Supremacy. —
Now then it seems, forsooth, that God chose
Henry as a proper Person to reveal this
new Article of Faith to &c. I answer 1st.
Neither K. Henry, nor Cranmer, pretend-
ed to any new Revelation; nor do we in
the least pretend They had any. 2dly. The
King's Supremacy was not unknown Before,
was no new Article of Faith, nor any Arti-
cle of Faith at all: It was, and is, true;
but not an Article of Faith. It was not
first broach'd at the Reformation; but was
the ancient, known, fundamental Doctrine
of the English Constitution. So there was
no need of a new Revelation in its favour.
3dly. What does the Bishop mean by a di-
vine Work? A Work brought about by the
Assistance of immediate Inspiration? We do
not say the Reformation was a divine Work
in That Sense. Or a Work relating to divine
Things, and effected by the extraordinary
Providence of God? In That Sense the Re-
formation

formation *was* a divine Work. This Distinction is very true, and material ; tho' the Bishop's Arguing from either Sense of the Words is strangely singular. *If the English Reformation be a divine Work ; nothing can be more divine in it than the King's Ecclesiastical Supremacy ; since it not only was the first Cause of a Separation from the Church of Rome, which, as Protestants generally Maintain, is a necessary Condition with which every good and solid Reformation ought to begin, &c.* That is, If This be a beautiful *House* ; nothing can be more beautiful in it than the *Foundation* : If That be an excellent *Discourse* ; nothing can be more excellent in it, than the *first Sentence* : Not to insist upon his confounding the *Doctrine* itself with the *Maintaining* and *Asserting* of That Doctrine. Besides ; the Reformation (meaning here the reform'd Religion, for of That he speaks, tho' he does not speak clearly) may be a divine Work even in the highest Sense, and yet every thing in it not be divine. I hope it will be allow'd that St. *Paul's* Epistles are divinely inspir'd ; and yet every thing in them is not so, as He himself assures us. The reform'd Religion therefore may be divine ; notwithstanding which, the King's Supremacy, destructive of the Pope's, may be one of it's Doctrines, and a very true one too, and yet not be divine. Nay the *Asserting* of That Doctrine might occasion the *Reformation* in Religion ;

and

and yet That Doctrine be a very little Part of the *Religion* so reform'd, or no Part of it at all. When he says *Protestants maintain that Separation from the Church of Rome is a necessary Condition, with which every good and solid Reformation ought to begin*; He puts a Piece of false Doctrine, and Nonsense upon us, of which we are wholly innocent. Churches may want to be reform'd, and many actually do, which were never in Subjection to the See of *Rome*; and other Corruptions ought to be reform'd besides Those of Popery. Even They who wisely and discreetly throw off the Popish Corruptions separate from the Church of *Rome* only in her Corruptions, or (if you would have it in other Words) only as she is corrupt, not as she is the Church of *Rome*: And such a Separation, if those Churches had no Corruptions but Popish ones, is not only the *Beginning* of a true and solid Reformation; but the *Beginning, Middle, and End* of it too. Let it be observ'd here, as always upon This Subject, that when Communion is broken off between two Churches upon the Score of real Corruptions in one of them; That corrupt Church, not the other, is properly the Separatist.

But the Bishop of *Meaux* says, This Point [the King's Supremacy] * *is to this Day the only Point in which Protestants never vary'd since the Beginning of the Schism:*

* Ibid.

And from thence likewise infers, that *if the Reformation be a divine Work; This Point is as divine as any thing in it.* The Argument then, upon Supposition that the Reformation is a divine Work, stands Thus. Whatsoever is the only Point in which Protestants never vary'd, is *as divine as any thing in the Reformation*; [*more so, one would think, if there be any thing at all in the Argument;*] But the King's Supremacy is the only Point in which Protestants never vary'd: Therefore the King's Supremacy is *as divine as any thing in the Reformation.* I deny both Propositions: The *Major* is false in *Reason*; and the *Minor* in *Fact*. The Former proceeds upon This erroneous Principle, that a Doctrine's being more, or less vary'd, makes it more, or less divine; at least that it's being divine has a dependance upon it's being unvary'd. Whereas a certain Point in a System (which is Divine in the gross) may be unvary'd, undisputed, without being divine at all; and the others contain'd in it may be vary'd, or disputed, and be divine notwithstanding. The Latter is a most notorious Untruth in Fact: For have Protestants maintain'd no Doctrine without Variation, but That of the King's Supremacy? How have they vary'd in the Rejection of Infallibility, the Condemnation of Image-Worship, Invocation of Saints, Indulgencies, and

304 *An ANSWER to a Popish Book,*
and Prayers in an unknown Tongue? How
have they vary'd in asserting that Scripture
is the only Rule of Faith, that Contrition
is necessary to Salvation, &c? By the way,
the Bishop takes it for granted that they all
agree in the King's Ecclesiastical Suprema-
cy; Which *cannot* be true of Protestant Coun-
tries that have not Kings; nor *is* it true of all
that have. What he says about God's Judg-
ments upon *Henry VIII.* is nothing to the
Merits of our Cause: He was an ill Man no
doubt; and we are now arguing upon a Sup-
position, tho' a false one, that all the Refor-
mers were so; tho' That Prince was not one of
them. Of This Passage therefore I only
observe, that as it is not pertinent to our
Subject, so I am afraid it is not very good
Sense in itself. I know of but one Sort
of *God's Judgments* by which Men can be
made * an *Example*: And That is the In-
fliction of some *signal, distinguishing* Pu-
nishment; not their being barely † *deliver'd*
up to their own Passions, and the Flatteries
of Those that are about them; which is
not so much, if at all, *taken notice of* by
the World.

The Question then is not, whether the
Reformers were good Men; but whether
the Reform'd Religion be a good Religion.

* Ibid.

† P. 303.

Our Author Himself, after having been at the Expence of so many Sections in this Third Dialogue, upon personal Scandal, forgets himself in the Fourth, knocks it all on the Head, and gives up the whole Topick.

G. * *But pray, Sir, may not a good Cause be undertaken, and forwarded upon bad Motives? If so; as it cannot be question'd but it may; why may not the Reformation be perfectly good and justifiable in it self, tho' it was set on foot, and manag'd by Persons of corrupt Morals, and upon interested Views?*

P. *Sir, I don't pretend that espousing a Cause upon interested or wicked Motives either supposes it to be bad, or renders it so. Because the very best Cause may possibly be espoused with the most corrupt Intentions, and by Persons void in reality of all Sense of Religion. But I think we ought to be very circumspect, and wary in trusting such corrupt and mercenary Wretches in matters of Religion; let them profess as much Zeal for it as they please.*

So, We have it at last; He has been talking impertinently all this while, according to his own Account. Not so, he will say; *We must be very circumspect, and wary in trusting such Wretches. Is That all? Has*

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so much Pains been taken for no more ?
Tho' he could not forbear throwing the
Dirt ; hoping it would stick, notwithstanding
This Concession, which the *unwary*
Reader very likely might not observe : Yet
Prudence in providing for a Retreat, or, it
may be, the irresistible Force of Truth,
oblig'd him to make This Acknowledgement.
He could not therefore avoid taking
notice of the Objection : But what an Answer
has he given to it ? We must be very
wary, and *circumspect* ; So we are, and He
knows it : *More* wary than they desire we
should be. To TRUST *any* Persons whatsoever,
not only such Wretches as those of
whom he speaks, without *examining* their
Proceedings and Pretensions, by Reason and
Scripture, is *Their* Way, not *Ours*. So all
this Scandal has been rak'd together, merely
for the sake of Scandal ; and that according
to his own extorted, tho' *unwary*,
Confession.

That from the Corruption of the Reformers
then, supposing them to have been all
very wicked, cannot be truly inferr'd the
Corruption of the Reformation, appears from
what been discours'd ; or rather is evident of
itself. What then ? Is the Consideration of
Persons to be wholly set aside in Cases of
This nature ? Not so neither. If the
Things be doubtful, and difficult ; the
Characters of Persons ought to have some
Weight. But
when

when the First are plain, and self-evident ; the Last are to be disregarded. Now the Corruptions of Popery were so flagrant ; that it was necessary to cashier them, whatever were the Personal Characters, and Views of Those by whom they were to be cashier'd. Admitting therefore *Henry VIII.* to have been a Reformer ; to his objected Morals I oppose the insufferable Usurpation, and Tyranny of the *Pope*. Against *Crammer*, (supposing him to have been as bad, as they would make him, tho' nothing can be more false) I set Image-Worship, Communion in one Kind, with about a Dozen more : And Transubstantiation will at any time be a Match for the Duke of *Somerset*. Purgatory, the Doctrine of Merit, Indulgencies, and the Destruction of all Morality and common Honesty by *Opus Operatum*, will at least be a Ballance to the profligate Principles and Practice of Queen *Elizabeth*, and her Ministry ; (I speak in the Language of a Papist) And the FACT of the Death, call it *Murther*, if you will, of *Mary* Queen of *Scots*, was not near so great a Blemish upon That Protestant REIGN, as the DOCTRINE of Deposing and Murthering Princes is upon the Popish RELIGION. The Argument of our Adversaries therefore from the at present supposed Wickedness of the Reformers would be much stronger than it is, were That the *only* Consideration. But it

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happens to be quite otherwise. Besides ;
Were all This Arguing from Facts to Do-
ctrines, from Persons to Things, really con-
clusive ; it may be *retorted* upon the Roma-
nists, and holds full as strongly against Them,
as against Us. To pass over That Monster
Phocas, who first encouraged the Pope's Su-
premacy ; as also the flagitious Lives of very
many Popes themselves ; let us confine our
Remarks to the Times of which we are
speaking, when the Struggle was made
about the *English* Reformation. Queen
Mary promised the *Norfolk* and *Suffolk* Men,
and her Council, that she would make
no Alteration in Religion. Did She mean
that She would continue the Reformation,
as it was in her Brother's Reign ? If so ; She
broke her solemn Royal Promise, in a Thing
of the most important and sacred Nature.
Did She mean that She would restore Po-
pery ? If so ; She equivocated, and was guilty
of infamous Prevarication in the same
momentous and sacred Affair. Then was
the barbarous Cruelty of Herself, or her Mi-
nisters, or Both, no Fault ? Do the Fires
of *Smithfield*, and *Baliol*, and many other
Places, cast no Slur upon That Reign ? With
what Front can a Papist, as This Author does,
talk of Queen *Elizabeth's* Cruelty ; who
only considers that She had an elder Sister ?
But of this we shall have Occasion to speak
more in another Place. Did not *Gardiner*
promote

promote and subscribe K. *Henry's* Divorce, assert *his* Supremacy, and disclaim the Pope's, as well as *Cranmer*? and prevaricate in *Edward* the Sixth's Time, as the Other did in *Henry* the Eighth's? And cannot the same, and more, be said of *Bonner*? Concerning which Latter it may be added that he is said to have favour'd the *Lutherans* in *Henry* VIII's Reign; tho' he was so cruel a Persecutor in Queen *Mary's*.

To sum up the whole Evidence under This Head. 1st. All those whom our Adversaries call Reformers were not so. 2dly. The worst Things done in those Times which They object against, were done by Papists, not by Protestants. 3dly. Some of the Reformers might indeed be bad Men. Tho' 4thly. They were not so bad as our Adversaries represent them. 5thly. Many of them were excellently good Men. 6thly. Suppose all This were quite otherwise, and all the Facts were exactly such, as the Papists have deliver'd them to us; yet the Consequence is utterly false: The Reformers might be all vicious; and yet the Reform'd Religion may be pure and holy. And we have prov'd from Reason, and Scripture, that it is so. 7. Lastly, the Argument may be retorted upon our Adversaries; and proves as strongly against Them as against Us.

The next Objection is about the *Means* by which the Reformation was effected. To which I answer, 1st. That tho' a good End does not excuse, much less sanctify, bad Means (to say it does, is Popish, not Protestant Doctrine) yet a good End may be brought about by bad Means ; and the Badness of the Last-mention'd destroys not the Goodness of the Other ; I mean as to the Thing itself, tho' it does as to the Agent. But 2dly. We will consider the Facts alledg'd. And the first is *Force* and *Compulsion*. By what our Auther says upon This, one would think the Reformation was carry'd on with Fire, and Sword : A more frightful Outcry could not well be made against *Nero*, or *Dioclesian*. Whereas, in truth, there was no Force us'd by our Protestant Reformers, but what was necessary to guard the Laws of the Land ; No Papist was burnt for Religion in *Edward VI.* and Queen *Elizabeth's* Time, as Many Protestants were in *Q. Mary's*. With what face can Papists say, as some do, that *She* put People to Death only for Political Crimes, not upon the Score of Religion ? This is true of *K. Edward VI.* and *Q. Elizabeth* ; but most false of *Q. Mary*. But no Wonder that Those who *deny* the *Powder-Plot*, should *affirm* This ; or indeed affirm, or deny, any thing else. Let the Reader upon This Article look into Primate *Bramhall's Just Vindication*, P. 65, 66.

And

And This leads me to our Author's curious Reasoning upon the Statute whereby, as * He affirms, *saying Mass is made High Treason, and being present at it Felony.* No doubt ‡ *penal Laws can never change the Nature, or Essence of Things,* in Morality, and Divinity. Murder, for example, is as much Murder, without such a Law as with it; nor can any Law turn Virtue into Vice, or one Virtue, or Vice into another. This is true, but not to the Purpose. For 1st. Treason, properly and strictly speaking, is a *Political Crime*. "High Treason † " (says the Law of *England*) is an Offence " committed against the Security of the " King or Kingdom." If it be considered as a *Sin*, or an Offence against the Law of God; it is call'd Undutifulness, Resistance, or Disobedience to the Higher Powers, Rebellion, &c. not Treason. Treason is a Law Term; not an Ethical, or Theological one. 2dly. Human Laws *may* change the Nature of Crimes in a Civil tho' not in a Theological Sense. Murder itself is one Thing in Divinity, and another in Law: And the Law may make That to be Murder, politically speaking, which was not so before. For Instance, What is now barely Manlaughter may be made Murder; and perhaps in some Cases,

* P. 270, to 273.

‡ P. 270. † *Wood's Institut* P. 587.

it would not be amiss, if it were. 3dly. The Laws, after all, *making* (as 'tis call'd) This, or That, High Treason, *may not* change the specific Nature of the Thing, but only add a Penalty to it. The Words in such Acts of Parliament, are, *shall be taken, deem'd, adjudg'd to be* High Treason; which *may* mean no more *than treated as if it were* so: And more plainly, The *Persons Convict shall suffer Pains &c. as in Cases of High Treason.* But This I do not insist upon: I stand to what I said Before, That Human Laws may change the Nature of Crimes in a Civil, tho' not a in Theological, Sense. And this shews the Inconsequence of our Author's Arguing. * *Hence it follows,* says He, *that if Q, Elizabeth's Law was just, saying Mass both is, and has always been, a SIN of as black a Dye in THE SIGHT OF GOD, as High Treason.* That it is so may be true, for any thing he has said to the Contrary; But however, the Consequence is not true. It may not be so black in the Sight of God, and yet be so pernicious, Politically speaking, as to be fitly and justly punish'd as High Treason, after Human Laws have enacted and declar'd that it *shall* be so. What † He here offers in Justification of saying Mass, in Point of

* *Ibid.*† *Ibid.*

Religion, from the Example of St. Gregory, and Others, has been elsewhere sufficiently consider'd; and is nothing to the present Purpose. I should not have been so particular upon This; but that our Author raises such Tragedies about it. *And therefore, says He, ‡ I cannot but regard that Sanguinary Statute of Q. Elizabeth, which, during her long Reign, was executed with the utmost Violence, and Rigor, as one of the blackest Stains in her Character. That it was executed with the utmost Violence, and Rigour, is utterly untrue: If ever there was such a Statute at all; As it is pretty plain to Me, there never was. But That is a Circumstance, which we wave at present. The next Words are These.*

|| *But, Sir, Protestants will say, that Q. Elizabeth regarded the Doctrine of the Mass as an execrable Heresy. And when she made Laws against it, and executed those Laws, She only follow'd the Examples of her Father Henry, and Sister Mary; who had put several Persons to Death, upon the Score of Heresy. Before the Preceptor speaks, let me put in one Word by way of Answer to the young Gentleman. Q. Elizabeth might, and that very justly, regard the Do-*

Grine of the Mass as an execrable Heresy ; but that She *therefore* made Sanguinary Laws against it, following the Example of &c. No Protestant will say. We abhor the thoughts of putting any Person to Death for Heresy. But now, begging Pardon for this Interruption, let us hear the Preceptor.

* *Sir, It cannot be questioned but that Heresy is not only a most grievous Sin, but many times of pernicious Consequence to the State; and may therefore in certain Circumstances be justly punish'd with Death.* I am glad he puts it upon That Foot : Their *Laws* about *burning Hereticks*, make Heresy as Heresy punishable with Death.

† *But whether both Henry and Mary had always a due regard to Those Circumstances, I will not undertake to determine.*

One may without any Presumption undertake to determine, that they regarded Those whom they call'd Hereticks as Hereticks, and punish'd them with Death for being such : And in so proceeding they acted according to the Principles of their Religion.

‡ *This however I am sure of, That their Case was very different from that of Q. Elizabeth.* It was indeed : and I have above taken notice *how* it was. || *Because they only punish'd Heresy which had been con-*

* *Ibid* † P. 272. ‡ *Ibid.* || *Ibid.*

*denn'd many Ages before by the Universal Church. No such matter: And I have fully shewn the Fallshood of This confident Assertion. * Whereas if Q. Elizabeth thought fit (as supreme Head of the Church) to regard the Doctrine of the Mass as a Heresy; it was a Heresy form'd in her own Imagination, never thought, nor heard of, at least before the Reformation, in any Christian Nation under the Sun. I answer, 1st. Q. Elizabeth alone neither did, nor could, make This, or any other Statute: She made it, if it was made at all, in Conjunction with her two Houses of Parliament. 2dly. She did not act in That matter, as supreme Head of the Church, but in her Civil Capacity. 3dly, She and her Parliament did not Here regard the Doctrine of the Mass as Heresy; but the Saying and Hearing of Mass as prejudicial and pernicious to the Kingdom. 4thly. If They did regard the Doctrine of it as Heresy, They were in the Right; as it were easy to Shew. Therefore, 5thly. It was not a Heresy form'd in Q. Elizabeth's own Imagination. 6thly. This Heresy was indeed never thought, nor heard of, for the first 800 Years after Christ; because in That Time there was no such thing at all. 7thly. It might not be heard*

* *Ibid.*

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of as a *Heresy*, before the Reformation; and
yet *be* one from its Birth. * *Nay She her-*
self at her first Coming to the Crown, or-
der'd a solemn Mass to be said for the Soul
of her Sister Mary, and another for Charles
V. * Where did he pick up This History?
I never heard of it Before. Why does he
not quote his Author? The Reason is plain;
'Tis a Piece of Popish *secret History*, and
there is no Truth in it. Or if it were true;
it would be nothing to the Purpose. † *But*
after all, Sir, the Priests that suffer'd in
her Reign did not suffer for Heresy, but
for Treason. Very well; And all Papists
that suffer'd in her Reign, suffer'd for Po-
litical Crimes, not for Religion; as Pro-
testants did in Q. *Mary's*. After all; what
single Priest *did* suffer, as a Traytor, in Q.
Elizabeth's Reign, for saying Mass; or what
single Person as a Felon, for being present
at it? After all too, what Statute is This,
of which our Author speaks? When was
it made? and how is it worded? Why
there is no such Statute in Being; nor e-
ver was; as I can perceive. I suppose he
means (for there is no other Statute now
subsisting that comes near such a one as
He imagines) That of 5 *Eliz. Ch. 1.* But
1st. Here is nothing about *Felony* for *being*
at Mass. And 2dly. as to the *Treason*, 'tis
not *saying Mass* that is made so: But it is

* Ibid. † Ibid.

enacted that whoever shall say, or hear private Mass, and refuse the Oaths of Supremacy, &c. after they are twice tender'd, shall be guilty of Treason. 'Tis therefore refusing the Oaths in Them who shall say, or hear Mass, not saying, or hearing it, which is made Treason. And all Persons who have any Cure or Preferment in the Church, or Office in an Ecclesiastical Court, are upon the like Refusal involv'd in the same Crime. If there ever was such a Law; as he speaks of, it is now repeal'd; which I hope may be some Answer to This terrible Objection.

To our Author's positive Assertion, * that it was not *so much as pretended* that the Priests, who thus *suffer'd*, were *guilty of any Endeavours to subvert the Government*, or of any *treasonable Practises*, except That of saying Mass; I answer 1st. Whatever is to be said of *Them* in particular, if there were any such; it is pretty plain from the Preamble to 27 *Eliz.* Cap. 2. That some Popish Priests were pretended at least to be guilty of such Practises in That Reign.
 “ Whereas divers Persons call'd or profess'd
 “ Jesuits, Seminary Priests, and other Priests
 “ ——— have of late Years come, and been
 “ sent, and daily do come, and are sent in-
 “ to this Realm of *England*, and other

* Ibid.

“ the Queen’s Majesty’s Dominions, of
 “ Purpose (as it hath appear’d as well by sun-
 “ dry of their own Examinations, and Con-
 “ fessions, as divers other manifest Means, and
 “ Proofs) not only to Withdraw her High-
 “ ness’s Subjects from their due Obedience
 “ to her Majesty, but also to stir up and
 “ move Sedition, Rebellion, and open
 “ Hostility within the same her Highness’s
 “ Realms and Dominions, to the great
 “ endangering of the Safety of her most
 “ Royal Person, and to the utter Ruin and
 “ Desolation of the whole Realm, if the same
 “ be not the sooner by some good Means
 “ foreseen, and prevented: Be it enacted
 “ &c.” I answer 2dly. By asking this Wri-
 ter; are not the Laws in Popish Countries
 full as severe against Priests of the Church
 of *England*, as Ours are against Those of
 the Church of *Rome*? and at least as se-
 verely and rigorously executed?

To the Force, and Violence us’d at
 the Reformation, they reduce the * De-
 privation of Bishops, and some of the In-
 ferior Clergy, who would not comply with
 it. But is This so great a Hardship? Such
 mighty Force and Violence? Is it fitting,
 or agreeable to Common Sense, that a Pro-

* 240, 254. and elsewhere.

testant Government should suffer a Popish Prelacy and Clergy? Would any Popish Government suffer Bishopricks, or other Ecclesiastical Preferments, to be held by Protestants? If they say the Deprivation was illegal, and made by an incompetent Authority: I reply, 1st. by referring to Dr. *Hammond*, whose Words upon this Subject I shall have occasion to cite hereafter. 2dly. By asking, whether it be not known to all the World that Bishops were depriv'd by the Regal Authority only, in Q. *Mary's* Reign, as well as in Q. *Elizabeth's*?

And This brings us to their grand Objection of all, concerning the *Usurpations*, and *Encroachments* of the *State* upon the *Church*. And here is a heavy Accusation indeed. If we will take Things as * This Author and the Bishop of *Meaux* represent them; the Clergy, at the Reformation, gave up the Power of the Keys, and all Authority purely Spiritual, into the Hands of the Laity: The Bishops were totally enslav'd by the Court, and absolutely quitted to the Crown all the Commission they had receiv'd from Christ: It was, and is, the Doctrine of the Reform'd Church of *England*, that all Ecclesiastical Powers are deriv'd from the Civil, and the Church is a mere Creature

* Pref. and 3d. Dial. *passim*.

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of the State: The Reformation was made
entirely, or very near entirely, by the Lai-
ty; and the Clergy had no Hand, or next
to none, in That great Change. This, I
say, is a dreadful Outcry; but 'tis with-
out Truth, or Reason.

The *King's Supremacy* over the Church
is *exclaim'd* against as a *Monster* unheard
of Before; as a Thing to the last degree
absurd, and impious. To which I answer,
1st. King *Henry VIII.* who, as They say,
first *assum'd* This Supremacy, and Those
who yeilded it to him, both Laity, and
Clergy, were Papists. 2dly, Such a Supre-
macy as We maintain, whatever King *Hen-
ry* meant, is agreeable to Reason, and Scrip-
ture, and to the constant Practise of God's
Church, both Jewish, and Christian. Here
in *England* particularly, the King's Supre-
macy in Ecclesiastical Causes was held fun-
damental to our Constitution many hundred
Years before the Reformation; nay, from
the Beginning: As it has been very largely
and fully prov'd, by many learned Men,
the great Primate *Bramhall* particularly.
And therefore when our Author affirms *
that King *Henry VIII.* was *made Supreme
Head of the Church by the Parliament,*
he is doubly mistaken; He was not MADE

* Pref. P. 16.

fo, but DECLAR'D fo; and not by the *Parliament* only, but by the Clergy in Convocation alfo: Of which latter more in another place. That there fhould be fuch a Supremacy as We contend for, is neceffary to the Well-being at leaft of Civil Government, if not the very Being of it. There would otherwife be really *Imperium in Imperio*, or rather the greateft Danger of *Imperium contra Imperium*, in the fame Nation. If the Sovereign Prince had not a Right to take Cognizance of all Caufes, Ecclefiastical, as well as Civil, and *some* Authority over them; He would be but a Piece of a King in his own Dominions, and his Government would be manifefly precarious. The Church by Vertue of Thofe Words *in ordine ad Spiritualia*, might (as Popes have actually done) exercife temporal Authority, and deftroy the Regal Power. Such a Supremacy therefore is “ a Right due to all Chriftian Princes “ by the Laws of God and Nature;” as Primate *Bramhall* fpeaks*.

I fay, *fuch* a Supremacy as *We* contend for. If then we are ask'd, *what* Supremacy? I own, the right Queftion is, *what* is the Prince's Power over the Church, and *how far* does it extend? Our Adverfaries

* Schifm guarded P. 360.

will have it that we mean This, or That by it; whether *We* will, no. They take notice of our Explanations, but will not admit of them; that is, they will not suffer us to understand our own Meaning, but are resolv'd to understand it better than we Ourselves. I say but little of This Matter, as it stood in the Reigns of *Henry VIII.* and *Edward VI.* because all that is incumbent upon Us Now, is to justify the Reformation as it Now is. This we may be allow'd to plead, upon our Author's own Concession. † *Thus then*, says He, speaking of Queen *Elizabeth's* Reign, *was laid the Foundation of the Reform'd English Church, as it Now stands. For all former Acts relating to the Supremacy having been repeal'd in Q. Mary's Reign; the Reformation began entirely upon a new Footing in the Year 1558, which was the first of Queen Elizabeth's Reign. And tho' it commonly takes it's Date from the Year wherein King Henry assum'd the Spiritual Supremacy, and thereby open'd the way to the several Re-formations that follow'd; yet TO SPEAK PROPERLY, the Reform'd Church of England, as to it's present Establishment, and Constitution, can trace it's Original no higher, than the Year 1558; when it's Founda-*

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 tion was first laid upon Queen Elizabeth's
 Spiritual Supremacy, as it's chief Ground-
 work. Tho' something may be here liable
 to just Exception, as to the Date of the
 Reformation, with respect to many Points;
 yet taking the Whole as our Author gives it
 us, it follows that to charge the *present*
 Reformation with Faults, either as to Things,
 or Persons, or Both, upon the Account of
 what was done before That time he speaks
 of, is to *speak improperly*: And therefore,
 had it not been for the sake of Scandal, a
 very great Part of his *boasted* Performance
 might have been spared. I shall, notwith-
 standing, both here, and hereafter, as Oc-
 casion offers, make a few cursory Observa-
 tions upon what is objected, even as relating
 to those two former Reigns: Tho' it is *ex*
abundanti, and more than I am oblig'd to.

He asserts † that *the Act of Supremacy*
bestowed upon King Henry VIII. That same
Supreme Spiritual Jurisdiction and Autho-
rity of which they had dispossest'd the Pope:
And That differs as much from the Tem-
poral Jurisdiction and Authority of Kings,
as the Regal and Episcopal Characters differ
from one another. I answer, 1st, The Thing
 itself is not true: There are no such Words
 in the Act, which he just before recites, as

† P. 189.

the Supreme Spiritual Jurisdiction of which the Pope was dispossessed: Nor can such a Power be inferr'd from the Words of That, or any other Act, join'd with the Practice which explains them. 2dly, He supposes that the Pope, in vertue of his Supremacy, acted as a *Bishop*; Which is most false: He acted as a *Monarch*; a Monarch not only in Spirituals, but in Temporals; and That too not only in his own Dominions, but in Those of other Princes. But let us consider the spiritual Part only: How comes This Writer to give the Pope no more than an Episcopal Character? Did He claim no more? Or if he did; does the Episcopal Character import a supreme spiritual Monarchy over all Bishops? And did not Popes pretend to such a Monarchy? What I further observe upon This Head, shall be apply'd as an Answer to the Bishop of *Meaux's* Assertions. “† To prepare the
 “ Way, says He, for their intended Reformation in the King's Name (*Edward* the
 “ Sixth's) He was immediately declared, as
 “ his Father had been before him, supreme
 “ Head in Spirituals, as well as Temporals,
 “ of the Church of *England*. For from
 “ the Time that *Henry* took upon him the
 “ Spiritual Supremacy, it became a Maxim,
 “ that the King was Pope in *England*. But
 “ greater Prerogatives were bestow'd upon

† Pref. P. 31.

“ This new Pope, than the Popes of *Rome*
“ had ever claim'd. For the Bishops were
“ oblig'd to receive new Commissions from
“ King *Edward* revocable at Pleasure; as
“ King *Henry* had before, &c” Notwith-
standing the Case of the Commissions re-
vocable at Pleasure (which is the worst they
can say, and which I confess is bad enough)
it is untruly asserted that greater Preroga-
tives were given to the King than were e-
ver claim'd by the Pope. Not greater; nor
near so great. For the Popes claim'd a *plen-
itude of Power* to do *what they pleas'd*
with all Bishops, and indeed with every
Body else, both in Spirituals, and Tem-
porals. And accordingly they set up,
and pull'd down, put in, and turn'd out,
whom they lik'd, or dislik'd: For not only
the Power of the Bishops to exercise their
Functions, but their Bishopricks, and their
very Orders, were *revocable at pleasure*.

The repeated Clamours of our Author, and
Monsieur *de M.* against the Spiritual Pow-
ers suppos'd to be usurp'd by the Crown, and
yielded by the Clergy, in Those Reigns;
will of course, be answered, when we come
to Queen *Elizabeth's* (upon which, for the
above-mention'd Reason, we shall chiefly
insist) because That will necessarily have
a Retrospect to the other Two. Here I
only ask: Do our Adversaries *really*, and
in *earnest* insist, that according to Us all

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 Manner of Spiritual Power and Authority is originally in the Crown, and deriv'd from it to the Bishops and Clergy; or do they Not? If they do Not; why do This Author and the Bishop of *Meaux* talk as if they did; and That so very often, and in as plain Words as can be Utter'd? If they do so insist was there ever any thing more false and absurd, than such an Assertion? Do they not in their own Consciences know it to be false? And do they not shamefully contradict themselves by owning that even *Henry VIII.* had not Power given him to preach, and administer the Sacraments? For so This * Writer acknowledges expressly; and the Bishop of *Meaux*, and all Mankind, must acknowledge the same. Is it not evident even to Them, that whatever be meant by some strange Expressions in Acts of Parliament, Commissions, &c. That *cannot* be the Meaning of them which These Writers pretend; or at least that it is not our Meaning Now, and was not in *Q. Elizabeth's* Days? But our Author, as I said, will not suffer us to know our own Meaning, and to explain it our own Way. *I insist so particularly upon This*, says He, † *because when the Act of Supremacy, which was repeal'd in Q. Mary's Reign, was again renewed in favour of Q. Elizabeth, and*

* P. 190.

† P. 189.

great Numbers appear'd scandaliz'd — that a Woman should be declar'd Supreme Head, &c. to cover the Scandal of it, the Composers of the 39 Articles were oblig'd to gloss it over with this strain'd Interpretation, that the Act meant no more than to give that Prerogative to the Queen which had been given to all godly Princes, &c. Art. 37. But who sees not that This was but a Gilding of the Pill, &c? But more of this hereafter. Hereafter then we shall meet with it; and shall not in the least be afraid of it. At present I observe, 1st. That Q. Mary did not lay aside the Title of Head of the Church, till the Third Parliament of her Reign; with Reluctancy did it even Then; and very likely had not done it at all, but that it was necessary, in order to her Legitimation, to restore the Pope's Supremacy, with which her own over the Church was inconsistent. * If this Title *Head of the Church*, was so absurd and wicked, as apply'd to a Woman; what shall we say of their Favourite Q. Mary, who for so long a time usurp'd it? 2dly. The Article was not contriv'd to gloss over the Scandal of a Woman's being declar'd Head of the Church; For Q. Elizabeth, who never lik'd That Title, laid it aside before the Articles were compos'd.

* See Dr. Hammond's Works Vol. I. P. 525.

† G. But may we not take the Oath of Supremacy with This Interpretation tack'd to it?

P. " I should be loath to do it. And my Reason is, because Oaths are sacred Things, and not to be trifled with; Nor can any Man warrant me to swear one thing and mean another. As I cannot, for example, swear that the King of Great Britain is the Czar of Muscovy; tho' he that should tender this Oath should assure me that nothing more was meant by it than that the King of Great Britain is the *Supreme Head and Governor* in his own Dominions, as the Czar of Muscovy is in his. Because Tho' this Interpretation imports a real Truth, it differs wholly from the obvious Meaning of the Words of the Oath." Oaths are certainly sacred Things; so sacred, that I cannot reconcile the Popish Doctrine of Equivocation and mental Reservation with their Sacredness. But is this Proposition, *The King of Great Britain is in his own Dominions Supreme over all Persons, in all Causes, Ecclesiastical, and Civil*, as manifestly false as This, *The King of Great Britain is the Czar of Muscovy*? And are These Words, *We do not mean that the King of Great Britain has Authority to preach, and administer the Sacraments, but only that he has the same Prerogative which*

has been given to all godly Princes, to rule all Estates and Degrees, &c. as different from the obvious Sense of the Former; as These, *nothing more is meant by it than that the King of Great Britain is the Supreme Head and Governour in his own Dominions, as the Czar of Muscovy is in His,* manifestly are from the obvious Sense of the Latter? Anybody, that has Eyes, may see the Contrary.

* *In the first Place, continues He, it made him Supreme Judge in all Controversies of Religion, &c.* And so proceeds, displaying under three distinct Heads the Plenitude of Spiritual Power ascrib'd to K. Henry by the Act of Supremacy. To all which I have given a general Answer already; and reserve a more particular one for a more proper Place. His affirming that † *the Parliament acted with just as much Freedom as a Man delivers his Purse when he has a Pistol presented to his Breast,* is a little odd. That the Clergy were in some Measure influenc'd by Fear, I grant; and shall speak to That Objection hereafter. But that the *Parliament's Voting was extorted by Fear,* is not so plain: I never heard of any *Premunire* They had incurr'd.

‡ His next Words are, *I should be glad to know from which of the Apostles King Henry descended.* Really, I cannot inform

* P. 190, 191.

† Ibid.

‡ Ibid.

him: Neither am I sensible that King *Henry* ever imagin'd himself descended from any. By This Man's way of Talking, one would think That Prince took upon him to confer Orders, to excommunicate, and absolve; preach'd at least once a Month to exercise his Faculty; and administer'd all the *seven* Sacraments at least once a Year, to shew that he insisted upon every Branch of his Authority. He goes on in the same strain to the End of the Paragraph: And to all of it I answer; that *Henry VIII.* did not dream of governing the Church as a *Clergyman*, but as a *King*.

Which brings us back to our Main Point, the *Nature*, and *Extent*, of the *Regal Supremacy* in *Ecclesiastical* Affairs; according to the *true Sense* and Meaning of our *Church*, and *State* too, upon That Head. This will be best clear'd by our considering the Explication of it in Q. *Elizabeth's* time before hinted at, and now to be more fully discuss'd. Our Author, speaking of the 37th. Article, tells us, || 1st. *That the precarious Interpretation of a few private Persons cannot invalidate the Force of a solemn Act of Parliament, with the Royal Sanction to it.* I answer, 1st. All the Bishops, and the whole Representative Body of the Clergy in Convocation, can with no

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tolerable Propriety be call'd a few private Persons. Not *a few*; because there are in both Provinces, above 200 of them. Not *private Persons*; because they are assembled in a Parliamentary Way, and act in a public legislative Capacity. 2dly. The Parliament then in Being acquiesc'd in This Interpretation; and so did the Queen, for whose Use the Act was made. 3dly. A subsequent Parliament confirm'd, and establish'd This Interpretation by * confirming and establishing the 39 Articles.

He says, 2dly *That the Interpretation contain'd in the 37th Article, if meant of the Queen's Supremacy over the Clergy, as well as Laity, in Temporals only, is both frivolous, and contrary to the plain Meaning of the Act.* It is indeed, if That be *All*. But who told Him that no more is meant than Supremacy over the Clergy, as well as Laity, in Temporals only? It is said over all *Estates*, and *Degrees*; which implies more than all *Men*: All *Estates*, and *Degrees*; i. e. *as such*; Which includes *Things* as well as *Persons*. If it be objected that I *interpret the Interpretation* arbitrarily; I reply, I do not: Because the Interpretation † refers to the Queen's Injunctions; and the *Duty*, and *Allegiance* acknowledg'd to be due to *Henry VIII.* and *Edward VI.* which in

* 13 Eliz. Chap. 12. see *Wood Instit.* P. 53. 54. † See Art. 37. and Q. Eliz's. Injunct. *Sparrow's Collect.* P. 77. 78.
the

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the strongest Terms (too strong in our Author's Opinion, and perhaps in Mine likewise) relates to Causes, and Things, as well as Persons. † The Word *Causes* is express'd in another Part of This very Article; which cannot be suppos'd to recede from it's own Words. And This is the Language of our Church in her Canons: *That the King is Supreme in Causes Ecclesiastical.* See Can. I. II. LV. Our Author therefore might have spar'd his Pains in proving so triumphantly what Nobody denies (a Task in which upon all Occasions he takes great Delight) ‡ that Ecclesiastical, or Spiritual THINGS and CAUSES are in express Terms mention'd in the Oath annex'd to the Act of Supremacy, and the Sense of them contain'd in the Act itself: But his Inference from it, that therefore the Explanation in the 37th. Article is inconsistent with the Act and Oath, is vain and groundless. The most can be said is, that the *Explication* might have been more *explicit*; and I own it might: But That infers not Inconsistency, or Contradiction. But I am forestalling myself; To return therefore.

The Way being thus clear'd by a true *general State* of the Matter before us; our Author's *particular Reasonings* will be answered *with a great deal of Ease.*

† See Act of Suprem. 26 Hen. VIII, Cap. 1. ‡ P 251.

* *It is frivolous*, says He, [meaning the Interpretation of the Act in the Article] *because it renders the Act itself a mere Mock-Act* — For what Man in his Senses ever doubted but that a Sovereign Prince — has the Supreme Authority over both Clergy, and Laity, in Temporal Concerns? &c. He then argues that if no more had been meant by the Act; it would not have met with so much Opposition: Giving a particular Account of That Opposition, which shall be elsewhere considered; and draws the same Inference from Bishop *Heath's* Speech. That Prelate, if he at all argued as he is represented to have done, † *argued like a Child* upon a different Account from That here mention'd: I mean by mistaking the Question in the other Extreme; not by supposing that the Act of Supremacy gave so *little Power* as our Author represents the 37th Article to intend; but that it gave *much more* than ever was by it self intended. For he supposes it gave the Queen Authority to preach, and administer the Sacraments, &c. which was a more Childish Supposition than the other. But this Speech, upon which our Author lays so much Strefs as to ‡ recite This Part of it at large, *must* (as Bishop *Burnet* observes ||) *have been a Forgery put out*

* P. 248, 249. † P. 249. ‡ P. 243, to P. 247.
 || Hist. Ref. Vol. 2. P. 387.

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in his Name. For he is made to speak of the
Supremacy, as a new and unheard of Thing.
Which he, who had sworn to it so often in K.
Henry's, and K. Edward's Times, could
not have the Face to say. For the rest, I
have answered This Paragraph already ; since
it proceeds upon a Supposition that the Explan-
ation in the Article makes the Supremacy
mean no more than a Supremacy in Tempo-
rals, which I have shewn to be false.

Upon the same wrong Principle he de-
ceives himself, or labours to deceive others,
in what follows. * *But this Interpretati-*
on of the Act is not only frivolous ; but over
and above inconsistent with the Words both
of the Act and the Oath annex'd to it. He
recites them ; and then proceeds, telling us,
that if This Act, and Oath, did not fix
the Supreme Ecclesiastical Authority in Q.
Elizabeth ; Words must lose their obvious
Signification. I say so too ; And with This
the Article is entirely consistent. But then
he goes on, and gives a wrong Turn to e-
very Thing ; making the Act and Oath import
much more than They really do.

† *First, the Act itself gave the Queen*
all such Spiritual, and Ecclesiastical Juris-
isdiction in general, as by any Spiritual, and
Ecclesiastical Authority had ever been, and

* P. 249.

† P. 250.

can lawfully be exercised. This is a shameful Prevarication; After the Word *exercised*, it follows Thus; “ or used: for the Visitation of the Ecclesiastical State, and Persons, and for Reformation, Order, and Correction of the same, and of all manner of Heresies, Errors, &c. which manifestly restrains it to *outward Jurisdiction*: Whereas the Omission of those Words quite alters the Sense, and extends it to *all Spiritual Authority*. * *And was not This declaring Her Supreme Head, &c.* She was not stiled so; but let That pass. † *Was it not vesting in her Person all the Jurisdiction which any Ecclesiastical Person, &c?* No. For the Words, however they may sound, are capable of another Sense; and have been explain'd accordingly, both by other Words, and by constant Practice. That she was vested with the *same Power*, with *all the Authority*, which any Ecclesiastical Person had ever exercised, is neither express'd, nor imply'd. All the World knows she was not: This Author himself both knows, and has said, she was not; For he grants, as we have seen, that even *Henry VIII.* was not invested with the Power of Preaching, and Administering the Sacraments; And I presume he will not affirm that Q. *Elizabeth*

* *Ibid.*

† *Ibid.*

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had more Power than her Father, the Act
of Supremacy in his Reign being more full
and strong than That in hers.

* *2dly, It gave her a special Power or
Authority, to visit, reform, and correct all
manner of Errors, Heresies, and Schisms,
&c. All which are properly Exercises of
Ecclesiastical Jurisdiction, &c. They are
so; and the Crown has Ecclesiastical Ju-
risdiction (how far, and in what Sense, we
shall hereafter explain) and so have the
Clergy too: And the One does not de-
stroy the Other, as this Writer would have
it believed. † And tho' in Bishops they are
limited to their respective Diocesses, and
sometimes restrain'd by particular Excep-
tions; the full exercise of this Ecclesiasti-
cal Jurisdiction was on the contrary, by vir-
tue of the aforesaid Act, granted to Q. Eliza-
beth over all the Diocesses in her Domi-
nions without Restriction, or Limitation.
That is, the Queen's Jurisdiction extended
over all her Dominions; Whereas That of
every Bishop is limited to his own Diocefs.
Had This Ecclesiastical Jurisdiction been at
all granted to her (for, as we must still
remember, it was not granted, but only
declar'd) it would have been strange indeed,
had it not extended over all her Dominions.*

* *Ibid.* † P. 251.

What Trifling is This! * *But 3dly. the Oath annex'd to the Act declares in express Terms, &c. In short it declares the Queen Supreme in all THINGS and CAUSES Ecclesiastical, &c. † Which differs very much from the other, and imports no less than that she was the Supreme Judge of all Controversies in Religion.* It does not import that she was Supreme Judge, or any Judge, in Controversies of Religion: She might by her Authority reform Errors, Heresies, &c. and yet be advised by her Clergy what was an Error, or a Heresy. ‡ — *And the Source of all Ecclesiastical, as well as Temporal Jurisdiction in her Dominions. Because as all Temporal Authority or Jurisdiction in every Government flows from the Secular Head, so all Spiritual Jurisdiction flows from the Spiritual Head, as from it's Source.* I answer; Ecclesiastical Jurisdiction is of two Sorts: External, and Internal. The First is, with Us, partly in the Civil Magistrate, partly in the Clergy: The Second wholly in the Clergy. It is the Former only that is meant in the Act, and the Oath. In the coercive, or coactive Part of This, which consists in imposing outward Penalties, the King is not only Supreme; but from him, as from the Source,

* P. 251.

† Ibid.

‡ Ibid.

all the Power is deriv'd. The regulative, or directive Part of it, as making Ecclesiastical Laws and Canons, is jointly in the Crown, and Clergy. Here too the King is Supreme, while he at all Acts. But the Power is not *originally* (in the *highest* and most *proper* Sense of the Word *originally*) derived from Him as the Source: Because if the State should break off from the Church, persecute, and endeavour to destroy it; the Church, as a Society instituted by Christ, must have a Right to make Laws by herself, because no Society can subsist without Laws. The latter, Internal Jurisdiction, consists in binding, or absolving; remitting, or retaining Sins, Concerning the Sense of which it is not our Business here to dispute. Besides which Power of *Jurisdiction*, there is also a Power of *Order*, which consists in Preaching, Administering the Sacraments, Ordaining, &c. Both these Powers, That of *internal* Jurisdiction, and That of *Order*, are derived from Christ alone as from their Head and Source. The Civil Magistrate can neither give them, nor execute them; tho' he may limit, regulate and determine the Exercise of them, as to Time, Place, and other Circumstances: And has Authority to see that the Clergy do their Duty in the Execution of these Offices.

The *Regal Supremacy* therefore which we intend, is no other than (as Primate * *Bramhall* speaks) *the Political, or External Regimen of the Church*. And since I have mention'd That great Prelate; I will from Him cite a remarkable Passage relating to our Present Subject. † “ There are
“ several Heads of the Church. Christ a-
“ lone is the Spiritual Head; The Sove-
“ reign Prince the Political Head; the Ec-
“ clesiastical Head is a general Council;
“ and under That, each Patriarch in his
“ Patriarchate, and among the Patriarchs,
“ the Bishop of *Rome*, by a Priority of Or-
“ der. We who maintain the King to be
“ the Political Head of the *English* Church
“ do not deny the Spiritual Headship of
“ Christ, nor the Supreme Power of the
“ Representative Church, that is a Gene-
“ ral Council, or Synod; nor the executive
“ Headship of each Patriarch in his Patri-
“ archate; nor the Bishop of *Rome's* Head-
“ ship of Order, among them.——We have
“ introduc'd no new Form of Ecclesiastical
“ Government into the Church of *England*;
“ but preserved to every one his due Right,
“ if he will accept of it. And We have
“ the same Dependance upon our Ecclesia-

* Schism Guarded. P. 340. † P. 388.

“ stical Superiors; as we had evermore
 “ from the Primitive Times.”

But Those Words, *The King is the Fountain of all manner of Ecclesiastical Jurisdiction and Authority*, will perhaps be still insisted upon. I answer, 1st. They are not in the Act of Parliament concerning the Supremacy; but only in the Commissions in King *Henry's*, and King *Edward's* Times, which We have nothing to do with. 2dly. Those Words themselves, tho' us'd very improperly, *cannot* mean what they *seem* to mean, but only *all manner of External, or Political Jurisdiction* in Ecclesiastical Affairs. Because, as I have been often forced to say, it is agreed by all the World that the Power of Administering, Preaching, and Ordaining, was never by any body supposed to be deriv'd from the Crown. Even *K. Henry's* Statute of Supremacy, tho' every Expression in it may not be strictly right, may with This most true Explication be very well justified. He is declar'd Supreme Head of the Church of *England*; *i. e.* in respect of the External, and Political Regimen of the Church. It is said, that “ He
 “ shall have Power to visit, redress, and re-
 “ form all such Heresies as by any manner
 “ of Spiritual Authority lawfully may be
 “ reformed.” But, to use the Words of an
 ingenious

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ingenious and learned Writer : * “ This Act
“ will be without the reach of our Au-
“ thor’s Cavils ; if it be observ’d, That the
“ Power by which the King visits, and
“ reforms, is not *Spiritual*, but *Political* ;
“ that a Power is not given him to *de-*
“ *clare* Errors, but to *repress* them ; that
“ the Determination of *Heresy* is by Act
“ of Parliament limited to the Scriptures,
“ first General Councils, and Assent of
“ the Clergy in their Convocation : That
“ the King hath not all the Power given him
“ which by any manner of Spiritual Au-
“ thority may be lawfully exercised, (for
“ He has not the Power of the Keys) but
“ a Power given him to reform all Heresies
“ by the Civil Authority, which the Church
“ can do by her Spiritual ; &c. —
“ Lastly, that the Prince is oblig’d to take
“ care that all Acts of reforming be exe-
“ cuted by their proper Ministers ; because
“ else he transgresses the Power prescrib’d
“ in This Statute, *so to reform as may be*
“ *most to the Pleasure of Almighty God.*”
Indeed all those concluding Words —
“ most to the Pleasure of Almighty God, the
“ Increase of Vertue in Christ’s Religion,
“ and the Conservation of the Peace and
“ Tranquility of the Realm, any Usage,
“ Customs, *foreign Laws, foreign Pre-*

* Reflections on the Historical Part of Church-Govern-
ment, &c. P. 24, 25r

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“*scriptions, or any Thing or Things to the*
“*contrary thereof notwithstanding,*” are
plainly explanatory of the whole Act; con-
fining it to the Asserting a Supremacy over
the Chnrch in a *Political* Sense only, and
excluding all *foreign* Authority and Jurif-
diction whatsoever. It may here be very
properly remark’d that the Clergy in their
Declaration, upon which This Act was
founded, acknowledge the King to be Head
of the Church, only *quantum per legem*
Christi licet; so far as is agreeable to the
Law of Christ.

What has been offer’d will give us an easy
Key to unlock all our Author’s Fallacies,
in his Reasonings from this Act under the
three Heads I before hinted at. * *In the*
first Place, says he, *it made him Supreme*
Judge in all Controversies in Religion, by
giving him full Power to visit all Errors,
and Heresies, &c. This does not make him
Supreme Judge, or any Judge, in Contro-
versies; as I have observed of *Q. Elizabeth.*
† *The plain meaning of which is, &c.* in short,
that he had the same Power as the Pope
had Before. The plain Meaning of it is no
such Thing; nor can any such Thing be in-
ferr’d from it; nor is it true in Fact, that
the same Power was given to Him as the

* P. 190.

† *Ibid.*

Pope had. See backwards. P. 323 &c Neither had He, (* as This Writer affirms) *The same Power as the Bishops in their several Diocesses*: Because he had no Power purely Spiritual by Vertue of a Commission from Christ; as all Bishops have.

† But 2dly. *By impowering him to visit with Supreme Authority, it united, as I may say, in his Person alone the Whole Episcopal Jurisdiction of the Nation.* You may not say it; because you cannot say it with Truth. He had in his own Person none of the Episcopal Jurisdiction purely Spiritual, and derived from Christ; and so not the Whole. And even *his outward Jurisdiction* made him only Superintendent over the Bishops, but did not take away Theirs. ‡ *Which Episcopal Jurisdiction before was divided, as in other National Churches, among the Bishops.* So it was afterwards, and is still. || *To whom alone it belong'd to visit.* To them alone it belong'd to visit, as Bishops; and so it does still: But, notwithstanding That, the King might visit as a King. *And that only in their own respective Diocesses, according to the Canons.* Doubtless, a Bishop was, and still is, to visit only in his own Diocess, and according to the Canons: But to

* Ibid. † P. 191.

‡ Ibid.

|| Ibid.

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what Purpose This was here inserted, I cannot imagine. *So that it degraded in a manner the whole Prelatick Order.* Not at all, for the Reason above alledg'd. *Or at least rendered the Exercise of their Jurisdiction wholly precarious.* Not so; Because the Act does not meddle with some Part of their Jurisdiction; and even That which it does meddle with may have a paramount Authority over it, and yet not be wholly precarious: Which is actually the Case; as every body knows. *And they were after no better than the King's Vicars, &c. Which was giving him a greater Power than any Pope, &c.* Not so; for the Reasons aforesaid. 3dly. *It gave the King a Power to revise and annul any Ecclesiastical Decree or Constitution, tho' enacted by the whole Body of the English Clergy.* How so? There are no such Words in the Act, as He himself cites it: Nor was it ever design'd to vest a Legislative Power in the King only, with respect to the Church, any more than to the State. *Who by that Means were divested of their divine Right of feeding and guiding their Flocks; and became meer Executors of the King's arbitrary Will.* Utterly false; as I have fully prov'd. I will further only remind our Author that supposing all This to be as bad as he would make it; Papists, not Protestants, are to answer for it.

The

The Account therefore of the whole Matter is no more than This. Our Kings have, as they ought to have, a *Political Supremacy* in *Ecclesiastical Affairs*. Some, who are far enough from favouring the *Romish* Cause, cannot be reconciled to the Word *Ecclesiastical*, much less *Spiritual*, added to That *Supremacy*; but will call it a Civil Supremacy in Ecclesiastical Causes. Which, to my Apprehension, is a mere Logomachy; considering how Those who use it explain their Meaning even of the Word Ecclesiastical, as apply'd to That Supremacy. Or if they please, they may take it Thus. There is a Difference between Spiritual, or Ecclesiastical Power, and a Power in Spiritual, or Ecclesiastical Things: Which Latter, not the Former, is the Language of our Laws and Canons upon This Subject.

Not but that, were it otherwise; there would be no reasonable Ground of Complaint. The Words of the Great *Constantine* to the Bishops, recited by *Eusebius*; † are very remarkable; And we hear of no Objection to them. Which, methinks, should have some Weight with our Adversaries. “ You, says He, are Bishops of “ Those Things that are within the Church;

† De Vita Constant. Lib. IV. Cap. 24.

“ I am a Bishop as to externals.” If it be said that the Latter Words may relate to secular Things ; I answer it is far more probable from the Connexion of the Narrative, that they relate to the externals of the Church : And 'tis plain Fact that *Constantine* deeply intermeddled in Church Matters. This, I say, is very material ; both as a Proof, and an Explanation, of such a Supremacy as we maintain. For the further Confirmation of which, see many other Testimonies of the ancient Church, cited by the excellent Dr. *Hammond*, in his Discourse of Schism. Two of them I cannot forbear transcribing. *I am King and Priest*, said *Leo Isaurus* to *Gregory* the 2d. And was not for This reprehended by That Pope. And by *Optatus* † it is noted and censur'd as a Schismatical Piece of Language in the *Donatists* ; *Quid Imperatori cum Ecclesia ?* What has the Emperor to do with the Church ?

By this time, I hope, any one may give a ready Answer to all Objections about Lay-Supremacy in Ecclesiastical Matters. However This or That Commission, or Act of Parliament, is worded ; *it does not*, it *cannot* mean what our Adversaries pretend. Words must be explain'd by other Words ;

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and Laws by universal Practice. Even That
so much decry'd Expression *Head of the*
Church, explain'd as we have seen it was
ever meant, is not so very wicked and ab-
surd; no not when apply'd to a *Child*, or a
Woman. A supposed Incongruity, which
our Author repeats, I verily believe, above
twenty times; as if it were Matter of the
greatest Triumph over us, that This Title,
or one equivalent to it, was given to *Ed-*
ward VI. in his Minority, and to *Q. Eliza-*
beth. Whereas it is well known to
All who know any thing of These Mat-
ters, that as the King of *England* never
dies, so the King of *England* is never a Child;
and the Regal Authority is of no Sex. A
Headship of the Church strictly speaking,
i. e. an Authority purely Spiritual, can no
more belong to a Layman, than to a Wo-
man, or a Child; but less properly speaking,
which is what We mean, it may belong to
either of the two Last, as well as to the
First; because it is inherent in the Crown,
whoever wears it. Since our Author so ve-
ry often repeats This Objection, and insists
so very much upon it; I cannot forbear say-
ing, that 'tis an Objection fit only for a *Child*:
A *Woman*, of Common Reason and In-
genuity, would be ashamed of it.

Not

Not that We are bound, after all, to defend every Rhetorical, improper, or strain'd Expression in This or That Act of Parliament. Our Author (that I may here borrow ‡ Bishop *Burnet's* Words) is much more
 “ concern'd to justify all Papal Bulls, than
 “ We can be to justify all the Words of our
 “ Laws; especially the Rhetorick that is
 “ in their Preambles. Because He believes
 the Pope to be at least the Centre of Unity, if not Infallible; and we do not pretend that our Parliament is Either. “ Now when our
 “ Author will undertake to justify all the
 “ Preambles of Bulls that are in the
 “ *Bullarium*; then We may undertake
 “ to justify all the Flourishes which may
 “ be in any Act of Parliament.” Laws are sometimes express'd in such Terms as Practice only, and other Laws, and legal Interpretations, can explain. Our Adversaries are very clamorous against These Expressions, *The King is Head of the Church*, He has Power to repress Heresies, &c. What would they have said, were the *King* stil'd a *Bishop*? Yet *Constantine* call'd himself so. What if he were stiled a *Priest*? Yet *Leo Isaurus* called himself so. And no Exception was taken at Either: Because the Meaning was explain'd, and well under-

‡ Apud *Hickes* Treat. of the Priesth. Pref. P. 130.

stood ; tho' the Expressions were much more harsh and improper, than any in the Acts of Parliament we are now considering.

The *Submission of the Clergy*, so much thrown in our Teeth, and particularly insisted upon by this Author, † was the Act of Papists; the same Papists who complimented *Henry VIII.* for writing against *Luther*. Not that it was *an entire Submission to the King in matters of Religion*, as our Author most falsely calls it ; but only a Submission, not an entire one neither, in matters of Convocation, in making, promulging, and executing Canons &c. Whatever it was, let Them answer for it, that made it : They did not promise for their Successors ; Or if They had, I do not see that such a Promise would have oblig'd their Successors : For it was a mere Promise, not a Law ; And besides what they did in K. *Henry's* Reign they undid in Q. *Mary's* : Nor is there any such Submission, as an Act of the Clergy, now Subsisting. There is indeed an Act of Parliament founded upon That Submission ; which our Lawyers ‡ tell us is declaratory of the Common Law. Notwithstanding which, if our Adversaries can shew that it is contrary to the Law of God ; we will

† P. 185. &c.
Instit. P. 864.

‡ Coke 4. Instit. § 23: apud Wood

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certainly refuse Obedience to it. But what-
ever is, or can be, said against it may re-
ceive an Answer from what has been already
discours'd concerning the Power of the
Civil State in Ecclesiastical Matters: And
I am for as little Repetition as possible.

As to the *Fear* † by which This Submission
of the Clergy is said to have been extorted;
1st. Our Author misapprehends the Fact.
The *Premunire* was relax'd, by Act of Par-
liament long before the Submission was
made. But since the Case was confes-
sedly otherwise, when the same Clergy
acknowledg'd the King's Headship of the
Church; I answer, 2dly. A Man, or Num-
ber of Men, may do a Thing purely out
of Fear; and yet it may not be unlawful,
nay it may be their Duty. 3dly. The Oc-
casion of their Debates might be Fear; and
yet the Result of them be guided by Truth,
and Reason, and Conviction of Conscience.

Nearly related to what we are now upon,
is our Author's Objection against the *Commit-
tee* of *sixteen Clergy*, and *sixteen Laity*,
appointed to *examine, confirm, or annul*, cer-
tain *Constitutions* and *Canons*, &c. *i. e.*
in short to reform the Canon Law. And
most unfortunate it was that so useful and
excellent a Work was not Then, nor at any
other Time, effected. *Here, says He, we have
a Committee establish'd of thirty two Persons*

half Laymen &c. Why should they not be half Laymen; when the Prerogative of the Crown, and the Libertys and Benefit of the Subject, were as much concern'd as the Rights of the Church? This Writer seems to forget Those Words, in the Preamble of the Act: "And where divers Constitutions, Ordinances, and Canons, Provincial, or Synodical, which heretofore have been enacted, and be thought not only to be much prejudicial to the King's Prerogative Royal, and repugnant to the Laws and Statutes of this Realm, but also overmuch onerous to his Highness and his Subjects." † *So that if the Sixteen Laymen* (continues He)—*could but gain over to their Side any one Clergyman of the whole Committee, which was to be entirely model'd, and pack'd by the Court; any thing they pleased was sure to pass.* It does not necessarily follow that they must be entirely pack'd by the Court, because the King is to Name them. But, however, be it so; and moreover let One of the Clergy be gain'd over to the Lay-Side; it does not follow that any Mischief to the Church must happen. The Lay-men may be well enough affected to the Church, and the Churchmen to the State. There is Danger in such Cases, I confess: But who can help it? Nothing in this World is certain and secure. It is possible on the o-

† P: 184, 185.

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ther hand, that the Clergy may draw off one
of the Laity; and no Harm done to the State
neither. But at worst, let it be remem-
ber'd that This whole Affair was founded
upon a Petition of the Clergy, the Popish
Clergy. *The said Clergy* (says the Act)
bath most humbly besought — that the said
Constitutions be committed to ——— thirty
two ——— whereof sixteen to be ——— of the
Temporality, &c.

And This brings us to the last Branch of
this Objection against the Reformation ;
and it would be a *terrible* one indeed, if it
were *true*. According to the Account ‡
given by this Writer and the Bishop of
Meaux, That great Work was effected
wholly, or *almost wholly*, by the *Civil*
Power ; the *Ecclesiastical* had *little or no*
Hand in it. Whereas in the three Reigns
under Consideration, there was nothing
done with regard to the Church and Re-
ligion, ; but what was acted by the Clergy
“ in their Convocations, or grounded on
“ some Act of Theirs precedent to it,
“ with the Advice, Council, and Consent
“ of the Bishops, and other learned Men
“ Assembled by the King's [or Queen's] Ap-
“ pointment ; and the Parliaments did no-
“ thing in it, but that sometimes upon the

“ Post-fact, it was thought fit to add some
“ strength to the Decrees and Determina-
“ tion of the Church (especially in inflicting
“ Punishments on the Disobedient) by Ci-
“ vil Sanctions.” This is fully shewn by
Dr. *Heylin* in a Treatise written on Purpose;
* Part of the Preface to which I have now
recited. As the Treatise is short, I refer
the Reader to the Whole: To quote all
from it which confirms our Cause, would
be to transcribe almost every Sentence in it.
Our Author makes great Use of Dr. *Heylin*,
and cites him very frequently: Let Us be
permitted to make some Use of him in our
Turn.

In short, the *Reforming* Temporal Powers
meddled no more with Religious Matters in
the three Reigns aforesaid, than the *Po-
pish* Temporal Powers did in Q. *Mary's*.
That Queen and her Parliament as much
establish'd *Popery*, as any Prince or Parlia-
ment establish'd *Protestantism*: And the
Clergy had as great a Share in making the
Reformation, as They had in any Publick
Act in Q. *Mary's* Reign. So that Ours is
as much a Spiritual, or Ecclesiastical Religi-
on, as Theirs; and Theirs was as much a
State Religion, or Parliament Religion, as
Ours.

* Reformation of the Ch. of *Engl.* justified.

But, says the Bishop of Meaux, * *from the Time of Henry's assuming the Supremacy* (he should have said, from the Time of the Clergy's Submission) *the Clergy had no Authority to intermeddle in Religious Matters, unless they had his Orders for it.* He should have said, his *Permission, or License.* † *And the only Remonstrance they made against this Hardship put upon them was, that it was an Encroachment upon their Privileges.* He does not tell us where he met with this History; nor can I tell Anybody else. Not that it at all affects the Merits of the Cause on either Side; whether it be true, or false. ‡ *As if the meddling in Matters of Religion were but a bare Privilege, not an essential Prerogative of the Ecclesiastical Order.* To meddle with Matters of Religion, absolutely, and simply speaking, is not a bare Privilege, but an essential Prerogative, of the Ecclesiastical Order; but to meddle with *some* Matters of Religion, in such or such a *Manner*, at such or such a Time or Place, with such or such other *Circumstances*, is neither an essential Prerogative, nor an Essential Privilege belonging to it. For Example; according to the Practice of the Church, both Jewish, and

* P. 33.

Ibid.‡ *Ibid.*

Christian, as well as to the Nature and Reason of the Thing, no Synods ought to be held, nor Ecclesiastical Laws to be made, without the Concurrence of the Civil Power.

* In *Edward* the Sixth's Time, the Bishop informs us, *the Parliament took upon itself to regulate the Form of consecrating Bishops, or Priests, and to prescribe the Form of Publick Prayers, and the Manner of administering the Sacraments.* Would not any one think by This, That the Parliament *made* Those Forms, and *originally*, and *of itself*, *prescrib'd* That Manner? When in truth the Parliament did but impose upon the People, what the Clergy had before drawn up; and enforce it with temporal Sanctions. See *Heylin's Reformation justified*, P. 15, 16. The Bishop further tells us that in the same Reign (King *Edward* the Sixth's) *the Convocation of the Clergy only beg'd of the Parliament that no Statute might pass concerning Religion without their Advice; but it could not be obtain'd.* I have read that the Lower House desir'd the Upper to make such a Request to the King, and Parliament; but That *it could not be obtain'd*, I can nowhere find. It is Fact that no such Law was made, without the Advice of the

* P. 32.

Clergy; and That is enough. That the King's Visitors * *requir'd of the Bishops an exprefs Declaration that they would teach such Doctrines, as should from time to time be establish'd and explain'd by the King and Clergy*, is likewise History of his own; as far as I can perceive: However, He himself does not pretend that the Bishops agreed to it. As for the King's *prohibiting Preaching*, for some time; 'twas nothing but what was proper, and just: And Q. Mary did the same Thing.

But there is another dreadful Article against us, still behind. Our Author spends a whole Section || and Part of another, to prove that Q. Elizabeth's Supremacy was establish'd by the *Secular Power* only, without the *Concurrence or Consent of the Clergy*. And This, he imagines, must quite confound us; and utterly overturn the whole Fabrick of the Reformation. He begins Thus. *But as the Establishment and Constitution of the Reform'd Church of England, as it now stands, was built upon a wrong Foundation; to wit, the Spiritual Supremacy of a Person incapable by her very Sex even of the lowest Degree of Ecclesiastical Dignity, or Function*—Please to observe how This strong Reasoning looks, after it

* *Ibid.*

† P. 34.

|| Sect. 10, 11

has been fully answered, and expos'd. Our Reformation is not founded upon the Supremacy, tho' the Acknowledgement of the Supremacy prepar'd the Way to it; but upon the Word of God, and eternal Truth: And as for *Q. Elizabeth's* Sex, enough I hope has been said of That. — * *So has It another essential Flaw that never will be repair'd; I mean the Nullity of that very Power, or Authority, by which It was establish'd. For It was carry'd entirely by the secular Power, &c.* By which *It* he means the *Supremacy*; tho' good Syntax would make one think he meant the *Reformation*. The Substance of all he alleges is, that every Thing relating to the Supremacy was done wholly by the Parliament, the Church having no Hand in it; and that even in Parliament all the Bishops, except One, were against it. To which I answer, 1st. The Queen's Ecclesiastical Supremacy was not Then *given* her, but only *declar'd*: She had it Before, by the Laws of the Land, and right Reason, in vertue of her Sovereignty; as it has already appear'd. And surely the Parliament had a Right, and Authority, without the Convocation, to declare the Laws and Constitutions of the Realm. And that the

* *Ibid.*

Bishops in Parliament were outvoted, is; I hope, no Argument That the Proceedings of That Assembly were illegal. 2dly. It is nothing Strange that Those Popish Bishops (for so They were) should oppose the Reformation; towards which They knew the Asserting of the Supremacy was a great Step. Not but that 3dly. Most of them had before been *for* the Supremacy; I mean, in the Reigns of *Henry VIII.* and *Edward VI.* Both Houses of Convocation, the main Body of the Clergy, Bishops as well as Presbyters, had acknowledg'd it: And among the Rest, the greater Number of These very Bishops themselves. 4thly. The whole Body of the Clergy, not long afterwards, acknowledg'd the Supremacy of *Q. Elizabeth*; and in the strongest Terms ratify'd, and confirm'd it, by the publick Act of both Houses of Convocation, in the 39 Articles. To This it is objected, * that in order to serve That Turn, the old Bishops were depriv'd, and new ones put in their Places, by illegal Means, and an insufficient Authority. I answer with *Dr. Hammond*. † First, " That the Death of " Cardinal *Pool*, Archbishop of *Canterbury*, " falling near upon the Death of her Pre- " decessor *Q. Mary*; it was very regular

* P. 258, 259. &c. † Works in Folio. P. 225, 226

“ for.

“ for Q. *Elizabeth* to assign a Successor
“ to That See then vacant, Archbishop
“ *Parker*. Secondly, That Those Bishops
“ which in Q. *Mary's* Days had been ex-
“ il'd, or depriv'd, and surviv'd That Ca-
“ lamity, were with all Justice restor'd
“ to their Dignities. Thirdly, That the
“ Bishops by Her [Q. *Elizabeth*] divested,
“ and depriv'd of their Dignities, were so
“ dealt with, for refusing to take the Oath
“ of Supremacy, form'd and enjoind in the
“ Days of *Henry VIII.* and in the first Par-
“ liament of This Queen reviv'd, and the
“ Statutes concerning it restor'd to full
“ Force, before it was Thus impos'd on them.
“ So that for the Justice of the Cause of
“ their deprivation, it depends immediately
“ upon the Right and Power of the Su-
“ preme Magistrate to make Laws, to im-
“ pose Oaths, for the securing of his Go-
“ vernment, and to inflict the Punishments
“ prescrib'd by the Laws, on the Disobedi-
“ ent; but originally upon the Truth of
“ That Decision of the Bishops, and Cler-
“ gy, and Universities, in the Reign of
“ *Henry VIII.* That no Authority belong'd
“ in This Kingdom of *England* to the Bi-
“ shop of *Rome*, more than to any other
“ foreign Bishop. The Former of These
“ I shall be confident to look upon as an
“ undoubted Truth, in the Maintenance
“ of which all Government is concern'd,

“ and hath nothing peculiar to our Pretensions, which should suggest a Vindication of it in this Place. And the Second hath, I suppose, been sufficiently clear’d in the former Chapters of this Discourse; which have examin’d all the Bishop of Rome’s Claims to This Supremacy. And Both these Grants being acknowledg’d, or supposed (’till they be invalidated, or disproved) to have Truth and Force in them; the Conclusion will be sufficiently induc’d, That there was no Injustice in That Act of the Queen’s which divested Those Bishops, who thus refus’d to secure her Government, or to approve their Fidelity to their lawful Sovereign.”

It is further objected, * That the Generality of the inferiour Clergy concur’d out of *Hope, Fear, Laziness, Love of the World, &c.* The Strength and Charitableness of which Argument have already been several times taken notice of. Yet I cannot here avoid remarking upon the Comparison he makes between† the *Fatiguing Duties incumbent on the Pastors of the Catholick Church, and the easy Lives, comparatively, of Protestant Ministers*; as He is pleased to speak: *Between which, He tells us, there is as great Difference as between the broad*

* *Ibid.*

P. 261.

and narrow Way mention'd in the Gospel. Decent, and handsome, I must needs say ! But as for the † Masses, and daily long Offices, Confessions, five times more Holy-days than We have, frequent publick Services for the Dead, and so forth, incumbent upon the *Catholick* Pastors; They are indeed sufficiently laborious : And They may take their Labour for their Pains. *Who bath requir'd these things at their Hands ?* These, and abundance more, are so many Fopperies, and Fooleries, of their own Inventing ; contrary to the Spirit of Christianity, doing infinite Mischief to Religion, and the Souls of Men ; and therefore no great Matter of *Boasting*. On the other hand, the Church of *England* Clergy are sufficiently *burthen'd with Pastoral Cares* ; Many of them, especially in This City, and in all great Parishes, || *in danger of being overburthen'd with them*. Nor has every one of them ‡ *a good Living serving to maintain a Female Companion in a Comfortable Way*. I could not but transcribe That cutting Sentence of the young Gentleman's ; because he who put it into his Mouth, I suppose, imagin'd it to be Wit : And I would by all means have both his Wit, and good Manners, as well as Arguments,

† *Ibid.*

|| *Ibid.*

‡ *Ibid.*

appear and shine in their full Lustre. Notwithstanding which, 'tis very fit that every one of the Clergy, if He pleases, *should have a Female Companion*; and 'tis *damnable wicked* to make it *unlawful*: As We have proved a hundred times over; let Him prove the Contrary, if he can. Great; however, is the Burthen of our Parochial Cures (tho' it is a Burthen purely Christian, not Popish) considering the Labour of the Church-Service, Administering the Sacraments, constant Preaching Catechizing and Expounding the Catechism, Visiting the Sick, Instructing the Ignorant, reclaiming the Vicious; so that we can ill *afford time to answer Popish Books*, and antidote the Venom of *Popish Priests*, who in This Town are suposed to be as numerous as Those of the Church of *England*. In behalf of which Latter, I think we may add this further Consideration, That 'They are of the Establishment, whether They be in the Right, or in the Wrong: It does not therefore become their *Romish* Adversaries, in this Nation, to vilify and outrage them, to treat them with Insolence and Contempt; as This Writer does. Were I in a Popish Country, I should think myself guilty of exceeding ill Manners, should I Thus treat Their Clergy; and that too, if I could do it with Safety: As I am sure I could not. So far otherwise;

that

that I could not, without the utmost Danger of Imprisonment and Death, endeavour to promote my own Religion; tho' I treated the Clergy, and all other Professors of Theirs, with the greatest Respect. Which, by the Way, is not equal Dealing.

Now I am upon This, I think it proper to bestow a Remark upon what our Author says in another Place. Where, after a most impertinent Piece of Sophistry, tending to prove that because Bishop *Pearson* made it necessary to be of the Church, therefore he must needs serve the Cause of *Papery*; he imputes That excellent Prelate's *openly* professing it to Worldly Interest. † *The honourable Character of a Bishop is not exchang'd without great Reluctance, &c. And the Revenues annex'd to it are a most powerful Persuasive against Popery, on this Side of the Seas.* As if it were not easy for so great a Man as Bishop *Pearson*, had he a Mind to turn Papist, to have a much better Bishoprick on the *other Side* of the Seas, than That of *Chester*; or than almost any Bishoprick Here. *Where the Bishop's Lady* (continues He, making another shrewd Gibe upon the Clergy's Marriage) *with her dear Children, taste the Sweets of the easy Income of her Spiritual Lord; and em-*

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plays her best Rhetorick to convince his Lord-
ship that State and Plenty are much pret-
tier Things than Evangelical Poverty.
Which alone suffices to stifle the best Thoughts,
and render the best Dispositions towards a
Change ineffectual. For a Papist to talk
so gravely of *Evangelical Poverty*, when
all the World knows the *Prodigious Wealth*
of Their Clergy, and the *Poverty* of Ours,
is somewhat particular. For the rest, I
think it is a *Proof of Lenity and For-*
bearance at least, in Protestant Bishops, that
They suffer such *Insolence* as This, from
Persons who are every day obnoxious to
the Penalties of the Law.

5thly. Whereas This Writer adds that
the *Spiritual Supremacy* was settled on *Q.*
Elizabeth not only without, but ‡ *in di-*
rect Opposition to the Judgment of the whole
Body of the English Clergy; because † *the*
Convocation put forth 5 Articles, &c. con-
cerning the real Presence; Transubstanti-
ation, and the Mass; the Pope's Suprema-
cy; and the Incapacity of Laymen to inter-
meddle in Affairs of the Church: I answer,
1st. He quotes no Authority for This, but
Fuller's; which is very indifferent Authori-
ty. 2dly. Not only the Civil Power, but
any private Person, of Learning enough to

‡ P. 257.

† P. 256.

understand the Points in Question, had a Right, even in Opposition to the whole Church, to reject such gross notorious Falshoods, and Contradictions to Reason, Scripture, and Antiquity, as Transubstantiation, and St. *Peter's* and the Pope's Supremacy. And the Convocation (supposing the Fact to be true) by determining that † *the Authority of treating and defining Matters relating to Faith, Sacraments, and Church Discipline, belong'd only to the Pastors of the Church, and not to Laymen*, meaning thereby to exclude the Civil Magistrate's Authority in the external Regimen of the Church, were Judges in their own Cause; and their Judgment was not true, as I have prov'd. His Assertion that this was a Matter *purely Spiritual* ‡ I have also shewn to be false. 6thly. That which is here objected was, at Worst, but a Corruption, an Encroachment, an Irregularity; The most They can infer from it is, the Nullity of This Ecclesiastical Supremacy in the Church; not the Nullity of the Reformation. It does not, as he imagines it does, unchurch us, or vacate the Orders of our Bishops and Clergy: Our Reformation, as I observ'd, being not built upon the Supremacy he speaks of, tho' That led the

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Way to it ; but *upon the Foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-Stone.* And as for the *Authority* by which it was made ; it was, as We have seen, the joint Authority of Church and State ; whatever becomes of the Ecclesiastical Supremacy. Not but that there is, and must be, such a Supremacy in the Crown, as We assert, and have proved, and They will never by any Arguments be able to invalidate.

† *I conclude, says He, with this Dilemma : to wit Episcopal Government either is essential to the Constitution of Christ's Church, or it is Not.* Suppose we take the Former Part, and say it is ; Let us see how this Horn will push us. ‡ *If it be ; the present reform'd Church of England has an essential Defect in its very Foundation, I mean the Supreme Spiritual Authority of a Lay-Head.* One would think You should have meant the Want of Episcopal Government in the present reform'd Church of England ; for to mean any thing else is to mean most illogically, and ridiculously. And is there not Episcopal Government in the present reform'd Church of England ? Besides ; Is not the *Supreme Spiritual Authority of a Lay-Head* a strange kind of Defect ? You will say, I know, that You mean (but I had rather you would speak Sense in

† *Ibid.*

‡ *Ibid.*

the very Letter, and speak accurately, especially in *Dilemmas*) that the Supreme Spiritual Authority of the Lay-Head destroys Episcopal Government. But why do not You *prove* This? Or rather how is it possible to be prov'd? For will you argue against Fact? Is there not, I ask once more, Episcopal Government in the Church of *England*? And does not all the World *know* it? If You reply, there is indeed the *Name* of it, but its *Force*, *Vertue*, or *Power*, is evacuated by the Supremacy aforesaid; I answer, I have proved the Contrary; and fully shewn that such an Ecclesiastical Supremacy in the Crown as We maintain, and according to the Sense in which our Laws and Practise explain it, is entirely consistent with Episcopal Jurisdiction, and Authority, both outward, and inward, both Political, and purely Spiritual. * *Which also* [the Supreme Spiritual Authority of a Lay-Head] *it derives wholly and solely from the secular Power, without the least Concurrence or Approbation of the Episcopal Authority, as has been fully proved.* And I say I have fully answered all This: Which is Here Answer sufficient. Tho' I am not oblig'd to meddle with the other Branch of his Dilemma, having already made my Option; yet *ex abundanti*, and

* *Ibid.*

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 for Curiosity's sake, We will examine That
 too. * *But if Episcopal Government be not*
essential, &c. and may be either set up, or
laid aside, like ordinary human Institutions
—then the Presbyterians &c. have as
fair a Title to be a Part of Christ's true
Church, as the Church of England can pre-
tend to. He might have gone on in This
 Declamation for fifty Pages more, if he had
 pleased; but who among Us sets aside E-
 piscopal Authority? † *For if Episcopal Au-*
thority may be set aside at one time, I see
no Reason why it may not be cast off for
good and all. Nor I neither; if by *set*
aside he means *lawfully set aside*: But
 who affirms that it may at *any time* be so?
 Why, in the next Words he *seems* to argue
 that *We do.* || *And if the secular Power*
may legally new model the Hierarchy so as
to constitute a Lay-Head over the Church,
and even that independently of the Episco-
pal Authority; I am not sharp-sighted e-
nough to see any solid Reason why the same
Power may not as legally commit forever
the whole Government of it to such Persons
as it thinks fitting; whether they be Lay-
Ministers made so by Lay-Ordination, or of
That Rank whom the Church of England
calls Bishops. I tell him again, the secu-

* *Ibid.* and P. 258.

† P. 258.

|| *Ibid.*

lar Power did *not* new model the Hierarchy ; nor is it in *England* new model'd at all. *Those whom the Church of England calls Bishops.* Why are they not Bishops ? If he says, No ; let him answer *Mason, Bramball*, and the late *French* Author of his own Church and Religion, who have *demonstrated* the Contrary. If he dares not say so ; what does That paltry Flirt signify ? * *Nay, I don't see why the secular Power, when their Hands were in, might not have gone through stitch, and declar'd Q. Elizabeth in express Terms universal Patriarch, as well as Supreme Head of the Church of England. For the one is no more than the other contrary to the express Institution of Christ.* Where have you prov'd it contrary to the express Institution of Christ that Sovereign Princes in their own Dominions should have such a Power in Church-Matters, as We assert ? You have no where prov'd it, and never can ; but have only mistaken the Question, and most absurdly confounded one thing with another. Or if You think You can prove it ; begin as soon as you please ; and I undertake to answer You.

Nor could the Parliament as well have declared the Queen *Universal Patriarch*, as

* Ibid.

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Supreme Head (Governour, He should have said) of the Church of *England*: Because the One is *false*, as Everybody acknowledges; the other is *true*, as I have shewn.

And thus much for *Convocations*, and *Parliaments*. If the *Vicargeneralship* of *Cromwell* in K. *Henry* the Eighth's Time, or rather his being *Lord Vicegerent* in Ecclesiastical Matters, was not very *decent*; what is it to Us? K. *Henry VIII.* and *Cromwell* too were Papists. Not that it was so portentous and *unheard of* a Thing, as the Bishop of *Meaux*, * nor so *absurd*, and ridiculous, as our Author † represents it. So far otherwise; that it may not only be *excus'd*, but *justify'd*. Let us hear Dr. *Heylin* once more. “ ‡ That which is most insisted on “ is the delegating of This Power by K. “ *Henry* to Sir *Thomas Cromwell*, &c. And “ This, (especially his presiding in the Con- “ vocation) is look'd upon both by *Sanders* “ and some Protestant Doctors as a Kind “ of Monstrosity in Nature. But certainly “ Those Men forget (tho' I do not think “ myself bound to justify all K. *Harry's* Acti- “ ons) that in the Council of *Chalcedon* the “ Emperor appointed certain Noblemen “ to sit as Judges, whose Names occur in

* Pref. P. 11. † P. 192. ‡ Ref. Just. P. 42. 43.

“ the

“ the first Action of That Council. The
“ like we find exemplified in the *Ephesine*
“ Council, in which by the Appointment
“ of *Theodosius*, and *Valentinian*, the Ro-
“ man Emperors, *Candidianus*, a Count
“ Imperial fate as Judge, or President; who
“ in the Management of That Trust over-
“ acted any thing that *Cromwell* did, &c.
But This Office of Vicegerent in Spirituals,
* our Author tells us, *was certainly an Ec-
clesiastical Dignity*. Just as much so as
the King's Ecclesiastical Supremacy, from
which it was deriv'd: And That we have
abundantly consider'd. Neither is there
a jot more of Absurdity in the One, than in
the Other. If a Layman can be Supreme
in Church-Matters; he may certainly have
a Lay-Deputy, or Vicar, in them. Yet
our Author is so facetious upon This suppo-
sed Incongruity; that I cannot forbear tran-
scribing some of his Words. † *And who do*
You think was the Person he pitch'd up-
on for this eminent Station?

G. *That's more than I can guess. But*
according to my weak Apprehension I con-
ceive it to be most probable, that it was
either the Archbishop of Canterbury, who
is Primate of England; or at least some o-
ther eminent Bishop.

P. *Indeed, Sir, You are very much out of the way in your Guess. It was one Thomas Cromwell, a Layman, and the Son of a Blacksmith.*

G. *I should as soon have guess'd that he had made a Corn-cutter his prime Minister of State; or his Coachman high Admiral of England.*

He need not have quoted Sir Richard Baker, back'd by the Authority of my Lord Herbert, for the Truth of the Fact. All the World acknowledges it: And This Writer's sharp Reflections upon it may receive a full Answer from what has been said: Except That Circumstance of *Cromwell's* being the Son of a Blacksmith; Which I wholly give up, and leave our Author to triumph in, as much as He pleases. I only make two short Observations. 1st. That he is rude in calling him *ONE Thomas Cromwell*; when (notwithstanding his mean Birth, which was rather an Honour, than a Disgrace to him) he was Earl of *Essex*, and Knight of the Garter. 2dly. That since the King thought fit to appoint such an Officer, for which I think there was no Occasion, and which had better have been let alone; it was more proper to appoint a Layman than a Clergyman: Because the King, who was represented by Him, was a Layman Himself; And
the

Entitled, England's Conversion, &c. 373
the Ecclesiastical Authority belonging to the
Clergy is of a *different Nature* from That
which belongs to the King.

Nor are we in the least concern'd to vindicate *Cromwell*, or Those who acted under him, in the *Execution* of their Office, in their † *Visitations*, &c. any more than we are to vindicate every thing K. *Henry* did. Let them stand, or fall by their own Management; We have nothing to do with it.

As little are we concern'd in the *Commissions* from the Crown given to, and accepted of, by the Bishops, and *revocable at Pleasure*, in the Reign of *Henry VIII.* and *Edward VI.* so much inveigh'd against by our Author, and the Bishop of *Meaux*. They were undoubtedly scandalous enough; but *Bonner* condescended to take one of them, as well as *Cranmer*. Not that even These were so *very wicked*, as all the Papists, and some Protestants make them. If it be said, that at This rate it is in the Power of the Civil Magistrate to destroy the Church, by absolutely revoking such Commissions, and never granting new ones; I answer, That does not follow; because the Bishops and Clergy have Authority to act without them.

They might always have acted without them, if they would : And their having accepted of them does not cancel the Authority which they received from Christ. While the Church and State are in Accord with each other, and the Former is protected and encourag'd by the Latter ; the Church may yield something to the State, without annulling its own Charter and Constitution. But in the Case now supposed, the State would persecute the Church ; and so the Last-mention'd would be necessitated to exert it's original Right of acting independent on the State. The *Ecclesiastical Power* ascrib'd to the *Crown* in these Commissions has been elsewhere sufficiently considered. The Expression is indeed stretch'd too far, and by no means proper ; but I have shewn that it does not, cannot, imply so much as the *Papists*, and some *Protestants* too, pretend.

Since our Author has upon This Occasion, given us a long, and pompous Quotation from Mr. *Collier* ; I shall consider so much of it as is material to our Purpose.

* “ And after the King has thus declar'd
 “ himself *Patriarch* in his Dominions,
 “ claim'd all manner of *Spiritual* Authority,
 “ and pronounc'd the Bishops his De-

“legates at Pleasure” — How did the King declare himself Patriarch in his Dominions? In exprefs Words? There is no fuch Word in the Commiffion he refers to. In Effect, or by Confequence? I have fhewn the Contrary. That Expression *all manner of Ecclefiastical Jurifdiction and Authority* has likewise been fully difcuss’d. Then again, how does the King pronounce the Bifhops his Delegates at pleafure? *Pronouncing*, one would think, fhould be in plain Wcrds; For to *pronounce* by *Confequence* is very odd; efpecially in Things of fo folemn a Nature, as Commiffions, and other legal Acts, or Instruments. Nor does he fo much as by confequence pronounce them his Delegates at pleafure, in the Commiffion as here cited; but only afferts an Authority in Himfelf to refrain the actual Exercife of the external Part of their Jurifdiction. “* After This, continues
“He, thefe Words are thrown into the
“Commiffion to give it the more paffable
“Complexion; *besides Thofe things which*
“*are known from holy Scripture to be-*
“*long to you by Divine Right.* Now, with
“Submission, this Clause feems to come in
“too late; and is utterly inconfiftent with
“the former Part of the Commiffion.” Now

* Ibid;

to my Apprehension, it is very material ; and not merely *thrown in*, to give, &c. It does not come in too late ; is entirely consistent with the former Part of the Commission ; and clearly asserts an Authority in the Bishops deriv'd from Christ, and independent of the Civil State. Let us see how the Contrary is prov'd. * “ For if the “ King is the *Fountain*, &c. then without “ question the Hierarchy can have no Jurisdiction assign'd in the New Testament, “ nor any Authority deriv'd from our Saviour. But if the Church is a distinct, &c. “ then ——— Those who suggested the “ Draught of this Instrument were No great “ Divines.” The Fallacy of all This Reasoning will be shewn by remarking upon the material Clauses in it, which, to prevent Repetition, I have not yet cited ; and referring to what has been already said. By *all manner of Ecclesiastical Jurisdiction*, as ascrib'd to the Crown, is meant only all manner of *external*, and *political* Jurisdiction in Ecclesiastical Affairs. It is not pretended in the Commission that “ the “ King's † Lay-Vicegerent might lawfully “ supply the Room of all the Bishops in “ *England*, nor of *any* Bishop in *England*, totally, and entirely, but only in

* P. 219. † *Ibid.*

some things, as Before ; and not one of them *purely Spiritual*. It is not said, nor so much as hinted, that † “ the Bishops in the Execution of their Office are only the King's Representatives ; nor that they are revocable at pleasure ; ” but only as above. Nor were the Powers which the King claim'd in pure Spirituals ; and therefore it is not to the Purpose to argue, that ‡ “ the Church in *pure Spirituals* is independent on all the Kings of the Earth.”

But after all, what if the State did really, and very greatly encroach upon the Church ? Did That, as I have before argued upon another Occasion, annul the Church, or vacate the Orders of the Bishops and Clergy ? Suppose the Church should encroach upon the State, as we say the Church of *Rome* does ; That would not destroy the King's executive Authority, nor His, and the Parliament's legislative. Besides ; The Pope encroach'd upon the Rights of the Church, much more than any of our Princes and their Parliaments ever did : And the Bishops much more gave up their Rights by *submitting* to *Him*, than ever they did by *submitting* to any *King* ; even, tho' They took Commissions from the Latter revocable at Pleasure.

† *Ibid.*

In a Word ; that there were irregular things done at the Infancy of the Reformation, is granted : But what then ? Nay, what if *Henry VIII.* and the Protector in *Edward VI's* time stretch'd their Ecclesiastical Jurisdiction even farther than was intended by some Laws ; which Laws themselves were too far stretch'd ? And what if all This was for a Time submitted to ? The whole Nation, both Clergy, and Laity, were in Hurry and Uncertainty ; and did not well know where they were, nor how they were to act : As it always happens in *great Changes*, tho' never so *good*, and *necessary*, whether in Church, or State, or Both. But in a little time, much less than could reasonably have been expected, the Church of *England* was *truly* reform'd, and that by *legal Authority* : Nor have our Adversaries any thing but *Fallacies* in *Reasoning* , and *Falshoods* in *Fact*, to alledge against *Either*.

The Sum of what has been discoursed under This Head (that we may here observe the same Method as before) is reducible to the following Particulars. 1st. Many of the Things objected were done by Papists. As declaring the King's Ecclesiastical Supremacy ; The Submission of the Clergy, *Cromwell's* Vicegerency in Spirituals, &c. 2dly. What even *They* did was justifiable in the Main ; particularly the King's Supremacy, as
then

then declared, was no Innovation; whereas That of the Pope is a real one. 3dly, That there was some Irregularity and Corruption at the Beginning of the Reformation, is true; but That is no Argument against it as it now stands. 4thly, It is false, That even in K. *Henry's* and K. *Edward's* Reigns, the State encroach'd *so much* upon the Church, as our Adversaries pretend. 5thly, Were all they say really true, those Irregularities, and Corruptions could not *Unchurch* us, or vacate our Orders. 6thly, In a little time all those Disorders were regulated; I mean in the Beginning of Q. *Elizabeth's* Reign: The Reform'd Church of *England* was Then settled as it Now stands; and that by the joint Authority of Church, and State. Lastly, Much of what the Romanists object to Us may be retorted upon Themselves; and some of it with great Advantage. For instance, *Their* Parliaments have meddled in Religious and Ecclesiastical Affairs, as much as *Ours*; particularly in Q. *Mary's* time: Q. *Mary* gave Instructions to her Bishops about Religion, as K. *Edward* did to His: She, as well as Q. *Elizabeth*, depriv'd Bishops by her own regal Authority. And more Force and Violence, upon the Account of Religion, was made use of by Her, during a Reign of five Years only, than by all the Protestant Kings, and Queens, from the Beginning of the Reformation to this very Day.



A N
A N S W E R
T O A
Popish B O O K,
E N T I T L E D,
E N G L A N D ' s *Conversion and Re-
formation compar'd, &c.*

To the Fourth DIALOGUE.



S This Dialogue is the shortest of the Four; so it might very well have been much shorter than it is. For there is little in it, besides *Repetition*. Which indeed the very Title of it imports. *A Comparison between the most remarkable Circumstances of England's Conversion on the one hand, and it's pretended Reformation*

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on the other. That is, in effect, the *General*
Title of his Book; *England's Conversion,*
and Reformation compar'd: What has he
 been doing all this while, especially in the
 2d and 3d Dialogues, but making such a
 Comparifon? It may peradventure be re-
 ply'd, that he has hitherto laid down the
 Means, and Methods of the Conversion on
 the one fide, and the Reformation on the
 other, feparately, and diftinctly; but now
 he brings them clofe together; fet§ them in
 Contraste, as Opposites; and more particu-
 larly and briefly, compares them with each
 other. But tho' this was not neceffary, even
 This he has done already: I mean in the laft
 Section of his Second Dialogue, to my Re-
 marks upon which I refer the Reader, de-
 firing him to review them before he proceeds:
 Because That will fave Me, and Him too, a
 great deal of Trouble. If our Author even
 There be Tautological, as He really is; He
 is much more fo Here; by *repeating* what
 he has there *repeated*. It is true, He here
 pretends to give his Pupil * *a Lecture upon*
the Ufe, and Application that is to be made
of the Collection of Facts he has hitherto en-
ertain'd him with. This Ufe, or Applica-
 tion, one would imagine, fhould be drawing
Inferences, or Corollaries not yet mention'd:
 Whereas 'tis nothing but a naufeous Repeti-
 tion of Thofe Facts, moft of them falfe;

* P. 274.

and of his own false Reasonings from them all. Every Tittle of this therefore I have answer'd already ; most of it over and over : And nothing shall provoke me to any more Repetition ; at least if it be possible to avoid it : For sometimes, I doubt, it will Not. Whatever I meet with that *looks* like something yet unanswer'd, shall not fail to have ample Justice done it.

To the First, Second, and Third Sections.

THE very Titles of these Sections, as well as That of the Dialogue in general, shew the Truth of what I have said. Sect. I. *The respective Qualifications of the chief Instruments of England's Conversion and Reformation compar'd.* Sect. II. *The Methods and Means of England's Conversion, and Reformation compar'd.* Sect. III. *The Motives of England's Conversion, and Reformation compar'd.* Have we not had enough of all this long ago ? Why must we again be baited with the old Story of St. Austin, Gregory, &c. on the one hand ; of Henry VIII. the Duke of Somers^{et}, Q. Elizabeth, &c. on the other ? And that too without the least Variety in the Air, and Manner ; without any Reinforcement of the Argument ; or setting it in any new Light whatsoever ? I have sufficiently expos'd the Falshood of his History, and the Absurdity, or Impertinence of his Arguments, in my
Examina-

Examination of his 2d. and 3d. Dialogues : Why should my Reader, and I be teiz'd with the same *Stuff* over again ? I appeal to Every one, of what Persuasion soever, who has our Author's Book in his hands, even to it's Author himself, whether what I say of his *Crambe* be not literally, and strictly true : And whether I can be justly charged with leaving one Word in his Book unanswered ; tho' I pass by many Pages together, without taking the least Notice of them. All I have to do therefore in this Division (as Before in several others) is to remark upon here, and there, a particular Stroke, which we have not yet met with.

Before He comes to his Repetitions laid down in These *three*, and the remaining *two* Sections, under *nine* distinct Heads ; as formally as if he had hitherto left those Matters *untouch'd* : He no less *solemnly* premises *six general Maxims*, as he calls them ; which he *thinks are incontestable*. * His *First*, that *the Conversion of a Kingdom to the True Faith is the Work of God*, &c. is true, in some Sense, or other ; but nothing to the Purpose. His *Second*, concerning the *Personal Characters of Converts and Reformers* may receive Answer enough from what I have discours'd. The *Third*, that a *Change* from one *Religion* to ano-

* P. 275, &c.

ther is a great *Blessing*, or a great *Curse*, is profoundly wise; and I need say no more of it. The *fourth* is, That “the common People, “and Persons of no Learning, who have “neither Capacity, nor Leisure, to examine “every controverted Point of Religion by “it self, must have recourse to certain external Marks to judge by in the Case of “a national Change from one Religion to another, whether it be a Change from Truth “to Falshood, or from Falshood to Truth; “and by consequence whether God, or the “Devil be the principal Author of it.” I answer 1st. The common People have Capacity to *know*, at least to be *instructed* in, all the plain necessary Points of Religion: And tho’ they have not Capacity to examine all controverted Points, and there are many which it is not fit they should examine, or meddle with; yet they may very well judge of Points which nothing but the *Height of Impudence* could have *made controverted* ones: A *Child*, that can *read the Bible*, may know that *Popery is false*. 2dly, The *external Marks* he refers to, are a thousand *times more difficult*, and *less intelligible* to the *unlearned*, than the *internal* ones; or than the thing of which they are pretended to be Marks: As I have above observ’d. [See *p.* 187.] But in this Passage our Author spoke the very Heart and Soul of a *Popish Priest*: The *Common People* (whom ’tis his Business

to *seduce*) have not Learning and Capacity to judge of *Doctrines*, but they may easily judge of plain *outward Facts*: That is, they may be made to stare, and be astonish'd, at a Story about the wicked Lives of *Harry VIII.* and the Duke of *Somerset*; about *Q. Elizabeth*, and *Mary*, *Q. Scots* &c. They may have their Heads turn'd with a Clatter of Words about *Antiquity*, *Catholicity*, the *Church*, the *Principle of Unity*, and such like, which they understand just as much of as they do of *Greek* and *Hebrew*; and all this, in order to *hinder* and *divert* them from *making use* of the common Sense and Reason which God has given them: Which will presently tell them that a Religion which, in the *plainest Cases*, contradicts the Word of God, Reason, and our Senses, as *Popery* does, cannot be true. The *fifth* is, That *the good or bad Characters of the chief Actors in it, &c. are external Marks on which a solid Judgement may be grounded, &c.* But internal ones are much better, and surer; and those *external ones* are very fallacious, as I have shewn. One of the Marks laid down by *Bellarmino* himself (tho' he makes a strange use of it) is *Sanctity of Doctrine*: yet our Author takes no notice of That. To which we may very well add, that the *external Marks* He *here* mentions are none of the *three* which he laid down *at first*; I mean in his second Dialogue *p. 78, 79.* Of which I have said
some-

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something already, and of which more here-
after The *sixth* Maxim is, *That if the*
Conversion of England from Paganism to the
Roman Catholick Faith (for so he will have
it, tho' nothing, as I have demonstrated, can
be more false) *has the external Marks of an*
extraordinary Mercy on it's Side, [he might
have added, and the *internal* too, had he
meant, as he ought to have meant, that *En-*
gland was converted to *Christianity*, not to
Popery] *and the Reformation of that Faith*
has on the contrary all those external Marks
against it [add, tho' *all internal ones for it*]
then an unbiass'd Person, &c. I have abun-
dantly shewn the Falshood of the Facts here
suppos'd to be true; and the Falshood of the
Consequences drawn from them, even if they
had been true.

P. 279. *But Protestants will say that the*
Parliament took away all Defects by incest-
ing them [i. e. the Layman *Henry VIII.*
the Child *Edward VI.* and the Woman
Queen *Elizabeth*] *with the supreme Ec-*
clesiastical Authority. No, but they will not :
The Crown, whoever wears it, has such an
Authority inherent in it.

He asserts * that *Protestants run down all*
Miracles as pious Frauds. This is of a piece
with what he says P. 181. *I presume that*

* P. 290.

388 *An ANSWER to a Popish Book,*
Protestant Bishops will nor allow of Miracles.
Was there ever such Folly, and Insolence ?
Because we deny *Popish* Miracles, which are
false and spurious ; therefore we must deny
all Miracles, even those of *Moses* and the
Prophets, Christ, and his Apostles, which are
true and genuine. Because we will not be
Papists, we *must* be Infidels. He and his
young Gentleman continue their Boasts of
Miracles in the Church of *Rome* : * And I
insist, that We work as many as They. If they
have That Power ; why do they not shew it
among us Hereticks, and work Miracles to
convert us ? To his whole Argument drawn
from our Want of Miracles at the Reforma-
tion, I answer ; there was *no Occasion* for
them : Nor would there have been any, had
the Reformation, as he falsely asserts it did,
oppos'd the whole Christian World. For it
did not introduce a new Religion, but re-
establissh an old one. The Gospel was in
Being ; That the Scripture was the Word
of God, was granted by All : They had
therefore nothing to do, but to obey the
Voice of Reason, speaking like That which
St. *Augustine* heard at his Conversion, *Tolle,*
Lege ; Take up the Book, and read. *Reading*,
and plain *common Sense*, were sufficient ; with-
out fresh Miracles. These general, and most

* P. 290, 291.

true Observations being made ; it will be easy to unravel all our Author's particular Sophisms. * *In the Concurrence of two contradictory Doctrines, if one of them has the Evidence of Miracles on its Side, the other is manifestly convicted of Falshood.* 1st. *Their Doctrines have no such Evidence, any more than Ours.* 2dly, *Miracles alone are not sufficient Evidence.* See *Deuteron. xiii. 1, 2, 3.* Nay the true Doctrine may want them, and the false have them. The *Nature of the Doctrine* must be considered, in Conjunction with the Miracles. † *This, viz, a Case in which Miracles are requir'd, was the Case of Moses, &c.* That was to attest a *new Revelation* : We do not pretend to any. When therefore we were delivered from our worse than *Egyptian Bondage* ; there was no need of a *Moses* to work Miracles. ‖ *This was likewise the Case of the Apostles.* I answer, as above : The Apostles introduced a *new Religion* ; and it was necessary that Christianity should *originally* be establish'd by Miracles. ‡ *Now I dare boldly say there was scarce ever a religious Cause that stood more in need of Miracles to prove that it was the Cause of God, than that of the pretended Reformation.* Why ? Because the Reformers *oppos'd* the *whole Christian Church* in all Ages, con-

* *Ibid.*

† *Ibid.*

‖ *Ibid.*

‡ *Ibid.*

290 *An ANSWER to a Popish Book,*
frequently || *pretended to new Revelations ;*
and so on to the End of the Paragraph:
Every Word of which I have here, and else-
where, prov'd to be false. † *If the Protestant*
Doctrine, as far as it is opposite to Popery,
be a reveal'd Doctrine (for otherwise God
has no Share in it) the first Teachers of it,
to whom we must suppose it was reveal'd,
were bound to prove the Revelation of it, by
the Testimony of uncontested Miracles. This
is palpably collusive. The Protestant Doctr-
ine is an *old reveal'd Doctrine*, (and so *God*
has a Share in it) *not newly reveal'd* to the
Reformers, nor pretended to be so. The *first*
Teachers of it, who were Christ and his Ap-
ostles, not the *Reformers*, DID *prove*, the
Revelation of it by *Miracles* ; and That
was sufficient.

His Saying p. 296. that the Duke of *Somer-*
set was a *Zuinglian*, who at p. 176, was a
rank Calvinist, is a Trifle not worth our
Notice. And his affirming that in *K. Ed-*
ward's Time all the Cathedrals, Parish-
Churches, and Chapels in the Kingdom were
strip'd as naked as Quaker's Meeting-Houses,
so that nothing but the bare Walls were left
standing, is a notorious Falshood ; but That
too, among so many others of far greater
Moment, may well pass for a Trifle.

P. 301. *But I cannot believe that Christ was in the midst of them, [the Reformers:] or that they could say with the Apostles at the Council of Jerusalem, it has seemed good to the Holy Ghost, and to Us, &c. Acts 15. v. 28.* I answer, 1st. The Holy Ghost was in the midst of them, tho' not by Inspiration, when they did well; not when they did ill. 2dly, Tho' the Apostles themselves were inspir'd Persons, yet they were not so in all things. 3dly, Therefore the best Sense of Those Words *it seemed good, &c.* appears to be, not that they related to the Holy Ghost's presiding in the Council at *Jerusalem*, tho' he might, and did preside There, and that in all likelyhood after an extraordinary manner; but to the Holy Ghost's being given to the *Gentiles*, as well as to the *Jews*. See v. 8, 9. Which *putting no difference between them*, was a Testimony given by the Holy Ghost, that the Yoke of the Jewish Ceremonies was not to be impos'd upon the Gentile. And it having thus appear'd to have *seem'd good to the Holy Ghost*; it therefore *seem'd good to the Apostles* likewise. So that our Author's bringing in That Text, to lessen and vilify the Reformers, was upon all Accounts extremely idle.

P. 302. *Bishop Burnet acquaints us that Q. Elizabeth scrupled at first very much to accept the Supremacy.* He does not say so. He only says she did not like the *Title of*

392 *An ANSWER to a Popish Book,*
Supreme Head. † *And well she might* (con-
tinues our Author) *for she could not but know*
herself unqualify'd by her very Sex, &c.
This was not the Reason; Bishop Burnet
gives us a very different one: His Words are
These. * Nor did she like the Title of Su-
“preme Head. She thought it imported too
“great Power, and came too near the Au-
“thority which Christ only had over the
“Church.

† Ibid. * Hist Ref. Vol. 2. P. 376.

To the Fourth SECTION:

ENTITULED,

*The Unity of Faith on the one side
compar'd with the Disagreements on
the other.*

SOMETHING has been said of This
above; in our Examination of Sect. 7.
Dialogue I. * A great Part of what our Au-
thor both Here, and There, insists upon,
is not much to his Purpose. His Book, as

† See P. 158, 159.

its Title sets forth, is written against the Church of *England*: And the Church of *England* is not obliged to vindicate all the Reformers and Protestants of *Christendom*, in every thing they did, or do. Whatever therefore were the Differences between † *Luther*, *Carolstadius*, *Oecolampadius*, *Zuinglius*, and *Calvin*; I know not how We came to be concern'd with them. Not but that it is utterly false to say, as He does, that they *fell into the utmost Confusion, and Variance, like the Builders of Babel*: They differ'd in some Things, it is true; and they were *but Men*. But are there not many Sects, and Divisions, among the Papists? 'Tis known there are; as many as among all Denominations of Protestants put together. Our Author therefore has little Reason, both Here, and in the other Part of his Book just now mention'd, to be so witty and triumphant upon This Subject, and another which he joins with it, and which is indeed nearly ally'd to it, the Abuse of the Scriptures by some Men's distorting them to their own pre-conceiv'd Opinions. ‡ *Thus Martin Luther* (says He) *Carolstadius, &c. found it plain in Scripture that solemn Vows, &c. to the End of the Paragraph.* I answer ist, The Errors he mentions are not worse

394 *An ANSWER to a Popish Book,*
than those of Popery. 2dly, They are only
the Opinions of private Persons; but those
which We call Popish are the Doctrines of
the Church of Rome. 3dly, It does not
follow that because the Scriptures may be
abus'd, therefore they are not fit to be *us'd*.
He continues. * *Thus finally the Scriptures,*
as manag'd by the Reform'd Churches, are
plain and positive for Lutheranism in Ger-
many, for Calvinism at Geneva, &c. It
may be so; but they are against Popery in
all Countries; and that not as they are ma-
nag'd, &c. but really, and in themselves.
Nor are they wrested, and tortured by any
Set of Men upon Earth, more than by Pa-
pists. Thus again: † *Luther found his Doc-*
trine plainly in Scripture, and so did Calvin
his, &c. — Nay no one found his Doctrine
more clearly in Scripture, than honest James
Naylor; as his whole Crew of Quakers do
at this very day. I will add one Sect more,
and That is the *Papists*: Who pretend to
find *their* Doctrines in Scripture, and that
with as *little Ground* as any Sect in *Chri-*
stendom; who, after all This Clutter too,
make use of their own *private Judgment*
in reading the Scriptures, and put others up-
on doing the same: Else what do they
mean by *arguing with us from Scripture?*

† P. 56. † P. 309, 310.

But to put it at the Worst, 'tis much better to be *in Danger* of making an *ill use* of our *Eyes*, than to have *None* ; or to be *hinder'd* from *seeing* with them : Better there should be a *hundred false* Opinions in the World, than *no true* Judgment : Better *differ* among ourselves about a *thousand* things, especially if few or none of them be of much *moment*, than all *unite* in Nonsense, and Ignorance, Vice, and Villany.

But what is the Drift of our Author's Reasoning upon this Subject? It amounts to thus much. Because there is a great deal of Error among Protestants, therefore the Reformation was unjustifiable : Because many pretend falsely that their Opinions are supported by Scripture, therefore none pretend it truly. By which way of Arguing, he may as well prove that there is *no Truth* in the *World*, because there is *much Falsehood*. One Instance, among many Others, of *the Incurable Scepticism of the Church of Rome*. *

He is upon the same Argument, in the same Gaiety of Heart, P. 314. *The Lutherans, who led up the Dance, were reform'd by the Zuinglians, and They by the Calvinists.* — What if they were? Is it any just Prejudice against a Reformation,

† See a Book so Entitled. Printed in 1688.

396 *An ANSWER to a Popish Book,*
that it was not all made *at once*? “ *And They*
“ *again by the Anabaptists.*” To rank *Them*
with the *Reformers*, is an Unchristian Ca-
lummy. “ *And at home K. Henry’s Refor-*
mation was reform’d by K. Edward, and
his by Q. Elizabeth.” That is, the Reforma-
tion was *gradual*, and grew better, and bet-
ter; as I answer’d Before. “ *And has since*
“ *been reform’d by the Presbyterians, In-*
“ *dependents, Fanaticks, Quakers, and the*
“ *Lord knows how many more.*” There are
not *many more*; But however, as I just now
said of the Anabaptists abroad, ’tis an in-
famous slander upon the Church of *Eng-*
land to call These Schismatics, and Here-
ticks her Reformers: Nor is Their Schism,
or Heresy, any Argument against Her; as I
have partly shewn, and partly shall shew in
the Sequel.

† His Reflections upon the unsettled State
of Things, Variety of Opinions, and Heat
of Contention, in *K. Henry’s* and *K. Ed-*
ward’s Reigns, are as little serviceable to
his Cause. A Reformation, tho’ never so
good, cannot be made in a Day; any more
than *Rome*, Popish *Rome*, could be built
in one. Differences, and Errors too, there
will be for a time: But *fine Gold* is never
the less fine, because the Parts of it were

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in a *rapid Agitation*, before it became
so.

‡ His abusive, and malicious Invectives against Those *outlandish Adventurers*, as he styles them, who came over into *England* in *K. Edward's* Reign, are agreeable to the rest. *John Alasco*, he tells us, was a *profess'd Anabaptist*. Sure he mistakes *John Alasco* for *John a Leyden*: For I do not find that the First was an *Anabaptist*; but I find that he was a Nobleman of great Parts, Learning, Piety, and Wisdom. His saying that *Peter Martyr*, and *Martin Bucer*, were *Apostate Priests*, is nothing but *calling Names*, and *begging the Question*. What if *Peter Martyr* was a *Zuinglian*, and *Bucer* partly a *Zuinglian*, and partly a *Lutheran*? It does not follow that they brought over with them different Systems of Faith; as He untruly asserts they did. They might differ in some Doctrines, or in the manner of explaining them; and yet not have different Systems of Faith. Tho' if they had; it matters not as to Us, nor in the least impeaches the Faith of the Church of *England*. Neither are the *Vitals of Christian Religion* half so much devour'd by all the Schisms, and Heresies among Protestants, as by the damnable Doctrines of *Popery*, utterly destructive of Christianity, and even of common Morality.

His triumphing over the poor Church of *England*, as † *scarce keeping upon its Legs &c. always complaining of its being in danger from the Presbyterians, Independents, Anabaptists, Quakers, — Antitrinitarians, Freethinkers, &c.* to whom He might have added *Papists*, who find their Account from them all, is not very generous, tho' founded upon too much Truth. Nevertheless He may remember that to be malign'd, attack'd, undermin'd, betray'd, slander'd and traduced, is no more an Argument against any Church, than to be in a State of direct *Persecution* strictly and properly so call'd. It was never the Church of *England's* way of Reasoning to estimate the Goodness or Badness of any Cause from temporal Prosperity or Adversity. Yet let not her proud Adversaries of any Denomination, whether Presbyterians, or Papists, whether Enthusiasts and Fanaticks on the one hand, or Freethinkers, Infidels, and Atheists on the other, let not any of them, or all of them put together, insult too much over her; However hated, despis'd, distress'd, she may sometimes be; she can always with humble Confidence use the Language of God's Church, as transmitted to us by the Prophet *Micah, chap. 7. v. 8. Rejoice not against me, O mine Enemy; when I fall, I*

† *Ibid.*

shall arise: When I sit in Darkness, the Lord shall be a Light unto me.

By a very natural Transition from This, we may well observe; that when the Church of *England* could not keep upon her Legs, when she was in all Appearance, and human Probability, quite destroy'd by Presbyterians, and Independents, Hypocrites and Atheists; when she seem'd to be dead and bury'd beyond Hope of a Resurrection; when her Servants could only think upon her Stones, and it pity'd them to see her in the Dust: Even then some of her faithful Sons and Servants, wandering in Exile, seeking their Bread in foreign Countries, gave the Church of *Rome* such Wounds, as by Reason and Argument she has never yet been able to heal; nor ever will be to the Day of Judgment. For Proof of This, to omit others, let BRAMHALL only be my Witness.

His calling the several Sects, Schisms, and Heresies, which he has mention'd, * *younger Broods of the Reformation*, is a Complication of two Sophisms; Arguing from what is *accidental*, to what is *essential*, and assigning That for a Cause, which is not so. Our Saviour said he came not to send Peace upon Earth, but Division: i. e. Division would be the *accidental* Consequence of his Coming.

* *Ibid.*

Will the *Romanists* say that the one was the *proper genuine Cause* of the other ? The Cases are the same.

For what our Author asserts † here, and in many other Places, *viz.* that the Church of *England* separated from the Church of *Rome* upon the *very same Principle*, as our several *Seētaries* proceed upon in separating from *us*, is altogether groundless and unjust.

G. “ But if it be no Blemish to the Church
“ of *Rome*, that the Reform’d Churches
“ have separated themselves from her Com-
“ munion ; why should it be a Blemish to
“ the Reform’d Church of *England*, that
“ the *Dissenters* have separated themselves
“ from *Her* ?

P. “ Sir, I perceive you don’t apprehend
“ me right. For I don’t pretend that the
“ Separation of one, or many Sects from
“ any Church can justly cast a Blemish upon
“ it ; unless their Separation NATURALLY
“ flow from a Principle AVOW’D and MAIN-
“ TAIN’D by *That very Church* from which
“ they *separate* themselves. Now this is the
“ VERY CASE between our *English Dissenters*,
“ and the Church of *England* as Establish’d
“ by Law. Because it is a fundamental
“ Principle of this Church, that every Man’s
“ only Rule of Faith is the written Word

“ of God, not as interpreted by the Church,
“ but as understood by Himself.”

I answer, 1st. We do not say, *not as interpreted by the Church, but as understood by Himself*: We say *both* as interpreted by the Church, *and* understood by himself. 2dly, Is it a NATURAL Consequence that because every one's only Rule of Faith is the written Word of God, in reading which he makes use of his own Reason; THEREFORE People should separate from the Church of *England*? The Word of God, if impartially consulted, and interpreted according to the Sense of the Catholick Church, will tell them that they ought *not* to separate from the Church of *England*: But if they will read the Word of God with *Prejudice*, and so pervert its Meaning, or not *obey* it, when they rightly understand it; This is purely *accidental*, not *natural* or *necessary*: And the *Fault* is wholly *their own*. His Question, † *For where will Schisms stop, &c.* has been fully answer'd *Seet. 7. Dial I.* Nor will *this Principle instead of uniting them NATURALLY divide them*: 'Tis not the *Principle* that does it; but the *ill Use* that's made of it. ‡ *But they* [the several Sects of Protestants, the Church of *England* among the rest] *all took care it should be Scripture interpre-*

† *Ibid.*

‡ *Ibid*

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ted by themselves. So it ought to be, according to the best of their own *sincere* Endeavours to understand it, and the best *Assistance* they could obtain. † *And contrary to the Judgment of that Church, which was the only visible Catholick Church upon Earth before the Reformation.* 1st, It is false that the Church of Rome was the only Church. 2dly, According to the excellent Rule of *Vincentius Lirinensis* * if any *novel Contagion* has overspread the *whole Church*; in such a Case *Christianus Catholicus*, the *Catholick Christian*, must not stand to the Award of the present Church, but *antiquitati inherere*; stick to *Antiquity*. This was the Case at the Reformation, upon Supposition that the Church of Rome was the only Church: And so the Reformers, even upon That Supposition, which is false too, acted like true *Catholick Christians*. But our Author proceeds. *And is it then a Wonder the Dissenters from the Church of England should challenge the same Privilege to themselves, and follow the Rule they receiv'd as a Sacred Trust from the very Apostles of the Reformation?* Answ. What *Privilege*? The Privilege of abusing a good Rule? Do they follow it by abusing it? And was the Abuse of it a *Sacred Trust*, &c? He adds. † *What was maintain'd — by the Heads of the Reformation —*

† Com. I. Chap. 4, 6. † Ibid.

who — set up the proud Idol of private Judgment, &c. cannot be justly blam'd in Those [meaning our Dissenters] who — guided themselves by the very Rule, and Principle, they had taught them. As much as to say; Because all Protestants agree in These Principles, that Men are to judge for themselves, and that Scripture only is the Rule of Faith: Therefore the Protestant Dissenters who separate from the Church of England CONTRARY to Reason and Scripture, act just as the first Reformers did, who separated from the Church of Rome ACCORDING to Reason and Scripture. Or, in other Words, Because two Men, alledging the same Principle, pretend to be in the Right; therefore Both are in the Right, or Neither is.

† *Let us suppose a Doctor of the Church of England should tell a Dissenting Minister that he ought to submit himself to the Judgment and Authority of the Church establish'd by Law. The Minister would readily answer him, that This was sapping the very Foundation of all the reform'd Churches — For if there were an Obligation of submitting a Man's private Judgment to any human Authority, &c. to the End of the Paragraph. All This may receive a full Answer from what has been discours'd; and is nothing but Quibbling upon two or three Words, or Expressions. As 1st, Sub-*

mit to the Judgment, and Authority of the Church——We tell no Dissenters that they must submit to *Our Church*, as Papists teach we must to *Theirs*. There is, or ought to be, a Submission to the Church; but not *such* a one as They require. 2dly, *Provided They* [the Dissenters] *were but allow'd to be Themselves the Interpreters of the Word of God*. So they shall be, and are allow'd to be, themselves the Interpreters of it; meaning, They shall be allow'd to make Use of their own Reason, and Judgment, in reading it. But neither They, nor We, nor Anybody else, ought to interpret it arbitrarily, and with Prejudice: Nobody ought to put his own forc'd Construction upon the Scriptures, dragging them to his own preconceiv'd Opinions, and resolving that They shall speak *his Sense*, whether they will, or no. But the *Dissenting Minister*, our Author may object, will say, *We* do so and *They* do Not: And I answer, *Saying* is not *Proving*. If it be ask'd, Who shall be Judge? I answer, true, right, unprejudiced Reason: Which Everybody may have, if he pleases; And if he has it not, 'tis his own fault. I hope it does not follow that because a Man *says* he is in the Right, therefore he *is* in the Right: If That be the Case, we must *argue* about Nothing; from *Scripture*, or any thing *else*. According to This way of Reasoning, *Reasoning* itself is Nonsense. 3dly, *It was*, He
says,

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says, *a fundamental Principle of the Reformation that the Word of God, as Interpreted according to every Man's private Conscience, is the only Rule of his Faith.* The Word of God is in, and of it self, the Rule : As to it's being interpreted according to every Man's private Conscience ; If the Man has inform'd his Conscience, or rather Judgment, as well as he is able, Prejudice being set aside, He makes a good Use of the Rule ; otherwise, a bad one.

* In the next Paragraph he repeats the Words *Quaker, Anabaptist, Socinian, and Free-thinker*, which do him wonderful Service ; insisting that They can all maintain their Ground against the Church of England, upon the Principle we are speaking of: But what I have now said shews all This to be empty Noise ; and so I leave it.

The Reformation therefore has † not been by it's very Principles the fruitful Mother of endless Divisions ; but Popery by it's very Principles has been, and is, the fruitful Mother of all Manner of Wickedness ; as I have in This, and Another Treatise sufficiently prov'd,

However, He is sure ‡ the Reformation was not the Work of the Holy Ghost. And I have Before answer'd, that what was good

* P. 311. † Ibid. ‡ P. 112.

in it was the Work of the Holy Ghost ; what was bad was Not. || *And then*, says He, *it is easy to guess what Spirit presided in their Councils.* That is, because our Reformers *read the Scriptures*, and asserted the Right of *private Judgment* ; and upon Those Principles, both They and their Successors were *likely enough to differ* among themselves in *some Things*, and actually *did* so differ ; Therefore the *Devil* presided in their Councils. Fine Arguing indeed ! They agreed in the *Main* of their Doctrine, in the *great Points* of Christianity : And so do We ; We of the Church of *England* at least : And in many things of less moment We may very safely differ.

As for the *various Sects* among Protestants, the Argument drawn from Them will hold as well against *Christianity*, as against *Protestantism* ; nay better ; For *Christendom* includes *all* Sects of Protestants, and Papists too : And so there are *more* Sects among *Christians* than among *Protestants*. And, which more nearly concerns our Author and his Party, it proves as strongly against *Them*, as against *Us*. † *It could not be the Spirit of Truth, whom Christ promis'd to send, &c.* To This Text I hope I have said enough under another

Article in the First Dialogue. † *For the Spirit of Truth is essentially the Spirit of Unity and Concord: And therefore as he cannot contradict himself, so he cannot be the Author of Contradictions in Those who are guided by him.* 'Tis certain he cannot be the *Author of Contradictions in Those who are guided by him*; nor in any Others: Because he cannot be the Author of Contradictions *at all*. But Those who have the ordinary Guidance of his Grace (for *We* do not pretend to the extraordinary Guidance of Inspiration) may differ among themselves in some things, *notwithstanding* That Guidance, tho' not *because* of That Guidance. If Those among whom are *any* Divisions, have not the Direction of the Holy Spirit; the Church of *Rome* has it not, for the Reason just mention'd. * *Christ pray'd for them that were to be, &c. that they might be perfectly one.* John xvii. ver. 23. *And he never pray'd in vain.* Whatever be the Sense of This Text, the Papists are no more *perfectly one* than We are, and so can make no more Use of This Passage. Something might be said too of our Saviour's never *praying in vain*; but as it is not to our Purpose, I pass it by. ‡ *St. Paul exhorts the Faithful to be of one Accord, and one*

† *Ibid.*

* *Ibid.*

‡ *Ibid.*

Mind. Phil. ii. ver. 2. *St. Paul* does not There use the Word *Faithful*; Those who are truly such will of course be of one Mind in the main. But were All whom He *exhorted* to be of one Mind *actually* of one Mind? And did They *cease* to be *Members of the Church*, by not being so? He * exhorts the *Corinthians* to be *perfectly join'd together in the same Judgment*, 1 Cor. i. ver. 10. That is, belike, in entirely submitting to the Church of Rome, whatever she said: For, according to Her, no other Judgment was allow'd them.

† *Pray tell me, Sir, could the Holy Ghost be the Inspirer of Lutheranism in Saxony, of Zuinglianism in Switzerland, of Calvinism at Geneva, of Fanaticism in Scotland, and of a Religion different from them all in England? Not to insist that These are not so different from one another, as He is pleas'd to suppose; Pray, Sir, says a Heathen, a Mahometan, or a Jew, could the Holy Ghost be the Inspirer of Popery, and all it's Sects, in Italy, France, Germany, Spain, and Portugal; of Protestantism, and all it's Sects, in England, Holland, Switzerland, Germany, and so forth? ‡ What other Spirit therefore, but the Spirit of Lying, and Seduci-*

* *Ibid.* † *Ibid.* ‡ *Ibid.* and P. 313.

on, can have been the Author of a Reformation [meaning Christianity] built upon a Principle, which has been an inexhaustible Source of Divisions, wherever it got footing? For Christianity, in general, as I have || elsewhere shewn, is no less built upon the Principle of reading the Scriptures, and understanding them with our own Understandings, than Protestantism in particular.

P. 314. G. *The Unity you speak of is most certainly a Mark of Truth. For Truth is essentially one; but the Errors opposite to it are infinite. Because Truth is one, and the Errors opposite to it are infinite; THEREFORE whatever People unite in must be Truth. I can see no manner of Connexion between These two Propositions. Truth may be one, as it certainly is; and the Errors opposite to it innumerable, as they certainly may be, for it is not necessary they should be; and notwithstanding This, a vast Number of Men, nay all the World, may single out one of Those Errors, and unite in it. Neither can it be prov'd by any other Argument, that the Agreement of Multitudes in This, or That, is a sure Sign of it's being true. As our Author's Reasoning from our Di-*

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visions is no less strong *against* Christia-
nity than *against* Protestantism; so his
Reasoning from the *Unanimity*, of Pa-
pists is as strong *for* Heathenism, or *Tur-*
cism, as for Popery. To have all it's Pro-
fessors agree in every thing, or to have
many Differences in Opinion among them,
is purely *accidental* to *any* Religion:
The One does not prove it to be true;
nor the Other to be false. Not that,
after all, there is more Harmony among
Them than among *Us*; as I have often
been compell'd to observe.



To the Fifth, and Last
SECTION.

ENTITLED,

The General external Marks of the true Church on the one Side, compared with the entire Want of them on the other.

I Hope the Reader will pardon my chusing to refer him, as I sometimes do, from one Part of my Answer to another, rather than to say the same Thing over and over. I must here intreat him to look back upon P. 181, to the End of That Section, before he proceeds with This.

P. 316. *England, by it's Conversion, became a Part of That Society of Christians which alone can glory in having all those external Marks of the true Church, &c.* meaning by *That Society of Christians* the Church of Rome. Whereas *England* by it's Conversion became united with *all* the Societies of Christians in the *World*, as well as with the Church of *Rome*: It became a Part of the Catholick Church; of which the Church of *Rome* herself was, and is, no more than a Part. His affirming
that

412 *An ANSWER to a Popish Book,*
that She only has *the Marks*, comes next
to be consider'd.

* *Perpetual Visibility, and Catholicity*,
He says, *are two external Marks insepar-*
able from the Church of Christ, and in-
communicable to a new rais'd Communion.
The Church of *England* by the Reforma-
tion was not a *new-rais'd* Communion;
as we shall see presently. As for the Marks
he mentions; he might have spar'd his Pains
in spending two Pages, to *prove* that the
Church is visible. It certainly is so, and al-
ways will be, one way or other. Not that
Invisibility, or the Notion of the Church
consider'd as *invisible*, is † *repugnant to the*
very End for which Christ has establish'd
Pastors and Preachers in his Church, con-
sider'd as *visible*: Of which hereafter.
Much might be said too upon This Subject,
distinguishing the several Sorts of Visibility:
Concerning which I refer to a short Trea-
tise of Bishop *Sandersen's*, written with the
truest Judgment, and good Sense (as every
thing of That incomparable Prelate's is) en-
titled, *A Discourse concerning the Church,*
in These following Particulars; The Visi-
bility of the true Church; The Church of
Rome; Protestant Churches, &c. London,
Printed for R. Taylor, 1688. Their Church,

† *Ibid.* ‡ P. 317.

we grant, was, and is visible: Ours was once subject to Theirs, and was Then *visible*, tho' *corrupt*, and is Now *visible*, tho' *reform'd*. || *As to the Church's Catholicity, or Universality, both in regard of Time and Place, &c. to the End of the second Paragraph.* This is answer'd in the Place I refer'd to at the Beginning of this Section. I therefore only observe upon Those Words, * *If the Apostolical Succession——should in one and the same Communion be at any time entirely extinct, it could not be said that Christ has remain'd with, &c. to the End of the World*: That if by *one, and the same Communion* be meant the universal Church, it is true; If it means a particular Church, as we must crave leave to say the Church of Rome is, till the contrary is prov'd; it is false. Have not many particular Churches actually perish'd? † *Sir, says the young Gentleman, I see very plainly that perpetual Visibility and Catholicity are external Marks inseparable from the true Church of Christ.* This is, in Effect, the same juggling as before. If *the Church* means the Church universal, as it ought to do; it is true, but no Discovery, and nothing to the Purpose, that perpetual Visibility and Catholicity are inseparable from her; tho', by the way, the *Universality*

414 *An ANSWER to a Popish Book,*
of the Church *Universal*, that is in plain,
tho' bad *English*, the *Wholeness* of the *Whole*,
is an odd Kind of *Mark*. If *the Church*
means *a Church*, as it ought not to do ; nei-
ther perpetual *Visibility*, nor *Catholicity* is
an inseparable *Mark* of it : Nay, to say the
latter is so, is a *Contradiction*. But I am
insensibly breaking my *Promise*, and una-
wares repeating what I have said in the Place
referred to.

* *I pretend to shew*, says the Preceptor,
that as England was by its Conversion made
a Part of that Society of Christians to which
Those Marks of the true Church most un-
doubtedly belong'd, so was it by its Reforma-
tion cut off from that Society. From this
Place to the End of the Book our Author
strains all his Nerves, draws his Argument
to a Head, and labours his Point with the
utmost Diligence, to prove that the Church
of *England* by the *Reformation* lost its *Being*,
and is now no Church at all. Let the Rea-
der be *very attentive* in observing the Force
of his Reasonings : For I shall produce them
in their *full Force* ; and *do pretend to shew*,
on the contrary, that his boasted Strength is
the most despicable Weakness. I shall be at
the Pains of transcribing almost every thing

he says, dissect it minutely, and answer it Sentence by Sentence.

† *As to the Mark of Visibility*; England was by its Conversion incorporated with the Church of Rome; that is to say, with the whole Body of Christians then in Communion with the See of Rome. “ This is very dark; and his *That is to say*, is a strange one. Does he mean that the Church of Rome was the whole Body of Christians, because all the Christian Churches in the World were then in Communion with her? (As they very well might be, she being as then pure, and uncorrupt, tho’ now the Case is much alter’d with her, and was so at the Time of the Reformation.) If this be his Meaning; he may as well say that because all the Parish is in perfect Friendship with *John*, therefore *John* is all the Parish. But why should not *William*, *Thomas*, or *Richard*, have as good a Right to That Catholick Title? They being all suppos’d to be in Friendship with each other. Was not the Church of Rome as much in Communion with all other Churches, as all other Churches with Her? Why must She therefore, upon the Score of Communion, be the whole Body of Christians, any more than any other particular Church? Or does he mean, that all the Christian Churches

being then in Communion with That of *Rome*, whatever Society became a Part of the Church of *Rome*, became a Part of the Church Universal, or the whole Body of Christians? This is very true; but the same might as well be said of joining with any other particular Church upon Earth. However it be; our Author seems to have a *Fetch* in expressing himself thus *ambiguously*: 'Tis to make the Church of *Rome* look at least like the *whole* Church; and That is better than Nothing. Let him mean what he will; I say, as I said above, and more will be said of it immediately, that *England* at its Conversion was no more incorporated with the Church of *Rome*, than with any *other* Church.

* *Now the Pastors of This Church had, in their own Communion, an uninterrupted visible Succession of Bishops, from the Apostles down to the Time wherein England was converted.* Well; so had the Pastors of other Churches: And what then? *It THEREFORE became a Part of THAT Church, &c.* Does it follow that *England* at its Conversion became a Part of the Church of *Rome*, because the Church of *Rome* had a Succession of Bishops down to that time? This *therefore* is as strange as the *that is to say* above-mention'd. *England*, as I said, became Part,

* Ibid. ‡ Ibid.

not of the Church of *Rome*, but of the universal, or Catholick Church. Why does he not prove, as well as affirm, that it became a Part of the Church of *Rome*? Its being converted by Missionaries from *Rome* proves no such thing. *England* is converted to Christianity by *Romans*: Or, if you please, a Church in *England*, or the Church of *England*, is planted by *Romans*: Is the Church of *England* therefore a Part of the Church of *Rome*? The same Argument will as well prove that the *Nation* of *England* is a Part of *Italy*. According to this, the Church of *Rome* it self was but a Part of the Church of *Jerusalem*; for it was planted by *Jews*. Not that it would signify any thing to the Merits of the Cause, if his Assertion were true: If the Church of *England* at first were a Part of the Church of *Rome*; she afterwards did well in *so far* ceasing to be a Part of her, as to renounce her Corruptions, and be no longer a *Partaker* of her Sins. Nor did This *unchurch* her: On the contrary, it made her a much *better Church* than she was before. Suppose the Church of *England* (our Adversaries, for Argument's Sake, admitting her to be now a true Church) should all, except one Diocess, be over-run with the *Arian* Heresy, and make the Belief of it a Term of Communion. I hope That Diocess

418 *An ANSWER to a Popish Book,*
would neither be Heretical, nor Schismatical,
in refusing to communicate with the rest of
the Church of *England*. * *Which Church*
(continues He, meaning That of *Rome*) *had*
the Mark of its being the true Church de-
monstrable in its perpetual Visibility. Does
he mean this perpetual Visibility *à parte*
ante, or *à parte post*; backwards, or for the
time to come, or both ways? *Was* the Church
of *Rome* perpetually visible in the *high, glo-*
rious Sense, as the *Romanists* always mean?
Was it so, when it did not consist of above
twenty, or thirty Souls? Or if it was; were
no other Churches so? This is but a poor
Mark of *the true Church*: And if we con-
sider it as to *Futurity*, it is a worse. For
how can That be a Mark to us *now*, which we
shall never see till the Day of Judgment?
The Church of *Rome's* future perpetual Vi-
sibility is *a demonstrable Mark of its being*
the true Church: That is, we are *Now* to be
guided by a Mark which nothing but *Time*
can shew us; and which in Probability will
never be shewn at all. Besides; if the Church
of *Rome* should continue to the World's End,
as I verily believe she will not; does it fol-
low that no *other* Church must so continue?
If not; how can This be a *Mark to Her*?
For our Author must not *here* at least take it

for granted that she is the only Church ; because That is the very thing to be *now* prov'd. He adds, * *When therefore it* (the Church of *England*) *by its pretended Reformation separated itself from the Communion of the Church of Rome, and so became a new rais'd Communion ; it ceas'd to be a Part of the true Church.* 1st. Properly speaking (as I have several times had occasion to observe) We did not separate from the Church of *Rome*, but the Church of *Rome* from Us : Nor are We so much as separated from the Church of *Rome* in all things, but only in her Corruptions. 2^{dly}, the Church of *England* did not by its Reformation become a new-rais'd Communion : It continued to be, what it was before, the Church of *England*. For the Church of *England* it was, even when it was in Subjection to the See of *Rome*. She did not therefore by the Reformation cease to be a Part of the true Church ; Because she never was a Part of the Church of *Rome* : Or, if she had been, the Church of *Rome* was never the true Church.

† *Sir, if England, when it separated itself from the Church of Rome, did not at the same time separate itself from the true Church.* — Here one would expect he should prove the Church of *Rome* to be the

* *Ibid.* † *Ibid.*

420 *An ANSWER to a Popish Book,*
true Church. Instead of which, we are put
off with a Shuffle, laying the Burthen of Proof
upon Us; contrary to the Laws of Disputa-
tion, and right Reason. † *The Advocates*
for the Church of England are bound to mark
out to us in what other visible Society of
Christians the true Church subsisted before
the Reformation. 1st. Had the Church of
Rome, and all other Churches besides ours,
utterly perish'd before our Reformation, and
no Society of Christians remain'd in the
World, but in *England*; That would have
been sufficient to secure the Being of the true
Church: The true Church would have sub-
sisted in That, pure at first, afterwards cor-
rupt, then pure again. So we are not *bound*
to mark out, &c. Not but that, 2dly. No-
thing is more easy to be done. The true
Church, before the Reformation, subsisted in
many other visible Societies of Christians,
commonly call'd particular Churches, besides
That of *Rome*; not only in *Europe*, and a-
mong others in *England*, but also in *Asia*,
and *Africa*, the *Greek Churches* especially:
All these were true particular Churches,
tho' all, both Eastern and Western, very cor-
rupt; and in them the true Universal Church
subsisted. * *Nay over and above they must*
shew that at the time of it's Separation from

* *Ibid.*

Entitled, England's Conversion, &c. 421
the Church of Rome, it became a Part of, and was incorporated with, that other pre-existent visible Church. 1st. It was not necessary it should be a Part at all; tho' in Fact it was so; it might have been itself the Whole. This Gentleman seems to have a very singular Notion, that it is essential to a Church to be *a Part*, to be *incorporated*. As if any particular Church, That of *England* for example, must necessarily perish, if all others should: In That Case, instead of being *a Church*, it would be *the Church*. According to this Notion, the first Church, That of *Jerusalem*, was no true one; And if so, I am sure there has been none since. 2dly. There were however, as we have seen, many other Churches at the Reformation. But why must we shew that the Church of *England* THEN became incorporated with them? She was incorporated with them BEFORE, as Part of the Universal Church; and so continued; only she became more pure than any of them were, or than she herself had been. She continued incorporated with all the Churches in the World, the Church of *Rome* itself among others, in all things except their Corruptions.

† Now for his famous *Dilemma*: For tho' it be abundantly answer'd by what has been

said ; yet since it is a *Dilemma*, we must have the Answer over again. *When they separated themselves from the Church of Rome ; it either was the true Church of Christ, or it was not.* I answer, it was Not THE true Church ; it was only A true Church, and that too in the lowest Sense of the Word.

† *If they say it was Not ; they must either shew us another visible Society of Christians upon Earth, in which the true Church of Christ was preserv'd before the Reformation, and this is IMPOSSIBLE for them to do ; or they must say that Christ had no true Church upon Earth before that time, and that by Consequence the Creed was false for many Ages ; which is downright Blasphemy.* 1st.

'Tis not necessary to shew another visible Society before the Reformation, besides That of *Rome*, or any other besides *herself*. Had she been the only Church in the World, she would have been the whole Church ; so that even then Christ would have had a true Church, tho' a corrupt one. We may here observe in passing, that our Author seems to think there can be no Reformation of a Church ; unless there be a Church of *Rome* to be separated from. 2dly. We do shew many other such Churches ; and I have named them. † *But if they own that the Church*

Entitled, England's Conversion, &c. 423
of Rome was the true Church of Christ before the Reformation; then they must own of course that they separated themselves from the true Church of Christ, and continue separated from it to this Day; which is pronouncing their own Condemnation. 1st. The Church of Rome was not the true Church; nor do we own any such thing. 2dly. If it had been; supposing the whole Church to be as corrupt as That of Rome was, it would be not only lawful, but necessary for any one Part, or District of it, to reform itself; whether the rest would or no. Nor would such a District become Schismatical, by refusing to communicate with the rest in their abominable Corruptions; but *they* would be Schismatical, in imposing unlawful Terms of Communion. † *Unhappy Reformation*, concludes he, *which cannot answer for itself, without renouncing the Creed, or confessing itself guilty of Schism.* And unhappy Church of Rome, say I, which cannot assault the Reformation, with any Weapons, but gross Forgeries instead of true Facts, and transparent Sophistry instead of solid Reasoning.

The young Gentleman having, as usual, paid his || Complements to the *Dilemma*, recogniz'd and saluted *both it's Horns*, talk'd of the *no Hole* we have to *creep out* at, and

† *Ibid.*

|| *Ibid.*

424 *An ANSWER to a Popish Book,*
of the mortal Wound given us, which ever
way we turn ourselves; the Preceptor, in the
Fulness of Satisfaction and Triumph, pro-
ceeds Thus. * *Sir, it was the Force of this*
Argument [O! the irresistible Force of it] that
oblig'd several Protestant Writers to have
recourse to the wretched Chimera of an
invisible Church, as the best expedient they
could then think of to maintain the Authority
of their Doctrines, and the Succession of their
Pastors. He should, I think, have nam'd some
of these Writers; but whoever they be, they
might have given a much better Answer; and
had no occasion for this Recourse, as I have
shewn. The Church of Rome was visible
before the Reformation; and is still, both vi-
sible, and visibly corrupt: The Church of
England was visible, when in Communion
with the Church of Rome; and is visible still,
tho' not in Communion with the Church
of Rome. † *I call it a Chimera; because*
an invisible Church is in Reality a Church,
and no Church." An outward invisible
Church, if he pleases, is a Contradicti-
on. But we may without any Absurdity
say there is an invisible Church; or ra-
ther, that the Church in general, or any
Church in particular, may be consider'd in

* *Ibid.* and P. 321. † *Ibid.*

two Respects ; as visible, in its *external Regimen* and Ordinances ; as invisible with relation to Christ. Besides which, there is another Notion of an invisible Church made use of by some Divines ; who mean by it, and properly enough, I think, the *whole Body* of Those who by *true Faith* and *Obedience* are united to Christ, and finally sav'd. But be these things as they will, they are foreign to our Controversy. † *So that Persons reduc'd to this miserable Shift give up the Cause, &c.* What if *they* do ? The Cause is not therefore lost : Since others defend it a much better Way ; and let This Man answer them, if he knows how. * *I add that a Quaker, or Muggletonian needs not be in any Pain to trace the Antiquity of his Church, and Doctrine, even to Noah, or Adam, if he pleases ; so he be but allow'd to have recourse to an invisible Church to make good his Pretensions."* These Quakers, and Muggletonians, &c. are of wonderful Service to him. But I answer ; *Their Doctrines are false* ; and would be so, tho' they could be traced up to *Noah*, or *Adam* : And the same may be said of *Popish* ones. Could *Quakers* and *Muggletonians* have recourse even to a *visible Church*, understanding by the Word a visible Body, or Sect of Men, and run it up to the

† *Ibid.*

* *Ibid.*

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Days of *Noah*, or *Adam* himself; That
would not prove them a *Church*, as both Pa-
pists, and We, usually and properly under-
stand the Word; because They have no *Or-*
ders. Nor would it prove their *Doctrines* to be
true; because false Doctrine may be, and
actually is, as old as *Adam*, and *Eve*. For
the Devil taught false Doctrine to the Latter.
We, on the contrary, have demonstrated our
Doctrines to be true, and our *Orders* to be
as good as Those of our Popish Adver-
saries.

* *When therefore they were driven out of*
This, &c. many of them, as the Calvi-
nists in France, call'd to their Aid all the
broken, and shatter'd Troops of condemn'd
Hereticks to patch up a kind of ridiculous
Succession. These were the old Iconoclasts,
Albigensis, Vaudois, &c. What is This to
the Church of England? Those of whom
he speaks put it upon another wrong
Foot: There was no more occasion for re-
curring to This, than to the Notion of an
invisible Church. [Tho', by the way, This
shews that Popery was not in quiet Possessi-
on, for many Ages before the Reformati-
on.] They should have continued the Suc-
cession of Orders, as We did in England.
However, Those whom our Author here

* *Ibid.*

calls Hereticks were not Hereticks. The *Eiconoclasts*, in plain English *Image-Breakers*, were much more Orthodox Christians than *Image-Worshippers*: The *Albigeois* were not a *Spawn* of the *Manicheans*: The *Berengarians*, *Hussites*, *Vaudois*, and *Bohemian Brethren*, were imperfect Reformers: They were guilty of some Errors, but were much better than Papists. * *A strange sort of Apostolical Succession! Which began not till many Ages after the Apostles, was interrupted with Gaps of several hundred Years, and compos'd of Sects all differing, &c.* Afterwards he tells us, All These, as Protestants pretend, † *preserv'd the Church's Visibility, and continued the Succession of her Pastors in the right Line.* We say no such Thing: The Church of Rome, and Those in subjection to her, tho' corrupt in Doctrine, and Practice, kept up the Succession of Pastors in the right Line.

‡ *As to the Protestants of the Church of England, I know not what way they pretend to derive their Ecclesiastical Succession from the Apostles.* Are you in earnest? Did You never hear, that We pretend at least, to derive it in the same Line that You do? || *Only this I am sure of, that Thomas Cranmer was the first Protestant*

* Ibid. † P. 322. ‡ Ibid. || Ibid.

428 *An ANSWER to a Popish Book, Bishop, and Primate of England; He had not therefore any Predecessors of the Protestant Communion.* That is, there was no Protestant Bishop before there was a Protestant Bishop : Which I grant. || *And by consequence, tho' he sate in the Archiepiscopal Chair, &c. he could not justly pretend to derive his Succession from the Apostles, after he had separated himself from the Communion of Those who were the true and undoubted Successors of the Apostles.* 1st. He, and his Brother Reformers, Bishops, as well as others, were not properly, and schismatically Separatists. 2dly, If They had been ; their Episcopal Character had continued. But I insist upon the Former. * *For surely the Apostles will never own any for their true, and lawful Successors, but Bishops and Pastors of their own Communion, and Members of That Church which They founded.* I have read, in the *Acts*, † of the *Apostles Fellowship, or Communion* (to which, by the way, is added their *Doctrine*, wherein the Church of *Rome* does not continue stedfast ;) but how the Church of *Rome*, especially as corrupted, and deprav'd, comes to be *Their Communion*, and that exclusively of all other Churches, I can by no means understand. Any more than I can,

how the Apostles founded *That* Church, as so corrupt ; or that they founded no *other* Church at all. *Cranmer* was as *true*, and *undoubted* a *Successor* of the Apostles, as Those from whom our Author says He separated : And They were the Schismaticks in continuing to impose unlawful Terms of Communion ; not He in refusing any longer to comply with them. ‡ If *Thomas Cranmer* was entitled to a *Place* in the *Apostolical Family* ; all the *Arian*, *Novatian*, and *Donatist Bishops* were likewise entitled to the *same Prerogative*. 1st. The *Arian*, *Novatian*, and *Donatist Bishops* continued to be of the *Apostolical Family*, as *Bishops*, tho' not as *Arians*, *Novatians*, and *Donatists*. 2dly. *Cranmer* was neither an *Arian*, a *Novatian*, nor a *Donatist* ; nor guilty either of *Heresy*, or *Schism*, by refusing to continue in Communion with the Church of *Rome*. On the contrary, the *Papists* were, and are, both *Hereticks*, and *Schismaticks*. * *But This has not hinder'd but that they have been always regarded as a spurious Race, unworthy to be counted among the Successors of the Apostles*. A *spurious Race* in *Doctrines* and *Practises*, as the *Papists* are ; but true *Successors* of the Apostles in point of *Episcopacy*, as the *Popish Bishops*

‡ *Ibid.* * *Ibid.*

are likewise. Be it as it will ; This affects not *Cranmer* : who was in neither respect spurious. † *And why so ? Because by teaching Doctrines unknown to the Bishops that went before them [as Cranmer did Not] they broke off, or were spew'd out of the Communion of Those, who were the true, and undoubted Successors of the Apostles. Why so much of true and undoubted ? As if Cranmer were not as true and undoubted a Successor of the Apostles, as any other Bishop. This Writer himself afterwards owns he was. But This is thrown in, to puzzle, and confound ; as I have observ'd of other Strokes in his Performance. But to answer directly : The Arians, Novatians, and Donatists unjustly broke off, or were justly spew'd out, or Both : But the Reverse is Cranmer's Case. ‡ So that we may put the Question to Archbishop Cranmer, wherewith Tertullian puzzled the Hereticks of his time. Qui estis vos ? Quando, et unde venistis ? You may put the same Questions ; but not with the same Reason : And we are not afraid of being near so much puzzled by them. Desiring the Reader to remember what I have abundantly prov'd in my Examination of the 2d, and 3d, Dialogues, I will put the Questions to*

† *Ibid.* and P. 323. ‡ P. 323.

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Cranmer in our Author's own Words; and *Cranmer* shall be *suppos'd* to answer them in His.

Papist. **" Who are you, Thomas Cranmer?
" when, and whence did you come ?*

Cranmer. Strange Questions to a Man of my Dignity, and high Station. You know I am Archbishop of *Canterbury*, and Primate of all *England*; two of the most illustrious Titles in the Christian World: Tho' you are pleas'd to call me by the familiar Name of *Thomas Cranmer*. As to your *when*, and *whence*; if you mean (for I suppose you do not expect I should tell you I came *this Morning* from *Lambeth*;) Who gave me my *Authority* as Archbishop? tho' you have *none* to examine me: I still wonder at your Question: Since you know, as well as I; and do not yourselves pretend but that my Authority, in this respect, is unquestionable.

Papist. *" Who gave you a Commission to
" enslave the Hierarchy to the secular
" Power ?*

Cranmer. Nobody; Nor did I, or any one else, so enslave it.

Papist. *" Or to make a Layman and a
" Child supreme Judges of Controversies in
" Religion, and the Fountains of [all] Ec-
" clestiaſtical Jurisdiction ?*

Cranmer. I had no such Commission ; Nor is any such thing done, by Me, or Anybody else.

Papist. “ Whence had you your Powers
 “ to turn upside down the Frame of the
 “ Church committed to your Charge ; to
 “ change the Faith and Worship which St.
 “ *Augustine* had establish’d ; and introduce
 “ Doctrines to which the Bishops your Pre-
 “ decessors had been utter Strangers for 900
 “ Years together ?

Cranmer. You talk as if the Reformation was made by *me* only : When you very well know it was made by the joint Legislative Authority of the Civil and Ecclesiastical Powers. However ; the Frame of the Church and Religion was turn’d upside down Before, and is Now set upon it’s right Bottom. The Faith and Worship which St. *Austin* establish’d is not chang’d, but restor’d ; Neither were the Bishops my Predecessors utter Strangers for 900 Years to the Doctrines which you say are introduced, but which are, in truth, only restor’d : They profess’d the same for about 200 Years ; And so did the Universal Church from the Time of the Apostles before them. And if any of those Primitive Worthies were now living ; They would be *utter Strangers to your Religion.*

* *Now*

* Now whoever will pretend to answer These Questions for Cranmer; I defy him, &c. This Defiance happens to be answer'd already: And so I say no more of it.

There is no Difference, He says, † between the Case of Cranmer and Q. Elizabeth's Bishops; but what makes rather to their Disadvantage. Because the Validity of Cranmer's Ordination never was disputed by Any. Whereas That of Q. Elizabeth's Bishops has never been allow'd of by the Church of Rome; And her Authority is of no small Weight. 1st. That of Q. Elizabeth's Bishops was never question'd by any Member of the Church of Rome, till above 40 Years after their Ordination: When That senseless Lye of the *Nag's-Head* was first invented. 2dly, The Church of Rome's Authority is of no Weight at all; because She is Judge in her own Cause. ‡ But supposing it were valid; it would avail them nothing in the main. For they would at the best be but upon the same Level with Cranmer, &c. And That, as I have shewn, is enough: For the Sophistry of Those Words *their own Communion*, and *the same Communion*, which are * here again drag'd in, has been sufficiently laid open. And Those, † There was no visible Prote-

* Ibid. † Ibid. ‡ Ibid. and P. 324. * P. 324. † Ibid.

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stant Communion before there was a Prote-
stant Reformation comes to This; There
was no Reformation before there was a
Reformation.

‡ *The Mark call'd Catholicity, we are*
told, was never deny'd to the Church in Com-
munion with the See of Rome, even by it's
profess'd Enemies. Yes, but it was; and
still is; in both Senses of the Word. She
is not Catholick, as it signifies Universal:
For That is a Contradiction, making a
Part to be the Whole. She is not Catho-
lick, as it signifies teaching the Doctrines of
the truly Catholick Church: In That Sense
the Church of England is Catholick; and
the Church of Rome is not.

|| *Nay in all Protestant Countries — we*
are as well distinguish'd by the bare Name
of Catholics; as a Native of England is
known by the Name of an Englishman.
This is a most admirable Argument! An
Argument from a Word; like That about
the Mass elsewhere mention'd. But 1st.
'Tis not true that This Language obtains
universally. Few, or None among us, of
Learning and Knowledge in these Matters,
call them Catholics, or Roman Catholics
either. 2dly, If all Mankind, to avoid
quarrelling about a Word, did make use of

This to distinguish a certain Set of Men, who ridiculously call themselves by That Name; yet it would not follow that All others must *allow* them to be what They themselves *pretend* to be. Nevertheless, I must do our Author the Justice to own that This Argument, as foolish as it is, is made use of by the great *Bellarmino*; who makes the Name *Catholick* his *first Note* of the Church.

It is here to be observ'd that our Author in This Paragraph has twice This Expression, *the Church in Communion with the See of Rome*. In all his Argument hitherto, it has been *the Church of Rome*: Now 'tis *the Church in Communion with the See of Rome*. Three Pages hence it will be *the Churches in Communion with the See of Rome*. This does not look fair; But we wave it at present.

The Church of Rome, * He says, has *Universality of Time*, by having had an *uninterrupted visible Being from the Time of the Apostles to this Day*. I answer, so has the Church of England. † *And of Place*, by having not only extended her Faith to the most remote, and barbarous Nations; tho' now *Apostatiz'd from it* — HER Faith? What? Did the Church of Rome plant the

* P. 325. † *Ibid*.

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Asian and African Churches, which are
now extinct? This is News to us. I thought
St. John, St. Thomas, and the rest of the
Apostles, and Apostolical Men, who never
were Members of the Church of Rome,
had planted them. Besides; had the Primi-
tive Church of Rome extended HER Faith
to Those Nations; THAT Faith was not
the Faith of the present Church of
Rome.—† But by being likewise in full
possession of all those Nations of Europe
where the reform'd Churches are now estab-
lish'd. How was She in possession of them?
They were in communion with her, I own;
partook of her Corruptions; and were by
her Tyranny, and their own Misfortune,
or Folly, or Both, in subjection to her:
but they were not Parts of her, as we have
seen. ‡ Nay, she has at this very time
Bishops, and Pastors propagating the Gos-
pel among the Infidels both of the East, and
West Indies. So have We, Pastors, tho' not
Bishops: And there is even a Bishop over
Those Pastors; tho' he does not reside in
*any of Those Countries. * Therefore Uni-*
versality of Place which St. Augustine calls
the Consent of People, and Nations, cannot
be deny'd her. What? Has She the Con-
sent of all People, and Nations? Or is she

† *Ibid.* ‡ *Ibid.* * *Ibid.*

diffus'd over the Face of the whole Earth? Not that it would be any Argument, if she were. For being *the Catholick Church* does not mean being *spread* over *all* the *World*; but being *all* the Church *that is*, whether it be greater, or less. If the former were the Case; there would have been no Catholick Church at all: And would be none Now. For the Church, at the Beginning consisted but of 3000 Souls; and at this Day not above a sixth Part of the World is possess'd by Christians of all Denominations put together. † *Nor can it consequently be deny'd but that England by it's Conversion had the Advantage of being made Partaker of the illustrious Title of Catholick, in the full Extent of it's Signification.* In other Words; Because the Church of *Rome* extends over all the World, which it *does not*, and *never did*: THEREFORE *England* at it's Conversion being made a PART of the Church of *Rome* which it *was not*, became PARTAKER of the illustrious Title of being the WHOLE. The Reader, I hope, by this time pities me for having undertaken to travel thro' such an Ocean of Falshoods and Absurdities.

Is even That Part of the World which is *Christian*, ALL of it *Popish*? So

† *Ibid.*

r otherwise, that the Members of the Church of *Rome* bear no Proportion to the infinitely greater Number of Christians who condemn many of her Doctrines, and reject all her Authority. Even in These Parts of *Europe*, Papists do not out number Christians, near so much as it is commonly imagined. * But if to the Reform'd Churches in These Parts, we add all the Christian World besides, which is not Popish, in *Europe*, *Asia*, and *Africa*; the boasted *Amplitude* of the *Romish* Church, and *Number* of Roman-Catholicks will be inconsiderable. To pass over the vast Bodies of *Armenian* Christians, *Abassines*, *Jacobites*, and Multitudes more; † “ We need not instance in any besides the *Greek* Church. “ Which has had an uninterrupted Succession of Bishops from the Apostles, is of “ greater Antiquity than the Church of “ *Rome*; and has produced more *Fathers* “ than That Church. This Church is divided into many Nations; as the *Hyberians*, the People of *Colchis*, now call'd “ *Mingrelia*, the *Arabians*, *Chaldeans*, “ *Aethiopians*, *Egyptians*, *Muscovites*, *Bulgarians*, *Sclavonians*, *Albanians*, *Cara-*

* See *Brerewood's Enquiries*. † See *Bp. Fowler on Bellarmine's 4th Note of the Church*.

“ *manians, Walachians, Moldavians Gre-*
 “ *cians, &c.* And we may guess what a
 “ huge Disproportion there is in Largeness,
 “ between all the *Greek Churches* and,
 “ Those subject to the Church of *Rome*,
 “ by This, that the Countries in *Europe*,
 “ and *Asia*, which the *Muscovites* alone
 “ inhabit, are computed to be near of as
 “ great an Extent, as all *Europe* besides.”
 I know very well the Papists have a short
 Answer to This: All These are not true
 Churches, nor true Christians; And they say
 the same of *Us*. They are very corrupt, I
 confess; and so is the Church of *Rome*.
 But why must They be *no Churches*? *No*
true Christians? Why because they are not
 Papists. The Argument bottoms, as other
 Popish Arguments do, upon the noble Prin-
 ciple of Begging the Question. They prove
 all others to be no Churches, because *They*
only are *the Church*: when the very Point
 in Question is, whether they are, or no.

* *But did it's Separation from the Com-*
munion of the Church of Rome procure it
any Advantage equivalent to This? It
 procur'd none at all, if it did not procure
 an Advantage equivalent to *Nothing*. But
 it did procure an inestimable Advantage,
 the *Purity of Christian Religion*. † *Was*

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there besides the Roman Catholick Church,
another Catholick Church of a different Com-
munion — ? There cannot be two Catho-
lick, i. e. Universal Churches, of a different
Communion, nor of the same Communion;
because there cannot be two Wholes with re-
spect to the same Aggregate of Parts : Or,
in plainer Words, because one Thing can-
not be two Things. ‡ To which England
was associated, &c. That's giving the Lye
to the Creed, &c. And so on to the End
of the next Paragraph, with the Unity, and
Perpetuity of the Church, and the Absur-
dity of Invisibilty: All which we have
had, about a dozen times over, already,
|| Or finally did England itself become the
Catholick Church by it's Separation from the
Church of Rome? No. Tho' it might
have been the Church, as I observ'd ; And
would have been, if all other Churches had
perish'd. ‡ That is still stranger, and stran-
ger ! And indeed the same stupendious Won-
der, as if a little Finger cut off from the
Body should become the whole Body. Just
so we say of the Church of Rome ; and
with much more Reason, 1st. Because the
Church of England did not schismatically
cut off, or divide herself from Her,

2dly, Because the Church of *England* never pretended to be the whole Body ; and the Church of *Rome* does. To this we may well add, that his Comparifon is incongruous, and improper. Because the Church confifts of *homogeneous* Parts ; not of *heterogeneous*, as a human Body does. Nor is This an empty Subtilty : but very material to our prefent Controverfy, and that upon more Accounts than One. No Part of a human Body, as a Finger, Hand, Arm, or Leg, is a human Body : But every Part of the whole Church is a Church ; as every Drop of Water is Water, every Piece of Gold is Gold : including the whole Nature of Water, or Gold. If a Limb, when join'd to a human Body, is not a human Body ; much lefs, if poffible, can it become a human Body by being feparated from one : So far otherwife, that it muft foon perifh ; and even while it continues, it is of no Ufe. But if all the Catholick Church, except one Part of it, *i. e.* one particular Church, be overfpread with Antichriftian Errors, and impofe them as Terms of Communion ; That Part may, and ought to go off from it : Notwithftanding which, it ftill continues a Church, including in itfelf the whole Nature of a Church.

† However, as it is much easier to confute, than silence certain People, [Popish Priests, for example] there are some who answer by owning, &c. in short, that the Church of Rome was, and is, a true Church; because it holds all the *Essentials*. ‡ AND so Christ always had a Church upon Earth. By your Leave, we do not answer So. We say indeed that the Church of Rome is in one sense a true Church; but we say withal, that Christ would have had a true Church upon Earth, tho' That of Rome had long since perish'd.

* “ G. But how then do They justify
 “ their Separation from the Church of Rome;
 “ if it both is, and was, a true Church before
 “ the Reformation ?

“ P. By saying that besides *Essentials*, it im-
 “ poses many Articles as Terms of Commu-
 “ nion, which at the best are *doubtful*, and
 “ not *necessary* to be believ'd. For which
 “ reason they compare it to a human Body
 “ disfigur'd with *Wens*, and other *Blemishes*;
 “ tho' it has all the noble, and essential
 “ Parts of a true Body.” You are pleas'd to
 make us express ourselves very *tenderly*; Of
 which presently.

“ G. Very fine indeed ! The Thought is
 “ quaint, and new.” A smart Answer, young

Gentleman: not to say, somewhat *pert*. But the Thought is not *new*; it may perhaps be *quaint* enough; So quaint, that your Church will not easily get over it. How does your Tutor himself come off?

“P. I know not whether it be old, or
“new; but I am sure, &c.” in short, that
it only throws Dust into ignorant People’s
Eyes. “For 1st, Their charging the Church
“of Rome with imposing Articles as *Terms*
“of Communion which are not necessary to
“be believ’d, is a mere precarious Assertion,
“&c. On the contrary, it has been demon-
“strated a thousand times that their preten-
“ded *Wens*, and *Blemishes* are sound Apo-
“stolical Doctrines, &c.” I answer, 1st, We
charge them with much more than imposing
Terms of Communion, which are not *neces-*
sary to Salvation; we charge them with im-
posing such Terms as *directly lead to Dam-*
nation. We insist that their Church has not
only *Wens* and *Blemishes*, but the *Plague*;
that tho’ she retains the *Essentials*, yet she
is *deeply vitiated* even in *them*; and has
blended abominable Corruptions with the
very Vitals of Christianity. 2dly, This Af-
sertion of ours is not *precarious*, but has been
demonstrated a thousand times. I my self
have demonstrated the Truth of it, in This,
and another Treatise. Not one of the dis-
tinguishing Doctrines of the Church of Rome
is

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is † *sound or Apostolical, as ancient as Christianity it self, taught in the very primitive Ages, and handed down as a Term of Catholick Communion from Age to Age from this very time*; as our Author with unparallel'd Confidence asserts they all are. They are contrary to the Doctrine and Practice of the Apostles, and the primitive Church: They are so many Corruptions, and Adulterations of Christianity.

He answers, || 2dly, *That from our owning the Church of Rome to be a true Church before the Reformation, it will follow that Christ, in our Opinion, has ever since the Reformation had more than one true Church upon Earth. So he has; and had before the Reformation. i. e. more than one particular Church; tho' but one Catholick.* And where is the Absurdity of This? || “ For
“ since, continues He, they are so generous as
“ to allow the Church of *Rome* to be one;
“ I presume they have no worse Opinion either of their own, or other reform'd Churches. So that these, tho' all contradicting
“ one another in many important Points,
“ are nevertheless all true Churches: Which
“ I think is Nonsense with a Witness.” 1st,
They do not all contradict one another in many important Points. 2dly, They may do

fo; and yet be all true Churches. You will not take notice of the plain Distinction upon the Word *true*; which I have repeated so often that I am resolv'd to repeat it no more. Cannot two Men contradict one another in the most important Points; and yet both be *true, i. e. real* Men? The Case is exactly parallel as to Churches. This therefore is not *Nonsense with a Witness*; but very good Sense. In another Place * you say, if the thing of which you are speaking be not so, and so; you are yet to learn what *Nonsense* is. By your talking so wildly about it, and talking so much of it, one would think you were indeed.

† Nor will the Matter be much mended by their Saying, that they are all but one Church to Christ; inasmuch as they all believe in Christ. Who says this? They are no otherwise one, than as being all put together they make up the one Catholick Church: As all the Parts make up one Whole. † “ For
“ if this large Notion of Unity be allow'd
“ of; the Mystical Body of Christ, instead
“ of being compos'd of uniform Parts, will
“ rather resemble the Monster describ'd by
“ Horace with a Man's Head join'd to a
“ Horse's Neck, &c. And his Garment, in-
“ stead of being *Seamless*, will be stitch'd
“ up together with as many different Pieces

* P. 317. † *Ibid.*

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 “ as there are Patches in a Beggar’s Coat.”
 He had heard of the Church’s consisting of
homogeneous, which he calls *uniform* Parts,
 which I just now took Notice of; but either
 did not understand it, or would not rightly
 apply it. The Body of a Man, or of a Horse,
 as truly consists of heterogeneous Parts, as the
 Monster he alludes to. And the Catholick
 Church may consist of uniform Parts, if we
 must have That Word; and yet particular
 Churches differ in many Things even of Im-
 portance. Nor does this last break it’s Uni-
 ty; since, notwithstanding That, they may
 hold Communion with each other, and agree
 in all necessary Points. * *But is it not some-
 what surprizing that all the reform’d Chur-
 ches, and the Church of Rome, That Church
 so hated, &c. should be found at length to be
 but one, and the same Church? Who, again,
 says This? The Church of Rome is certainly
 distinct from the Reform’d Churches, and
 They from each other, as particular Church-
 es: And the Catholick Church is made up
 of Them, and all other particular ones. †
 Or that so many Churches of different Com-
 munities and Religions should be the One,
 Holy, Catholick, and Apostlick Church,
 which we profess to believe in the Creed?*
 1st. We do not say that the Church of Rome,

* *Ibid.*

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and the Reform'd Churches are the *one*, &c. There are many other Churches in the World besides These. 2dly. They may be of *different Communions*. (tho' if they be, there must be a *Schism* somewhere) and of *different Religions* in some respects; and yet all put together be the *one*, &c. for Reasons which I have often given. Neither Schism, nor Heresy, necessarily *destroys* a Church; tho' either of them makes it a *corrupt* Church. There is *one Sort* of *Schism* indeed, which makes Those who are guilty of it *no Members* of the *Catholick* Church, because it makes them *no Members* of any particular one. But This is beside our present Question.

† He says, 3dly, That according to this Concession of ours, *viz.* that the Church of Rome is a true Church, we must regard the *very best* of our *Writers* and *Preachers*, as a *Pack of the vilest Calumniators upon Earth*. He should not surely call the best of our Divines by so *vile a Name*, without a good Reason: And what is That? — *In continually charging the Church of Rome with abominable Idolatry*. For He cannot possibly conceive how *Idolatry* can be reconcil'd with the *Essentials* of a true Church. What does he mean by *Reconcil'd*? Doubtless in

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the *Nature of Things* there is no more
Concord between Idolatry and the Essentials
of a true Church, than there is between
Christ and Belial. But yet as to *Persons*,
a Church may be Idolatrous, and at the
same time retain the Essentials of a true
Church: As I have often said of the
Jews.

* *Lastly, Their owning that the Church
of Rome was A true Church, is a mere
Put off; and does not answer either Part
of my Dilemma directly.* Studious of Bre-
vity as I am, I let pass something which
might here be remark'd upon; and permit
him to proceed without Interruption. † *For
my Question is not whether the Church of
Rome was A true Church before the Refor-
mation: For That imports no more than
asking whether it was a PART of the
true Church of Christ.* This is the first
time he has spoke out upon This Subject,
and spoke to the Purpose. Let the Rea-
der attend with the utmost Diligence to
what follows. ‡ *But my Question, or Di-
lemma [accurately express'd] to which I
DEMAND A DIRECT ANSWER is pre-
cisely This: viz. Whether before the Refor-
mation the Church of Rome with all the
Churches in Communion with That See was*

* *Ibid.* † *Ibid.* ‡ *Ibid.*

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that One, Holy, Catholick, and Apostolick Church, the Belief whereof we profess to believe in the Creed, or not ? Here You alter the Question : Just now you said the Church of *Rome* : Here You say the Church of *Rome*, with all the Churches in communion with That See. And I ask, what do You mean by *in Communion with ? In Subjection to ?* Or barely *in Communion, &c.* according to the common way of speaking ? If the Former ; I answer, as *directly* as You can desire, that before the Reformation the Church of *Rome*, with all the Churches in Communion with That See (meaning, tho' very improperly *in Subjection to it*) was NOT That One, Holy, Catholick, and Apostolick Church, the Belief whereof we profess in the Nicene Creed. If the Latter ; 'tis impossible to answer You *directly* ; because 'tis necessary to *distinguish* with respect to *different times* : Which Distinction You carefully avoid, as You do many others ; for a Reason too obvious to be mention'd. In the primitive times, when *all* the Churches in the World were in Communion with That of *Rome*, as they well might be, she being Then uncorrupt ; the Church of *Rome* with all in Communion with her was That One, &c. Or rather, to speak much more properly, the Church of *Rome*, AND all in Communion with her were That one, &c.

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i. e. All the Parts made up the one Whole. But then who sees not that every particular Church in the World, as well as That of *Rome*, might have been *particularly mentioned* by *Name* (for there is really no more in it) all the rest being taken in the Lump. As Thus ; The Church of *Jerusalem* with all in Communion with her is That One, &c. The Church of *Antioch* with all in Communion with her is That One, &c. And so of the rest. Unless our Author will say that all the other Churches were in Communion with That of *Rome*, but She not in Communion with Them, nor They with one another : And if He will, He shall enjoy his Saying without Disturbance. With respect to *other times*, particular Churches might be, and actually were, in, or out of, Communion with That of *Rome*, according as it happen'd : But their being out of Communion with *Her* no more made them cease to be *true Churches*, than their being out of Communion with *any other* particular Church. If any particular Church, or Churches, That of *Rome* among the rest, were *causelessly* out of Communion with *any* Church ; They were Schismatical, but still they were Churches : Tho' if they were Not, 'tis nothing to our present Purpose ; because This gives nothing *peculiar* to the Church of *Rome*. Whenever therefore all the Churches in the World were
not

not in Communion with That of *Rome*; it would have been False to say, "The Church of *Rome* with all the Churches in Communion with That See is That One, &c.

But perhaps I need not have made This Distinction; because, according to the *Romanists*, and as 'They manage the Matter, no Church *can be in Communion with* the Church of *Rome*, without being in *Subjection to* her. Upon which Foot, I answer *directly* as Above: Before the Reformation, the Church of *Rome* with Those in Communion *with* her, and in *Subjection to* her, was NOT That One, &c. Because of the *Greek Churches*, and many more which I have mention'd. So that his Assumption upon This Part of the Dilemma, * *If they say not; then the Creed was false before the Reformation, because they cannot shew any other Society of Christians, which was That Church*, is utterly false, and groundless. Tho' I might well stop here; yet as I have hitherto answer'd *both* the *Branches* of his Dilemmas, I will not now at last depart from That generous Method. † *But if they answer in the Affirmative; then the Church of Rome, with all the Churches in Communion with That See, was not only A true*

* *Ibid.* † *Ibid.*

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Church, but THE SOLE, and only true
Church of Christ upon Earth. So, we have
it out at last. This is the *grand Point* he
has been labouring all this while; tho' he
never *spoke the Words* 'till Now: He men-
tions them *but once*, as if he were *asham'd*
of them, as well he may be: But That
once is at the *Close* of all, in order to make
the deeper and more lasting Impression.
'The Assertion itself I have fully and par-
ticularly disprov'd, in breaking the *other*
Horn of his Dilemma, to which I refer,
as also in many other Parts of my *Answer*.
Nevertheless, the Reader shall see the Si-
tuation of the Argument as it Here stands.
But if they answer in the Affirmative [as,
remember, we do Not:] *i. e.* If We say
the Church of Rome, with all the Churches
in Communion with that See, was That One
Holy, &c. then the Church of Rome with all
in Communion, &c. was THE SOLE, &c.
Which amounts to thus much in fewer, and
plainer Words; If the Church of *Rome* was
the only Church, the Church of *Rome* was
the only Church; Understanding the Church
of *Rome*, as the Word is us'd in it's widest
Extent. But not to insist upon That, let
us consider the *Consequence* he draws from
'This, supposing the Proposition to be true,
as I have prov'd it to be most false. * *And*
by consequence England was by it's pretend-

* *Ibid.* and P. 329.

Entitled, England's Conversion, &c. 453
*ed Reformation cut off from the sole, and
only true Church of Christ upon Earth. I
deny That. If a Separation was necessary,
as We have shewn it was; Those who
made it necessary were the Schismatics, as
I have often said: They were cut off, not
We. According to This Arguing of his,
Elijah, and the seven thousand who would
not worship Baal, were cut off from the
only Church; and Ahab, and the Idolatrous
Majority, were the true Catholicks. To
talk plain English, and common Sense; upon
This Supposition, viz. that the Church of
Rome and her Adherents were the only
Church (tho' they were Not) every single
National Church, consequently the whole
Church of Christ, was corrupted; England,
among the rest. She reform'd herself; and
Others did not. How is She cut off? She
is pure, and They continue corrupt: She is
therefore in a better Condition than They
are; and than She herself was; but where's
the cutting off all this while? Why 'tis
palpable, ridiculous, strutting, over-bear-
ing, impudent Nonsense: contriv'd to de-
lude ignorant Souls, and impose the gros-
sest Corruptions upon them.*

However, according to Him, *cut off* it
is; meaning *England*: † *And there, says*

454 *An ANSWER to a Popish Book,*
He, *I leave it,* His next Sentence is the
best in his Book, * *For now I have done.*
And so have I, for That reason : And
am heartily glad of it ; For never before
did I labour through such a tiresome Maze
of Fallacies, Falshoods, Swaggerings, Re-
petitions, and Impertinencies.

† The young Gentleman, having return'd
his Thanks to his Preceptor for the great Care
he has taken of him, says, that tho' he *has*
not yet Capacity enough to examine every
Branch of Controversy by itself; yet he is
sufficiently capable of discerning White from
Black. By your favour, Sir, according to
the Principles of your Church, You have
no Authority, any farther than She thinks
fit, *to discern White from Black;* For when
You see a certain Wafer, you are bound to
believe it is a human Body. What he adds,
that ‡ *an ignorant Tradesman may resolve,*
&c. as solidly as the ablest Scholar, I have
answer'd P. 385, &c. and desire every *Trades-*
man, and all other unlearned Persons of
either Sex, as they value their Souls, seri-
ously to consider it. Leaving This also with
the Reader, and intreating him never to
forget it; for the more deeply he thinks of
it, the more he will be convinced of it's
Truth, and Importance : That suppo-

* *Ibid.* † *Ibid.* ‡ *Ibid.*

sing the *particular* Corruptions of Popery to be such as We have demonstrated them to be, the *general* Arguments of Papists against our *Reforming* as we did, are no better than so many Arguments against *Repentance*; whenever a *Multitude* is concern'd. Because we were involv'd in a vast Body which was corrupt; therefore We, being as corrupt as the rest, ought for ever to have continued so. Let every sincere Christian think with himself, what blessed Reasoning This is. In Answer to which, We, in the Main, and with due Alterations according to the particular Circumstances, apply to Ourselves as compar'd with the *Romanists*, Those Words of St. *Peter* (the pretended Founder of the Papal Authority) concerning Christians as compar'd with Heathens. * *For the time past of our Life may suffice us to have wrought the will of the Gentiles; when we walk'd in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.* And by the Grace of God we will continue to be what They unreasonably condemn; tho' They continue to † *speak evil of us, and think it STRANGE that we run not with them to the same excess of riot.*

* 1 Pet. 4. 3. † v. 4.

ERRATA.

P. 27. l. 9. read *Atheist*. P. 36. l. 6. dele *Those*. l. 7. dele *for instance*. P. 114. l. 7. read *unwritten*. P. 144. l. 4. read 150. P. 213. l. 22. read *as*. P. 241. l. 13. read *Tents*. P. 272. l. 19. for *this* read *the*. P. 365. l. 24. for *Church* read *Crown*.

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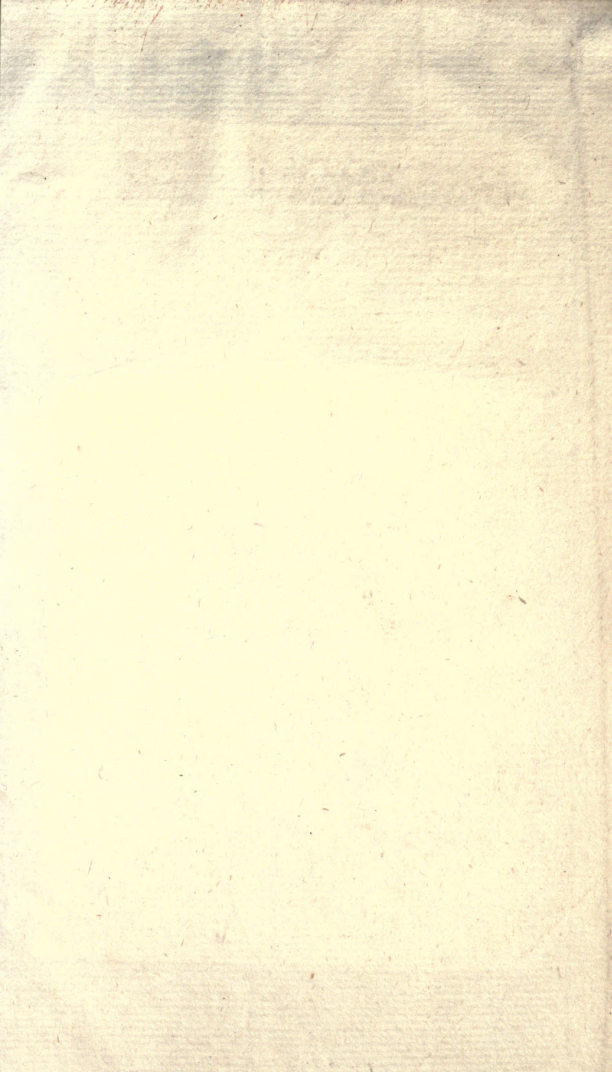
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