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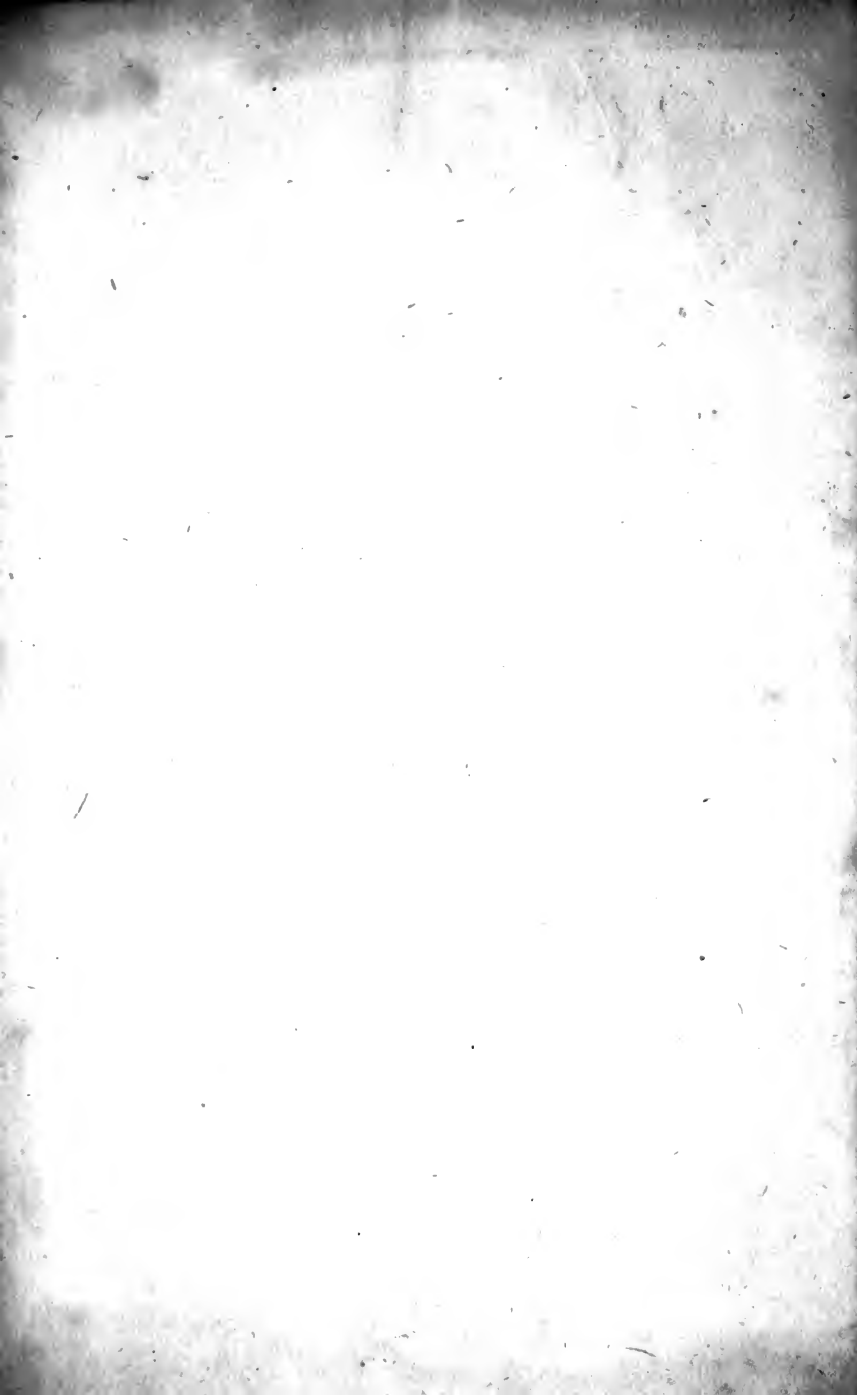
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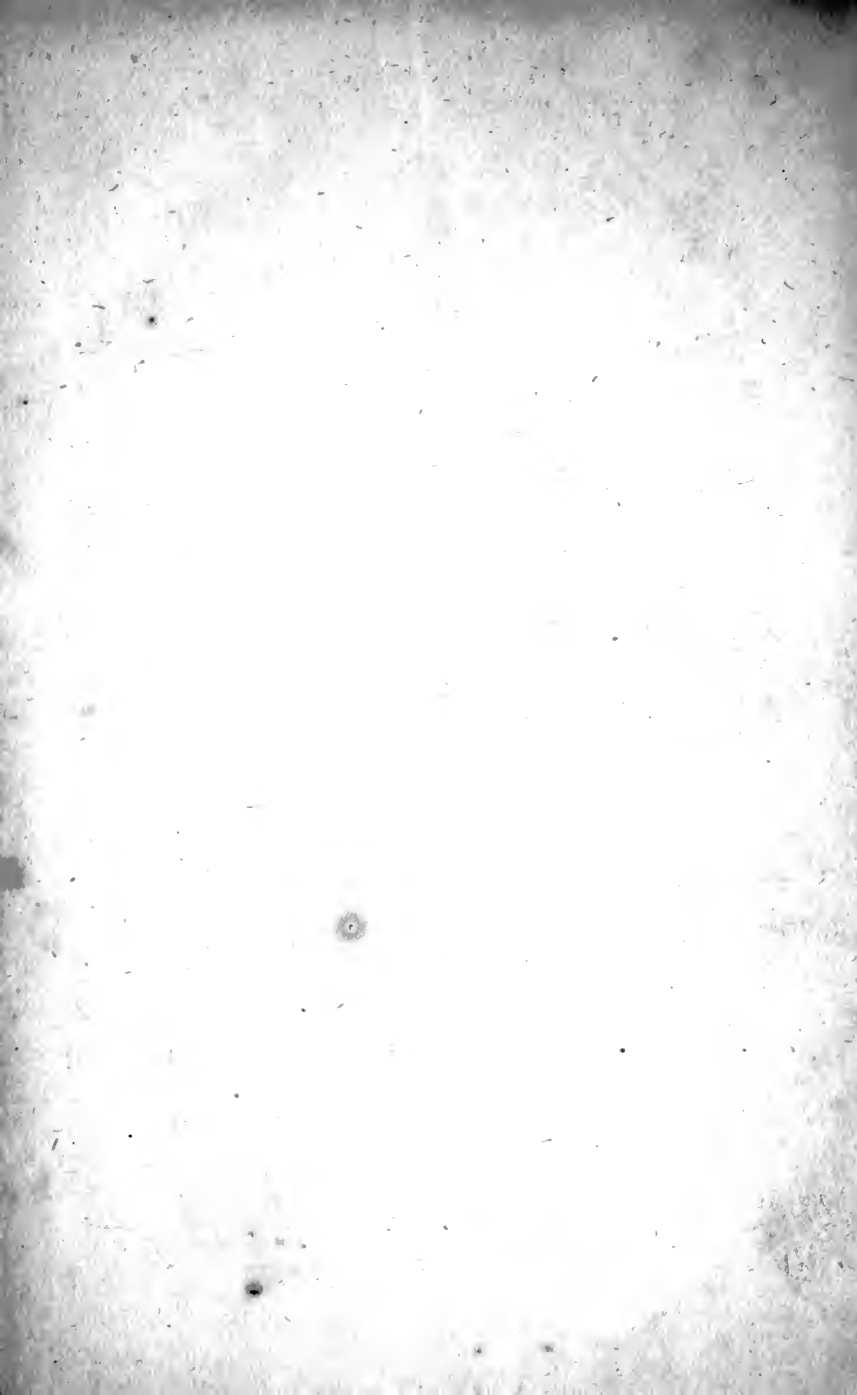
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A ^{gry}
CONFUTATION
OF
P O P E R Y,
In III. P A R T S.

W H E R E I N,

- I. The Controversy concerning the Rule of Faith is Determin'd.
- II. The Particular Doctrines of the Church of *Rome* are Confuted.
- III. The *Popish* Objections against the Church of *England* are Answer'd.

By T H O M A S B E N N E T, M. A.
Rector of St. *James's* in *Colchester*.

The F O U R T H E D I T I O N.

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CONSTITUTION

OF

POPERY

In III PARTS.

WHEREIN

- I. The Concovery concerning the Rule of Faith is Demonstr'd.
- II. The Particular Doctrines of the Church of Rome are examin'd.
- III. The Holy Scriptures are apply'd to the Church of Rome, and the world.

By James Burnet, D.D.
 Rector of St. Andrew's Church, Edinburgh.

THE SECOND EDITION.

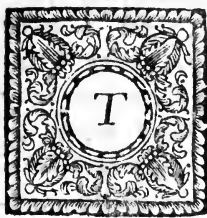
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THE
PREFACE.



THESE Books, which have been written in our own Language against the Corruptions of the Church of Rome, are of two sorts; viz. such as treat of some one or more particular Disputes, and are wholly silent concerning the rest: or such as are of a more comprehensive nature, and take in all the material Differences between the Reformed Churches and the Church of Rome.

Those of the first sort are very well stor'd with excellent Learning: but the Treatises being single, and consequently very numerous, a good Collection is scarcely to be found; nor can they be purchas'd at such a price, as the generality of Readers are able or willing to bestow upon them. Besides, it is a matter of some trouble and difficulty to dispose a considerable quantity of them in a good order, and digest them into a regular body of Popish Controversies.

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As for those of the second sort, they are extremely short. The Authors of them have said some general things : and rather propos'd their Reasons, than driven them home. Such discourses are fitted for the use of the meanest Readers, who cannot examine the merits of a Cause, or enter far into it : but Men of greater Capacities are willing to go deeper, and understand the force of an Argument.

Wherefore, tho' the Nation is plentifully furnish'd with Books against Popery, yet I have thought it advisable to publish the following Confutation of it. Because, tho' I have omitted some unnecessary Disputes, and spoken very briefly of several others ; yet I am persuaded, that these Papers will give the Reader a full view of all the material Branches of the Popish Controversy.

'Tis true, I have not shewn the Judgment of the Ancient Fathers concerning it : but I think I have determin'd the great question concerning the Rule of Faith with so much plainness, that the Judgment of the ancient Fathers is for that reason superfluous, and the Reader ought not to expect it from me. For 'twill be readily granted, that if the Scriptures do contain all things necessary to Salvation, as I hope I have prov'd in the first Part ; then, tho' the Ancient Fathers had really maintain'd all the Popish Tenets, yet we may and ought to reject them. Because I have shewn in the second Part, that all the particular Doctrines of the Church

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Church of Rome, which are worth disputing, are either absolutely false, or forbidden in Scripture, or not contain'd in it.

Besides, very few Persons are able to judge of the Opinions of the Ancient Fathers. Nothing is more common, than for each Party to charge the other with false or imperfect Quotations: and 'tis impossible for any Man to tell who represents an Author fairly, unless he be skill'd in the Original, and have opportunity of consulting it. But the method I have us'd, will enable even such as are not acquainted with the learned Tongues, or cannot have recourse to well-furnish'd Libraries, thoroughly to understand the present Disputes between us and our Adversaries. For if I have faithfully render'd some few Authorities, which I found it necessary to alledge (and for this I dare appeal even to the Popish Priests themselves) then any Person, who has an ordinary share of common Sense, and an English Bible, is a competent Judge of these matters.

If it be objected, that these Papers are unseasonable, because we are not now in danger of Popery; I desire the Objectors to consider three things.

First, That tho' the danger of Popery may be vanish'd away; yet the Popish Controversies ought not to be utterly forgotten. 'Tis true, the Church is now more vigorously attack'd from other Quarters. There are many pernicious Doctrines of a quite different nature, which appear barefaced among

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us, and ought to engross the chiefest part of our Studies. But yet we are still obliged to examine the Opinions of our Popish Adversaries, and to remember the Grounds of our dissenting from them. Otherwise we shall not sufficiently value the unspeakable blessing of the Reformation: nor shall we prevent or frustrate the future attempts of Popish Emissaries.

Now if the Popish Controversies ought to be look'd into, even when the danger of Popery is not apparent, and when Disputes of another kind do require the most considerable share of our time: certainly that Book, which will make us well acquainted with the Popish Controversies by bestowing only some leisure hours upon them, is not only seasonable, but almost necessary.

Secondly, How secure soever we Protestants are from the Popish Religion; yet certainly 'twill ever be a principal part of our Christian Duty to regard the Souls of others: and we know there are many Persons in this Nation, who tho' living and conversing with Protestants, do nevertheless adhere to the Church of Rome.

'Tis matter of just grief, that we have not as yet effected their Conversion. Would to God we could learn Zeal from our Enemies; and were as Industrious in the propagation of pure Religion, as they are of that which is miserably corrupted. Certainly the Papists are not proof against all our endeavors.

Let

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Let it shame a Christian to draw back, when Christ leads him on. Consider that we fight the Cause of God; that we labor for the gaining of Souls; and that whether we succeed or no, we shall be eternally rewarded for so great and glorious an Attempt. Let these Thoughts fill us with vigor, and force us to proceed.

Those who have just Notions of Popery, ought not to rest satisfy'd that they themselves do abhor it: but they ought also to open the Eyes of their Brethren, and excite the same abhorrence in others; that those whom Satan has bound for so many years; may now be loosed. Especially we ought to be diligent at this juncture of Time; when the severity of our Laws do's second our endeavors: and the consideration of their Temporal Interest will prevail with our Adversaries to lend an Ear to our Reasons, and examine the force of them. Now 'tis possible that this Book may be in some measure useful for the Conversion of Papists; and therefore it cannot be thought unseasonable.

Thirdly, It may be added, that our Jealousies of Popery have been lately reviv'd. We know the restless Spirit of the Romish Clergy; that they will lay hold of every opportunity of establishing their Superstition among us, and that they will spare no pains in endeavoring to extirpate what they call Heresy: and therefore we ought not to be over-confident of our Security.

God

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God only knows what changes may happen, and what dangers do threaten our Religion. But without all doubt it becomes us Spiritual Mariners so far at least to think of a Storm, as to make provision against it. For should it suddenly overtake us, 'tis to be doubted, that many would make Shipwreck of their Faith.

Now 'tis possible, that what I have written in the following Papers, may confirm the resolution of some one or other, and make him more stedfast in what he believes. It may increase his knowledge, and strengthen him against the day of Tryal. And certainly, whatsoever may save a Soul from Death, ought not to be thought unseasonable.

COLCHESTER,

Feb. 13. 1700.

THO. BENNET.

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A
CONFUTATION
OF
POPERY.

PART I.
Of the Rule of Faith.

CHAP. I.

*That those things which are not contain'd in the
Scriptures, were not reveal'd to the Apostles.*



BEFORE I proceed to the examina-
tion of those particular Doctrines which
are maintain'd, and impos'd as neces-
sary to salvation, by the present
corrupted Church of *Rome*; I think
it necessary to settle that great and fundamental
point

point of the *RULE of FAITH.* In treating of which, I shall not meddle with any subtle niceties concerning the nature and properties of a *Rule*: but endeavour to shew with all possible plainness, that *the Bible is a perfect Rule of Faith*; or, which is the very same in other words, that *the Holy Scriptures do contain all things necessary to salvation.* This I shall attempt in the following manner.

Both Protestants and Papists are agreed, that God has reveal'd all those things which are necessary to salvation; and that the Holy Scriptures do contain Divine Revelations: and therefore if I make it appear, that we ought not to receive any thing as a Divine Revelation, besides those things which are contain'd in the Scriptures; it plainly follows, that the Holy Scriptures, which will then appear to be the *only* Divine Revelations, do contain all things necessary to salvation.

Now 'tis certain, that we ought not to receive any thing as a Divine Revelation, without a sufficient proof, that it was reveal'd by God: and therefore we ought not to receive any thing as a Divine Revelation, besides those things which are contain'd in the Scriptures; because we have no sufficient proof that God has reveal'd it. For, if God has reveal'd some particular things, besides those which are contain'd in the Scriptures, then he has reveal'd them either to the Apostles or to some other Persons: whereas I shall make it appear, that we have no sufficient proof that any particular things, not contain'd in the Scriptures, were reveal'd to either of them.

FIRST then, I shall shew that we have no sufficient proof that any particular thing, not contain'd in the Scriptures, was reveal'd to the
Apostles.

Apostles. Now that I may not be misunderstood, I desire the Reader to observe, that I do not say, that God never did reveal any thing to the Apostles, besides what we find in their Writings. For it appears from those very writings, that they knew some particulars, which they did not think fit to communicate to posterity : and 'tis probable, that God made many great discoveries of his Will to those first Planters of the Gospel, which being not necessary for us, are for that reason conceal'd from us. But I say, that whatever Revelations God was pleas'd to vouchsafe them, it does not appear to us, that any of those things, which, tho' not contain'd in the Scriptures, are now-a-days said to have been reveal'd to them, were certainly reveal'd by Almighty God. And therefore, tho' some things, not contain'd in the Scriptures, were never so certainly reveal'd ; yet we cannot name those particular things. Nor can we affirm upon just and reasonable grounds, that any one Doctrine, which lays claim to the Apostles Authority, was reveal'd to them by Almighty God, if that doctrine be not contain'd in the Scriptures.

The only argument by which our Adversaries endeavour to prove, that God did reveal some particular doctrines to the Apostles, which are not contain'd in the Scriptures, is drawn from the testimony of *Tradition*. By which word, as 'tis us'd in Scripture, we are to understand that Holy Doctrine, which was immediately deliver'd by the Apostles to the first Christians, either by word of mouth, or in writing. But in the controversies between the Reform'd Churches and the Church of *Rome*, the word *Tradition* has two different meanings.

1. It signifies a particular Doctrine, which is

said to have been taught by the Apostles; and is therefore call'd an *Apostolical Tradition*. Thus, when we ask, whether *Transubstantiation*, *Auricular Confession*, *Extreme Unction*, &c. are *Apostolical Traditions*, or no; the question is, whether those particular Doctrines were taught by the Apostles.

2. It signifies the manner or means by which any particular doctrine is deliver'd or handed down from generation to generation. And this may be done, either by the Writings of the Persons who teach it, and then 'tis call'd a *written Tradition*; or else by the report or Writings of other Persons, and then 'tis call'd an *unwritten Tradition*. Thus for instance, those Doctrines which the Apostles or Evangelists have taught us in their own Writings, I mean, in the New Testament, are handed down to us by *written Tradition*: whereas those Doctrines which are not so taught, but are said to have been deriv'd from them, either by the report of successive generations, or by the Testimony of ancient Fathers, are handed down to us by *unwritten Tradition*; that is, they were never committed to writing by those Preachers themselves, altho' they may have been written a thousand times by other Persons.

And from hence it appears that there are two kinds of *unwritten Tradition*. For *First*, if by *unwritten Tradition* we understand the bare report of our Ancestors, such as was spread from Father to Son, or from one Man to another, merely by word of mouth; then that *unwritten Tradition* is distinguish'd by the Name of *Oral Tradition*. But *Secondly*, if by *unwritten Tradition* we understand the Testimony of the ancient Writers of the Church, who have deliver'd any particular doctrine in their Books; then this *Tradition* (which we do therefore

fore call *unwritten*, because it was not written by the first suppos'd Teachers themselves) is distinguish'd by the Name of *Historical Tradition*. Having thus explain'd the several acceptations of *Tradition*, I must now desire the Reader to observe, that I use the Word in the latter sense of the two, that is, it signifies *unwritten Tradition* in general, comprehending both *Oral* and *Historical*, in the following discourse.

Now 'tis fully agreed between us and our Adversaries, that those Doctrines which we find in the Scriptures were most certainly reveal'd to the Apostles by Almighty God; because we are assur'd of the Revelation of them by the *written Tradition* of the Apostles themselves: but then our Adversaries proceed much farther. They tell us, that by the report of all former generations, and by the Writings of the Primitive Fathers (that is, both by *Oral* and *Historical Tradition*) they have found out other doctrines; which, tho' not contain'd in the Scriptures, were nevertheless taught by the Apostles, and reveal'd to them by Almighty God; and handed down to us by this *unwritten Tradition*. But to this I answer,

First, that there is no *Tradition* for those doctrines which our Adversaries wou'd fain obtrude upon us. But because I cannot justify this reply, and prove it to be sufficient, without searching into the Books of the Ancient Fathers, and shewing the vanity of this pretence to *Tradition*, by deducing the History of these and the opposite Doctrines thro' the first and purest Ages of the Church; and because this Method of proceeding is not only tedious, but will also oblige me to insist upon very many authorities, taken from those who have written in the Learned Languages, which

many Readers have neither time nor abilities to examine; therefore I shall rather chuse to answer,

Secondly, that tho' they could justly pretend to an ancient *unwritten Tradition*; yet the *testimony of bare Tradition is not a sufficient proof*, that any particular *Doctrine not contain'd in the Scriptures, was reveal'd to the Apostles by Almighty God*. And this will appear, if we consider the following particulars;

First, *that Tradition is utterly uncertain, and liable to great corruptions.*

Secondly, *that we have no remedy against the Uncertainty and Corruptions of Tradition.*

C H A P. II.

That Tradition is utterly uncertain, and liable to great Corruptions.

I. **T**HEN, *Tradition is utterly uncertain, and liable to great Corruptions.* The Heathen Mythology is a sufficient demonstration of this Matter. They receiv'd their Religion from the Reports of their Fathers, who were always making such additions to it, that at length it was loaded with absurdities, and became both incredible and ridiculous. I doubt not but their stories had some foundation of truth; but the Folly, Superstition or Knavery of those Persons who convey'd them down, had so much debas'd and increas'd them with Lies and Corruptions, that in process of time the whole History of their Gods was one continu'd Fable.

But

But perhaps our Adversaries may pretend, that the Heathens being without any revelations from the true God, might be the more easily deceiv'd by the false ones; and that their monstrous errors in Religion were not owing to the Natural uncertainty of *Tradition*, but to the Malice of the Devil, who made it his great business to ruin their souls by the grossest Idolatry. Now in answer to this it must be granted, that the Devil us'd his utmost endeavours to corrupt the principles of the Gentile World; and that they cou'd not so well withstand his temptations, as those who enjoy the assistance of Divine revelation: but yet it must be observ'd, that when the Devil aim'd at their destruction, he thought *Tradition* the readiest way to compass it. 'Twas by the help of *Tradition* that he debauch'd their notions concerning God and Religion; and from thence it appears that *Tradition* is a most pernicious instrument, if manag'd by the Devil's artifice.

Nor ought we to imagin our selves secure from the mischief of it, because we enjoy the benefit of the Gospel, and have a greater and clearer light than the Heathens: for I shall shew that *Tradition* has ever been utterly uncertain and liable to great Corruptions, notwithstanding the brightest Revelations that God has ever vouchsaf'd to Mankind. And I am sure, we have too many proofs, that the Devil is as able and willing to deceive and destroy in these days, as he was in those of our Forefathers.

I suppose our Adversaries will allow, that God vouchsaf'd frequent Revelations to the Patriarchs before the Law, and sufficiently instructed them in his Will. Nor can we doubt but those holy Men us'd their best endeavours to propagate the

Doctrine they receiv'd; that by being Preachers of Righteousness they might reform the Lives of their Brethren. Besides, it appears from Scripture that *Methusalem*, who was 243 years old when *Adam* dy'd, liv'd till *Sem* the son of *Noah* arriv'd at the Age of 98 years. So that *Sem* dying 600 years old, and 502 years after the Flood, which was brought upon the World 1656 years after the Creation of it; it is manifest, that these three Persons, *Adam*, *Methusalem* and *Sem*, fill'd up the space of 2158 years.

Now in these Times it is observable, not only that the Lives of Men were extremely long, but also that the principles of their Religion were extremely few; so that it might be convey'd with much greater ease and safety, than we can expect in our present Circumstances. Nay, *Sem* cou'd receive the most exact informations from *Methusalem*, who might be assur'd of every particular from the Mouth of *Adam* himself, who liv'd for a while in the State of Innocence, and was the first Man that God created. The case was much the same with respect to the rest of *Noah's* Children, who liv'd before the Flood, and were able to spread an exact account of God's Holy Will, and his terrible Judgments, thro' all the World.

All these things meeting together made much more for the security and preservation of *Tradition*, and were infinitely better able to maintain the purity of it, than any the succeeding Ages cou'd ever pretend to. And yet *Tradition*, tho' attended with such unparallel'd circumstances, cou'd not faithfully convey even the Natural Religion, but mix'd it with numberless errors; insomuch that Idolatry was soon practis'd, and God was constrain'd (even during *Sem's* life time) to make
new

new and immediate Revelations to the Patriarch *Abraham*.

Again, 'tis granted, that the *Jewish Church* worshipp'd the true God, and had excellent opportunities of preserving their *Traditions*, and preventing the Corruptions of them. They had not only the Books of *Moses*, but a succession of Prophets also, to examine them by. And yet, in spite of all these great advantages, when once they were made to think, that they ought to receive *Traditions*, tho' said to be deriv'd from *Moses* himself; they entertain'd and taught such abominable doctrines, that our Savior said, *they did transgress the Commandment of God by their Tradition*, Matth. 15. 3. Mark 7. 7. Tho' God had expressly told them, Deut. 12. 32. *Whatsoever I command you, observe to do it; ye shall not add to it, nor diminish from it*; yet they neglected some of God's most important Precepts, and *made the Commandments of God of none effect thro' their Tradition*, Matt. 15. 6. They were led by the authority of *Tradition* to believe that the *Messias* shou'd be a Temporal Prince; and upon this ground they resisted the evidence of those Arguments, by which our Savior prov'd himself to be the *Messias*. So that their final obstinacy, and hatred of Christ, their putting him to death, and the persecution of his disciples and followers, were the sad effects of their adhering to an uncertain and corrupted *Tradition*.

If we look into the State of the Christian Church, we shall find many instances of the same nature. *Papias*, who liv'd in the beginning of the second Century, made it his business to collect *Traditions*. He convers'd with those, who were intimately acquainted with the Apostles; and wrote those

those Relations which they deliver'd to him; and yet we cannot rely upon the credit of his Reports: For he vented a parcel of idle (a) Tales; and amongst the reast he delivers the Doctrine of the *Millennium* for a certain truth. Nay farther, *Irenæus* who receiv'd this Story from *Papias*, gives (b) us (if you'l believe him) the very words of our Savior Christ concerning in. 'Tis manifest also, that all the Ancient Fathers believ'd it; and even St. *Jerome* himself, who did not want courage, was almost afraid (c) to write against it, because it was so universally receiv'd in his days. So that we have not half the evidence for any

(a) Καὶ πρὸς ἄλλα μυθικώτερον. Ἐν οἷς καὶ χιλιάδα πινάκων ἐπὶν ἔσονται ὑπὲρ τὴν ἐκ νεκρῶν ἀνάστασιν, σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταῦτοιαί τῆς γῆς ἐκδοσιμῶν. *Euseb. Hist. Eccles. lib. 3. cap. 39. Edit. Valef. Mogunt. 1672.*

(b) Prædicta itaque benedictio ad tempora regni sine contradictione pertinet, quando regnabunt iusti surgentes à mortuis; quando & creaturâ renovata & liberatâ, multitudinem fructificabit universæ escæ, & rore cæli, & ex fertilitate terræ: quemadmodum Presbyteri meminere, qui Johannem discipulum Domini viderunt, audisse se ab eo, quemadmodum de temporibus illis docebat Dominus, & dicebat, Venient dies, in quibus Vinæ nascentur singulæ decem millia palmitum habentes, & in uno palmitē dena millia brachiorum, &c. *Iren. adv. Hæres. lib. 5. cap. 33. Edit. Feuardent. Paris. 1675.*

(c) Nec ignoro quanta inter homines sententiarum diversitas sit. Non dico de Mysterio Trinitatis, cujus recta confessio est ignoratio scientiæ: sed de aliis ecclesiasticis dogmatibus; de resurrectione scilicet, & de animarum & humanæ carnis statu, de repromissionibus futurorum, quo modo debeant accipi, & qua ratione intelligenda sit *Apocalypsis Johannis*; quam si juxta litteram accipimus, Judaizandum est; si spiritualiter, ut scripta est, differimus, multorum veterum videbimur opinionibus contraire: Latinorum, *Tertulliani, Victorini, Lactantii*: Græcorum; ut cæteros prætermittam, *Hirenæi* tantum, &c. ut præfaga mente jam cernam, quantum in me rabies concitanda sit. *Hieron. in Isaiam, lib. 18. proem. Paris. 1623.*

other

other opinion, that comes recommended by *Tradition*; which we have for this Millenary Doctrine. And yet the *Papists* themselves do reject this Doctrine, which has above all others the greatest appearance of truth, and perhaps the smallest Number of ill consequences. *Baronius* (d) calls it an error in *Papias*; and saies, 'twas afterwards an Heresy in *Apollinaris*; wisely adding this necessary caution, that (e) *We must learn from the example of Papias to make a choice in Traditions, and not believe every thing, which a Man says he receiv'd from the Tradition of the Ancients.* We are also told by *Du Pin*, when he is speaking of this (f) *Writer*, that *We must not wonder if he has made errors and falsities pass for the sentiments of the Apostles, and related fabulous stories as real truths. Which teaches us that there is nothing so dangerous in matters of Religion, as rashly to believe and greedily to embrace every thing which has the appearance of Piety, without considering whether it be true or no.* Now if Men were so apt to be deceiv'd, and Doctrines

(d) Error ille irrepfit in nonnullos Fideles, auctore *Papia* Episcopo Hierapolitano, de Millenario; qui tamen non eousque progressus est, ut transiret in hæresim, nisi postquam in *Apollinare*, qui eum pertinacius propugnabat, a *Damaso* Papa (ut suo loco dicemus) damnatus est. *Baron.* ad annum 118. *Ant-verp.* 1617.

(e) Ex quibus facile intelligas in *Traditionibus* habendum esse delectum; ut non mox ut quis se aliquid ex majorum *Traditione* accepisse tradit (ut de *Papia* accidit) fidem illi omnes adhibeant. *Baron.* *ibid.*

(f) Il ne faut pas s'étonner, s'il a fait passer des erreurs, & des faussetez pour des sentimens des Apôtres & s'il a conté des Histoires fabuleuses comme les veritables. Ce qui nous montre que rien n'est si dangereux en matiere de Religion, que de croire legerement, & d'embrasser avidement tout ce qui a l'apparence de pieté, sans considerer, s'il en a la verité. *Du Pin* *Biblioth.* *Tome. prem.* pag. 53. *A Paris* 1693.

were

were so much corrupted; immediately after the Apostles Times; certainly those who live at the distance of so many Ages, and have not half so good opportunities for searching into the truth of them, may be much more easily impos'd upon.

At the latter end of the Second Century there was a great controversy between the Eastern and Western Churches concerning the observation of Easter; and there was *Tradition* on both sides. For we are plainly told by (g) *Eusebius*, and (h) *Sozomen*, that all the Churches in *Asia* grounded their practice upon an ancient *Tradition* receiv'd from *St. John* and *St. Philip*; and that all the other Churches in the World us'd another and quite different method, which was receiv'd from the A-

(g) Ζητήσεως δ' ἦτα καὶ τὸ αὐτὸ ἐσμικρῶς ἀνακινηθείσης, ὅτι δι τῆς Ἀσίας ἀπίστος αἰ παρεκία ὡς ἐκ παραδόσεως ἀρχαιοτέρων, σελήνης τῆς τεσσαρεσκαίδεκάτης φόνος δ' εἶν ὅτι τῆς τῆ σωπείης Παύλου ἐστὶν παραφυλάξην, ἐν ἣ δύνει το πρῶτον Ἰουδαίοις πρῶτον ἔσθ' ὡς εἶν ἐκ πάντος καὶ ταύτῃ, ὅποια δ' ἂν ἡμεῖς τῆς ἐβδόμης ἡμέρας ἀειφυλάξοι, τὰς ἡμερῶν ἐπιλύσεις ποιήσῃ. Οὐκ ἔστιν ὅτι ἔστιν ἐπιτελεῖν τὸν τρόπον ταῖς ἀνά τῆς λοιπῆς ἀπασαν οἰκῆσθαι ἐκκλησίας, ὅτι Ἀποστολικῆς παραδόσεως τὸ καὶ εἰς δευτέρῃ κρατῆσαι ἔσθ' φυλακῆσθαι ὡς μὴ δ' ἕτερα προσέκειν παρὰ τῆς ἀναστάσεως τῆ σωπείης ἡμερῶν ἐμῶν, τὰς νηστείας ἐπιλύσῃ. *Euseb. Hist. Eccles. lib. 5. cap. 23.*

Ἡμεῖς ἂν (inquit *Polycrates*, qui praeftit episcopis Asianis) ἀραδιεργήσῃ ἀνομιῶν τῆς ἡμέρας μὴτε προσιδέντες, μὴτε ἀφαιρέμενοι. Καὶ γὰρ καὶ τῆς Ἀσίας μεγάλη σοιχεῖα κεκοίμῃται ἅπανα ἀναστήσεται τῆ ἡμέρα τῆ παρουσίας τῆ Κυρίου, ἐν ἣ ἔρχεται μετὰ δόξης ὁ Θεὸς ἡμερῶν, καὶ ἀναστήσει πάντας τοὺς ἀγίους. Φίλιππον τὸ ἡμερῶν δώδεκα Ἀποστόλων — ἐτι ὁ καὶ Ἰωάννης ὁ ὅτι τὸ σῆμα τῆ Κυρίου ἀναπέτων, ὅς ἐβλήθη — ἐτοι πάντες ἐτήρησαν τῆ ἡμέραν τῆς τεσσαρεσκαίδεκάτης τῆ Πάσχα κατὰ τὸ εὐαγγέλιον. *Euseb. ibid. cap. 24.*

(h) Ἐπεὶ γὰρ οἱ πρῶτοι δύνει ἐκ φόνος δ' εἶν Παύλου καὶ Πέτρου τῆ παραδόσει ἀπμαζέιν οἱ ὅ ἐκ τῆ Ἀσίας Ἰωάννη τῆ εὐαγγελιστῆ ἀκολουθεῖν ἰουδαίον. *Sozomen. Hist. Eccles. lib. 7. cap. 19. Edit. Valef. Paris. 1668.*

postles

apostles St. Paul and St. Peter, and continu'd down to their own Times. I suppose our Adversaries will not say, that the Apostles prescribed different Customs in different Countries; for if they did, I pray what shall we think of Pope Victor, who excommunicated those that observ'd the Apostles institution; and how shall we be able to justify those Bishops who agreed to neglect one custom, and maintain'd an universal observation of the other? And if the Apostles did not prescribe different Customs, then it seems Tradition is a very uncertain thing, which cou'd lead so many persons into so great an error about so great an annual Feast in so small a compass of Time; and that too, in the purest Ages of the Church, when no interest or other wordly consideration cou'd have any share in the Corruption of it.

But were I oblig'd to number up all the instances of doubtful and corrupted Traditions, my task wou'd be infinite and impossible. Every age of the Church affords too great a plenty of them; and every Man's reading and experience will assure him that I speak the truth.

Nor is this thing to be wondred at, if we consider the Nature of Mankind, and the policies of Satan the Grand Deceiver of it. 'Tis notorious, that Passion, Affection and Interest do govern, or at least have a strange influence upon the World; and that the best of Men are not exempted from these common frailties of Human nature. They may, I confess, endeavor to correct the Vices of their several constitutions: but 'tis impossible to be wholly free from them. This is the reason that Truth is adulterated, and receives a new tincture from every Channel it passeth thro'. Men are apt to speak as their inclinations lead them, and

and to give a matter of fact such colors as they think it ought to wear. So that the same thing is represented diverse waies, and appears with almost as many different Faces, as there are different Persons in the World.

The same may be observ'd of any doctrine that is deliver'd; for it is dress'd up after contrary manners, according as Men are well or ill dispos'd for the reception of it. He that is fond of an Opinion, and either hears or reads an expression, coming from a judicious Person, that may seem to favor it, is soon persuaded that the other agrees perfectly with him; and will back his conceit with the judgment of one, whose authority he thinks sufficient to recommend it. But if the Opinion thwart his inclination, and he wou'd fain be at liberty to reject it; then every argument is nicely examin'd, and scarce any thing shall be thought a sufficient demonstration of it.

We have every day most notorious instances of this common frailty, even in the best and sincerest Christians. Where is the Man that is wholly free from prejudice, and that does not find it the most difficult thing in nature to be truly and really impartial? How many Persons that are wedded to an Hypothesis, do appeal to the Scriptures for the certainty of it? They seem to imagine that the Heads of the Apostles were cast in the same Mould with their own; that all the inspir'd Writers were thoroughly acquainted with their Schemes: and then to be sure the Holy Word of God does infallibly teach all their idle fancies. Thus do they unwittingly fall into a very dangerous error, and fasten their own follies upon the infallible Spirit of God. On the other side, when Men are obstinately set against an Opinion, the bare
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found of a Scripture phrase shall be call'd a condemnation of it; and those that shall venture to defend it, must expect to be charg'd with nothing less than Heresy and opposing the Scripture. This is a matter of daily experience; so that 'tis impossible for any Man to be ignorant of it. The disease is so deeply rooted in our nature, that the most prudent and religious Persons are in some measure afflicted with it.

The ancient Fathers labour'd under the same misfortune. Tho' they were eminently pious, yet they felt the byas of a corrupted nature. This is evident from their Writings, in which they have shewn themselves to be but Men. We that live at a distance, and are not immediately interested in their disputes, can observe diverse instances of weakness, which we ought to pity, because they are necessary frailties. They do sometimes load their Adversaries with such Charges, as we can hardly esteem just; and aggravate some things, perhaps beyond their due measure. They do sometimes insist upon the slightest matters in the heat of their disputes; and lay great stress upon some arguments, which we cannot think conclusive. When they were possess'd of an Opinion, they seem'd as eager in the defence of it, as their Successors: and therefore we must not think it strange if they were sometimes too hasty, and took those things for substantial proofs, which when narrowly search'd by those who have more leisure and cooler thoughts, appear to have been little or nothing to the purpose.

Thus 'tis probable, that the Apostles might have spoken many glorious things concerning the future flourishing State of the Church, &c. which *Papias* being acquainted with, and having an affection for
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some earthly promises, might easily mistake for a temporal Reign of our Savior Christ. Others that are pleased with the same thoughts, may apply Texts of Scripture in favor of them; and think this Doctrine contain'd in God's Word, because it is not expressly contradicted by it. Such are the effects of a Warm Fancy, when it heartily espouses an Opinion.

I do not now dispute concerning the truth of the *Millenary* Doctrine. If the abettors of it have (as perhaps they may have) substantial arguments to evince it, I object nothing against it; only I contend that *Tradition* is a very weak proof, since it might be owing to the temper of an Honest Christian; who, because it pleas'd him well, cou'd easily think it an Apostolical Truth. This may teach us to be sober and cautious in our assertions; for tho' we are not forbidden to propose an Hypothesis, and entertain our selves with such Schemes as we think probable; yet we ought not to receive or impose any thing for truth, which may not be evidently prov'd.

'Twere easy to heap up numberless instances upon this occasion; but I am unwilling either to weary the Reader, or to discover the Weakness of such Venerable Fathers. However, I am persuaded, we may account for the far greater part of their Mistakes upon this Principle; and I cou'd heartily wish, that the much grosser errors of some other Persons were equally capable of excuse.

Now if the humors and circumstances of Men have so much influence upon their judgments, and the holy Fathers of the Church were liable to these infirmities; if the Written Word of God is so often stretch'd and wiredrawn, even by those who

who have a just esteem for it ; if 'tis made to speak, what Men are willing to hear : and forcibly bent to that side which is most apt to please ; if, I say, these things be true, and so much violence may be done even to the Scripture it self ; how great is the danger of unwritten *Traditions* ; when not only a prejudic'd understanding, an excusable fondness for an Opinion, an earnest desire to defend what is judg'd right, tho' by weak Arguments ; when, I say, not only these things, but Confidence and Obstinacy, Deceit and Hypocrisy, Interest and Design, and every wicked Principle which needs a forgery to assist it, has all possible opportunities of making additions to them ?

We know what wonderful Cheats have been pass'd upon the World by Men of intriguing Heads, and harden'd Foreheads, and deep Diffimulation ; and what shou'd hinder, but that such persons may obtrude false Doctrines, which it may be utterly impossible for us to confute, if a bare *Tradition* be thought sufficient to establish a Truth ? When the Matter is indifferent, let us, if we please, believe a confident Report ; or at least not oppose and contradict it, till we know it to be false : but certainly 'tis unreasonable to think that thing necessary to Salvation, which is grounded upon such pitiful proof. The Christian Religion wou'd be a very uncertain thing, and the Professors of it wou'd be reduc'd to great Misery, and be utterly destitute of any reasonable hopes of Heaven ; if their Salvation must depend upon the belief of Reports. 'Tis possible they may never come to the knowledge of half of them ; or they may be corruptly deliver'd. 'Tis plain, they cannot have any just Assurance, any well-fer'd Hope, which is *as an anchor of the soul, both sure and stedfast,*

Heb. 6. 19. if they are plung'd into such circumstances.

We know how much our Practice is influenc'd by our Faith; that 'tis easy to debauch Mens Morals by debauching their Principles: and therefore we have too much reason to believe that the Devil do's endeavor it. Now how is it possible for us to escape the Wiles of Satan, if we are obliged to receive *Traditions* upon the pain of damnation? Why may not he make use of his usual instruments, and impose lies upon us? Why may not he employ some Wolves in Sheeps cloathing, whom we may take for sincere and upright Saints; whilst at the same time they may Teach damnable Heresies, and prove them by a Confident pretence to *Tradition*? Nay, why may not he abuse the Weakness even of good Persons, and corrupt the Christian Doctrin, by inticing them to represent Matters with a different Air, to give them another turn and heightening circumstances; which being increas'd by the next Relator, may at length swell that which was true in the Original, into a monstrous absurdity? Thus may the Devil destroy the Vitals of Religion, and overturn the Gospel by the help of *Traditions*.

It cannot be deny'd, but that several errors have taken sanctuary in *Tradition*. For besides what I have already mention'd, and innumerable other instances which might be produc'd, we know that the (i) *Valentinians*, *Carpocratians*, *Theodotians*, and other ancient Heretics, pretended to *Tradition*. Nay the very Scriptures themselves have been in danger of corruption by reason of those

(i) See *Irenæus* adv. Hær. lib. 1. c. 24. & lib. 3. c. 1, 2, 3, 4. *Tertull.* de præscript. c. 22, 25, 27. *Euseb.* Hist. 1. 5. c. 28.

additions, which the *Nazarens* and others made upon the Authority of *Tradition*. From whence it appears, that when *Tradition* is set up, it undermines the Truth of the written Word of God.

I know our Adversaries will reply, that tho' 'tis possible for Men to deceive and be deceiv'd, and consequently to propagate mistakes; yet on the other side it is also possible for them to convey the truth: and that Providence will not suffer Errors to prevail so far as to corrupt the Truth of the Gospel. But I desire them to consider, that matters of Faith, and things necessary to Salvation, ought not to depend upon bare possibilities. 'Tis possible, I confess, that *Tradition* may be kept pure; but 'tis a thousand times more probable that 'twill be corrupted. But, I pray, how is it possible for those who live at a considerable distance of time, to know whether it has been corrupted or no? The Experience of all Ages forces us to suspect it: nay, 'tis hardly possible to produce an instance of any *Tradition*, in which we are not able, even in these latter days, to discover alterations and additions, and to shew manifest footsteps of the corruption of it. 'Tis in vain to say, that Providence stands engag'd for the preservation of it; since experience contradicts and overthrows this Pretence. Nor ought we to depend upon Providence, without either a reason or a promise to ground our expectations upon.

In a word, no Man can safely rely upon any one *Tradition*, unless he has reasonable grounds to think, that it has not been deprav'd; and 'tis impossible for him to arrive at any tolerable satisfaction in this matter, unless he can be in some measure assur'd, i. what every one of those Persons

were, thro' whose hands it has pass'd. 2. that not one of them was deceiv'd himself. 3. that not one of them has deceiv'd his Successors. But I am fully perswaded that those who contend for the authority of *Tradition*, will never be able to make out either *all*, or any *one* of these particulars.

I cannot without some difficulty restrain myself from making further enlargements upon this Point. *Tradition* has been the Parent of so much mischief, that it deserves to be fully expos'd. But I must not urge the tenth part of what may be said against it; especially since any single instance or argument has force enough to weaken its pretended authority. And I hope, what I have very briefly discours'd, or rather hinted at, has made it plain that we cannot depend upon it; because *it is utterly uncertain, and liable to great corruptions.*

C H A P. III.

That we have no remedy against the Uncertainty and Corruptions of Tradition.

BUT then, to carry this matter a little higher, I desire it may be consider'd,

II. *That we have no remedy against the Uncertainty and Corruptions of Tradition.* 'Tis pretended by our Adversaries, that tho' *Tradition* is utterly uncertain, and liable to great Corruptions, yet we cannot be deceiv'd by *Tradition*, if we admit none but what the Church has pronounc'd authentic. But I answer, that the Church is not able to assure us, that some *Traditions* are
genuine

genuine and pure ; so that we must for ever remain liable to deceits and impostures.

Because if the Church be able to assure us, that some *Traditions* are genuine and pure ; she must be able to do it, either by ordinary Means, or by an extraordinary assistance from Almighty God. Now I presume our Adversaries will not venture to say, that the Church can assure us, that some *Traditions* are genuine and pure, by the use of ordinary means ; because ordinary means have ever been granted to all Mankind, and yet I have made it plainly appear from the experience of all Mankind, that *Tradition is utterly uncertain, and liable to great Corruptions.*

If therefore on the other hand, the Church pretend to assure us, that some *Traditions* are genuine and pure, by an extraordinary assistance from Almighty God ; she wou'd do well to prove, that she has such an assistance. Now this must be prov'd, either by the Testimony of Miracles, or by a Promise granted to the Church in the holy Scriptures. If it be prov'd by Miracles ; those Miracles ought to be true, and well attested and publickly known : but I am persuaded, our Adversaries will not insist upon that sort of arguments ; and therefore it must be prov'd from some Promise of Scripture.

Now 'tis not pretended by our Adversaries, that God has made any particular Promise to assist the Church in the distinction of *Traditions* : but they say, that God has promis'd in general that his Church shall be infallible in her determinations ; and from thence they conclude, that she can infallibly determin what *Traditions* are genuine and pure. I shall therefore examin those places upon which the Doctrin of Infallibility is ground-

ded, and shew that there is no promise of the Churches Infallibility contain'd in the Scriptures. This I shall do in the following Chapter.

C H A P. IV.

That the Church is not Infallible.

NOW our Adversaries endeavor to prove the Infallibility of the Church from diverse Texts; and

1. They produce Deut. 17. 8, &c. *If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroak and stroak, being matters of controversy within thy gates; then thou shalt arise, and get thee up into the place which the Lord thy God shall chuse; and thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days, and inquire, and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence, which they of that place (which the Lord shall chuse) shall shew thee; and thou shalt observe to do according to all that they inform thee. According to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand or to the left. And the Man that will do presumptuously, and will not hearken unto the Priest, that standeth to minister there before the Lord, or unto the Judge, even that Man shall die: and thou shalt put away the evil from Israel.*

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Concerning this Passage I shall observe Four things. 1. That the matters to be determin'd are matters of justice and right between Man and Man; so that Religious matters are not mention'd. And for the farther confirmation of this, it is to be noted, that the *Israelites* were perpetually obliged by this Precept, to abide by the determination of the Persons here mention'd; so that our Savior Christ was obliged (as a Man) to do the same: and yet I believe our Adversaries will not say, that our Savior, who was without doubt ready to submit to their Authority in matters of right; did ever think them infallible in Religious matters; especially when they condemn'd him as an Impostor. 2. I observe that the People are commanded to abide by the Sentence of the Judge, as well as of the Priest; so that the one has as much infallibility as the other. 3. That the *Israelites* are not commanded to believe the Sentence infallible, but only to submit to it, as the proper way to decide Controversies. 4. That the Sentence was to be given according to the prescription of the Law; so that the Person who gives Sentence, is not for that reason to be thought infallible, any more than one of our Judges in an ordinary Court of Justice.

These things therefore being premis'd, I answer, 1. That this passage do's not prove that the *Jewish* Church was infallible in matters of Faith. 2. That if it do's suppose the *Jewish* Church to have been infallible in matters of Faith, it must suppose the *Jewish* Civil Magistrates to have been infallible also; which our Adversaries will not grant. 3. If it be good arguing from this case of the *Jews* to that of the *Christians*, then, upon supposition that the *Jewish* Church and Civil Magistrates were in-

fallible, it follows that the Christian Civil Magistrates, as well as the Christian Church, are infallible. But this I suppose, will be stily deny'd by those of the Church of *Rome*. 4. If this Text prove any infallibility at all, then that infallibility is lodg'd, not only in the whole Body of the Church, but also in every small Number or single Person, that shall have been appointed to hear a particular Cause. But the consequences of this Assertion are ridiculous. 5. Tho' this passage did really prove the *Jewish* Church to have been infallible in matters of Faith (which for the reasons alledg'd can never be shewn) yet it do's not follow that the Christian Church is also infallible in matters of Faith. For we cannot challenge to our selves several of their Privileges; and we may with as much reason lay claim to their *Urim* and *Thummim*, &c. as to their infallibility; unless we can shew by some Text of Scripture, that our Savior has transplanted this particular Gift of Infallibility out of the *Jewish* into the Christian Church.

2. They urge our Savior's Promise to the Church, that *the Gates of Hell shall not prevail against it*, Matth. 16. 18. In those Words our Blessed Lord assures us, that his Church shall not be totally destroy'd; but continue either in a prosperous, or at least in an afflicted State, to the end of the World. Now 'tis freely granted, that the perpetuity of the Church is herein plainly foretold: but surely it will never be prov'd, that the Church cannot be perpetual, unless it be also infallible. They say indeed, that Heresies may be brought into the Church, and by degrees destroy all the Articles of the Christian Faith, unless the Church has infallibility to prevent them. But we answer,

answer, that God can easily preserve his Church from being totally undermin'd and ruin'd by Heresies (which is all that is here promis'd) without the help of Infallibility : and therefore Infallibility is not necessary to the perpetual duration of it.

3. Because our Savior saies, *Matth. 18. 17.* *If he neglect to hear the Church, let him be unto thee as an Heathen Man or a Publican,* they think the Church must be infallible ; for otherwise (say they) a Man wou'd not be obliged to obey it upon pain of such a punishment. But I answer this with an instance more than parallel. I suppose our Adversaries will allow, that an undutiful Child or a rebellious Subject shall (unless he repent) be eternally damn'd ; and that eternal damnation is as severe a punishment, as being thought an Heathen Man or Publican : and yet I suppose they will not say that a Parent or a King must needs be infallible ; as if a Child or a Subject cou'd not otherwise be damn'd for disobedience. This Text indeed directs to the Censure, which ought to be inflicted on those who disobey the Churches authority ; but it do's by no means prove the Church infallible, unless there can be no authority without infallibility.

4. Our Savior saies, *Matth. 18. 20.* *Where two or three are gather'd together in my Name, there am I in the midst of them :* from whence some Persons conclude, that if he be present with two or three Persons, he is much more present in a General Council ; and if Christ be present in a General Council, that General Council must be infallible. To this I answer, 1. that our Savior speaks of Men's offering up their Prayers to God, and promises them that their joint Petitions shall be granted :

ted: but he speaks not one word of an infallible determination of Controversies concerning matters of Faith. This appears from the context; for after he had spoken of Church Censures, he proceeds to Church Prayers, saying, *Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I in the midst of them.* 2. Tho' this be most plainly spoken of public Prayers; yet let us suppose it spoken of two or three judges met to consider of Ecclesiastical affairs. Certainly our Adversaries will not say, that every small meeting of two or three Ecclesiastical Persons is infallible; as they must of necessity be, if infallibility be the consequence of Christ's being *in the midst of them.*

5. *The Scribes and Pharisees* (says our Blessed Lord; *Matth 23. 1, 2.*) *sit in Moses's seat; all therefore, whatsoever they bid you observe, that observe and do.* Therefore in the judgment of some Persons the *Scribes and Pharisees*, and much more the Church of Christ, must be thought infallible. But I pray, must not the People hear their Spiritual Teachers, unless those Teachers be infallible? The *Scribes and Pharisees* were to explain the Law, and as far as they taught the People their duty, they are to be follow'd, notwithstanding their own wicked Lives; and this we allow also with respect to Christian Pastors: for certainly the *Jews* of old, and the Christians now-a-days are obliged to practise whatever is press'd upon them out of the Word of God; tho' their Teachers be neither good Men, nor infallible.

But will our Adversaries say, the *Scribes and Pharisees*

risees cou'd not mislead the People? What then shall we think of our Savior's Words, when he says, *they taught for doctrines the commandments of men.* Matth. 15. 3. and calls them *blind guides,* Matth. 23. 24. *fools and blind.* v. 17, 19. and *blind leaders of the blind,* Matth. 15. 14. and says, v. 13. *Wo unto you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against Men: for ye neither go in your selves, neither suffer ye them that are entering to go in.* And again, v. 15. *Ye compass Sea and Land to make one Profelyte; and when he is made, ye make him twofold more the Child of Hell than your selves?* Nay, they condemn'd our Savior, and taught the People so to do, and cast those that follow'd him out of the Synagogue, *John 9.* and are not these infallible Marks of infallible Guides?

Now if the *Scribes* and *Pharisees* were not infallible, as I think I have sufficiently prov'd: then that infallibility, which has been falsely attributed to them, do's not prove that the Christian Church is infallible. Besides, if the *Scribes* and *Pharisees* had been truly infallible; yet it do's not follow that the Christian Church is infallible also. Because none can enjoy that privilege, unless God bestows it upon them: and we must not conclude that God bestows it upon one body of Men because (for some reasons best known to himself) he did formerly bestow it upon another; unless we are able to shew the Promise, or prove the gift of it.

Nay farther, if the *Scribes* and *Pharisees* must be thought infallible, because the People were to observe and do whatever they commanded; then every single Person of them was infallible; because the People were not taught by the whole Body of them together, but by one single Person at a time. Now
if

if every single *Scribe* or *Pbarifce* were infallible in his teaching; then, according to our Adversaries way of reasoning, every single Christian Priest must be infallible in his Sermons. But, I presume, no considering Person will affirm these things.

6. Some Persons argue, that the Church is infallible, because our Savior promis'd, *Matth.* 28. 20. *to be with it to the end of the world.* But we shall think this Passage nothing at all to their purpose, till they can prove it impossible for our Savior to be with his Church, and assist it with his Grace and Blessing (which is all he promises in this place) unless he make it also infallible.

7. Our Savior saies, *Luke* 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Therefore, say our Adversaries, the Church is infallible. But, I pray, may not despising the Pastors of God's Church, who are *Ambassadors for Christ*, 2 *Cor.* 5. 20. be a grievous sin, and an act of contempt against his Majesty; although the Pastors of the Church be not infallible? Besides, if this Text proves any infallibility, it is to be found in every particular Preacher; because he that heareth him, heareth Christ; and he that despiseth him, despiseth Christ; and he that despiseth Christ, despiseth God, that sent our Savior Christ. But, as I have already said, no sober Person will think every particular Preacher to be infallible.

8. Again, our Savior saies to St. Peter, *Luke* 22. 32. *But I have pray'd for thee, that thy faith fail not; and when thou art converted, strengthen thy Brethren.* Our Savior foresaw, that St. Peter would

wou'd deny him ; he knew that the Devil *desir'd to have* the Apostles, that he might *sift them as wheat*, v. 21. and was sensible of St. Peter's frailty and cowardice, and was troubl'd at it. This made him pray for the perseverance of all his Disciples ; and particularly, to tell St. Peter, that he had interceded for him, who was in danger of Apostasy. *But I have prayed for thee, that thy faith fail not ; I have intreated my Father, that he wou'd give thee such a Portion of his preventing and assisting grace, as may not permit thee finally to fall away. And when thou art converted, and art sensible of that grievous sin, into which thy weakness shall betray thee, then do thou strengthen thy brethren.* Do thou, who shalt then have been a sad example of human frailty, endeavor to confirm their doubting and wavering spirits ; do thou use all possible arguments, and imploy all thy Zeal in persuading them to be true to their Master, and take warning at thy great calamity.

But now, which way will any Man be able to prove the Church infallible from this Text of Scripture ? Do's our Savior's Praying to his Father, that St. Peter may not finally Apostatize, or his advising St. Peter to strengthen his Brethren, when he was recover'd from the sin of denying his Master ; I say, do's either of these things prove that St. Peter the pretended Head of the Church, or that the whole Body of the Catholick Church met together in a General Council, is infallible ? But I proceed.

9. Our Savior being about to leave the World, that he might revive the drooping spirits of his Disciples, who were fill'd with sorrow at the thoughts of his departure, promises that he will send them another Comforter, which shall abide with

with them for ever, *If ye love me, says he, John 14. 15, 16. keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* This promise was made to the Disciples only, and their experience prov'd the performance of it; but which way it belongs to the succeeding Ages, I am not able to divine.

However, wee'l suppose it made to the whole Church in general, thro' all the future Generations of it; yet how is it possible to prove the Churches infallibility from it; unless all those to whom the Holy Ghost is a *Comforter*, and with whom he *abides*, are infallible? If this be granted; then every good Man, who is the Temple of the Holy Ghost, must be thought infallible. But this Assertion is so very absurd, that no considering Person will maintain it.

10. Well; but this *Comforter* shall teach them *all things*, v. 26. and therefore the Church must needs be infallible. But this is easily answer'd, if we consider that the words (as I have already said) were spoken to the Apostles only; who as our Savior tells them, *Luke 24. 25. were slow of heart to believe all that the Prophets have spoken.* Therefore he promises them, that the *Comforter* should *teach them all things, and bring all things to their remembrance, whatsoever he had said unto them.* The holy Spirit was to open their Understandings, and refresh their Memories; so that by comparing what our Savior did and spake, with the ancient Prophecies, they shou'd be fully convinc'd of his being the true *Messiah*, and upon that conviction shou'd boldly preach the Truth to all the World. And I pray, may not this promise, made to the Apostles, be fulfill'd

fulfill'd, unless the Church be for ever infallible ?

However, let us suppose this Promise made to the whole Church in general in all succeeding times ; yet there is no need of the gift of infallibility for the performance of it : because the holy Ghost, in teaching the Apostles, has also taught us *all things*. For by reading and comparing their Writings with those of the old Prophets, we are able to demonstrate the Truth of our Savior's Mission ; so that we need not any farther evidence of it. But certainly no Man will ever be able to prove, that the Church is therefore infallible, because God has taught her all things that are, either requir'd to prove the Truth of the Christian Religion, or necessary to Salvation by the Gospel-Covenant. God teaches every Man his duty ; but by teaching a Man his duty, he do's not make that Man infallible. Even so God may teach the Church as much as he thinks convenient ; but this may be done without making the Church infallible.

11. Our Savior says, *John 16. 12, 13.* *I have yet many things to say unto you ; but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, he will guide you into all truth ; and therefore some suppose the Church must be infallible.* But I say again, that these words were spoken to the Apostles only ; and 'tis certain that our Savior cou'd guide his Apostles into all truth, and make his will fully known to them by the ministry of the blessed Spirit ; altho' the Church in succeeding Ages were not infallible.

If it be said, that the Promise is made to the whole Church in all succeeding Ages ; I answer, 1. That it appears from the context to be plainly otherwise : but 2. Granting the Promise made to the

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the whole Church; yet we are well assur'd, that the Holy Spirit can assist the Church in all Ages, and lead those who are ready to follow his directions, into all necessary Truths, altho' the Church be not infallible.

Besides, the Holy Spirit has promis'd to lead all Men into all goodness; and I hope our Adversaries will acknowledge him to be as good as his word, altho' the best of Men do sin every day. So that a promise to lead the Church into all truth, do's not make the Church infallible; any more than a promise of assisting us to perform all good actions, do's preserve Men from a possibility of sinning.

12. They alledge *Acts* 15. 28. *It seemed good to the Holy Ghost and to us, &c.* from whence they infer, that the Holy Ghost do's preside in all the General Councils of the Church, and makes them infallible. But this Text will do our Adversaries no service, if the Context be consider'd.

For *when some Men which came down from Judea, taught the brethren and said, Except ye be circumcis'd after the manner of Moses, ye cannot be sav'd; verse 1. it was at length determin'd, that Paul and Barnabas, and certain other of them shou'd go up to Jerusalem unto the Apostles and Elders about this question; verse 2. Now when the Apostles and Elders came together for to consider of this matter; and when there had been much disputing, Peter rose up, v. 6, 7. the substance of whose speech was to this effect; viz. That it was not necessary for the Gentiles to become Jews, before they cou'd be receiv'd into the Church; for that God had formerly sent him to Cornelius, and thereby plainly declar'd that he put no difference between Jews and Gentiles, but that, in every Nation, he that feareth God, and worketh righteousness is accepted of him.*

Then,

Then, when each person had spoken what he thought convenient, *James* the Bishop of that place determin'd the question, saying, *verse 13, &c. Men and Brethren, hearken unto me. Simeon hath declar'd (by instancing in Cornelius) how God at the first did visit the Gentiles, to take out of them a people for his Name, &c. Wherefore my sentence is, that we trouble not them which from the Gentiles are turn'd to God, &c.* And accordingly 'twas agreed to write unto the Brethren, who had sent *Barnabas* and *Saul*, saying, *v. 28. It seem'd good to the Holy Ghost, who has plainly signify'd his Will in the Revelation made concerning Cornelius, and to us, who are resolv'd to follow his directions, and walk by that Rule which he has set us by his own example, to lay upon you, &c.*

This is the Natural Interpretation of the Text : and therefore it do's not appear, that the Holy Ghost did at that instant inspire them with their resolution : but that they gather'd what was his Will, from a former revelation, and design'd in this, which was a like case, to proceed accordingly. So that our Adversaries cannot conclude from hence, that the General Councils of the Church are guided by the Holy Ghost ; 1. because this do's by no means appear to have been a General Council. 2. because tho' it were a General Council, yet there is no particular guidance vouchsaf'd to them ; but they direct themselves by a former example.

However, suppose it were quite otherwise ; suppose this were a truly General Council, and that the Holy Ghost presid'd in it : yet our Adversaries will never be able to prove, that the Church may depend upon the same privilege in these days ; because there is not the least shadow of a promise in

Scripture, by Virtue of which she may lay claim to it.

13. Because the Church is call'd *the Pillar and Ground of Truth*, 1 Tim. 3. 15. some will hastily conclude, that she is infallible. But certainly 'tis possible for the Church to profess all the necessary Truths of the Christian Religion (which is all that this Text implies) altho' it be not indu'd with Infallibility. I suppose, every Member of the Church of *Rome* do's believe that he professes all the Gospel-truths; and yet, I presume, scarce any Member of the Church of *Rome* do's think himself infallible.

14. To such as argue from *Heb. 13. 7. Remember them which have rule over you, &c.* I return a short answer, that we may remember and obey our Spiritual Rulers, without thinking them infallible. And thus I hope it do's sufficiently appear, that the Church cannot claim Infallibility upon the account of any promise made to her in the Holy Scriptures.

But I know our Adversaries will not quit their claim to Infallibility, altho' all their Arguments from Scripture fail them. 'Tis necessary, they say, that there shou'd be an infallible Judge of Controversies; for otherwise God has not sufficiently provided for the peace of his Church: and since 'tis necessary there shou'd be one, we are sure there is one. Now to this I answer,

1. That their Argument from the necessity of an infallible Judge, is by no means conclusive. For we cannot say, that God has done a thing, merely because we think it necessary that he shou'd do it. They ought to shew that there is such a Judge, that there is an infallible Authority in the Church; and this they ought to evince by substantial Arguments;

guments: but they must not think to prove a matter of fact by saying, *It ought to be.* 'Tis confess'd by all *Protestants*, that God has sufficiently provided for his Church: and this we affirm, not only because he is naturally good, and extremely careful of it; but also because we do by experience find that he has made ample provision for it: but tho' we cou'd imagin something, which to our weak understanding might seem wanting, yet we dare not say, 'tis necessary for us. Nay, we rather conclude, that it is therefore not necessary, because it do's not appear that God has given it to us. Thus in the Case before us, tho' there were a seeming necessity of Infallibility; yet we believe that there is no real necessity of it, because we have no sufficient Reasons to persuade us, that God has bestow'd it upon the Church. But,

2. There is not so much as a seeming necessity of Infallibility. For the Holy Scriptures are sufficiently plain, and fit to determin all Controversies concerning Religion; and this is the only end that Infallibility can serve. If our Adversaries object, That the Scriptures are obscure, and that the sense of them is uncertain, without the assistance of an infallible Interpreter; I crave leave to wave this Objection at present, because it will better suit with the latter end of this Discourse, where I shall give it a full Answer.

Well then; since we have no sufficient Proof that the Church is infallible; certainly she cannot pretend to give an infallible Sentence. And since she cannot give an infallible Sentence; she cannot infallibly determin which are pure and genuine, and which are corrupted Traditions. And therefore, since the Church cannot furnish us with a Remedy against the Uncertainty and Corruptions

of Tradition, and since there is no Remedy pretended to come from another hand; I may safely affirm what I undertook to prove, *viz.* That *We have no remedy against the Uncertainty and Corruptions of Tradition.*

Now if we join these particulars, which I think have been fairly prov'd; if, I say, *Tradition* be utterly uncertain and liable to great corruptions, and we have no remedy against the *Uncertainty and Corruptions* of it; then it plainly follows, that *the Testimony of bare Tradition is no sufficient proof, that any particular Doctrin, not contain'd in the Scriptures, was revealed to the Apostles by Almighty God.*

C H A P. V.

*That the Scriptures do not command us to receive
unwritten Traditions.*

BUT I must not pass from this Point, before I have answer'd two Objections. And,
First, It is pretended that the Holy Scriptures do oblige us to receive *unwritten Traditions.* This our Adversaries endeavor to prove from several Texts, which I shall examin in their order.

I. Then, St. Paul says, 1 Cor. 11. 2. *Now I praise you brethren, that you remember me in all things, and keep the Ordinances (or Traditions) as I delivered them to you.* It seems the Apostle did with very good reason commend the *Corinthians* for following those Rules, which they knew and remembered that he had taught them: but will it follow from thence, that we ought to receive some other things, tho' we do not certainly know that the Apostles taught them? We are heartily willing

to practise whatever the Apostles injoyn'd; but we desire it may be prov'd that they injoyn'd it, before we be requir'd to practise it. Now as to the Scriptures we are abundantly satisfy'd, that they do verily contain the Doctrin of Christ, as 'twas deliver'd by the Apostles: but we have no sufficient proof (as I have already shewn) that those things, which are not contain'd in the Scriptures, were deliver'd by them, and for this reason we do not think it fit to receive them.

If it be said, That the word in the Original signifies *Traditions*, and therefore we must receive *Traditions* as the *Corinthians* did; I answer, That we do receive such *Traditions* as the *Corinthians* did; those things, I mean, which we know to be, according to the true import of this Phrase, *Traditions* from (that is, *immediately deliver'd by*) the Apostles themselves; and for this reason we receive the Scriptures: but certainly we are not obliged to receive whatever is pretended to have been deliver'd by them, without sufficient proof that they did deliver it. We do receive what is *here* call'd *Tradition* (that is, the Apostle's own words) as readily as our Adversaries: but tho' we ought to receive *Traditions* in one sense, it will not follow that we ought to receive them in another. In a word, the Apostle speaks of those *Traditions* which were certainly deliver'd by the Apostles themselves: and when our Adversaries can prove, that their pretended *unwritten Traditions* were as certainly deliver'd by the Apostles, as these of which St. Paul speaks, the *Protestants* will not dare to reject them.

2. In the 16 v. of the same Chapter, 'tis said, *If any man seem to be contentious, we have no such custom, neither the Churches of God.* St. Paul had been shewing that 'twas not decent for Men to

wear long hair, or for Women to pray uncover'd. *Judge in your selves*, saies he, *v. 13. is it comely, &c?* But because some Persons might reply, that it was not sinful in its own Nature, and therefore they wou'd follow their private humor, he adds, *But if any Man seem to be contentious, we have no such custom, neither the Churches of God.* That is, Let such a Person know, that 'tis not agreeable to our custom, and therefore he ought to forbear; because 'tis an offence against Modesty to be singular or fantastic in our actions or apparel. Moreover, when an indifferent thing is injoyn'd, 'tis rebellion to neglect the observation of it.

From hence it appears, that we ought to comply with all the prevailing Customs of the Church or Country in which we live, as far as they are consistent with our Duty: but how it will follow from hence, that we ought to receive those things, which are said to have been deliver'd by the Apostles, for real and necessary duties, I cannot imagine. We are very well contented to joyn in an innocent thing which pretends to Antiquity, tho' we cannot trace the Original of it, and find from whence it sprang: but certainly we are not obliged to think every thing that is handed down, and perhaps corrupted, by we know not whom, to be an Apostolical injunction. Let Customs remain, where they have obtain'd: but let not a Custom be thought a Command from God.

3. Again in the 34. *v.* the Apostle tells the *Corinthians*, *The rest will I set in order when I come;* and doubtless the Apostle was as good as his word. But how do's this relate to *Traditions*? Will any Man argue thus; *The Apostle St. Paul set some things in order in the Church of Corinth, and therefore we must*

must receive unwritten Traditions? Yes, say our Adversaries; for the Apostle has not told us in any part of his Writings, what those things were which he set in order; and therefore we cannot learn them otherwise than by *Tradition*. 'Tis true I confess; We cannot be inform'd from Scripture, and (what is still worse) we cannot be inform'd by *Tradition*, what those things were; and we rest satisfi'd with our ignorance, because we do not conceive it necessary to Salvation for us to be acquainted with such particulars.

But if our Adversaries wou'd prove any thing from this Text, they must shew, 1. That those things which the Apostle set in order in the Church of *Corinth*, must of necessity be known to us. 2. That since the Scriptures are silent, therefore *Tradition* (tho' it be generally never so uncertain and liable to corruption, yet) must of necessity be believ'd; because in this case we have no better light. 3. That since *Tradition* must be credited in one single point, because that point is necessary; therefore we must alwaies credit it, in spite of all the strongest Objections against it, and the justest suspicions of it. Nay farther, that we must esteem all those things necessary to Salvation, which are reported by it. When our Adversaries have prov'd these Propositions, perhaps we may believe that the Scriptures do oblige us to receive *Traditions*.

4. St. Paul says, 2 *Theff.* 2. 15. *Therefore brethren stand fast, and hold the Traditions which ye have been taught, whether by word or our Epistle;* from this Text our Adversaries endeavor to prove, that we are obliged to receive *unwritten Traditions*. Now to this I answer, that whatever is deliver'd to us by the Apostles themselves, as those *Traditions* given to the *Theffalonians* certainly were, we ac-

knowledge our selves bound to submit to: but we deny that this or any other Text do's oblige us to receive those *unwritten Traditions*, which are said to have been handed down from Generation to Generation, and to have been originally deriv'd from the Apostles; because it do's not appear by sufficient evidence that the Apostles did deliver them.

In a word, I desire our Adversaries to consider (what I have already said) that by *Traditions* St. Paul understands the Christian Doctrin, which he had deliver'd to them both by Word of Mouth, and in Writing. These *Traditions* we do most cordially embrace, as far as they are contain'd in their written Books; because when we read those Books, we read the Apostles own words, and are sure that we learn their real Doctrin. But as for all other pretended *Traditions*, we dare not affirm that they are deriv'd from the Apostles; because we have no convincing proof of the derivation of them, and we dare not fasten that upon an inspir'd Person, which we cannot prove to have been taught by him. We are desirous to follow the advice given to *Timothy*, 2 *Tim.* 1. 13. to *hold fast the form of sound words*; and we think it an unpardonable presumption to add any thing to them. Whatever comes attended with sufficient credentials, we thankfully receive as a Message from God: but we dare not esteem that as a Message from God, which cannot be prov'd to have come from him.

Therefore we must intreat our Adversaries not to insist upon the bare sound of a word; for 'tis not the Phrase that we quarrel with, but the thing which is meant by it. If by *Tradition* they mean (with St. Paul) whatsoever is immediately and certainly deliver'd by the Apostles, as the contents
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of the Scriptures certainly are ; we contend for *Tradition* with all possible Zeal. But if by *Tradition* they understand (as all Men do in this Dispute) the delivery of some things which are not written in the Scriptures ; we make just exceptions against it ; because 'tis not such a method of conveyance as we may venture to rely upon. So that they must not urge us to receive *Traditions* in this latter acceptance, because we are willing to receive them in the former. For 'tis not good arguing from *Traditions* in a Scripture-sense, to those which are manifestly different from them. We do not deny that we are commanded to receive *Traditions* ; but we say that the Apostle speaks of one sort of *Traditions*, and our Adversaries of another. 'Tis their business to prove if they can, by any one place of Scripture, that we are commanded to receive those things for necessary and fundamental Truths, which tho' not written or spoken to us by inspir'd Persons, are nevertheless reported to have been taught by them. But I am fully persuaded that they cannot produce one single Text in favor of *such Traditions*,

C H A P. VI.

That the Scriptures were written on purpose to prevent the mischiefs arising from unwritten Traditions.

NAY, the Holy Scriptures are so far from commanding us to receive *unwritten Traditions*, that we have all imaginable reason to believe, that

they were written on purpose to prevent the Mischiefs arising from them.

Without doubt Almighty God had well consider'd our circumstances; and the first planters of Christianity knew the sad effects of leaving Men without a certain Rule in matters of Faith, The Devil had his Agents in the very beginning of Christianity, who endeavor'd to set up their own Notions in opposition to what had been Preach'd by our Lord's command. Our Savior had said, *Matth. 24. 24. There shall arise false Christs and false Phrophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.* This was verifi'd in the times of the Apostles themselves, who quickly found that an Enemy had sow'd Tares, and mingled their Doctrines with Errors and Lies.

There was so great a change wrought in the Christian Religion even in St. Paul's daies, that he calls it *another Gospel*, Gal. 1. 6. And the same Apostle was so sensible of those terrible difficulties, which the Church was to encounter with; that he warns the *Ephesians*, Eph. 4. 14. of their danger of being *toss'd to and fro and carry'd about with every wind of doctrin, by the slight of men, and cunning craftiness whereby they lie in wait to deceive.* And when he sent for the Elders of the same Church, *Acts 20.* he us'd these Expressions to them, v. 28, &c. *Take heed therefore unto your selves, and to all the flock, over which the holy Ghost hath made you overseers, to feed the flock of God which he hath purchas'd with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking*
perverse

perverse things to draw disciples after them. Therefore watch, &c. This his Prediction was too plainly fulfill'd within the compass of a few years; and the Church of *Ephesus* it self was soon destroy'd. *The mystery of iniquity doth already work,* saith *St. Paul* in another place, *2 Thess. 2. 7.* and 'twas for this reason that he charg'd the *Philippians*, *Philip. 1. 27.* to stand fast in one spirit, with one mind striving together for the Faith of the Gospel.

Now since the holy Apostles were so perfectly aware of those troubles which threaten'd the Church; and since they had express'd so much Zeal in persuading Men to be firm in their profession, and not to hearken, tho' themselves or an Angel from Heaven shou'd Preach any other Gospel, than what they had preach'd; and their Converts had receiv'd, *Gal. 1. 8, 9.* since, I say, they were so thoroughly affected with the miseries that were like to befall the Church by reason of false Teachers; can it be imagin'd that they wou'd leave the World destitute of a sufficient rule of Doctrine and Practice, from whence Men might be thoroughly inform'd of all things necessary to Salvation? No; our Adversaries themselves do most gratefully acknowledge, that they have bestow'd sufficient care upon the Church. They do freely and thankfully own, that those holy Persons have faithfully executed the design of our Savior Christ, and made ample provision for our instruction.

But alas! If we examin that method, by which our Adversaries do suppose that the Apostles have made provision for the Church; we shall soon perceive that it is very imperfect. For tho' we readily own, that as far as the Scriptures teach us,
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we have all reasonable certainty of the Christian Doctrin: yet our Adversaries do contend, that there are some things, which tho' not contain'd in the Scriptures, are necessary to Salvation; and these things they suppose we must learn from *Tradition*. But wou'd such wise and diligent Persons as the Apostles, who were able enough to write a compleat System of our Religion, give us such great assurance of one part of it, and leave us doubtful as to the other? Do's it not appear that *Tradition* is generally uncertain and liable to great corruptions; and did not the holy Pen-men know it: and wou'd they then deliver us over to the mischiefs of *Tradition*, without giving us any Scripture command to receive *Traditions* (as I have prov'd they did not) or directing us to any method of knowing what *Traditions* we must receive?

Certainly, 'twill be granted by our Adversaries, that there is no reason founded upon the Nature of the thing, which obliges us to receive *Traditions*; nay we have the greatest reason to suspect and reject them: and therefore if it had been the design of the Apostles to oblige us to hearken to *Traditions*, and to build a part of our Christianity upon the credit of them; they wou'd have been very express in injoyning it, and deliver'd some rules, by which we might be enabled to avoid corrupted *Traditions*. If the Church were by the Ordinance of God to be our Guide in distinguishing *Traditions*; certainly we shou'd have had better proof that such a power was lodg'd with her, and that we ought to have recourse to her, than any of our Adversaries have produc'd. We shou'd have been plainly told, that she is infallible, and that we must observe those *Traditions*

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which she has declar'd authentic. (But then on the contrary, since all their arguments for the Churches infallibility are so very little to the purpose, as I have shewn; and since we are no where commanded to receive those *Traditions* which are handed down from generation to generation, as I have also shewn; nay since the Apostles knew the great reasons we have to suspect and reject *Traditions*, and did not command us to receive them notwithstanding; certainly we may conclude, that they did never design, that we their Successors shou'd receive any thing as their Doctrin, but what is deliver'd in their written Books.

Nay farther the History of those occasions upon which they wrote, do's confirm our Opinion that their Books were compos'd on purpose to prevent the mischiefs arising from unwritten *Traditions*. For, as we are told by St. (a) *Chrysoptom*, because in process of time Men were in danger of stumbling, some by reason of their Opinions, and others by reason of their Life and Actions, 'twas necessary that they shou'd be admonish'd by Writing. And as *Irenæus* (b) speaks, they did afterwards deliver the Will of God in Writing, that it might be a Foundation and Pillar of our Faith.

(a) Ἐπειδὴν δὲ τῶν χρόνων περιόντων ἐξώκειλαν, οἱ μὲν ἰδυσμάτων ἕνεκεν, οἱ δὲ βίης καὶ τελέπων, ἐδέχθησαν πάλιν τὸ ἀπὸ τῆς γραμμάτων ὑπομνήσεως. *Chrysoft. Hom. in Matt. 1. Edit. Savil. Tom. 2. pag. 1.*

(b) Quod quidem tunc præconiaverunt, postea vero per Dei Voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum. *Iren. adv. Hæres. lib. 3. cap. 1.*

Eusebius (c) acquaints us, that St. Matthew having first preach'd to the Hebrews when he was about to travail (that he might also preach) to others, gave them his Gospel in writing in the Vulgar Tongue; and by that means supply'd the want of his presence to those from whom he was about to depart. The same is affirm'd by (d) Nicephorus also, who seems to have copy'd it from Eusebius. 'Tis reported of Matthew, says St. (e) Chrysostom, that when the believing Jews came and desir'd him, he left those things with them in writing, which he had deliver'd by word of Mouth. And a certain (f) Author has these Words, 'Tis said this was the cause of Matthew's writing his Gospel. When there was a grievous persecution in Palestine, insomuch that all

(c) Ματθαῖος μὲν γὰρ πρῶτον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐπ' ἑτέροις εἶναι, πατεῖω γλώσσῃ γεγραψὴν παραδὼς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λείπον τῇ αὐτῆ παρούσῃ τέττις, ἀφ' ὧν ἐσέλλετο, διὰ τὴν γεγραψὴν ἀνεπήρη. Euseb. Hist. Eccles. lib. 3. cap. 24.

(d) Αὐτῆ γὰρ, πρῶτον Ματθαῖος ὁ ἐν τελωνίαις, Ἑβραίοις ἢ σωθήειον λόγον κηρύξας, ἐπιπέρι ἀπαίρειν ἐπ' ἕτεροις τῶν ἔθνων διασπασθεῖς εἶχε, πατεῖω γλώσσῃ τὸ κατ' αὐτὸν εὐαγγέλιον ἡ ἰεῖ ἐπι τῆ χειρὸς ἀναλήψεως καὶ ἀλελοιπῶς, τὸ λείπον τῆ αὐτῆ παρούσας διὰ τὴν γεγραψὴν ἀνεπήρη. Nicephor. Hist. Eccles. lib. 2. cap. 45. Edit. Paris. 1630.

(e) Λέγεται ὅτι καὶ Ματθαῖος, τῶν ἐξ Ἰουδαίων πιστευόντων προσελθόντων αὐτῷ καὶ παρακαλεσάντων, ἀπερ εἶπε διὰ ῥημάτων, ταῦτα ἀφείναι διὰ γεγραμμάτων αὐτοῖς. Chrysost. Hom. in Matt. pag. 3.

(f) Sicut referunt, Matthæum conscribere Evangelium causa compulit talis. Cum facta fuisset in Palæstina persecutio gravis, ut periclitarentur dispergi omnes, ut carentes forte doctoribus fidei, non carerent doctrina, petierunt Matthæum, ut omnium verborum & operum Christi conscriberet eis historiam, ut ubique essent futuri, rotius secum haberent fidei statum. Incredulis author Comment. in Matt. inter opera Chrysost. Tom. 2. Paris. 1632. in prologo.

were in danger of being dispers'd, they desir'd Matthew to write them an History of all the Words and Works of Christ; that in whatsoever place they shou'd be, they might have an account of their whole Faith; so that they might not want the Doctrin, though they might want the Teachers of the Faith.

As for St. Mark's Gospel, we are told by (g) Eusebius, that the Romans were not satisfy'd with one single hearing, or with an unwritten instruction in the Divine Preaching; but us'd all manner of arguments with St. Mark, whose Gospel we have, and earnestly desir'd him, as being the Companion of Peter, that he would leave them a written memorial of that Doctrin, which he had deliver'd to them by word of Mouth. Nor did they desist, till they had prevail'd upon him, and by this means caus'd him to write that Gospel, which is call'd St. Mark's. This he reports upon the Credit of Clemens Alexandrinus's Sixth Book of Institutions, which is now lost. The same thing is affirm'd, and upon the same authority, by (h) Nicephorus, who has, as it were, transcrib'd Eusebius.

St. Luke acquaints us for what reason he wrote his Gospel in the First Chapter of it, saying, For-

(g) Τοσῶτο δ' ἀπέλαμψε ταῖς τ' ἀκροατῶν ἢ Πέτρου διανοίας εὐσεβείας φέγγει, ὡς μὴ τῇ εἰσιπαῖξ ἰκανῶς ἔχειν ἀρκείῳ ἀκοῇ, μηδὲ τῇ ἀγγελίᾳ τῆς θεῆς κηρύγματι διδασκαλία, παρεχλύσσει ὃ παντοίας Μάρκον, ἔ το εὐαγγέλιον φέρεται, ἀκόλυτον ὄντα Πέτρου λιπαρήσαι, ὡς ἂν καὶ διὰ γεγραπῆς ὑπόμνημα τ' διὰ λόγου παρεδοθείσης αὐτοῖς καταλείψει διδασκαλία· μὴ ἀεὶ πρὸς τε ἀνεῖναι, ἢ κατεργασθεῖς τ' ἄνδρα, καὶ ταύτη αἰτίας ἡρώδης τ' τῆς λεγόμενης κατὰ Μάρκον εὐαγγελίῳ γεγραπῆς. Euseb. Hist. Eccles. lib. 2. cap. 15.

(h) Nicephor. Hist. Eccles. lib. 2. cap. 15.

asmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us; even as they delivered them unto us, which from the beginning were Eye-witnesses and Ministers of the Word: It seemed good to me also having perfect understanding of all things from the Very First, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. Whom St. Luke understands by the word *Many*; or whether he were the first in order of all the Four Evangelists, I shall not (i) determin. Perhaps my argument might receive some strength from a resolution of those queries; but I shall forbear, because I do not want it. 'Tis plain, that St. Luke's design was to let *Theophilus* know the certainty of those things wherein he had been instructed. He wrote his Gospel, saies (k) *Eusebius*, that he might free us from controverted Opinions, and give us certain information of the truth; or that *Theophilus*, to whom he Addresses himself, might attain to certainty, and continue in it; as St. (l) *Chrysostom* speaks. Nay, as (m) *Theophylact* explains it,

(i) See Beza in Luc. i. i. Genev. 1582. Maldonat. in Luc. i. i. Mogunt. 1602. Balsagii Exercit. Hist. Crit. pag. 372. Ultraject. 1692.

(k) Ἀπὸ τῶν ἡμῶν ἢ ἀπὸ τῶν ἄλλων ἀμφοτέρω ὑπολήψεις, ἢ ἀσφαλῆ λόγον—διὰ τὸ ἰδίῳ παρέδωκεν εὐαγγελίῳ. Euseb. Hist. Eccles. lib. 3. cap. 24.

(l) Ἴνα ἔχῃς γὰρ, φησι, πάλιν ὡν κατηχήθης λόγων πάλιν ἀσφαλῆσαι ταύτην, ἵνα συνεχῶς ὑπομινησκόμεθα πάλιν ἀσφαλῆσαι ἔχῃς, καὶ ἐν ἀσφαλείᾳ μένῃς. Chrysost. Hom. in Matt. i. pag. 3.

(m) Τὸ ἐν καὶ ὁ εὐαγγελιστὴς φησιν, ὅτι διὰ τὸ σοι ἐγγράψαι τὸ εὐαγγέλιον, ἵνα ἂν ἀγροῦ κατηχήθης, ἐν ἀσφαλείᾳ πλείονι κατ' ἔχῃς: πρὸς μοι μᾶλλον νῦν, ὡς ποσῦτον θαρρῆντι ἐπὶ τοῖς ἀγροῦσι, ὥστε καὶ ἐγγράψῃς ταῦτα ἐκδείναι. Theophylact. in Luc. præfat. Paris. 1631.

that

that he might have greater certainty, than when he heard it preach'd; that he might credit St. Luke the more, and be the more secure for it's being committed to writing. (y) Epiphanius indeed, who thinks that by the word *Many* St. Luke understands the ancient Héretics, saies, that *Theophilus* had receiv'd no certain information from others that had pretended to inform him, and therefore St. Luke wrote his Gospel, that he might know the exact truth.

As for St. *John's* Gospel, tho' several reasons are given for the composurè of it, yet I shall mention only that which he informs us of himself, when he saies to the Readers of it, chap. 20. 31. *These (signs) are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have Life thro' his Name.*

The contents of the *Acts* of the Apostles do plainly shew, for what reason they were written. And as for the *Epistles*, they do chiefly contain confirmations and illustrations of things which are recorded in the Gospels, and repeated persuasions to the practice of that Holiness which is recommended by them.

Now if *Tradition* were so certain and safe a method of conveying Religion, for what end, I pray, did the Apostles write? Cou'd they desire any thing better than what is truly suf-

(y) Περὶ ὧν, φησὶ, κατηχήθης λόγων τῶ ἀσφάλειαν. Καὶ τῶ μὲρ κατήγησιν πιστεπυγμένω ἔρασκεν, ὡς ἦδη ὑπὸ ἄλλων μὲρ κατηχήθαι, ἢ ἀσφαλῶς ἢ παρ' αὐτῶν μεμαθηκέναι. εἶτα τῶ ἀκρίβειαν φησιν. *Epiphani. Hæres. 51. cap. 7. Paris. 1622.*

sufficient? And if they thought it sufficient for one part of our Religion; why not for the other? But since these things were written that we might be *certain*; that Men might have an account of their *whole* Faith, and be able to give a satisfactory reason of the Hope that is in them; since they were written that we might *believe*, and that *believing we might have eternal Life*; since they were written at the desire of several Churches, which were willing, it seems, to have greater security of the truth, than what bare *Tradition* can afford; it plainly follows that the Apostles, who proceeded upon these reasons, did not think fit to commit the concerns of our eternal happiness or misery to the management of *Tradition*. They were aware of those dangers which *Tradition* might ensnare us in; and Penn'd their several Books for our perpetual safeguard, and that we might be without excuse. For they have now given us all reasonable assurance of the Certainty of our holy Faith, and prevented those objections which might have been justly made against it, if it had been built upon *bare Tradition*, which all the World has found to be utterly uncertain and liable to great corruptions.

C H A P. VII.

That we ought to receive the Scriptures upon the Testimony of Tradition, altho' we reject unwritten Traditions.

Secondly, 'Tis objected by our Adversaries, that we receive the Scriptures upon the Testimony of *Tradition*; and therefore we confess, that the Testimony of *Tradition* ought to be accepted in some cases. Now if *Tradition* be thought a sufficient proof, that the Holy Scriptures are the Word of God; why may it not be also thought a sufficient proof, that such particular Doctrines, tho' not contain'd in the Scriptures, were reveal'd by God? To this I answer, That altho' the Testimony of *Tradition* concerning a written Book ought to be accepted; yet we have no reason to accept it in the behalf of an unwritten Doctrin; because these cases are widely different.

The Reasons (as I have already shewn) why we dare not rely upon *Tradition* for the delivery of an unwritten Doctrin, are chiefly these; 1. Because Men may be so fond of an Opinion, that they may interpret every thing they hear in favor of it; and consequently they may believe and affirm, that such a Person taught what he never dreamt of. 2. Because an unwritten Doctrin may be misunderstood, or misreported, or something of moment may be added to it; and the alterations of it may (as experience shews) become at last so very considerable, that the proposition may be utterly chang'd, or enlarg'd into a falshood, or into that which is flatly contradictory.

to it. But a written Book is not equally liable to these dangers. Nay, we may be assur'd by sufficient proof, that a Book was written by that Author whose Name it bears; and that it has been handed down without any Material Depravations. The Words of a written Book are fix'd; and therefore are not so liable to diminutions, or additions, or misrepresentations, as unwritten Doctrines are. But those that live at the distance of ten thousand Years, may be almost as sure that they receive a Doctrine, in the Author's own Phrases, as those that heard it from his own Mouth, or read it written with his own Hand. Now, if our Adversaries will be pleas'd to shew, that we have as good security against the Alterations of an unwritten Doctrine, as we can have against the Alterations of a written Book; then we shall grant it to be as reasonable to receive the Testimony of *Tradition* in behalf of an unwritten Doctrine, as of a written Book: but I am persuaded, they will never be able to shew that these are parallel cases.

If it be said, That written Books are sometimes corrupted, and that the Holy Scriptures may have been corrupted also; and that 'tis only *Tradition* that can assure us of the integrity of our present Copies; I answer, 1. That tho' some Books may have been, and certainly are corrupted; yet all Books are not equally liable to the same misfortune. And as for the Holy Scriptures in particular, we have better Arguments to prove that they have not been corrupted, than can be produc'd for all other Books in the World. But I need not enlarge upon this subject; because our Adversaries will freely grant, that the Text of the Bible is sincere and genuine, and that nothing of moment has been depriv'd in it. 2. That if a written
Book

Book may be corrupted, an unwritten *Tradition* is infinitely more in danger; so that this do's not prove *Tradition* to be a secure way of conveying an unwritten Doctrin, but gives us still greater reason to distrust it. 3. Tho' 'tis only *Tradition* that can assure us of the integrity of our present Copies; yet this *Tradition* is back'd with such circumstances, as will constrain any Man to accept it's Testimony. However, were it a bare *Tradition* only, without any extraordinary circumstances to enforce it; yet 'tis the *Tradition* of a written Book, which, as I have already said, is not so liable to Alterations, as the *Tradition* of an unwritten Doctrin. 4. Since Books are the most certain means of conveying the knowledge of those things which were transacted in former Ages, that Mankind in it's present circumstances is capable of; therefore we may justly depend upon Providence for the Preservation of those Books, upon which our future Happiness or Misery do's depend. For tho' it be possible, that Books may be carelessly written or copy'd; yet since they are the best means we can possibly enjoy, and since no less than Eternity depends upon them; we may fairly conclude, that if God has any Goodness in his Nature, he will make those means truly safe and effectual, and not suffer us to be mistaken in so great a concern. So that the Nature of God do's afford us as good a demonstration of integrity of the Scriptures, as any modest and considering Person can desire. Nay, I freely acknowledge, that if God had obliged us by any Text of Scripture to receive *unwritten Traditions*; we ought to depend upon his care of those *Traditions*, and to relie upon them with a most steadfast Faith. Because he had by obliging us to receive them, obliged himself

to maintain the Purity of them. But then, since the *Tradition* of unwritten Doctrines has ever been uncertain and liable to great corruptions; and since we are not secur'd from the uncertainty and corruptions of it, either by the circumstances of the thing, or by the Promise of Almighty God; and since we have no reason to believe that the Goodness of God stands engag'd for the Preservation of it, because there are better means already employ'd for the spreading of Christianity, and we have no particular reason to convince us that we ought to receive unwritten Doctrines as a part of our Religion; therefore we cannot think it reasonable to believe upon the Testimony of bare *Tradition*, that any particular unwritten Doctrin was reveal'd to the Apostles by Almighty God, altho' we receive its Testimony, as a sufficient Proof that the Holy Scriptures were written by such particular Men, and that they are not corrupted, and (by consequence) that they are the Word of God.

C H A P. VIII.

That those Doctrines which are not contained in the Scriptures, were not reveal'd since the Apostles times.

SECONDLY, I am now to shew that we have no sufficient Proof, that any particular Doctrines, not contain'd in the Scriptures, were reveal'd to any other Persons since the Apostles times. And this will appear, if we consider what Proof is sufficient to establish a Revelation upon. The Apostles prov'd their Mission by the Authority
of

of frequent and unquestionable Miracles done in the face of the whole World; and we have the greatest reason imaginable to expect as good Proof of all the pretended late Revelations, as the Apostles gave; especially since we have stronger Arguments against the Reception of any new Doctrines, as necessary to Salvation, than ever cou'd be urg'd against the Doctrin of Christ by the *Jews* or *Gentiles*. For,

I. If God requires new Conditions of Salvation, he makes a new Covenant with Mankind, and will not suffer us to be sav'd upon the ancient Gospel terms. Now 'tis certain that God requires new Conditions of Salvation, if he reveals some Doctrines as necessary to Salvation in these days, which were not necessary in the Apostles times; and therefore he must be suppos'd to make a new Covenant with us. Now I leave our Adversaries to consider, 1. Whether God's making a New Covenant do's not disannul the Old one, as being lame and imperfect without these additional particulars. 2. Whether these additional particulars do not make the Gospel false: since the Gospel promises Salvation to those who believe and practise what God reveal'd by the Apostles; whereas (if God has reveal'd some New Doctrines which are now necessary to Salvation) Men must now perform some other things in order to it, besides what the Apostles have taught us.

2. 'Tis an impeachment of the Wisdom of God to suppose that he requires new Terms of Salvation. For either he reveal'd those Terms to the Apostles, which he is suppos'd to have since reveal'd to the later Saints, or he did not. If he did reveal them to the Apostles, and the Apostles have not taken due care to deliver them down to

the succeeding Generations of the Church (as I have shewn they did not, because *we have no sufficient proof that any particular Doctrin, not contain'd in the Scriptures, was reveal'd to the Apostles by Almighty God*) then either the Apostles were negligent in the performance of their duty, or they were not. Now our Adversaries will by no means accuse the Apostles of negligence; and therefore we must suppose that they took effectual care to preach whatsoever was enjoyn'd them. If therefore the Apostles did preach all that God enjoyn'd them to preach; then it follows, that tho' Almighty God did reveal these pretended Doctrines to them, yet he did not then command them to publish them as necessary to Salvation. Now if God did not then require the Apostles to publish those Doctrines as necessary to Salvation; or if he did not reveal them to the Apostles, but only to some later Saints, and requir'd those later Saints to publish them as necessary to Salvation; it is a great Impeachment of his Wisdom. For then he must have supposed to have chang'd his Mind, and to have instituted a Religion which (tho' he design'd it for the last dispensation, yet) he found good cause to alter.

3. Our Savior purchas'd Redemption for us by his death upon the Cross; and we may justly claim Salvation by his Merits, upon the performance of those conditions which were then agreed on. Now the conditions then agreed on were either the very same which the Apostles reveal'd and none other; or else the Apostles reveal'd only a part of those conditions, and the Revelation of the other part was deferr'd, till some future opportunity should offer it self. If the Apostles reveal'd all those conditions, then 'tis unjust in Almighty
God

God to require some other Conditions, contrary to his Compact with his Son. But if only a part of those Conditions was reveal'd by the Apostles, and the other part was to be discover'd in after-ages; then the first *Christians* did not perform all the Conditions of the Gospel-Covenant, and consequently cou'd not claim Salvation by it. But this is so absurd and so uncharitable a Doctrine, as I hope no good Man will maintain. If it be said, that tho' God had made an absolute promise to our Savior, yet there is no injustice in the alteration of it, upon supposition that our Savior's consent be first had; and therefore the Father and the Son together may by mutual consent reveal some New things, and impose them as necessary to Salvation; I answer, That we cannot suppose two Persons in the Holy Trinity to have made an over-hasty Covenant, and afterward to desire each other's consent for the improvement of it. Besides, that this being liable to perpetual alterations, wou'd make the *Christian Religion* the most uncertain thing in the World.

4. 'Tis an act of injustice to Mankind to require New Conditions of Salvation. For tho' our Salvation be the Gift of God, yet this Gift is now confirm'd to us by a Divine Charter; so that 'tis not in God's power to alter it by adding new Conditions, without which we shall not reap the benefits of it. For God is obliged to stand to his Promise, and perform those things, which he has given us a legal Title to, and a just Right to require of him. Nay,

5. St. *Paul* has plainly forbidden us to receive any new Terms of Salvation, besides what he himself has publish'd to the World; saying, *Gal. i. 8.* Tho' we or an Angel from Heaven preach any other

Gospel unto you, than that which we have preach'd unto you, let him be accurs'd. Nay, he is extremely vehement in this injunction, as appears by his repetition of it in the following Verse, saying, *As we said before, so say I now again, if any Man preach any other Gospel unto you, than that ye have receiv'd, let him be accurs'd.* Now 'twill be readily granted by our Adversaries, that St. Paul wrote these words by the assistance of God's Spirit; and that they are to be understood as God's Command: and therefore I desire them to consider, whether it can be imagin'd, that an All-wise and Immutable God wou'd publish any other Gospel than what had been preach'd by the Apostles, after he had forbidden the whole World to receive any other Gospel than what was at first deliver'd. And yet this must have been done, if God has reveal'd any new things as necessary to Salvation, since the Apostles times. Nay, farther still,

6. We cannot have better proof of any New Doctrin, than the Testimony of Miracles; and yet our Savior himself has warn'd us against admitting even that sort of proof; saying, *For there shall arise false Christs, &c.* Matth. 24. 24. *Behold, I have told you before,* saies he, v. 25. that you may not be deceiv'd by them. And St. Paul tells us of one that comes *with all power and signs and lying wonders,* 2 Theff. 2. 9. So that we have invincible Objections against the Miracles themselves, and all imaginable Reason to reject those New Doctrines which are prov'd by them.

These, if I mistake not, are very weighty Arguments against the Reception of New Terms of Salvation; and much stronger than any the *Jews* or *Gentiles* cou'd offer against our Holy Profession. For the *Gentile* Religion was easily prov'd to be
absurd;

absurd ; and the *Jewish* Law was to continue but for a time. 'Twas a type of things to come ; and they were to expect an alteration of it. But we have the surest grounds to believe that the *Christian* Religion (as 'twas Preach'd by the Apostles) was to be a standing and perpetual rule to the end of the World ; and we are expressly injoin'd to hold him accur's'd, that preaches any other Gospel : and therefore, tho' it were suppos'd lawful to receive some novelties, if attested by Miracles (which nevertheless we may and ought to distrust after such Cautions ; yet I say, tho' it were suppos'd lawful to receive some Novelties) certainly we may justly expect the most convincing Demonstrations to prove the Divine Authority of any Additions to it.

Therefore let our Adversaries produce their Credentials ; let them perform Miracles before our Eyes ; and do such things in confirmation of their Doctrines, as may at least equal what the Apostles did in former daies. But I am satisfy'd that they will not pretend to such Testimonials. Something perhaps that is a little odd, may be said to have been done in a corner ; or perhaps they may give us an old Story to prove a Revelation by : but we are not to build upon such sandy foundations ; or to receive a thing that is said to come from God, without evident and substantial Reasons to assure us, that God did certainly reveal it. Great things are most justly requir'd at the hands of those, who set up for new Lights and fresh Revelations : but we find no Performances answerable to their pretences. Wherefore we must take the freedom of withholding our assent, till such mighty Deeds are shewn, as right reason shall not be able to distrust.

C H A P. IX.

That the Scriptures do contain all things necessary to Salvation.

THUS then I have made it appear, that we have no sufficient Proof, that any particular Doctrines not contain'd in the Scriptures, were reveal'd either to the Apostles, or to any other Persons: from whence it follows that God has not at all reveal'd any particular Doctrines not contain'd in the Scriptures. Now since we are not to receive any thing as a Divine Revelation without a sufficient Proof; and since we have no sufficient Proof of any Revelations, besides what we find in the Scriptures; 'tis plain that the Holy Scriptures are the only Divine Revelations, which we ought to receive. And therefore, since 'tis granted on both sides, that God has reveal'd all those things which are necessary to Salvation; and since the Holy Scriptures are the only Divine Revelations which we ought to receive; it follows, that the Holy Scriptures, which are now prov'd to be the only certain Revelations, do contain all things necessary to Salvation.

C H A P.

C H A P. X.

The First Objection, that the Canon of Scripture is imperfect, answer'd.

NOTHING now remains, but that I answer two Objections.

First then, It is said, That if the Holy Scriptures do contain all things necessary to Salvation; it must be understood either of the whole Canon, or of some one particular Book. Now our Adversaries may justly conclude, that no one particular Book do's contain all things necessary to Salvation; if they can prove that the whole Canon do's not contain them: as they endeavor to make appear, by shewing, that the present Canon of Scripture is imperfect; because diverse Books which formerly belong'd to it, are now said to be lost. To this I answer, 1. That we can prove, that not one Book, that was once truly Canonical, is now lost; and that several of those Books which they instance in, are now extant in our Canon, tho' under different Titles. But 'tis not necessary for me to enter upon that dispute, because this Objection will appear to be of no force, if it be consider'd, 2. That the Question at present is not concerning the Number of Canonical Books; whether any of them be lost, or no: but concerning the certainty of Revelation; whether we have sufficient reason to receive any particular Doctrin not contain'd in the Scriptures, as reveal'd by Almighty God. Therefore our Adversaries ought not to urge, that our present Canon is imperfect; but they ought to prove that we have

have sufficient reason to receive something that is not in our present Canon. Now I have examin'd those things, which it may be pretended we have sufficient reason to receive; and I have prov'd, that we have no sufficient reason to believe, that God has reveal'd any particular things, besides what the Scriptures do teach us: and therefore the present Canon of Scripture (which contains all the Revelations that we have just reason to receive) do's contain all things necessary to Salvation; because 'tis granted on both sides, that God has reveal'd all those things that are necessary to Salvation. Let us suppose therefore, that some Books which were once in the Canon, are now certainly lost: yet it do's not follow that we must supply the suppos'd want of them by receiving uncertain *Traditions*. Especially if it be observ'd, 3. That if any part of the ancient Canon be now lost, God will not require the Contents of it at our hands. We shall not be punish'd for not obeying, what we never cou'd read or learn. Nor are those things necessary to the Salvation of Christians, which no Christian can attain to the knowledge of. To this I may add, 4. That our Adversaries cannot argue, that we ought to receive *unwritten Traditions*, because some of the Canonical Books are lost; unless they can shew, that by receiving *unwritten Traditions*, we may supply the want of those Books. Now this cannot be made appear, unless it be shewn; *First*, What the Contents of those Books were. *Secondly*, That those Contents are preserv'd in *unwritten Traditions*. But how is it possible for them to prove that the Contents of any Book are preserv'd, when the Book is so utterly lost, that they are not sure of one Page of the Contents of it?

C H A P. XI.

The Second Objection, that the Scriptures are obscure, answer'd.

SECONDLY, 'Tis objected, that whatever the Scriptures do contain, 'tis certain that they are so very obscure, that ordinary persons cannot understand them. To this I answer, 1. That our present Question is not concerning the obscurity of the Scriptures, but concerning the perfection of them. And therefore it is sufficient for my present purpose, if all things necessary to Salvation are contain'd in the Scriptures; whether they be plainly taught, or no. But 2. for the full satisfaction of our Adversaries I shall shew, that the Scriptures are by no means obscure in those points which are necessary to Salvation. There are indeed some knotty Texts, some dark Passages, which even the Learned are puzzl'd with: but our Adversaries will never be able to shew, that the understanding of those parts of the Bible is necessary to Salvation. Nay farther, perhaps some Texts may contain things necessary to Salvation, tho' the meaning of those passages be not obvious to every capacity, or to a careless Reader. But then, when they meet with Intricacies, Men ought to use greater application and industry, and to take advice of their Spiritual Guides. Such Methods will enable them to surmount all the difficulties of the Sacred Pages, as far as is necessary in order to their Happiness: and since the welfare of their Souls depends upon it, certainly they ought not to be sparing of their labor. Now if such Texts may be understood

at all (tho' it cost a Christian some little trouble) the charge of Obscurity is fairly remov'd. The easiest, and most certain Demonstrations in the Mathematics, do require some considerable attention; and yet none can object against the clearness of them. Even so those necessary Points (if any such be less plainly deliver'd) may with due care be well understood.

Now that the Holy Scriptures are in this sense sufficiently plain and intelligible, will appear if we consider the following particulars.

First, That all Men are to be judg'd by the Scriptures, *Rom. 2. 16.* Now can it be imagin'd that Men shall receive the Sentence of Condemnation to eternal Fire, for not practising those Rules or believing those Doctrines of the Gospel, which were so very obscurely laid down, that they could not possibly understand them?

Secondly, 'Tis a reproach cast upon the Wisdom of God, to suppose that he wou'd send forth a Book containing his Divine Will; and yet suffer it to be so mysterious, that Men shou'd not be able to unriddle the meaning of it, even in those matters which do so nearly concern them. Certainly, when God undertook to inform us by writing, and was so well able to sute his Expressions to our capacities; he wou'd by no means leave us utterly in the dark.

Thirdly, Those who study the Bible, do learn several things which are not necessary to Salvation; and can it be thought that God wou'd make those things which are not necessary to Salvation, plainer than those that are?

Fourthly, The Scriptures are describ'd as very plain and intelligible. *But if our Gospel be hid,*
saies

Gospel be hid, saies the same Apostle (2 Cor. 4. 3, 4.) it is hid to them that are lost; in whom the god of this World has blinded the eyes of them which believe not. So that the Scriptures cannot be said to be obscure in necessary points; but those who disobey and do not understand them, are blind. If any Man teach otherwise, and consent not to wholesome words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness; he is (not weak, but) proud, &c. and will not be inform'd; 1 Tim. 6. 3, 4. Thy Word (saies David, Psal. 119. 105.) is a lamp unto my feet, and a light unto my path. The way of the Lord is perfect, converting the soul: the Testimony of the Lord is sure, making wise the simple. The Statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightning the eyes; vers. 7, 8. But certainly the Word of God wou'd not deserve these Characters, if it were so obscure as our Adversaries pretend. It is also able to make Men wise unto salvation, 2 Tim. 3. 15. and therefore it must be plain enough in things necessary to Salvation. Timothy knew the Scriptures from a Child, as we read in the same place; and surely then they were not so very dark. Nay, how can we be obliged to prove all things, and hold fast that which is good, 1 Theff. 5. 21. and how can we be commanded to judge what the Apostle saies, 1 Cor. 10. 15. if the Scriptures, which are our rule, be so very obscure even in necessary matters, that we cannot judge or prove things by them? Fifthly, We appeal to experience, whether the Scriptures be not very plain in such necessary matters. Let our Adversaries shew us, if they can, any one thing necessary to Salvation, which is not fairly intelligible to those, who will bestow a little pains,

and have but an ordinary understanding. They tell us indeed, that the Doctrines of the *Trinity*, *Incarnation*, &c. are very obscure; but we reply, that tho' they are obscure to our conceptions, yet they are very plainly deliver'd to us. We know that there are such truths; but we shall never be able to comprehend them. Nor is it necessary to Salvation, that we shou'd determine all the School-questions concerning them. 'Tis enough, if we acknowledge the things themselves: and so much may be easily gather'd from plain Scriptures.

Well, but our Adversaries say, the Scriptures do affirm themselves to be obscure. Now to this I answer, that several passages in the holy Scriptures are confess'd to be obscure: but the question is, whether the Scriptures are not sufficiently plain in matters necessary to Salvation. If our Adversaries wou'd prove any thing, let them make out this Proposition; that *the Scriptures do declare, that some things necessary to salvation are so obscurely deliver'd in them, that even by the help of industry Men cannot understand them.* This I am perswaded, they will never evince by those Arguments which are produc'd, as any Person may perceive by the following examination of them. For,

I. When *David* praies, *Open thou mine eyes, that I may behold wondrous things out of thy law,* *Psal.* 119. 18. *Give me understanding; that I may learn thy commandments,* v. 73. *Teach me thy statutes,* v. 26, 135, &c. it must be suppos'd that he do's not pray for the knowledge of things necessary to Salvation, in such a manner as wou'd suppose him utterly ignorant of them; because he who was an inspir'd Person at the time of his

Writing,

Writing, could not be a novice in such matters. But he desires a clearer insight into the Wisdom and goodness of God's Precepts, a greater and steddier inclination to the practice of them, &c. For those Persons who know things necessary to Salvation, are still capable of improvements in Grace and Virtue; and may endeavor to obtain a fuller view of the riches of God's Mercy in the many excellencies and beautiful contrivance of Religion.

2. Tho' Christ expounded to his Disciples *in all the Scriptures the things concerning himself*; Luk. 24. 27. yet it do's not follow that the Scriptures are utterly obscure in matters necessary to salvation. For *First*, tho' the Scriptures of the Old Testament, which concern'd our Savior's being the *Messiah*; might at that time seem obscure to the Disciples; yet now that we find them so plainly fulfill'd, and since *Jesus* is so fully prov'd to be the Christ, they cannot be thought obscure to us. *Secondly*; those Scriptures were even then so plain, that our Savior upbraids the Disciples with their dulness and want of understanding. *O fools, says he, and slow of heart to believe all that the Prophets have spoken! Ought not Christ, &c?* Luke 24. 25, 26. As if he had said, How stupid are you, that you do not understand these things? from whence it appears that they were plain enough to be intelligible. The same may be said with respect to the 45th verse, *Then opened he their understandings that they might understand the Scriptures*; that is, not all the Scriptures in General, but the prophecies concerning the *Messias*; which prophecies are not obscure to us, because the Apostles have opened them to us in their writings.

3. When St. Philip asked the Eunuch, *Acts* 8. 31. whether he understood what he read in the

Prophecy of *Isaiab*, the Eunuch replies, *How can I except some Man shou'd guide me?* From whence our Adversaries argue that the Scriptures are obscure, because a Man must have a guide to make him understand them. But I answer, 1. That this Profelyte Eunuch, who was a great stranger to the *Jewish Nation*, might well be puzzled with a Text, which the *Jews* themselves did not then seem fully to understand. 2. Tho' the Eunuch cou'd not find out the true interpretation of this Prophecy, which for many reasons was then obscure; yet we may be able clearly to explain it, who have the benefit of the Apostles guidance in their written Books, by which we can demonstrate the meaning of it. 3. Tho' some certain Prophecies were obscure to the Eunuch, yet it will by no means follow, that the holy Scriptures are so very obscure in matters necessary to salvation, that a Man may not be able after the use of proper means to understand them without an infallible guide, which is the only guide our Adversaries will be satisfy'd with. We may and ought to seek the assistance of a guide that is wiser than our selves, in all doubtful cases; and the necessity of such a guide do's not prove the obscurity of the Scriptures in general: but we deny that an infallible guide is ever necessary; especially for the interpretation of those Texts which contain matters of salvation.

4. 'Tis true, *No Prophecy of Scripture is of any private interpretation*, 2 Pet. 1. 20. that is, no Scripture prophecy came by the Will of Man, or was deliver'd upon the Prophet's own private authority; For, as the Apostle adds, *the Prophecy came not in old time by the Will of Man: but holy Men of God spake as they were mov'd by the Holy Ghost.*

Ghost. But how will our Adversaries be able to shew from this Text, which I have given the true and natural meaning of, that the holy Scriptures are obscure in matters necessary to salvation? Is this a good argument, *The Prophets spake not of their own motion, but by the inspiration of God: and therefore those Men who read their Prophecies, cannot understand them?* Must all those Prophecies that proceed from God, be unintelligible? Certainly God can express his Will in such a manner as he thinks proper to attain his end; and when he thinks it convenient, can make himself intelligible. However, suppose the Prophecies never so difficult; yet it will not follow, that the Scriptures in general are obscure in matters necessary to salvation.

5. 'Tis true also, that in St. Paul's Epistles there are some things hard to be understood, which they that are unlearn'd and unstable wrest, as they do also the other Scriptures, to their own destruction, 2 Pet. 3. 16. But I answer, 1. that tho' some things in St. Paul's Epistles are hard to be understood, yet others may be very easy. 2. That those things which are said to be hard to be understood, are not said to be necessary to salvation. 3. Tho' some things necessary to salvation were hard to be understood; yet they may be understood: and therefore it will not follow from hence, that the Scriptures are obscure to those that study them carefully, and after due preparations of an honest mind, &c. For, 4. those who are said to wrest them, are (not the sincere searchers after God's Will, but) the unlearned and unstable; and therefore the Stable and Learned may understand them.

If it be said, that those errors which destroy Men, are errors concerning matters neces-

fary to salvation ; and therefore, since these hard things were so wrested as to destroy Men, they must be matters necessary to salvation ; I answer, that tho' all damnable errors do relate to matters necessary to salvation, yet a Man may fall into damnable errors, by misinterpreting a place which do's not contain any thing necessary to salvation. Because, by drawing an heretical consequence from such a Text of Scripture, he may be tempted to contradict or deny a great truth, which is really necessary to salvation. Thus for instance, 'tis necessary to salvation to believe, that Jesus Christ is God ; but 'tis not necessary to salvation to believe, that *the Father only* knoweth the day and hour of the last judgment, as we read, *Matth. 24. 36.* Now tho' this Text, *Matth. 24. 36.* do's not contain a matter necessary to salvation ; yet if a Man will wrest this Text, and from thence conclude that Jesus Christ do's not know all things, and therefore cannot be God ; he may fall into a damnable error by such wresting of it. From whence it is plain, that some hard things in *St. Paul's Epistles* or the other Scriptures may be wrested to Mens destruction ; altho' the Texts so wrested do not contain matters necessary to salvation.

6. If it be further urg'd, that there are tropes and figures in the Holy Bible ; I answer, that the Bible is nevertheless sufficiently plain ; even as plain as common discourse, which has the same sort of expressions. Besides, an ordinary system of *Rhetoric* will take away such difficulties ; and certainly that Book cannot be thought obscure, which has so many sufficient helps, and those alwaies ready at hand, for the illustration of it.

107. If it be also said, that Christ taught in Parables; I answer, that those Parables are explain'd in the Scriptures. And if it be said, that *No Man was found worthy to open and to read the Book, neither to look thereon*, Rev. 5. 4. I answer, that by *the Book* in that place we are to understand (not the whole Body of the Scriptures, but) the Book of the *Revelations* only; and therefore that Text will by no means prove, that the holy Scriptures in general are obscure; much less that they are obscure in matters necessary to salvation.

108. If it be ask'd, from whence controversies do arise, or whether they do not proceed from the obscurity of the Scriptures; I answer, that the wars and fightings in Divinity do spring from the same source with the wars and fightings in Civil matters, *James* 4. 1. They come hence, even from our lusts, which war in our members. The truth, at least all necessary truth, is easily found, if Men will carefully seek it: but when Men are resolv'd to pass that for truth which they wish to find true; or when they are prejudiced on the wrong side, and obstinately persist in the maintenance of it; no wonder, if they meet with opposition and cause disputes. Religious controversies are, I confess, extremely numerous; but 'tis evident from whence they proceed. 'Tis our own fault, that we do not agree; for certainly God, who so strictly enjoins it, has enabled us to practise Unity. The Scriptures, if Men wou'd hearken to them, wou'd soon put an end to all our differences. Matters necessary to salvation are plainly deliver'd in them: and as for all other indifferent things or intricate points, the authority of the Church is sufficient to guide us

in them; But when Men are fond of Faction and Rebellion, or have a mind to lord it over others; then every trifle will kindle a great flame, and the disputes manag'd by such Persons will never end, till Time shall be no more. In a word, Controversies about things necessary to salvation are plainly determin'd in Scripture; and the same Scripture has given us a general rule for the determination of all other Controversies, *viz.* Obedience. So that where we do really need a rule, the rule is plain: but if Men will enlarge their own necessities, and then expect to have every thing nicely defin'd by Almighty God; they are not to expect a supply of their wants, because they have perversly brought them upon themselves.

Lastly, if it be objected, that some persons are not convinc'd even of those things, which the generality of Christians do think necessary to salvation, and therefore the Scriptures must needs be obscure; I answer, that those Persons either have sincerely endeavor'd to know the truth, or they have not. If they have not, the fault is their own; and the Scriptures must not be charged with obscurity, because some Persons will not endeavor to understand them. But if they have sincerely endeavor'd to be rightly inform'd; then I presume, they may receive such information, or else God will pity and pardon their ignorance. Prejudice or something else, may have darkned or blinded their minds: and then we cannot justly say, that the Scriptures are obscure, because such Persons do not understand them; any more than we can justly say, that the Sun is a dark body, because some Persons have, either a blemish in their eyes, or utterly lost their sight.

To conclude, if our Adversaries wou'd effectually prove, that the Scriptures are so obscure in matters necessary to salvation, that a Man cannot understand them after the use of proper means; they ought to do two things. *First*, they must instance in some particular, and prove that it is necessary to salvation. *Secondly*, they must prove that that particular is so obscurely deliver'd in the Scriptures, that in spite of his honest endeavors a Man cannot find it in them. When they have done these two things, we shall be forc'd to acknowledge that the Scriptures are really obscure; and the Enemies of Christianity will thank them for shewing, that the Word of God is a riddle, a dark insignificant Book, and good for nothing.

CHAP.

And therefore, since we have no sufficient proof, that God has reveal'd any particular doctrines not contain'd in the Scriptures, either to the Apostles, or to any other Persons; 'tis manifest, that we have no sufficient proof, that God has reveal'd them at all.

And since we have no sufficient proof, that God has reveal'd any particular doctrines not contain'd in the Scriptures; therefore we ought not to receive such doctrines as Divine Revelations.

And since we ought not to receive such doctrines as Divine Revelations, 'tis certain that the holy Scriptures are the only Divine Revelations which we ought to receive.

And therefore, since 'tis granted on both sides, that God has reveal'd all those things which are necessary to salvation; 'tis plain, that *the Holy Scriptures*, which are the only certain Revelations, *do contain all things necessary to salvation*; which was the Proposition I undertook to prove.

Now, if the Holy Scriptures do contain all things necessary to salvation; then those things which cannot be prov'd from Scripture, are not necessary to salvation. And therefore in our Disputes with those of the Church of *Rome* we may justly challenge our Adversaries to produce Scripture-arguments for all their doctrines; and we may also justly reject whatsoever the Holy Scriptures do not fairly and fully prove.

The *Papists* indeed tell us of Fathers and Councils, which Names do make a great noise in the ears of ignorant People: but we appeal to the Bible as the Rule of our Faith, and challenge them

them to prove their Religion from it. We are able, it is true, to fight at the other Weapon, and to shew that they have neither Fathers nor Councils on their side: but because this method of proceeding is utterly needless and very tedious; and because ordinary Persons are not competent judges of such matters; therefore we insist upon Scripture-proofs. For this reason in the following Chapters, I shall think myself obliged to answer only those Arguments, which they draw from God's Word, to prove their Doctrines by.

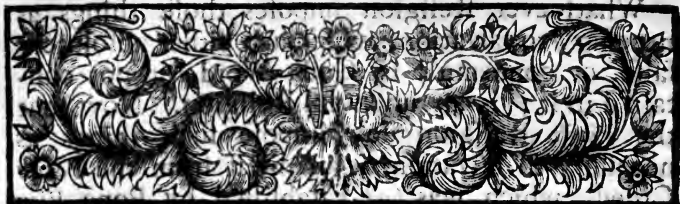
And here we ought to receive the holy scriptures as the only Divine Revelation, and not as containing any other Divine Revelations which we ought to receive. And that one, how it is proved on both sides, that God has revealed all truths which are necessary to salvation, and that there is no other Revelation, is what we shall see in the following Chapters.

Now, if the Holy Spirit be given to all men, it is necessary that all men should be able to understand the Scriptures, and that they should be able to judge of the Truth and Falsity of the same.

The End of the First Part.

Now, if the Holy Spirit be given to all men, it is necessary that all men should be able to understand the Scriptures, and that they should be able to judge of the Truth and Falsity of the same. This is the reason why I have not thought fit to dispute with those who say, that the Holy Spirit is given to all men, and that they are all able to understand the Scriptures, and to judge of the Truth and Falsity of the same. For I have seen too many who say so, and yet do not understand the Scriptures, and do not know how to judge of the Truth and Falsity of the same. And I have seen too many who say so, and yet do not believe in the Holy Spirit, and do not know how to judge of the Truth and Falsity of the same. Therefore I have thought fit to dispute with those who say so, and to shew that they are not able to understand the Scriptures, and do not know how to judge of the Truth and Falsity of the same.

The Holy Spirit is not given to all men, but only to those who are called by the Gospel, and who are regenerated by the Word of God. And it is not given to all men, but only to those who are called by the Gospel, and who are regenerated by the Word of God. Therefore I have thought fit to dispute with those who say so, and to shew that they are not able to understand the Scriptures, and do not know how to judge of the Truth and Falsity of the same.



the fourth and the Council of Trent, and is as follows:

CONFUTATION

OF POPERY.

PART II.

*Of the Particular Doctrines of the Church
of Rome.*

CHAP. I.

A General Argument against Popery propos'd.



HAVING shewn in the former Part, that the Holy Scriptures do contain all things necessary to Salvation, I shall now proceed to the Confutation of Popery, and propose this General Argument against it.

What-

Whatsoever Religion imposes those things as necessary to salvation, which are either absolutely false, or condemn'd by God's Word, or not contain'd in it; is an unlawful Religion. Now that the *Popish Religion* do's impose such things as necessary to salvation, is manifest from the *Popish Creed*, which was (a) Establish'd by *Pope Pius the Fourth* and the *Council of Trent*, and is as follows;

1. I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things Visible and Invisible.

2. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made.

3. Who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.

4. And was Crucify'd also for us under Pontius Pilate, he suffer'd and was buried.

5. And rose again the Third Day according to the Scriptures.

6. And ascended into Heaven, and sitteth on the Right Hand of the Father.

7. And he shall come again with Glory to judge both the quick and the dead, whose Kingdom shall have no end.

8. And in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son is worshipp'd and glorify'd, who spake by the Prophets.

9. And in one Holy Catholic and Apostolic Church.

(a) Vid. Concil. Labb. Tom. 14. p. 944, 945, 946.

10. I acknowledge one Baptism for the remission of sins.

11. And I look for the Resurrection of the dead.

12. And the Life of the World to come. Amen.

13. I steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and the rest of the Observances and constitutions of the same Church.

14. I do also admit of the Holy Scripture in that sense which our Holy Mother the Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, did and doth hold; nor will I ever take and interpret it otherwise, than according to the Unanimous consent of the Fathers.

15. I do also profess, that there are truly and properly seven Sacraments of the New Law, (which Sacraments were instituted by Jesus Christ our Lord, and are necessary to the salvation of Mankind, altho' all the Sacraments be not necessary to every person) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders and Matrimony;

13. Apostolicas & Ecclesiasticas Traditiones, reliquasque ejusdem Ecclesie observationes & constitutiones firmissime admitto & amplector.

14. Item Sacram Scripturam juxta eum sensum, quem tenuit & tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu & interpretatione Sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanimem consensum Patrum accipiam & interpretabor.

15. Profiteor quoque septem esse vere & proprie Sacramenta novae legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria; scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem & Matrimonium; illaque gratiam conferre; & ex his Baptismum, Confirmationem & Ordinem sine Sacrilegio reiterari non posse. Receptos quoque & approbatos Ecclesie Catholice ritus, in supradictorum omnium Sacramentorum solenni administratione, recipio & admitto.

that

that they do confer Grace; and that three of them, viz. Baptism, Confirmation, and Orders cannot be repeated without Sacrilege. I do also receive and admit the receiv'd and approv'd Rites of the Catholic Church in the solemn administration of all the Sacraments before mentioned.

16. I do embrace and receive all and every thing, that hath been defin'd and declar'd in the Holy Council of Trent, concerning Original Sin and Justification.

17. I do likewise profess that in the Mass there is offer'd a true, proper and propitiatory sacrifice for the living and the dead; and that the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, are truly, really, and substantially in the most Holy Sacrament of the Lord's supper; and that the whole substance of the Bread is turn'd into the Body, and the whole substance of the Wine is turn'd into the Blood; which change the Catholic Church calls Transubstantiation.

18. I do also profess, that Whole and Intire Christ, and a true Sacrament, is receiv'd under one kind only.

16. Omnia & singula, quæ de Peccato Originali & de Justificatione in Sacro-Sancta Tridentina Synodo definita & declarata fuerunt, amplector & recipio.

17. Profiteor pariter in Missa offerri Deo verum, proprium & propitiatorium sacrificium pro Vivis & defunctis; atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter & substantialiter corpus & sanguinem, una cum anima & Divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in corpus, & totius substantiæ vini in sanguinem; quam conversionem Catholica Ecclesia Transubstantiationem appellat.

18. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi.

19. I do firmly believe that there is a Purgatory, and that the Souls detained therein are help'd by the Prayers of the Faithful.

20. And I do likewise firmly believe, that the Saints Reigning together with Christ are to be honor'd and pray'd to ; and that they do pray to God for us ; and that their Reliques are to be had in Veneration.

21. I do most steadfastly assert, that the Images of Christ and the Mother of God, who was alwaies a Virgin, and of other Saints also, are to be had and retain'd ; and that due honor and veneration is to be paid to them.

22. I do also affirm that the power of Indulgences was left in the Church by Christ ; and that the use of them is very helpful to Christian People.

23. I do acknowledge the Holy Catholic and Apostolic Church of Rome, 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 Jesus Christ.

19. Constante teneo Purgatorium esse, animasque ibi decedentium fidelium suffragiis juvari :

20. Similiter & Sanctos una cum Christo regnantes, venerandos atque invocandos esse ; eosque orationes Deo pro nobis offerre ; atque eorum reliquias esse venerandas.

21. Firmissime assero imagines Christi ac Deiparæ semper Virginis, necnon aliorum Sanctorum, habendas & retinendas esse, atque eis debitum honorem ac venerationem impertientiam.

22. Indulgentiarum etiam potestatem à Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse, affirmo.

23. Sanctam, Catholicam & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum Matrem & Magistram agnosco ; Romanoque Pontifici, Beati Petri Apostolorum principis Successori, ac Jesu Christi Vicario, veram obedientiam spondeo ac juro.

24. I do also without any doubting receive and profess all other things that are deliver'd, defin'd and declar'd by the Sacred Canons and General Councils, and chiefly by the Holy Council of Trent; and all things contrary to them; and all Heresies whatsoever, that are condemn'd, reject'd and anathematiz'd by the Church, I do likewise condemn, reject and anathematize.

This Creed is the Standard of the *Popish* Religion, and contains that Faith which is profess'd by every Person that embraces it. And therefore I shall endeavor to justify my Charge against *Popery*, by producing instances of such *false, condemn'd, or groundless* Doctrines out of this their undoubted Creed; and this I shall do in some following Chapters.

Only I think it convenient to advertise the Reader, that I do not design to confute all the Articles of the foregoing Creed. The Twelve first we *Protestants* do sincerely profess and contend for; but we reject the other Twelve as the Errors of *Rome*. Now out of the Twelve last I shall select some particulars, which I design to examin; and I hope to make it appear that they are either *false, or condemn'd, or groundless* Doctrines.

24. Cætera item omnia à sacris canonibus & œcumenicis conciliis, ac præcipue à Sacro-Sancta Tridentina Synodo, tradita, definita & declarata, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas, rejectas & anathematizatas, ego pariter damno, rejiçio & anathematizo.

C H A P. II.

That the Doctrin of Transubstantiation is absolutely false.

First then, I shall instance in a Doctrin which is absolutely false.

That the Church of *Rome* do's maintain the Doctrin of *Transubstantiation*, and imposes it as necessary to Salvation, is manifest from the Seventeenth Article of her Creed, in which she requires her Members to believe, that *the whole substance of the Bread is turn'd into the Body, and the whole substance of the Wine into the Bloud of Christ*; which change the Catholic Church (meaning her self) calls *Transubstantiation*. Now this Doctrin is absolutely false; because we have most evident proof, that the substances of the Bread and Wine do remain after the Consecration; and consequently there is no such change wrought as our Adversaries do pretend. And this will appear, if we consider two things; 1. That *the evidence of sense is alwaies certain.* 2. That *we are assur'd by the evidence of sense, that the substances of the Bread and Wine do remain after the Consecration.*

First then I say, *the Evidence of sense is alwaies certain.* 'Tis possible, I confess, and very easy for us to be mistaken about some things, which our senses inform us of. The eye may be discolour'd by a disease; and make us think that thing to be yellow, which is of a different colour. Or it may be deceiv'd by the *Medium*, thro' which we perceive an object; or by too great a distance from it; and by that means represent it in a different

shape or size. Thus a large square Tower may seem round and small, if it be a great way off: and a streight Stick, if thrust into the Water may appear crooked to us. Again, there are some things, which may be examin'd by several senses; and then we may be mistaken, if we rely upon one of them. Thus we may distinguish some Bodies, not only by the touch, but also by the tast and smell and sight: and therefore, if we cannot certainly know what they are by one method; we must try another. Nay farther, we may deceive our selves by giving too much credit to a transitory View or a slight Perception: and therefore in such cases we ought to pause a while, and to bestow time enough for a thorough information.

But then, when our Organs are rightly dispos'd, and conversant about their proper objects; when they are at a due distance, and receive their impressions thro' proper *Mediums*, and we have had leisure enough to consider of them; when all our senses agree in their testimony; or when we have try'd them all, and find that one do's not contradict the other, tho' one perhaps may be a more proper judge, and yield us a better and more substantial proof than the other in that particular instance; I say, when this is the case, our senses do not and cannot deceive us. Then are we said to have the *evidence of sense*; that is, we are as well inform'd, as our natural senses, which are the only tests of sensible things, can possibly inform us.

Now that this *evidence of sense* is alwaies certain, has been generally granted by all Mankind: and those who deny it, have ever been thought ridiculous. However, since our Adversaries do force us upon it, I shall endeavor to convince them

of it. And that my argument may proceed with the greater force and clearness, I think it necessary in the first place to prove that our senses do generally give us certain information. This I shall make appear by the following Arguments.

I. 'Tis granted that there is a God, and that this God is naturally good and true. Now I appeal to any indifferent judge, whether that God who is good and true, can be suppos'd to have made rational Creatures after such a manner, as makes them liable to everlasting Delusions: and yet this will unavoidably follow from the general uncertainty of our Senses.

For tho' some things are so perfectly abstracted from matter, that the knowledge and uncertainty of them cannot depend upon our Senses; yet experience proves, that the far greater part of our concerns do relate to material things. Now since most of those things which we perceive are corporeal objects, 'tis plain, that if the evidence of our Senses be not generally certain, we cannot certainly know any of those things which we are chiefly conversant with. For whatever we may arrive at hereafter, 'tis certain, that at present we know very little by intuition. Wherefore, if our Senses be generally uncertain, 'tis impossible that we should act securely. These things being consider'd, it must be a great impeachment of the goodness of God, to think that he has given reasonable Creatures a power of judging, which he expects they shou'd use aright; tho' at the same time he has deliver'd them up to the guidance of such Senses as may cause almost all their judgments to be erroneous.

Nor do's the general uncertainty of sensible evidence reflect less severely upon the truth of our

Maker. For since we are able to think, we must be suppos'd to think according to our best informations. Now if God has so contriv'd our Nature, that those Senses by which we receive the far greater part of our notices, and by which we are to be directed, are liable to gross delusions in spite of all our endeavors to the contrary; then he do's deceive us himself: because he made it necessary for us to act upon such principles, and to be misled by them. So that God must then be thought a grand Impostor, and to have pass'd more Cheats upon the World, than the Devil himself who is the Father of Lies. But this is such horrid blasphemy, as strikes a Man with horror; and yet it cannot be avoided by those, who think that the evidence of Sense is generally uncertain.

2. As God is good and true, so he is also just; and this is freely acknowledg'd by our Adversaries. Now if God be just, certainly he will reward and punish Men according to their deservings. But how is it possible, if the evidence of Sense be generally uncertain? For Justice and Charity, which are the principal virtues of a Christian, do wholly depend upon Sense in the exercise of them. If my senses misinform me, I may take that Man for an Object of pity, whom I ought to bring to punishment; or I may believe that Man worthy of punishment for a fact, which I thought my eyes had seen, who at the same time was doing his duty. Thus may I be betray'd into numberless crimes, and commit things worthy of damnation, by an unavoidable necessity. And can we believe, that God will judge Men according to their deeds, if their senses may betray them to such sinful actions? Are Virtue and Vice such un-

known

known and hidden things, that a Man (who sincerely desires to be well instructed) may be a notorious Villain, at the same time that he thinks himself a Saint? And is this our condition in this present World? Must we be forc'd to act we know not what, and be utterly uncertain of our condition in another state? Must we take a great deal of pains to become Virtuous, when perhaps at the end of our daies we may be doom'd to hell for our Vices? 'Tis impossible that any Man shou'd know how to live well, unless his senses may be trusted; therefore if our senses cannot generally be rely'd on, it Reflects very severely upon the Justice of God.

3. Again, why do's our Savior appeal to his Works, *John* 10. 38. and blame *Chorazin* and *Bethsaida* for not believing, *Matth.* 11. 21. *Luke* 10. 13. if the evidence of sense concerning his Miracles were not generally certain? Why do's *St. John* use an argument drawn from his senses to establish his credit with Men, saying *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have look'd upon, and our hands have handled of the Word of Life, &c. declare we unto you; 1 John* 1. 1. I say, why do's he use this Argument, if the evidence of Sense be not generally certain? Why do the Scriptures tell us that the Apostles were *eye-witnesses* of diverse particulars, *Luke* 1. 2. *2 Pet.* 1. 16. and why shall those be punish'd, who do not receive their testimony concerning the Words and Actions of our Blessed Lord; if the eyes and ears and other organs of sense may generally deceive Mankind, even when they are conversant about their proper objects?

4. Nay, what certainty can we have of the

truth of the Christian Religion, if our senses may generally deceive us? For how is it possible for a Man to know, that *Jesus is the Messiah*, unless he may believe the ancient Prophecies, and the Miracles of Christ and his Apostles? But then, if his senses may so frequently deceive him, how shall he be sure that the ancient Prophecies do not point at another Person? Why may not he then be suppos'd to have read wrong; and to have fancy'd that he saw the Characters of his Savior, when the inspir'd Pen-Men describ'd one that was directly opposite to him? Besides, how can he know that any Miracle is wrought, if his senses may not be generally trusted? When he thinks a blind Man's eyes are open'd, perhaps his own may deceive him. If the blind Man seem to declare that he sees perfectly well; perhaps this Person's ears may tell him so, when the blind Man saies the contrary. If *Lazarus* be call'd from the grave and come forth; how can any Man be assur'd, that his senses do not represent him as moving his limbs and warm to the touch, tho' at the same time he is in reality as cold and stiff as a stone?

The Doctrin of our Savior's Resurrection is the great hinge upon which the proof of our Religion turns. If this be true, Christianity is infallibly true; but otherwise 'tis precarious and uncertain, if not absolutely false. Now how is it possible for us to demonstrate our Savior's Resurrection, if the evidence of Sense be not generally certain? The Apostles felt, heard and saw him after he was risen; and if this proof cannot be rely'd on, I pray, what better Evidence can be brought?

Nay, how can any Person judge of our Savior's Doctrin,

Doctrin, if the evidence of Sense be not generally admitted for certain? He may think he heard him teaching purity of heart, humility, meekness, &c. when perhaps Christ was forbidding them. And thus a Christian is uncertain, whether his Savior, who is his Lord and his God, be not an Impostor sent by *Satan* to ensnare and ruin him.

In a word, *faith comes by hearing*, saies St. Paul, Rom. 10. 17. but if hearing be generally uncertain, how shall a Man believe? We are to learn God's Will from his Word; but if my sight be generally uncertain, how shall I be sure that I read right? If I may not generally credit the reports of my Senses, I cannot have any certain grounds to build my Religion upon. Now if all the proofs of Christianity depend upon the Senses, then the testimony of the Senses, must be at least generally certain; for otherwise Christianity, which is prov'd by the Senses, cannot be certain.

Thus you see, that even those who liv'd in the beginnings of the Gospel, cou'd have no proof of the truth of it, if their Senses cou'd not ordinarily be trusted: but then our case is infinitely worse, who are remov'd so many Ages from them. For if their Senses might deceive them, then they might deceive their Successors; and there is no remedy against these evils. Thus there must be a perpetual course of errors; and consequently the present race of Christians cannot have any certainty at all. For if a Man's own Senses may generally deceive him, he has much less reason to trust those of other Men; and therefore we, who depend upon human testimony, can have no solid proof of what we believe and profess. The utmost proof of Religion in our circumstances is but moral evidence: now the evidence of Sense

is stronger than moral evidence; because I am more sure of what I perceive my self, than of that which another perceives. If then the evidence of Sense be stronger than moral evidence, and if we cannot generally depend upon the evidence of Sense; I wou'd fain know what arguments we have in these our daies to convince us of the certainty of our most Holy Faith. Thus then it appears, that if we take away the general certainty of the evidence of Sense, we overthrow the foundations of Christianity.

5. Nay farther, we are liable to everlasting Scepticism, if the Senses cannot be generally rely'd upon. For if they may generally deceive us, why may they not deceive us always? At least it is impossible for us to distinguish, when they do deceive us, and when they are faithful to us. If they are capable of imposing so often on me, how shall I be secur'd from the mischiefs arising from them? Nay, why shou'd one Man write to convince his neighbor, or another Man read to convince himself, of his Errors; if the Senses may so seldom be trusted? For the first may think he has penn'd a strong argument, when he may have omitted the best part of what he thought he had urg'd; and the second may be so far deceiv'd, as to read directly contrary to what is written. Thus must our Errors be perpetual; and our selves are doom'd to eternal doubtings. We must believe nothing because we can have no certainty. Now an everlasting Scepticism is so absurd, that all Men have exploded it: and therefore it must be granted that the evidence of Sense is generally certain; because Scepticism cannot be otherwise avoided.

From what has been said it may sufficiently appear,

pear, that *the evidence of Sense is at least generally certain*; and therefore I shall now proceed to shew, that if the evidence of Sense be *generally certain*, it must be *alwaies* certain.

For how shall I be sure, that those Senses which can deceive me, do not actually deceive me in any particular instance? I have reason to suspect and disbelieve that Man, whom I have once found, or know to be false: and then, if I may justly suspect and disbelieve my Senses, I pray what is become of my certainty by them? For how can that be at any time a certain evidence of Truth, which is sometimes liable to Error? How can any Man shew, when they do not, and when they do deceive me; since there is *the evidence of Sense* in both Cases? Nay tho' I were infallibly assur'd, that there was but one thing in the World, which it was possible for my Senses to deceive me in; yet since I do not know that one thing, I must remain for ever uncertain.

If it be said, that *Transubstantiation* is that one thing; and that I may safely credit my Senses in all other sensible matters; I answer, that this is a groundless Assertion. For why may I not judge of Bread and Wine, as well as of other corporeal things?

Well, but some Persons do pretend to give us diverse instances, in which Mens Senses have been mistaken, even when they were conversant about their proper Objects; and from hence they conclude, that our Senses, tho' they may be *generally*, yet are not *alwaies* certain. These therefore I think my self obliged to examin; lest they shou'd by an appeal to experience persuade us out of our Senses. And

1. They say, that the Angels who appear'd to
Abraham,

Abraham, Manoah, &c. seem'd to be real Men; and yet they were incorporeal Spirits. But I answer, that those Angels did either assume real bodies, or they did not. If they did; then certainly the Senses of those Spectators did not deceive them. But if they did not; then I desire our Adversaries to prove, that the Persons to whom they appear'd, did handle and examin the consistence of those Apparitions. For unless they us'd the help of all those Senses which might assist them in the search, they cou'd not positively pronounce a judgment in the case. Now if they did try them by all proper Senses; then they either found them to have real bodies, or they did not. If they did not; then they might soon be satisfy'd, that they were not Men as their sight had inform'd them. But if they did find them to have real bodies; our Adversaries will find it a difficult matter to prove that they did not assume them. And if they did assume them; then, as I said before, the eyes of the Spectators did not deceive them. Wherefore it appears, that if the Senses were so rightly us'd, as to afford what I formerly call'd *the evidence of Sense*, then they did truly and faithfully perform their office. For they were not to determin, whether the bodies of those Angels were assum'd or natural; but whether they had true bodies, or no.

2. They say, that the Manna in the Wilderness, tho' the natural *tast of it was like wafers made with honey*, Exod. 16. 31. did tast nevertheless according to every Man's humor. For as the Author of the Book of *Wisdom* speaks, Chap. 16. v. 20, 21. *Thou feedest thine own People with Angels food, and didst send them from Heaven Bread prepar'd without their labor, able to content every Man's*

Man's delight, and agreeing to every tast. For thy sustenance declar'd thy sweetness unto thy Children, and serving to the appetite of the Eater, temper'd it self to every Man's liking. And therefore 'tis pretended, that the Israelites did not relish it according to its intrinsic nature, but were deceiv'd in their Sense of Tasting, even when it was duly conversant about its proper object. Now to this I shall return two Answers, that our Adversaries may chuse which pleases them best.

First then, it may be said, that the words of the Book of *Wisdom* are hyperbolical, and must therefore be understood in a favorable and lower Sense. If this be admitted, then it will follow, that the tast of Manna was not really different according as Mens palats varied: but that it was only a very delicious food, as *Moses* describes it, like *Wafers made with Honey*; and that the tast of it was very agreeable to the Generality of the *Jews*. Now this explication is not in the least inconsistent with their loathing the same Manna, *Numb. 21. 5.* because *Solomon* tells us, the full soul loatheth an *Honey-comb*, *Prov. 27. 7.* Besides, that generation of the *Jews* was a peevish and humorfom People; and were resolv'd to be displeas'd with all God's mercies; and thought nothing good enough for their Enjoyment. This their uneasy and discontented Temper made them within a short time to dislike that food, which was truly excellent in its own nature; and which had formerly been most grateful to themselves upon their first tasting of it.

Secondly, it may be said on the other side, that the Words of the Book of *Wisdom* are to be understood in a strict sense; so that the Manna must be thought agreeable to every Man's gust, altho'

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the palates of Men are so very different. But then the Text of the Book of *Wisdom* cannot be reconcil'd with that of *Numbers* 21. 5. where the *Jews* are said to loath Manna. For this was impossible for them; if in a strict and proper sense the Manna were agreeable to every tast, and temper'd it self to each Persons liking. Besides, the *Children of Israel* also wept and said, *We remember the Fish which we did eat in Egypt freely, the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick; But now our soul is dry'd away, there is nothing at all besides this Manna before our eyes;* Numb. 11. 4, 5, 6. Now if this Manna suted it self to every Man's liking; how came it to pass, that those who did not only like, but also long and murmur for Fish and Cucumbers, &c. did not perceive the delicacies of them in this Wonderful Manna? For, according to this interpretation of the passage in the Book of *Wisdom*, they must no sooner have wish'd for any dainty, but the Manna furnish'd them with it.

Now the first of these Answers will allow, that the Text of *Moses* may be reconcil'd with that of the Book of *Wisdom*: but then it supposes, that the report of the Senses was true and certain in that particular; and consequently it takes away the ground of our Adversaries Objection. Whereas the latter of these Answers makes the Text of the Book of *Wisdom* to contradict that of *Moses*; and consequently it can do our Adversaries no service. For since the Books are now suppos'd to contradict each other; 'tis plain that one of them must speak false. And since 'tis granted on both sides, that *Moses* is in the right; it follows of course, that the other must be in the wrong; and then the Book of *Wisdom* is not an inspir'd writing.

Now

Now we *Protestants*, who grant that the Book of *Wisdom* is not Canonical, are not obliged to excuse the mistakes of its Author, when he happens to clash with *Moses*: but our Adversaries being of another Opinion, are therefore constrain'd in consequence of it, to attempt an impossibility, in making these expressions agree with *Moses's* Relation. For my part, I cannot see, how our Adversaries will rid themselves of this great difficulty, unless they give up the pretended authority of the Book of *Wisdom*; and acknowledge, that we are not obliged to believe what is written in it, to be infallibly true, and the Word of God. But then, if this be done, the matter is clear: and we thank them for this solid Answer to their own Objection.

3. They alledge, that *Mary Magdalen* was deceiv'd by her eye-sight, when she thought that our Savior, as he appear'd to her after his Resurrection, had been the Gardener, *John* 20. 15. But it must be consider'd, that it was quite dark when she went to the Sepulcher, *v.* 1. and she made hast to it again; so that at her return'twas very probably either dark or duskish; and consequently she might very easily mistake. Besides, a sudden surprize, or a great fear, might amaze her for a while; so that she might not know him immediately. But will our Adversaries say, that after *Mary Magdalen* had recollected her self, and well consider'd and examin'd the matter, that then she was mistaken? If so, I desire them to read the eighteenth *verse*, where they will find her thoroughly convinc'd, that it was our Lord himself; for 'tis said, that she *came and told the disciples that she had seen the Lord.*

4. They tell us, that Christ came into the Room,

Room, when the doors were shut, John 20. 19. and from thence they conclude, that the Senses may be deceiv'd. Because they suppose, that our Savior enter'd in a miraculous manner, and that the Disciples did not observe him entring in. But they will never be able to prove from St. *John's* words, that the doors were not open'd to our Savior. For tho' the doors are said to have been shut, yet the reason is plain from the following words, where the disciples were assembled together for fear of the Jews. It seems the Disciples were apprehensive of danger, and therefore endeavor'd to keep themselves close : but it cannot be gather'd from hence, that they wou'd not open the doors to those, whom they thought their particular and trusty friends. Now 'tis probable, that when some such Persons were admitted, our Lord was pleas'd to take that occasion of entring into the Room.

'Tis true the Text of St. *John* do's not say thus much: but it must be observ'd, that it saies nothing against it, and the Text of St. *Luke* seems to imply it. For if we compare these following passages of the two Evangelists, we have good reason to believe, that they belong to the same story.

St. *Luke* saies, Chap. 24.

33. And they rose up the same hour, and return'd to Jerusalem, and found the eleven gather'd together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appear'd to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

36. And

36. *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*

37. *But they were terrify'd and affrighted, and suppos'd that they had seen a spirit.*

38. *And he said unto them, Why are ye troubled; and why do thoughts arise in your hearts?*

39. *Behold my hands and my feet, &c.*

St. John saies, Chap. 20.

19. *Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

20. *And when he had so said, he shew'd unto them his hands and his side. Then were the disciples glad, when they saw the Lord.*

Now if these passages do (as 'tis highly probable) relate to the same story, then we ought to explain them one by another. And consequently we may conclude, that tho' the doors were shut to strangers, for fear of the Jews, according to St. John's Relation, v. 19. yet they were open'd to the two friends, who return'd to Jerusalem, and found the eleven gather'd together, Luke 24. 33. And then, we may suppose, that Jesus enter'd immediately after the other two; because as they were canvassing the matter which had lately happen'd, even as they thus spake, *Jesus himself stood in the midst of them, and saith unto them, Peace be unto you, Luke 24. 36.* Which are the very same words, that St. John reports him to have said, as soon as he was in the Room, where the doors were shut, John 20. 19.

But I shall not farther enlarge upon this Nice dispute, about which the Commentators are divided. What I have said, I think, is sufficient; but however, if our Adversaries are of a different opinion, I am willing to grant them all they desire, that I may see what advantage can be made of it.

Suppose we then, that *Jesus* did enter into the Room, when the Doors were really kept close shut; and that they were not opened for him: yet 'twill not follow from hence, that our Senses are deceiv'd, when they are duly conversant about their proper objects. Because the Senses were not at all employ'd in this case; the ground of our Adversaries objection being this, that the Apostles did not see him enter: and therefore we cannot conclude from hence, that the report of the Senses is false; since the Senses of the Apostles made no report at all concerning his entrance. 'Tis true, *Jesus* entred in, they knew not how: but certainly, we are not to give our Senses the lie, because some matters, which our Senses say nothing of, are so difficult, that we cannot explain the manner of them.

Nay, for my part, I shou'd rather conclude from this instance, that we ought alwaies to believe our Senses; than that we ought ever to distrust them at all. For it appears, that in spite of the seeming impossibility of our Savior's entrance, the Apostles did immediately and firmly conclude him to be there really present; because they thought it most unreasonable and absurd to disbelieve the report of their Senses, in any case or circumstance whatsoever.

But now, since our Adversaries do so earnestly contend, that several Persons have been deceiv'd
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by their Senses ; and do from thence conclude, that our Senses cannot alwaies be rely'd on : I desire leave to ask them one important Question. *How do they know, that those Persons were deceiv'd by their Senses?* If they reply, that the Scriptures say so ; I desire to know, by what means they are assur'd, that they read right. Perhaps their eyes have betray'd them, and made them pitch upon such instances, as if they could examin them throughly, would evince the contrary. However, 'tis certain that the Senses of our Adversaries are not secur'd by any particular privilege ; and therefore they cannot be rely'd on, any more than those of *Abraham, Manaob, Mary Magdalen, &c.* Now since 'tis impossible for them to prove the truth of these instances, otherwise than from Scripture, that is, by the testimony of their own Senses ; and since their own Senses cannot be trusted beyond those of their fellow-mortals ; I pray, what becomes of their pretended experience, by which they hop'd to have gain'd their point ?

In a word ; if our Adversaries wou'd effectually prove by experience, that our Senses may deceive us, even when they are duly conversant about their proper objects ; they must then do two things. *First*, they must instance in some particular object of our Senses, and demonstrate that when their organs were rightly dispos'd, and that they had imploy'd all imaginable care and circumspection in examining the thing before them ; that then the report of their Senses was exactly such, and no other. *Secondly*, they must demonstrate, that tho' the report of their Senses was most certainly such ; yet the object was most certainly misrepresented by their Senses. But then ; I pray, how will they be able to demonstrate, that

an object of Sense is misrepresented by *their own* Senses, otherwise than by the testimony of *their own* Senses? And I appeal to any considering Person, whether it be not a very odd thing, for a Man to prove by the Authority of *his own* Senses, that *his own* Senses are mistaken.

Thus then I have examin'd all those instances, by which our Adversaries endeavor to prove that our Senses may sometimes deceive us; and I think I have shewn that they are nothing to the purpose. Wherefore since it is impossible that the evidence of our Senses shou'd be *generally* certain, unless it be *alwaies* certain; and since there is no instance that do's or can evince the contrary; I shall positively affirm, that *the evidence of Sense is alwaies certain.*

But our Adversaries contend, that tho' the evidence of Sense were absolutely certain in all other instances, yet we must not believe our Senses, when Almighty God commands us to disbelieve them. For they think it more certain, that God cannot deceive us, than that the evidence of Sense is then certain. And therefore, when the one contradicts the other, we must believe our God; and renounce our Senses. But in answer to this I desire them to consider three things.

1. That if our Senses may deceive us at all, we cannot be secure of the Truth of any Revelation. For how, I pray, shall this Revelation be made known to us? How shall I be certain, that God has inspir'd such a Messenger, if I may at any time disbelieve my Senses? He tells me, that God requires such a thing at my hands: but how do's he prove, that he was commission'd by God to signify this matter to me? If he appeals to Miracles; those Miracles are an appeal

appeal to my Senses: and therefore if I cannot repose an absolute confidence in my Senses; I cannot be absolutely certain of the truth of his Miracles, and consequently I cannot be absolutely assur'd that he came from God. If he appeal to an ancient Prophecy, which declares that in future times a Man shall be sent from Heaven to pronounce God's Will; and if he pretend to be the Person therein describ'd: I may reply, that unless I may alwaies trust my Senses, I am not sure there is such a Prophecy, or that he is the Person signify'd by it. For perhaps I may read it wrong; and the words, if my Senses wou'd inform me faithfully, may signify the contrary; and command me not to receive that pretended Messenger, who shou'd arise in such an Age. Nor cou'd I be secure of his being the Person, altho' I were allow'd to understand the Words. For tho' his very visage, habit, speech, &c. were exactly describ'd; tho' his particular actions, and even the number of them, were foretold (which Testimonials were never yet granted to any Prophet; yet I say) tho' all this were done; I may be deceiv'd in him notwithstanding. For perhaps my eyes may misrepresent his features, &c. and therefore I cannot be certain, that I do not mistake him.

Wherefore, since the Revelation which obliges me to renounce my Senses, cannot be proved, but by the testimony of Sense; 'tis plain, that the testimony of Sense must be accounted certain, at least in that particular instance; for otherwise I cannot be certain, that there is such a Revelation. Now I have prov'd, that if the testimony of Sense is at any time certain, it must be alwaies certain; and therefore that Revelation which obliges me

to renounce my Senses must be uncertain : unless a Man will say, that we may be alwaies certain of the truth of our Senses, and at the same time be obliged to disbelieve them ; which is the very height of absurdity.

2. I cannot be more certain, that God do's not deceive me, than of the perpetual certainty of my Senses. For the frame and constitution of my Nature, is as the Voice of God speaking to me : and therefore if I may upon any occasion disbelieve my natural Senses speaking to me, why may I not with equal reason disbelieve those pretended Revelations, which oppose my Senses ? If I may rely upon God's Veracity, I may alwaies trust my Senses : and if I may not rely upon God's Veracity, I cannot be certain that the suppos'd Revelation do's not deceive me. I grant indeed, that I have the utmost demonstration, that God cannot deceive me : but then I have also the utmost demonstration that my Senses do not deceive me. So that the one is not *more* certain than the other : but each of them is *most* certain.

3. 'Tis impossible, that any Revelation shou'd command me to disbelieve my Senses. For since God proves the Truth of his Revelation by the testimony of my Senses ; 'tis plain that he supposes my Senses to be absolutely true and faithful to me, and that he requires me to believe them, alwaies. For otherwise he wou'd not require me to receive his Revelation upon the Credit of them, as infallible witnesses and demonstrations of the truth of it. Now if he requires me both to believe, and to renounce my Senses ; then he requires contradictions of me ; and consequently he proves himself to be unjust, and his Creatures duty to be impossible ; which things cannot be suppos'd of so Good and Kind a God. If

If it be said, that he requires me to believe my Senses in some particulars, and to renounce them in others; and that this is not impossible; I answer, that if he requires me to renounce them at all; then he affirms that they may sometimes deceive me, and must not alwaies be rely'd on. Now if my Senses may sometimes deceive me, and must not alwaies be rely'd on; then, as I have often said, the truth of my Senses can never be a sufficient proof of the truth of any Revelation. For I do not know, but that my Senses did deceive me in those very Miracles, upon the credit of which I receiv'd that Revelation: and therefore, unless this proposition be alwaies and absolutely true, that *the evidence of Sense is certain*; I cannot be secure of the truth of any Revelation at all. But if this proposition, that *the evidence of Sense is certain*, be alwaies and absolutely true; then it can never be false. For that which may at any one instant of time be false, is not alwaies and absolutely true. Now if this proposition, that *the evidence of Sense is certain*, can never be false; then the evidence of Sense is *alwaies* certain. And therefore if God command me to renounce the evidence of Sense, he commands me to believe that to be for the present false, which can never be false, but is alwaies and absolutely true. Now this is an impossible command, and implies a contradiction.

If it be said, that God must determin, when our Senses are to be believ'd, and when we must renounce them; and that this will take away the former difficulty; I answer, 1. That I have shewn it to be absurd, that God shou'd ever command us to renounce our Senses. 2. That God cannot inform us, when we are to renounce our Senses; because the very proof of the Truth of

God's Revelations, do's suppose the truth of this principle, That *we must never renounce our Senses*.

But if our Adversaries will still be urging, that God has actually commanded us to renounce our Senses, and that there is no disputing against matter of fact; I answer, that I do most freely and heartily acknowledge the Truth of the Scriptures, and am throughly persuaded, that they do contain the reveal'd Will of God: but I deny that any one Text of Scripture do's oblige me upon any pretence to renounce my Senses. And as for the matter of *Transubstantiation*, which is the Subject of our present Dispute, I shall shew in its proper place, that it is not reveal'd; and consequently, that we are not requir'd to renounce our Senses for it.

Nay farther, tho' our Adversaries cou'd prove, that the Holy Scriptures do oblige us to renounce our Senses; yet we shou'd not think our selves obliged to renounce them, but must of necessity renounce the Scriptures themselves. Because they wou'd then teach that, which is notoriously absurd, and destroies the Truth of that principle, upon which we have hitherto receiv'd them.

I shall now sum up what has been said concerning this Point. Since so many absurdities do (as I have plainly shewn) unavoidably follow upon the supposition of the general uncertainty of Sensible evidence; particularly, since we cannot be sure of the Truth of any Revelation, but must renounce our Christian Religion, and become downright *Sceptics*, if our Senses are so frequently deceitful; it appears, that *the evidence of Sense is generally certain*. And, since the bare possibility of being deceiv'd by the evidence of Sense, must utterly destroy all the certainty generally arising

rising from our Senses ; and since it is impossible, that God shou'd ever command us to disbelieve our Senses ; therefore it is also plain, that we ought to believe our Senses in all instances whatsoever. And since we are obliged to believe our Senses in all instances whatsoever, 'tis manifest, that *the evidence of Sense is alwaies certain*, which was the proposition I undertook to prove.

But some Persons there are, who are pleas'd to tell us, that tho' the evidence of Sense were alwaies certain, yet it can make known only the accident of things. Because the substances of things are not the proper objects of Sense, and therefore the evidence of Sense is not certain concerning them. Thus they say, that tho' the Senses may be believ'd, when they inform us of the accidents of Bread and Wine : yet they must not be believ'd, when they pretend to acquaint us what substances lie under them. Because the Senses are not able to judge, whether the substances, that are cloath'd with such accidents, are Bread and Wine, or human Flesh and human Blood. Now in answer to this I must confess, that the substances of things are not the *immediate* objects of our Senses. We cannot Hear, or See, or Feel, or Taste, or Smell, the inward Essence of what we perceive by our Senses : but yet the substances of things are the *Remote* objects of our Senses, by the mediation of those accidents with which the substances are cloath'd ; that is, our Senses do perceive the substances of things by perceiving the accidents of them. Thus for instance, we may know by our Senses, that Bread is not a Stone, or that a Man is not a Horse, by looking upon the outward accidents, and discerning the substance by them. So that the adequate objects of our Senses
are

are the *things* we perceive, that is, those beings which are compounded of material substance and such accidents as are proper to it.

And indeed, unless this be admitted, the evidence of our Senses is good for nothing; but we are left in as bad a condition as if the evidence of Sense were utterly uncertain. For what are we to make judgment of? Not of the color or other accidents; but of the Substance. What am I the wiser or certainer, for knowing whiteness, hardness, &c. unless I am able by the observation of those qualities to distinguish one substance from another? Now 'tis utterly impossible, that I should determin, that this thing is a Man, the second a Tree, the Third a Horse, &c. unless my Senses can distinguish not only the accidents, but also the substances of things.

Here then I might resume all my former Arguments, by which I prov'd that the evidence of Sense is generally certain; and shew that all the foremention'd absurdities which wou'd have follow'd from the general uncertainty of our Senses, must still of necessity follow, if our Senses can perceive the accidents only; it being of no use or advantage for any Man to distinguish accidents, but only as they inform him of the substance. But because the application of all of them is so very natural and easy, therefore I shall wave the rest, and use but one.

I desire to know therefore, how any Man can be certain of the truth of the Christian Religion, if the evidence of Sense concerning substances be not admitted. For suppose I wou'd persuade an infidel to believe, that our Savior came from God; and urg'd an argument drawn from his Miracles, particularly that of raising *Lazarus* from the dead; he

he can easily answer according to the Doctrin of our Adversaries, that it do's not appear that *Lazarus* was rais'd. 'Tis true, saies he, I see the accidents of *Lazarus*; I see his Figure, Complexion, &c. but perhaps these accidents may cloath another substance. Perhaps the substance is that of a Dog, an Horse, or a Sheep; and *Lazarus*, tho' his accidents have the appearance of Life, may in the mean time be as truly dead as ever.

If I reply, that it appears to be *Lazarus* himself, who is now alive, and appeal to the Senses of this infidel for the truth of it; if I bid him look and examin, and ask his own eyes, whether it be not the same Person whom he saw lying dead in the grave; he may tell me that his Senses cannot judge of substances. 'Tis true, saies he, I see the accidents of *Lazarus*; but I cannot be assur'd that *Lazarus* himself is under them, unless the substance of *Lazarus* be discernible by the eyes. However, saies he, suppose these which I call, and believe to be the accidents of *Lazarus*, do really cover the substance of a Man; yet I am not certain that *Lazarus* is the Man; because my eyes cannot distinguish the substance of *Lazarus* from that of another Person. Wherefore I am not, and cannot be certain, that the dead *Lazarus* was rais'd to life; and why then shou'd I take this thing for granted, and embrace a new Religion upon the account of it?

Thus again the *Mahometans*, who believe that *Symon* the *Cyrenian* was crucified instead of *Jesus*, cannot be convinc'd of the Death and Resurrection of our Lord, unless the Senses may be allow'd to discern and distinguish substances. For how will you prove that *Symon* was not crucify'd
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under our Savior's accidents ; if one substance may be cloath'd with the accidents of another, and the Senses cannot pass a judgment between them ? Since we may be so easily mistaken in our pretended perception of substances, why might not the Jews take *Symon* for Christ ; and how cou'd the Apostles be sure, that they convers'd with their Risen Lord and Master ?

'Tis in vain to alledge other instances in so plain a case. 'Tis evident, that all the other proofs of the Christian Religion may be evaded after the same manner. For how can we be assur'd, that any one Miracle was ever wrought, if the Senses can judge of nothing but a few outward accidents ? And I desire our Adversaries to consider, whether that must not be thought an absurd and impious opinion, which overthrows the certainty of our most holy Faith.

Secondly, I am now to shew, that *we are assured by the evidence of Sense, that the substances of the Bread and Wine do remain after the Consecration.* And for the truth of this I appeal to those Senses, the evidence of which I have prov'd to be alwaies certain. If you ask an infidel, what he sees after the Consecration ; he will answer you, *Bread and Wine.* Get a Priest to place the consecrated Wafers amongst others that are not consecrated ; and you'll find it impossible to distinguish them. Do you not give the lie to your faculties, when you say that the Elements are not Bread and Wine ? If you were to meet with them upon any sudden occasion ; you wou'd depose upon Oath, that they are what they seem to be. Touch, Taft, and View, and Smell of them a thousand times ; and you'll find, even after the nicest inquiry and strictest examination, that your Senses

ses do all agree in their testimony concerning them. They assure you, that the substances of Bread and Wine do as certainly remain after the Consecration; as the Elements were Bread and Wine before the Consecration. And if ye will not believe your Senses after the Consecration; why did you believe them before it; since there is equal evidence of Sense in both Cases?

Besides, not only your own Senses, but the Senses of the whole World do attest the same; and the thing it self is extremely common. Nay, there are no things in the World; between which we can more easily distinguish, than between Flesh and Bloud, and a bit of Bread and a few drops of Wine. So that if the Senses of all Mankind cannot distinguish such objects, 'tis impossible to distinguish any thing by our Senses; which I have already shewn to be absurd.

If it be said, that the Eucharist is an object of Faith, and therefore cannot be examin'd by our Senses; I answer, that the inward part of the Sacrament, or thing signify'd thereby (*viz.* the Grace of Christ) is an object of Faith: but the outward part of it, or the thing which signifies (*viz.* the Elements, which denote and convey the Grace of Christ) the outward part, I say, is an object of the Senses, and may be examin'd by them.

If it be also said, that the change of the Elements is miraculous, and therefore must not be examin'd by our Senses; I answer that all Miracles (properly so call'd) are sensible things, and make their appeal to our Senses. But whatever be the notion of a Miracle, 'tis certain, that no Miracle can make that to be false which is really true. And therefore, since I have shewn that *the Evi-*
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dence of Sense is alwaies certain; 'tis not in the power of a miracle ever to make it uncertain; because a thing might then become both true and false at the same time.

Wherefore, since *the evidence of Sense is alwaies certain*, and since it appears by the evidence of Sense, that the Elements do continue Bread and Wine, after the Consecration; 'tis manifest that *we are assur'd by the evidence of Sense, that the substances of Bread and Wine do remain after the Consecration.* And therefore 'tis plain, that the substances of the Bread and Wine are not turn'd into the Natural Body and Bloud of Christ. Now if we are certain, that the substances of the Bread and Wine are not turn'd into the Natural Body and Bloud of Christ: then *the Doctrin of Transubstantiation is absolutely false*, because that Doctrin supposes such a change.

I might add, that this Doctrin is repugnant to all the evidence of reason, and destroies our very first principles of knowledge; that it is loaded with innumerable Contradictions, and obliges Men to most abominable and barbarous actions; but I believe our Adversaries will find so much strength in this single Argument, that I need not trouble them with others.

C H A P. III.

That the Doctrin of Transubstantiation cannot be proved from the Sixth Chapter of St. John's Gospel.

I Must now consider, what our Adversaries alledge in favor of *Transubstantiation*. And

First, they pretend, that the Scriptures do teach it. But in answer to this I desire them to consider three things.

1. That, if it were barely possible, yet 'tis infinitely improbable, that Almighty God wou'd make the Doctrin of *Transubstantiation* a part of the Christian Religion. For God designs that Christianity shou'd be universally believ'd; whereas if *Transubstantiation* be a part, it must of necessity hinder Men from embracing the *Whole* of our profession. For, since *Transubstantiation* is utterly repugnant to our Senses, and since 'tis a great piece of folly to renounce our Senses, certainly no wise and considering Man can embrace, or think it possible for a gracious God to injoin that Religion upon pain of damnation, the profession of which obliges him to break all the rules of prudence in believing against the evidence of Sense.

May not an Infidel, when requir'd to believe *Transubstantiation*, justly object, that Christianity requires Men to believe those Miracles which prove it true, upon the testimony of their Senses; and at the same time requires them to believe a Doctrin, which destroys the certainty of their Senses? May they not say, it overthrows its own credi-

credibility ; and that it's Doctrines cannot be true, unless the proofs of it be false ? For my part, I ever thought the belief of Christianity most highly reasonable : but if it requir'd us to believe *Transubstantiation*, or any thing else which destroys the certainty of our Senses ; I cou'd not but think it extremely absurd and unaccountable.

2. I desire them to consider, that if the Scriptures did teach it, we must renounce the Scriptures themselves ; it being evidently contrary to the Testimony of our Senses, and a thing which God cannot command ; as I have already prov'd. Wherefore I desire our Adversaries to do one of these two things ; either to shew that *Transubstantiation* is not repugnant to our Senses ; or else to prove that we may, and ought to receive the Scriptures upon the testimony of those Miracles, which are appeals to our Senses, altho' the evidence of our Senses be not alwaies certain. But I despair of their success in either of these undertakings.

3. That the holy Scriptures do not teach this Doctrin, as they pretend. And this I shall make appear by examining those places, in which they think it is taught. This I shall do in some following Chapters.

C H A P. IV.

That the Sixth Chapter of St. John's Gospel do's not relate to the Lord's Supper.

FIRST then, they produce the Sixth Chapter of St. *John*, where our Savior speaks of his being the *Bread of Life*, and that *the Bread which he will give is his Flesh*, and that *whosoever eateth his Flesh and drinketh his Blood, hath eternal life*. From hence they conclude, that since these expressions do relate to the Eucharist, and are to be taken in a literal sense; therefore in the participation of that Sacrament we do eat the real Body and drink the real Blood of Christ. Whereas I shall shew, 1. That these passages do not relate to the Lord's Supper. 2. That altho' they did relate to the Lord's Supper, yet they are not to be understood in a literal sense. 3. That tho' they did relate to the Lord's Supper, and were to be understood in a literal sense; yet they do not prove the Doctrin of *Transubstantiation*, but directly contrary.

First, I say, these passages do not relate to the Lord's Supper, as will appear by the following Paraphrase of the greatest part of that Chapter. We read that our Savior Christ had fed a great multitude with five barley loaves and two small fishes, from verse the 5th to the

14. *Then those Men, when they had seen the Miracle which Jesus did, said, this is of a truth that Prophet, which was to come into the world, to deliver us from the Hands of our Enemies, and redeem the Nation from their present slavery under the Roman yoke.*

15. When Jesus therefore perceiv'd that they wou'd come and take him by force to make him a King, because they expected he wou'd prove a mighty conqueror, and set them at liberty, he, being resolv'd against any temporal greatness, departed again to a mountain himself alone, and went over the Sea. But when the Multitude had found him again,

26. Jesus answer'd them and said, Verily, verily, I say unto you, ye seek me not because ye saw the Miracles, but because ye did eat of the loaves and were fill'd. You do not follow me to see the works that I do, and to receive convincing evidence of my being the true *Messiah*; but to gain a little present advantage by me, in living upon this miraculous food.

Then he reproves their earthly-mindedness, and advises them rather to seek for those things which wou'd make them happy in the World to come. Now as in his Conversation with the Woman of *Samarita*, he took an occasion from her drawing of Water, to carry on his discourse under the allegory of Water, *John 4.* so in the case before us, because the discourse was occasion'd by the Loaves, he carries it on under the allegory of eating and drinking, calling the Doctrin of the Gospel by the Names of *Bread* and *Drink*. And because our whole Religion is built upon the great truths of our Savior's incarnation and death, which he calls his *Flesh* and *Bloud*; therefore he speaks of the belief of those things under the term of *eating his Flesh* and *drinking his Bloud*; by which sort of food they were to be made immortal in glory. Let me intreat you, saies he, not to bestow all your pains upon this transitory World; and the trifling concerns of it,

27. *Labor not for the Meat which perisheth, but for that Meat which endureth to everlasting life; even that Heavenly Doctrin, which the Son of Man shall give unto you; For him hath God the Father sealed for a true Prophet, by giving him a power of working Miracles among you.*

28. *Then said they unto him, What shall we do, that we might work the works of God? Those works, we mean, which are acceptable and well pleasing to him.*

29. *Jesus answer'd and said unto them, This is the work of God, that ye believe on him whom he hath sent, even on me who am a Prophet sent from Heaven.*

30. *They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work to convince us that thou didst truly come from Heaven? 'Tis true, thou hast lately fed above five thousand of us; but what is this Miracle, if compar'd with what Moses did? He fed a vastly greater multitude; and that in the Desert too, and for the space of no less than forty years. For*

31. *Our fathers did eat Manna in the desert; as it is written, He gave them bread from heaven to eat. Do thou therefore perform something equal to that great Miracle of his.*

32. *Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, which I shall give you. He gave you indeed some Meat to sustain your mortal lives: but now my father giveth you the true bread from heaven, even me, who am come to instruct you in holiness, that you may enjoy eternal happiness.*

33. *For the Bread of God which he now giveth you,*

is he that cometh down from heaven, and giveth life unto the world.

Now the *Jews* who are apt to understand him in the grosser sense, thought that our Savior promis'd them such food for their bodies, as wou'd not suffer them to die, as those who ate the *Manna* dy'd, but make them live for ever, or at least to a great Age. Wherefore

34. *Then said they unto him, Lord, evermore give us this bread.* For if thou canst give us such bread, without doubt thou canst not only equal, but also exceed the deeds of *Moses*; and we must then acknowledge that thou art a true Prophet sent from God.

35. *And Jesus said unto them, I am the bread of life: He that cometh to me, shall never hunger, and he that believeth in me shall never thirst:* For I shall so perfectly instruct him in the paths of Godliness, and give him so clear a knowledge of his duty, that he shall want no other directions. My Precepts shall make him perfectly full of those qualities which fit him for heaven, and he need not hunger and thirst after other spiritual food.

36. *But,* whereas you require a sign that you may believe me to be a true Prophet, and receive instructions and obey them, I do now say again, what heretofore I said unto you, viz. *that ye also* as well as many others, *have seen me* working signs and wonders, and yet you believe not. Wherefore 'tis in vain to be at the expence of more Miracles; you have had what was enough to assure you of the truth of my Mission; and I do not think my self oblig'd to bring as many proofs, as some obstinate Persons are resolv'd to ask for. However, tho' you despise or withstand me, yet there are others who believe and follow me. For

37. *All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out.*

38. *For I came down from heaven, not to do my own will, but the will of him that sent me.*

39. *And this is the Father's will, which hath sent me, that of all which he hath given me, I shou'd lose nothing, but shou'd raise it up again at the last day.*

40. *And this is the Will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day.*

41. *The Jews then, who expected some Bread from heaven, when they found themselves disappointed, murmur'd at him, because he said, I am the bread which came down from heaven.*

42. *And they said, is not this Jesus the Son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven, since we are sure that he came of earthly Parents?*

43. *Jesus therefore answered and said unto them, murmur not amongst your selves, and raise no difficulties about my original. You have seen Miracles enough to convince you that I am sent from God, and therefore you ought to believe me; and not to think you are excusable in your unbelief, because you can't understand how I can be said to come from heaven. But you have refus'd to accept the testimony of my Miracles, and therefore I do not expect you will come to me. For*

44. *No man can come unto me, except the Father draw him by the force of Miracles, and convince him by such supernatural works that I am the Christ. Now when my Father has afforded*

such proofs, and a Man accepts them, he is said to be drawn of God, and I will raise him up at the last day. And indeed the Father in thus dealing with Men, do's but fulfil what he has formerly promis'd. For

45. *It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard of my works, and hath learn'd of the Father that I am a true Prophet, cometh unto me.*

46. *Not that any man hath seen the Father, save he which is of God; he hath seen the Father.* For the Father did not design to teach Men immediately in his own Person: but he has permitted some to perform Miracles by his Power, and by that means has taught the World that they are sent by him, and that they must be heard. However, there is one who has seen the Father, even I who came from God; for he which is of God, hath seen the Father. Wherefore hearken to me, For

47. *Verily, verily, I say unto you, he that believeth on me hath everlasting life.* For

48. *I am the bread of life, and he that believeth on me, eateth that Bread which shall make him live for ever.* For those that hear and obey me, shall be sav'd by Faith in me.

49. *Your fathers did eat Manna in the Wilderness, and are dead; for corporal food cou'd do no more than prolong a corporal life, which must nevertheless very speedily have an end.* But what I offer to you is of a sublimer nature.

50. *This is the bread which cometh down from heaven, that a man may eat thereof and not die.* For he that believeth on me and keepeth my sayings, hath eternal life abiding in him, I tell you therefore, that

51. *I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* For I am the Word, and the Word was made Flesh, that the World might be sav'd by it. But my bare Incarnation is not sufficient, for I must also suffer Death upon the Cross, and give my Life a Ransom for many. He therefore that believeth on me, he that believeth my Incarnation and Passion, and acts accordingly, has a lively Faith and futable Practice; and such Faith and Practice shall as certainly nourish him to eternity, or instate him in everlasting happiness, as the Bread which he eats do's support his Bodily Life.

52. *The Jews therefore, who understood him in a gross sense, as if he did design to give them his real Flesh to chew and swallow, as their forefathers did the Manna in the Wilderness; and who thought that the eating his real Flesh must make them Immortal, if he could give them any immortality: the Jews, I say, who had these Notions, strove among themselves, saying, How can this man give us his flesh to eat? What? will he suffer his Body to be torn in pieces and devour'd by us? Must we be guilty of such barbarity in order to our immortality?*

53. *Then Jesus said unto them, do not think strange of what I say, for Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, by believing on him, ye have no life in you.*

54. *Whoso by faith in me eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.*

55. For to such as believe, *my flesh is meat indeed, and my blood is drink indeed.*

56. Because *he that by a true faith eateth my flesh and drinketh my blood, dwelleth in me* or in the practice of my Religion, by the perpetual exercise of all good works; *and I also do dwell in him,* by being perpetually present with him, with my preventing and assisting grace. For behold I stand at the door of every Man's heart and knock. If any Man hear my voice and open the door; that is, if he receive instructions, and obey my motions, and perform my Will; I will come into him, and take possession of his Soul; and I will Sup with him, and he with me; that is, I will be a perpetual companion to him, and lead him with my counsel here, and conduct him to happiness hereafter, Rev. 3. 20. For as certainly

57. *As the living father hath sent me, and I live by the father; so certainly he that eateth me by faith, even he shall live by me.*

58. *This therefore is that bread which came down from heaven: not such bread as your fathers did eat, viz. Manna, which they did eat in the Wilderness, and are dead after it; because that bread cou'd not make them live for ever: but this is the Bread of eternal Life, for he that eateth of this bread, shall live for ever.*

59. *These things said he in the Synagogue, as he taught in Capernaum.*

60. *Many therefore of his disciples, when they heard this, said, This is an hard saying. Who can bear it? Who can believe that our Master can give us his Flesh and his Blood to eat and to drink; and that he came down from Heaven?*

61. *When Jesus knew in himself, that his disciples*

ples murmur'd at it, he said unto them, Doth this offend you, and stagger your faith?

62. What and if ye shall see the Son of Man ascend up where he was before? Will you then believe that I came down from Heaven, when you shall with your own eyes see me return thither? If so; then in convenient time you shall have that last demonstration of my coming from thence. But as for that other matter of eating my Flesh and drinking my Bloud, why shou'd you boggle at it? If you rightly apprehend my meaning, there is no difficulty in it. For mistake me not; I do not design to be eaten alive, or come from Heaven after my Ascension, that the Believers may devour me. Nor shall I leave a piece of my Flesh and a quantity of my Bloud to be consum'd when my Main Body is gone. Nay, I wonder that you can entertain such ridiculous Notions. No; I have hitherto talk'd of a Spiritual eating and a Spiritual drinking. For 'tis not a bit of my Body and a drop of my Bloud that will make you immortal. Nay, if that wou'd really do it, the whole Mass of my Flesh and Bloud wou'd not suffice for so many Persons, as I hope to bring to Heaven by eating and drinking my Flesh and Bloud. And therefore observe, that

63. *It is the spirit that quickneth and maketh you immortal. The gross flesh profiteth nothing, if I shou'd suffer you to devour me. The Words therefore, that I speak unto you, they are spirit and they are life; and if you believe and practise them, they will certainly make you live for ever. A while after, when many of his Disciples went back, and Jesus ask'd the Twelve, whether they wou'd go too; Peter answer'd,*

68. *Lord, to whom shall we go? Thou hast the Words*

Words, which if they be observ'd; will be to our Souls the food of everlasting life. Wherefore we will not depart from thee, as some others have done; for we are persuaded, that thou dost give us thy Flesh and Blood in a Spiritual sense. Thou hast told us, that the Words that thou speakest, *they are spirit and they are life*; and we do heartily believe thee and confess, that *thou hast the Words of eternal life*. Wherefore that saying is no longer hard to us; but we are well able to bear it.

69. And as for thy coming from Heaven; We believe and are sure, that *thou art the Christ, the Son of the living God*.

Thus have I given you a Paraphrase of the greatest part of this Chapter; from whence it may appear, that those expressions which our Adversaries do produce in favor of *Transubstantiation*, are not at all to their purpose; because they do not relate to the Lord's Supper. But because our Adversaries are so violently bent to interpret them of the Eucharist, I shall in the following Chapter consider the Arguments upon which that interpretation is grounded.

C H A P. V.

Objections against the former Chapter Answer'd.

I Am now to Answer those Objections, which may be made against that Exposition of the Sixth Chapter of St. *John's* Gospel, which I have given in the foregoing Chapter. And,

I. They

1. They say, our Savior speaks of *giving his flesh to eat* as a thing that was to be done hereafter. *I will give*, saies he, *verse 51.* Now if by *eating his flesh* and *drinking his bloud* he meant nothing else but *believing on him*; he wou'd by no means use the future tense. For the Patriarchs *believed on him* to come, and were nourish'd unto eternal life by faith in him; so that it seems he must then have already given them his flesh to eat in a Spiritual sense; which notwithstanding he seems never to have done, but designs to give it afterwards. Wherefore, since these expressions cannot signify *believing on him*, but respect the time to come, in which he will do what he had not done before; 'tis plain that they must relate to the Eucharist, in which Men were to eat his flesh. But to this I answer,

First, That if our Savior must be thought to speak of the Eating his Flesh in the Eucharist, because he speaks in the future tense; then it will also follow, that he do's not speak of the Eating his Flesh in the Eucharist, because in some of the *verses* he speaks in the present tense, *I am the bread*, saies he, *verse 48.* *Except ye do now eat the flesh, &c. 53.* *My flesh is meat indeed, and my bloud is drink indeed, 55.* *He that now eateth my flesh and drinketh my bloud, 56.* *He that now eateth me, 57.* So that no argument can be drawn to favor the interpretation of our Adversaries, from the tense our Savior speaks in; because he uses the present or future tense indifferently. Nay,

Secondly, His using the present or future tense in such a manner, do's rather prove that by *eating and drinking his flesh and bloud* he means only *believing on him*; because that might be done either at the time of his Preaching, or after the

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Institution of the Lord's Supper. Whereas it was impossible for any Man to eat and drink his Natural Flesh and Bloud at the very time of this Discourse, which was a long time before the first Celebration of that Holy Mystery. Besides,

Thirdly, Our Savior speaks in the future tense to the Woman of Samaria, saying *John 4. 14. Whosoever drinketh of the Water that I shall give him, &c.* and 'tis very plain, that by *drinking of the Water* is meant *believing on him*. Now no considering Person will say, that our Savior never bestow'd Faith upon the Patriarchs in former Ages, because he speaks of *giving Water to drink* (that is, Faith to believe on him) in the future tense. But,

Fourthly, Tho' it were granted, that by speaking in the future tense Christ do's promise something, which he had not given before; yet these words may signify *believing* notwithstanding. For tho' the Patriarchs did believe in Christ in former daies, and had some general notions of the Gospel: yet they did not clearly understand the Mysteries of our Faith; and therefore the Revelation of such great Truths, as those of the Death of Christ, &c. the belief of which is call'd *eating his flesh* and *drinking his bloud*, I say the Revelation of these things may well be accounted *New*, and what had not been granted before.

2. 'Tis pretended, that in this Chapter our Savior speaks in the future tense, *I will Give*, by way of promise; whereas at the Institution of the Last Supper he speaks by the way of performance in the preter tense, *is given*, Luke 22. 19. and *is shed*, Matth. 26. 28. Mark 14. 24. Luke 22. 20. From whence some Persons conclude, that *Jesus Christ* do's in this Chapter promise, what he perform'd in
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the Institution of the Eucharist. But to this I answer, 1. That I have already shewn that our Savior uses the present as well as the future tense in this Chapter; and therefore what he speaks is not by way of Promise for the future, but to be understood indefinitely in respect of any Person who then did, or shou'd afterwards believe in him. 2. Suppose these words were spoken by way of Promise, yet our Savior did not perform them in the Institution of the Eucharist, but upon the Cross. For then only he is said to have given *his life* or *himself* for the Life of the World: those Phrases being never apply'd to the Eucharist. 3. Whereas our Savior speaks in the present tense at the Celebration of the Eucharist, he means only that his Body and Blood shall be shortly given for them. This is no strange way of speech in the Mouth of him, who being God as well as Man, *calleth those things which be not, as tho' they were*, Rom. 4. 17.

3. 'Tis observ'd, that our Savior makes a distinction betwixt eating his Flesh and drinking his Blood, *verse 53, 55*. Which distinction, they say, is utterly lost and needless, unless these expressions signify the Eucharistical eating and drinking; because a believing in Christ requires it not. But I answer that *flesh and blood* do signify the human Nature, and Christ's *taking flesh and blood* signifies his Incarnation; wherefore it was very convenient that both Flesh and Blood shou'd be particularly mention'd, because thereby *The Man Christ Jesus*, the proper object of our Faith (of that Faith I say, which is the food and nourishment of our Souls) is fully signify'd.

4, They say, that Christ compares the Manna which the *Israelites* did eat in the Wilderness, with

with the Bread which came down from Heaven, *verse 59*. Now Manna, say they, is compar'd with the Eucharist, *1 Cor. 10. 1, 2, 3.* and not with eating and drinking Christ's Body and Blood after a Spiritual manner, by believing on him. Wherefore by the Flesh and Blood of Christ, which is the Bread that came down from Heaven, we are to understand, not Faith on him, but the Elements of the Lord's Supper. Now to this I answer, That since Manna, was a Spiritual Meat and a type of Christ to come, who is the true food of the Soul; *St. Paul* might well compare it to the Lord's Supper, which is also a Spiritual Meat, and a Commemoration of the same Christ, the true food of the Soul, as already come. But tho' the Apostle did for this reason compare Manna and the Eucharist, yet it will by no means follow, that every thing that is compar'd with Manna, must signify the Eucharist. And therefore it will not follow, that Christ's Flesh and Blood, which are spoken of in this Chapter, do signify the Eucharist, because they are compar'd with Manna.

Besides, it must be observ'd, that the *Jews* had challenged our Savior to shew a Sign equal to that of *Moses's* giving them Manna. Now they did not speak of Manna as a spiritual Food, but as the sustenance of their Bodies; and were desirous that our Savior shou'd prove his Mission by feeding as great a number of Persons by such a Miraculous Method. Wherefore our Savior endeavors to draw off their Minds from perishing meat and drink, and advises them to Labor for that Bread which wou'd make them eternally happy; thereby acquainting them, that he was a greater Prophet than *Moses*, because he did them a more substantial

tial kindness than feeding them with a little Bodily Victuals; and informing them that as the *Manna* sustain'd their mortal Bodies, To his Bread from Heaven (his Flesh and Blood, by Faith in him the incarnate God and true *Messiah*) wou'd sustain their immortal Souls, and make them partakers of everlasting Life in Heaven. Now if we consider the occasion and circumstances of this discourse, and our Savior's design of fixing their minds on Spiritual matters; we cannot imagin that he did compare *Manna* with the Elements of that Supper which he design'd to Institute; but with Faith in him, which he press'd them to, and found they had an aversion from.

Thus then it appears, that those passages which our Adversaries alledge out of the Sixth Chapter of *St. John*, do not respect the Sacrament of the Lord's Supper; but that the phrases of *eating Christ's flesh* and *drinking his blood* do signify Faith in him, who then came into the World to purchase Redemption for us by his Death.

C H A P. VI.

That, altho' the Sixth Chapter of St. John's Gospel did relate to the Lord's Supper, yet it cannot be understood in a Literal Sense.

S*Econdly*, I am now to shew, that altho' these Passages did relate to the Lord's Supper, yet they are not to be understood in a Literal Sense. And therefore we cannot think that they signify eating and drinking our Savior's real Flesh and Blood; but only a spiritual eating and drinking his

his Flesh and Blood by receiving the Bread and Wine, to the end that we may be partakers of the benefits of that Holy Myſtery, *viz. The ſtrengthening and refreshing our Souls by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine*; as our Church ſpeaks in her Catechiſm. Now that this *ſpiritual eating by faith* was really intended by our Lord, if he did at all ſpeak thoſe paſſages of the bleſſed Eucharift, is very plain for the following Reaſons.

First, We muſt not underſtand the Phraſes of *eating Chriſt's fleſh and drinking his blood* in a Literal Senſe, if it be made appear, that in the very ſame Diſcourſe our Savior means nothing elſe by thoſe Expreſſions, beſides the belief of his Doctrin. Now that our Savior do's in the very ſame Diſcourſe mean nothing elſe by thoſe Expreſſions, beſides the belief of his Doctrin, is plain from the 47th verſe, where he ſaies, *He that believeth on me, hath everlaſting life*. For 'tis certain that he makes *eating his fleſh* the condition of our having everlaſting life, verſe 53. ſaying, *Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no Life in you*. And therefore, ſince none can be ſav'd without *eating his fleſh*, and yet Salvation is abſolutely promis'd to him *that believeth*, we may fairly conclude, that *eating his fleſh* and *believing* are the ſame thing.

Beſides, when our Savior had call'd himſelf *the bread of life*, verſe 35. he immediately adds theſe words; *He that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt*. From whence it is manifeſt, that *coming to Chriſt* and *believing in Chriſt* are the ſame thing, and that both thoſe expreſſions do ſignify the ſame as *eating his fleſh*, who is there call'd *the Bread of Life*.

Secondly,

Secondly, We must interpret the Phrases of *eating Christ's flesh* and *drinking his blood* in the same manner, as Christ's flesh is *bread* and his blood is *drink*. For certainly he cannot be *eaten* and *drunk*, otherwise than as he is *bread* and *drink*. Now 'tis undeniably plain, that Christ's flesh and blood are *bread* and *drink* only in a figurative sense (for certainly none will say that they are truly and properly *bread* and *drink*) and therefore Christ's flesh and blood cannot be *eaten* and *drunk* in a Literal Sense.

Thirdly, To these we may add another reason, drawn from the barbarity of eating Man's flesh and drinking Man's blood, which the Literal interpretation of these Phrases (if they relate to the Eucharist) must of necessity make us guilty of. It may be answered, I confess, that God's command will excuse the action; but certainly, if we consider the loveliness and goodness, the pleasure and reasonableness of every other part of our Holy Religion, we cannot imagin that our Dear God wou'd force us to this horrid thing. What can an Infidel (suppose he were persuaded to embrace Christianity) I say, what can an Infidel think of eating Man's flesh and drinking Man's blood in order to Salvation? Will he not detest that profession, which must oblige him to such a practice, as our very Nature startles and is amaz'd at? Who can think of this inhumanity without utter abhorrence? I freely acknowledge, that I believe such a Precept wou'd be a just Objection against any Revelation, and a sufficient Confutation of it. For certainly, God never design'd to make us Saints by becoming more savage than Bears.

But then, when I consider farther, that this is

not an ordinary Man, whose flesh and blood I must be suppos'd to eat; when I consider that I must devour my Lord and my God; that (according to this interpretation of the words) I must now chew and swallow that Dear Body, which was Nail'd upon the Cross, and so cruelly mangled for me, and drink that precious Blood which stream'd forth for the pardon of my sins: I say, when I consider these things, I am utterly confounded.

The very *Jews*, the spiteful *Jews* did not use thee, or abuse themselves, in so vile a manner. They put thee to death; but they did not eat thee. They shed thy blood; but they did not drink it. And can I imagin, that thou hast commanded thy Disciples to use thee with more than *Jewish* cruelty? I tremble upon every remembrance of thy Crucifixion, and am heartily griev'd for my Crimes which constrain'd thee to undergo such Tortures: but as for loading thee with fresh and greater injuries, and exceeding the malice of thy bitterest Enemies by devouring thee, I cannot bear the apprehension of it.

But I cannot enlarge upon so dismal a Subject, the bare mention of which is enough to affright every Soul that loves its Dear Redeemer. Only I desire our Adversaries to meditate seriously upon it; that the uneasiness of such thoughts may change their horrid opinion. Now tho' these Considerations do utterly overthrow the Literal interpretation of these passages, yet I am willing to answer what has been said in favor of it. And

First, 'Tis said, that we must interpret these words in a Literal Sense, unless it appears necessary to explain them by a figure. But certainly these Considerations which I have offer'd, do make it necessary so to explain them.

Secondly,

Secondly, 'Tis said, that the *Jews* understood our Savior in a Literal Sense, *verse 52.* and our Savior did not correct their mistake, tho' he had a fair occasion of doing it. But I answer,

1. That our Savior did not alwaies explain himself to those that were obstinate and harden'd, as it is evident these Persons were. Thus for instance, he said, *Destroy this Temple, and in three daies I will raise it up,* John 2. 19. And tho' the *Jews* did certainly misunderstand him, *verse 20.* because *he spake of the Temple of his Body,* *verse 21.* yet he did not endeavor to set them right.

Now the reason of this way of acting is clear from *Matth. 12. 10.* where his Disciples ask'd him, saying, *Why speakest thou unto them in parables?* He answer'd, *verse 11, 12, 13.* *because it is given unto you to know the Mysteries of the Kingdom of heaven: but to them it is not given. For whosoever hath (and has made good use of those things which he has) to him shall be given, and he shall have more abundance: but whosoever hath not (that is, whosoever has abus'd those things which he has already receiv'd) from him shall be taken away even that which he hath. Therefore speak I to them in Parables; because they seeing, see not, &c.* God is by no means obliged to rectify the mistakes of those Men who are resolv'd to pervert the means of Grace, and have been deaf to his former instructions. But as for those who are humble and modest, and willing to be inform'd, he is always ready and forward to make things easy to them.

And accordingly our Savior Christ, as he us'd to do in other instances, takes care that his Disciples shall understand him aright, *verse 62, 63.* which may be consider'd with the former Paraphrase upon

them. Nay 'tis evident, that the Disciples did apprehend his true meaning, from *verse 68.* where St. Peter saies, *thou hast the Words of eternal life.* For had he still thought that our Lord spake of eating his flesh and drinking his blood in a Literal Sense, he wou'd have answer'd thus, *Lord, tho' it is a hard saying, and we cannot conceive how Men can eat and drink thy real flesh and blood; yet because thou hast said it, we believe it.* Whereas St. Peter answers in a different manner, saying, *Lord, to whom shall we go? Thou hast the Words of eternal life.* That is, We are resolv'd to stay with thee the true Bread of Life, for thou hast the Words or Doctrin of eternal life.

2. Altho' our Savior did not alwaies explain his Parables to the obstinate and harden'd *Jews,* yet sometimes he was pleas'd to do it. And tho' our Lord did suffer these Men to continue in their mistake for some time; yet it do's not appear from the Text, that they were gone, when he gave the true explication of his Words. And therefore 'tis possible; that he might unfold those Mysterious Speeches to them, as well as to his Disciples. However, whether he did unriddle those hard Sayings to them or no; the argument is fairly solved upon either supposition.

Thirdly, 'Tis said, that the Flesh of *Christ,* in a Literal Sense, was to be given on the Cross for the Life of the World, and therefore the same Flesh is to be eaten by us in a Literal Sense at the Celebration of the Holy Sacrament. But I answer, that the Sacrament of the Lord's Supper was instituted in *Commemoration* of his Death and Passion; because our Savior said, *Do this in remembrance of me,* Luke 22. 19. Wherefore it is not necessary for us to eat his Flesh in a Literal Sense; but

but 'tis sufficient if we eat those Elements which represent and signify his Body and Bloud. For if we *do this*, we shall be made partakers of those benefits, which he by his sufferings purchas'd for us.

Well then ; since the evidence of our Sense do's so plainly prove that the Substances of the Bread and Wine do still remain, even after the Consecration, which is utterly inconsistent with explaining the Sixth of St. *John* in a Literal Sense ; and since that very Chapter (if it be understood of that Mystery) affords us several Objections against the Literal interpretation of it ; and since the Literal interpretation of that Chapter (if understood of the Sacrament of the Eucharist) do's suppose all Christians to be guilty of the greatest barbarity imaginable, and that by the Command of God ; and since those Arguments which our Adversaries produce to shew the reasonableness or necessity of a Literal Exposition of it, are shewn to be of no force ; since, I say, these things are so ; certainly we ought, if we can, to explain it otherwise. Now since we ought, if we can, to explain it otherwise ; and since the Chapter it self is not only fairly capable of it, but do's also require it ; certainly I may justly conclude, as I have already asserted, that this Chapter (tho' understood of the Eucharist) ought not to be interpreted in a Literal Sense.

C H A P. VII.

That, altho' the Sixth Chapter of St. John's Gospel did relate to the Lord's Supper, and were to be understood in a Literal Sense; yet it do's not prove the Doctrin of Transubstantiation, but directly contrary.

THirdly, I shall now make it appear, that altho' this Chapter did relate to the Lord's Supper, and were to be understood in a Literal Sense, yet it do's not prove the Doctrin of *Transubstantiation*, but directly contrary. And this I shall do in the following manner.

The Doctrin of *Transubstantiation* supposes, that the whole substance of the Bread is turn'd into the Body, and the whole substance of the Wine is turn'd into the Bloud of *Christ*. Now I shall prove, that if this Chapter be understood of the Eucharist in a Literal Sense, then the whole Substances of the Bread and Wine are not turn'd into the Body and Bloud of *Christ*: but the whole Substances of the Body and Bloud of *Christ* are turn'd into Bread and Wine; which is directly contrary to the Doctrin of *Transubstantiation*.

Now that the whole Substances of the Body and Bloud of *Christ* must (according to this interpretation) be turn'd into Bread and Wine, is manifest even from the 51 *verse*, which is the main Pillar of the Literal exposition. For here our Savior saies, *I am the living bread, which came down from heaven: if any man eat of this bread he shall*

shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the World Now if these words are literally to be understood of the Lord's Supper, and there must of necessity be a change of one whole substance into another ; then the whole substance of *Christ's* Flesh must be turn'd into Bread, and not the whole substance of the Bread into *Christ's* Flesh.

This is plainly the sense of the Text, if there be any substantial change at all ; because the thing there spoken of is to be chang'd into something else. Now 'tis plain (according to the Literal interpretation) that our Savior there speaks of his real Flesh, which he then carried about with him ; and 'tis plain that there was no Sacramental Bread that cou'd be chang'd, because the Lord's Supper was not instituted till a long time after : and therefore, if that which was then spoken of must be chang'd, and made Bread ; then the whole substance of *Christ's* Flesh must be turn'd into Bread.

Now if the whole substance of *Christ's* Flesh be turn'd into Bread, then by the same reason the whole substance of *Christ's* Bloud must be turn'd into Wine ; because they are both spoken of after the same manner. And consequently, since this Chapter (according to that Literal interpretation) do's prove such a change of the whole substances of the Body and Bloud of *Christ* into Bread and Wine, it cannot prove, but must of necessity destroy, the Doctrin of *Transubstantiation*, which supposes a Change of Bread and Wine into *Christ's* Body and Bloud.

And now I believe our Adversaries have no great reason to boast of this Argument from the Sixth of St. *John's* Gospel, which upon their own principles overthrows their own Doctrin.

C H A P. VIII.

That the Doctrin of Transubstantiation cannot be prov'd from the Words of the Institution of the Lord's Supper.

SECONDLY; the second pretended Scripture-proof of the Doctrin of *Transubstantiation* is drawn from the Words of the Institution, *This is my Body*, and *This is my Bloud*. By these Words our Adversaries think our Savior meant, *This body is my natural body*, and *This bloud is my natural bloud*: and then they argue, that if the Natural Body and Bloud of *Christ* are in the Elements, then the whole substance of the Elements is chang'd into *Christ's* Natural Body and Bloud; which change they call *Transubstantiation*. Now in answer to this I shall shew, that by the Words *This is my body*, and *This is my bloud*, we are to understand, *This bread signifies or represents my body*, and *This wine signifies or represents my bloud*. And this will appear, if we consider Four things. 1. That the words are fairly capable of such a sense. 2. That the Scriptures; and, 3. That Right Reason require such a sense. 4. That the Apostles understood our Savior in this sense.

First then I say, the words are fairly capable of such a sense. 'Tis a common thing in Scripture to give a thing the Name of what is signify'd by it. Thus *Joseph* tells *Pharaoh*, that the seven good kine are seven years, and that the seven good ears of corn are seven years, Gen. 41. 26. that is, they signify seven years. Thus also the Rock which follow'd the *Israelites*, I Cor. 10. 4. was (or signify'd)

nify'd) *Christ*. And after the same manner *the seed is the word*, Luke 8. 11. *Those by the way-side are they that bear*, verse 12. *They on the rock are they which*, &c. verse 14. *That on the good ground are they which*, &c. verse 15. See also *Matth. 13.* and *Mark 4.* Thus again, *I am the door*, saies our Blessed Lord, *John 10, 7, 9.* *Ye are the Salt of the Earth*, *Matth. 15. 13.* and *Ye are the Light of the World*, verse 14. Nay, tho' our Adversaries wou'd have thought it a demonstration of the Doctrine of Transubstantiation, had our Savior said, *This is my true body*, and *This is my true blood*; yet when we find him saying, *I am the true Vine, and my Father is the husband-man*, we are sure there is a Figure in his Words. Wherefore, if the instances I have given, be duly consider'd, 'tis plain, that the Words *This is my Body*, and *This is my blood*, may very fairly import, *This bread signifies my body*, and *This wine signifies my blood*.

Secondly, *The Scriptures do require this figurative sense*, For,

1. 'Tis expressly said, that our Savior took *Bread*; and when he had given thanks he brake it, viz. *the bread*; and gave it to his Disciples, saying, *Take eat, This is my body*, &c. But what I pray, did our Savior speak of? Was it not *Bread*? Did he not speak of that thing, which he *took* and *brake* and *gave* them? And what cou'd that be but the *Bread*, the real and true *Bread*, which he then distributed?

Now, if we think the Word *This* refers to *Christ's Body*, 'twill be impossible to make sense of what our Savior speaks. For then he must be suppos'd to have taken true *Bread*, and to have broken and distributed this true *Bread*; and yet at the same time, without taking any notice of the *Bread*, but

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supposing it to be something of a quite different Nature to tell his Disciples, that the thing which they had seen him take in his hands, and knew to be true *Bread*, was not true *Bread*, but his Natural Body.

Besides, if that which our Savior gave was his Natural Body; and if every Host contains the whole *Christ*, as our Adversaries teach: then our Savior himself took himself; and his hand held his whole Body, and consequently held it self; and he gave himself from himself; and was eaten even by those Disciples that did not touch him; and his Blood was drunk by them, even whilst it remain'd in his Veins. But these things are so abominably absurd, that those who are concern'd for the credit of the Scriptures, dare not say they are contain'd in them. These considerations are an abundant proof, that the Word *This* relates to the bread.

If it be objected, that the word *This* cannot signify *this bread*, because $\tau\acute{\iota}\sigma\tau\omicron$, which we render *this*, is of the Neuter gender, and cannot agree with $\alpha\epsilon\rho\omicron$ (*bread*) which is of the Masculine; I answer, *First*, that it is a very common thing to put a Pronoun demonstrative in the Neuter gender, altho' it betokens something of the Masculine or Feminine gender. I shall mention but two instances, one of either kind, in both which this very word $\tau\acute{\iota}\sigma\tau\omicron$ is us'd. 'Tis plain, that $\tau\omicron\pi\omicron$ (*place*) is of the Masculine gender and yet $\tau\acute{\iota}\sigma\tau\omicron$ betokens it, Gen. 28. 17. where we read, *How dreadful is (ε $\tau\omicron\pi\omicron$ ε $\tau\omicron$) this place? ($\tau\acute{\iota}\sigma\tau\omicron$) This place is no other but the house of God.* 'Tis plain also that $\gamma\omicron\upsilon\eta$ (*woman*) is of the Feminine gender; and yet $\tau\acute{\iota}\sigma\tau\omicron$ betokens woman, Gen. 2. 23. where *Adam* saies, ($\tau\acute{\iota}\sigma\tau\omicron$) *this Woman is now bone of my bone, &c.*
But

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But tho' we cou'd not produce these and other instances of this construction; yet *Secondly*, the Apostle plainly determines that $\tau\acute{\alpha}\upsilon\tau\omicron$ (*this*) denotes the *bread*. For that which the Communicants eat, is what our Savior means by *This*, when he saies, *This is my body*. Now 'tis plain, that the Communicants eat real *Bread*, because St. Paul saies, *for as oft as ye eat this Bread, &c.* 1 Cor. II. 26. in which place the Apostle do's not say $\tau\acute{\alpha}\upsilon\tau\omicron$ but $\tau\acute{\alpha}\rho\tau\omicron\nu\ \tau\acute{\alpha}\tau\omicron\nu$, as if he design'd to stop the Mouths of those that wou'd criticize so nicely upon our Savior's Words.

2. If these Words *This is my Body*, and *This is my Bloud*, do import a substantial change of the Elements into flesh and bloud; then these words, *We are one bread and one body*, 1 Cor. 10. 17. do by the same reason import a substantial change of all good Christians into one real Bread and one real Body, that is, into one *breaden body*. But I hope our Adversaries will not contend for such a Metamorphosis, as will rob them of their human nature. But I need not insist upon these matters; for,

3. Our Savior himself, and St. Paul his Apostle, do expressly call the Elements Bread and Wine, even after the Consecration is perform'd. For 'tis certain, that the Elements are not to be eaten or drunk, till they are Consecrated; and that we are not partakers of the Elements, till we eat and drink them: whereas the Apostle saies 'tis *bread* even at or after the participation; *for we are partakers*, saies he, *of that one bread*, 1 Cor. 10. 17. and *as often as ye eat this bread, &c.* 1 Cor. 11. 26. and our Savior calls the Wine *the fruit of the Vine*, even after the Apostles had drunk it, *Mark 14. 25.*

Now

Now if these particulars be duly considered ;
 1. That by the word *This* our Savior must mean the Bread, because he must otherwise speak absurdly. 2. That the same expression, from whence our Adversaries wou'd infer the suppos'd change of Bread and Wine into Flesh and Blood, must also force us to acknowledge a change of our own Bodies into bread. 3. That our Savior and St. Paul do so plainly call the Elements Bread and Wine, even after the consecration and participation of them ; I say, if these things be duly consider'd, it plainly follows, that the Scriptures do require us to believe, that the words *This is my body*, and *This is my blood*, do denote and imply, *This bread signifies my body*, and *This wine signifies my blood*. Because 'tis impossible, even in the judgment of our Adversaries, that the same things shou'd be both bread and wine, and flesh and blood at the same time.

Thirdly, *Right Reason* requires this interpretation also. For 'tis a known rule, that *When a proposition is infallibly true, and yet cannot possibly be true in a Literal Sense, then we must understand it figuratively*. Thus for instance, these Words of our Savior, *I am the door*, John 10. 7, 9. are infallibly true : but since our Savior cannot possibly be a door in a Literal Sense ; therefore those words must be understood in a Figurative manner.

Now, that we may apply this Rule to the Case in hand ; 'tis granted, that the words are infallibly true ; and therefore the only question is, whether they can be true in a Literal Sense, or no. Now it must be consider'd, *First*, that the evidence of our Senses, which I have prov'd to be alwaies certain, assures us that 'tis not the Body and Blood of Christ, which we eat or drink ; but real Bread
 and

and Wine. *Secondly*, there are insufferable consequences of the Literal interpretation. For, 1. It makes us so barbarous, as to eat Man's Flesh; and what is infinitely worse, the Flesh of an incarnate God; which action is so very horrid, that a Christian ought to dread it more than death it self. 2. It supposes, that the same Body may be whole and intire in different places at the same time; this absurdity with a thousand others necessarily following from the Doctrin of *Transubstantiation*. Wherefore, since the Literal interpretation do's so plainly contradict the evidence of our Senses, and is attended with so much inhumanity and so many impossibilities; we cannot imagin, that the words are Literally true: and consequently, Right reason requires us to explain them after a Figurative manner.

Fourthly, *The Apostles understood our Savior in this Sense*. For they saw and knew, that what he call'd *This*, was what he took and brake; and that it cou'd be no other, than the real Bread. They cou'd not be so stupid as to imagin, that they did both converse with, and eat their Lord at the same time; that what they had already swallowed, and what they then beheld with their eyes, were the very same thing. They did not suspect any secret meaning, as appears by the History; nor did our Savior declare any change, as appears by his own words.

Nay, had the Disciples thought, that our Savior had spoken what was so utterly inconsistent with Sense and Reason, as the Doctrin of *Transubstantiation* is; certainly they wou'd have asked him at least, as they did at other times, how these things cou'd be. And therefore since we find no such questions ask'd, we may justly conclude; that

that there was no occasion for them ; but that they understood our Savior's words in such a Figurative manner, as makes them perfectly agreeable to the truth, and to the evidence of sense and reason.

Nay farther, Let it be suppos'd (tho' it cannot in any wise be granted) that the Apostles did really ask our Savior many questions concerning the possibility of such a change of the Elements into his Natural Body and Blood ; and that our Savior had assur'd them of the truth of it, and taught them to renounce their Senses for it ; I say, let all these things (tho' without any reason) be suppos'd ; yet it cannot be imagin'd, that the Disciples wou'd not object against the reality of his Resurrection upon this very account.

For when they were amaz'd at our Savior's appearance to them, and thought they had seen a Spirit, our Lord was pleas'd to shew them his Hands and his Feet, and thereby to give them a sufficient demonstration, that it was he himself, who convers'd with them. But now if they had been convinc'd, that it was reasonable upon some occasions to disbelieve the greatest evidence of Sense, and particularly in that instance of the Lord's Supper ; how was it possible for them not to object in these or such like words ? Lord, it was not many daies since, that thou thy self didst Teach and assure us, that we are not alwaies to believe our Senses ; because they may sometimes deceive us, and shew us one thing for another. How then canst thou require us to believe this seeming impossibility of thy Resurrection, upon the credit of our Senses ? If Seeing and Feeling be substantial proofs of this Miracle ; then they do also clearly evince,

evince, that the substances of the Bread and Wine do remain after the Consecration: but if they cannot demonstrate the one; we must be utterly uncertain of the other.

Now if our Savior had reply'd, that they were to disbelieve their Senses only when he commanded them so to do; and that he did now command them to accept the evidence of their Senses: 'twas natural for them to answer thus; Lord, we are willing (tho' I have prov'd in the Second Chapter, that 'tis most absurd and unreasonable) Lord, we are willing either to believe or to disbelieve our Senses at thy pleasure: but yet we desire to be satisfy'd, that thou thy self dost now command us. Perhaps we see a Phantom; and tho' we are heartily ready to obey thy least intimation, yet 'twere a fault in us to take that for thee, which is a mere illusion and a dream. Give us therefore, we humbly pray thee, some convincing arguments, that it is thou thy self who speakest to us; and we shall be satisfy'd.

If the disciples, when they doubted of *Christ's* Resurrection, had urg'd after this manner with our Blessed Lord (and truly, if they had not made such objections, I cannot excuse their want of Sense) I say, if they had argued thus, what proofs cou'd our Savior offer? Evidence of Sense was not sufficient; and they cou'd not have any other evidence. So that, if the Disciples did believe *Transubstantiation*; they must have remain'd for ever uncertain of our Savior's Resurrection.

Wherefore, since the Apostles made no such scruples at the first Celebration of the Eucharist, and did not urge the belief of *Transubstantiation* against the belief of *Christ's* Resurrection; 'tis evident, that they understood the words of the Institution

stitution after such a manner, as was consistent with the certainty of Sense. And therefore since a Literal interpretation of those words is utterly inconsistent with the certainty of Sense; 'tis plain, that our Savior spake, and the Disciples understood them in a Figurative manner.

Well then; since the words of the Institution do so fairly admit it, and since both Scripture and Right Reason do require it, and since the Apostles did plainly suppose it; certainly We ought to explain them in a Figurative manner. And consequently, since by *This is my body*, and *This is my blood*, we are to understand, *This bread signifies my body*, and *This wine signifies my blood*; 'tis certain, that the words of the Institution are so far from proving the Doctrin of *Transubstantiation*, that they are a demonstration against it.

And now, having so fully and so fairly consider'd this great argument of our Adversaries, I suppose it will not be thought an objection against what I have hitherto discours'd, *That a Sacrament admits of no figures*, and therefore the words of the Institution cannot admit of such a Figurative Sense as I have given them. For this is not only a groundless assertion, but is also confuted by the very words themselves; it being most evident, that our Savior do's by a figure use the Cup for the Wine in the Cup, saying, *This cup is the New Testament in my blood*, &c. Luke 22. 20.

Nor do I think our Adversaries will insist upon our Savior's not explaining his Words, and warning his Disciples that they ought to understand him in a Figurative Sense. Because those considerations which I have already offer'd, do make it plain, that they cou'd not understand him otherwise. 'Tis true, our Lord us'd to explain his parables, and cannot be sup-

suppos'd to have left his Disciples in the dark concerning so great and important a matter : but this interpretation of the words in dispute is so very natural and necessary, that our Savior cou'd not think it needful to direct them to it.

If it be said, that the Bread and Wine must be chang'd into *Christ's* Body and Blood for the benefit of Receivers ; I answer, 1. That we are not to pretend a necessity, and then to supply it by supposing groundless impossibilities. 'Tis plain, that *Transubstantiation* is full of contradictions, and has innumerable absurdities hanging upon it : and therefore 'tis not a pretended necessity, that can make it true. 2. There is not the least necessity of such a change for the benefit of the Receivers ; since the Communicants wou'd not be better Christians, or receive more grace, by eating and drinking human flesh and blood. The Benefit of Sacraments depends not upon the substance of the outward part ; but upon the grace annex'd to it by *Christ's* Institution. As mean a thing as Water can wash away our Sins by God's appointment ; and why then may not Bread and Wine communicate to us the Efficacy and Merits of our Savior's Death ?

If it be also said, that the Natural Body and Blood of *Christ* must be present in the Sacrament, because *Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, 1 Cor. II. 27.* and no Man can be guilty of *Christ's* Body and Blood, if his Body and Blood be not present ; I answer, that the very Text alledg'd destroys the objection. Because, since 'tis *bread* that is eaten, and the *cup* that is drunk unworthily ; 'tis impossible that the Receiver shou'd eat natural flesh, and drink natural blood. Unless those things, which the Apostle calls

CHAP. IX.

That the Doctrin of the Trinity, and the Doctrin of Transubstantiation, are not equally credible.

I Shall now examine the last Plea of our Adversaries; who when we object against the possibility of *Transubstantiation*, do very readily answer, that we may as well believe the Doctrin of *Transubstantiation*, as that of the *Trinity*; since both are in their opinion equally credible. But the Vanity of this pretence will soon appear, if we consider three particulars.

1. That the Doctrin of the *Trinity* is certainly revealed; whereas I have plainly shewn, that the Doctrin of *Transubstantiation* is not taught in the Scriptures.

2. That the Doctrin of the *Trinity* do's not contradict our Faculties. I confess, we cannot comprehend the manner of it: but we cannot affirm, that 'tis false or impossible. Whereas the Doctrin of *Transubstantiation* is not above, and beyond the reach of our faculties; but do's most apparently contradict them. We do not reject the Doctrin of *Transubstantiation*, because we cannot comprehend it, or conceive the manner of it: but because we are as certain, that it is false and impossible; as that our faculties are or can be true.

3. If it be said, That the Doctrin of the *Trinity* do's as certainly contradict our faculties, as the Doctrin of *Transubstantiation*; because it is as great a contradiction to our reason, to say, that *Three are one*, when our reason assures us, that *Three cannot be one*:

as it is a contradiction to our Senses, to say, *This is not bread*; when our Senses assure us, that *It is bread*; if, I say, this be objected, I answer, that there is a true and proper contradiction in the one instance, but not in the other.

For every contradiction consists in affirming and denying the same thing, at the same time, and in the same respect: but when a thing is affirm'd in one respect, and deny'd in another; or when 'tis affirm'd at one time, and deny'd at another; then there is no contradiction. Thus for instance, if any Man shou'd say, the Sun doth shine in *England* at such a time; and another shou'd say, the Sun doth not shine in *England* at the very same time; they wou'd flatly contradict one another. But if one Man, speaking of *England*, shou'd say, the Sun shines at such a time; and another Person, speaking of the opposite part of the World, shou'd say, it do's not shine at the very same time; they wou'd not contradict one another: because in different respects it may be said, that the Sun do's shine, and that it do's not shine at the same time. Thus also, if one Man shou'd say, that the Sun did shine in *England* yesterday; and another shou'd say, that it did not shine in *England* the day before yesterday; they do not contradict each other: because the Sun may shine, and not shine in the very same place at different times.

Having thus explain'd the true Nature of a Contradiction, which (tho' it be a plain and obvious thing, yet) very few Persons are willing to take due notice of, I shall now apply it to the Doctrine of the *Trinity*. If Revelation shou'd say, that *Three are one* in the same respect, in which reason saies, that *Three are not one*; then Reason and Revelation wou'd certainly contradict each other.

other. But this we do not find; for Revelation saies, that *Three persons are one* in Essence; and Reason saies, that *Three persons are not one* in Person; and therefore the several dictates of Reason and Revelation are very consistent with each other. 'Tis true, we cannot explain after what Manner a *Trinity* of Persons is reconcilable with the unity of God: but tho' we cannot take off the difficulty of conception, yet we can shew that there is no contradiction; because it is no contradiction to say, That the same things may be *three* in one respect, and *one* in another.

But now in the case of *Transubstantiation* it is undeniably plain, that the same thing is affirm'd by our Senses, and deny'd by a pretended Revelation, in the very same respect, and at the very same time. For there is no dispute concerning any different Notions of Bread and Wine; and yet 'tis most evident, that our Senses do assure us, that the Elements are real Bread and Wine, even in that very moment, when the pretended Revelation saies, that the very same Elements are not Bread and Wine. And therefore our Senses and the pretended Revelation do flatly contradict each other.

3. The Doctrin of the *Trinity* is therefore incomprehensible, because the Nature of God being infinite, the whole of it cannot be conceiv'd by us. There are depths in the Divinity, which we cannot fathom: and we are obliged to believe them such, because God has told us so. But we have no power that ought to judge of them; because God has not made the Mysteries of his Essence the adequate objects of any of our Faculties. Whereas the several natures of Bread and Wine are finite, and may be sufficiently understood by

us. Tho' there are wonders in the Composition of every Creature, which we cannot explain; as the Divisibility of Matter, &c. yet those things which are the proper objects of our Senses, we may and ought to judge of, as far as God has enabled our Senses to inform us. Now there is nothing in the World, that can be more obvious to our Senses, than Bread and Wine: and therefore when our Senses give a report concerning them, we are to believe our Senses.

In a word, we cannot say, that the Doctrin of the *Trinity* is false; because we have no faculty, that is able to examin it: but we can say, that the Doctrin of *Transubstantiation* is false; because we have several faculties that are able to examin it, and have found it to be false and impossible.

Now if our Adversaries will shew, 1. That the Doctrin of *Transubstantiation* is as plainly reveal'd, as that of the *Trinity*. 2. That the one do's as certainly contradict any one of our faculties, as the other. 3. That we are as competent judges of the one, as of the other; then we shall be obliged to confess that the Doctrin of the *Trinity*, and that of *Transubstantiation* are equally credible. But till this be done, we think it highly reasonable to believe the Mystery of the *Trinity*; altho' we utterly reject the Doctrin of *Transubstantiation*, as groundless, absurd, and impious; and therefore *absolutely false*.

C H A P. X.

Of the Adoration of the Host.

I Shall now prove, that some *Popish* Doctrins are forbidden by the Word of God; and the first I shall instance in, is that of the *Adoration of the Host*.

The Church of Rome (a) Decrees thus, *If any Man shall say, that in the Holy Sacrament of the Eucharist, Christ the Only-begotten Son of God is not to be Ador'd even with the external Worship of Latria; and consequently, that he is not to be worshipped upon any Festival Solemnity, and that he is not to be carried about in Processions according to the Laudable and Universal Manner and Custom of the Church; or that he is not to be publicly set forth before the People, that he may be ador'd by them; and that those who do adore him, are Idolaters; Let him be accursed.* From these words it appears, that the Church of Rome has Decreed, that the Elements of the Lord's Supper are to be ador'd with *Latria*, which is the highest worship of the Supreme God; because they do (in their opinion, deliver'd in the 17th Article of their Creed and elsewhere) contain the true and real Christ or

(a) Siquis dixerit in Sancto Eucharistiæ Sacramento Christum unigenitum Dei filium non esse cultu Latriæ, etiam externo, Adorandum; atque ideo nec festiva peculiari celebritate venerandum, neque in processionibus secundum laudabilem & Universalem Ecclesiæ ritum & consuetudinem sollemniter circumgestandum; vel non publice, ut adoretur, populo proponendum, & ejus Adoratores esse Idololatrias; Anathema sit. *Concil. Trident. Sess. 13. Can. 6. de Eucharist.*

God-Man, compos'd of the Divine and Human Nature.

Now 'tis manifest, that she obliges every Man to approve of this *Adoration of the Host* upon pain of damnation; *First*, because she obliges every Man to approve this and all other decrees of the Council of *Trent*, in the 24th Article of her Creed; which, as you may find in the 2^d Chapter, runs thus; *I do also without any doubting receive and profess all other things, that are deliver'd, defin'd and declar'd by the Sacred Canons and General Councils; and chiefly by the Holy Council of Trent, &c.* *Secondly*, because she declares it absolutely necessary to Salvation for a Man to profess this proposition, which is the 15th Article of her Creed, *viz. I do also profess, &c. I do also receive and admit the receiv'd and approv'd Rites of the Catholic Church in the solemn Administration of all the Sacraments before mention'd: whereas 'tis notorious, that the Adoration of the Host is one of those Rites, which attend her Celebration of the Eucharist.*

'Tis plain then, that the Church of *Rome* teaches this Doctrin concerning *the Adoration of the Host*; and that she obliges every Man to receive the same as necessary to Salvation. Wherefore I shall endeavor to shew, that *the Adoration of the Host* is gross Idolatry; and then it must be confess'd, that the *Popish* Doctrin concerning *the Adoration of the Host* is forbidden in Scripture.

Now that the *Adoration of the Host* is gross Idolatry, appears by this short and plain argument. It is gross Idolatry to worship a mere Creature with the Highest Worship, which is due to the Creator only. This truth is so very clear, that
I shall

I shall not endeavor to prove it. Now that those Persons who adore the Host, do worship a mere Creature with the highest Worship, which is due to the Creator only, will be very manifest, if we consider two things; 1. That *the Host is a mere Creature.* 2. That *the Adoration which is given to it, is the highest Worship, which is due to the Creator only.*

First, I say, *the Host is a mere Creature*; and this is the necessary consequence of the foregoing Chapter. For if the Elements after the Consecration are not chang'd into the substance of *Christ's Body and Blood*, but retain their former Nature, and continue to be Bread and Wine; then it cannot be said, that the Host, which is one of those Elements, *viz.* the Bread, is any thing more than a mere Creature.

Secondly therefore, I am to prove that *the Adoration which is given to it is the highest Worship, which is due to the Creator only.* Our Adversaries do distinguish thus between *Dulia* and *Latria*. They say that *Dulia* is an inferior kind of Worship, which they think is due even to Angels and Saints: but *Latria*, they tell us, is the highest Worship that a Creature can pay, and therefore they allow it to none but the Great God of Heaven. I shall not examin this distinction, because it is not necessary to my present purpose; let it suffice therefore to observe, that *Latria* is (by their own confession) the highest Worship that can be paid by us, and due to none but the Supreme God and Maker of all things. Now this Worship of *Latria* they give to the Host in the Adoration of it; as appears not only by that Canon of the Council of *Trent*, which I have already recited; but also by these words, which she

speaks

speaks in (b) another place; viz. Therefore it is not to be doubted, but that all faithful Christians, according to that custom which has been ever receiv'd in the Catholic Church, do give the worship of Latria, which is due to the true God, unto this most holy Sacrament in their Veneration of it. Wherefore it appears, that the adoration given to the Host is the highest Worship, which is due to the Creator only.

Besides, the reason for which they adore the Host, is their opinion of Christ's Divinity and Humanity being present in it. They fancy that their Savior, who is very God, is as certainly present under the species of Bread and Wine, as he is in the highest Heaven; and therefore they think they are obliged to adore him thus present upon Earth, with the same Worship that is due to him as sitting at the Right hand of God. For, as the Council of (c) Trent speaks, the Sacrament is not to be ador'd ever the less, for Christ's having appointed it to be taken: for we believe that same God to be present in it, whom when the eternal Father bringeth into the World, he saies, and let all the Angels of God worship him, &c. Now since I have prov'd, that their notion of Transubstantiation is false, and that the accidents of Bread and

(b) Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in Catholica Ecclesia semper recepto, Latriæ cultum qui vero Deo debetur, huic Sanctissimo Sacramento in veneratione exhibeant. *Concil. Trident. Sess. 13. cap. 5. de Eucharist.*

(c) Neque enim ideo minus est adorandum, quod fuerit à Christo Domino ut sumatur institutum; nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit, *Et adorent eum omnes angeli Dei.* *Concil. Trident. ibid.*

Wine do cover the real substances of Bread and Wine, and not the Divinity and Humanity united in the Person of *Christ*; therefore it is plain, that those Men who do worship the species of Bread and Wine, with the same Worship which is due to none but *Christ* our very God; do worship a Creature with the same Worship which is due to none but *Christ* our very God. Now 'tis Notorious that the *Papists* do, in the *Adoration of the Host*, thus worship that which is really nothing more than bare Bread; and therefore it must of necessity follow, that the Adoration which is given to the Host, is the highest Worship, which is due to the Creator only.

Since then *the Host is a mere Creature*, and since *the Adoration which is given to it is the highest Worship, which is due to the Creator only*; 'tis certain that *the Adoration of the Host is gross Idolatry*. And since the *Adoration of the Host is gross Idolatry*, 'tis certainly condemn'd by the Word of God; and consequently, the *Popish Doctrin concerning the Lawfulness and Necessity of it is also forbidden therein*. And therefore, since I have shewn,
 1. That the Church of *Rome* do's impose this Doctrin of the *Adoration of the Host* as necessary to Salvation; and 2. That this Doctrin is forbidden in Scripture; 'tis too plain, that the Church of *Rome* imposes something as necessary to Salvation, which is forbidden in the Word of God.

C H A P. XI.

Of Communion in one kind.

ANother thing which the Church of *Rome* imposes as necessary to Salvation, and which we think forbidden in the Word of God, is the Doctrin of *Communion in one kind*.

It cannot be deny'd, that the Church of *Rome* teaches this Doctrin, and imposes it as necessary to Salvation, because the 18th Article of the *Pö-pish Creed* runs thus, *I do also profess, that whole and Intire Christ, and a true Sacrament, is receiv'd under one kind only.* Now that this Doctrin of *Half-Communion* is forbidden in the Scriptures, will plainly appear from the words of the Institution of the Lord's Supper.

We are (a) told, that our Lord took Bread, that he bless'd, brake and gave it to his Disciples, saying, *Take eat, &c.* and that he took, bless'd and deliver'd the Cup, saying, *Drink ye all of this, &c.* and that he said unto them all, *Do this in remembrance of me.* From whence 'tis plain, that the blessed *Jesus* deliver'd both kinds to the Apostles; and 'tis granted by our Adversaries, that these words do oblige us as well as the Apostles, to receive the consecrated Bread in remembrance of our Savior: and therefore we are obliged to receive the Cup, as the Apostles did; since we are commanded to Receive the Cup, as much as to Receive the Bread.

(a) Matth. 26. 26, &c. Mark 14. 22, &c. Luke 22. 19, &c. 1 Cor. 11. 23, &c.

Nay, 'tis acknowledged by our Adversaries, that the words of the Institution do oblige the Priest to Consecrate both kinds; and they confess also, that unless both kinds be Consecrated, there is no Sacrament. Now I desire them to shew, that there is any more or plainer reason for consecrating, than there is for receiving both kinds; since the words of the Institution do prescribe the Reception, as much as the Consecration of them both.

Nay farther, they readily grant, that the Priest is obliged by the words of the Institution, to receive in both kinds: and yet 'tis plain, that those words do make no distinction between Priest and People. So that, if the People are obliged by those words to receive the Bread; they are also obliged by them to receive the Cup, as well as the Priest.

'Tis true indeed, St. Luke places these words, *Do this in remembrance of me*, after our Savior's delivery of the Bread, and do's not repeat them after the delivery of the Cup; but this will by no means prove, that we are not obliged to receive the Cup, as well as the Bread, in remembrance of him. For,

1. Tho' St. Luke do's not repeat the words, *Do this in remembrance of me*, after the delivery of the Cup, yet St. Paul expressly declares, that the Lord Jesus the same night in which he was betray'd, took bread; and when he had given thanks, he brake it, and said, *Take eat, this is my body which is broken for you; This do in remembrance of me.* After the same manner also he took the Cup, when he had sup'd, saying, *This Cup is the New Testament in my blood; This do, as oft as ye drink it, in remembrance of me,* 1 Cor. 11. 23, &c. So that, if we may take this Apostle's word for it, our Savior

has

has injoin'd us to receive the Cup in remembrance of him, as well as the Bread. 2. St. *Matthew* and St. *Mark* have not mention'd these words, *Do this in remembrance of me*, after the delivery of either kind; tho' they tell us, that *Jesus* deliver'd both kinds to the Apostles; and St. *Matthew* assures us, that he commanded them all to drink of it; and St. *Mark* saies, they did actually drink of it. And yet 'tis confess'd, that this practice of our Savior, as it stands Recorded by the two Evangelists, obliges us to the continuance of this Holy Feast. Now if we are oblig'd by Virtue of their Histories to commemorate our Lord's bitter Passion in the Eucharist; then we are oblig'd to receive in both kinds: because we are assur'd by all three Historians, that our Savior did as certainly make them drink of the Cup, as eat of the Bread.

Besides, the reason for which our Savior commanded the Apostles to drink, obliges us to do the same. *Drink ye, all of this*, said he, *for this is my blood of the New Testament, which is shed for many for the Remission of sins.* From whence it plainly follows, that all those Persons, for the remission of whose sins our Savior's blood was shed, ought to drink of the Cup, that they may be partakers of his sufferings. Now since *Christ* dy'd for all Men; and since all Men that are Baptiz'd and lead futable lives, are thereby made capable of pardon thro' his Merits; therefore all Men, thus duly qualify'd, ought to drink his Blood. So that no Person, whether of the Clergy or Layety, can be deny'd a share in this great privilege, without horrible injustice, and a manifest breach of *Christ's* command.

We

We know that the Sacraments receive their Virtue, not from the Nature of the outward Sign, but from the Institution of *Christ*. Thus Baptism washes away our Sins, not because Water do's naturally cleanse our Souls; but because *Christ* is pleas'd to purge them by a due performance of that action. Thus also the Lord's Supper makes us partakers of *Christ's* death, not because the eating of Bread and drinking of Wine do naturally make us members of him; but because God has annex'd so great a Blessing to the observation of that Ordinance. Wherefore those Persons who desire to receive the benefits of the Holy Eucharist, must stick close to *Christ's* Institution, and do what he has prescrib'd in receiving both Bread and Wine. They must not obey one part of his Order, and break the other; but faithfully perform the whole Precept: for otherwise they must not expect to reap the advantages of it.

Without doubt it was in our Savior's power to have instituted other Symbols, or to have annex'd the whole Virtue to either of those which he has chosen: but we are to consider, not what he might have done, but what he has done; and since 'tis plain that both kinds were instituted by him, 'tis also plain that both kinds must be receiv'd by us. Because no Blessings do accompany the reception of the one, without the reception of the other. The Blessings are annex'd to the whole Ordinance; and therefore we must not expect them upon other terms.

I grant indeed, that we are not bound to retain every circumstance of the first Institution. For were this suppos'd necessary, 'twere utterly impossible for us to celebrate the Holy Communion; because we cannot have it administred by a God incarnate.

incarnate. Besides, it do's not appear that any Women were at that time mixt with the Holy Apostles; and yet our Adversaries do with very good reason think it absurd to confine the Eucharist to the Male Sex. Nor do we think our selves in duty bound to receive in an upper Room, or after the Paschal Supper, or in a leaning posture; because these are only accidental things, which do not necessarily belong to the Ordinance it self. But yet we are strictly obliged to retain all the essential parts of this Feast; which any Person of ordinary understanding may easily distinguish from the circumstances of it.

The Blessing of Bread and Wine, and the eating and drinking of them in remembrance of Christ, are the essential parts: and therefore, when Christ saies, *Do this*, he do's not mean, *Go into an upper chamber, take unleavened bread, and such a particular sort of wine, and then sitting in a leaning posture, bless, and break, &c.* but *Do this action, viz. Bless bread and wine, eat and drink them in remembrance of Christ.* Thus St. Paul speaks of the action, without taking notice of the circumstances of it, saying, *The Cup of blessing which we bless, is it not the Communion of the bloud of Christ? The bread which we break, is it not the Communion of the body of Christ? 1 Cor. 10. 16. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. Wherefore, whosoever shall eat this Bread and drink this Cup unworthily, &c. Let a man examine himself, and so let him eat of this Bread, and drink of this Cup. For he that eateth and drinketh, &c. 1 Cor. 11. 26, 27, 28, 29.* But this Apostle speaks not one syllable of the upper Room, or any other accidental circumstances of this Feast.

In

In a Word, Bread and Wine are the Matter of this Sacrament ; and do therefore belong to the substance of it. And as we are obliged in Baptism to use the Element of Water ; so are we obliged in this Sacrament to use the Elements of Bread and Wine, and nothing else.

I confess, in cases of absolute necessity, God may be justly suppos'd to dispense with a positive Precept. If Wine may not be had, or the Person has an antipathy against it ; we cannot think that God will condemn any Man for not receiving *Christ's* Blood in the Holy Sacrament. And we hope, that those Pious Members of the Church of *Rome*, to whom the Cup is deny'd, will not be depriv'd of the Blessings that accompany the Worthy reception of it ; because thro' the fault of their Spiritual Governors they are not suffer'd to taste of it. But cases of necessity are widely different from wilful breaches of God's Law. Nor can we imagin, that God will pardon those who despise a plain duty ; because he can display the Riches of his Mercy upon extraordinary occasions. Wherefore we ought to receive both kinds, whenever 'tis in our power so to do ; because otherwise we do not obey the commands of God.

Thus have I shewn you those reasons, by which we stand obliged to receive the Lord's Supper in both kinds ; and I think they are such, as nothing but prejudice or something worse can answer. But yet, tho' this Truth is so very plain, our Adversaries have found many things to object against it, which I shall examin in their order. And,

1. They pretend, that altho' *Christ* did deliver both Bread and Wine at the first institution of the Lord's Supper ; yet he himself did afterwards

vary from his own institution. For after his Resurrection, they say, when he Administred this Sacrament to some Disciples at *Emmaus*, he deliver'd only the Bread, and omitted the Cup. Now to this I answer,

First, That tho' our Savior did take Bread and bless and break it; yet it do's not follow, that he did then celebrate the Holy Eucharist. For blessing and breaking of Bread was usual at their ordinary Meals. Thus did St. *Paul*, when he was in the great Tempest, *Acts* 27. 35. and thus did our Lord also, when he fed the 5000, *Matth.* 14. 13. *Mark* 6. 41. and likewise when he fed the 4000, *Mark* 8. 6. And yet our Adversaries will not say, that either our Savior or St. *Paul* did then Administer the Lord's Supper. Now the reason of our Savior's blessing and breaking Bread at *Emmaus*, was to convince his Disciples of the Truth of his Resurrection; that by his carriage at the Table and his manner of blessing the Meat, which were well known to them, and by their familiar conversation with him, they might be satisfy'd that he was the very Person, whom they well knew to have been lately Crucify'd. And thus it came to pass, that *their eyes were open'd*, *Luke* 24. 31. because *he was known of them in breaking of bread*, v. 35. But,

Secondly, If *Christ* did at any time Celebrate the Lord's Supper, certainly we are to suppose that he us'd the Words of Consecration, *This is my body*: and yet it is not said, that he us'd them. Nor is it said, that he consecrated any Wine, which our Adversaries think necessary at the Lord's Supper, altho' the Layety do not drink of it; and yet it is not said, that he perform'd the Consecration of it. Why therefore may we not

not suppose, that he deliver'd the Cup to those Disciples at *Emmaus*, altho' the History do's not relate it: as well as we may and must suppose, according to their own principles, that he us'd the proper words in the Consecration of the Bread, and that he did not omit the Consecration of the Cup; altho' the Gospels do not mention either of those particulars?

2. 'Tis objected, that the Primitive Christians omitted the Cup in the Celebration of the Eucharist; because they are said to *break bread*, Acts 2. 42, 46. and 20. 7. when no mention is made of the Cup. But I answer,

First, That altho' by *breaking of bread* we were to understand the Lord's Supper (which nevertheless has been question'd) yet since there is not a syllable spoken of the Consecration of the Cup, I must beg leave to argue as I did before. Either we must suppose that they did Consecrate the Cup, whensoever they brake the Bread; or we must not. If we suppose they did; then our Adversaries Objection falls to the ground. Because we have as much reason to suppose, that they drank of the Cup; as we have to suppose the Consecration of it: and consequently the silence of Scripture will not prove, that they abstain'd from the Wine. But if we must not suppose, that they Consecrated the Cup; then they did not Celebrate the Lord's Supper. Because, according to the Principles of our Adversaries themselves, both kinds must be Consecrated for the Priest that officiates; or else there is no Sacrament.

Secondly, Tho' nothing is mention'd but *breaking of bread*; yet it must be consider'd, that *bread* is a comprehensive word, and often signifies all

manner of Nourishment, whether of Meat or Drink. Thus when *Joseph's* Brethren went to eat bread with him, *Gen.* 43. 25. and our Savior did eat bread at the Pharisee's house, *Luke* 14. 1. we are not to imagin, that their Entertainment consisted of bare bread, but of other eatables also. And surely our Adversaries will believe, that both the Patriarch and the Pharisee allow'd their guests some drink at their Meals. Now since *bread* is so often put both for bread and drink, why may we not justly conclude, that in these places 'tis put both for Bread and Wine? Especially, since this interpretation is perfectly consistent with the first Institution; and the other is utterly inconsistent with it. But,

Thirdly, Tho' we should grant, that the Primitive Christians did wholly omit both the Consecration and the Delivery of the Cup; yet it will not follow, that we may lawfully do the same. For we are not to break a plain and positive Law of God, because some others have done the same before us.

3. If it be said, that tho' the Apostles did receive in both kinds, and were commanded to continue the same practice, yet we are not obliged to do the same; I answer, that if the command given to the Apostles do's not oblige us, then we have no command at all for the observation of that great Christian duty of receiving the Lord's Supper; and this I am persuaded our Adversaries will not grant. But if the command given to the Apostles do's oblige us; then we are bound to receive in both kinds as the Apostles did; because we are as plainly commanded to receive the one, as the other.

4. 'Tis pretended, that the Apostles were ordain'd

dain'd Priests by our Savior's saying, *Hoc facite*, which they wou'd make to signify, *Sacrifice this*, but we do truly render, *Do this*. And then they wou'd persuade us to believe, that the Apostles receiv'd the Cup as Priests; and consequently, that tho' the Priests are now obliged to receive the Cup as the Apostles did; yet 'tis sufficient if other Persons receive the Bread only. To this I answer, 1. That this is a groundless Notion. For tho' the word *Facere* do's sometimes signify *to sacrifice*, yet the word *ποιεῖν* (which is the Original) is never us'd in that Sense in all the New Testament, or any where else. 2. Tho' it were granted against all Truth and Reason, that *ποιεῖν* do's signify *to sacrifice*; yet it cannot be prov'd, that a Priest was ever Ordain'd by that Form. But, 3. If Men can be so extravagant in their fancies, let us suppose that the Apostles were Ordain'd Priests by the Form, *Hoc facite*; yet this will not serve the Cause of our Adversaries. For,

First, 'Tis possible, that our Savior might say, *Hoc facite*, before he deliver'd the Bread; however, it cannot be imagin'd, but he spake those words before they had eaten it: and consequently the Apostles were Priests, when they ate the Bread; as well as when they drank the Wine. So that they must have receiv'd both kinds in the quality of Priests, and therefore the Layety are not bound to receive either of them. But I am persuaded, our Adversaries will not maintain this bold and impious Assertion.

Secondly, I have shewn, that our Lord said, *Hoc facite*, which we are to render, *Do this*, after the Delivery of the Cup; and therefore, if the Apostles were made Priests by that Form, *Hoc facite*, when they receiv'd the Bread; then they were

also made Priests by the same Form, after the Delivery of the Cup: and consequently they were twice made Priests; which our Adversaries will be loth to grant.

Thirdly, In the Church of *Rome*, tho' several Priests assist at the Celebration of the Lord's Supper, yet he only who Consecrates the Elements; do's drink the Wine; and therefore by our Adversaries own confession, since all the Apostles drank of the Cup as Priests, they do plainly offend against the Order of the first Institution, in allowing the Cup to no more than one of all the Priests that are present.

Fourthly, If the Apostles receiv'd the Cup as Priests, and the Layety were to be deny'd the participation of it; certainly *St. Paul* wou'd have taken notice of it. Whereas, when he wrote to the *Corinthians* about the Lord's Supper, he speaks not a syllable of that matter; but refers them to the first Institution, and tells the whole Church, that they are commanded to receive both kinds in remembrance of *Christ*, *1 Cor. 11. 23. &c.*

5. 'Tis said, that this command is only conditional. For *St. Paul* tells us, that our Savior said, *Do this, as oft as ye drink it, in remembrance of me,* *1 Cor. 11. 25.* So that whensoever we do drink it, we must drink it in Remembrance of *Christ*: but then, we are not absolutely obliged to drink it at all. To this I answer, that such conditions as this, do not take away the absolute necessity of the duty, but only regard the manner of the performance. Thus when we are commanded not to blow a Trumpet when we give Alms, 'tis suppos'd that we are absolutely bound to give Alms according to our ability, and the condition of not blowing

blowing the Trumpet respects only the manner of our behavior in that action. Thus also 'tis said, *Keep thy foot, when thou goest to the house of God,* Ecclef. 5. 1. Now this Precept supposes it to be our Duty to go to the House of God; and shews us after what manner, and with what preparation we must go. Again, when our Savior saies, *When ye pray, use not vain repetitions,* 'tis suppos'd that we are to perform the Duty of Prayer, and the condition or caution annex'd directs us in the performance of it. And thus in the case before us, we are suppos'd to drink of the Cup, and injoin'd to do it in remembrance of *Christ*. Nay, 'twas needless for our Savior to prescribe a Rule concerning that thing, which we are not obliged to perform.

6. Well, but the Apostle saies, *Whosoever shall eat this bread, or drink this Cup unworthily, &c.* 1 Cor. 11. 27. Now 'tis plain, say they, from the particle *or*, that the Apostle puts a difference between eating and drinking, and supposes that one may be done without the other. To this I reply,

First, That the *Alexandrian MS.* reads *and* instead of *or*; and the *Syriac, Ethiopic and Arabic* Translations do the same; and how then will our Adversaries be able to shew, that *and* is not the right reading? Now if we read *and* instead of *or*, then the words run thus, *Whosoever shall eat this bread, and drink this cup, &c.* and consequently, this Text do's evidently prove the necessity of drinking the Wine, as well as of eating the Bread.

Secondly, 'Tis plain from the 25th verse, that we are commanded to receive the Cup in remembrance of *Christ*; and therefore we have great rea-

son to read *and* instead of *or*. Because then the Apostle is perfectly consonant to himself, and supposes that command of *Christ*, which he had already related: whereas if we suppose that he us'd the particle *or* to insinuate to us, that drinking of the Cup is not necessary, 'tis plain that he contradicts the positive injunction of our Lord, which he had before recited. But,

Thirdly, Suppose it certain (tho' it cannot be prov'd) that we ought to read it *or*, yet this particle do's not necessarily disjoin the Bread and the Cup, and consequently prove that we may lawfully abstain from either kind. For the particle *or* is put for *and* in several places of Scripture. Thus for instance, the *Hebrew Bible* reads thus, *When a Ruler hath sinned, and done somewhat thro' ignorance against any of the Commandments of the Lord his God, concerning things which should not be done, and is guilty; (or, or) if his sin wherein he hath sinned, come to his knowledge; he shall bring, &c. Lev. 4. 22. 23.* But the Sense of the Text, and the Authority of the vulgar *Latin*, and *Septuagint* Translations, require us to render it, *and if his sin, &c.* Thus also *Solomon* saies, *There be three things which go well; yea, four are comely in going. A Lion which is strongest among Beasts; and turneth not away for any; A Grey-bound; (or, or) an He-goat; and a King, against whom there is no rising up, Prov. 30. 29, 30, 31.* But the *Vulgar Latin* and the *Chaldee* Translate it, *and an He-goat*; and the Sense requires, and therefore justifies, that Translation. Thus also in the *New Testament*, the *Jews* ask'd our Savior, *By what authority dost thou these things; or who is he that gave thee this authority? Luke 20. 2.* But the other *Evangelists*, relating the very same question, do

do use the very same words, only putting *and* for *or*; saying, *By what authority do'st thou these things; and who gave thee this authority?* Matth. 21. 23. Mark 11. 28. Again, when our Savior saies, *Think not that I am come to destroy the Law or the Prophets, &c.* Matth. 5. 17. 'tis plain, that he means *the Law and the Prophets*; because they are alwaies join'd together after that manner in other places of Scripture, as for example, *This is the Law and the Prophets*, Matth. 7. 12. *For all the Prophets and the Law prophesied until John*, Matth. 11. 13. *On these two commandments hang all the Law and the Prophets*, Matth. 22. 40. *All things must be fulfilled which were written in the Law of Moses, and in the Prophets, &c.* Luke 24. 44. Now since *or* is so often put for *and*, I desire our Adversaries to shew, that it is not so to be understood in this place. But farther yet, I desire it may be consider'd.

Fourthly, that the Apostle's own expressions do plainly teach us, that *or* is put for *and* in this verse. Because he constantly uses the particle *and*, when he speaks of the bread and wine in the context. Thus we find him saying, *For as often as ye eat this bread, and drink this cup*, 1 Cor. 11. 26. *But let a man examin himself, and so let him eat of that bread, and drink of that cup*, verse 28. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself*, verse 29. Nay, that very verse, upon which our Adversaries argument is founded, teaches the same; because tho' it were granted that we are to read *or* in the former, yet 'tis certain that we must read *and* in the latter part of it. For the words of the Apostle run thus; *Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the*
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body and blood of the Lord; verse 27: and therefore 'tis plain, that he is supposed to receive both, because he is said to be guilty of profaning both.

Well then, if we read it *and*, as we have sufficient reason to do; 'tis plain, that our Adversaries objection is taken away: but if we read it *or*, the criticism will not damage our cause; because *or* is so often us'd for *and*; and the context requires this acceptance of it. But I have yet another consideration to offer. Wherefore,

Fifthly, Suppose this Text were much more doubtful than it is, yet it is in any wise to be explain'd in such a manner, as may render it consistent with other places which refer to the same thing, and are confessedly plainer. Now I have shewn, that those plainer places do injoin communion in both kinds; and therefore our Adversaries ought not to shelter themselves under a (seemingly) difficult passage; and think by that means to obtain a liberty to break God's positive Law. Let them shew in the first place, that our arguments for Communion in both kinds are not convincing: and when this is done, 'twill be time enough for us to dispute about this nicety of Phrase.

But,

Sixthly and Lastly, That I may put an end to this tedious and needless piece of Criticism, tho' it were granted against all reason, that one Species may be omitted; yet it do's not follow that the Cup must be taken away. Because we are as plainly commanded to drink the Wine, as to eat the Bread: and the particle *or* may excuse us from the one, as well as the other.

17. 'Tis pretended, that the Cup is not essential to the Holy Eucharist; because the Sacrament

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ment is intire without it: For the same Virtue and Grace is given by one Species, which is given by the other: and therefore, since the Cup gives no new Blessing, the Layety need not drink of it. But our Adversaries ought to consider (what I have already said) that we are not to start subtile notions, but to keep close to our Savior's institution; from whence alone the Sacraments derive their Virtue. If *Christ* instituted both kinds, we are to receive both kinds; for otherwise we are not to expect the benefit of either kind. *Christ* indeed do's not separate the benefit of his body from that of his blood; nor do's one kind give us a blessing, which the other do's not impart: but the whole Sacrament must be receiv'd, or we must be depriv'd of the whole blessing. Since the Cup was as certainly instituted as the Bread; 'tis plain that the Cup is as essential as the Bread: and each of them is absolutely requir'd to make up a Sacrament. Those therefore, who do not receive them both, do not receive the Sacrament of the Lord's Supper.

Our Adversaries wou'd fain persuade us, that they do truly receive the Cup by receiving the Bread. Because, the Doctrin of *Transubstantiation* being suppos'd true, the Blood of *Christ* must accompany, or be contain'd in his body, into which they say the bread is turn'd; and this is what they call the Doctrin of *Concomitancy*. But to this I answer, *First*, that supposing *Transubstantiation* to be true, yet 'tis our duty to follow our Savior's institution: and therefore 'tis in vain for us to hope for the blessings of the Lord's Supper, unless we receive what he has commanded to be receiv'd. If *Transubstantiation* be true, without doubt our Savior was not ignorant of it: and yet he

he appointed both kinds notwithstanding; and consequently we are not to neglect either of them. But, *Secondly*, I have prov'd at large, that the Doctrin of *Transubstantiation* is absolutely false; and therefore that pretence which is built upon it, is good for nothing.

9. If it be said, that the Church has power to deny one kind, tho' *Christ* has appointed two, I answer, 1. That if *Christ* said, *Do this*; there is none less than *Christ*, that can say, *Do it not*. We are to obey God's command; till God himself disannul it. 2. By the same Reason the Church may take away both kinds; since she has as much power to deny both, as to deny either of them. 3. We desire this Church to shew by virtue of what commission she pretends to cancel the Laws of God; and we desire her Members to consider, whether that can be call'd a sound and Orthodox *Christian* Church, which requires Men upon pain of damnation to disobey *Christ*.

Thus then I have examin'd those things which are urg'd in favor of *Half-Communion*, and found them to be of no force. Wherefore I shall sum up what I have said against it in the following manner.

Since *Christ* instituted the Lord's Supper, and commanded us to continue it; and since in his institution he deliver'd both Bread and Wine, and commanded us to receive the same; 'tis plain, that we are obliged to drink of the Cup, as well as to eat of the Bread: and consequently, we are forbidden by the word of God to receive in one kind only. And therefore the Church of *Rome* which requires Men to approve and practise *Half-Communion* upon pain of damnation, imposes that, which is forbidden in the Scriptures, as necessary to Salvation.

C H A P. XII.

Of Prayers in an unknown Tongue.

A Third instance of something, which the Church of Rome imposes as necessary to Salvation, tho' tis plainly forbidden by the Holy Scripture, is their wicked practice of performing public Prayers in an unknown Tongue.

I need not prove, that the public Prayers of the Church of Rome are repeated in the *Latin* Tongue; or that she obliges every Man to profess this which is the 13th Article of her Creed, *viz. I stedfastly admit and embrace Apostolical and Ecclesiastical Traditions, and the rest of the observances and constitutions of the same Church*; by which every Member of her Communion do's solemnly approve of this manner of performing God's public worship. These things therefore being taken for granted, I shall endeavor to shew, 1. That the Scriptures do command us to perform public Prayers in a known Tongue. 2. That the Church of Rome do's transgress this command. Now when these particulars are fairly prov'd, I shall find no difficulty in maintaining this branch of my charge against Popery.

I. Then, the Scriptures do oblige us to perform public Prayers in a known Tongue. This appears from 1 Cor. 14. where St. Paul discourses against Preaching in an unknown Tongue, and then uses the very same arguments against Praying in an unknown Tongue. For if I pray, saies he, in an unknown Tongue, my Spirit, that is, the gift of the Spirit by which I speak in an unknown Tongue, Prayer, or
uttereth

uttereth the words of a Prayer: but my understanding, sense or meaning, is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, or the unlearned Person, say Amen at thy giving of Thanks, seeing he understandeth not what thou saiest? For thou verily givest Thanks well; but the other is not edify'd. I thank my God, I speak with Tongues more than you all: yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown Tongue; vers. 14, 15, 16, 17, 18, 19.

This passage is a full and positive determination of the dispute between us and our Adversaries. For St. Paul declares, 1. That the understanding of him that praies in an unknown Tongue is unfruitful. 2. That an unlearned Person cannot say *Amen*, when the Minister blesses, or gives God thanks in an unknown Tongue. 3. That the reason of it is plainly this, *viz.* because the unlearned Person understandeth not what the Minister saies, when he blesses or praies in an unknown Tongue. From whence it follows, that the Congregation ought, in St. Paul's judgment, to understand what is said by him, that blesses God or praies in public, and to join with him in it; and that for this reason the public worship is to be perform'd in a known Tongue.

But our Adversaries have reply'd, that the Apostle speaks not of a public Form of Prayer, but of such inspir'd *Extempore* Prayers as were us'd in the first beginnings of Christianity; and that tho' such inspir'd *Extempore* Prayers, were to be pour'd forth

forth in a known Tongue, because otherwise a Man cou'd not safely join in them, since he knew not whether they were good and lawful, or no; yet our modern stated Forms which have been approv'd by the Church may be in an unknown Tongue, because a Man may securely confide in the Churches judgment. Now to this I answer, 1. that the reason is the same in both; and therefore both sorts of Prayer must be perform'd in a known Tongue. St. Paul takes it for granted that the unlearned must say *Amen*; and that he cannot say *Amen*, unless he understands what is said by the Minister: and therefore, whether the Prayer be *Extempore* or a stated Form, the most ignorant Person in the Congregation must know the meaning and contents of it. 2. St. Paul saies, *For thou verily givest thanks well, but the other is not edify'd*, verse 17: so that in the Apostle's judgment, tho' the Prayer be good, yet since 'tis in an unknown Tongue, and therefore do's not tend to Edification, it must not be us'd.

If it be also said, that the Apostle forbids the use of Hymns in an unknown Tongue, but that his words do not relate to all Prayers in general; I answer, 1. That he uses the word *Pray*, which is a general term for all sorts of Prayer. 2. That the reason as I have already said, is the same in all sorts of Prayer, whether Hymns, Intercessions, or others; and therefore the Apostle's Injunction comprehends them all. For where the reason of a command holds good; the command is obligatory.

Let all things be done to edifying, saies the Apostle, *verse 26.* by which words the Priest is requir'd so to perform his Office, that the Congregation may reap the benefit of it. Whereas he

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shews this to be impossible either in Preaching or Praying, unless those Offices be perform'd in a known Tongue. And for his own part, that he might shew how little he esteem'd that which did not edify the Church, he saies expressly *verse 18, 19. I thank my God, I speak with tongues more than you all: yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.* But certainly the Apostle wou'd never have spoken after this manner, if Prayers in an unknown Tongue cou'd edify the Church. Wherefore, saies he, *verse 12. Forasmuch as ye are Zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.* And since he had already said that the Church cannot be edify'd by an unknown Tongue, *verse 2, &c.* 'tis plain that he commands the use of a known Tongue in all public Service.

Again, he commands, that *all things be done decently*, *verse 40.* Now I appeal to any considering Person, whether the saying of Prayers in an unknown Tongue be consistent with decency. For *if I know not the meaning of the Voice, I shall be unto him that speaketh, a Barbarian: and he that speaketh, shall be a Barbarian unto me, verse 11.* What wou'd an Infidel think of such a number of People, met together for no other end, than to hear, or perhaps only to see a Priest mutter a great many words, which they do not understand one syllable of? May we not argue against such a practice in the expressions of St. Paul? *If therefore the whole Church be come together into one place, and all speak with tongues; and there come in those that are unlearned or unbelievers; will they not say that ye are mad? verse 23.* Certainly, there cannot

not be a more ridiculous piece of devotion, than that of such a Congregation, as pretends to be very busy in the worship of God, and yet do's not know what they are saying to him.

Besides, such a practice is contradictory to the natural end of speaking. For why shou'd any Priest speak at all in the Congregation, if he speaks such things as the Congregation cannot understand? For, as the Apostle argues, from the 7th to the 9th verse. *Even things without life giving sound, whether Pipe or Harp, except they give a distinction in the sounds, how shall it be known what is Pip'd or Harp'd? For if the Trumpet give an uncertain sound, who shall prepare himself to the Battel? So likewise you, except ye utter by the tongue things easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of Voices in the World, and none of them is without signification. Therefore if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian; and he that speaketh shall be a Barbarian unto me.* The design of using Vocal Prayer in the Congregation is not to make God Almighty hear, but that our own affections may be united by it, and that the whole Congregation may be enabled to send up one joint petition. But how the Congregation can send up a joint petition with united affections, when they understand nothing of the Matter, for my part I cannot imagin.

But tho' we had not the Apostle's express command and arguments for the use of a known Tongue in the Worship of God, yet the very nature of Prayer do's plainly require and suppose it. Prayer is a reasonable Service; and therefore

it is not a Lip-labor only, but an action of the Soul. It consists indeed of several parts, *viz.* Confession, Petition, Intercession and Thanksgiving: but in each of these our mind is concern'd. We do therefore unbosom our selves, and make our Heavenly Father acquainted with the most retir'd thoughts of our hearts. We open our guilt, and confess our shame; we beg supply of our own and other Mens wants, and return our humble acknowledgments of God's undeserved mercies. And 'tis in the exercise of these our inward affections, of our Love and Fear, our hope and trust, our sorrow, submission, gratitude and charity, &c. I say, 'tis in the exercise of these Divine Graces that the essence of Prayer do's consist.

But now, how can any Man perform these things in an unknown Tongue? How can he confess his sins with true contrition, or earnestly beg God's assisting Grace with true devotion; who is so little acquainted with the Sense of the words he utters, that for ought he knows, he is repeating something to a quite different purpose? How can he pray in Faith, that is, with a full persuasion of God's readiness to grant that very Petition; when he knows not what that petition is, which he is persuaded God will grant him? Nay, perhaps he cannot tell, whether the Prayer he offers up, be a petition or thanksgiving, or something else. 'Tis impossible in such a case to have proper affections in our worship: and therefore we cannot but offer the sacrifice of fools. Nay, a Parrot may as well pray for any Christian grace, as that Person, who saies his Prayers in an unknown Tongue: for neither of them is conscious of what is desir'd; and each of them understands the words alike.

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We have been told, I confess, that tho' the People are oblig'd to offer up public Prayer; yet they are not oblig'd to follow or accompany the words with their affections: but that 'tis sufficient, if they say *Amen* at the end of the Prayer, tho' they know not to what they say *Amen*. But certainly this Notion is a reproach to our Religion, and makes all our devotions ridiculous and senseless. We must then desire of God, we know not what: and pray we know not how. surely that must be a pritty kind of Congregational worship, which the Congregation need not attend to. Why are Lessons read, but that the People may be instructed; and how can those be instructed, who do not either mind or understand what is spoken? Why do Christians meet at Church, but that they may be devout, in God's Service: and how can those be devout that understand never a syllable of their Prayers? But this opinion is so very absurd, that I must not enter upon a solemn confutation of it.

If our Adversaries say, that the People may offer up their private Prayers in their Mother Tongue, whilst the Priest is offering others in a different and unintelligible Language; I beseech them to consider the wickedness and folly of such a practice. For it deprives the Congregation of all the benefit of public devotion; it is expressly against the Apostle's rule, who requires the People to say *Amen*, when the Priest gives thanks; and besides, it must introduce the greatest confusion. One may be praying for the pardon of sins, and another for a good harvest, and a third against thunder and lightning, and a thousand others for so many other blessings, at the same time. And is this our Christian devotion? Is this the

worship of our God? Has our Savior taught us thus to pray? Certainly, a Christian Congregation ought to be a Choire of holy Souls, united in their hearts and tongues, breathing the same Petitions, and Singing the same praises to the same common God.

But will our Adversaries insist upon this reply? Is it then true; may every Man be single in his devotions at the time of public Worship? If so; why then do they say *Oremus*, that is, *Let us Pray*. To whom do they speak, and upon whom do they call to join with them? Certainly they exhort the People; and why then will they not suffer the Service to be such, as that the People may follow their exhortation, and pray together with them?

But I shall not make any farther enlargements upon this Subject; or multiply Arguments in so plain a case. I shall rather proceed to the Pleas of our Adversaries; and consider those reasons, by which they endeavor to justify their most unreasonable Practice. And,

1. They tell us, that by the Command of God no Man was to be in the Tabernacle, when the High Priest made an Atonement in the Holy Place, for himself and his family, and the whole Congregation, *Lev. 16. 17.* And accordingly, say they, all the People were praying without, whilst *Zacharias* was offering incense, *Luke 1. 10.* Now since the Jewish People cou'd not see or hear, what the Priest did during his retirement; therefore they think, that the public Service of the Christian Church may be perform'd in such a Tongue as the People know nothing of. But to this I answer, *First*, That it do's not in the least appear, that the Priest did then offer up any Prayer
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at all ; much less that he did it in an unknown Tongue. *Secondly*, that what the Priest then did was peculiar to the Priest ; and the People were not to bear any part in that Ceremony ; for they had certain Prayers wherewith to imploy themselves, whilst the Priest was absent from them ; as appears from *Luke* I. 10.

Now if these things be duly consider'd, certainly our Adversaries argument falls to the ground. For 'tis plain, that public Forms of Prayer in their own Mother Tongue were us'd both by the Priest and the whole Congregation of the *Jewish* Church. And I may challenge our Adversaries to shew, that either the *Jews*, or any other Nation under heaven, did ever pray together in such a Language, as they who join'd in the Prayer did not understand. And therefore who wou'd imagin that 'tis Lawful for Christians, in opposition to the common Sense and Practice of all Mankind, in spite of the very nature of Prayer, and *St. Paul's* express order, to offer up all their public devotions in an unknown Tongue ; because the High-Priest under the Law was obliged to perform one single ceremony in which ('tis probable) there was no praying, in a private part of the Temple, where the People cou'd neither hear nor see him ?

Certainly our Adversaries will not say, that the Christian Congregation is no more obliged to join in their public Service than the *Jews* were obliged to join in that Mysterious Rite of making Atonement. And why then will they argue, that we Christians are not obliged to understand those Prayers, which 'tis our duty to join in ; because the *Jews* were not obliged to hear and see what the Priest then did, when 'twas not their duty to join with him ?

2. They say, that our Savior *Christ* allow'd the Childrens crying *Hosanna* to be praising God, altho' they did not understand the meaning of that *Hebrew* word. But how will our Adversaries prove, that the Children did not know what *Hosanna* signify'd? It do's not appear, (as I shall prove hereafter) but that the *Jews* were even at that time well acquainted with the *Hebrew* Language. However, suppose they neither did, nor cou'd speak it; 'tis plain, that *Hosanna* was an usual form of Acclamation among the *Jews*: and therefore I cannot imagin, why the *Jewish* Children might not understand that Word; as well as our Children, who are infinitely greater strangers to the Holy Tongue, do understand the Word *Amen*; since the one has as much *Hebrew* in it, as the other.

3. They tell us, that the *Jewish* Church perform'd their public Devotions in the *Hebrew* Language, even when they did not understand it; *viz.* from the time of the *Babylonish* Captivity to that of our blessed Lord. But this pretended example is built upon such principles, as our Adversaries will find it very difficult to prove. For,

First, It supposes, that the *Hebrew* Tongue was utterly lost in the *Babylonish* Captivity: whereas they have no sufficient argument to ground this Assertion upon. 'Tis true, *Ezra the Priest* brought the Law before the Congregation both of Men and Women, and those that cou'd understand, &c. and he read therein, &c. before the Men and the Women, and those that cou'd understand, &c. And the *Levites* caus'd the People to understand the Law, &c. So they read in the Book, in the Law of God, distinctly, and gave the Sense, and caus'd them to understand the reading, *Nehem.* 8. 2, 3, 7, 8. But it cannot be concluded

concluded from this Chapter, that the People did not understand the *Hebrew* Language, in which the Law was written. For by these phrases, *all that cou'd hear with understanding, and those that cou'd understand,* are meant, not such persons as cou'd understand the Language in which the Law was written; but such as tho' they were not at the age of Men and Women, are able nevertheless to hear and understand their duty. These Persons therefore, both Old and Young, were gather'd together to learn the Law; and *the Levites caus'd the People,* by reading diligently and distinctly to them, to understand the Law; for *they gave the Sense,* where 'twas difficult or doubtful; and *caus'd them to understand the reading,* or what was read to them, by a careful and exact exposition of it.

This being a natural and easy Comment upon that Text, which is the only passage that seems to favor the opinion of our Adversaries, it plainly follows, that the Scriptures will not prove, that the *Hebrew* Language was utterly lost in the *Babylonish* Captivity. 'Tis probable indeed, that by so long continuance in a strange Land, the People might have learnt many forein words, and by that means have destroy'd the purity of the Holy Tongue, wherein the Law was written: but it cannot be made appear, that the Language was so much alter'd in the short space of 70 Years, as to become unintelligible to those who had formerly spoken it as their Mother Tongue. But if it were granted (tho' I believe 'twill never be prov'd) that the knowledge of the *Hebrew* Tongue were almost, or even utterly lost; yet,

Secondly, This pretended example of the *Jewish* Church supposes also, that the Priests did not translate their Temple-Service for the benefit of

the Congregation. Whereas there is not the least shadow of reason for this Assertion; Nay, we have very good grounds to believe the contrary. For tho' they were very unwilling to communicate their Sacred Writings to other Nations; yet we have no cause to suspect, that they wou'd keep their own People in Ignorance of their own Law, or that they wou'd lock up their public Prayers in an unknown Tongue. And therefore, since the performance of public Prayers in an unknown Tongue is so very absurd and impious a practice, as I have already shewn; and since God himself had deliver'd them their Prayers in a known Tongue, as appears by the *Psalms*, &c. which were the solemn parts of the *Jewish* Devotion; therefore they cou'd not but think it to be God's Will, that their Prayers shou'd be translated, if ever the People shou'd chance to forget the Tongue in which they were first Penn'd. Wherefore we ought in charity to believe, that they did thus translate them; especially since we have not the least reason to suspect the contrary.

Thirdly, This pretended example supposes also, that if the *Jewish* Nation did not understand the *Hebrew* Language, and if their public Service were not translated; yet they were not guilty of sin in offering such ridiculous Service to their God; as Prayers in an unknown Tongue most certainly are. But it will never be prov'd, that this was an innocent custom; nor do we esteem such a practice less culpable in the *Jews*, than in our Adversaries of the Church of *Rome*. And therefore they must not hope to justify their crime, by shewing that the *Jews* have committed the same in former daies.

If it be said, that our Savior did not blame the
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the *Jews* for that practice, and that he therefore thought it innocent; I answer, 1. That if it were certain, that the *Jews* did use it, 'tis possible our Savior might have blam'd them for it; altho' that passage be not Recorded in Scripture. For the Scripture do's not Record every passage of our Savior's Life; but such things only, as the Wisdom of God thought it convenient to transmit to Posterity. And we desire our Adversaries to shew, if they can, that the *Jews* had no faults, but what stand corrected by our Savior in the History of the Gospel. 2. That I am the rather inclin'd to believe, that the *Jews* did not use it, because it do's not appear, that our Savior blam'd them for it. However, we are by no means sure, that ever it was us'd; and therefore we cannot conclude from the silence of Scripture, that our Lord approv'd it. Nay, 3. Suppose (against the dictates of common Sense) that it was allowable in the *Jews* to pray in an Unknown Tongue; yet it is not allowable in us, who are so plainly commanded by *St. Paul* to pray otherwise.

Well then; since it do's not appear that the *Jews* did ever pray in an Unknown Tongue; or that it was an innocent action, if they did it; certainly our Adversaries cannot justify themselves by the pretended example of the *Jews*. And therefore, since our Adversaries have not the least command or example, which can warrant the use of Prayers in an Unknown Tongue; and since the words of *St. Paul* and the very nature of public Prayer do so plainly require a known Tongue; I think I may safely conclude, that *the Scriptures do command us to perform public Prayers in a known Tongue.*

II. I am now to shew, that *the Church of Rome do's*

do's transgress that command. But it is so very notorious, that the Church of *Rome* do's use the *Latin Tongue* in her public Service, which tho' some few may possibly understand, yet the far greater part of the Congregation knows nothing of; this, I say, is so very notorious, that I shall not wast any more words upon it.

To conclude therefore, since the Scriptures do command us to perform public Prayers in a known Tongue; 'tis plain, that the *Popish* Practice of performing public Prayers in an Unknown Tongue is forbidden in the Scriptures. And since the Church of *Rome* requires all Men, upon pain of Damnation, to approve and use this forbidden practice; 'tis too too certain, that the Church of *Rome* do's in this, as well as other instances, impose something as necessary to Salvation, which is forbidden by the Word of God.

C H A P. XIII.

Of the Worship of Angels and Saints.

THE last Instance which I shall produce, of something impos'd by the Church of *Rome* as necessary to Salvation, tho' 'tis forbidden by the Word of God, is their Doctrin concerning the *Worship of Angels and Saints.*

In the 20th Article of the *Popish* Creed we have these words, *And I do likewise firmly believe, that the Saints Reigning together with Christ are to be honor'd and pray'd to.* From hence it is apparent, that *Saints* (or holy Men departed this life)

life) are to be honor'd and pray'd to upon pain of Damnation.

But the Council of *Trent* has not so expressly declar'd it self concerning the Worship of *Angels*. 'Tis true, the *Roman Catechism*, publish'd by the Order of the Council of *Trent*, speaks of *Saints*, as a common name both for *Angels* and the Souls of holy Men. For when it treats professedly (a) *Of the worship and honor of Saints*, the very first words are these; (b) *Moreover this also is to be exactly taught in the Exposition of this (First) Commandment, viz. That the honor and invocation of the holy Angels and blessed Souls, which enjoy the Glory of Heaven, &c.* and this passage ought in all reason to explain the words of the Creed; so that both *Angels* and departed Souls may be comprehended in the same general term of *Saints*.

However it cannot be deny'd, that in their public Services the same Honors and Prayers are offer'd to the *Angels*, as to the departed *Saints*, and that the *Catechism* teaches the one as well as the other. And therefore the Worship of *Angels* must be accounted one of those particulars, which all the Members of the Church of *Rome* are obliged to admit and embrace as necessary to Salvation, by the 13th Article of their Creed, which runs thus, *I stedfastly admit and embrace*

(a) De culru & veneratione Sanctorum.

(b) Verum illud etiam in hujus præcepti explicatione accurate docendum est, Venerationem & invocationem Sanctorum Angelorum ac beatarum animarum, quæ Cœlesti Gloria perfruuntur, &c. *Catechism. ex decreto Concil. Trident. ad parochos, jussu Pij V. p. 389. Lugduni 1569. Cum privilegio Pij V. Pontif. Maximi.*

Apostolical and Ecclesiastical Traditions, and the rest of the Observances and Constitutions of the same Church. And thus it is plain, that the Church of Rome imposes the Worship of Angels and Saints, as necessary to Salvation.

Now this Worship consists of two parts, 1. Of Reverence or Honor. 2. Prayer. The Reverence or Honor is twofold, either *Internal* or *External*. The *Internal* Honor of Angels or Saints consists in a great and just esteem of them, as they are excellent, and worthy of admiration for their purity of Mind and other wonderful perfections. Now this sort of Reverence we are most heartily willing to pay them. We believe them to be good and glorious Beings, and are alwaies ready to think and speak of them as such. But then we do not pay them any *External* Honor, by offering Incense, or bowing our Bodies or the like ; because we think it needless.

I confess, if upon any great occasion Angels or Saints shou'd converse with Men upon Earth, I think it highly reasonable to express a very great respect for them by some outward sign : but so long as we are utterly ignorant or uncertain of their being present with us after an invisible manner, 'tis absurd to give them any marks of *External* Reverence. However, we are sure there is no Precept for it ; and therefore it is very far from being necessary ; if it be not sinful.

Our Adversaries themselves cannot pretend, that we are any where commanded to pay *External* Honor to *absent* Angels. They tell us indeed, that *Abraham*, *Lot*, *Balaam* and *Joshua*, bowed to Angels when present with them, *Gen.* 18. 2. and 19. 1. *Numb.* 22. 31. *Josh.* 5. 14. but this do's
not

not prove, that we are obliged to do the same, when they are not present with us.

Besides, our Adversaries seem to be unluckily mistaken in every one of their instances. For tho', as I have already said, I think it highly reasonable to pay External Reverence to an Angel, when certainly *present* : yet these instances will hardly prove it to be our duty so to do ; much less will they prove, what our Adversaries produce them for, *viz.* that we ought to pay External Respect even to *absent* Angels. For,

1. As for the instance of *Abraham*, it seems he took those Angels for Men, and accordingly paid them a civil respect. Besides, it appears that the Second Person of the Holy Trinity was then present. For one of those Angels is call'd *Jehovah*, which is the incommunicable Name of God. And 'tis plain from the sequel of the History, that *Abraham* did afterwards understand as much. So that this example of *Abraham* will not warrant the paying any External Honor to a created Angel, whether present or absent ; because, whilst he was mistaken, he thought them Men ; and when his error was remov'd, he knew that one of them was his God. And therefore it do's not appear, that he did at any time bow to that which he thought a created Angel.

2. The same may be said of *Lot*, who was mistaken at the first, and was afterwards better inform'd, as was his Uncle *Abraham*. That he was mistaken at the first, I think, I need not prove : and that his mistake was rectify'd at the last, is very probable. For,

First, If he had thought to the very last, that they were mere Angels, sent upon some great message ; 'tis probable, he wou'd not have presum'd

sum'd to intreat them to break that command, which God had entrusted them to execute. For it is not in the power of a Messenger to act as he pleases ; but to perform what is injoin'd by the Person that imploy'd him. Whereas *Lot* desires that his Prayer may be heard for *Zoar* ; and consequently he thought it in the power of some one present to receive and grant it. And accordingly he alters his manner of expression ; for whereas in the 2d *verse*, he spake to them as to persons of equal power, and us'd the plural number ; he afterwards saw reason to speak to them in the singular number, *verse* 18. And it is observable also, that when *Lot* speaks in the singular number, he is answer'd by one Person only in the same number : whereas whilst he had other Notions, and call'd them *Lords* ; they answer'd in the plural number, saying, *We will destroy, &c.* *verse* 13.

Secondly, The Person that speaks to *Lot*, saies, *I cannot do any thing, till thou come thither*, *verse* 22. from whence it follows, that the Person who spake to *Lot*, did destroy *Sodom* and *Gomorrhah*. Now it appears from the 24th *verse*, that the Person who destroy'd *Sodom*, was God himself ; for 'tis said in the very next *verse* but one, *Then the Lord rain'd upon Sodom and upon Gomorrhah brimstone and fire from the Lord out of heaven.* And therefore the Person that spake to *Lot*, was our Holy Redeemer, the Lord of Hosts.

If it be objected, that the Angels speak of the Lord, as of another Person, saying, *The Cry of them is waxen great before the Lord*, *verse* 13. and therefore God himself was not among them, but they were only created Angels ; I answer, that 'tis usual in Scripture for God to speak of himself after this manner. Thus for instance, when God most certainly

tainly speaks in his own Person, he has these and the like expressions, *That it may be a memorial unto the Children of Israel before the Lord,* Exod. 30. 26. *That ye may teach the Children of Israel all the statutes, which the Lord hath spoken unto them,* Levit. 10. 11.

If it be also objected, that the Angels speak of their being sent by God, saying, *The Lord hath sent us to destroy it,* verse 13. I answer, that the sending of the Son upon this occasion, is as truly consistent with his being the same with the Father that sent him; as the sending of the same Son to take our flesh upon him, or the sending the Holy Ghost to dwell with the Church for ever, is consistent with a Trinity in Unity. Wherefore since *Lot* did at first think the Angels to be Men, and afterwards found that one of them was his God; it cannot be prov'd from this action of *Lot*, that he did ever pay external Honor to that which he thought a created Angel.

If it be said, that the Scriptures intimate, that the Son of God himself did not go to *Sodom*; because we read, *Gen. 18. 22.* that the Men which communed with *Abraham*, turned their faces from thence, and went towards *Sodom*; but *Abraham* stood yet before the Lord. From whence it seems to follow, that tho' the Son of God did really appear to *Abraham*, with two other Angels, yet those two Angels did go towards *Sodom*, *Gen. 19. 1.* and leave the Son of God talking with *Abraham*, and consequently none but created Angels appear'd to *Lot*. If, I say, this be objected, I answer, that the particle *but* do's not intimate, that the two created Angels did then leave the Son of God talking with *Abraham*, and proceed in their journey towards *Sodom*. For the *Hebrew* reads it (1) which

which signifies *and*, as well as *but*; and therefore the words are thus to be understood; *The Three Men turn'd their faces towards Sodom, and even whilst they were upon their journey towards it, Abraham stood yet before the Lord*, that is, he continu'd with him to make supplication for *Sodom*. 'Tis true, one of the three Angels did not go to *Sodom*: but since the Text do's not say, or intimate, that the three Angels parted at that time; and that he in particular, who was the Son of God, was left with *Abraham*; therefore the Son of God might be one of those two, that went to *Sodom*. And since he might; I think I have made it probable that he was, one of the two.

3. As for the instance of *Balaam*, it is to be observ'd, *First*, that he was a very wicked Prophet; and therefore his bare example is not a sufficient warrant, much less is it a command, for our imitation of him. *Secondly*, That the Angel, to whom he bow'd, was the Son of God himself. For, 1. The Angel said, *Thy way is perverse before me*, verse 32. that is, before the Lord. 2. The Angel saies, *The word that I shall speak unto thee, that thou shalt speak*, verse 35. Whereas it is plain that God himself spake unto him, *vers. 38. and chap. 23. vers. 3, 5, 12, 16, 17, 19, 26.*

4. As for the instance of *Joshua*, 'tis true, the Man before whom *he fell on his face, and did worship*, was none other than *the Captain of the Host of the Lord*, *Josh. 5. 14.* But the next verse save one informs us who that Captain is; for 'tis said, that *the Lord* (that Lord who then appear'd to *Joshua*, and talk'd with him) *said unto Joshua, See, I have given into thine hand, &c.* And therefore the Captain cou'd be none other than

than the *Messiah*: since 'twas none other than God himself, who subdu'd *Jericho*, &c.

If it be objected, that God created all the Angels, and that the Name of a Creature ought not to be given to God the Creator of it; I answer, that we are to account all those expressions very proper, which are warranted by Scripture. Now 'tis plain, that the Scriptures do call God by the Name of *Angel*, not only in these controverted instances, but in other places. Thus 'tis said that *the Angel of the Lord appear'd*, *Exod. 3. 2.* and yet this Angel is expressly call'd *God* and *the Lord*, *verse 4.* and saies of himself, *I am the God of thy Fathers, the God of Abraham, &c.* *verse 6.* And when the *Hebrew* reads thus, *neither say thou before the Angel, &c.* *Eccles. 5. 6.* the *Septuagint*, the *Syriac*, and the *Arabic*, read it thus, *neither say thou before God.* Again, the Prophet *Hosea* tells us, that the Angel with whom *Jacob* wrestled, *Gen. 32.* is that very God who appear'd to him at *Bethel*. For his words are these, *Yea, he (Jacob) had power over the Angel and prevail'd; he wept and made supplication unto him* (that is, unto the Angel, over whom he had power and prevail'd) *he found him* (that is, the same Angel) *in Bethel, and there he spake with us*, *Chap. 12. 4.* Now 'tis plain, that *Hosea* calls it an Angel, which appear'd in *Bethel*; and yet we are expressly told, *Gen. 38. 13.* that it was *the Lord God of Abraham and Isaac*, that appear'd to him there.

If any Man ask the reason, why I interpret the word *Angel*, when spoken of God, of the Second Person in the Holy Trinity, rather than of the First or Third; I answer, *First*, because our blessed Lord is expressly call'd an Angel in diverse places

of Scripture. Thus for instance, he is styl'd *the Angel of his Presence*, *Is. 63. 9.* and we are assur'd, *Matth. 11. 10. Mark 1. 2. Luke 7. 27.* that *Christ* is he whom *Malachi* calls *the Messenger* (or as the word ought to be rendred, *the Angel*) of *the Covenant*, *Mal. 3. 1.* Secondly, because *no man hath seen the Father, save he which is of God, he hath seen the Father*, *John 6. 47.* And therefore, since God the Father never appear'd, and it cannot be prov'd that God the Holy Ghost did ever appear; I think that when any Person of the Trinity is said to have appear'd, we ought to understand it of God the Son, who most certainly has appear'd.

From what has been hitherto said it appears probable, that we have no sufficient proof, that *Abraham, Lot, Balaam* or *Joshua*, did ever pay any External Honor to what they thought a Created Angel. But yet, if the Case were quite otherwise, it cannot be concluded, that we ought to pay External Honors to *absent* Angels; because those Persons shew'd some outward respect to such as were *present* with them.

Let us now examin those Reasons, for which it may be pretended, that we ought to pay External Honors to the departed Souls of Holy Men. I have already said, that I think it highly reasonable to reverence a departed Saint; if any such being shou'd certainly appear and converse with us. But it will not follow from hence, that we ought to bow our bodies, or shew any other marks of outward respect to those which are absent from us. And therefore, when our Adversaries alledge the Practice of *Saul*, who *stoup'd with his face to the ground, and bow'd himself*, when the Ghost of *Samuel* appear'd to him, *1 Sam. 28. 14.* I think it nothing to the purpose. Besides, it is to be consider'd,

consider'd, that *Saul* did at that very time apply himself to the Devil; and therefore the example of such a wicked Prince ought not, especially upon that occasion, to prevail with us to do like him.

'Tis true *Obadiab* was a good and holy Person, whose Actions ought to be a pattern to us. When he met *Elijah*, he *fell on his face*, 1 Kings 18. 7. and a greater Man than *Obadiab* ought to pay the same respect to so great and good a Prophet. But how 'tis possible to prove by this example, that we ought to fall on our faces, or give External Honors to the departed Saints, that are at as great a distance from us, as from Earth to Heaven, for my part I cannot imagin.

Thus then we have seen the Reasons of this Practice; and I think an indifferent judge wou'd hardly think them worth Confuting. However, since our Adversaries build so much upon them, I have been careful in the examination of them.

But 'tis not this External Honor, which we do so much quarrel with. Perhaps 'tis hard to charge this Practice with the guilt of Idolatry; and therefore if Men can be simple enough to use it, let them please themselves with their own imprudence; provided they do not oblige others to it upon pain of Damnation. 'Tis the second part of that Worship, which our Adversaries pay to Angels and Saints, I mean *praying to them*, which we *Protestants* do utterly abhor.

Were I not unwilling to engage in that Controversy, which the frivolous Objections and groundless Distinctions of some Writers have made infinitely tedious; I cou'd shew that Praying either to Angels or Saints is gross Idolatry. But I need not carry this Argument as far as 'twill bear.

The sin of Idolatry has been too clearly prov'd upon our Adversaries in the *Adoration of the Host*; which is their avow'd Practice: and were I not a great lover of Truth, I cou'd gladly believe that they are not otherwise to be charg'd with it. But the Matter, I fear, is too plain and evident. Their Liturgies are stuff'd with horrible expressions; and 'tis well for the people that they do not understand them, and cannot join with the Priests. For tho' Idolatry is a crying sin; yet we cannot deny that their public Offices are full of it. However, I shall lay my Accusation as low as 'tis possible; and content my self with a plain proof, *First*, that the Scriptures do not encourage us to pray to Angels or Saints. *Secondly*, That they do command us to pray to God only.

FIRST I say, the Scriptures do not encourage us to pray to Angels or Saints. Our Adversaries cannot produce one single Text, in which this practice is injoin'd. They can only alledge some few Examples, by which they think to justify and recommend it. But even these instances are generally so trivial, that they do scarce deserve an answer.

1. We are told, that *Lot* pray'd to Angels to spare *Zoar*, Gen. 19. but I have already made it probable, that the Son of God was one of those Angels; and 'tis plain that *Lot* pray'd to him alone, *vers.* 18, &c. However, if the Son of God were not present, 'tis unreasonable for us to think, that we may make a request to an absent Angel (which is all that we mean by *praying* to him) because *Lot* forsooth made a request to an Angel, when most certainly present with him.

2. We read, that *Eliphaz* had been telling *Job* of a certain Apparition, which had spoken thus to him,

him, *Shall mortal Man be more just than God, &c.?* Chap. 4. 16, 17. &c. and then he adds, Chap. 5. 1. *Call now if there be any that will answer thee. And to which of the Saints (or Angels, if you please) wilt thou turn?* That is, *Do thou endeavor, if thou canst, to be instructed better by some other Vision. And to which of the Angels or Saints wilt thou apply thy self?* This is a sarcastical Speech; and imports that no Vision wou'd be granted to him, whom *Eliphaz* thought a wicked person, and for that reason unworthy of it. But now, how this Text will prove, that *Job* was advis'd to pray to a Saint or an Angel, I cannot conceive.

3. 'Tis said, that *Jacob* pray'd to an Angel, when he bless'd the Sons of *Joseph*, saying, *God, before whom my Fathers Abraham and Isaak did walk, the God which fed me all my life long unto this day, the Angel which redeem'd me from all evil, bless the Lads,* Gen. 48. 15, 16. But this pretence must fall to the ground, if we consider, that *Jacob* did not then pray to a Created Angel, but to God himself, who is often call'd an Angel, as I have already shewn. For,

First, 'Tis granted, that *Jacob* praies to the true God, when he saies, *God, before whom my Fathers Abraham and Isaak did walk, &c.* Now, if the word *Angel*, which follows afterwards, do's signify some created Being; then 'tis plain, that it cannot mean the same with the God mention'd before. Whereas the words of *Jacob* do plainly import, that the God of *Abraham* and the Angel are the same.

For if *Jacob* suppos'd them to be two Persons, he wou'd have join'd them by a conjunction copulative, saying, *God, before whom my Fathers Abraham and*

Isaak did walk, the God that fed me all my life long unto this day, and also the Angel which redeem'd me from all evil, bless the Lads. Whereas he do's not join God and the Angel by any conjunction copulative: but on the contrary, he uses the particle demonstrative הַ, which do's so frequently denote the same thing exprest another way. Thus for instance, we read, Deut. 17, 9, 18. הַלויים כהנים *the Priests the Levites, that is, the Priests, even the Levites.* And thus in the Case before us, God before whom my Fathers Abraham and Isaak did walk, the God that fed me all my life long unto this day, even the Angel which redeem'd me from all evil, bless the Lads.

Again, the Verb יברך is in the singular Number, and therefore the Nominative Case is but one and the same person: whereas if God and the Angel be two different persons, there must be two Nominative Cases; and consequently the Verb ought to be וברכו in the plural Number. From these considerations it is manifest, that Jacob meant the same person, when he pray'd to God and the Angel; and therefore the Angel in this Text cou'd not be a created Being.

Secondly, The Matter of Jacob's Prayer proves the same. For by being *redeem'd from all evil*, we must understand, what he had formerly pray'd for, when he said, *If God will be with me, and keep me in this way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Father's house in peace; then shall the Lord, &c.* Now 'tis manifest, that this Prayer was not directed to any created Being, but to God only; and 'tis also manifest, that God granted his request, and that Jacob acknowledged the Mercy receiv'd, by serving the Lord as his

his God. Wherefore, since it was God alone, whom he desir'd to redeem him from all evil; and since it was God alone, that did redeem him from all evil: it plainly follows, that he meant none other God, when he speaks of the Angel that redeem'd him from all evil. I may add,

Thirdly, that *Jacob* speaks of the Angel as his Redeemer; which is the proper Title of the *Messiah*; as we may learn from *Isaiab* 59. 20. compar'd with *Rom.* 11. 26. where *St. Paul* shews, that our Savior is the Redeemer mention'd by that Prophet. And 'tis plain, that God is call'd a Redeemer in many other places of holy Writ; particularly *Psal.* 19. 15. *Is.* 43. 14.

These considerations are a substantial proof, that *Jacob* did not pray to a Created Angel, but to God himself: and therefore we cannot pretend the example of that holy Patriarch for praying to a created Angel.

4. When *St. John* Addresses himself to the Seven Churches in *Asia*, he saies, *Grace be unto you, and Peace, from him which is, which was, and which is to come; and from the Seven Spirits, which are before his Throne; and from Jesus Christ, &c.* *Rev.* 1. 4, 5. From whence our Adversaries infer, that since the *Seven Spirits* do signify Seven Angels, *St. John* himself pray'd to Angels. Now this difficult Text has two interpretations, neither of which can be disapprov'd by our Adversaries; tho' either of them answers their Objection.

First, it may be said, that by the *Seven Spirits* we are to understand the Holy Ghost, whose many Gifts have given him the Name of many Spirits. Thus for instance he is call'd *the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of*

the Lord, Isa. II. 2. Tho' all these are one and the same Spirit, who is call'd *the Spirit of the Lord* in the same verse. And for a confirmation of this Exposition it must be observ'd, that tho' the Beasts and Elders are said to worship and adore him that sitteth upon the Throne; yet the *Seven Spirits* are never said to do the same. And therefore we ought to suppose, that the *Seven Spirits* are not Seven created Angels, but God himself the Creator of them, even the Third Person in the Blessed Trinity.

Now the reason why St. *John* was pleas'd to pitch upon the number *Seven*, calling him *Seven Spirits*, rather than six or five or any other number, may possibly be this. The number *Seven* is a mark of perfection; and therefore since those Gifts of the Spirit, which were bestow'd upon the ancient Church, were very many and great, 'twas reasonable that the Holy Spirit the Author of them, shou'd rather be call'd *Seven Spirits*, than any other Number. Because the Apostle did not design to signify the precise number of the Gifts, but only the plentifulness of that effusion which was then made.

Besides, there is great reason to believe, that the *Seven Spirits* cannot be Seven created Spirits. Because St. *John* wishes *Grace and Peace* from them to the Seven Churches; whereas St. *Paul*, St. *Peter* and St. *Jude* do very frequently wish *Grace and Peace*, but they do always wish it as from God only. And St. *John* himself do's the same in his Second Epistle, *verse 3*. but he never joins a Creature with Almighty God. And therefore it is unreasonable to think, that St. *John* wou'd in this place vary, not only from himself, but also from the other Apostles, in wishing that might proceed from a Creature, which he himself and his inspir'd Brethren, who were directed by the same Spirit, did use to wish for as from the Creator only.

If it be said, that tho' the Apostles usually wish'd their disciples might receive *Grace and Peace* from God only, yet St. *John* might wish the seven Churches the same *Grace and Peace* from Created Angels also; not as if the Angels cou'd of themselves bestow *Grace and Peace*, which are the Gifts of God only; but because the Angels might intercede for the Churches, and prevail with God to bestow those Blessings upon them; it may be answered, 1. That no instance can be given in all the Scripture, where any blessing (especially the peculiar Gifts of the Holy Ghost, *Grace and Peace*) is wish'd for from God the fountain, and the Creature as intercessor, joyn'd together. 2. The Words of St. *John* do run thus, *Grace be unto you, and Peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, &c.* Now 'tis certain, that *Grace and Peace* are wish'd them from the Father and the Son, as the true givers and proprietors of them, in the beginning and end of these Words: and therefore 'tis inconceivably strange, that the very same *Grace and Peace* shou'd at the very same time be wish'd them from created intercessors, placed in the middle between God the Father, and God the Son, the one undoubted fountain of those Blessings; and that this shou'd be done in the very same Language, without any the least note or intimation of a distinction between the fountain of *Grace and Peace*, and the intercessors for them.

Wherefore it seems necessary for us to believe, that the *Seven Spirits* are uncreated Spirits; and since there is nothing uncreated besides the three Persons in the Blessed Trinity; 'tis plain, that if these Spirits be uncreated, they must signify the Holy

Holy Ghost. Because the Father and the Son are expressly mentioned in this place, together with the *Seven Spirits*, but as distinct from them.

If it be objected, that the *Seven Spirits* cannot signify the supreme God, because they are said to be *before the throne*, which is the station of inferiors; it may be answer'd that the Holy Spirit cannot be thought inferior to the Father and the Son, because he is said to be *before the throne*, being ready as it were to be sent to particular Men, and to be given to them by the Father and the Son, who sit upon the throne; any more than the Son may be thought inferior to the Father and the Spirit, because he was sent into the World to redeem us from Damnation, and so is often represented as doing, not his own will, but the Will of Him that sent him. Each Person is equal in Essence; tho' in the Wonderful method of our Salvation, the one do's by a voluntary act (as it were) subject himself to the other two.

If it be objected also, that the *Seven Spirits* are named before *Jesus Christ*, and therefore they cannot signify the Holy Ghost; because the Son is the second, and the Holy Ghost is the third Person in the Blessed Trinity: it may be answered,
 1. That if it be absurd to place the third Person of the Trinity before the second, it is much more absurd to place seven created Angels before him. And yet this must be done, if the *Seven Spirits* are not the Holy Ghost, but seven Created Angels.
 2. The Order of the Trinity is several times inverted. Thus for instance, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.* 2. Cor. 13. 14. *By Jesus Christ, and God the Father,* Gal. 1. 1. *In the Kingdom of Christ and of God,* Eph. 5. 5.

Secondly, Others are of opinion, that the *Seven Spirits* mention'd in this Text are the same with the seven Angels, which are said to stand before God, Rev. 8. 2. which Angels are confessed to be Created Spirits. And then they conceive that the sense of the Text amounts to this, *May you the seven Churches of Asia enjoy Grace and Peace, as the gift of God the Father, for the sake of God the Son, and by the Ministration of the seven Angels which are before the throne.* But yet, those that dislike this second, and embrace the first Interpretation, may answer that tho' the seven Angels are said to stand before the throne in one place, yet it do's not follow that they must be the *Seven Spirits* which are before the throne in the other. For why may not both the Holy Ghost and the Blessed Angels be ready and willing (in their different Spheres) to execute the Gracious Designs of God towards his Church? Besides, the considerations already offer'd do persuade us to interpret the *Seven Spirits* in this controverted place, not of the seven Angels, but of the Holy Ghost.

Well then; we have two very different Expositions of these Words; and our Adversaries may embrace either of them. Now if the *Seven Spirits* do signify the Holy Ghost, and consequently God himself; then this Text cannot favor the worship of Angels, altho' it were granted that St. *John's* words are a formal Prayer to the *Seven Spirits*. Because St. *John* do's not address himself to any created Being, but only to the Lord of Hosts, of whom he begs a plentiful effusion of spiritual Gifts upon the seven Churches of *Asia*. But if by the *Seven Spirits* we understand seven created Angels, yet even this Interpretation will not favor the Cause of our Adversaries. Because

it may be deny'd with very just reason, that St. *John's* words are a formal Prayer. For, 1. The words themselves are such as do not necessarily import any thing more than a bare wish. 2. 'Tis most absurd to say, that St. *John* prays to God and to seven Creatures after the very same manner, and in the very same expressions. Nay our Adversaries themselves are obliged by their own Principles not to think these words a formal Prayer. Because they acknowledge, that an Angel cannot be pray'd to otherwise than as an Intercessor: whereas God must always be pray'd to as the only fountain of spiritual Gifts. Now these words are plainly apply'd to God and the seven Angels in the very same sense; and consequently St. *John* pray'd to both alike, viz. as to the fountains of spiritual Gifts, and not to one as the Intercessor only. Now this our Adversaries will not believe of our Holy Apostle; because they think it idolatrous to pray to a Creature in the very same manner as to the Creator God.

Thus then our Adversaries are reduc'd to this extremity. Either they must grant, that these Words do contain a formal Prayer; and then the Apostle's Prayer must be idolatrous, unless the *Seven Spirits* do signify the Holy Ghost, which Interpretation utterly overthrows the pretended Instance of St. *John's* praying to Angels: or else they must grant, that the words do not contain a formal Prayer; and then they are impertinently urg'd as an Instance of a formal Prayer to Angels.

205. If it be urged, that the *King Nebuchadnezzar* fell upon his face, and worshipp'd Daniel, and commanded that they shou'd offer an oblation, and sweet odors unto him, Dan. 2. 46. and that we may as well pray to Saints, as *Nebuchadnezzar* might offer religious worship to *Daniel*; I answer, 1. That

there

there is a great deal of difference between Saints in Heaven, and Saints upon Earth. Nor can it be concluded, that we may worship such as are; we know not where, and who perhaps know nothing of the Matter; because we may pay a very great respect to those Saints that are present with us; and this is all that *Nebuchadnezzar* order'd to be perform'd towards *Daniel*. However, I shall not insist upon this disparity; nor shall I examin the force of the *Hebrew* words, and thereby endeavor to prove, that *Daniel* receiv'd not any religious worship, but only such extraordinary complements, as his great personal Worth, and his most remarkable gift of Prophecy, might justly deserve from the greatest Kings upon Earth. These things, I say, I shall not insist upon: but supposing that *Nebuchadnezzar* order'd religious honor to be pay'd him: I answer, 2. That it do's not appear, that *Daniel* accepted of them. 'Tis true, the Scriptures do not expressly say that he forbid them; tho' some suppose it fairly intimated: but yet it cannot be concluded that he approv'd of such a performance, because the Scriptures say nothing to the contrary. For the People of *Melita* said that *St. Paul* was a God, *Acts* 28. 6. and we do not read that *St. Paul* contradicted it: but it must not therefore be thought, that *St. Paul* approv'd of the Name, or that he did not utterly detest and abhor it, and undeceive the People too. Even so it cannot be concluded, that *Daniel* receiv'd religious honors, if any were intended; because the Bible do's not mention his refusal of them. And now I pray, what will become of our Adversaries Argument? *Daniel* had some undue honors decreed him, and it do's not appear that he receiv'd them: therefore we may give to the departed Saints the same honors which were design'd
for

for *Daniel*. This is such reasoning, as I think our Adversaries cannot boast of.

Lastly, 'Tis pretended, that we may and ought to pray to Angels and Saints, because they do pray for us in Heaven. But taking it for granted, that Angels and Saints do really pray for us in Heaven; will it follow from thence, that we ought to pray to them upon Earth? 'Tis suppos'd, that many good Christians in the *East* and *West-Indies* do pray for their Brethren in *England*; but it wou'd be a piece of most unaccountable Madness for the *English*, whilst remaining at home, to pray, or speak their requests, to their Brethren in the *East* and *West-Indies*. And yet they may with as good reason pray to them, as to the Angels and Saints; since the one can hear them as much as the other. For how can the Angels and Saints know the Hearts or Prayers of all those Persons, that may call upon them in different Parts of the World; unless God Almighty reveal such secrets to them; And why may not God reveal such secrets to the *Indians*? We have as much proof of the one as the other; because God has promis'd neither of them. And why then may we not practise the one, as well as the other?

'Tis true, we read that the Angels do rejoyce at the Conversion of a Sinner, *Luke* 15. 7, 10. and that *they are all ministring Spirits sent forth to minister for them, that shall be heirs of Salvation*, *Heb.* 1. 14. from whence we may gather that Angels have some knowledge of human affairs. But granting that they have some knowledge of human affairs, do's it follow that they have an universal knowledge of them; or that they do therefore hear all those that call upon them in all places whatsoever? If not; then no Man can be sure that his Prayer is heard by an Angel at any particular time whatsoever.

Before

Before we pray to Angels or Saints, we ought to be well assur'd of three things. 1. That those we pray to, are really in Heaven. 'Tis true, we make no doubt of the Angels being there: but since we cannot know the Hearts of Men, 'tis impossible that we shou'd know what Men are sav'd; and consequently, we may pray to some, who for ought we know, are groaning in Hell. 2. That those we pray to, can and do hear us. This we cannot know, but by Revelation only: and therefore till we meet with such a Revelation, 'tis our duty to abstain from such Prayers. 3. That the possibility of being heard by them, will justify our Prayers to them. But this is a matter, that the Scriptures do not inform us of; and therefore we ought not to run the Risque of offending a jealous God, by performing such Prayers.

However, 'tis certain that there is not the least command or encouragement in all the Bible for the invocation of Saints or Angels. For this Reason it cannot be a Duty, but it may be dangerous; and why then shou'd we venture upon it? We may safely address our selves to God, who is ready to hear and accept our Prayers: and is it not then a great reproach to his Goodness, for us to seek out other objects of Prayer, without any manner of Reason so to do? This looks as if we distrust his Mercy; or thought it necessary to make sure of some other Friends, if he shou'd chance to fail us.

If it be asked, why we may not desire the Angels and Saints in Heaven, as we desire holy Men upon Earth, to pray for us; the reason is, because we are sure that we hear one another, when we desire this favor. But are our Adversaries sure, that the Angels or Saints in Heaven do hear those
Men,

Men, that pray to them upon Earth? I wou'd fain know from whence they gather'd such information; since the Scriptures do not assert it.

Thus then I have examin'd all the pretended Reasons for the Invocation of Angels and Saints; and I am perswaded they appear extremely frivolous. But if it cannot be pretended, that we have just reason for it; I am sure we have very just reason against it. Because,

SECONDLY, The Scriptures do command us to pray to God only. This is manifest from the whole tenor of those Holy Writings. Let our Adversaries shew, if they can, that the Patriarchs, Prophets or Apostles did ever pray, save to God only. We are commanded in innumerable places to pray to God; but never to any other Being. Now since the Scriptures do appropriate prayer to God only; with what face can we give his honor to another?

We pray to *Christ* and to the Holy Ghost, because they are God; and we think it a sufficient argument of the Divinity of either of those two Persons of the Trinity, that we are commanded to pray to them. Now I desire our Adversaries to consider, whether they do not weaken the Orthodox Belief of the Trinity, by taking away these, which are some of the great proofs and supports of it. For why may not a *Socinian* say, *We are to pray to Christ, as to an excellent Creature: but the Prayers which we are commanded to offer to him are no proof of his Divinity, because the Sacrifice of Prayer is not appropriated to God only: I say, why may not a Socinian argue thus? And how will our Adversaries be able to prove that Christ is God, by this sort of Reasoning; unless they believe and take it for granted, that the Scriptures do command us to pray to God only?*

Where-

Wherefore, as St. Paul saies, Coloss. 2. 18. *Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puff'd up by his fleshly mind.* For as our Savior assures us, *Matth. 4. 10. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* What St. Paul saies, *Rom. 10. 14, 15.* concerning praying to *Christ*, may well be apply'd to praying to Angels and Saints; *How shall they call on him, in whom they have not believ'd; and how shall they believe in him, of whom they have not heard; and how shall they hear without a Preacher; and how shall they Preach except they be sent?* Let our Adversaries therefore prove, that any Man was sent by our Lord, to Preach this News, that *Men may pray to Angels and Saints.* For otherwise 'tis not possible, in St. Paul's opinion, for Men to call upon them, because they have not heard, that they are the objects of Prayer.

But I shall not enlarge upon this Matter. The silence of Scripture is a sufficient prohibition of such a Practice; because if a thing of this Nature had been but barely lawful, we shou'd at least have had some hint of it. God who has so plainly told us our duty, wou'd certainly have given us some intimation of this part of it: which must be of the greatest concern to us, because it relates to our Religious worship. But on the contrary we are alwaies commanded to pray to God: and therefore Prayer is restrain'd to him only. 'Tis the privilege which his own word has reserv'd to him: and how shall sinful dust and ashes dare to infringe it?

C H A P. XIV.

Of Auricular Confession.

I Have hitherto charg'd the Church of *Rome* with such Doctrins, as are either absolutely false, or forbidden by God's Word: but I shall now proceed to those of another kind; such I mean, as are not contain'd in the Scriptures. Tho' I do not, and dare not say, that even these are not forbidden also: only because I am willing to spare our Adversaries, as much as 'tis possible; I shall content my self with proving, that they are not deliver'd in God's Word. Now the first of that Nature, which I design to examin, is the Doctrin of *Auricular Confession*.

The 24th Article of the *Popish Creed* runs thus; *I do also without any doubting receive and profess all other things that are deliver'd, defin'd and declar'd by the Sacred Canons and General Councils, and chiefly by the holy Council of Trent; and all things contrary to them, and all Heresies whatsoever, that are condemn'd, rejected and anathematiz'd by the Church, I do likewise condemn, reject and anathematize.* From hence it is plain, that every Member of the Church of *Rome* is obliged upon pain of damnation to believe what the Council of *Trent* has Decreed concerning the pretended Sacrament of *Penance*.

Now the Council of *Trent* has Decreed concerning *Penance*, that (a) those are to be accursed,

(a) *Siquis negaverit ad integram & perfectam peccatorum remissionem requiri hos actus in Pœnitente, quasi materiam Sacramenti Pœnitentiæ, videlicet Contritionem, Confessionem & Satisfactionem, quæ tres Pœnitentiæ partes dicuntur:—anathema sit. Concil. Trident. Sess. 14. Can. 4.*

who

who deny, that *Contrition*, *Confession* and *Satisfaction*, which are call'd the three parts of Penance, are necessary for the Pardon of sins. By *Confession* she means *Auricular Confession*, or (b) a private Confession made to a Priest, whereby the Priest is acquainted with the Number and Nature of every Man's sins. And she Thunders out (c) a Curse upon those, who do not believe that this *Auricular Confession* is necessary to Salvation. Whereas I shall shew, that *Auricular Confession* is not injoin'd by God, and consequently that it is not necessary to Salvation, by explaining those Texts which they alledge in favor of it. And,

i. They alledge *Numb. 5. 6, 7. When a Man or Woman shall commit any sin, that Men commit, to do a Trespass against the Lord, and the Person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, &c.* Now this passage relates to those, who have privily taken away their Neighbor's goods; and God commands them in such cases to confess the Crime, and make satisfaction for it, lest the Neighbor's loss be irrecoverable. For if the Neighbor cou'd prove the Theft, the Offender might easily be compell'd to

(b) Siquis——dixerit modum secrete confitendi soli sacerdoti, quem Ecclesia Catholica semper observavit & observat, alium esse ab institutione & Mandato Christi, & inventum esse humanum, anathema sit. *Concil. Trident, Sess. 14. Can. 6.*

(c) Siquis dixerit in Sacramento Pœnitentiæ ad remissionem peccatorum necessarium non esse jure Divino, confiteri omnia & singula peccata mortalia, quorum memoria cum debita & diligenti præmeditatione habeatur, etiam occulta & quæ sunt contra duo ultima decalogi præcepta, & circumstantias quæ peccati speciem mutant:——anathema sit. *Concil. Trident. Sess. 14. Can. 7.*

make a recompense : but this Law obliges even those who cou'd not be convicted of the Fact ; and prescribes what must be done in such cases. But I cannot perceive, that this Text do's in any wise help our Adversaries. Because no wise Man will argue thus, *The Jews were obliged to acknowledge a Theft and make restitution, altho' the Fact cou'd not be prov'd against them : and therefore Christians are obliged in all cases, upon pain of damnation, to confess all their sins privately to a Priest.*

2. We are told, that those who were baptiz'd by St. *John Baptist* confess'd their sins, *Mat. 3. 6. Mark 1. 5.* But how will our Adversaries prove, that this was a private Confession of all their Sins ; or that this Confession was injoin'd, and not a voluntary Action ; or that it was even possible for St. *John* to hear the private Confessions of all those great Numbers, that were baptiz'd of him ? If they cannot prove these things, then why do they argue from hence, that we are commanded by God, upon pain of Damnation, to confess all our Sins privately to a Priest ? Besides, this Confession impos'd by our Adversaries is requir'd after Baptism ; and therefore this Confession is not the same with that, which our Adversaries do contend for.

To this I may add, that the Council of *Trent* do's imply, if it do's not assert and teach, that *Confession* is not necessary in order to Baptism. For she tells us, *(d) that the Repentance of a Christian*

(d) Unde docendum est, Christiani hominis pœnitentiam post Iapsum multo aliam esse à baptismali, eaque contineri non modo cessationem à peccatis, & eorum detestationem, aut cor contritum & humiliatum ; verum etiam eorundem Sacramentalera confessionem——& sacerdotalem absolutionem, &c. Concil. Trident. Sess. 6. Cap. 14. de Justificatione.

Man after he is relapsed into sin, is very different from his Repentance at Baptism; and that in this repentance after such relapse is contain'd not only a ceasing from sins, and a detestation of them, or a contrite and humbled heart; but also a Sacramental Confession of them-----and Priestly Absolution, &c. In these words she do's more than intimate, that a Sacramental Confession of sins, tho' it be necessary after a relapse, yet is not necessary before Baptism: and consequently, this Confession of the Persons Baptiz'd by St. *John* was not necessary according to the Doctrin of the Council of *Trent*. And how then can our Adversaries pretend to prove from this voluntary and unnecessary Confession of St. *John's* Disciples before Baptism; that a Confession of sins after Baptism is absolutely necessary to Salvation?

In a word, we readily acknowledge, that the People did well in Confessing their sins, and taking shame to themselves; but it cannot be gather'd from hence, that we are requir'd to unbosom all our secret faults to any Person whatsoever upon pain of Damnation.

3. We read, that *many confess'd and shew'd their deeds*, Acts 19. 18. and it was commendable in them so to do: but do's it follow from hence, that a Man cannot be sav'd, unless he do the same?

4. Because St *James* exhorts those, whom God for their many and grievous sins had afflicted with diseases, that being awaken'd with his punishments they wou'd amend their lives; I say, because St. *James* advises such Persons to *confess their faults one to another, and to pray one for another, that they might be heal'd* of their Distempers, *James* 5. 16. our Adversaries think that their *Auricular*

Confession is commanded. But I desire them to consider, that altho' these words are a very wholesom direction to such as were overtaken by God's Vengeance for some particular Crimes which they had committed: yet they do direct them to make Confession, not privately to a Priest, but to *one another*. Nor is this Confession prescrib'd in order to a Priestly Absolution; but only to obtain the benefit of Mutual intercession. *Confess your faults one to another*, (saies the Apostle) *and pray one for another*. Nor are all Persons directed to this Practice; but the sick only. And therefore these words do not so much as intimate, much less command all Men in general, to practise that Auricular Confession of all their faults, whatsoever they be, which is requir'd by the Church of Rome.

5. We are told by St. *John*, that *if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, 1 *Joh.* 1. 9. that is, if we humbly acknowledge to Almighty God, that we are sinners; God will pardon us. But which way will our Adversaries shew from this Text, that we are obliged upon pain of Damnation, to confess all our most secret sins to a Priest? For the Apostle speaks of no other Confession, but that which is made to God only.

These are the direct Scripture-arguments, by which our Adversaries endeavor to prove the necessity of *Auricular Confession*; and I think I have made it appear, that they are by no means conclusive. But then they draw some inferences from certain other Texts, which seem at first blush to have a shew of greater strength; tho' they are quickly found to be as weak as the former. For,

6. They say, God gave to the Apostles *the Ministry and word of reconciliation*, 2 *Cor.* 5. 18, 19. and

and therefore they conclude, that the Apostles and their Successors must by the method of Confession have a particular account of every Man's guilt ; because otherwise they cannot perform their Office of reconciling Sinners. But these words are strangely misapply'd, as will appear by the following Paraphrase of them.

Verse 17. *If any Man be in Christ, or Christ's sincere Disciple, he is a new creature, or become a new Man, by entering upon such a course of living, as is quite different from his ancient practice. Old things are past away from him ; he has forsaken his former ways, and behold, all things are become new.*

Verse 18. *And all these things are of God ; they are owing to his Assisting Grace, who hath reconcil'd us to himself by Jesus Christ, whom he sent into the World to suffer Death for our sins ; that we, who thro' the corruption of our Nature were become Enemies to God, might now be made Friends and Sons by the Virtue of his Sufferings. And God hath given to us the ministry of reconciliation, making it our business to spread the good news of his kindness towards Men, by Preaching the Gospel throughout the whole World.*

Verse 19. *And this is our Message to all Mankind, this is what we are to declare unto them, To wit, that God was in Christ Reconciling the World unto himself ; that he is now pleas'd to accept of us, and receive us into his favor, in and thro' the satisfaction of Christ ; and that God hath committed to us the Apostles and our Successors the Word of Reconciliation, by entrusting us to declare the conditions of Salvation by the Gospel-Covenant.*

Verse 20. *Now then we, being fully instructed by our Master, and having the most unquestionable Credentials of the Gift of Tongues, and working*

Miracles, are Ambassadors for Christ: We declare his Good-will towards you, as tho' God did beseech you by us his Messengers; we pray you in Christ's stead, be ye reconcil'd to God. And you know, we have already told you, upon what terms you may be reconcil'd to him.

Now I appeal to any indifferent judge, whether *Auricular Confession* can be prov'd from hence. The Apostles were to assure Men of the general terms of Salvation: but not one syllable is spoken of the necessity of their applying these general terms to every particular Man's Case. Much less is it said, that none can be sav'd, unless the Apostles or their Successors be intimately acquainted with the state of his Soul by the Means of Private Confession.

7. 'Tis pretended, that Men are obliged to make a particular Confession of their sins, that the Priest may come to a true knowledge of them; because otherwise the Priest cannot exercise that power of forgiving sins, which *Christ* has entrusted him with. Now that *Christ* has entrusted the Priest with a Power of forgiving sins, our Adversaries endeavor to prove from three Texts of Scripture; viz. First, from *Matth. 16. 19.* *And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* Then Secondly from *Matth. 18. 18.* *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.* But Thirdly and chiefly from *John 20. 23.* *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retain'd.*

Now in answer to this their most plausible Argument for *Auricular Confession*, I shall not endeavor to shew, that these Texts do by no means imply such

such a power of forgiving sins, as our Adversaries do pretend to. Because the disputes arising from thence must needs be very tedious ; and there is so much difference of opinion, even amongst the *Protestant* Writers, concerning the Sense of these expressions of the two Evangelists, that I shall not adventure to build an Answer upon my private Sentiments, tho' I have not much reason (I think) to be dissatisfy'd with them. Wherefore I shall grant (perhaps, much more than will ever be fairly prov'd ; however) as much as our Adversaries themselves can desire ; and I am content they shou'd make the best advantage of it.

Suppose therefore, that these expressions do really imply, that every *Christian* Priest has an absolute and indisputable power of forgiving sins ; nay, suppose (if you think fit) that none can be forgiven by God, unless they receive the Priestly Absolution ; yet I deny, that *Auricular Confession* is necessary for the exercise of this forgiving power. Because a *Christian* Priest may forgive sins, altho' he be not acquainted with the number and aggravations of them. For 'tis certain, that a Priest cannot forgive sins without the condition of true Repentance : and 'twill be granted by these great Asserters of Priestly authority, that, if any person has true Repentance, the Priest may forgive him. Wherefore since a Priest may forgive a truly penitent Man, 'tis plain, that *Auricular Confession* is not necessary in order to forgiveness.

For true Repentance can imply but two things, *viz.* a forsaking of sin, and a resolution to live well. And certainly, 'tis by no means necessary, that a Priest shou'd be acquainted with the Number and Circumstances of any Man's sins, in order to either of these parts of true Repentance. For if the Priest has fully explain'd the Person's duty to him ; if he

has

has faithfully inform'd him of the terms of the Gospel-Covenant; if he has laid before him all those Rules of Holy Living, which God requires; if, I say, the Priest has done all this, and the Man accept of these conditions, and resolve to live according to them; then the Priest has reason to think (as well as a Man can think, who do's not know his Neighbor's heart) that the Person is truly penitent, altho' he be not acquainted with all the particular instances, in which he has formerly broken any of those Laws, which he now promises to observe.

'Tis true, if the penitent cannot in some special Cases apply a general Rule; if he cannot satisfy himself, whether this or that action be innocent, or no; 'tis by any means advisable to ask the Priest's opinion concerning it. Because the Priest may reasonably be suppos'd to be better acquainted with the Measures of Obedience, and an abler judge of such matters. But tho' 'tis advisable to have recourse to the Priest for the resolution of a nice and difficult Case of Conscience; yet the Man may be forgiven, altho' he do not confess it to be his own. It may be propos'd by a friend, or in occasional discourse. For the only end of such Inquiries is the Parties own satisfaction; and this may be gain'd tho' the Priest do not know the Party.

I do not speak this to discourage any pious Persons from acquainting those Priests, in whom they think they may repose an intire confidence, with the state of their Souls. Nay, perhaps this may be, upon some occasions, not only convenient, but even necessary for their own comfort and satisfaction. But I say, that the Church of *Rome* has no reason to require all Men upon pain of Damnation, to believe and acknowledge, that Confession of all our offences, and of all the several aggravations of them, must of necessity

cessity be made to a Priest, if ever we desire or hope for pardon at the hands of God.

This I think is very evident from what I have discours'd in this Chapter; and consequently it appears, that something which the Church of *Rome* requires Men to believe and acknowledge upon pain of damnation, is not contain'd in the Scriptures.

C H A P. XV.

Of Satisfaction.

I Have shewn in the foregoing Chapter, that the Church of *Rome* obliges every Man upon pain of Damnation to believe, That *Contrition, Confession and Satisfaction, which are call'd the three parts of Penance, are necessary for the Pardon of Sins.* I have already disprov'd the Necessity of *Confession*: and shall now consider the Necessity of *Satisfaction*. But because the Determination of this Controversy is a matter of some Nicety, I think it absolutely necessary for the true stating of it, to give the Reader an account of the Doctrin of the Church of *Rome* concerning *Satisfaction*, and of what we maintain in opposition to it.

The Church of *Rome* declares, that those which are duly baptized (a) are heirs of God, and co-heirs with Christ; so that nothing at all can delay (stop or hinder) their entrance into Heaven. But that

(a) Quia nihil est damnationis iis qui vere consępulti sunt cum Christo per baptismum in mortem: qui non secundum carnem ambulant; sed veterem hominem exuentes, & novum induentes, qui secundum Deum creatus est, innocentes, immaculati, puri, innoxii, ac Deo dilecti, effecti sunt hæredes quidem Dei, cohæredes autem Christi, ita ut nihil profus eos ab ingressu cœli remoretur. *Concil. Trident. Sess. 5. Can. 5. de Pœccat. Origin.*

(b) for

(b) for such as fall into sins after Baptism, Christ Jesus has instituted the Sacrament of Penance (or Repentance) when he said, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. From whence we are to learn, that the Penance of a Christian Man after a relapse into sin, is very different from his baptismal Penance; and that it contains not only a ceasing from sins, and a hatred of them, or a contrite and humbled heart; but also a Sacramental Confession of them, to be made in desire at least, and when time shall serve; and Priestly Absolution, and Satisfaction also, by Fastings, Alms, Prayers, and other holy Exercises of the Spiritual Life, not for the eternal Punishment, which, together with the guilt, is remitted by the Sacrament (of Penance) or by the desire of the Sacrament; but for the temporal punishment, which as the Scriptures teach, is not alwaies, as in Baptism, wholly remitted to those, who being unthankful for the Grace of God which they had received, have grieved the Holy Spirit, &c.

(b) Etenim pro iis, qui post baptismum in peccata labuntur, Christus Jesus Sacramentum instituit pœnitentiæ, cum dixit, Accipite Spiritum Sanctum: quorum remisistis peccata, remittuntur; & quorum retinueritis, retenta sunt. Unde docendum est, Christiani hominis pœnitentiam post lapsum multo aliam esse à baptismali; eaque contineri non modo cessationem à peccatis, & eorum detestationem, aut cor contritum & humiliatum, verum etiam eorundem Sacramentalem Confessionem, saltem in voto & suo tempore faciendam, & sacerdotalem absolutionem, itemque satisfactionem per jejunia, eleemosynas, orationes, & alia pia spiritualis vitæ exercitia, non quidem pro pœna æterna, quæ vel Sacramento vel Sacramenti voto una cum culpa remittitur; sed pro pœna temporali, quæ, ut sacræ literæ docent, nec tota semper, ut in baptismo fit, dimittitur illis, qui gratiæ Dei, quam acceperant, ingrati, Spiritum Sanctum contristaverunt, &c. Concil. Trident. Sess. 6. cap. 14. de Justificatione.

She declares also (c) That if any Man shall say, that when a penitent sinner has receiv'd the grace of Justification, his guilt is so forgiven, and his obligation to eternal punishment done away, that there remains no obligation to the payment of Temporal Punishment, either in this World, or in the World to come in Purgatory, before he can enter into the Kingdom of Heaven; let him be accursed. Again, (d) If any Man shall say, That God always remits the whole punishment, when he remits the guilt; and that the Satisfaction of Penitents is nothing else but Faith, by which they apprehend that Christ has satisfy'd for them; let him be accursed. Again, (e) If any Man shall say, that God, thro' the Merits of Christ, has not satisfaction made him for the Temporal Punishment of sin by those punishments which are inflicted by himself, and patiently born by the Penitent; or by those punishments which the Priest enjoins; or those which the Penitent voluntarily undertakes, such as Fastings, Prayers, Alms and other works of Piety; and that therefore the best repentance is only a New Life; let him be accursed.

(c) Si quis post acceptam Justificationis gratiam, cuilibet peccatori pœnitenti culpam ita remitti, & reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo vel in futuro in Purgatorio, antequam ad regna cœlorum aditus patere possit, anathema sit. *Concil. Trident. Sess. 6. can. 30. de Justificatione.*

(d) Siquis dixerit totam pœnam simul cum culpa remitti semper à Deo, satisfactionemque pœnitentium non esse aliam quam fidem, qua apprehendunt Christum pro eis satisfecisse, anathema sit. *Concil. Trident. Sess. 14. can. 12. de Pœnitentiæ Sacramento.*

(e) Siquis dixerit, pro peccatis, quoad pœnam temporalem, minime Deo per Christi Merita satisfieri pœnis ab eo inflictis, & patienter toleratis, vel à Sacerdote injunctis, sed neque sponte susceptis, ut jejuniis, orationibus, eleemosynis, vel aliis etiam pietatis operibus; atque ideo optimam pœnitentiam esse tantum Novam Vitam; anathema sit. *Ibid. can. 13.*

From these Quotations it appears, that the Church of *Rome* teaches the following particulars.

1. That there is a twofold Punishment due to sin, viz. *Temporal* and *Eternal*; both which must of necessity be undergone in order to Salvation.

2. That altho' the Merits of *Christ* have fully satisfy'd the Justice of God, for both the Temporal and Eternal Punishment of those sins which were committed before Baptism: yet *Christ* has satisfy'd only for the *Eternal* punishment of such as are committed after Baptism; and consequently, that when the *Eternal* punishment is forgiven for the sake of *Christ*, the *Temporal* punishment still remains due for them, and must be born by the offending party, either in this World or the World to come.

3. That in this World the Temporal punishment of sin may be born diverse ways; either, *first*, by enduring afflictions sent from God; or, *secondly*, by voluntary acts of Self-revenge, such as Fasting, &c. or, *thirdly*, by performing what Exercises of Mortification the Priest shall injoin after our Confession to him. But in the other World, the Temporal punishment of sin is not born otherwise, than by enduring the Miseries of *Purgatory*; out of which a Man's Soul cannot be releas'd, till those afflictions, which are due for sins committed after Baptism, are completed.

4. That such enduring of Temporal Miseries is a *Satisfaction* to the Justice of God, for the Temporal punishment due to those sins, which are committed against him after Baptism; as the Sufferings of our Blessed Lord, are a satisfaction to the same Justice, for the Eternal punishment due to the same sins.

Thus

Thus have I given the Reader an impartial Account of what the Church of *Rome* believes concerning *Satisfaction*. But before I acquaint him with our own Doctrin, I must beg him diligently to observe the difference between a *Vindictive* and a *Corrective* Punishment ; because this single Distinction will make this (otherwise intricate) Controversy very plain and intelligible.

Every Punishment is a Misery inflicted for the Commission of sin. Now according as the Reasons differ for which the Misery is inflicted, so the Punishment differs also. Thus that Misery, which is inflicted upon a Sinner, in order to his good, is call'd a *Corrective* Punishment ; because the only end and design of such a Misery, is that the Person may be corrected and amended by it. But that Misery which is inflicted without any design of amending the Sinner, but only for to avenge the Evil he has done, is call'd a *Vindictive* Punishment. Now this *Corrective* Punishment is always the effect of Mercy ; whereas the *Vindictive* Punishment flows from Justice only.

This one thing being premised, I shall now shew as far as I shall find it necessary, wherein we agree with our Adversaries, and wherein we differ from them. And,

I. Whereas our Adversaries affirm that there is a twofold Punishment due to sin, viz. *Temporal* and *Eternal*, both which must of necessity be undergone in order to Salvation ; we do also affirm that Man, consider'd in his corrupted state, without a Savior, is a rebel to God, and consequently utterly out of his favor ; so that God wou'd not inflict any *Corrective* Punishment upon him : partly because God, as proceeding by the Rules of strict Justice, had no merciful designs toward him ;
whereas

whereas a *Corrective* Punishment is alwaies the effect of Mercy ; and partly because a *Corrective* Punishment wou'd be utterly vain and fruitless, since without the assistance of Supernatural Grace (which Man consider'd without a Savior cou'd not have) I say, without the assistance of Supernatural Grace, he cou'd not amend and grow better.

But tho' God would not inflict any *Corrective* Punishment upon Man, when consider'd in such circumstances ; yet he wou'd and did inflict a *Vindictive* Punishment, which was the effect of his Justice and Indignation against sin. Man was already become mortal and miserable in this World ; and must have been afterwards plung'd into Hell-fire, had not the Merits of a Savior rescued him. The Miseries that were, and wou'd have been inflicted on him, were both Temporal and Eternal ; and consequently the *Vindictive* Punishment inflicted by God, wou'd have been both Temporal and Eternal. 'Tis agreed therefore, that not a *Corrective*, but a *Vindictive* Punishment, both *Temporal* and *Eternal* is due to sin, and must of necessity be undergone, or *satisfy'd* for, in order to Salvation.

2. Whereas our Adversaries affirm, that the Merits of *Christ* have fully satisfy'd the Justice of God for both the Temporal and Eternal Punishment of those sins which were committed before Baptism ; we do also affirm the same. 'Tis agreed on both sides, that *Christ* cou'd satisfy the Justice of God in our stead ; and 'tis also agreed, that he did satisfy both for the Temporal and Eternal Punishment of those sins which were committed before Baptism. But I have already said, that the Punishment inflicted upon Man, as consider'd without a Savior, was a *Vindictive* Punishment ; and therefore, since *Christ* satisfy'd for the Punishment then in-

inflicted upon us, he satisfy'd for a *Vindictive* punishment; that is, for that punishment, which the bare Justice of God requir'd before we cou'd be admitted to his favor; and consequently, upon this Satisfaction made by *Christ*, we were restor'd to God's favor, and made capable of Mercy, and in particular of a *Corrective* punishment, which, as I have already said, is the effect of Mercy.

Now since *Christ* has satisfy'd for this *Vindictive* punishment of sin, 'tis unreasonable and unjust, that any part of it shou'd still remain inflicted on us. And consequently, since Worldly Miseries and Death were the Temporal part of our *Vindictive* punishment; 'tis unreasonable and unjust that such as are baptiz'd, and have thereby a claim to the Merits of *Christ*, shou'd suffer both or either of them, as a *Vindictive* punishment for their sin. And yet it is plain, that we do groan under Miseries, and continue Mortal, even after our Baptism.

But the Justice of God, who suffers us to be miserable in this World, and then to die, notwithstanding our Ransom is pay'd, will be easily clear'd, if we consider (what I have already said) that we are now made capable of Mercy; and that what was once a Punishment, is now become an Act of Kindness. God has now chang'd our great Misfortunes into the greatest Blessings. Our Miseries do increase our future Happiness, and our Death is an entrance into the possession of it. 'Tis true, we have many difficulties to struggle with: but we are able to fight against, and in a great measure to conquer them; and *Christ* will infinitely reward our Victories. The greater our Natural Imperfections, and our Temporal Afflictions are, the greater and brighter will our Crown be, if we get the Mastery over them; and as for Death, 'tis

the solidest comfort of a good Christian. It is now disarm'd of its Sting, and become our surest friend. Wherefore since our *Vindictive* Punishment is turn'd into an invaluable Blessing, the Justice of God is fully clear'd, and his Mercy triumphs in this dispensation towards us. And thus we are perfectly agreed, that the Merits of *Christ* have fully satisfy'd the Justice of God for both the Temporal and Eternal (*Vindictive*) Punishment of those sins, which were committed before Baptism.

But whereas our Adversaries affirm, that *Christ* has satisfy'd only for the Eternal Punishment of such sins as are committed after Baptism; and consequently, that when the Eternal Punishment is forgiven for the sake of *Christ*, the Temporal Punishment still remains due for them, and must be born by the offending party, either in this World, or in the World to come: we think it necessary to dissent from them in this particular.

'Tis true, if by a Temporal Punishment our Adversaries mean only a *Corrective* Temporal Punishment; we are then ready to grant, that God may, and often do's inflict it on us: nor did *Christ* ever design to exempt us from it. Nay, it had been a diminution of his kindness to us, if he had not made us subject to it: because, as I have already said, a *Corrective* Punishment is the effect of Mercy. And therefore, Whensoever God perceives, that any sort of Temporal Evil is necessary for our Soul's Health, either to recal us from our sin, or to give us a deeper sense of it, or the like good purpose; we are infinitely obliged to him for inflicting it. But yet we say, that even such *Corrective* Punishments are not *alwaies* necessary. When God inflicts them, they are most certainly necessary for some end of his gracious Providence: but
 God

God may, and often do's, pardon a sin upon true repentance, without inflicting a *Corrective* Punishment. Because, if those Wise ends for which the *Corrective* Punishment is design'd, be serv'd without it; the Punishment do's then become needless. However, since *Christ* never satisfy'd for *Corrective* Punishments, we are still liable to them, and ought to be thankful for them, when they are inflicted.

But 'tis evident, that when our Adversaries speak of a Temporal Punishment due to sins committed after Baptism, for which Punishment *Christ* has not satisfy'd, and which we must therefore satisfy for, either in this World, or in the World to come; I say, when our Adversaries speak of such a remaining Temporal Punishment; they must, and do mean not a *Corrective*, but a *Vindictive* Punishment. For,

First, I have already shewn, that the Punishment inflicted upon Man, as consider'd without a Savior, is a *Vindictive* Punishment; and therefore that Punishment for which *Christ* has not satisfy'd, is a *Vindictive* Punishment. And consequently, since *Christ*, according to our Adversaries Opinion, has not satisfy'd for the Temporal Punishment of sins committed after Baptism; 'tis manifest, that the Temporal Punishment still due for them, is a *Vindictive* Temporal Punishment.

Secondly, If they do not mean a *Vindictive* Punishment; why then do they talk of the Necessity of enduring Miseries in *Purgatory*? Whatsoever Miseries Souls can endure in that place of Torments, cannot serve either for the Reformation of those Souls, or for the Terror of others: because 'tis granted, that the Souls in *Purgatory* are secure of their Salvation; and that they are not capable of improvement in it. And 'tis plain, that no

other Souls can be advantaged by it ; because the Damned in Hell are irrecoverably lost, and consequently cannot be affrighted into Goodness, by the severest Examples of God's Justice. And as for the Living, 'tis certain, that they do not either see or hear any thing of the Matter. Now since neither the Souls themselves which are suppos'd to be in *Purgatory*, nor any other persons, either groaning in Hell, or living upon Earth, can be corrected by the Punishments in *Purgatory* ; 'tis plain, that the Punishment which is there undergone, must be, not a *Corrective*, but a *Vindictive* Punishment. But perhaps I need not have prov'd this point : for I am persuaded, our Adversaries will be far from denying what I have said. Nay, they will rather contend, that it must be a *Vindictive* Punishment ; because it cannot otherwise be necessary by way of *Satisfaction* to the Justice of God.

Well then ; 'tis granted on both sides, that when any Man sins after Baptism, God may, and we hope he alwaies will, inflict a *Corrective* Temporal Punishment : if that be expedient, either before the Eternal Punishment is forgiven, to recall him to his Duty ; or after the Eternal Punishment is forgiven, to impress a deeper sense of the sin upon his Mind, or for any other spiritual end. But then our Adversaries positively affirm, and we flatly deny, That a *Vindictive* Temporal Punishment do's, or can remain due for sins committed after Baptism ; when the *Vindictive* Eternal Punishment of them is forgiven.

Now this naturally leads me to the Determination of that Controversy, which is depending between us and our Adversaries. Both Parties are agreed, 1. That both a Temporal and an Eternal *Vindictive* Punishment is due to sins committed
after

after Baptism. 2. That *Christ* has satisfy'd for the Eternal part of this *Vindictive* Punishment, as far as concerns those Persons who have a right and title to his Merits. The Question therefore is, *Whether Christ has also satisfy'd for the Vindictive Temporal Punishment of those sins, which were committed after Baptism; the Vindictive Eternal Punishment of which is already forgiven for his sake.* 'Tis granted by our Adversaries, that if *Christ* has satisfy'd for the *Vindictive Temporal* Punishment of such sins; then we are not obliged to undergo any Temporal Miseries by way of *Satisfaction* for it. And consequently, their Doctrin concerning the Necessity of *Satisfaction* for the *Vindictive Temporal* Punishment of such sins, falls to the ground. 'Tis granted also by our selves, that if *Christ* has not satisfy'd for the *Vindictive Temporal* Punishment of such sins; then we our selves, or some person in our stead, must undergo or *satisfy* for it, before we can enter into Heaven; altho' the *Vindictive Eternal* Punishment of such sins be actually forgiven for *Christ's* sake. Here then we must join issue, and try whether *Christ* has satisfy'd for the *Vindictive Temporal* Punishment of such sins, or no.

'Twere very easy to prove upon this occasion, that the Scriptures do declare, that God has forgiven all the *Vindictive* Punishment of sins committed after Baptism, if the Penitent be truly re-form'd. Because the Remission of sins is promis'd in such terms, as make it utterly impossible, that any part of the Punishment shou'd remain. *If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right; he shall surely live, he shall not die. All his Transgressions that he has committed,*

they shall not be mention'd unto him: in his righteousness that he hath done, he shall live, Ezek. 18. 21, 22. And *Isaiab*, speaking of our Savior, saies, Surely he hath born our griefs, and carried our sorrows-----he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his stripes we are heal'd, Chap. 53. 4, 5. These and many other expressions are so very general and comprehensive, that a Man cannot read them seriously and impartially, without a firm belief of God's having forgiven all the Vindictive punishment of such sins, as the sinner has forsaken. And if God has forgiven all the Vindictive punishment of such sins, then he has certainly forgiven it for *Christ's* sake; and consequently, *Christ* has satisfy'd as well for the Temporal, as for the Eternal Vindictive punishment of such sins.

But I shall not proceed in this manner; because I am willing to use a shorter method with our Adversaries. They will readily grant, that if their own Arguments from Scripture be not a sufficient proof of their own Doctrin, then it is an unscriptural Doctrin, whether I can shew that the Scriptures do contradict it, or no. And if it prove an unscriptural Doctrin, 'tis as much as I contend for at present; because for the sake of Peace and Moderation, I am not now willing to charge them higher concerning this particular Error. Now that it is an unscriptural Doctrin, I shall make appear by examining what they alledge out of Scripture in favor of it.

If it may be prov'd from Scripture, that *Christ* has not satisfy'd for the Vindictive Temporal punishment of sins committed after Baptism, the Vindictive Eternal punishment of which is already ready

ready forgiven; then it may be prov'd by shewing either, 1. That the *Vindictive Temporal* punishment of such sins do's still remain due; or, 2. That we are obliged to satisfy for it. But I shall evidently prove, that the Scriptures do not teach either, 1. That the *Vindictive Temporal* punishment of such sins do's remain due; or, 2. That we may, or ought to *satisfy* for it.

I. *The Scriptures do not teach, that the Vindictive Temporal punishment of sins committed after Baptism, the Vindictive Eternal punishment of which is already forgiven for Christ's sake, do's still remain due.* For if the Scriptures do teach it, then it may be made appear, either by some instance when it remain'd; or by some Text in which this Doctrin is taught; Whereas neither of these methods will serve.

First, It do's not appear by any instance. Because those instances which our Adversaries produce, are nothing to the purpose. For no instances can be admitted for proof in this case, unless it appear, 1. That the sin was committed after Baptism, or after some other such-like Covenant with Almighty God. 2. That the punishment which remain'd due, was not a *Corrective*, but a *Vindictive* punishment. 3. That the *Vindictive Eternal* punishment of that sin was then forgiven, when the *Vindictive Temporal* punishment remain'd due. Now those instances, which our Adversaries produce, are deficient in some of these respects, as will appear upon a serious Examination of them. For,

1. They tell us, that the *Temporal* punishment of Original Sin, *viz.* Death and Temporal Miseries, do's still remain, even after the *Eternal* punishment is remitted for the sake of *Christ*. But this is nothing to the purpose; because, 1. It is not an in-

stance of a sin committed after Baptism; but of Original Sin. 2. They themselves do grant, that both the *Temporal* and *Eternal* Punishment of all sins committed before Baptism is forgiven for *Christ's* sake; and why then do they contradict themselves by saying, that the *Temporal* punishment of Original Sin, which was certainly committed before Baptism, do's still remain, even after the *Eternal* punishment of it is forgiven? 3. 'Tis an instance wherein no *Temporal* punishment at all remains due. For *First*, they themselves will confess, that the Death and *Temporal* Miseries, consequent upon Original Sin, are not a *Corrective* *Temporal* punishment; and if they were a *Corrective* *Temporal* punishment, 'tis certain that the continuance of a *Corrective* *Temporal* punishment after the forgiveness of the sin, will not prove that a *Vindictive* *Temporal* punishment remains due after the *Vindictive* *Eternal* punishment is forgiven. *Secondly*, I have already shewn in this Chapter, that Death and *Temporal* Miseries are now changed from a *Vindictive* punishment into very great Blessings; and how then will it follow from this instance, in which no punishment remains, that a *Vindictive* punishment do's remain?

2. They tell us, that Three thousand were slain for worshipping *Aaron's* Calf. *Exod.* 32. 28. Now 'tis true, that this sin of Idolatry was committed after Circumcision, which Covenant is parallel with that of Baptism: but how will our Adversaries make it appear, 1. That this was a *Vindictive* punishment? 2. That the sin was forgiven, when the punishment was inflicted? for otherwise this instance is impertinent. This Death was undoubtedly inflicted for a terror to others; that the rest of the Congregation might be terrify'd from sin by

by this fearful instance of God's Vengeance; and 'tis Recorded for our profit, for all these things happened to them for examples, and they are written for our admonition, upon whom the ends of the World are come, 1 Cor. 10. 11. Now if the sin of those that dy'd was forgiven by God, 'twas easy for him to make their Death, not a *Vindictive* punishment, but a blessing to them. For it secur'd them from the like Apostasy for the future; and if in their last minutes they were penitent in proportion to their Offence, their reward wou'd be great in Heaven.

But granting that the Death then inflicted on them was really a *Vindictive* temporal punishment; yet it do's not appear, that the Apostasy of those who were slain was forgiven by God. When God perceiv'd the wickedness of the People in worshipping a Golden Calf, he said to *Moses*, vers. 9, 10. *I have seen this people; and behold it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great Nation.* God had design'd to root out the whole Nation from off the Face of the Earth; but *Moses* intreated him to forgive their sin. Upon this God spared the Survivors; but not one syllable is spoken of his pardoning the *Vindictive eternal* punishment of those that were dead already. And why then do our Adversaries urge this instance, in which it do's not in the least appear that the *Vindictive eternal* punishment was forgiven; to prove, that the *Vindictive temporal* punishment do's remain, when the *Vindictive eternal* punishment is forgiven?

3. We are told that *Miriam* was punished by being shut out of the Camp Seven daies, tho' her sin

was

was pardon'd at the request of *Moses*. But this was a *Corrective* punishment, to the end, that she might be *asham'd*, ver. 14. and that others being warn'd by her example might not offend after the same manner. Now since this was a *Corrective*, and not a *Vindictive* punishment, it proves nothing.

4. 'Tis said, that altho' God pardon'd the sin of the *Israelites* that murmur'd, *Numb.* 14. 20. yet he did not remit the temporal punishment, but punish'd them with death in the Wilderness, ver. 23. Now I confess, that if God had inflicted present death upon them, such present death cou'd not be a *Corrective* punishment to those who were sentenced to it, because there is no reformation in the Grave. But the death inflicted on them was not present death; only they were to die within a certain time, and such a death might well be accounted a *Corrective* punishment. For 1. 'Tis granted, that it was a punishment; and therefore, 2. 'Twas a *Corrective* punishment, because they being thus warn'd of it, were thereby naturally led to serious repentance, and preparation for their latter end.

Well then; the Persons on whom this death was afterwards inflicted, did either repent before their death, or they did not. If they did not repent, certainly the *Vindictive eternal* punishment of their sin was not forgiven; and consequently, this instance do's not reach our present Case. But if they did repent before their death, then their death, that is, the certain expectation of it within a prefixt time was really design'd, and in the event did truly prove a *Corrective* punishment to them. And how then do's the continuance of this, which was a *Corrective* punishment, prove that a *Vindictive*

Vindictive *temporal* punishment do's remain due; after that the Vindictive *eternal* punishment is forgiven?

If it be objected, that God threaten'd the People in these words; *Et sciatis ultionem meam*, verse 34. that is, *and ye shall know my revenge*; and consequently, that this evil was not design'd to amend them, but for a truly *Vindictive* punishment; I answer,

1. That tho' Expositors differ concerning the signification of the original *Hebrew* word; yet 'tis certain that it do's not signify *Revenge*. Our *English* Translation renders it *breach of promise*; and truly with very good reason. For the word will fairly admit of that Sense, and the context seems to require it. For the People murmur'd against *Moses* and *Aaron* for bringing them out of *Egypt*, a most pleasant country, into a land where they met with numberless miseries. *Wou'd God*, say they, *that we had died in the land of Egypt*; or *wou'd God we had died in this Wilderness*. *And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children shou'd be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a Captain, and return into Egypt*; vers. 2, 3, 4. From hence it appears, that they disbeliev'd the Promise of God, who had given them such great assurance of a Land flowing with Milk and Honey, which wou'd abundantly recompence all their trouble in travelling towards it. For this Rebellion and Infidelity God sent his Judgments among them; and amongst other things he tells them, verse 34. *After the number of the daies in which ye search'd the land, even forty daies (each day for a year) shall ye bear your iniquities, even forty years*; and then he adds
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in a sarcastical manner, reproaching them for their unworthy thoughts of his breaking his Word, and ye shall know my breach of promise.

2. Tho' it were granted against all reason, that the Word did signify *revenge*, yet it must be consider'd, that this *revenge* was not what we may call *pure revenge*; merely to satisfy incensed Justice; but a Judgment, Vengeance, or Revenge upon them; to lead them to a due sense of their crimes. Nay, 'tis plain, that it was thus intended; because, 1. They are warned of it, that it may have an effect upon them. 2. They must be suppos'd capable of being amended by it; or else, if they were given over to a reprobate Mind, the Instance is impertinent. For we are not discouraging of such Persons; as are incapable of Grace; but of those whom God loves and favors; nay, of those, the eternal punishment of whose sins is actually forgiven.

3. The same answer may be apply'd to the next Instance, *viz.* that of *Moses* and *Aaron*; who tho' they were certainly receiv'd into God's favor, did nevertheless undergo the temporal punishment of Death in the Wilderness; because they had sinned against God at the Waters of *Meribah*, Numb. 20. 24. Deut. 32. 51. For it appears from Numb. 20. 12. that they were forewarned of their Death; and consequently 'twas not a *Vindictive*, but a *Corrective* punishment, for their own good, and for the instruction of others.

4. The same Answer may be apply'd also to the Instance of *David*; who after that the sin of his Adultery with *Bathsheba* was forgiven, 2 Sam. 12. 13. was punish'd with the temporal affliction of the Child's Death, ver. 14. For this was a *Corrective* punishment, to bring him by the love he bore to the Child, and his uneasiness at the thought

of parting with it, to a due sense of his great Miscarriage.

If it be objected, that *David* thought the Child's Death a *Vindictive* punishment, because he fasted and pray'd to God, that it might be spar'd; whereas he wou'd not have endeavor'd to remove a *Corrective* punishment, which was design'd for his own good; I answer, that good Men may, and often do, pray against those Evils which are very pressing, altho' they be fully satisfy'd, that all evils are sent for their advantage. But then they pray with a reserve, and do alwaies suppose this condition, *If God thinks it convenient, that the Calamity be remov'd.* So that a Man's praying against a thing supposes, 1. His own great Affliction under the suffering. 2. His belief, that God may be intreated to give him ease, if that ease may be safely and wisely granted him: and these two things are to be suppos'd, when *David* pray'd. But certainly a Man's praying against a thing do's not suppose, that he thinks it an Evil sent by God's *Vindictive* Justice; for that must and will be satisfy'd; and therefore 'tis in vain to pray against it.

In a word then, *David* knew that if the Child must die, its Death was design'd for a *Corrective* punishment, that is, as a Mercy to him: but if the Mercy design'd him, might be brought to pass as well by the Child's Life, as by its Death, which wou'd be a great Affliction to him; he earnestly pray'd that the Child might live.

To this I must add, that the Child's Death was necessary, not only as a *Corrective* punishment upon *David*; but also as a means to enable him to repair the injury he had done to Religion by his example, because he had given great occasion to the enemies of the Lord do blaspheme, ver. 14. Now
a Sin-

a Sinner is obliged by the Rules of Common Justice, to rectify the mistakes of those, whom he had led into Error and Sin. And therefore, since Men wou'd be tempted to think, that if God had dealt so very kindly with *David*, he wou'd easily pardon them also, if they shou'd commit the same Crime; 'twas very fit, that *David* should teach them another Lesson, by bearing so great a loss before their Eyes. Thus the very same Misfortune was corrective to *David* himself, and instructive to others.

7. They tell us, that when *David* had sinned by numbring the People, he was punish'd with a Pestilence, even after his sin was pardoned, *2 Sam.*

24. But I answer, 1. That it do's not appear, that *David's* sin was forgiven before the punishment was over. 2. That this was also a *Corrective* punishment, that by the greatness of the Calamity he might fully understand the greatness of his Crime, and be proportionably sorrowful for it.

8. Tho' I grant, that the Prophet who dar'd to eat and drink contrary to God's Command, *1 Kings* 13. did heartily repent, and was forgiven by God; yet I deny that his being afterwards slain by the Lion, was a *Vindictive* punishment. For he being assur'd of his Death by the old Prophet, was thereby acquainted with the greatness of the sin he had committed, and also led to a greater and more serious Repentance; and therefore the certainty of his Death was a *Corrective* punishment to him. Besides, his Calamity was also instructive to others; and therefore it cannot be said, that it was brought upon him, only as a *Vindictive* punishment, merely to satisfy the Vengeance of God.

9. The last Instance is that of the *Corinthians*, to whom St. *Paul* writes thus; *For this cause (viz. for eating and drinking unworthily) many are weak and*

and sickly among you, and many sleep, 1 Cor. II. 30. But the Apostle tells them the reason of this punishment in the following Verses, saying, *For if we wou'd judge our selves, we shou'd not be judg'd. But when we are judg'd, we are chasten'd of the Lord, that we should not be condemn'd with the World.* From hence it is plain they underwent (not a *Vindictive* but) a *Corrective* punishment. Some were punish'd with Sickness only ; but others dy'd after they had endur'd a Disease. And tho' the actual stroke of Death cou'd not amend their Lives ; yet the certainty of it, and the Sickness which brought them to it, did : and then their Death became a Mercy to them. Thus then it appears, that the instances produc'd by our Adversaries do not prove, that the *Vindictive Temporal* Punishment of Sins committed after Baptism, do's remain due, when the *Vindictive Eternal* Punishment of them is forgiven for *Christ's* sake.

Secondly, There is no Text which teaches this Doctrin : nor indeed is there any Text alledg'd by our Adversaries for that purpose. And therefore I conclude, that the Scriptures do not teach this Doctrin at all.

II. *The Scriptures do not teach, that we may, or ought to satisfy for the Vindictive Temporal punishment of sins committed after Baptism, when the Vindictive Eternal punishment of them is forgiven for Christ's sake.* This will appear by the Examination of those Places, which are thought to teach it. For,

I. We read, that by *Mercy and Truth iniquity is purg'd : and by the fear of the Lord men depart from evil*, Prov. 16. 6. That is, by the practice of Mercy and Truth, the Wickedness of a Man (or the Punishment due to his Wickedness) is done away : and by

by fearing God, or being afraid to displease him, Men leave those evil courses, which if they continue in, they will certainly displease him. Now 'tis urg'd by our Adversaries, that the word which we translate *purg'd*, is translated *redeem'd* by the *Vulgar Latin*; and if a Man may *redeem* his Sins, certainly he may *satisfy* for them. In answer to this, I shall not (tho' I justly might) criticize upon the *Hebrew* Word, and shew that it signifies to *cover*, or *hide*, or *purge away*. But let the word signify *redeem'd*; since our Adversaries can make no advantage of that Signification of it. For what do's *redeem* us from that *Eternal* punishment of Wickedness, but the Death of *Christ*? And shall any Man be *redeem'd* from that punishment, without the practice of *Mercy* and *Truth*? 'Tis plain (even upon the greatest Concessions to our Adversaries) that these words cannot possibly signify more, than that if we lead good lives, we shall not be punish'd for our Iniquity. And for what reason, I pray? Even because *Christ* has satisfy'd for the punishment of the Sins of those persons who repent, and lead good lives. But here is not one syllable spoken of our own satisfying for a *Temporal* punishment, when the *Eternal* punishment is forgiven; unless our Adversaries will add to the Text, and read it thus, *By Mercy and Truth, the remaining Temporal punishment of iniquity is redeem'd by our own Satisfaction; as the Eternal punishment of the same iniquity was forgiven before for the sake of Christ.*

2. God speaks to the Children of *Israel* by the Prophet *Isaiab*, saying, *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

widow. Come now, and let us reason together, saith the Lord; tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool; Isaiah i. 16, 17, 18. God promiseth, that if they wou'd do those things mention'd by the Prophet, he wou'd forgive their sins. But do's he say or suppose, that the *Eternal* punishment is already forgiven, whether they do them, or no; and that these things must be done by way of Satisfaction for the *Temporal* punishment of their sins? If not; then why do our Adversaries bring this Text as a Proof, that we may satisfy for the *Temporal* punishment of our sins, when the *Eternal* punishment is already forgiven? 'Tis plain, that these words are the condition of their *Eternal* Salvation, and of God's *Temporal* Mercies to that People; and that they do not suppose the *Jews* to be already pardon'd, and in the favor of God; as our Adversaries must suppose, if they think this Argument any thing to the purpose.

3. God saies, *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounc'd, turn from their evil, I will repent of the evil that I thought to do unto them,* Jerem. 18. 7, 8. That is, When God threatens a Nation for its sins, if that Nation amend and grow better before the threatenng be executed, then God will spare that Nation, and not execute what he had threatned. But which way will our Adversaries prove from this Text, that when a Man has left his sins, and God has resolv'd not to damn him for them: yet even then the Man may, or must undergo some *Temporal* punishments to satisfy God's Justice, before he can enjoy the benefit of his pardon?

We are told, I confess, that the original Words which signify *Turn from their Evil*, are translated *Pœnitentiam agere*, by the vulgar *Latin*. But suppose that the Original and the Translation differ, or that the Expressions of the one do import more, than those of the other; I pray, shall we stand by the Original, or by the Translation? However, suppose we were to stand by the Translation, yet *Pœnitentiam agere* do's not signify, *To undergo Temporal punishments for sin, when the Eternal punishment is forgiven*. Yes, say they, *Pœnitentiam agere* signifies to repent; and one part of repentance, is to undergo Temporal punishment for sins, even when the Eternal punishment is forgiven. But we never thought that *Pœnitentiam agere* did in Scripture phrase imply suffering a Temporal Punishment for sin; for then how cou'd God *Pœnitentiam agere*, as their belov'd vulgar *Latin* says He may, in this verse, and in the next but one of the same Chapter?

4. When the judgments of God were about to fall upon that wicked Prince *Nebuchadnezzar*, the Prophet *Daniel* advis'd him, saying, *O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthning of thy tranquillity*; Dan. 4. 27. From hence our Adversaries endeavor to prove, that a Man may satisfy for the Temporal punishment of his sins. But this Instance is nothing to the purpose, unless our Adversaries can shew, that *Nebuchadnezzar's* Eternal punishment was already pardon'd, for that is always to be suppos'd; because our Adversaries themselves do grant, that no Man can satisfy for the Temporal punishment of his sins, whilst by continuing in his sins, he continues liable to *Eternal* torments. And therefore since *Nebuchadnezzar* was far

far from being reconcil'd to God's favor, these words of the Prophet cannot import, what our Adversaries wou'd willingly understand by them.

Now the plain sense of *Daniel* was this. He knew the King's Vices, and was aware of the great Miseries he was now about to suffer, by the just judgment and fiery indignation of God. Therefore he gives him such Advice, as was proper in those circumstances; that is, to endeavor by a speedy Repentance to be reconcil'd to God, that his Conversion might prevent his grievous Calamities. Now *Righteousness* and *shewing Mercy to the poor*, were proper signs of such a Man's Reformation; and therefore *Daniel* exhorts him to them. But certainly the Prophet wou'd not advise him in the first place to atone for the *Temporal* punishment; especially since that wou'd not satisfy the just wrath of God. No; he directs him to a better method, to make God his real friend, by entering upon a new course of Life.

If it be objected, that the word which we render *break off*, do's also signify *redeem*; and consequently, if a Man may *redeem* his sins, much more may he *satisfy* for them; I answer, that tho' both significations be admitted, yet, 1. our Adversaries cannot prove, that our Interpretation of it is improper in this place; and therefore, the bare sense of this word cannot be insisted on by either of us; 2. since 'tis plain, that *Nebuchadnezzar* had not repented, I wou'd fain know, by what method he cou'd *redeem* or *satisfy* for the punishment of his sins. Certainly, by Repentance only; and consequently this Expression is an exhortation to Repentance. But if our Adversaries wou'd prove their own Doctrine from this Text, they ought to shew, that *Daniel* told *Nebuchadnezzar*, that after he had

made his peace with God by becoming a new Man, there was a certain portion of *Temporal* calamities to be undergone by him, as a *Vindictive* Temporal punishment; not in order to his further amendment, but only to satisfy God's Justice: whereas 'tis plain, that this passage do's not relate or suppose any such Matter.

5. Because God spar'd *Nineveh*, when it repented in sackcloth and ashes, *Jonah* 3. our Adversaries wou'd persuade us, that their fasting and mortification was a *satisfaction* for the Temporal punishment of their sins. Now these outward actions were only the signs of that great inward sorrow and thorow Reformation, for which God was pleas'd to pardon them. But there is not one word spoken of any *satisfaction* made by them for a pretended *Vindictive Temporal* punishment, which according to our Adversaries, remain'd due after God had seal'd their Pardon.

Besides, it is worth observing, that God is not said to have *repented of the evil, that he had said he wou'd do unto them*, till after they had fasted in sackcloth and ashes. So that the works of Mortification were not a *satisfaction* for something remaining after they were pardon'd; but were all perform'd before they were pardon'd. Nor do we read, that they continu'd their Mortifications, after God had forgiven them.

6. When many *Pharisees* and *Saduces* came to *John* to be baptiz'd, he knowing their hypocrisy, said unto them, *O generation of vipers, who hath warn'd you to flee from the wrath to come? Bring forth therefore, if you design to obtain the benefits of my Baptism, such fruits as are meet for repentance;* I mean the fruits of good Works, by which a good tree is known, and by which alone you shall obtain

tain the pardon of your sins. *And think not to say within your selves, We have Abraham to our Father, as if your being descended from Abraham, wou'd entitle you to God's favor, without the trouble of an holy Life; for I say unto you, that God is able of these stones to raise up children unto Abraham; Matth. 3. 7, 8, 9.* But surely here is nothing said of Works of *satisfaction* for the *Temporal* punishment of sin, after the *Eternal* punishment is forgiven; unless the good deeds of Justice and Charity, &c. be such works of *satisfaction*. But 'tis plain, that Christian Duties are the indispensable conditions of the Pardon of our *Eternal* punishment: and not works of *satisfaction* for the *Temporal* punishment, after that the *Eternal* punishment is forgiven.

7. A certain *Pharisee* that had invited our Savior to dinner, wondred that our Lord *had not first wash'd before dinner*, Luke 11. 38. *And the Lord said unto him, Now do ye Pharisees make clean the outside of the Cup and the platter: but your inward part is full of ravening and wickedness*, vers. 39. Then he proceeds to tell him, that true purity do's not consist in washings and cleansings, but in inward Righteousness; and that whilst the *Pharisees* continu'd in the practice of Injustice, 'twas in vain for them to think to make themselves pure by the observance of such outward customs. *Ye fools*, saies he, *did not he that made that which is without, make that which is within also? But rather give alms of such things as you have; bestow your ill-gotten goods upon the poor, and do not keep the riches which you have unjustly scrap'd together: and then, when you have left this heinous Vice, your darling Sin, behold, all things are clean unto you*, vers. 40, 41. The bare mention of the Context is an abundant proof,

that these last words do not, and cannot relate to the Doctrin of *Satisfaction* for the *Temporal* punishment of sins already pardon'd, and consequently this Argument is utterly impertinent.

8. It pleases God sometimes, by sending a judgment upon an obstinate and hardened Sinner, to awaken him to true repentance; *But*, as the Apostle saies, 1 Cor. II. 31, 32. *if we wou'd judge our selves, and impartially consider the state and danger of our Souls, and repent accordingly, we shou'd not be judg'd. But when we are judg'd, we are chastened of the Lord, that we shou'd not be condemn'd with the World.* Which way is it possible for our Adversaries to prove their Doctrin of *Satisfaction* from this Text? Is this good arguing, *God sometimes brings a Sinner to Repentance by afflicting him, and this he do's to prevent his damnation: Therefore when a Man's sins are forgiven and he is secur'd from damnation, he must undergo some temporal punishment for his sins, merely to satisfy God's Justice?*

9. What St. Paul had said in his former Epistle to the *Corinthians*, had made them sorry after a Godly manner, for they sorrowed to repentance, 2 Cor. 7. 9. This the Apostle proves to them by the effects of their sorrow, *For behold, this self-same thing that ye sorrowed after a Godly sort, what carefulness it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge? in all these things ye have approv'd your selves to be now clear in this matter;* because ye have so heartily repented of it, *verse 11.* And how then can our Adversaries argue from this place, which speaks of the instances and signs of true repentance, without which they cou'd not be forgiven;

given ; that Men are obliged to endure temporal pains after their sins are forgiven?

Yes, say they ; for their sorrow wrought *revenge*, that is, a revenge upon themselves by way of *Satisfaction* for the temporal punishment, after the eternal punishment was forgiven. But this Comment do's not explain, but add to the Text : for St. Paul saies no such thing. And certainly Men may by Severities and other Acts (if I may so speak) of self-revenge, endeavor to restrain themselves from sin more effectually for the future, without any opinion of making *Satisfaction* for a temporal punishment, which is vainly suppos'd to remain after the eternal punishment is forgiven.

I may add, that the word *Revenge* has in all probability a respect to the Church-censure inflicted upon the Sinner ; and consequently, it cannot respect any *Satisfaction* made after the Sinner's Reconciliation to the Church, and Pardon from God.

10. I must now proceed to an Argument drawn from the *Mosaic* Sacrifices. Our Adversaries tell us, that the Legal Sacrifices were *Satisfactions* to the Justice of God for the *Temporal* punishment of sins ; for otherwise they were Instituted in vain, because 'tis certain that they did not satisfy for the *Eternal* punishment of sins. To this I answer, 1. That tho' some temporal *Satisfaction* were required by a positive Precept under the *Mosaic* Law ; yet it will not follow, that any such *Satisfaction* is now requir'd under the Gospel, wherein we have no such positive Precept. 2. The Legal Sacrifices were not *Satisfactions* for any temporal punishment ; but were injoin'd by God (who may injoin what he pleases ; and whose injunctions

tho' never so arbitrary, 'tis a sin to disobey) I say, they were injoin'd by God, as Types and Figures of that full and complete *Satisfaction* to be made hereafter by our Savior *Christ*. So that the end of their Institution was very apparent and useful, altho' nothing of *Satisfaction* were intended by them.

If it be said, that different sins had Different Sacrifices, which intimates a different measure of *Satisfaction*; I answer, that God might appoint what Sacrifices he thought good for particular Crimes; but this do's not prove, that all those Sacrifices were not Types of *Christ's Satisfaction*; much less do's it prove, that those Sacrifices were requir'd as *Satisfactions* to God's Justice for a temporal punishment in particular.

But in a word, this argument is wholly impertinent, because these Sacrifices were so necessary under the *Jewish Law*, that the Man wou'd be damn'd who did not perform them; and consequently, they must be perform'd as a condition of the Pardon of sins: whereas we are now disputing of such *Satisfactions*, as are to be made after the sin is actually forgiven.

11. If it be said, that we may *Merit* eternal Life, and consequently we may *Satisfy* for the temporal punishment of our sins; I answer, That I shall examin and disprove the *Popish* Doctrin of *Merit* in the 18th Chapter, and in the mean while I desire the Reader not to make one false Doctrin the proof of another.

Thus then I have shewn, 1. That the *Scriptures* do not teach, that the *Vindictive* temporal punishment of sins committed after Baptism, the *Vindictive* eternal punishment of which is already forgiven for *Christ's sake*, do's still remain due. 2. That the

Scriptures

Scriptures do not teach, that we may, or ought to satisfy for the Vindictive Temporal punishment of sins committed after Baptism, when the Vindictive Eternal punishment is forgiven for Christ's sake. I shall not determin, whether we are able to satisfy for such a Temporal punishment, if it did remain due; because I think it needless. However, since we are not commanded to make satisfaction for it; nay, since there is no such punishment remaining due, for which we may pretend to satisfy; 'tis plain, that the *Popish* Doctrin concerning the *Necessity* of such satisfaction is utterly groundless. And consequently, this is another instance of something not taught in the Scriptures, which the Church of *Rome* imposes as necessary to Salvation.

C H A P. XVI.

Of Purgatory.

IN the 19th Article of the *Popish* Creed we have these Words, *I do firmly believe that there is a Purgatory.* From whence it is plain, that every Member of the Church of *Rome*, is oblig'd to believe that there is a *Purgatory*, upon pain of Damnation. Whereas I shall shew that the Belief of a *Purgatory* is utterly groundless; it having no foundation either in Scripture or Reason.

I shall not nicely inquire into the Nature of *Purgatory*, or endeavor to determin wherein the cleansing Virtue of it do's consist, according to the Opinion of our Adversaries, or what sort of Torments

ments the Souls therein detain'd are suppos'd to undergo, before they can have satisfy'd for the remaining part of the Temporal punishment of their Sins, and be made pure enough for the Kingdom of Heaven. 'Tis sufficient to observe, that our Adversaries are agreed, that *Purgatory* is a certain place in which the Souls of those Men, who die in God's favor, and have a certainty of their Salvation, are detain'd for some time, till they have satisfy'd for that part of the Temporal punishment of their Sins, which they did not satisfy for upon Earth. They tell us indeed, that those persons, who made a full satisfaction for such Temporal punishment during their Life-time, do go immediately to Heaven: but that those, whose satisfaction was not complete, are constrain'd to finish it in *Purgatory*.

Now I have already shewn in the fore-going Chapter, that there is no *Vindictive* Temporal punishment due to Sin, after the Eternal punishment of it is forgiven: And consequently there is no manner of necessity, that Souls shou'd go to *Purgatory*, for the payment of any part of such punishment. The Souls that are sent to *Purgatory* by our Adversaries, are reconcil'd to God thro' *Christ*; and the time of their farther amendment, if any such were needful, is already pass'd: why then shou'd they be tormented merely for Torments sake? *Christ* has fully satisfy'd for all our *Vindictive* punishment; and a *Corrective* punishment is granted to be then impossible: and why then shou'd Men be punish'd at all? Thus by overthrowing the *Popish* Doctrin of *Satisfaction*, I have rooted up the main Foundations, and thrown down the Pillars of *Purgatory*.

But

But tho' this imaginary place of Torments is utterly needless, for the reason already assign'd; yet our Adversaries do persist in asserting the reality of it. Nay, they pretend to prove from Scripture, that those Holy Souls, which they suppose to be not perfectly cleans'd, do suffer pains, before they are admitted into Heaven. But we utterly deny, that the Scriptures do inform us of any such place, wherein those who die in the Lord, are forc'd to undergo Torments by way of preparation for their future Happiness.

I shall not endeavor to prove, that the Holy Scriptures do condemn this Doctrin of *Purgatory*: because it may justly seem ridiculous for a Man to labour with a train of serious Arguments to confute a Dream. 'Tis sufficient if I make it appear, that 'tis a groundless Notion; and this I shall do, by examining the pretended Proofs of it.

1. They tell us, that the Men of *Jabesh-Gilead* fasted seven days for *Saul*, 1 Sam. 31. 13. 'Tis true, when the *Philistines* came to strip those that were slain in the Battel, wherein *Saul* and *Jonathan* were kill'd, they found *Saul* and his three Sons fallen in mount *Gilboa*. And they cut off his head, and stript off his armour, and sent into the land of the *Philistines* round about, to publish it in the House of their Idols, and among the People. And they put his armour in the House of *Ashtaroth*, and they fastened his body to the Wall of *Beth-shan*. And when the Inhabitants of *Jabesh-Gilead* heard of that which the *Philistines* had done to *Saul*; all the Valiant Men arose, and went all night, and took the body of *Saul*, and the bodies of his Sons from the Wall of *Beth-shan*, and came to *Jabesh*, and burnt them there. And they took their bones, and buried them under a tree at *Jabesh*, and fasted seven days; viz. to humble themselves

elves before God for their many Sins, which had brought so great an affliction, and so much shame upon the *Israelites*, and particularly upon *Saul* and his unhappy Family, 1 *Sam.* 31. 8, &c. The bare reading of the Context, which gives such an exact account of the reason of this Fast, is a demonstration that they did not Fast for to redeem Souls out of *Purgatory*, as our Adversaries pretend.

2. The same may be said of *David's* Weeping and Fasting upon the very same occasion, 2 *Sam.* 1. 12. for 'tis expressly said, That *David* and the Men that were with him, *mourned and wept and fasted until even, for Saul and for Jonathan his Son, and for the People of the Lord, and for the House of Israel; because they were fallen by the sword.*

3. The Psalmist saies, *We went thro' fire and water;* Psal. 66. 12. and our Adversaries think that *fire and water* do signify *Purgatory*. But *David* speaks of those Dangers which himself, and his Nation had pass'd thro', and from which they were deliver'd by the great Mercy of God; and saies, that after these Troubles were over, God brought them out *into a wealthy place*. And for this reason he resolves to praise God in the very next words, saying, *I will go into thine house with burnt-offerings; and will pay thee my vows, which I promis'd with my Lips, and spake with my Mouth, while I was in trouble. I will offer unto thee fat burnt-sacrifices with the Incense of Rams; I will offer thee Bullocks and Goats.* And will our Adversaries say, that he perform'd those Vows for the delivery of Souls out of *Purgatory*?

Besides, 'tis plain that the *Water* mention'd in the Text, refers to the passage of the *Israelites* thro' the Red Sea, for which the Psalmist praises God in the 6th Verse, saying, *He turned the Sea into*

into dry land, so that we went thro' the Water on foot; there did we rejoyce thereat. And the Fire do's probably relate to the burning of Mount Sinai; by which thro' the Mercy of God, the Nation was not consum'd; tho' they all trembled at it, *Exod. 19. 16.* and were wonderfully afraid of the danger of it; for *when the People saw it, they removed and stood afar off,* *Exod. 20. 18.* However, the Fire and Water which they went thro', may denote any sort of temporal evils, which they had escaped.

But do our Adversaries believe themselves, when they pretend that by *Fire and Water* the Psalmist represents the torments of Purgatory? If so; then let them read the whole Verse, and think again. The Words are these, *Thou sufferedst Men to ride over our heads; we went thro' fire and water; and thou broughtest us out into a wealthy place.* Do's this look like a description of Purgatory? Are those poor Souls to be affrighted with the noise of horses trampling over their heads? I wonder our Adversaries do not also think this Text an evident proof, that Purgatory lies under the Earth, because Men are said to ride over the heads of the Souls in Purgatory. But I must proceed.

4. When the People of Israel had sinned very grievously, the Prophet *Isaiab* threatens that their wickedness shou'd be the destruction of them; and God shou'd cause the fruits of their own doings to consume them. *For wickedness burneth as the fire; it shall devour the briars and thorns, that is, those wicked People, who have by their iniquities made themselves fuel; and shall kindle in the thickets of the Forests, and they shall mount up like the lifting up of smoak. Thro' the wrath of the Lord of hosts is the land darkned, and the People shall be as*
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the fuel of the fire: no Man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfy'd: they shall eat every man the flesh of his own arm; Isai. 9. 18, 19, 20. But do's the Prophet here describe the pains of Purgatory? Is it one of the torments of those imprisoned Souls, to devour Man's Flesh, and to eat themselves, even when they have no Bodies? Nay, he tells them that even these sorrows shall not excite God's compassion towards them. *For all this, says he, his anger is not turn'd away, but his hand is stretch'd out still,* ver. 21. But will not the miseries of the Souls in Purgatory appease God's wrath? Must they be sent thither to suffer, that God's Justice may be satisfy'd; and will not God be satisfy'd notwithstanding? Surely, our Adversaries are not in earnest, when they use such Arguments. 'Tis evident, that *Isaiab* describes the calamities of *Israel*, in a figurative manner: but how these Expressions do relate to Purgatory, I cannot conceive.

5. *Jerusalem*, who had sinned very grievously, and was severely punish'd for it, says to *Babylon* her profess'd enemy, *Rejoyce not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until upon my true repentance he become my friend, and plead my cause, and execute judgment for me: he will then bring me forth to the light, and I shall again behold his righteousness, and see prosperity. Then she that is mine enemy shall see it, and shame shall cover her face which said unto me in the time of my affliction for my sins, Where is the Lord thy God? Mine eyes shall behold her: now shall she her self be thrown down as the mire*

mire of the streets ; and then shall she have no reason to insult over me ; *Micah* 7. 8, 9, 10. Now can any impartial Reader believe, that the Prophet do's in these words describe the afflictions of the Souls in *Purgatory* ?

6. *Zachary* speaks of the miserable condition of the Children of *Zion*, under the Name of a *pit wherein is no water*, that is, no refreshment or comfort, *Chap.* 9. 11. and our Adversaries are resolv'd to think, that he means nothing less than *Purgatory* by it. It seems, whenever we meet with *Fire* or *Water*, we are to understand it of *Purgatory* ; tho' the Writer do not speak a Syllable, that may be justly esteem'd to hint at such a place. The bare mentioning of this Argument is a confutation of it.

7. *Malachi* tells us, that the Messenger of the Covenant shall suddenly come to his Temple, *Chap.* 3. 1. *And he shall sit as a refiner of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness*, vers. 3. That is, *Christ* shall teach his followers purity of heart, and sincerity, and purge away the dross of carnal Ordinances, that they may offer to God such services as are truly acceptable to him. And, *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the daies of old, and as in former years*, ver. 4. But the Prophet do's not say, or even intimate, that the Souls of such as die in the Lord must be refin'd in *Purgatory*, as our Adversaries wou'd persuade us.

8. Our Savior had been injoining those, that heard him upon the Mount, to use all possible endeavors to be reconcil'd to those, whom they had offended ; and ordered them not to offer up their Prayers.

Prayers till they were actually reconcil'd. And then, that He might shew the heinousness of giving just offence, and not making satisfaction for it, he speaks these words, *Agree with thine Adversary*, that is, him whom thou hast made thine Adversary by offending him, *whilst thou art in the way with him*, travelling indeed towards eternity, but not yet come to the end of thy journey; *lest at any time the Adversary deliver thee to my self* who shall be the Judge at the last day, *and the Judge deliver thee to the Officer*, even the Devil, who shall hereafter drag wicked Souls to Hell, *and thou be cast into prison*, into that dreadful prison which is full of exquisite and eternal torments. *Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing*, Matth. 5. 25, 26. From these last words our Adversaries wou'd fain prove a *Purgatory*; because 'tis said, that the Man shall not come out of the Prison, till he has paid the *uttermost farthing*. Now they suppose, that *the uttermost farthing* signifies all the remaining part of the temporal punishment due to our sins; and that the Prison in which the payment is made, is what they call *Purgatory*; and that a Soul may be deliver'd out of this Prison of *Purgatory*, after such payment is made. But this Text is miserably perverted; for I shall shew that the Prison mention'd by our Savior cannot signify the pretended Prison of *Purgatory*, out of which our Adversaries do suppose it possible for the Prisoners to be redeem'd; but it signifies the Prison of *Hell*, wherein those accursed Souls that die in their sins, must abide and be tormented forever.

'Tis granted by our Adversaries, that none do go to *Purgatory*, but such as die in God's favor; and

and that those who die in damnable sin, do go to Hell; and are there irrecoverably lost. Now 'tis confess'd that uncharitableness is a damnable sin, and that those who die in the guilt of it, must certainly perish. And therefore, since it is plain, that our Savior speaks of such a Person, as died in the guilt of uncharitableness, because he had not made Peace with his Neighbor before his death; and since the guilty Person is said to be deliver'd over to the Judge, and by him to the Officer, and to be actually imprison'd for that fault; 'tis certain, that the Prison he is committed to must signify *Hell*, which is the Prison of all such unrepenting Sinners.

But how do's all this make for *Purgatory*? Do's our Savior say, that the uncharitable Person did repent, and was pardon'd by that Judge to whom the Adversary had deliver'd him over; and that the Judge deliver'd him over to the Officer only for the payment of some small remainder of temporal pains? No; 'tis manifest, that he saies the contrary. He supposes the Person to be condemn'd by the Judge, and that He was deliver'd to the Officer, and cast into Prison, that he might be there detain'd till he shou'd pay all that was due; not the least part of his Debt being discharged either by himself, or by another Person. So that the Parable points at an obstinate Sinner dying without repentance, and utterly destitute of any hopes of mercy; whereas our Adversaries wou'd persuade us, that it speaks of a good Christian, dying truly penitent, and in an absolute certainty of his Salvation. And consequently, the Parable speaks of a Person, that cannot possibly be imprison'd in *Purgatory*, but must of necessity be in Hell, according to our Adversaries own principles.

If it be objected, that the Text saies expressly, *thou shalt by no means come out thence, till thou hast paid the uttermost farthing*; and consequently, that the words do imply a possibility of paying the uttermost farthing, and being free upon the payment of it: whereas 'tis impossible that a Man can be freed from Hell; and therefore the Prison must denote *Purgatory*, out of which our Adversaries think it possible to be freed. If I say, this be objected; I answer, that these words do not imply a possibility of escaping out of that Prison, but are a declaration of the impossibility of it. *Thou shalt by no means come out thence, till thou hast paid the uttermost farthing*, that is, thou shalt never come out. Because thy Debt is infinite, and thou hast no share of a Savior's sufferings, and thou thy self canst not satisfy for it; and therefore it can never be paid, but thou shalt be tormented forever for it. This place may be explain'd by another, which is parallel to it. Our Savior saies, that the Lord of that Man who had not compassion on his Fellow-Servant, *delivered him to the Tormenters, till he should pay all that was due unto him*, Matth. 18. 34. Now 'tis plain, that it was impossible for him to pay the Debt, because we are told that *he had not to pay*, verse 25. And consequently, his being tormented till he shou'd pay all the debt, signifies that he shou'd be tormented forever, because he shou'd never pay it.

9. Our Savior saies, that *whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come*, Matth. 12. 32. From whence our Adversaries infer, that there are some sins which may be forgiven in the World to come; and since the sins of those that are in Hell shall not be forgiven, there-
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fore by the *World to come* we must understand *Purgatory*, in which they think that some sins may be forgiven. But we appeal to the other Evangelists for the true explication of this Text. St. Mark saies, *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation*, chap. 3. 29. And St. Luke saies, *Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven*, chap. 12. 10. These passages of St. Mark and St. Luke do plainly relate to the very same thing with that of St. Matthew; and by comparing them together we cannot but see, that *being forgiven neither in this World, nor in the World to come* can signify no more than *not being forgiven at all*. Now if our Savior's words as related by St. Matthew do import no more, than that the sin against the Holy Ghost shall never be forgiven; I pray, how can they prove a *Purgatory*? Surely no body will argue thus; There is a sin which shall never be forgiven, and therefore there is a place of torment for the Souls of those Persons whose sins are already forgiven.

But suppose this be not the meaning of that Phrase; suppose some sins may be forgiven after death; yet this is no Proof of a *Purgatory*. For the question between us and our Adversaries is not, whether God may forgive some sins after death, or no. But the question is this, whether those Persons, whose sins are already forgiven, and who are reconcil'd to God by true repentance, are nevertheless to endure some pains in *Purgatory*, as a satisfaction to the Justice of God for the temporal punishment of those sins which are already forgiven. 'Tis true, both sides have been hitherto agreed, that none shall be pardoned hereafter, whose Pardon is not Seal'd in Heaven, be-

fore they go hence and be no more seen: and if this opinion be false, we are equally obliged to retract it. But be it granted that this opinion is utterly false, yet it will not follow, that the Doctrine of *Purgatory* is true. For we cannot conclude, that those who die in God's favor, may be, or must be tormented in a place call'd *Purgatory*; because some that died in a state of rebellion against him, may be reconcil'd to his favor after death.

10. St. Paul saies, *If any Man's work shall be burnt, he shall suffer loss: but he himself shall be sav'd; yet so as by fire*, 1 Cor. 3. 15. and in these words our Adversaries think they have espy'd a *Purgatory*. Because 'tis expressly said, that *the Man shall be sav'd*, and yet he shall be sav'd *so as by fire*; that is, say they, he must pass thro' the fire of *Purgatory*, before he can enter into Heaven, the only place and habitation of those that shall be sav'd. But this Text is nothing to the purpose; and it may be urg'd with as much reason for the proof of *Transubstantiation*, as of a *Purgatory*. This I shall make appear by shewing, 1. What is the true meaning of these Words: 2. That 'tis impossible to interpret them of a *Purgatory* fire.

First then, as for the true meaning of the Words, 'tis plain that St. Paul pursues one allegory thro' the whole Discourse. For surely none will imagin, that he laid *Jesus Christ* for the foundation of a building, and that the Disciples of *Jesus* Rais'd a Building of Gold, Silver, Precious Stones, Wood, Hay, and Stubble; upon their Master, in a Literal Sense. The question therefore is, what is the plain meaning of these Figurative expressions; and this I think may be learnt from the

the following paraphrase, which begins at the Ninth verse of this Chapter.

(9) *For we who Preach the Gospel, are labourers together with God : Ye are God's husbandry,* ye are the plants which are planted and watered by us in the Vineyard of God, and which God is pleas'd to bless and cause to flourish under our care ; *ye are God's Building,* even that Holy Temple of the Church which is Built by the Apostles and other Preachers of the Gospel upon the foundation of *Jesus Christ.*

(10). *According to the Grace of God which is given unto me, as a wise Master-Builder, I have laid the Foundation by Preaching Jesus Christ among you, and another who succeeds me in the Office of Preaching the Gospel among you, Buildeth thereon* by explaining what I have said, and enforcing the Belief and Practice of it, by diverse arguments drawn from Scripture and reason to confirm the truth of the Gospel. *But, tho' others must succeed me in my Office of Preaching among you, and consequently must Build upon that Foundation, which I have already laid, yet let every Man take heed what he Buildeth thereon ;* let him take heed that what he teaches you be sound and Orthodox Doctrine ; such only as may illustrate and confirm the truths of Christianity, and not corrupt and debase them by the addition of vain Philosophical notions, such as those that pretend to be wise with worldly wisdom, do endeavor to mix with the Gospel of *Christ.*

(11) *For other true and lasting Foundation can no Man lay, than that which is already laid by me, which is Jesus Christ.*

(12) *Now if any Man Build upon this Foundation, by teaching and inculcating either those truths,*

which for the purity and soundness of them may be call'd *Gold, Silver* or *Precious Stones*; or those which for the falshood and corruption of them may be call'd *Wood, Hay* or *Stubble*: I say, if any Man build upon this Foundation of *Jesus Christ*,

(13) Whatever be built, *every Man's work shall be made manifest. For the last day shall declare it*, it shall then be certainly known, of what Nature soever it be, whether *Orthodox* or otherwise. *Because it shall be reveal'd by a very strict examination, such as for the searching Nature of it may be call'd Fire; and the Fire shall try every Man's Work*, every Doctrine which he has Built upon the foundation of *Jesus Christ*, of what sort soever it is.

(14) Now if any Man's work abide which he hath built thereupon, if he has sincerely Preach'd Gospel-truths, and built you up, not in nice and subtile notions, but in saving knowledge, he shall receive a reward for so doing.

(15) But if any Man's work shall be burnt, if he has taught unsound and groundless Doctrines, such as cannot endure a strict test, and may for the badness of them be call'd *Wood, Hay* or *Stubble*, which cannot withstand the Fire; If I say, he has taught such Doctrines, he shall suffer loss, even the loss of all that reward which is laid up for sincere and Orthodox Preachers of the Word; but yet, if he did this ignorantly, as I am willing to believe of him, he himself shall be sav'd. But he shall not be sav'd without a great deal of difficulty: he shall be sav'd, 'tis true; yet so as by Fire.

Being sav'd so as by Fire is a proverbial speech, which denotes escaping very narrowly or with the utmost

utmost danger. Accordingly 'tis said, *I have overthrown some of you, as God overthrew Sodom and Gomorrah: and Ye were also in the greatest danger of being overthrown, for I sav'd you as a firebrand pluckt out of the burning,* Amos 4. 11. Thus also God saies, *Is not this a brand pluckt out of the fire?* Zech. 3. 2. that is, Is not this *Jerusalem* a place which I dearly love, and which I have sav'd from destruction, even when she was in the greatest danger of it? Thus again, *Others save with fear, pulling them out of the fire,* Jude 21. that is, snatching them out of the greatest danger of destruction. The same exprestion is us'd in the very same sense by many Heathen Writers.

There are, I confess, diverse other expositions of this Text; but I have given that which in my opinion seems most probable. Now if this interpretation be true, then it is apparent, that the Apostle did not dream of *Purgatory*, when he wrote it. However, whether this be the true interpretation, or no; I shall shew,

Secondly, That these Words cannot possibly denote a *Purgatory* Fire. For 1. This fire is design'd for the trial of Men's works, and not for the torment of their Souls: whereas the fire of *Purgatory* is said to be design'd to torment the Souls of those, whose works have been already try'd and approv'd. 2. This fire is to try every Man's work, even those that Build Gold, as well as those that Build Hay and Stubble: whereas the fire of *Purgatory* is not suppos'd to try every Man's work; because some Persons do never go to *Purgatory*. 3. 'Tis said, the Man shall escape, not *by fire*, but *so as by fire*: whereas those that believe a *Purgatory* cannot say, that a Man shall escape *so as by fire*, but must assert that a Man shall escape *by fire*,

that is, by enduring the torments of Purgatory. And consequently, this Text do's not speak of a real fire of Purgatory, but must be understood to speak of a very narrow escape, an escape *so, as by fire.*

II. St. Paul, that he might declare the Universal Sovereignty of Christ, saies that God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee shou'd bow, of things in Heaven, and things in Earth, and things under the Earth, Philip. 2. 9, 10. Now our Adversaries think, that the things under the Earth must denote the Souls in Purgatory. But why may not the things under the Earth signify the Dead? Or why may they not signify the Devils in Hell, who are subject to our Savior, and are forc'd to acknowledge his Dominion? The Apostle design'd only to shew that Christ was Lord of all Creatures, in what place soever they be, whether above or below; all are his, and all shall obey his power. As well the Dead, whom he shall raise hereafter; or the Devils whom he has conquer'd by his Death: as the Angels in Heaven, and Men that are at present alive upon Earth.

But I confess, I think it much more probable, that the things under the Earth do signify the Dead that lie in their Graves. Because St. Paul seems to refer to the words of *Isaiab*, where the Lord saies, *unto me every knee shall bow*, chap. 45. 23. and he uses these very words of *Isaiab* for the proof of a Resurrection, saying, *for we shall all stand before the Judgment seat of Christ; for it is written, as I live, saith the Lord, every knee shall bow to me*; Rom. 14. 10, 11. From whence it is plain, that the Dead are part of those whose knees shall

shall bow to God; and consequently, since these are the words of the same *St. Paul*, why shou'd we not think that he includes the dead, when he saies, *at the Name of Jesus every knee shall bow, both of things in Heaven and things on Earth, and things under the Earth.*

12. 'Tis said that *Christ* went to Preach to the *Spirits in Prison*, 1 Pet. 3. 19. that is, say our Adversaries, to the Souls in *Purgatory*. But there are two interpretations of this difficult Text, each of which is very probable, and overthrows our Adversaries argument from it.

First, it may be said, that by the *Spirits in Prison* are meant such Persons, as are Prisoners to their lusts, and in bondage to their sins. 'Tis plain, that the Scriptures do often speak after this manner. Thus *Christ* is said to bring *the Prisoners out of Prison, and them that sit in darkness out of the Prison-house*, Isa. 42, 7. *He shall let go my Captives*, saies God by the same Prophet, chap. 45. 13. and he shall say *to the Prisoners, go forth*, chap. 49. 9. and *proclaim Liberty to the Captives, and the opening of the Prison to them that are bound*, chap. 61. 1. Now *Christ* did not deliver the World from any real Prison, but from the Prison of their lusts and the slavery of the Devil, by the Preaching of the Gospel; and 'tis acknowledged on all hands, that these words must be so explain'd. Sin is also represented as a state of Captivity: Thus we read of the *Cords of a Man's sins*, Prov. 5. 22. and of the *Bond of iniquity*, Acts 8. 23. and of *Serving sin*, Rom. 6. 6. and of sin's *having dominion over us*, verse 14. and of being *taken Captive by the Devil at his Will*, 2 Tim. 2. 26. And accordingly the Apostle's words may be thus Paraphras'd, Our Lord was *quicken'd by the Spirit*, even by that Spirit,
by

by which he went also and preach'd to those impious wretches of the old World, who were enslav'd by their Lusts, even the Spirits shut up in the prison of Sin; those I mean, which were sometime disobedient, viz. at that time, when once the Long-suffering of God waited in the days of Noah, &c.

Secondly, By the Spirits in prison may be understood the Souls of those who are now tormented in the other World, for the crimes committed by them during their Life-time; particularly such as wou'd not repent at the preaching of Righteous Noah, and are now punish'd in Hell for their disobedience. For 'tis plain, that Hell is often represented as a prison in the Holy Scriptures; particularly by St. Peter, who wrote these controverted Words, and speaks of the Apostate Angels being cast down to Hell, and deliver'd into chains of darkness, 2 Pet. 2. 4. And St. Jude saies of God, that the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, vers. 6. And accordingly the Apostle's Words may be thus paraphras'd, Our Lord was quickned in the Spirit, by which also he went and preached (in the days of Noah) to the Spirits now in prison, even in the prison in Hell; those Spirits, I say, which sometime were disobedient, when once the long-suffering of God, &c.

Now if either of these Interpretations be admitted, then what becomes of the Spirits in Purgatory? Why must we explain the Words after such a fanciful Manner; and that without any necessity, and against the highest probability? But supposing that we have not sufficient reason to admit of either of these Interpretations (which nevertheless our Adversaries will never be able to prove) yet

'tis manifest, even upon our Adversaries own Principles, that the *Spirits in prison* cannot signify the Souls in *Purgatory*. For they tell us, that None do go to *Purgatory*, but such as die in God's favor; now 'tis plain that those Persons did not die in God's favor, because, 1. they were certainly *disobedient*, as the Text informs us. 2. they did not Repent. For *Noah* was a Preacher of Righteousness sent by God to reclaim them, that they might not perish by the Deluge: whereas they did perish by the Deluge, and consequently did not repent. And how then can those impenitent Persons, who died in obstinate rebellion against God, be the Souls in *Purgatory*?

If our Adversaries wou'd prove any thing from this Text, they ought to shew in the first place, that the *Spirits in prison* did die in God's favor; but since that cannot be prov'd (nay, since we have very great reason to believe the contrary) 'tis impossible to shew, that the *Spirits in prison* are Souls in *Purgatory*.

13. St. *John* saies, that *there shall in no wise enter into it (viz. Heaven) any thing that defileth; Rev. 21. 27.* From hence our Adversaries argue, that the Souls of Men cannot enter into Heaven, till by passing thro' *Purgatory* they are cleansed from their sins. But if our Adversaries wou'd read the next words, they wou'd soon find a confutation of their own Argument upon their own Principles. For the whole verse runs thus; *And there shall in no wise enter into it any thing that defileth, neither whatsoever maketh abomination, or maketh a lie: but they which are written in the Lamb's book, of Life.* From whence it is plain, that *that which defileth*, signifies such a Man, as is not written in the Lamb's book of Life; that is, a wicked Man, dying

dying without repentance ; for surely our Adversaries will grant, that those who die truly penitent, are all *written in the Lamb's book of Life.* Now if *that which defileth* signifies an impenitent Person ; how is it possible to prove a *Purgatory* from these words ? Do not our Adversaries say, that none can go to *Purgatory*, but such as die in God's favor, and are sure of their Salvation, and are *written in the Lamb's book of Life* ? And how then can they argue thus ; *Impenitent Persons cannot go to Heaven ; and therefore the Souls of the Penitent cannot go to Heaven, till they are cleansed in Purgatory* ? Besides, tho' nothing unclean can enter into Heaven ; yet certainly those Souls that are cleansed by the Merits of *Christ's Blood*, cannot be thought unclean. And therefore, since those that die in God's favor, are cleansed by the Merits of *Christ's Blood*, they cannot be thought unclean.

But our Adversaries are resolv'd, that the Souls of the Penitent, that die in God's favor, shall be unclean ; because, say they, there is the obligation to temporal Punishment still remaining upon them ; and that obligation makes them unclean. But our Adversaries ought not to take a false Principle for granted, and then prove a false Doctrine by it. Let them shew, that such an obligation to Temporal Punishment after this Life is ended, do's remain due from penitent Persons ; and then 'twill be time enough to disprove, or allow the Consequence drawn from it. But I have already shewn, that that pretence is unreasonable and groundless, in the fore-going Chapter.

14. We are told, that some Sins are *Venial*, and do not deserve eternal damnation : but yet they must be punished ; and therefore if the Person who commits them, do's not suffer in this World, he
must

must suffer for them in *Purgatory*. Now I shall not examine this absurd Distinction of Sins into such as are *Venial*; and such as are *Mortal* or deadly, and deserve damnation. Every sin is a transgression against God's Law; and if it be a transgression against God's Law, it must deserve eternal punishment. For we *Protestants* dare not account it a *Venial* Thing to offend so great a God. The Scriptures do never speak of such a Distinction. God's wrath is therein revealed against *all unrighteousness*; and certainly all Sin whatsoever is a sort of unrighteousness, against which God's wrath is revealed. And where, I pray, do we read, that some Sins can merit only a temporal wrath, and that others deserve both a Temporal and Eternal Wrath?

St *James* says, that *whosoever shall keep the whole Law; and yet offend in one point, he is guilty of all*, Chap. 2. 10. Now he that commits what our Adversaries call a *Venial Sin*, offends in one point; and consequently becomes guilty of all; and is therefore liable to damnation, for that which our Adversaries call a *Venial Sin*. Let them not tell us of the Actions of the *Hebrew Midwives*, *Rahab*, &c. For if they were Sins, they were damnable: and tho' some Sins are worse than others, yet all are damnable; but do not make us liable to the same degree of Torments. Now if this Distinction of *Mortal* and *Venial* Sins be groundless (and I am sure, there is not one single Text of Scripture to support it) if I say, this Distinction be groundless; then what will become of our Adversaries Doctrine which is built upon it?

But I am willing to make the largest concessions. Let it then be granted, that there are some *Venial* Sins; yet why must there be a *Purgatory* for them?

Cannot *Christ's* Blood cleanse us from *Venial*, as well

well as from *Mortal Sins*? Will he deliver us from the punishment of gross faults, and exact a punishment for small ones? This is absurd and ridiculous, and raises unworthy thoughts of God; as if he were a peevish, humorfom Being, that was not guided by Reason, but by mere Fancy. Since the Scriptures do promise forgiveness of all Sins in general, I wou'd fain know, by what authority our Adversaries can say, that *Venial Sins* shall not be forgiven upon true Repentance.

15. Lastly, 'tis pretended that the Scriptures do reach us to pray for the relief of Souls in torment after Death; and consequently there must be a *Purgatory*, in which they are tormented. But this Objection is grounded upon a great mistake, as I shall shew in the following Chapter.

Well then; since there is no Argument that proves a *Purgatory*, 'tis plain that the Doctrine of *Purgatory* is groundless; and consequently this is another Instance of a groundless Doctrine, the belief of which the Church of *Rome* requires as necessary to Salvation.

C H A P. XVII.

Of Prayers for the Dead.

IN the 19th Article of the *Popish Creed*, we have these Words, *I do firmly believe-----that the Souls detain'd therein (viz. in Purgatory) are helped by the Prayers of the Faithful.* From whence it is plain, that every Member of the Church of *Rome* is oblig'd upon pain of damnation to believe, that the Prayers of the Living do help the Souls in *Purgatory*.

Now

Now if there be no such place as *Purgatory*, then the *Popish* Doctrine concerning the usefulness of praying for the Souls in *Purgatory*, is utterly overthrowed: and if there be any sufficient Reason to pray for holy Souls in torment after Death, upon the account of the Temporal punishment of their Sins, then the Doctrine of *Purgatory* is sufficiently established. These Doctrines therefore do prove or destroy each other, and must either stand or fall together. I have already shewn, that there is no proof of such a place as *Purgatory*, and consequently that supposition being groundless, it cannot evince the usefulness of Praying for those who are vainly thought to be detain'd therein: and I shall now proceed to shew, that we have no sufficient reason to pray for holy Souls in torment after Death, upon the account of the Temporal punishment of their Sins; and consequently, that such Prayers for the Dead do not suppose a *Purgatory*.

'Tis true, there is one sort of Prayers for the Dead, concerning which our Adversaries and our selves are well agreed; *viz.* Prayers for the speedy consummation of that Bliss, which the departed Saints are partly possess'd of already, and expect to enjoy in a more perfect manner after the day of Judgment. Thus the Church of *England* prays to God in her most excellent Office of Burial, saying, *Almighty God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the Souls of the Faithful, after they are deliver'd from the burden of the Flesh, are in Joy and Felicity; we give thee hearty thanks for that it hath pleased thee to deliver this our Brother out of the Miseries of this sinful World, beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the Number of thine Elect, and to hasten thy Kingdom;*
that

that we with all those that are departed in the true Faith of thy Holy Name, may have our perfect consummation and Bliss, both in Body and Soul, in thy eternal and everlasting Glory, thro' Jesus Christ our Lord. Amen. But those Prayers for the Dead which we cannot allow of, are such as suppose the Persons whom we pray for, to be in a state of torments. For this practice we think there is no foundation; and this I hope to evince by examining what is alledg'd in favor of it.

I. We are pres'd with the words of *Tobit*, who when he had given his Son many excellent Instructions relating to the conduct of his Life, particularly concerning Alms, and Neighborly Offices, amongst the rest enjoins him to *pour his bread upon the burial of the Just*, Chap. 4. 17. Now this was done, say our Adversaries, that the poor who receiv'd the Alms, *viz.* the Bread pour'd upon the Burial of the Just, might pray for his Soul. But will it follow from hence, that the Soul of the Just was then in torments, and wanted the assistance of the Poor to be deliver'd from them? Why might not the Poor, who were then reliev'd, pray as the Church of *England* do's, for the speedy consummation of the Just Person's Bliss, by God's hastening his coming to Judgment? Nay, what necessity is there of supposing, that the poor Persons pray'd at all? For why might they not receive a Dole upon that occasion, without praying for the dead Person? Nay farther, why must we suppose, that the poor did then receive the Bread; since the Text do's not mention either the Poor or the Rich? Surely 'tis unreasonable for our Adversaries to feign old Customs, and to name the Persons, and make Reasons, and then build an Article of Faith upon them.

But, to speak the plain truth, Good old *Tobit's* words

words have no manner of difficulty in them. For it seems it was an old Custom, which continues to (a) this day, for the *Jews* to send diverse sorts of the best provision to the Friends of a Person lately dead, and to feast and also make lamentation with them. This was a testimony of Good-will and Condolance, and an instance of Neighbourly kindness.

This is plain from the Prophet *Jeremy*, who speaking of those that were to die of grievous deaths, saies, *They shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of Heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of Mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the Lord, even loving-kindness and mercies. Both the Great and the Small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. Neither shall men tear themselves for them in mourning, to comfort them for the dead, neither shall men give them the cup of Consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them, to eat and to drink.* Chap. 16. vers. 4, 5, 6, 7, 8. Thus also the Prophet *Ezechiel*, being commanded not to mourn for the dead, is forbidden to shew the usual testimonies of sorrow; and amongst the rest he is forbidden to *eat the bread of Men*, Chap. 24. 17, 21. There is mention also made of this custom in the *Epistle of Jeremy*, where speaking of the actions of the *Heathen Priests* he uses these words, *They roar and cry*

(a) See *Baxtorf's Synag. Jud. cap. 49. Basil. 1680.* and *Leo de Modenæ's Historia de gli Riti Hebraici, parte quinta, cap. 8. Parigi 1637.*

before their Gods, as Men do at the Feast when one is dead, or as the original reads it, as at the supper of a dead Man, Baruch. 6. 32.

Now this kind Office *Tobit* commands his Son to perform; but not upon the death of every Man. He was willing that he shou'd be a friend to the Righteous only; and to the Relations of the Righteous for his sake. And therefore the aged Father adds, *And give not to Sinners*; because he wou'd not suffer his Son to keep up any acquaintance with the Ungodly. And now let our Adversaries prove Prayers for the Dead from these words of *Tobit*, if they can.

I might add, that the Book is not Canonical; but I shall not insist upon that, because the Argument is so very easily answered without entering upon another Controversy.

2. Our Savior says, *Make to your selves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations*, Luke 16. 9. By *failing*, say our Adversaries, we are to understand *Dying*; and by *friends* we are to understand the *Saints* that reign with *Christ*: from whence it follows, that the Dead are helped by the Prayers of the *Saints*. But the Text implies nothing of this Nature. The most that can be concluded from it, even granting our Adversaries Interpretation of it, amounts only to this; *viz.* Make the *Saints* your Friends, by giving Alms of the Mammon of unrighteousness; that when ye die, the Friends you have made, *viz.* the *Saints* in Heaven, may receive you into everlasting habitations. And is not this an excellent Proof of Prayers for the Dead? Will our Adversaries argue thus: *The Saints shall receive charitable Persons into Heaven, when they die; and therefore those that are alive must pray for such Dead Persons, as are suppos'd to be, not in Heaven, but in Purgatory?*

But

But the true meaning of our Savior's words is barely this ; that Men ought to give the *Mammon of unrighteousness*, or money unjustly gotten, to the Poor, whom God has made the receivers of such ill-gotten goods as cannot be restor'd to the right owners ; that when they shall depart this life, they may be happy in the next. But he speaks not a syllable of the Saints Praying for the Dead ; much less do's he say, that they do pray for the delivery of such Souls as are suppos'd to be in torments.

3. St. Paul saies, *If the Dead rise not at all, why are they then Baptiz'd for the Dead?* 1 Cor. 15. 29. that is, say our Adversaries, why are they then afflicted with many severe penances, and forced to make many Prayers for the Dead ? For we are told that *being Baptiz'd* do's often signify *being afflicted*. But will our Adversaries say also, that *being baptiz'd* do's often signify *Praying*? If not ; why then do they say, that *being baptiz'd for the dead* must signify *praying for the Dead*? But I shall not trouble my self to confute this absurd Notion.

This Text, I confess, is generally thought obscure ; and our Adversaries seem resolv'd to prove what they please, whenever they find a Text which they cannot explain. But whatever be the meaning of it, 'tis manifest, that it cannot import any Prayers or penance for the Souls in *Purgatory*. Because the Apostle is now proving the truth of the Resurrection ; whereas, if *being Baptiz'd for the Dead* signifies *enduring penance or saying Prayers for the Souls in Purgatory*, his argument is impertinent and unconvulsive. For what Apostle wou'd argue thus, *some Persons do endure penance and say Prayers for the Souls in Purgatory, and therefore they believe that we shall all rise again at the last day*? Perhaps this may be call'd reasoning by our Adversaries ;

but I am persuaded, St. Paul wou'd never have us'd it.

Now there are several other explications of these words, each of which makes the Apostle's argument very strong; and consequently makes the explication of our Adversaries utterly needless. Some think, that *κατὰ τῶν νεκρῶν* signifies *for the Dead* Jesus; others *for the Resurrection of the Dead*; others *because of the Dead*; others *upon the Dead*, that is, the Places or Tombs, where the dead Men's bodies lie; and others have entertain'd still different opinions concerning the Sense of these words.

Let us therefore try these expositions, and suppose our Apostle arguing from any one of them.

1. *If the dead rise not at all, why are they then Baptiz'd for (or because of) the dead Jesus? Why do Men receive Baptism in the Name of Christ, and profess his Religion, and hope to be sav'd by it, if there be no Resurrection of the dead?* 2. *If the dead rise not at all, why are they then Baptiz'd for the Resurrection of the dead? Why do Men pretend at their Baptism to believe the Resurrection of the Dead; if there be no Resurrection of the dead at all?* 3. *If the Dead rise not at all, why are they then Baptized because of the Dead? Why do's the example of those Martyrs, who are dead, prevail upon Men to become Christians, and be afflicted in this Life, and expose themselves to the same torments; if there be no Resurrection of the Dead, at the time of which they may be rewarded for all their Labours?* 4. *If the dead rise not at all, why are they then Baptiz'd upon the Tombs of the Dead? What fools are those that are Baptiz'd over the Tombs of Martyrs, that they may thereby do honour to the memory of such as laid down their Lives in expectation of a blessed Resurrection;*

urrection ; whereas they must have thrown away their Lives in a most ridiculous manner, if there be no Resurrection of the Dead, at which they shall live again, and be rewarded for their constancy in their Religion ? Some indeed do think, that in the Primitive Times there was a Custom, that some living friend shou'd be Baptiz'd in the place of him, who dy'd before he cou'd be Baptiz'd in his own Person ; and that this Baptism by proxy was thought available for the admission of the dead Man into the Church. I shall not vouch the certainty of this practice ; but if it were true, the Apostle might justly insist upon it as an argument of the Resurrection. For why shou'd any Man be Baptiz'd for his dead friend, if the dead Man was never to rise again, and enjoy the benefits of his Baptism ? But I need not enlarge upon this Text, for since I have shewn, that our Adversaries cannot make any advantage of it ; I am not any farther concern'd.

4. Some pretend to prove, that we must pray for the Dead from these words of St. *John*, *If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it,* 1 Epist. 5. 16. From hence it is plain, I confess, that there is a sin unto death, and a sin not unto death ; and that the one may be forgiven, but the other must not be interceded for. But surely here is nothing said of praying for Men after they are dead ; much less is it said, that the Dead Persons we are to pray for, are such as are truly penitent and in God's favor, but are constrain'd notwithstanding to undergo some pains in *Purgatory*, by way of *Satisfaction* for the temporal punishment of the sins committed in their life-time.

5. They tell us that *Judas* pray'd for the Dead, 2 *Maccab.* 12. Now to this I might reply, that the book is not Canonical: but I may, (tho' without any reason) acknowledge the History to be of Divine authority, and answer the argument notwithstanding. For,

First, it may be said, that *Judas* did not in any wise pray for the Souls of those that were Dead. This may appear by a Paraphrase of the whole passage.

(39) *Judas and his Company came to take up the bodies of them that were slain in the late Battle, and to bury them with their kinsmen in their Fathers Graves.*

(40) *Now under the Coats of every one that was slain, they found things consecrated to the Idols of the Jamnites, which is forbidden the Jews by the Law, as we may read Deut. 7. 25, 26. Then every man saw, that this was the cause wherefore they were slain.*

(41) *All Men therefore praising the Lord the righteous judge, who had open'd the things that were hid, in disclosing the sin for which those Men were slain,*

(42) *Betook themselves unto Prayer, and besought him, that the sin committed might wholly be put out of remembrance; lest the fault of some particular Persons shou'd draw down the Vengeance of God upon the whole Congregation, who are all accounted sinful by God, when there is so great a sin committed amongst them. For 'tis plain, that God dealt thus with them in the Case of *Achan*, Josh. 7. and in other instances. Besides that Noble *Judas* exhorted the People to keep themselves from sin, forasmuch as they saw before their eyes the things that came to pass, for the sin of those that were slain.*

(43) *And*

(43) *And when he had made a gathering throughout the company, to the sum of two thousand drachmaes of Silver, he sent it to Jerusalem to offer a Sin-offering, doing therein very well and honestly, in that he was mindful of the Resurrection, in which he and all mankind are to give a strict account of their observation of God's Laws; one of which Laws (viz. Lev. 4. 13.) prescribes, that a Sin-offering shou'd be offer'd in such cases as this.*

(44] *(For if he had not hoped (or rather expected, thought, or been thoroughly persuaded, because the word is ἀεσιθία) that they that were slain, shou'd have risen again; it had been superfluous and vain to pray for (or because of) the dead, who had brought a sin upon the whole Congregation. For this reason therefore he was resolv'd to offer a Sin-offering, that he might atone for himself and the Congregation. Because if the sacrifice had been omitted, they had not only been guilty of the sin of the slain in a legal and imputative Sense: but they had also become guilty of contempt of God's Law, and must have answer'd for so great a sin at the last day.*

(45) *And besides this reason drawn from the dread of punishment, there was another also drawn from the expectation of a reward for his Piety. Wherefore he offer'd a Sin-offering in that he perceiv'd and very well knew, that there was great favor laid up for those that dy'd godly, viz. such as had punctually observ'd all God's Precepts, and liv'd and dy'd in the practice of them. (And certainly it was an Holy and Godly thought, for the Noble Judas so to think) Whereupon (or for which reason,) he made a reconciliation or propitiation for (or because of) the Dead, that they,*

even the whole Congregation, *might be deliver'd from the sin* of those that were slain, and not suffer the Vengeance of God by reason of it.

I know of nothing that can be objected against this Paraphrase, unless it be said, that *ὡς* with a genitive case signifies *for the benefit of*; and consequently, that *ὡς νεκρῶν*, which we translate *for the Dead*, signifies *for the benefit of the Dead*. So that *Judas* must be suppos'd to pray, not *because of the Dead*, or because of the sin of those that were slain: lest he and the Congregation shou'd suffer for it, as their Forefathers did in the case of *Achan*: but *for the benefit* or pardon of the *Dead*, that they might be delivered from the guilt of that sin, for which God had slain them. And accordingly, when *Judas* made *Reconciliation for the Dead*, the Atonement turn'd to the advantage of the *Dead*; that they, *viz.* not *Judas* and the Congregation, but the *Dead Persons* themselves *might be delivered from sin*. Now the whole force of this objection lies in the signification of the preposition *ὡς*, when it governs a genitive case. So that if I make it appear, that this particle do's very frequently signify, not *for the benefit of*, but *by reason of*, or *because of*; then this objection falls to the ground, and the paraphrase which I have given is firmly established, Now that the particle *ὡς*, tho' it be sometimes us'd as our Adversaries pretend; do's nevertheless very often signify *by reason of*, or *because of*, when it governs a genitive case, is very plain. Thus for instance, *Jesus Christ was a Minister of the Circumcision for (or because of) the truth of God, to confirm the Promises made unto the Fathers, Rom. 15. 8. And that the Gentiles might glorify God for (or because of) his Mercy, as it is written, For this*
cause

cause I will confess to thee among the Gentiles, and sing unto thy Name, vers. 9. Where it may be observ'd, that the Word *for* is equivalent to *for this cause*. Again, *You also helping together by prayer for us, that for (or because of) the gift bestow'd upon us, by the Means of many Persons, thanks may be given by many on our behalf,* 2 Cor. I. II. Thus also, *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, ὑπὲρ Χριστοῦ, for Christ,* 2 Cor. 12. 10. that is, as our Bible truly renders it, *for Christ's sake, or because of Christ;* and not for the benefit or advantage of *Christ*. But I am not willing to heap up Instances in so plain a case, and shall therefore refer the Reader to the Authors cited in the (b) Margin; where he will find that the Preposition ὑπὲρ is very frequently us'd in this sense, both in the Holy Scriptures, and in the best *Greek* Authors.

Now since the Particle ὑπὲρ may signify as I contend, I think it highly reasonable to interpret it so in this place. Because I have examin'd all other tolerable pretences for *Purgatory* and Prayers for the benefit or relief of the Dead, as suppos'd to be in torments for the Temporal Punishment of their sins; and shewn them to be extremely frivolous. And therefore, since a different Interpretation of this Particle may seem to countenance a Doctrine, which all the whole body of the Scriptures do's not so much as hint at; we ought so to explain it in this controverted Text, as to make it perfectly consonant with what the Scriptures have most

(b) See *Grot. de Satisfact. cap. 1. p. 297. inter opera Theolog. Lond. 1679. Dr. Edwards's Texts of Script. part 1. p. 195. Cambridge 1692. his Authority, Stile, & Perfect. of Script. Vol. first. Pref. Lond. 1693.*

plainly deliver'd. And this is done by understanding it in that Sense, upon which the foregoing Paraphrase is built.

However, 'tis impossible for our Adversaries to prove, that the Particle is not, or cannot be us'd thus in this place, and consequently my Paraphrase cannot be disprov'd. So that, tho' these words may seem to favor their Doctrine, if understood in their Sense; yet they cannot shew, that their Sense is certainly right, because it cannot be prov'd that the other is wrong. But,

Secondly, Suppose that *Judas* did pray, not *because of*, but *for the benefit of* the Dead; yet it will not prove what our Adversaries mean by Prayers for the Dead. For they suppose, 1. That the dead Persons whom they pray for, did not die in most grievous sins, without having repented of them. 2. That they are in a state of Misery, from whence they shall certainly be deliver'd at the last day, whether they be pray'd for, or no. Whereas, if *Judas* pray'd for the benefit of the Dead, they were such dead Persons, as died even in the sin of Idolatry, without any the least mark of Repentance. And besides, he must be suppos'd to have pray'd for them, that they (who must otherwise have been eternally damn'd) might have a blessed Resurrection amongst the Just, the sin they had committed being forgiven them for the sake of his Sin-offering.

Now this is utterly inconsistent with the Opinion of our Adversaries. For (not to insist upon their not shewing any tokens of Repentance) I argue thus; Either they did repent in their very last Minutes, or they did not. If they did not repent; then they went directly to Hell, according to our Adversaries; and all the Prayers and Sacrifices that cou'd be offer'd, were not able to redeem them from thence.

thence. But if they did repent ; then were they sure of being happy, and numbred amongst the Just at the day of Judgment ; so that they wou'd obtain a blessed Resurrection, whether *Judas* had sacrific'd, or no.

Now 'tis plain, that if *Judas* sacrific'd for their advantage, it was to obtain a joyful Resurrection for them ; For, as the Historian argues, *if he had not hoped, that they that were slain should have risen again, it had been superfluous and vain to pray for the dead,* vers. 44. So that his praying for the dead being suppos'd not superfluous and vain, he obtain'd (not a bare Resurrection, for that all Men must have ; but) a *Joyful* Resurrection for them. Now if *Judas* obtain'd a Joyful Resurrection for them, then they wou'd not have had a Joyful Resurrection without his Sacrifice ; and consequently, they were not such Persons as were sure of a Joyful Resurrection, whether he sacrific'd or no. Besides, *Judas* did not pray for their delivery out of present torments, which is the Practice of our Adversaries ; but only that they might be happy at the Day of Judgment : whereas all that our Adversaries pray for, are sure of being happy all that time ; and consequently, *Judas* his Sacrifice was still *superfluous and vain*, unless he pray'd for a Joyful Resurrection.

Thus then it appears, that if *Judas* pray'd for the benefit of any dead Persons, it was for such as wou'd otherwise have risen to the resurrection of damnation : and I leave our Adversaries to consider, whether such a Prayer be justifiable, or no. We that deny the Authority of this Book, can easily rid our selves of this Difficulty ; but those that think it Canonical, are oblig'd to unfold it.

Now since by supposing that *Judas* pray'd for
the

the benefit of the Dead, it must be also suppos'd, that those, who are doomed to eternal Miseries, may be rescued from damnation; 'tis plain, that our Adversaries, who deny that such Persons may be rescued, must allow that *Judas* pray'd or sacrific'd *because of the Dead*. And if *Judas* pray'd *because of the Dead*, then the former Paraphrase is a true Exposition of this controverted Passage; and consequently, that Argument which our Adversaries draw from it, is fully answer'd upon their own Principles.

Thus then I have examined and confuted those Reasons upon which our Adversaries build their Doctrine of the Usefulness of Prayers for the Dead; and therefore, I think, I may justly affirm, that this Doctrine, which they impose as necessary to Salvation, is vain and groundless.

I shall conclude what I have said concerning *Satisfaction, Purgatory, and Prayers for the Dead*, with one Observation; *viz.* That since the Scriptures are silent in these Matters, 'tis not only reasonable for us to reject such Doctrines, but we are virtually commanded so to do. For if the Apostles had known of any such Torments, which must be endur'd or satisfy'd for; they have most certainly been wanting to their Duty, because they have not inform'd us of them, that we might know what to expect, and make provision for our selves; that by enduring a little Penance in this World, we might be secured from the dreadful Torments of the other. But surely we dare not charge the Apostles with Negligence; and therefore, since they have told us only of two states, *viz.* Heaven and Hell; we are oblig'd to believe that there are no more: and consequently, we are commanded to reject the groundless Fancies of our Adversaries.

C H A P. XVIII.

Of Merits.

TIS plain from the 16th and 24th Articles of the *Popish Creed*, that every Member of the Church of *Rome* is obliged upon pain of damnation to believe what the Council of *Trent* has Decreed concerning *Justification*. Now of the *Trent Decrees* concerning *Justification* (a) this is one, *If any Man shall say, that the good works of a justify'd Person are the gifts of God in such a manner, that they are not also the justify'd Person's Merits; or that the justify'd Person does not truly deserve increase of Grace, eternal Life, and (upon condition that he die in the Grace of God) the obtaining of eternal Life, and also an increase of Glory, by those good works which he do's by the Grace of God and the Merit of Jesus Christ, of whom he is a living Member; Let him be accursed.* 'Tis plain therefore, that every *Papist* is obliged to believe the truth of this Decree.

Now we may observe in this Decree, 1. That the good Works here spoken of are the good Works of a Justify'd Person. 2. That the good

(a) Siquis dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati Merita; aut ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam & Jesu Christi Meritum, cujus vivum Membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, & ipsius vitæ æternæ (si tamen in gratia decesserit) consecutionem, atque etiam gloriæ augmentum; Anathema sit. *Concil. Trident. Sess. 6. Can. 32.*

Works of a Justify'd Person are said to be the gifts of God. The question therefore is, whether the good Works of a Justify'd Person, which are confess'd to be the gifts of God, can *properly* be called *Merits*, or *truly deserve* increase of Grace, and eternal Life; or no. And this point may soon be determin'd, if we mark the difference between meriting in a *proper*, and in a *figurative* Sense.

That Thing or Person may be said *properly* to Merit, or *truly* and really to deserve, the Merit or Desert of which arises from it's own intrinsic worth: but that thing or Person, the Merit or Desert of which arises, not from it's own intrinsic worth, but from some other consideration, do's Merit or deserve only in a *figurative* Sense. Thus for instance, when a Subject has won many battels, or sav'd his Princes Life, or secur'd the Government by prudent Counsels, or performed any other signal service; he do's *properly* Merit or *truly* deserve a reward at the hands of his Prince: because his actions have an intrinsic worth in them, from whence his Merit or Desert arises. But if that subject shall not accept any reward for himself, but recommend a Friend to his Princes favor, and desire that the Person so recommended by him may receive what is due for his Valor, Faithfulness or Counsel; or if that subject shall beg the life of a Criminal, earnestly requesting that what he has done for his Countries good may obtain a pardon for the condemned Person, upon condition that the condemned Person shall ask pardon upon his knees: in either of these cases the Friend or the Criminal may be said to deserve the reward or his life in a *figurative* Sense. Because his Merit or Desert do's not arise from his own intrinsic worth, but from
some

some other consideration, *viz.* from the other Person's worth being apply'd or made over to him.

Let us therefore apply this to the matter in hand. 'Tis granted by our Adversaries, that without the Merits of *Christ* we can deserve nothing but infinite wrath at the hands of God. The Question therefore is, whether those who have a share in *Christ's* sufferings, can *properly* Merit, or *truly* Deserve that eternal Life which *Christ* has purchased by his sufferings; or no. And to this I answer, that such Persons as have a share in *Christ's* sufferings, may *truly* deserve eternal Life; just as much as a Traitor, whose life is spar'd at the request of a deserving Subject, do's *truly* deserve a pardon; that is, not at all. 'Tis of God's infinite Mercy only, that our best deeds are accepted; nay, that we are not punished for them, because they are so full of sin and imperfection. For *we are all as an unclean thing, and all our righteousnesses are as filthy rags*, Isa. 64. 6. and he who never did a good thing, may as *truly* deserve a Crown of Glory as our selves. Nay, those very things which our Adversaries are pleased to think *truly* Meritorious, are acknowledged to be the gifts of God; and how then can *we*, as if they were *our own* actions, *truly* deserve Heaven as the reward of them?

'Tis true, we do deserve Heaven in a *figurative* Sense; because *Christ* has deserv'd it for us, and we have a right and title to it thro' his Merits: but shall we therefore pretend that we do *truly* deserve it our selves, as the reward of *our own* actions? Shall sinful dust and ashes, that must have been damned eternally, had not *Christ* redeemed it; and that cannot think a good thought without immediate help from God; I say, shall such wretches

wretches as we are, be said *properly* to Merit, and *truly* to deserve eternal happiness at the hands of God? No surely. Blessed is that Man, who is throughly sensible of his own unworthiness, and wholly relies upon the Merits of a Savior, without pretending to any Merits of his own.

As for those Arguments by which our Adversaries endeavor to establish this their Doctrine, they are scarce worth answering, because they do not reach the question. They tell us, that the reward of a Christian is proportioned to the quantity of his good Works: but shall we therefore conclude, that his good Works do *truly* deserve it? Good Works thro' God's Mercy in *Christ* are the condition of our Salvation; and the more good works we perform, the greater will our reward be: but all this is done for *Christ's* sake, and not for the intrinsic worth of our good works. And tho' the Scriptures assert, that God is obliged in justice to reward our labors; yet 'tis only the Merits of *Christ* apply'd to our labors, and not the intrinsic worth of our actions, that makes a reward due in justice for them. For God is obliged in justice to reward those, for whom *Christ* has Merited a reward.

But I shall not enlarge upon this head; because what I have thus briefly written, is sufficient to explain and determine the whole controversy, and fully prove, that the *Popish* Doctrine of *Merit* is groundless, and for that reason unjustly impos'd as necessary to Salvation. Only I think my self obliged, before I conclude this Chapter, to consider an Argument for the Doctrine of *Satisfaction*, which I did not formerly answer.

Our Adversaries pretend, as I said in the 15th Chapter, that we may *satisfy* for the Temporal punishment of our Sins, because we may *Merit* eternal Life. But I have now shewn, that we cannot *properly* Merit eternal Life; and therefore this argument is built upon a mistake, and is consequently of no force. However, suppose we might *truly* and *properly* Merit eternal Life; yet it will not follow, that we may satisfy for the Temporal Punishment of our Sins. For 'tis confess'd by our Adversaries, that good Works are not Meritorious, but as join'd with the Merits of *Christ*: and therefore 'tis absurd for them to reason thus, *Our good Works are truly Meritorious of eternal Life, when join'd with Christ's Sufferings; and therefore we may satisfy for those pains, which Christ never suffer'd or satisfy'd for.* For (as I have already said in the 15th Chapter) 'tis confess'd and suppos'd by our Adversaries, that *Christ* Suffer'd nothing for the Temporal Punishment of Sins committed after Baptism.

As for that Treasure of Merits which is suppos'd to be in the Churches keeping, I shall have occasion to speak of it in the next Chapter.

C H A P. XIX.

Of Indulgences.

IN the 22d Article of the *Trent* Creed we have these words, *I do also affirm, that the power of Indulgences was left in the Church by Christ, and that the use of them is very helpful to Christian People.* Thus it appears, that the power and vir-

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tue of *Indulgences* do make an Article of the Roman Faith.

'Tis granted by our Adversaries, that the word *Indulgence* implies a relaxation or remission of some punishment due for sin. Now there can be no punishment due for sin, but what is due, either *First* to the Church, by way of public example for the scandal given by the offender, or in order to his reformation by the good effects of Discipline; or *Secondly*, and chiefly to God, for the injury offer'd him by our rebellion. Wherefore an *Indulgence* must signify the remission either of Church-punishment, or of the punishment requir'd by God only: and consequently it may be taken in a threefold Sense. For, 1. It may signify a remission of Church-censures, which the Church has an undoubted power to dispense with upon just occasions. 2. It may signify a remission of the Temporal Punishment, which our Adversaries do think due to sins committed after-Baptism, even tho' they are repented of. 3. It may signify a remission of the eternal punishment, which is confess'd on both sides to be due to sins not repented of.

Now if our Adversaries, when they speak of *Indulgences*, do mean only the remission of Church-censures, inflicted for the correction of the offenders themselves, or for the admonition of others; we do most readily grant, that *the power of Indulgences was left in the Church by Christ, and that the use of them is very helpful to Christian People*. But alas! tho' our Adversaries do often fly to this signification of the word *Indulgence*, yet it is very apparent, that they do frequently understand it far otherwise. 1. Because *Indulgences* are granted for the Dead, as well as for the Living. This

is plain from the very (*a*) words of the Bulls, and from the ordinary practice of redeeming Souls from *Purgatory*. Now since the dead are not capable of Church-censures; because they are suppos'd to be incapable of amendment in *Purgatory*, and Discipline (if exercised upon them) cannot be exemplary to others; therefore 'tis plain, that *Indulgences* do (frequently at least) imply the remission of something else, besides the penalties inflicted by the Church. 2. Because those who enjoy the benefit of *Indulgences*, do frequently submit to Church-censures, and perform the penance injoin'd them; nay, the Indulgence is oftentimes not valid, unless the penance be performed.

(*a*) Super gratiis Indulgentiarum & peccatorum remissione etiam plenaria, tam pro Vivis quam defunctis. *Cherubini Bullarium. Rom. 1617. Tom. 2. p. 94.* Postremo ut animabus quoque Christi fidelium in Purgatorio existentibus, quæ per Charitatem Domino Nostro Jesu Christo unitæ ex hac Vita migraverint, quæque anteaquam decederent, aliorum Christi fidelium suffragiis juvari meruerunt, de cœlestibus ecclesiæ thesauris, quorum Dispensatores a Domino ad animarum salutem constituti sumus, paterne subveniamus; Divina miseratione confisi concedimus, ut quoties quilibet aliquod ex hujusmodi Numismatibus secum habens, pro dictarum animarum Salute præmissa eorumve aliqua adimpleverit, vel quicumque alius ecclesias in quibus eadem numismata reponi contigerit, dictis festis diebus inventionis & exaltationis Sanctæ Crucis visitaverit, ipsæ pro quibus id fecerit, efficacissimis Jesu Christi Domini nostri meritis, ac ejusdem Beatæ Mariæ semper Virginis, Sanctorum Angelorum, Apostolorum, Martyrum, Confessorum, Virginum, omniumque Sanctorum & Sanctarum precibus & intercessionibus suffragantibus, easdem Indulgentias & peccatorum remissiones consequantur. *ibid. p. 611. See also Tom. 3. p. 42. But this matter is so very notorious, that I shall not trouble the Reader with any more instances of it.*

This is also apparent from the (b) Bulls, and from ordinary practice. And therefore *Indulgences* must (sometimes at least) imply more than the remission of Church-censures or penance : and consequently they must often signify the remission either of the Temporal, or of the Eternal guilt of sin.

But our Adversaries will by no means own, that they do ever grant a remission of the Eternal guilt of sin. This indeed wou'd be the very height of impudence and blasphemy, and they do well to deny it : but wou'd to God, they did not give us too great reason to believe, that they do in reality pretend to the practice of it. However, since in words they abhor it ; 'tis plain, that when an *Indulgence* do's not signify the remission of a Church-censure, then it must of necessity import the remission of the Temporal guilt of sin.

Now when an *Indulgence* signifies the remission of the Temporal guilt of sin, we cannot believe,

(b) *I shall give but one instance of this nature, because this Matter is also very notorious.* Ceterum ut fideles ipsi ad hæc omnia peragenda magis idonei efficiantur, de tradita nobis à Domino potestatis plenitudine Ecclesiæ Thesauros, quorum Divina favente clementia Dispensatores effecti sumus, copiose ac benigne aperientes, omnibus Christi fidelibus supradictis, ut hac vice tantum confessores idoneos Presbyteros seculares, vel cujusvis ordinis regulares, ab Ordinariis tamen approbatos, eligere, qui eorum confessionibus diligenter auditis eos à quibusvis peccatis, criminibus, excessibus & delictis quantumcumque gravibus & inormibus, etiam in casibus sedi Apostolicæ reservatis, ac in litteris die Cœnæ Domini quotannis legi solitis contentis, in foro conscientiæ duntaxat, ac etiam à sententiis, censuris & pœnis Ecclesiasticis per eos quomodolibet incurfis, injuncta inde eis pro Culpæ modo pœnitentia salutari, absolvere, ac quæcunque per eos emissa Vota (præterquam Castitatis & Religionis) in alia pietatis opera commutare valeant, per præsentis concedimus. *Cherub. Bullarium, Tom: 2. p. 486.*

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that *the power of (such) Indulgences, was left in the Church by Christ, and that the use of them is very helpful to Christian People.* For 'tis acknowledged by our Adversaries, that no Man can have an *Indulgence* granted him for the Temporal guilt of his sin; unless he is reconcil'd to the favor of God, and the Eternal punishment of his sin be already forgiven. Now I have shewn at large in the 15th Chapter, that when a Man is reconcil'd to God's favor, and the Eternal punishment of his sin is forgiven, there remains no Temporal guilt or obligation to Temporal punishment for it. So that 'tis absurd to grant an *Indulgence*, or to remit the Temporal punishment of such sins; because it is not due. And who then can say, that such a power was left in the Church by *Christ*, and that the use and exercise of it is very helpful to *Christian People*?

But tho' it were granted against all reason, that such Temporal guilt or obligation to Temporal punishment do's still remain, after the Eternal punishment of our sins is forgiven; yet this will not prove that the Church has a power of remitting it. If it do's remain, the Sinner must undergo it, and there is no help for it: for how shall the Church prevent it? 'Tis said to be requir'd by way of Satisfaction to God's Justice; and shall the Church dare to deny God his right?

No, say they; but there is a certain treasure of Merits, and the Church has this treasure in keeping; and she can dispose of it to whom, and when, and in what portions she pleases. This indeed seems an excellent contrivance, an admirable way of answering our objection: but upon examination this plausible Scheme will appear to be what it is, the most arrant imposture that ever

poor Souls were deluded by. For how shall it be prov'd, that there is such a treasure of Merits, as will pay for the Temporal punishment of sins? They tell us indeed, that *Christ's* Merits alone are infinite, and that the Merits of Numberless Saints are added to them; and from thence this Mass of spiritual wealth arises. But 'tis strange our Adversaries can so easily forget themselves. Is not this the only ground of their Doctrine of *Satisfaction*, which I have so largely considered in the 15th Chapter, *viz.* that *Christ* did not satisfy for the Temporal guilt or punishment of sins committed after Baptism; and therefore we our selves are obliged to undergo some miseries, either in this World, or else in *Purgatory*, by way of *Satisfaction* to God's Justice, before we can enter into heaven? And are not those sins, the Temporal punishment of which is said to be remitted by *Indulgences*; I say, are not those sins committed after Baptism? And why then will our Adversaries now pretend, that *Christ's* Merits are repositied in this great bank of the Churches Wealth, and that they may be dispos'd of for the payment of the Temporal punishment due to sins committed after Baptism? Why will they build the Doctrine of *Satisfaction* upon this supposition, that *Christ* has not satisfy'd for the Temporal punishment of such sins; and the Doctrine of *Indulgences* upon the quite contrary supposition, *viz.* that *Christ* has satisfy'd for the Temporal punishment of such sins? This is a palpable contradiction for the support of two false and abominable doctrines.

But, say they, the Saints have merited for such sins, tho' *Christ* be suppos'd not to have done it. Now I shall not inquire, whether it be possible
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for any Man to do more good actions, than he is obliged to perform ; because the *Protestant* Casuists are divided upon this point. But suppose a Man may perform some actions, which are not absolutely necessary to his own Salvation ; yet will it follow, I pray, that such actions are meritorious of other Mens pardon ? The more good Men do, the greater will their reward be : but there is not the least intimation in all the Scriptures, that I shall receive the benefit of what another Man has done.

But, say they, besides the moral duties of Justice, Charity, &c. 'tis plain, that many Saints have endured more and greater hardships, than God had made necessary in order to their Salvation. They have worn hair Shirts, and walked barefoot, and gone to *Rome*, or *Jerusalem*, or *Compostella*, or some other holy place, to visit shrines, &c. But what if these be the effects of an imprudent Zeal ? What if they be so far from being commendable actions, that a wise God will rather despise than reward them ? Then 'twill be ask'd at the day of Judgment, *who has requir'd these things at your hands ?* Surely, if God may be so greatly honour'd or pleas'd with this kind of service ; he wou'd at least have given us a hint of it. But where, I pray, do the Scriptures tell us, that the Disciples went a Pilgrimage to our Savior's Sepulchre ; which they knew to be his much better, than our Adversaries know the two bodies at *Rome* were *St. Peter's* and *St. Paul's* ? Shall there be so much Holiness and Devotion in keeping and kissing of Relics ; and did the Apostles know nothing of the Matter ? Which of the Disciples cut off a piece of the Cross, as an amulet against all sorts of evils ? Which of them went barefoot, when they

had Shoes to wear? Where do we read of St. *John's* hair Shirt? We find St. *Paul* had a Cloak to keep him warm; but we are not inform'd that he wanted Stockings. But some are apt to place a great deal of Piety in downright folly. I do not by any means speak against any sort of Mortification in order to the great ends of becoming more humble, chaste, meek, &c. but I heartily pity such well-meaning Persons as think to do God Service by such trifling and ridiculous (not to say, slovenly) performances. Certainly staying at home and minding ones business, and doing good in the Neighborhood, is much more acceptable to God, than a needless errand to *Rome*. However, let such Religious whimsies be suppos'd grateful to him; why 'tis plain then that the Persons who did them, shall be rewarded for them: but I say again, the Scriptures do not give us the least hint, that other Persons shall be the better for them.

But farther, if it were granted, that there is such a treasure of Works of Supererogation, as our Adversaries pretend; yet how, I pray, did the Church get this treasure in keeping? Let them produce one letter of Scripture to justify this pretence. What? will they talk of a treasure that never was, and then pretend to be Masters of it? Will they feign Mountains of Gold in the Moon, and bear the World in hand that they are the Proprietors of them, and then sell those Fairy treasures at a dear rate upon earth? Is this what they exchange for those large Revenues, which Masses for Souls and other superstitions have enriched them with? Good God! what a Corruption of *Christianity* is this? How little is this like our Savior's Religion, who never spake of *Merits*, *Purgatory*, *Indulgences*, and a thousand other

other fables and trinkets, which our Adversaries make Merchandize of?

But I cannot enlarge. A Doctrine like this strikes a Man with horror: and I had rather spend my time in Prayer to God to open our Adversaries eyes, than proceed to a more particular Confutation of it.

Well then; I have shewn that *Indulgence* can signify but three things. If it signifies only a remission of Church-censures, we agree with our Adversaries. If it signifies a remission of the Eternal guilt of our sins, 'tis abhorr'd by our Adversaries. If it signifies a remission of the Temporal guilt of sin, 'tis unreasonable and groundless. The only question therefore is, what it must signify in the 22d Article of the *Popish* Creed: and this cannot be known, but by examining the *Indulgences* themselves. For since the Council of *Trent* has not fixed the meaning of the word; 'tis certain, that it must signify such *Indulgences* as are commonly granted.

I shall not search into all the silly, superstitious and scandalous *Indulgences*. Those that have leisure and patience enough for such a task, have too too much matter prepared for them. 'Tis sufficient to observe (what I have already shewn) that the word cannot *alwaies* signify (nay, it do's not *generally* signify) a remission of Church-censures. And therefore those *Indulgences* which every *Papist* is obliged to think the Church has a power of granting, and which he is also to believe very helpful to *Christian* People, are very often such as import a remission, either of the Temporal or the Eternal guilt of sin. The first sort is absurd, and the second is impious; and consequently we ought not to acknowledge either of them.

But yet I think our Adversaries ought very seriously to consider, to which of these sorts the following instances do belong. *Boniface the 8th* in the year of Jubilee, granted (c) *not only a full and more large than ordinary, but a most full pardon of all the sins* of the pilgrims. And *Clement the 8th* granted upon several other occasions (d) *a plenary pardon of sins*. And the same Pope at a Jubilee granted (e) *a most full Indulgence, remission and pardon of all sins*. What do they think of these and numberless other *Indulgences* in the same strain? Do's the *full, more large than ordinary, and most full, Indulgence, Remission and Pardon of all sins*, import nothing more than a remission of some Temporal punishment? Are not the People grossly cheated by these pompous and swelling expressions, if they contain nothing extraordinary in them? 'Tis too plain, that in these and such-like Bulls the Pope pretends to forgive the Eternal guilt, or remit the Eternal punishment; But if I am mistaken in this Matter, I most earnestly wish, that not only my self, but those poor People also, who buy up *Indulgences* at so dear and scandalous a rate might be convinc'd of our error by our Adversaries fixing the sense of those expressions, which are generally us'd in their Bulls of *Indulgence*. For I am fully persuaded, that did the *Papists* conceive no more virtue to be lodged

(c) Non solum plenam & largiorem, imo plenissimam omnium suorum concedemus & concedimus veniam peccatorum. *Chr. rub. Bullar. Tom. 1. p. 145.*

(d) Plenariam peccatorum suorum Indulgentiam. *Ibid. Tom. 3. p. 7. & p. 23. & p. 43.*

(e) Plenissimam omnium peccatorum suorum Indulgentiam, remissionem ac veniam. *Ibid. Tom. 3. p. 75.*

in *Indulgences*, than our Adversaries are willing to own, when they are pinched with the *Protestant* Arguments against *Indulgences*; 'twould soon lower the price of such Commodities, and deaden the Market at *Rome*. Nay farther, 'twou'd not only save a great deal of Money, which might be spent to much better purpose; but also prevail upon Men to make true Provision for their Eternal interest by a speedy amendment of their lives, and bringing forth fruits meet for Repentance.

C H A P. XX.

Of Extreme Unction.

THE next instance of a Doctrine which has no ground in Scripture, is that of the Sacrament of *Extreme Unction*. By *Extreme Unction* our Adversaries mean the anointing of sick Persons in several parts of their bodies for the Pardon of their sins: and this Practice they call a true and proper Sacrament in the 15th Article of their Creed. Now 'tis granted by our Adversaries, that every Sacrament must have been instituted by our Savior *Christ* for a perpetual Practice in his Church; and that it must also confer grace. Wherefore if I make it appear, that *Extreme Unction* was never Instituted by our Savior *Christ* for a perpetual Practice in his Church, and that it do's not confer grace; then it plainly follows upon our Adversaries own principles, and by their own confession, that *Extreme Unction* is not a Sacrament.

FIRST then, I shall shew, that *Extreme Unction* was never Instituted by our Savior *Christ* for
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a perpetual Practice in his Church. And this will appear by examining those Texts, by which our Adversaries hope to prove it. And,

I. They produce *Mark 6. 13.* where we read that the Disciples whom our Savior sent forth *verse the seventh, cast out many Devils, and anointed with Oil many that were sick and healed them.* But this anointing was a Ceremony which attended the Miraculous power of Curing Diseases, which when our Savior bestowed upon his Disciples, he did not design (as our experience proves) that it shou'd continue forever in the Church. Nay, the circumstances of the thing and the whole context do not only not imply any intention of Making it a lasting Solemnity; but give us the justest reason to believe the contrary. For

1. Let our Adversaries prove, if they can, that the sick Persons who receive *Extreme Unction*, are ever restor'd to life by their *Balsamic Oil*. 'Tis notorious, that scarce any, but those whose recovery is utterly despaired of, have it Administred to them. But this anointing of the Disciples was wholly in order to the anointed Person's Cure. 'Tis said, they *anointed with Oil many that were sick, and healed them.* The Oil indeed did not work the effect by it's own natural force; but 'twas an outward circumstance of a Miracle, and alwaies attended with a restoration of health to the sick Person.

2. If we are commanded in this Text to anoint the sick with Oil, then we are much more commanded to heal the sick. For certainly we are more strongly obliged to practise the action, than the bare circumstance of the action, such as the anointing was. Now 'tis absurd to say, that we are commanded to heal the sick; since that Miraculous

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culous power is ceased, and (as I have said already) our Adversaries cannot pretend to it.

Now since every institution that was to remain in the Church, must without all doubt preserve it's effect, as the Sacraments of Baptism and the Lord's Supper do now bestow the same Blessings as at the first institution of them; and since no institution is to remain, but what our Savior has commanded us to practise; and since by supposing our selves obliged to practise this anointing, we must much more suppose our selves obliged to work Miracles in healing the sick, which supposition is contrary to experience, and abominably absurd; therefore it is plain, that the anointing in this Text was not design'd for a perpetual practice in the Church of Christ.

II. They urge *James 5. 14, 15.* *Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* But I answer, that this anointing mention'd by St. *James*, respects the Body, which was frequently restor'd to health by that Miraculous gift of healing, which God was pleas'd to bestow upon the Church in the first beginnings of it. And this interpretation will appear to be not only Natural, but also Necessary, if we consider the import of the Original. The word *κακῶν*, which we translate *sick*, do's plainly imply a bodily Disease: and the word *ἐγέρσει* do's plainly imply a recovery from it. So that without doing the utmost violence to the Apostle's expressions, we cannot explain them otherwise.

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I know our Adversaries are very willing to find out another meaning. They cannot allow these words to signify a Miraculous Cure of the Body : but think they denote a Spiritual Cure of the Soul ; and for this they offer several reasons, which I shall examin in their order.

1. They say, if this place be understood of a Miraculous Cure, then care wou'd have been also taken of the lame and blind, &c. as well as of the sick ; whereas these seem to have been utterly neglected. To this I answer, 1. That the gift of healing the sick was certainly very common in the ancient Church ; but the gift of restoring sight to the blind, &c. was not so frequently granted. And therefore St. *James* had good reason to give a general advice for the use of the one ; but not of the other, which so seldom appear'd. 2. The gift of healing was bestowed for the sake of those, whose sickness endangered their lives: but the lame, the blind, &c. might enjoy their lives, and continue longer here, to do God Service and perfect their Repentance, &c. without any assistance from the Miraculous gift of healing. And therefore there was no need of any directions to be given to such Persons.

2. They say, that if this place be understood of a Miraculous Cure, then St. *James* wou'd not have order'd them to send for the Elders of the Church ; but for those that had the gift of healing. But we are to consider, 1. That the gift of healing was more frequently at least bestowed upon the Elders ; and perhaps I may safely add, that we have no proof of it's being bestowed upon any other Persons. However, 2. tho' the gift of healing were sometimes bestowed upon Lay-Persons, yet 'twas more advisable to send for such Elders

Elders as were endued with it ; because their Character gives them greater authority, and they are suppos'd to have better skill in those Spiritual affairs, which sick Persons are concerned in.

3. 'Tis said, that if the Cure were Miraculous, St. *James* wou'd not have appointed the use of Oil ; since the Miracle might have been perform'd without it. Now, whether St. *James* speaks of the use of Oil, as a commanded Ceremony ; or only as a Custom usual at the exercise of the gift of healing ; I shall not determine. However I return our Adversaries this double answer. 1. Since it pleas'd God by the mouth of his Apostle to mention this Ceremony of the performance of the Miracle, we are to look no farther. 'Tis certain, that many Miracles were attended with outward actions, which had no real Virtue in them. Thus when our Savior cur'd the blind Man, he us'd Clay ; and when he cur'd the Person that was both deaf and dumb, he put his Fingers into his Ears, &c. Thus also some were cur'd by imposition of hands, *Mark* 16. 18. *Acts* 28. 8. Now since anointing appears to have been the usage of those who had the gift of healing, we must not think to disprove the Matter of Fact, by saying *it was not absolutely necessary*. Especially, our Adversaries ought not to argue after this manner ; because, 2. This overthrows their own opinion concerning a Spiritual Cure. For we may also alledge, that if the Cure were Spiritual, St. *James* wou'd not have appointed the use of Oil ; since the Miracle might have been perform'd without it. Nor can our Adversaries answer this objection against their own interpretation, but upon the same principle which do's so plainly justify ours,

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viz. That Men are not to consider what God may do ; but what they must do themselves. The ancient Christians were to follow St. *James's* advice in the use of Oil ; and to trust to God for the expediency of it.

4. 'Tis pretended, that if the Apostle speaks of a Miraculous Cure of the Body, then none of the first Christians wou'd ever have died, as long as that power lasted ; because there is an absolute promise made of raising up the sick Person. But I answer, that the Elders who had the gift of healing, did never pretend to heal those, whom God had appointed for death. They always acted with *Faith*, or a full persuasion of the success of their endeavors ; and this persuasion was raised in them by God's Spirit, which cou'd not, and wou'd not deceive them.

If it be reply'd, that the promise is absolute and general, and therefore all sick Men must be healed ; I desire our Adversaries to consider, that the most absolute and general Promises in the Scripture will admit of necessary restriction. Our Savior saies, *John* 14. 13, 14. *Whatsoever ye shall ask in my Name, that will I do ; that the Father may be glorify'd in the Son. If ye shall ask any thing in my Name, I will do it.* This Promise is as absolute and general, as 'tis possible ; and yet all our Prayers are not granted. Wherefore there is a condition understood ; *viz.* If it be consistent with God's Wisdom, and the interest of the Person ; then it shall be perform'd.

However, we need not these usual and reasonable limitations in the present Case. For we may observe, that the Apostle saies, *The Prayer of Faith shall save the sick* ; that is, the Prayer which proceeds from a full persuasion in that Person who has
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the gift of healing. Now since the Persons who had that mighty power, knew what Cures they ought to attempt, and never made experiments upon others; therefore when they did attempt, and us'd *the Prayer of Faith*, they never fail'd. So that the Promise may be *strictly* absolute and general with respect to all that it did concern, because they did never endeavor, but when the success was infallibly certain. And therefore tho' these words do relate to the Miraculous gift of healing, and tho' the Promise be never so absolute and general; yet it will not follow from hence, that the first Race of Christians must then have been immortal.

Nay, this objection of our Adversaries, if pursued, will as certainly prove, that there never was any gift of healing at all; as that these words do not relate to it. For we may urge, that if ever such a gift was bestowed upon the first Age of the Church, then that Generation wou'd not have died as long as the gift continued; because it was in the power of those holy Men to spare the lives of their Brethren, and we may suppose them willing to do it. But yet our Adversaries cannot deny, that there was such a gift in ancient times; nor can they answer the objection thus retorted upon themselves, otherwise than by saying, that the Primitive Saints us'd their gift in Subordination to the Will of God.

In a word, the Elders of the Church did not heal whom or when they pleas'd; but such Persons only as the Spirit directed them to heal, to serve the great Ends, and promote the Glory of Almighty God. And therefore, tho' the Promise is Absolute and General to all that were capable of it, and the effect was certain; yet that Generation

ration wou'd not be as it were immortal. Because tho' many were to be restor'd for a considerable time, yet some did never receive the benefit of that gift; and those who did, cou'd not forever enjoy it, but must in due season submit to the stroke of death.

5. They urge, that Saint *James's* Words must needs signify a spiritual cure; because the Apostle adds, *and if he have committed sins, they shall be forgiven him*, v. 15. But to this I answer, that it pleas'd God in the Primitive Times to punish some incorrigible and obstinate Offenders with death; and to inflict Diseases upon many other Sinners, to the intent that being admonish'd by his judgments, they might amend their lives. This is very plain in the Case of those *Corinthians*, who abus'd the Lord's Table. *For this cause*, saies St. Paul, *many are weak and sickly among you, and many sleep. For if we wou'd judge our selves, we shou'd not be judged. But when we are judged, we are chastened of the Lord, that we shou'd not be condemn'd with the World*; 1 Cor. II. 30, 31, 32. Wherefore St. *James*, when he discourses of a Miraculous recovery from sickness, assures the sick Person, that *if he have committed sins* as the cause of his disease; then not only the affliction shou'd be removed, but the reason of it also shou'd be taken away, for *they shall be forgiven him*.

This explication agrees perfectly well with the following verses, wherein the Apostle exhorts them to mutual confession, and Prayers for each others health. *Confess your faults*, saies he, *verse 16.* (or as some Copies read it, *Confess your faults therefore*) *one to another; that ye may be healed.* Since God is often pleas'd to bestow a Miracle upon you for your recovery, and also to pardon your sins, upon *the Prayer of Faith*; therefore you are obliged by your
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own interest so to confess and pray; that each Person to whom God will grant the favor, may enjoy the blessings of health and forgiveness. Then he inforces this Argument by assuring them in the very next words, that *the effectual fervent Prayer of the Righteous availeth much.* And this, saies he, the holy Men of Old have ever found true; for *Elias was a Man subject to like passions as we are, and he pray'd earnestly that it might not Rain: and it rained not on the Earth by the space of three years and six months. And he pray'd again, and the heaven gave Rain, and the Earth brought forth her fruit.* By which he informs them of the great power of Prayer, and encourages them to make use of so powerful a means of procuring God's Favor.

Thus then I have fairly considered the Reasons for our own interpretation of St. *James's* words, and for that of our Adversaries also: and upon the whole Matter, I think we may justly conclude, that the Anointing mentioned by that Apostle, was only an outward ceremony perform'd upon the bodies of those, who were to be restor'd to their health by the Miraculous power bestowed upon some of the first Christians.

Now this being granted, I cannot perceive, how our Adversaries will be able to prove from hence, that *Extreme Unction* was instituted by Christ for a perpetual practice in his Church. Certainly they will not say thus; *God did once bestow a Miraculous gift of healing upon his Church, and St. James did then advise the Christians to make use of it, together with the usual ceremony of Anointing annexed to it, for the recovery of their health; and therefore we are obliged (tho' we can shew no command for it) to anoint sick Persons, now that the*

gift is ceased, and we have no hopes of healing them by it. If our Adversaries wou'd prove their point from this Text, they ought to shew, either, 1. That this Miraculous power of healing Diseases is now remaining in the Church; or, 2. That tho' this Miraculous power is not now remaining, yet we are obliged to anoint the sick, as those Primitive Christians did, with whom it was an ordinary thing. As to the *First* of these, I am persuaded they will not pretend to it; nothing in the World being more certain, than that their *Extreme Unction* is not attended with such supernatural effects. And as to the *Second* particular, 'tis plain, that when the reason is utterly lost and gon, the advice ceases to oblige us. Nor can we imagin, that St. *James*, who directed those Men to such a practice for such an end, do's also direct us to the same practice, when the end cannot be obtain'd by it.

They tell us indeed, that those other particulars which St. *James* speaks of in this Chapter, are such as do perpetually oblige the Church; and therefore we must suppose, that this anointing of the sick is of the same nature, and was design'd for a standing Ordinance to the end of the World. But to this I answer, that tho' St. *James's* directions are generally such as belong to the whole Church in all succeeding Ages; yet there may be others, which were peculiar to the first Age of it. Just as it is usual with St. *Paul* to intermix his Epistles, and deliver Temporary Precepts together with such as are perpetual. Thus the Precepts concerning long hair, 1 *Cor.* 11. and concerning Prophecy, 1 *Cor.* 14. and his order to bring the Cloak, Books and Parchments, 2 *Tim.* 4. 13. are not lasting injunctions, tho' they are penn'd

penn'd in the same Epistles and Pages with the most Essential Rules and Commands of the Christian Religion. Wherefore it will by no means follow; that the Anointing in St. *James* is to be continu'd in the Church, because the other particulars mention'd by St. *James*, must forever be observ'd.

Well then ; since the Anointing mention'd *Mark* 6. 14. and *James* 5. 14. was peculiar to those times, and do's not in any wise belong to us ; and since we have no command or reason to practise it ; therefore those Texts do not oblige us to anoint the sick. And since those Texts do not oblige us to anoint the sick, and no other Texts can be urg'd in favor of it ; therefore we are not at all obliged by the holy Scriptures to anoint the sick. And since the holy Scriptures do not oblige us to anoint the sick, 'tis plain, that *the anointing of sick Persons was not instituted by our Blessed Lord for a perpetual practice in his Church.*

SECONDLY, I am now to shew, that *Extreme Unction* do's not confer grace. Our Adversaries pretend that *Extreme Unction* is available for the pardon of sins ; and if this were true, then grace wou'd certainly be conferr'd by it : but we maintain, that it is not available for the pardon of sins ; and this we assert for the following Reason. None can forgive sins, but God alone ; and therefore he alone can appoint a Sacrament for the forgiveness of them. Now since I have already prov'd, that God has not Instituted *Extreme Unction* ; therefore *Extreme Unction* cannot be a Sacrament for the forgiveness of sins. Nay, 'tis an instance of the highest and most impardonable presumption for any mortal Man to pretend, that a rite of Human invention can dispose of God's

Favors; and therefore 'tis a great wickedness for any Person to say, that *Extreme Unction* (which because it was not Instituted by God as a standing Ordinance, is with respect to us and to the modern practice, no more than a bare human invention) is available for the pardon of our sins.

Now since I have shewn, *First*, that *Extreme Unction* was never Instituted by Christ; and *Secondly*, as a consequence of the former, that it do's not confer grace; it must of necessity follow that it is no Sacrament, because it wants these essential properties of a Sacrament. And since *Extreme Unction* is not a Sacrament, therefore the *Popish Doctrine* in the 15th Article of their Creed, which makes it a *true* and *proper* Sacrament, is a groundless Doctrine which cannot be prov'd from Scripture.

C H A P. XXI.

Of the Popes Supremacy.

THE 23^d Article of the *Popish Creed* runs thus, I do also acknowledge the Holy, Catholic, and Apostolic Church of Rome, 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 the Vicar of Jesus Christ. From hence it is evident, that the *Popes Supremacy* is an Article of Faith, which our Adversaries impose as necessary to Salvation.

Now the Pope of *Rome* claims a Supremacy over the whole Christian Church, because 'tis pretended that our Savior made St. Peter the Supreme

preme Head or Governor of all the Apostles, and that this Right is deriv'd upon his Successors the Bishops of *Rome*. Here then I might launch into many disputes. For,

1. It has been questioned, whether *St. Peter* was ever Bishop of *Rome*, or no. And if he never was Bishop there; I pray, how came the Popes of *Rome* to be his Successors? However, 'tis generally acknowledged, that *St. Paul* was Bishop of *Rome*; and if *St. Peter* was Supreme over all the Apostles, then *St. Peter* was *St. Paul's* Governor. But then our Adversaries ought to be cautious how they assert *St. Peter's* Supremacy; because, unless it be certain (as perhaps it will never be) that *St. Peter* was Bishop of *Rome*, it follows upon their own principles, that the Bishops of *Rome* as Successors of *St. Paul*, do owe Subjection to the Bishops of *Antioch*, as Successors of *St. Peter* who had the Supremacy. For 'tis granted by our Adversaries, that *St. Peter* was Bishop of *Antioch*; and that, even before he was Bishop of *Rome*.

2. Let it be granted that *St. Peter* was Bishop of *Rome*; yet since our Adversaries acknowledge that he was Bishop of *Antioch*, before he was Bishop of *Rome*, I wou'd fain know, why the Supremacy shou'd be deriv'd upon the Bishops of *Rome*, and not upon the Bishops of *Antioch*. 'Tis certain, that the Scriptures do not determine this point. We do not learn from thence, that the prerogatives of *St. Peter* do belong to that See which he was last possessed of. And if reason must decide the Matter, 'tis fit that the Successors in the former See shou'd be preferr'd to those in the latter. Nay, if *St. Peter's* bare filling a See gives it the preeminence over all others; and that

preeminence cannot be bestowed upon more than one See; 'tis not only probable, but also certain, that the preeminence belongs to the See of *Antioch*, and no preeminence at all to that of *Rome*. For his filling the See of *Antioch* must have bestowed that privilege upon it; and consequently (before he cou'd possibly come to *Rome*) the disposal of it was out of his power. But,

3. 'Tis unreasonable to suppose, that the Supremacy of *St. Peter* is derivable to any See at all. For, granting that *St. Peter* had a Supremacy over the Apostles; yet Whatever prerogatives he obtained, were bestowed upon him for his great Zeal, and other excellent endowments. They were not given him as Bishop of *Rome*, but as a very deserving person; and consequently they are not to be claim'd by others; unless those Persons can shew that God has Made *St. Peter's* prerogatives Successive, or that they are Masters of as much worth as *St. Peter*. But 'tis plain, that the Scriptures do not give us the least intimation of *St. Peter's* prerogatives being Successive: and I am persuaded the Popes of *Rome* will not pretend to *St. Peter's* Personal Excellencies.

Thus then it appears, that the Supremacy of the Bishops of *Rome* is built upon a very Sandy Foundation; even tho' it were granted, that *Christ* Appointed *St. Peter* the Head of the whole College of Apostles. I might farther enlarge upon these heads, and pursue those arguments which I have only hinted at. But I am unwilling to be tedious; and therefore I shall rather prove, that *St. Peter* had no Supremacy at all. For if that one point be made good; the pretended Supremacy of the Bishops of *Rome* must of necessity fall to the ground.

In order to this I think it necessary in the first place to shew what is meant by *Supremacy*; that I may not seem to dispute about words and phrases. Now a Man may have the *Supremacy*, or be the Head, the Principal or chief Person, diverse waies, *viz.* in respect, 1. Of *Personal Worth*. 2. Of *Order*. 3. Of *Power*.

First, he that is more excellent, more Learned, more Pious, more industrious, or the like; has the *Supremacy*, or is the Head, the chief or principal Person in respect of *Personal Worth*; when compar'd with such as have not an equal measure of the same endowments. And from this preeminence of *Personal Worth* arises a preeminence in esteem; which is (or at least, ought to be) proportioned to the degree of those excellencies, which are praise-worthy in each particular Man.

Secondly, he that takes place of another, has the *Supremacy*, or is the principal, Head or chief Person in respect of *Order*; when compar'd with those Persons, who are bound by custom, or for any other reason, to give him place.

Thirdly, that Person who has Authority to Govern and command others as his Subjects, has the *Supremacy*, or is the chief, Head or principal person in respect of *Power*.

I need not inquire, whether St. *Peter* had the *Supremacy* of *Worth* in respect of the other Apostles. Perhaps St. *Paul* may be justly thought the more excellent Person for several reasons. But comparisons are odious, particularly when they are not necessary. Nor need I enquire, upon what account St. *Peter* obtain'd the *Supremacy* of *Order*. The Matter of Fact I shall not deny; 'tho' 'tis plain that St. *Peter* is not alwaies placed first in the Holy Scriptures; particularly *John* i. 44. we read

read of *the City of Andrew and Peter*. However, if we grant him a Supremacy of Order, yet 'tis evident, that as his Supremacy of Order did not arise from his Supremacy of Power; because I shall shew, that he had no Supremacy of Power: so I think it necessary to observe before I proceed any farther, that we cannot conclude, that a Man has a Supremacy of Power, because he has a Supremacy either of *Personal Worth*, or of Order.

1. It cannot be concluded that a Man has a Supremacy of power, because he has a supremacy of *Personal Worth*. This, I think, is the settled Judgment of the sober part of all Mankind: and the contrary opinion was never maintain'd but by Enthusiasts, who have sometimes affirm'd, that *Dominion is founded in Grace*. 'Tis true, a Supremacy of *Personal Worth* is a just qualification for Supremacy of Power; and it were to be wished, that such Persons as are truly excellent, were alwaies entrusted with all sorts of Government: but it will by no means follow from hence, that those who have greater endowments, have for that reason the power actually committed to them. This notion wou'd turn the World upside down, and open a Door to all manner of Disorder and Confusion. Because those who have the greatest conceits of themselves, and are for that reason the least fit for Government; wou'd be thereby prompted and encouraged to raise everlasting Rebellions, and wrest the Sceptre out of their Princes hands. Wherefore, tho' it were granted, that St. Peter had the Supremacy of *Personal Worth*; yet it cannot be concluded, that he had the Supremacy of Power also: unless it may be shewn, that our Savior himself, who alone had authority, did invest him with it.

2. It cannot be concluded that a Man has a Supremacy of Power, from his having a Supremacy of

of *Order*. 'Tis true, that Person who has a Supremacy of *Power*, has (or ought to have) a Supremacy of *Order*: but it is not true on the other hand, that whosoever has a Supremacy of *Order*, has the Supremacy of *Power* also. This is plain from experience. For instance, the Peers of *England* do take place according to their several degrees, and the seniority of their Creation: yet none will imagin, that the first Peer of *England* has a Supremacy of *Power* or authority to govern all the rest. The same is true concerning the Members of all Aristocratical or Democratical Governments. 'Tis impossible that every Man shou'd be first; and therefore some one or other must have the Supremacy of *Order*: but if that Supremacy of *Order* imply'd a Supremacy of *Power*; then there can be no sort of Government in the World besides that which is Monarchical. Now this is utterly false and absurd; and therefore tho' St. *Peter* had the Supremacy of *Order*, yet it cannot be gathered from thence that he had a Supremacy of *Power* also.

If it be said, that St. *Peter* had the Supremacy of *Order* bestow'd on him, because he was endu'd with a Supremacy of *Power*; and therefore the Supremacy of *Order* do's in this instance suppose the Supremacy of *Power*, upon the account of which it was bestow'd; I answer, that our Adversaries do now take that for granted, which ought to be prov'd. For I shall soon make it appear, that St. *Peter* had no Supremacy of *Power* over the other Apostles. However, till the contrary be made appear, our Adversaries ought not to suppose it, and to argue from it, as from an undoubted Principle. All that I contend for at present is this, that a supremacy of *Order* do's not *alwaies* imply
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a Supremacy of *power*; and this I think our Adversaries cannot gainsay. So that if there be no other proof of St. Peter's Supremacy of *Power*, than what arises from his suppos'd Supremacy of *order*, then there is no sufficient proof of it at all.

Well then; tho' it be never so freely granted that St. Peter had a Supremacy both of *Personal Worth* and of *Order*; yet it will not follow from thence that he had a Supremacy of *Power*: and consequently, we must consider those other arguments upon which St. Peter's pretended Supremacy of *Power* is founded. Those arguments are of two sorts; for, 1. Our Adversaries alledge such words of our Savior, as seem to give or imply this Supremacy of *Power*. 2. They tell us of some great privileges granted to St. Peter, which do plainly suppose it. These arguments therefore must be examin'd.

1. They alledge such words of our Savior as seem to give or imply this Supremacy of *Power*. The words are these, *And I say unto thee, that thou art Peter, and upon this Rock I will build my Church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven, Matth. 16. 18, 19.* And in the 21th Chapter of St. John our Lord saies unto him *feed my Lambs, verse 15th, and feed my Sheep, vers. 16, 17.*

The greatest difficulty is concerning these words, *Upon this Rock will I build my Church.* To me it seems probable, that by the *Rock* our Savior means St. Peter's confession. For when our Savior had asked the Disciples, *But whom say ye that I am?*

am? verse 15. Peter immediately answered, *Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona: for flesh and blood hath not reveal'd it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter (thy Name signifies a Stone, and thou shalt be a considerable stone in my great building of the Church) and upon this Rock of thy confession, upon this great and fundamental truth upon which all Christianity is founded, I will build my Church, making use of thee and thy Brethren the Apostles, and all other Preachers of my Gospel, as the Stones with which I must build. And the gates of Hell shall not prevail against it, viz. against that Church, which by thy Ministry, and the Ministry of thy Fellow-Labourers, I design to build upon this great and fundamental Article of Faith.*

This interpretation of the Words is very natural; and agrees admirably well with those words of St. Paul, when he saies to his converts, *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner-Stone; in whom all the building fitly fram'd together groweth unto an holy Temple in the Lord: in whom you also are builded together for an habitation of God thro' the Spirit; Eph. 2. 19, &c.* 'Tis plain, that in these words the Church is compared to a building, and the Apostles and Prophets to the Foundation Stones, and Jesus Christ himself to the Chief-Corner-Stone.

Now if I have given the true sense of that passage in St. Matthew (and I think, that nothing can

can be justly objected against it) then the words of St. *Matthew* and St. *Paul* do exactly answer, and explain each other. And so the allegory being pursu'd, the Rock upon which the Church is said to be built, being a firm and immoveable bottom, is nothing else but that great Article of *Christ's* being the *Messiah*, upon which every syllable of our Religion do's, and must forever depend; because otherwise our Lord's Mission is a fable, and the Apostles Preaching was vain, and our Faith is also vain.

Now if this Exposition be admitted, then not St. *Peter's* Person, but his Confession is the Rock upon which the Church is built. And consequently, that Argument which our Adversaries draw from St. *Peter's* being the Rock upon which the Church is built, to prove his Supremacy of Power over the other Apostles, is founded upon a mistake, and must therefore fall to the ground.

But whether this Exposition be true, or no; yet I cannot imagin, that these words will prove St. *Peter's* Supremacy of power notwithstanding. For if it be granted, that St. *Peter's* Person was the Rock upon which the Church was built; then the meaning of the words may probably be this, *viz.* That *Christ* wou'd make St. *Peter* a very great and faithful instrument in planting the Gospel; and this St. *Peter* might very easily be, without having any the least Supremacy of power over the other Apostles. However, tho' this interpretation also shou'd be rejected; yet our Adversaries will gain nothing by it. For what will follow? Nothing but that the Text is very obscure, and we cannot yet tell what is meant by the comparison.

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But 'tis plain, that we have not the least reason to believe, that the comparison of the Rock implies a Supremacy of power. For let our Adversaries give us one single instance, if they can, where a Supremacy of power was ever conferr'd, or imply'd, by comparing any Person to a Rock. Surely 'tis utterly unreasonable for our Adversaries to take a very difficult Text ; and because they know not the true meaning of it, to suppose that it implies this or that particular thing, tho' they have not any the least proof that the phrase is so us'd, either in the Scriptures, or in any other Author. And why then must the word *Rock* in this controverted place denote a Supremacy of power? Especially since, 1. It is very natural to understand it of the truth of that great Article of *Christ's* Messiah-ship. But if it be allow'd to have been spoken of *St. Peter's* Person, yet, 2. It cannot be shewn, that it did ever signify a Supremacy of power. 3. There is not the least ground in Custom or Nature for this comparison. For when was it ever known that a King was call'd the *Rock* of his Kingdom? Or can it be fancied, that there is any likeness between a Rock and a Supreme Governor?

Nay farther, we have not only no reason to believe, that *St. Peter's* being compar'd to a Rock implies his Supremacy of power over the other Apostles: but we have evident proof of the contrary. For this is certain, that if this similitude did imply a Supremacy of power, then *Christ* spake it in that sense, and the Apostles also, or *St. Peter* at least, did either then or afterwards understand it in that sense. Whereas I shall prove, that whatever was meant by that comparison, yet, 1. *Christ* himself did not speak it in that sense. 2. The other Apostles did never understand it in that sense.

sense. 3. St. Peter in particular did never understand it in that sense.

1. *Christ* himself did not speak it in that sense. For this pretended Promise of Supremacy was made by our Savior upon the occasion of St. Peter's Confession, which we find Recorded in *Matth.* 16. 16. *Mark* 8. 29. *Luke* 9. 20. Now 'tis plain that our Savior did not think, that what he said upon that occasion did import any such Promise; because we find, that some considerable time after, the Disciples had disputed among themselves, which of them shou'd be the greatest, *Mark* 9. 34. or as the Original *τις μεϊζω* may (and perhaps, ought to) be rendred, they disputed among themselves, which of them was the greatest; that is, which of them was the greatest at that very time, when they disputed about it. In answer to which question our Savior do's not say, that he had already determin'd that point, and given his Supremacy to St. Peter: but he sate down and call'd the Twelve (and consequently St. Peter was among them) and saith unto them, *If any man desire to be first, the same shall be last of all, and servant of all,* *Mark* 9. 35. Nay farther, he said unto them, *Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you,* *Matth.* 20. 25, 26.

Now I appeal to any unprejudiced Person; can there be any fuller and clearer proof of an equality among the Apostles? And how then cou'd our Savior speak these words, if he had already promised a Supremacy of power to St. Peter? He positively affirms and declares, *it shall not be so among you*; that is, one of you shall not be above the other; and consequently he cannot be thought
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to have promised St. *Peter* a power over all the rest. If our Savior had formerly spoken of a Supremacy of power under the similitude of a Rock; certainly he did in this place, not only dissemble his former promise, but flatly contradict it: and I desire our Adversaries to shew that such dealing is consistent with his veracity. Nay, if our Savior had design'd St. *Peter* for the Universal Pastor of his Church, he wou'd upon this occasion have admonish'd the Disciples not to contend about Superiority, but to pay an intire submission to St. *Peter*, whom he wou'd leave his Vicar upon earth.

2. The other Apostles did never understand our Savior in that sense. They did never think, that by comparing St. *Peter* to a Rock, our Lord had made him a Prince over them. For,

First, It is plain that the other Apostles did not so understand him during his abode upon earth. This appears from the dispute concerning Superiority, which I have already mention'd. For can it be imagin'd, that those Persons, who so well knew the mind of their Lord and Master, wou'd dispute about Superiority notwithstanding? Besides, when the Mother of *Zebedee's* Children desir'd, that her Sons might have the Preeminence; all the other Disciples were mov'd with indignation against the two Brethren, Matth. 20. 24. Now this Preeminence was desir'd a great while after our Savior had made this pretended promise to St. *Peter*; and yet the Disciples were equally mov'd with indignation, thinking it an injury to them all; whereas if St. *Peter* had the promise of the Supremacy, he was the only Person that cou'd take it ill. Nor wou'd those two Disciples have presum'd to request that Preeminence, if they had

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thought that our Lord had already bestow'd it on *St. Peter*.

If it be objected, that our Savior spake many things to the Disciples, which tho' they did not fully understand during his continuance upon earth, yet they did afterwards fully understand : and consequently, that tho' the Disciples did not perceive his true meaning before his Ascension, yet they were afterwards convinced of his giving the Supremacy to *St. Peter* : if I say, this be objected, I answer, that I have already shewn, that our Savior did not speak the words in such a sense as our Adversaries pretend ; and therefore the Disciples cou'd not so understand him after his Ascension. But farther, I shall now shew,

Secondly, That the other Apostles did not so understand him after his Ascension. For if they had known that our Savior had appointed *St. Peter* his Vicar upon earth, they wou'd have acknowledg'd him their Governor in all their proceedings relating to spiritual matters : whereas it is manifest, that they did never in the least acknowledg any such thing. We do not find any one instance of appealing to *St. Peter*, even in Matters of the greatest difficulty and importance : but the Apostles constantly behav'd themselves towards him, as towards the rest of their Brethren, without any difference.

When there was a vacancy in the College of Apostles, *St. Peter* was not desir'd to fill it with some worthy Person. 'Tis true, we have his Speech upon that occasion recorded at large, *Acts* 1. 16, &c. but there is not the least air of authority in it. And the History tells us, that the whole Assembly (*St. Peter* himself being numbred amongst them without any mark of distinction) agreed upon

upon him that succeeded *Judas*. For *They* (viz. *Peter* and all the rest, who were about an Hundred and twenty, *verse 15*.) I say *They* appointed two, *Joseph* called *Barfabas*, who was surnam'd *Justus*, and *Matthias*; And they pray'd, &c. And they gave forth the Lots, &c. *Acts* 1. 23, 24, 26. The same method of proceeding was observ'd in the Choice of Deacons, *Acts* 6. 2. For the whole business was concerted by them all, without any particular direction of *St. Peter's*, or any special commission from him.

Nay, *St. Peter* himself receiv'd a Commission from the rest of the Apostles. For when the Apostles which were at *Jerusalem*, heard that *Samarina* had receiv'd the Word of God, they sent unto them *Peter* and *John*, *Acts* 8. 14. They sent him, it seems, with as much confidence, as they afterwards sent *Paul* and *Barnabas*, and *Judas* and *Silas*, *Acts* 15. 22. And shall we believe, that the Apostles wou'd have dar'd to make him their Messenger, whom they knew that *Christ* had made their Prince and Governor? Nay, I believe our Adversaries wou'd be very glad to find the Scriptures saying, that *Peter* was Chief among the Brethren: whereas *St. Luke* expressly affirms that *Paul* and *Barnabas*, *Judas* and *Silas* were Chief Men among the Brethren, *verse 22*. And yet 'tis plain, that they were sent, tho' our Savior tells us, that the Servant is not greater than his Lord; neither he that is sent, greater than he that sent him, *John* 13. 16. And consequently, *St. Peter* himself was not greater than the Apostles that sent him.

When *St. Peter* had convers'd with those that were uncircumcis'd, such as were of the Circumcision contended with him, saying, Thou wentest in to Men uncircumcis'd, and didst eat with them, *Acts* 11. 2, 3. But certainly they cou'd not have dar'd

to contend with *St. Peter*, if they had thought him the *Vicar of Christ*: especially they would not have acted thus at *Jerusalem*, where it was impossible for them to be ignorant of his great dignity, if any such had ever been granted to him. Nor did they in this case expect or receive a peremptory answer from *St. Peter*, as insisting upon his own authority, by which he was accountable to God only: but he was fain to satisfy the Brethren, by giving an account of his Action and of the Reasons of it. For he rehear'd the Matter from the beginning, and expounded it by order unto them, saying, &c. And when they heard these things, they held their peace, *Acts* II. 4, 18.

Again; when that great question concerning the observation of the *Mosaic Ceremonies* was in agitation; there was no Appeal made to *St. Peter* as the Judge of Controversies: but they determin'd that *Paul and Barnabas, and certain other of them, shou'd go up to Jerusalem* (not to inquire of *St. Peter*, but) unto the *Apostles and Elders* about this question, *Acts* 15. 2. And accordingly the *Apostles and Elders* came together for to consider of this Matter, verse 6. It seems, they did not wait *St. Peter's* judgment, but thought it a matter fit for common debate, in which they were all equally concern'd. 'Tis true, when there had been much disputing, *Peter* rose up and said unto them, *Men and Brethren, ye know how that a good while ago, &c.* verse 7. Then he declar'd a Revelation which God had vouchsaf'd to him, and which was of great use in the determination of this great Controversy. But his Speech and Opinion did not end the dispute; for when *St. Peter* had finish'd his Discourse, all the Multitude kept silence and gave

gave Audience to Barnabas and Paul, declaring what Miracles and Wonders God had wrought among the Gentiles by them. And after they (*viz.* Barnabas and Paul) had held their peace, James answered, saying, Men and Brethren, hearken unto me, &c. vers. 12, 13. Then he adds, *Wherefore my Sentence is,* &c. verse 19. How wou'd our Adversaries have boasted, had St. Peter shut up the debate by saying, *wherefore my Sentence is,* &c? And yet they will not believe, that these words of St. James do import a Supremacy of power, by which he was able to judge of all disputed Matters. But what was the result? Why it pleas'd the Apostles and Elders, and the whole Church to send chosen Men to Antioch, verse 23. And they wrote Letters by them after this manner, *The Apostles and Elders and Brethren send Greeting unto the Brethren, which are of the Gentiles,* &c. verse 23. Here is not a syllable spoken of St. Peter's Authority to decide the dispute: but the whole Epistle has a quite different air. Whereas, had the Apostles thought St. Peter their Supreme Governor, they cou'd not have forbore to signify it upon this occasion.

Nay, St. Paul do's plainly intimate, that he was not in any wise subject to St. Peter; because his Province was wholly different from that of St. Peter's, and independent of it. *The Gospel of the uncircumcision* (saies he) *was committed unto me; as the Gospel of the Circumcision was unto Peter,* Gal. 2. 7. So that he had a different and separate work, appointed him by God, without any regard to St. Peter's Authority or inspection.

Nay farther, the other Apostles were so far from owning St. Peter to be their Governor that St. Paul expressly saies, *When Peter was come to Antioch, I withstood him to the face, because he was*

to be blam'd, Gal. 2. 11. And can we imagin, that St. Paul wou'd have demeaned himself after this manner towards him, whom *Christ* had made his Vicar upon earth? 'Tis true, some Persons have thought, that this difference between the two Apostles was not serious, but feind for some good end. But this is a force upon the Text; however, it cannot be conceiv'd, that St. Paul wou'd for any reason whatsoever dare to persuade the People, that St. Peter was to be blam'd and oppos'd, if he had thought that *Christ* had made him Universal Pastor, to whom all the Churches in the World were to pay an absolute and intire submission.

From these instances it is abundantly manifest, that the Apostles never thought St. Peter their Prince and Governor. And indeed, it is strange that our Adversaries can entertain so groundless a Notion, without producing any one particular Act of St. Peter's, which may imply his Supremacy, during the whole course of that Apostle's Life.

3. St. Peter himself did never believe that he was Prince of the Apostles. This may sufficiently appear from what I have already said. For had he believ'd himself the uncontrollable Vicar of *Christ*, he wou'd not have born St. Paul's rebuke. He was apt enough to express a warm Zeal; and upon that occasion it was his duty to have asserted his Supreme Authority. But we never find him assuming any greater power, than what was common to all the Apostles. He pleaded an excuse to those of the Circumcision, *Acts* 11. as I have already noted: but he never presum'd to insist upon his pretended Supremacy. His Epistles are Penn'd in the same strain with those of the other Apostles, without any stamp of the Vicar of *Christ*

Christ impressed on them. And who can believe, that the whole History of the New Testament, nay that the occasional Epistles of *St. Peter* himself, and the other Apostles, wou'd not furnish us with some hint at least of this wonderful privilege, or with some Act and Exercise of it; if *Christ* had made that the Foundation of his Church-Government?

Well then; if by the Rock which the Church is built upon, we are to understand *St. Peter's* confession; then 'tis granted, that these controverted words do not prove *St. Peter's* supremacy. But if by the Rock we are to understand *St. Peter's* Person, then I have prov'd, that whatever be the meaning of these Words, yet 'tis impossible that they should imply a supremacy of Power; because I have shewn, 1. That our Savior could not speak them in such a sense. 2. That the other Apostles never understood them in such a sense. 3. That *St. Peter* in particular never understood them in such a sense. And therefore upon the whole matter it is very apparent, that *St. Peter's* Supremacy cannot be founded upon this Expression, *Upon this Rock I will build my Church.*

The next words which our Adversaries insist upon, are these, *I will give unto thee the Keys of the Kingdom of Heaven.* I shall not be curious in searching into the meaning of these Expressions. Let it be granted, that the Keys are a Badge of Authority; and consequently, that *St. Peter* had Authority to admit Men into the Kingdom of Heaven, or exclude them from it. Yet it is not said, that he alone had this Authority; since the other Apostles had the same. They were able to execute the same Office; for there is not the least Intimation that it was confin'd to a single person.

But I shall only add, that these words were spoken at the same time with the former ; and therefore they cannot import a Supremacy of Power for the Reasons already insisted on.

As for all the other Expressions, which our Adversaries urge in favor of their Opinion, they are easily shewn to be no proofs of St. Peter's Supremacy, by the same method which I have already us'd. But it may be also farther added concerning them, that our Savior has said the same things to all the other Apostles ; and consequently, they cannot prove a Supremacy of one above all the rest. Thus for instance, as St. Peter was endued with the power of *binding and loosing*, so it was also given to all his Brethren, when our Savior said, *Whatsoever ye shall bind on Earth, shall be bound in Heaven ; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*, Matt. 18. 18. And as St. Peter is commanded to feed Christ's Sheep and Lambs ; so are the other Apostles indispensably bound to do the same. Nay, not only the Apostles, but all other Pastors are oblig'd to feed the Church of God, which he hath purchas'd with his own Blood, Acts 20. 28. 'Tis not said by Christ, that St. Peter should feed all his Flock ; tho' if Christ had us'd that very Expression (which would have made our Adversaries Argument infinitely more plausible) yet even then it could not be concluded, that St. Peter was constituted Universal Pastor. Because St. Paul preaching to the Elders of *Ephesus*, has these words, *Take heed therefore unto your selves, and to all the Flock, over the which the Holy Ghost hath made you Overseers*, Acts 20. 28. And yet I am persuaded, our Adversaries do not think, that the Elders of *Ephesus* were thereby made Universal Pastors.

I have

I have now consider'd all those Expressions of our Savior, which seem in the judgment of our Adversaries to give or imply St. Peter's Supremacy of power over the other Apostles. Wherefore,

II. I must now consider those great privileges, which were granted to St. Peter, and which our Adversaries think, do plainly suppose his Supremacy of power. They tell us, that St. Peter's name was chang'd from *Simon* to *Peter*. What then? Can any Man believe that the change of a name do's suppose a Person invested with Sovereign Power? When *Daniel's* name was chang'd to that of *Belteshazzar*, and *Hananiab's* to *Shadrach*, &c. *Dan. 1. 7.* did ever any Man think that they were Universal Monarchs? St. Peter had need to be jealous of his Universal Pastorship, if our Savior's calling *James* and *John* by the name of *Boanerges*, *Mark 3. 17.* suppos'd them Monarchs of the whole Church.

But, say our Adversaries, *Boanerges* was not a name, but a surname. Nicely spoken! But the Text runs thus, *And Simon he surnamed Peter: And James the son of Zebedee, and John the brother of James (and he surnam'd them Boanerges, which is the Sons of Thunder) And Andrew, and Philip, &c. Mark 3. 16, 17, 18.* Whom then shall we believe, our Adversaries or St. Mark? Be it name or surname, it matters not; since the name of the one was chang'd after the same manner, as that of the other; and the phrase is the (a) very same in both.

(a) Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰακώβου ἃ τὸ Ζεβεδαιοῦ, καὶ Ἰωάννου ἃ ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς.

They tell us also, that *St. Peter* is alwaies placed first, but I have already shewn the contrary. And I am now willing to add for their further satisfaction, that *St. Paul* has these words, *And when James, Cephas, (Peter) and John, &c. Gal. 2. 9.* and I hope our Adversaries will not think, that *St. Paul* did ever deny *St. Peter* his due. But tho' *St. Peter* were first in order, yet it will not follow from thence that he was first in power, as I have already shewn. There are also divers other Prerogatives of *St. Peter*. For *Peter*, they say walk'd upon the Waters; but will it follow from thence, that he was Universal Pastor?

'Tis said also, that *St. Paul* went to visit *St. Peter*, and abode with him fifteen days, *Gal. 1. 18.* And what then? Do's a visit from *St. Paul* suppose a Man Universal Pastor of the Church? If so; then *St. James* was Universal Pastor, as well as *St. Peter*; and then we have two Universal Monarchs. For *St. Paul* went to *St. James*, when all the Elders were present with him, *Acts 21. 18.* And when he had saluted them, he declar'd particularly what things God had wrought among the Gentiles by his Ministry, ver. 19. Here we find, not only that *St. Paul* visited *St. James*, but also that he gave an Account of his Ministry to him. I'll warrant, had this been done to *St. Peter*, our Adversaries wou'd have thought it a demonstration of his being the supreme Judge, and the Vicar of Christ. But it seems our Adversaries are miserably put to their shifts, when they are forc'd to insist upon such pretended privileges, as weaken their own cause.

'Tis said also, that after his Resurrection *Christ* appear'd to *St. Peter*, before he appear'd to the other Apostles. But must the first person that saw
 you I our

our Savior after his Resurrection, be suppos'd Monarch of the whole Church? Besides, *St. Peter* was not alone, when he first saw our Lord, as it appears from *Mark* 16. 12. compared with *Luke* 24. 13. and consequently, the Church had two Universal Pastors at one time.

There are some other Prerogatives mention'd by our Adversaries, which do in their Opinion suppose *St. Peter's* supremacy: but I seriously protest, that I shou'd abuse the Reader's patience by considering them.

I might now add, that many of the other Apostles had peculiar privileges, and some of them perhaps much greater than those of *St. Peter*; but I shall not insist upon such trifles.

If those words of our Savior to *St. Peter*, *And when thou art converted, strengthen thy Brethren*, *Luke* 22. 32. be thought to favor *St. Peter's* supremacy; I desire the Reader to consider what I have said concerning that Text in the 4th Chapter of the first part of this Book, p. 28, 29.

What I have said, I hope, has convinc'd the Reader, that *St. Peter* had no supremacy given by *Christ* in the History of the New Testament: and 'tis ridiculous to suppose, that a matter of so great importance would have been pass'd over in silence, if there were any ground to believe it. Wherefore the Pope's claiming Supremacy as the Successor of *St. Peter*, is a most unjust Usurpation, and ought not to be profess'd as an Article of *Christian* Faith.

C H A P. XXII.

Brief Reflections upon some other Popish Doctrines.

TH O' I have examin'd so great a number of the *Popish Doctrines*, yet I might still proceed to many more. But because I have enlarg'd upon those that are most considerable; therefore I shall speak very briefly of the rest.

Whether *Orders* be a Sacrament, or no; I think we need not much dispute. That it is not a Sacrament necessary to salvation, is granted on all hands; and since we are agreed concerning the necessity of a Priest's being Ordain'd; why should we differ about the name of the Institution? 'Tis very hard, that our Adversaries should impose such conditions of Communion, as must exclude all such, as do not allow every Expression of theirs to be proper.

The like may be said of *Matrimony*, which we do not think a Sacrament. 'Tis certain, that it was not instituted first by *Christ* under the *Christian* Dispensation; because 'tis as old as the world; and since we are agreed concerning the Essence and Duties of Marriage, why should we break Communion merely about it's being a Sacrament?

Our Adversaries contend also that *Confirmation* is a Sacrament. But since we agree well enough in the essential parts of the practice of *Confirmation*, why shou'd they impose an improper word upon us, as the condition of our Communion with them, and consequently (in their opinion) of our eternal salvation?

Whether

Whether the Clergy may be oblig'd to *Celibacy*, I shall not determine. When Legal Authority begins to impose it, 'tis time enough to dispute the case; and I doubt not but the Cause will find sufficient Patrons. 'Tis plain, that *Celibacy* is not essentially necessary in a Clergy-Man: and why then should our Adversaries oblige us upon pain of Damnation to receive and approve all their Constitutions, one of which concerns the *Celibacy* of the Clergy?

The *Sacrifice of the Mass* is also impos'd on our belief, as necessary to salvation. If our Adversaries would allow us to understand it of a *commemorative* Sacrifice, that is, a Sacrifice in remembrance of *Christ*; we should easily accord. But they insist upon it, that it is a *true, proper and propitiatory Sacrifice for the living and the dead*, Art. 17. and to this we cannot give our assent. Because I have shewn, in discoursing of *Transubstantiation*, that the Elements in the Lord's-Supper do continue Bread and Wine in a true and proper sense; and therefore those Elements cannot be the Matter of a true and proper Sacrifice. Our Adversaries think that a true and proper Sacrifice is offer'd in the Mass, because they suppose that *Christ* is there bodily present, and offer'd up: but since I have disprov'd the Doctrine of *Transubstantiation*, this other Doctrine of the *Sacrifice of the Mass* falls of course.

The *Worship of Images and Relics* is also imposed upon us. Perhaps I could respect the Bones or Picture of a Saint, as well as our Adversaries: but I would not declare it necessary to the salvation of all Mankind to do the same, for all the Treasure that such Artifices have gain'd to the Church of *Rome*. What we chiefly quarrel with, is the superstitious use of such Images and Relics. If this

this were effectually remov'd, we should not deny a fond Person the gratification of his Fancy. But we cannot think it reasonable to impose such things as necessary to salvation; especially since the holy Apostles and primitive *Christians* are not in the Holy Scriptures reported to have paid (much less, have they been commanded to pay) any Veneration to such Objects. We cannot think it a Christian duty to kiss Statues, and old Bones, and dead Mens Teeth, and such valuable Curiosities. And as for the Miracles, by which our Adversaries endeavour to raise the reputation of this kind of Trumpery; we beg leave to disbelieve them, till we see them better prov'd.

Whether the Pope alone, or the Pope and a General Council, or a General Council without the Pope, be possess'd of the great gift of *Infallibility*, our Adversaries are not as yet agree'd. But they do all contend that there is an *Infallibility* in the Church; and this we must also believe, if we hope for salvation upon those terms, which the Church of *Rome* requires. Now I have prov'd in the 4th Chapter of the first part, that there is no *Infallibility* in the Church; but I do not think it necessary to inquire, in what Person or Persons it must have been lodg'd, upon supposition that there was such a thing in nature.

I have also treated of the Doctrine of *Tradition*, and of the pretended *imperfection* and *obscurity* of Scripture in the first part of this Book. And as for the Doctrine of *Venial Sins*, I have sufficiently disprov'd it in the 16th Chapter of this part, page 268, 269. But as for the Doctrine of the *visibility* of the Church, and the pretended *Schism* of the Church of *England*, I shall speak of them in the third Part.

I must

I must add a word or two concerning the Canon of the Scriptures. Our Adversaries do receive divers *Apocryphal* Books, which we cannot think Divinely Inspir'd. 'Tis no difficult matter to confirm our own opinion of those Books; and to disprove that of our Adversaries: But I have acted otherwise, because I was willing to shorten the Controversie. For I hope, I have shewn in the proper places, that if the authority of those Books were acknowledg'd; yet they are far from establishing the *Papish* Doctrines.

'Twere easie to enlarge and multiply Disputes with the Church of *Rome*; since she has given us this great advantage against her, that if any one flaw may be found in any of her Constitutions, every Member of her Communion is chargeable with it; because every *Papist* is oblig'd upon pain of Damnation to receive and approve all her Constitutions. But I seek for Peace, and not for Division. What I have said, is sufficient to my present purpose; and therefore, without making unnecessary additions, I shall conclude my general Argument against *Popery* in the following Chapter.

C H A P. XXIII.

The General Argument against Popery concluded.

WELL then; I have instanc'd in all the principal Doctrines of the Church of *Rome*; and shewn that they are either absolutely false, or forbidden in Scripture, or not contain'd in it. And consequently, the *Popish* Religion, which imposes those Doctrines as necessary to salvation, is an unlawful Religion. For I appeal to the Consciences of our Adversaries themselves; Is it lawful to profess what is false, or contrary to Scripture; and consequently, to practise what is forbidden in it? Is it not a grievous sin for a Man to declare that none can be sav'd, but such as believe what God has not reveal'd? How shall he curse, whom the Lord has not cursed? Who shall dare to impose such terms of salvation, as God has not requir'd? Shall mortal Man shut up Heaven? Or shall he be guiltless, who declares his Brethren damned without cause?

It cannot be pretended by our Adversaries, that their Governors require this profession of Faith; and that they cannot refuse obedience to their lawful Superiors: because common sense informs us, that Governors cannot make that to be true which is absolutely false, or that to be lawful which God has forbidden. *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye,* said St. Peter and St. John unto their Governors, *Acts* 4. 19. In like manner must our Adversaries say, that the Scriptures are their
Rule

Rule, and they must proceed by it; because no pretence of Obedience to Men will justify Disobedience to Almighty God. If the matter be indifferent, 'tis our duty to perform what is commanded: but if it be sinful, we must refuse Obedience, and be content to suffer for it. Now 'tis plainly contradictory to God's Laws to believe what he has declar'd to be false, or to declare those things to be necessary to salvation which God has not made necessary; and consequently, the commands of lawful Superiors will not warrant such a practice.

If it be said, that our Adversaries do not believe the *Popish* Articles of Faith to be either absolutely false, or forbidden in Scripture, or not contain'd in it; and consequently, they cannot be blam'd for continuing in that Communion which they verily think to be lawful; I answer, that we do not charge them with acting against their Consciences. God forbid, that we should be guilty of so great a breach of Christian Charity. All that we urge is this, *viz.* that their Religion in it self is unlawful, and we have endeavor'd to make them sensible of it. If they cannot be convinc'd by our Arguments, we leave them to the mercy of God, and judge them not. But if they have refus'd or withstood the means of Conviction, it will without all doubt be damnable to them.

The End of the Second Part.



A
 CONFUTATION
 O F
 POPERY.

PART III.
*Of the Popish Objections against the Church
 of England.*

CHAP. I.

*The charge of Schism from the Catholic Church,
 answer'd and return'd.*



IN the first Part of this Book I have shewn, that the Scriptures are our *Rule of Faith*: and in the second I have confuted *Popery* by that Rule. From whence it plainly follows, that the *Popish Religion* must of necessity be forsaken; and

and consequently, that the *English Papists* ought to join in Communion with the Church of *England*.

But say they, we have divers Objections against the Church of *England*, which make us believe that her Religion is unlawful also. We must indeed forsake the Church of *Rome*; but whither shall we turn, or what shall we embrace? Wherefore I shall now with all possible brevity examine, what may be objected against our own Communion; that those who are willing, may receive satisfaction, and find rest unto their Souls in the profession and practice of the Religion by Law establish'd among us.

FIRST then, it is pretended that the Church of *England* is guilty of a Schism from the *Catholic Church of Christ*; and consequently, that the Members of it are divided from *Christ's Body*: which division is a most heinous sin, and makes them incapable of Salvation. This Objection the *Papish Priests* are very apt to enlarge upon; that they may thereby frighten such as are coming over to us, and force them to continue *Papists*.

Now it must be confess'd, that Schism is a sin of the deepest die; that it cuts us off from the Communion of Saints in this World, and consigns us to the portion of Devils in the other. So that all Men have just reason to dread the charge, but much more to avoid the guilt of it. But then it is not charging a Church with Schism, that makes her guilty of it; because a fault may be unjustly charg'd upon her. Wherefore we must enter into the Merits of the Cause, and look into the true nature of Schism, and consider whether the Church of *England* be guilty of it, or no.

'Tis confess'd on both sides, that *Christ* has but one Church. 'Tis true, there are many particular Nations which profess the Christian Religion, and these Nations have Church-Governors among them. And in each of these Nations there are so many thousands of Souls; that they cannot possibly meet together in one place for the worship and service of God. Wherefore, for the regular administration of Discipline, and for the better order and instruction of the Flock, 'tis necessary, that there be distinct Congregations, under the inspection of their respective Bishops, and the personal care of the parochial Clergy. But all these Churches continuing in the observation of the second or Gospel-Covenant, that is, professing the Fundamental Doctrines of Christianity, and agreeing in the Essentials of Christian Worship, under the Government of their Spiritual Superiors, do make up only one great Body, which we call a *National Church*. And the several National Churches being united after the same method, that is, in Christian Doctrine and Worship, do make up one greater Body, which we call the *Catholic*, or *Universal Church*. Of which *Catholic Church* it is necessary for every Man to be a Member, because he cannot otherwise enjoy the benefits of the Gospel-Covenant; which is made with none, and consequently can benefit none, but such as are true and lively Members of *Christ* the Head, by being in perfect Union with his Body, the *Catholic Church*.

From hence we may easily learn, wherein the true nature of Schism consists. He that does not profess and maintain the Fundamental Christian Doctrines, and the Essentials of Christian Worship, is not a Christian, or is not a part of *Christ's* Mystical Body. Whereas he that professes and maintains

tains the Fundamental Christian Doctrines, and the Essentials of Christian Worship, but divides and separates from other Persons who profess and maintain the same things; is a Christian, I confess, or a part of *Christ's* Mystical Body; but he is rent and divided from other parts of the same Body; and consequently, he has not the benefit of being a true and lively Member of *Christ*, which consists in his preserving the vital union with his head; but he is in great danger, nay (unless he return to unity) he is in an absolute necessity, of perishing and being utterly lost, for want of that union with the head, wherein the life of every Member do's consist.

Now a Man that continues in the practice of Church-Communion, cannot be a *Schismatic*. Because he is at unity with the whole Christian World, as far as lies in his power. He joins in the same Worship upon all occasions. Whilst he is at home, he communicates with those of his own Congregation; and when he is abroad, he Communicates with that Congregation wherein he then lives, provided that Congregation be not *Schismatical*. But he that will not perform the Duties of Church-Communion with his own Congregation, whilst he is at home, but frequents a separate Congregation in opposition to his own; or he that communicates when he is from home, with those that separate from their own Congregations, and consequently approves and encourages their separation; or he that will not suffer other Persons to join in Communion with him, either imposing unlawful terms of joining with him, or hindring them from being present at the performance of Religious Duties; or he that declares those Men to be no Members of *Christ*, or professes himself to be separate from those Men, who are truly and indeed Mem-

bers of *Christ*; I say, whosoever do's any of these things, is a *Schismatic*. Because either he himself abstains from that Church-Communion, which he ought to perform; or he keeps those from Church-Communion, whom he ought to admit.

Let us now see, whether the Church of *England* be guilty of a Schism from the *Catholic Church*, or no. That the Church of *England* is a part of the *Catholic Church*, is very easily prov'd. For 'tis granted by our Adversaries, that they themselves do retain all the Fundamental Christian Doctrines, and all the Essentials of Christian Worship, Wherein then consists the difference between the Church of *England*, and the Church of *Rome*? Why this is the difference; the Church of *England* rejects part of those things which the Church of *Rome* professes and maintains in the *Trent Creed*. Now I have abundantly prov'd in the second Part of this Book, that those things which we reject, are either absolutely false, or forbidden in Scripture, or not contain'd in it; and consequently those things which the Church of *England* rejects, are neither Fundamental Christian Doctrines, nor Essentials of Christian Worship. Now since our Adversaries do acknowledge that they do retain all the Fundamentals and Essentials of Christianity; and since we do receive whatsoever they maintain, except some things that are neither Fundamentals nor Essentials: therefore 'tis plain that we profess and maintain all the Fundamental Christian Doctrines, and all the Essentials of Christian Worship. And consequently, we are a part of *Christ's Body* the Church; because, as I have already said, whatsoever Person or Church (for a Church is a number of Persons) retains all the Fundamental Doctrines of the Christian Religion, and all the Essen-

Essentials of Christian Worship, is a part of the *Catholic Church*.

Now since the *Church of England* is a part of the *Catholic Church*; the next question is, whether she be a divided part, or no. If she be at all divided, it must be upon one of these accounts; either because she abstains from that Church-Communion, which she ought to perform: or because she keeps those Persons from Church-Communion, whom she ought to admit. But I shall shew, that the *Church of England* is not chargeable with division either way.

1. She do's not abstain from that Church Communion which she ought to perform. She do's not declare those Persons to be no Members of *Christ*, or professes her self to be separate from those Persons, who are truly and indeed Members of *Christ*. She professes, and maintains, and upon all just occasions shews that she earnestly desires to preserve, an intire Communion and Fellowship with all the Christian World. 'Tis true, she do's not join with the *Church of Rome* in receiving false or forbidden, or groundless Doctrines; but is forc'd so far to separate from her for fear of offending God: tho' she is heartily willing and desirous that all *Papists* should join in her Worship and Sacraments.

2. She do's not drive any Persons from joining in Communion with her, either imposing such terms of Communion as are unlawful, or otherwise keeping them from the Church. In a word, she joins with all those whom she can lawfully join with; and hinders none from joining with her. And how then can she be guilty of Schism, who takes all possible and lawful Methods to preserve the Unity of the *Catholic Church*?

There is, I confess, a separation between her and the Church of *Rome*: but to whom is it owing? Who is the cause of the separation? The Church of *Rome* will not join with her, because she will not comply with such things, as I have prov'd it unlawful to comply with: and for this reason the Church of *Rome* is divided from her. But in this case 'tis plain, that the Church of *Rome* is Schismatical; and not the Church of *England*: because the Church of *England* would willingly join in Communion with the Church of *Rome*; but the Church of *Rome* by her unjust and wicked Impositions, has made it utterly impossible.

To conclude, the Church of *England* maintains Communion with all such parts of the *Christian* Church, as impose no unlawful Terms of Communion; and therefore she is not Schismatical. Let our Adversaries therefore, if they desire to prove that the Church of *England* is Schismatical, give us an instance, where we break Communion with any such Church, as is willing to maintain Communion with us upon lawful terms.

C H A P. II.

The pretence of our many Divisions answer'd.

SECONDLY, 'tis pretended that there are many divisions in *England*, and therefore our Religion cannot be the Religion of *Christ*. Because the Religion of *Christ* is one and the same, without any Divisions at all. Now 'tis true, that the Religion of *Christ* is one and the same, without any Divisions at all; if by the Religion of *Christ* we mean only those Doctrines and that practice

practice which *Christ* requires of every Man in order to Salvation by the Gospel-Covenant: for 'tis certain that *Christ* requires the same conditions of salvation of all Mankind. But then to these Essentials of the Christian Religion some things may be added, which are not Essential, and about which Contentions may arise; or else there may be quarrels concerning the due observation and practice even of the Essentials themselves. Thus for instance, we grant that the Church of *Rome* do's profess the Religion of *Christ*; but then we say, that she has added such Corruptions, as make it necessary for us to forsake her Communion: and thus amongst our selves, who have rejected the Errors of *Rome*, there are certain unjust and unreasonable Quarrels concerning the observation and practice even of the Essentials of Christianity. For 'tis acknowledged, that the Public Worship of God is an Essential part of Christianity; and we know that our Quarrels in *England* do respect the Public Worship of God.

Wherefore, in answer to this objection against the Church of *England*, it must be consider'd by our Adversaries, that the question at present is not, *Which is the true Religion of Christ?* But it must be suppos'd that both the *Papists*, and all the sorts of *Protestants*, do profess the same true Religion in substance; and the question is this, *Which party of Christians a Man ought to join with in this divided state of the Christian Church?*

Now I have shewn, that a Man cannot lawfully join with the Church of *Rome*; because tho' she do's profess the Christian Religion, yet she has made many wicked additions to it, with which a Man cannot comply with a good Conscience. Wherefore, since the Christian Religion is still to

be retain'd, 'tis necessary that a Man should join with some other Party of Christians. But with whom shall he join? Why with those Christians, who do not impose any unlawful terms of Communion with them. Now the establish'd Church of *England* do's not impose unlawful terms of Communion; and consequently, 'tis his duty to join with the establish'd Church of *England*.

But there are many Divisions in *England*; and all the Sects do condemn each other, and all of them cannot be in the right; and therefore how shall a Person know to which of them he ought to adhere? Why the case is plain. 1. The establish'd Church is easily known, and may be lawfully comply'd with: and therefore 'tis every Man's duty to comply with it. Now if it be every Man's duty to comply with the establish'd Church; then 'tis a sin to separate from it: and consequently, 'tis a sin for one that leaves the Church of *Rome*, to join in the separation.

But may it not be said, that none of the Parties in *England* are in the right, because they condemn each other? No surely; for 'tis possible for one Party to be in the right, tho' many be in the wrong: and therefore a Man must endeavour to search and examine who is in the right, and who in the wrong.

In a word, the *Papists* themselves, and the several sorts of Christians in *England*, do profess the true Religion of *Christ*: but the *Papists* have corrupted the true Religion; and our sects do sin in a Schismatical Practice of the true Religion, as reform'd from those Corruptions. Wherefore we must not join with the *Papists*, nor must we join with the *English* Schismatics: but we may and ought to join with the establish'd Church, which maintains *Catholic* Communion.

C H A P. III.

Of the pretended Novelty of our Religion, or an answer to the common Question; Where was your Religion before Luther?

THIRDLY, 'Tis objected against the Church of *England*, that she professes a new Religion: whereas the true Religion, which our Savior Instituted, was to continue to the end of the World; and consequently, that Religion which bears date from the *Reformation* only, cannot be the true Religion. And accordingly, our Adversaries often ask us, *Where was your Religion before Luther?* thinking it a Demonstration against our Profession, that it was not (in their opinion) from the beginning.

Before I answer this Objection, I shall premise three things. 1. We readily acknowledge, that the true Religion was to continue from the first Foundation of it to the end of the World. Our Lord Instituted but one Church, and he promis'd, that the Gates of Hell should not prevail against it; that is; that it should never fail, but be profess'd in some Region or other, in every Age of the World. But, 2. we contend that Jesus Christ never promis'd, that his Religion should not be corrupted. 'Tis true it cannot be destroy'd; but it may be polluted. 3. Our Savior never promis'd, that his Church should alwaies flourish. It should not fail, I confess; but it might be afflicted or lessen'd. It should alwaies be receiv'd, but not alwaies by the same number of Persons.

These

These things being premis'd, the answer to this Objection is very easie. For we believe, and are able to prove, that our Religion is as old as our Savior Christ. For wherein do's our Religion differ from that of our Adversaries? I have already shewn, that we believe whatsoever they believe, excepting such Particulars, as I have prov'd to be either absolutely false, or forbidden in Scripture, or not contain'd in it. And consequently, those things, wherein we dissent from them, are not essential to the Christian Religion, but palpable corruptions of it. Now those things, that are corruptions of the true Religion, being thrown away, the true Religion remains pure and intire: and consequently, since our Adversaries acknowledge that they profess the true Religion; 'tis plain that we who profess the same Religion, only without their Corruptions, do profess the true Religion. And since the true Religion is by their own confession; as old as *Christ*; 'tis plain, that our Religion being the true Religion, it must be as old as *Christ*.

Thus also it appears, that our Religion has never fail'd since the first Foundation of it, for our Religion is the true Christian Religion; and our Adversaries dare not say, that the true Christian Religion did ever fail. Besides, our Religion being in substance the same with their own, 'tis plain, that if their own Religion has been constantly profess'd since the first Institution of Christianity; then our Religion has been also constantly profess'd since the first Institution of Christianity; and consequently, it has never fail'd since the first Foundation of it.

But our Adversaries tell us, that the *Reformed Religion* is known to be of a very late date; whereas

Popery has been the Belief of many Ages. Now I now desire such Objectors to consider, 1. That our Learned Men have often prov'd, that *Popery* is a very new Religion; that is, the *Popish* Doctrines, which I have examin'd by the Rule of the Holy Scriptures in the second Part of this Book, were not known in the Primitive Times, but have lately crept into the Church. 2. That the same Learned Men have also often shewn, that ever since the *Popish* Doctrines did first appear, there has been a Generation of Men, who have stifiy oppos'd them, and declar'd against them; tho' the Enemy did unhappily prevail, and was in spite of their Endeavors, able to sow Tares amongst the Wheat. 3. That the opposition of some few Men, who rejected and condemned such Innovations, and profess'd the purity of Christianity, was enough to preserve a pure Church, tho' the generality of Christians submitted to those Pollutions. For God, as I have already said, has not promis'd, that his Church shall alwaies spread and flourish, or that his Religion shall alwaies be maintain'd pure by the whole Body of the Professors of it: but 'tis sufficient to justify the truth of his Promise, if a small, tho' contemptible and obscure number, have stuck close to the Primitive Doctrine; and delivered it down to us by a less visible succession.

However, I shall not insist upon these Particulars, which our Adversaries may possibly dispute; but return them another answer which they cannot gainsay. Let it be granted, that the *Popish* Doctrines are very ancient; and that when they first appear'd, they were not oppos'd, but universally receiv'd; and that there has not been a succession of Christians, who never profess'd them; I say, be it granted that these things are so; yet 'tis easie to
 prove

prove that the *Reform'd* Religion is truly ancient, tho' the *Reformation* commenc'd but lately. For what, I pray, do our Adversaries mean by the *Reform'd* Religion? 'Tis granted by our Adversaries, that their own Religion is the Christian Religion; and 'tis plain, that our Adversaries and those of the *Reform'd* Religion, do agree in many things, which are essential to the Christian Religion. The difference therefore between the *Reform'd* Religion and that of our Adversaries consists in this; that whereas our Adversaries do think, that all their Doctrines are essential to the Christian Religion, and ought to be believ'd; those of the *Reform'd* Religion think, that only part of the Doctrines of our Adversaries are essential to the Christian Religion, and that the other Doctrines of our Adversaries are only Corruptions of it. Now if those Doctrines wherein we agree with our Adversaries, be the only essential Doctrines of the Christian Religion; then we of the *Reform'd* Religion do profess all the Essential Doctrines of the Christian Religion: and consequently, whensoever and wheresoever the Christian Religion is profess'd, then and there our Religion is profess'd also.

The only Question therefore is, whether we of the *Reformed* Religion do profess all the Essential Doctrines of the Christian Religion, or no. Now our Adversaries acknowledge, that they do profess all the Essential Doctrines of the Christian Religion; and I have shewn, that those Doctrines of theirs which we reject, are not essential, because they are unlawful Doctrines; and consequently, we of the *Reformed* Religion, who profess all their Doctrines, except the unlawful ones, do profess all the Essential Doctrines of the Christian Religion. And therefore, whensoever and wheresoever the
Christian

Christian Religion is profess'd, then and there our Religion is profess'd also.

'Tis true, the Errors of the Church of Rome have been but lately rejected; but our Religion is truly ancient notwithstanding. For that consists, not in rejecting the Errors of Rome, but in retaining the Essentials of Christianity. We do not say, that the Errors of the *Papists* do make them to become no Christians: but we say, and I think I have fairly prov'd, that they are corrupted Christians. Our Religion and theirs is in substance the same; for both do profess the Christian Religion: but theirs is corrupted, and ours is Reformed, not into another Religion, but from their Corruptions of the only true Religion.

And now, if our Adversaries ask, *Where was your Religion before Luther?* we answer them by returning the question, *Where was the Popish Religion before Luther?* For wheresoever their own Religion was, there was ours: only our Religion was then corrupted; and we have now rejected the Corruptions of our Religion, but our Adversaries retain them still.

C H A P. IV.

Of the Invalidity of our Orders.

FOURTHLY, 'Tis pretended that we are no Church, because we have no true Bishops, Priests and Deacons among us; the Orders of our pretended Ministers being Invalid. To this Objection I answer, that since our Adversaries do acknowledge, that their own Ordinations were valid at the time of the *Reformation*; 'tis plain, that our Orders which are deriv'd from them, must also be valid, unless we have forfeited our Orders by the *Reformation*. Now 'tis plain that we did not forfeit our Orders by a *Schismatical Reformation*; for I have sufficiently disprov'd and returned the charge of *Schism* in the first Chapter of this third Part. Nor can it be pretended, that we have forfeited our Orders by any Heresy; since I have shewn that those things wherein we differ from our Adversaries, do not make us Heretics, but Professors of the Purity of the Christian Religion. Nor have we forfeited our Orders by making a *Reformation*; unless the removal of abuses, and restoring the purity of Religion, can be thought sufficient to null our Orders. Wherefore 'tis plain, that our Orders are not forfeited, but continue in full, or rather in fuller force than ever.

As for the pretended *Nay's-head Fable*, 'tis abundantly confuted by many learned Men; particularly
by

by Dr. (a) *Mason*, Bishop (b) *Brambal*, and Mr. (c) *Brown*.

As for the pretended Irregularity of the Consecration of some of our Bishops, I desire the Reader to consider, what Dr. (d) *Saywell* has said in answer to it. But if it were granted, that the Consecration of them was irregular; yet it was not defective in the Essentials of Episcopal Consecration. It was only against a certain Canon of a General Council: but not against the Scriptures. And if the Iniquities of the Times, and the Corruptions of the Church, and the perverseness of our Adversaries, made such small Irregularities necessary; they are not to be charged upon us. However, it do's not and cannot affect the validity of our Orders; tho' it might have seem'd an argument against the manner and fitness of our Proceedings, if it had been possible for us to have acted otherwise.

I shall add no more upon this Head, tho' the matter might easily lead me to many Disputes: because I am persuaded, that what I have already offer'd, is a satisfactory answer to the whole Objection.

(a) *Mason's* Apol. lib. 3. chap. 8. Lond. 1625. (b) *Brambal's* Defence of the Church of England, chap. 5. (c) *Brown's* Concioncs duæ, Cantabr. (d) *Saywell's* Vindication of the Reformation of the Church, &c.

C H A P. V.

The pretence of greater safety in the Roman Communion, than in the Communion of the Church of England, answer'd.

LASTLY, 'Tis pretended that there is greater safety in the *Roman Communion*, than in the *Communion of the Church of England*; because we acknowledge that the *Papists* may be saved, but the *Papists* do not acknowledge that the *Protestants* may be sav'd. And therefore 'tis more advisable for a Man to continue in the profession of *Popery*, wherein 'tis granted on both sides, that there is a possibility of Salvation; than to forsake *Popery*, without which one Party thinks it impossible to be sav'd. But this pretence of *greater safety* is easily answer'd, if we consider why, and for what Reasons, we *Protestants* say 'tis possible for a *Papist* to go to Heaven.

That *Popery* is sinful, and in its own nature damnable, we *Protestants* are all agreed; and I think, I have sufficiently prov'd it: and therefore if a Man persist in the *Roman Communion*, when he has had opportunities of discovering the Errors of *Popery*, 'tis as utterly impossible for him to enter into Heaven, as for a Thief or a Murderer, or any other the greatest Villain. But we are heartily willing to believe, that many Persons are deluded by the Priests, and are also otherwise excusable in their ignorance: and therefore we do not think it

im-

impossible for God to have pity on them; and for this reason we hope that a *Papist* may be sav'd.

But what will this advantage the present Objectors? If they are not satisfy'd of the unlawfulness of continuing in the *Roman* Communion, we do not desire them to leave it: but if they are satisfy'd of the unlawfulness of continuing therein, 'tis in vain to pretend a possibility of being sav'd in it. For tho' such as know no better may be sav'd, altho' they continue *Papists*: yet such as are inform'd and convinc'd of their Errors, are incapable of salvation, if they still profess and maintain them.

Let each Person therefore sit down, and consider seriously. Let him carefully weigh the Arguments on both sides, and judge impartially: and then let him determine, and act accordingly. If he does not see reason to change his Profession, yet let him judge charitably of those that differ from him: but if he finds himself to have been in the wrong, let him earnestly endeavor to be in the right. And if these Papers may have contributed to his discovery of the truth, I humbly beg him to pray for the unworthy Author of them.

I shall conclude with an excellent Collect of the Holy and Charitable Church of *England*.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

A

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