

Worshipful

B. R. 0-4-0

John

This Book was written by Edward Worsley
 S. J. He was born in Lancashire
 in 1604, admitted at the age of 22,
 and professed as Scholar 1641.
 For many years he taught Philosophy
 & Theology at Siege of which
 College he became Master from
 1658 to 1662. He must now rank
 among the ablest Controversialists
 of his or any other Country.
 He died at Antwerp 2 Sept 1676

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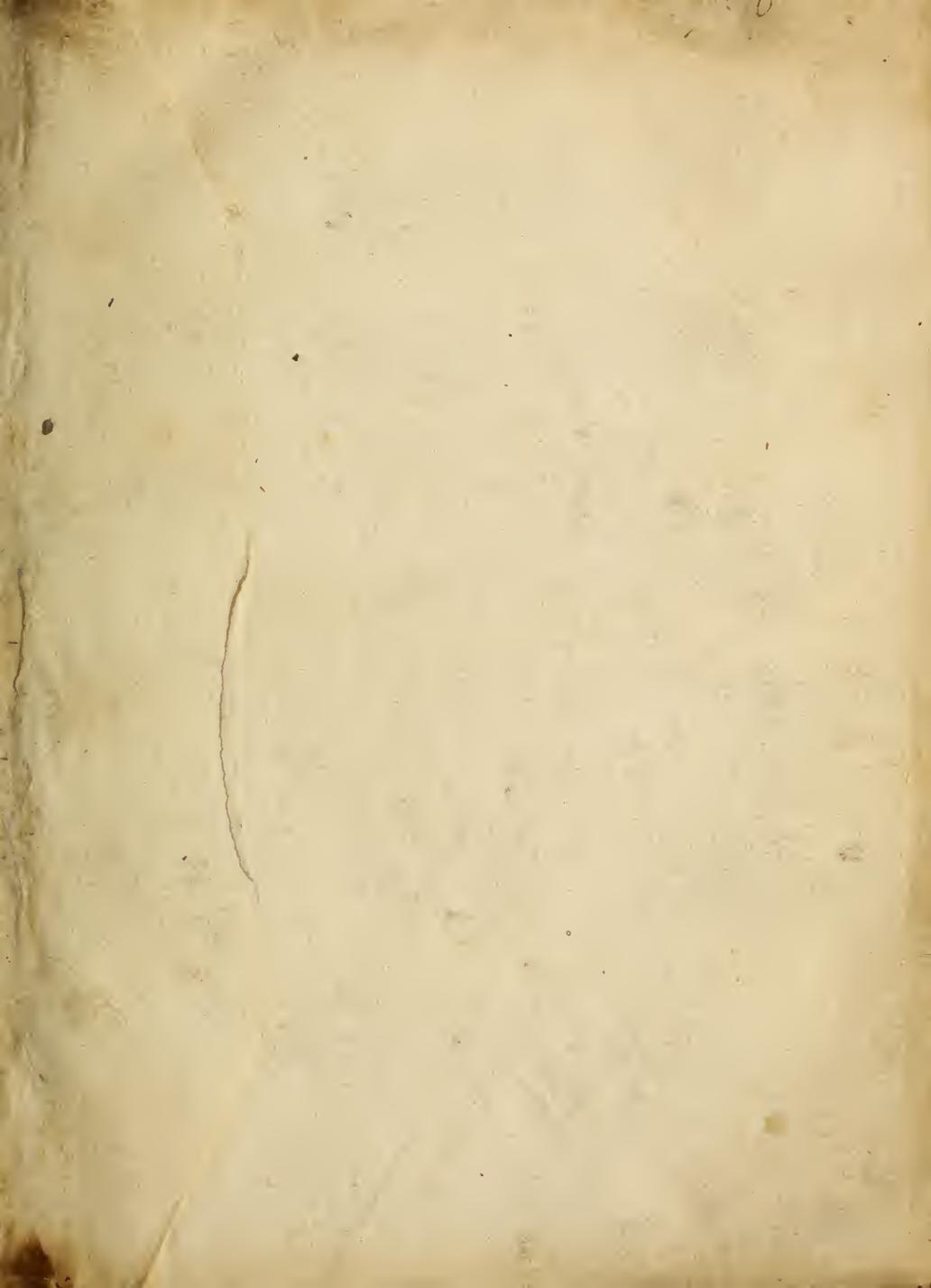


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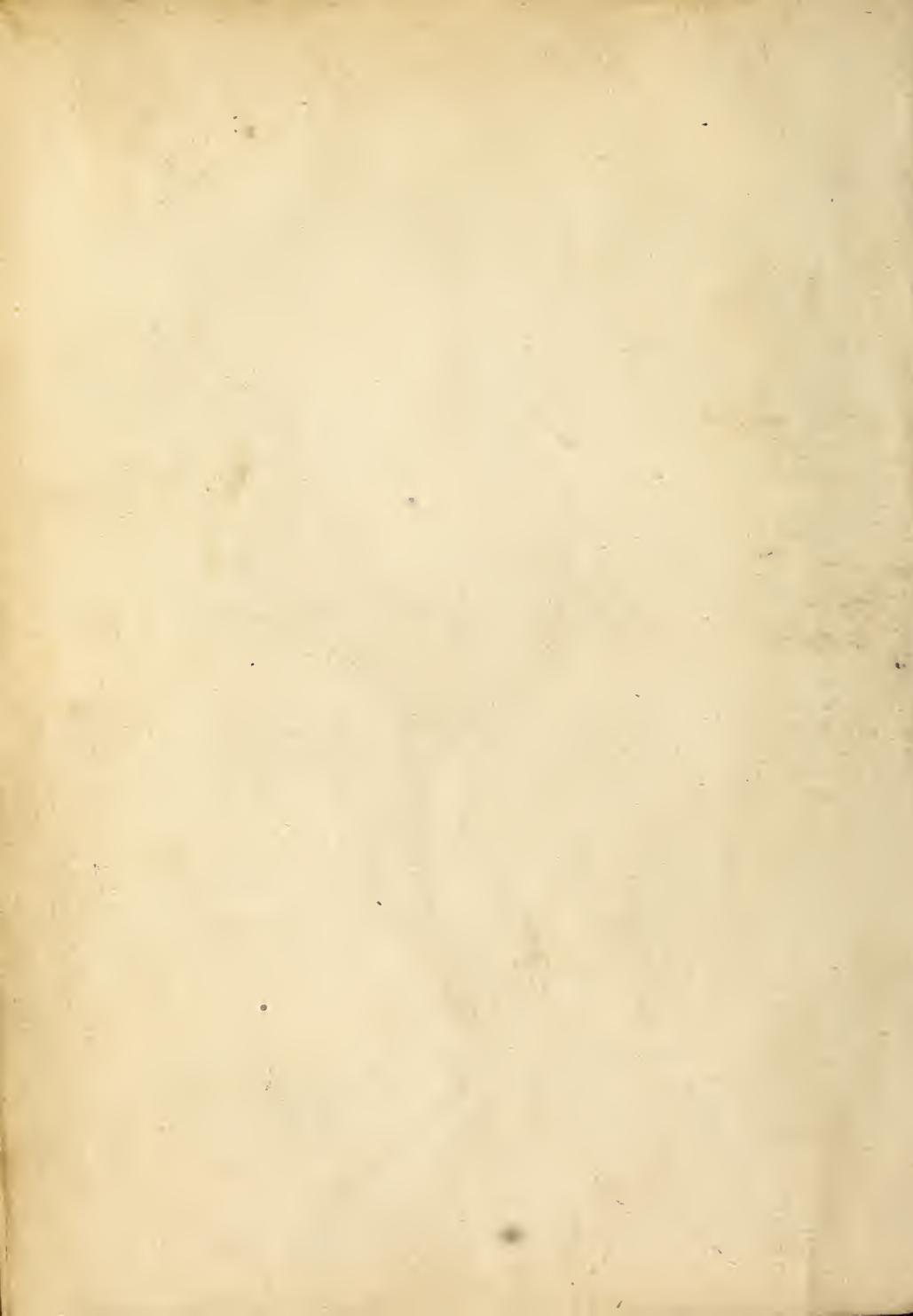
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Section



146





REASON

AND

RELIGION.

OR

THE CERTAIN RVLE OF FAITH,

Where the Infallibility of the Roman Catholick Church
is asserted, against Atheists, Heathens, Iewes,
Turks, and all Sectaries.

WITH

A REFVTATION OF Mr STILLINGELEETS

Many gros Errours. By E. W. [orsley]

Author of the Book called,

PROTESTANGY WITHOVT PRINCIPLES

Poteram Omnes Propositionum rivulos, vno
Ecclesiæ sole siccare. *Hier. contra*

Lucifer. c. vlt. sine.



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THE
P R E F A C E
TO THE
R E A D E R.



Religion, that choise Evangelical
Pearle. Matth 13. the best In-
heritance, and richest Treasure God
hath bequeathed to Christians,
though found and strongly guarded,
meet's yet with many who long
since, had their weak attempts pre-
uailed, would haue thrown it out of the world. Atheist's
deny a Deity, the only fundation of Religion, Iewes oppose
Christ, the great Master of Truth, and Heretiques bana
against an evidenced vniuersal Church, that large field
wherein this precious Iewel is found. These Aduersaries we
encounter, and our design is both to vnbequile and silence
them. In the first place we attaque those grosser Ene-
mies, Atheists, Iewes, Turks, and Infidels. This done, we
enter vpon the main matter, and freindly treat with our Mo-

THE PREFACE

den Sectaries by the force of plain and undeniable Principles: If these stand (which none can shake) Protestantcy fall's to nothing. I call this Treatise the Rule of Faith, where you have the Inducements, which lead to the knowledge of true Religion clearly proposed, and strongly Maintained against all Opposers, whose cavils and Calumnies repugnant to truth, will appear as they are vain and forceles, after due ponderation of the Principles we rely on.

The prudent search after Religion is ever made and first begun with Reason, or a rational discourse, for I hold this Principle indubitable. None can assent to the high revealed Mysteries of Faith, without previous evidence had of their Credibility laid forth to reason. Now because Atheists, Arians, and all Heretiques, hold what they teach reasonable, it is necessary to distinguish between false and true Reason, as also rigidly to Examine what ever belongs to that whole Matter, which is amply done in the 14th. 15th. and, 16th. Chapters of the third Discourse, where we prove that Religion is only Reasonable, which Heaven it selfe declares reasonable, by such visible, sensible, and illustrious Marks as have gained Millions to believe in Christ, and no other but God's Infinite Power and wisdom, can produce. Herevpon, we lay forth the signal Marks of the Roman Catholick Church, clear Cognisances of an Infinite Power and Wisdom, Miracles

TO THE READER.

Facts most evident, Conversions of Nations wrought by Her; Succession of Pastors, ever since the Apostles preached, with a strict unity of one Faith in all that Professed Her Doctrin. We look next upon this late risen Protestantcy and find it naked, vtterly strip't of all supernatural Motives: No Miracles, no Conuerfions, no unity in Faith to countenance the Nouelty, and therefore conclude that the Professors of it who seemingly stand for Reason, and slight an euenced Church, are most vnreasonable, and as dayly experience teaches, meer Scepticks in Matters of Religion.

Clemens Rom. in Recog: D. Petri. hereafter cited, gives this wise Counsel to euery prudent seeker after Truth. Before all things examin well by the light of rational Motiues; whether one that pretend's to speak in the name of God, and call's himselfe a Prophet sent to preach, proues himselfe to be really so. Thus much learned (and the knowledge is easily gained, because grounded vpon euidence) belieue boldly all he teaches, though his Doctrin be sublime, and seem's difficult to weak reason. The first conuerted Christians were thus induced by the Lustre of our Sauours glorious Miracles and other Signal wonders, to own him as he was, a great Prophet, or the true Messias sent from God, and after ward believed what euer Doctrin he taught, vpon his own Infallible word. Apply what is here said to the Roman Catholick Church, you will find this great Truth

THE PREFACE

made manifest in the following Discourses. viz. That as no Prophet, no Doctor, ever came neer Christ our Lord in the wonders he wrought, so no Society of men since thé world stood, was, or is Comparable in Miracles and other Cognizances of truth, to the Roman Catholick Church. She as I now said, and no other Society, shewes you à Continued Succession of Pastors, of Princes, and People since the first Plantation of the Gospel. She and no other, hath been always revered all Nations over, and was neuer opposed by Orthodox Christians. She giues you à large Catalogue of Innumerable Professors eminent in learning, in wisdom, and sanctity of life. In Her the ancient Predictions of Prophets, are literally fulfilled. Her vniuersal extent far and neer, is euident; The Conversions wrought by her, Euident. The Courage and Constancy of Martyrs who dyed for her Faith, Euident. Her ancient Possession of truth (for Confessedly she was once Orthodox) is vndeniable, And this is the Church, Gentle Reader, our Sectaries would destroy, This Oracle, though signalized with so many Illustrious Marks, and Indications proceeding from God, in spite of Heaven, they iniuriously Caluminate as Idolatrous, and Heretical, And Consequently make those Millions and Millions, who both liuing and dying zealously sought to serue no other but the great God of Truth in this blessed Society,

Fools,

TO THE READER.

Fools, Madmen, Idolaters, and Heretiques. I say Calumniate, for all they haue done hitherto, or can do for the future, comes to no more but to à flat iniurious Calumny, as is euenced in the third Discourse. C. 19 where you are told, that whoever impeaches an ancient Church (once acknowledged Orthodox) of Idolatry, and proves not his charge, by clear and vndeniable Principles, Calumniates must vniustly, and sin's damnably, Protestants do so, as is there largely proued, and the truth is manifest in their own writings. They tell vs the Roman Catholick Church though once right in Faith, changed Her ancient Doctrin, we iustly vrge them to prove the Assertion by some vnquestionable Principles, more convincing, or of greater wright and strength to perswade what they assert, then the publick judgement of all sound Christians living at that time, to perswade the Contrary; And Mark à strange Proceeding, the Calumny it selfe is returned vpon vs, without either Proof or probable Principle to vphold it, but their own bare and proofles word. We are told again, there was euer à Catholick Church without blemish, at least in fundamentals, (for that Article of the Creed. I believe the Holy Catholick Church was true in all Ages) We seriously demand where, or in what part of Christendom that Orthodox Church (distinct from the Roman Catholick) had its being.

THE PREFACE

being at that time, when the Roman fell from Christ, and became Idolatrous? There was such a Church which censured and condemned the supposed Roman Errours, or not; If not, the world upon those supposed errours, was wholly Churchles. Grant an Orthodox Church distinct from the Roman, She certainly opposed those Imagined false Roman Doctrins, which then began to infect the Moral Body of Christians, and Consequently that Opposition was a thing as notoriously known, as loudly noised some Centuries since, as it is Notoriously known and noised, that our Sectaries haue now espied those false Doctrins. We vrge them to bring to light that publick known Opposition of their Imagined Church, against the Roman Catholick Society fancied a Changling, And what haue we? Deep silence from some, and from such as dare speak, false Suppositions for Proofs, vnworthy Calumnies for an Answer. Please to se this Argument fully handled. Disc. 2. C. 6.

Time was, the world knowes well, when our Aduersaries auouched they could prove their Protestancy, and refute our Catholick Doctrin by plain and expresse Scripture, we come to the true Trial in this Treatise, and in lieu of God's word, find their Books full fraught with meer far-fetcht Glosses. Not one Passage I boldly assert, (and put Sectaries to the Proof) sauiours this Protestancy, as it is distinguished from Popery, and the known Heresies of
former

TO THE READER

former Ages. Now that nothing from Scripture can be alleged Contrary to our Catholick Doctrin, is manifest upon this one Principle, which none shall overthrow. What Scripture faultfully interpreted teaches in these weighty matters of Religion, some Orthodox Church delivered in foregoing Ages: For example. If Scripture deny Adoration to Christ in the Blessed Sacrament, or Transubstantiation, an Orthodox Church, which cannot clash with the Verities of God's word, in some Age or other maintained these Protestant Tenets, and published them to Christians, But no Orthodox Church ever sided with Sectaries, or taught such Doctrins, Therefore their pretence to Scripture against our Catholick Tenets is frivolous, and implies no more but a false supposition for a Proof. And this strain of turning bare Suppositions into proofs, which never go beyond the strength of their own vnproved Assertions, so vniuersally transcends all their Polemicks that I stand astonished, to see men who will be accounted learned, wholly busied in doing Nothing. Reflect I beseech you a little. They haue been told, and I remind them of it again in this Treatise, that whoeuer makes the Roman Church Idolatrous or Erroneous, must hold the supposed Idolatry and error so remedles an Euil, that none on earth can redress either, because all the Proofs or Principles whereby the Reformation should be made, will evidently appear less ponderous

THE PREFACE

derous to Euince this Church guilty of error, then Her sole Authority is to perswade the Contrary, viz. That she neuer erred. Wherefore Sectaries Confessedly fallible men, desperately adventure to reform vs, and cannot but spoile all they go about to mend, whilst they Euidence not, whilst they plead not, by the Authority of an Antient Orthodox Church which taught that very Protestancy they teach now, and decryed these Supposed Popish errors as loudly as they decry them: But to do thus much is impossible, as manifestly appears by their own writings, For tell me I beseech you, whoever yet heard Protestant in all those weak skirmishes made against Catholick Religion, Say plainly and prove it. Such a Church reputed Orthodox five or Six Ages since, taught as we teach, sensed Scriptures as we sense them, Christians then vniuersally believed no Real Presence, No sacrifice of the Masse &c. Has euer Protestant, I say, gon thus groundedly to work? No, Most euidently, No. I shall highly extoll the man that will dare to proceed so ingenuously, but find none engaged in this right way of Arguing. Its true, some who leap over the heads of all their more Immediate Ancestors, between Luther and the three or four first Centuries, tell vs those Primitiue Christians were good Protestants like them. Ill luck Say I that Protestancy had, not to be intailed vpon some Successors in following Ages, for most certainly since
those

TO THE READER.

those dayes, the world neuer saw Protestant before Luther. In a word the Assertion is a loud vntruth, an unworthy begging of Question, and besides implies a fancied supposition for a Proof. To show this, we reduce these ranging Spirits to a lesser compass, and oblige them to name but one Protestant, neerer their shameful Reuolt from our Catholick Society. Here they stand grauelled, as mute as fishes, and are highly angry, because we touch them where they are most weak.

This want of a Church to ground Protestancy vpon, makes their Polemicks to be as they appear, rambling, faint, shallow, and so dissatisfactory, that great patience is requisite to peruse them. Wonder nothing, they can do no better, Rebels they are against an antient Church, and their handling Controuersies may well be compared with the proceeding of Rebels in a Common wealth, who curiously mark, and diligently attend to what euer may seem welcome to your ignorant, seduced, and disgusted Multitudes, That, be it what you will, is fomented, that's laid forth, and inculcated. It is no newes to tell you, that our Ministers in England now for a long time, haue had a number of seduced People bred in their own rebellious bosomes, and brought vp in a spirit of Schism, who God knowes haue heard little, but of the Idolatry, of the Superstitions, and wickednes of some Professed Catholicks.

THE PREFACE

licks. O, say these Lucendiaries, we will nourish this Popular humour with food suitable to its palate, we will write Books of this Popish Idolatry, we haue tongues, and can posse with delight, we will lay forth in folio what we conceiue of the Roman Superstitions, and the wickednes of Popes. We know well to Cauil, and how to ensnare the Vulgar, on whom we depend, when our Cauils are once out, though neither reducible to Principles, nor subiect to the Censure of any Iudge (for we own none) let them shift for themselves. Our only care is to talk on, though we prove nothing, And chiefly to be vvary in one particular, It is neuer to mention any thing of à Church which taught Protestancy before Luther, meddle vwith that Mischieuous difficulty vve are vndon, for really vve haue no such Church. This in à word (and much worse) is Protestancy, as is amply declared in the following Treatise, vwhere you also haue the distinctiue Cognisances of Christ's true Church, the Rule of Faith, and the Properties of à Rule explained; vwithall, an easy vway vwhereby to put an end to these vnfortunate Controversies. You haue moreover the Infallibility of the Roman Catholick Church asserted, Faith resolu'd into its true Principles, Mr Stillingfleets grosser Errours discovered, The Reasonableness of Catholick Religion laid forth to eevery rational man, And to omit other Questions (all cannot be hinted

TO THE READER.

at in the narrow compasse of à Preface) you have this great Truth proved. viz. That if the Roman Catholick Church hath taught but one false Article, and obliged all Christians to believe it vnder pain of damnation, there neither is at this day, nor was before Luther any true faith in the world. Wherefore Sectaries who have made it their chiefe busines to impeach our Church of Idolatry, and Heresy (and the louder they cryed, the more they thought to destroy vs) have done their utmost to ruin all the Churches on earth, and proue themselues thereby both Faithles and Churchles. But enough for à Preface. Open and read. Approve or condemn, as reason shall guide you. In case you Condemn, please to say, Why, and shew me where I erre in Principles. Pardon the faults of the Printer which are many (he is à stranger to our Language) except against mine boldly, if you find any, but do it with Charity, and still, for this I must inculcate again and again, Remember Principles.

Farewel.

A N
A D V E R T I S E M E N T
F O R
M r S T I L L I N G F L E E T

Sr.

Hain dealing is the best, you shall haue it in this short Advertisement from à friendly Adversary (no Enemy I assure you) who desires to do you good, against your will. If I be rightly informed, Both you and some others find your selves dissatisfied vpon this score, that your *Rational Account* (as tis called) *comprehending the Grounds of Protestant Religion*, remain's yet vntouch't, or not answered. Before I reply to these complaints, I shall take the boldnes to request one fauour at your hands (you will much oblige me by it) which is to point out that *Chapter* or *Paragraph* through your whole Book, wherein the hidden treasure of these *Protestant Grounds* lie, and to giue me in à few lines, one or two of them plainly set down in halfe à Sheet of paper. I speak of Grounds for Protestancy, as it is your peculiar Religion distinct from Popery, and all known Condemned Hereties. Fob me not off, I beseech you, with any general talk, Tell me not I must seek better and shall find, For, Sr, I assure you though I haue made à diligent Search after your Grounds, they are yet so far removed from my sight, that I cannot find one. Wherefore,

AN ADVERTISEMENT

fore, because you are more Conuerfant in your own writings then others, and, *Plus vident oculi quam oculus*, I beg to be enlightned by you. If you fail to do this, the world will iudge as I do, that you haue abused the Reader with à Title, wherevnto nothing in your voluminous Book answer's. I mean you haue no more touched vpon Grounds for Protestancy (as Protestancy and mark my words) then for Arianism, or any other false Religion.

In the perusal of your Book I se what beguiled you. You, Sr, thought to throw that little dirt (wherewith some haue furnished you) in our faces, was enough to make your bad cause Specious, and to prop vp your Protestancy, as if forsooth to Cavil at vs, were to establish your Novelties. Know good Sr, that both Arians and all other gone Heretiques, were as fierce in their Cauils against the Church as you are, but did they therefore either ground or establish their false Doctrins contrary to Gods Truths? It is à gross error to think so; For as it is one thing foolishly to brandish à Sword, and another fitly to vse à Buckler, so it is à quite different busines slightly to impugn Catholick Religion, and another to defend Protestancy. The first you haue attempted like your old Heretiques, and with as ill success; But the second, which is to maintain Protestancy, or to settle that vpon solid Grounds, neither is, nor was, nor euer shall be done by any, wherefore I tell you in this Treatise (read it if you please) This Protestancy is wholly vngrounded, God never revealed one Article of it (as Protestancy) nor did ever antient or modern Orthodox Church teach so much as one of your *Particular Tenets,*

FOR MR STILLINGFLEET

Tenets, And for this reason I say, its falsly called the *reformed Religion*, hauing neither Essence, nor the Properties of Religion belonging to it.

Now for as much as Concern's your Clamours, because you think your Book neglected, or not yet Answered. First, give me leave to tell you, it is a great Vanity to rise to so high à conceipt of your selfe or of your Book (as if you were the only Defender of your Faith) and à greater to publish it to the world. what think you, Cannot Protestancy be impugned without taking you or your work in hand? Its little wisdom to iudge so. A Souldier, good Sir, who intend's to inuade an enemy takes no directions from him, how to enter his Country, much less busies his thoughts about removingeuey straw, or euery little block that lies in his way, but marches on, as he thinks best to compass his Design. To ouerthrow your Protestancy is our Design, and you most vnreasonably prescribe, what we are to do, That is, we must either attaque your *Fort* and meddle with your *Account*, or you think nothing is done. Why so I beseech you? Grant, which is not true. that those who haue written since your *Account* saw light, passed by it without much notice, they might well do so, looking on it as à Block not worth removing, vnless, as I say, you will haue them to obey your Commands, and assault what Outwork you please. *It is Sr, your Cause we more mind, then your account.* 2. Why do you (or some body for you) not only shamefully stopp all the Presses, in so much that scarce a sheet of paper can appear in publick; But moreover, why haue you (when all liberty is granted to scribe and print what you please) omitted to
Answer

AN ADVERTISEMENT

Answer those Bookes, which directly impugn your Doctrin. That excellent *Guide of controuersies* is the *One*, and Protestancy without Principles, the *other*: And you haue done this with much vncivil scornful Language, with a meer forced Pish from the teeth outward at the end of a Preface, as if, forsooth, you would be thought to Say; *You Could Answer but vwill not, vvhereas the naked truth is* (at least wise men Iudge so) *you would Answer but, Cannot.* Sr, believe me, it would have been much to the purpose, and far more satisfactory to your Protestant Brethren, had you, when you saw your Protestancy (to speak moderatly) well shaken in those two Books, replied to some particulars, and shewed where either the Principles were false, or their Discourses failed, But you Cowardly quitted the field, sate down silent, busying your selfe with reprinting a few Sermons, whereof the world had no need at all. And this (t'is thought) was done to cloak your Lazines, your ignorance or both, because you could not Answer, yet we are called on to quarrel with you, whilst you like a Priuiledged Person exempt your selfe from meddling with vs. That is we must speak, and you say nothing.

But, Sr, let vs come neerer the point and tell you truth. Whatever you account substantial in your Book, hath been answered by your two scorned Aduersaries, and if any thing be yet wanting, it is amply supplied in this Treatise. To conceiue what I would proue, please to Note. There are two wayes in answering a Booke. The one is to follow an Author step after step, by examining severally each piece of the *Whole*: The other is to Consider the Principles wherevpon the *Whole* relies,

FOR MR STILLINGFLEET.

lyes, shewing them either false in themselves, or not connex't with those Conclusions which should follow from them. *Destroy Principles, you destroy all.* Thus the Motion of a Watch may be spoiled two wayes, either by disordering euery wheel in it, à part, or by breaking the Spring. The fairest Palace ever was, is ruine'd, if either you separate euery stone from stone, or if you vndermine the foundation and blow vp the whole Fabrick, though many of the stones strongly Cimented, cling yet together. The first way of answering by piece-meal, is tedious and obscure, and as things are with vs (by reason of the difficulty in Printing and transmitting Bookes into England) almost impossible, The other is clear and easy, both are satisfactory to euery rational man, and I hold the second most necessary, For, in all our Discourses there must be some firm Principles laid wherevnto we reduce, and from whence we draw what we Assert, which several wayes of discoursing, Compose the two different Methods, *Analytical and Synbetical*, obserued by Philosophers and Divines. Neither is the Foundation more necessary to à house, or the weight to a clock, then Principles are to a Discourse, which then is good, when the grounds stand firm, and the Deductions of the particular Conclusion from them, *clear*: But if either the Principles be false and alien, or the Deductions not Coherent, the whole Discourse fall's to nothing.

Apply what is here sayd to your Account, or rather to the Religion it Asserts, and you have all I would Say. Your Account, Sr, was writ to vindicate Protestancy, and must stand vpon the same Principles with that Nouelty, therefore whatever shak's and ruin's the Principles of

AN ADVERTISEMENT.

Protestancy, necessarily shak's, and ruin's the Principles of your Account, But your Supposed Principles or Grounds of Protestancy are broken, yea demonstrated no Grounds at all, in the Book intitl'd *Protestancy without Principles*, where they are proued either false, or no Principles peculiar to your Religion, as it is distinct from the Doctrin of other Societies, called *Non-Protestants*, And consequently when true, they haue no Connexion with Protestancy, nor can lead in any conclusion for you, And where they are false, their falsity is laid before your eyes, and an vtter subuersion of your Cause, and Account with it, because neither can stand, when your supposed Principles are destroyed, or rather found never to haue had Being. And thus your Book is solidly Answered. If you desire to se more ruin yet fallen vpon you, read this Treatise, and be pleased to reflect vpon these three things in your Account. The *length of it*, The *Obiections against Catholick Religion*, and finally your Principles for Protestancy. We find two of them, but misse the third. The length mighty tedious, and (too often without substance) wearies à Reader, God help him (say I) that vndergoes the druggery to turn ouer all the vneuen stuff which lies heap't vp there. Your Obiections, vsually borrowed from Mr Chillingworth and some other Protestant Writers, are for the most part common, and such as haue been answered ouer and ouer: Where you think them peculiar to your selfe (as they lay in my way) I haue reioyned, and if some be omitted, that's only to Say, euery stone in your Fabrick is not touched, or medled with, But for as much as concerns your Principles in behalfe of Protestancy, I As-

FOR MR STILLINGFLEET.

sert Confidently, you haue none, and vpon this ground, I say once more your Account is answered.

Goe on therefore, and vilify the works published against you as you please, call them *Wool sacks*, *Rats*, or *Flies*, add more opprobrious language to gain you credit among your simple and too credulous Vulgar, with Intelligent Readers you preuail nothing, who well perceiue, it Matters not to your Intent, if those *Wool-sacks* receiue and break the force of your greatest shot against our Church; if the *Rats* gnaw the best ligaments woven in your Account, if but one of these flies enter your throat, and bereaue you of breath (some report of à great man stifled by à Fly) And truly it seem's by your deep silence, or not answering since these Books came forth, that some of the greater sort haue halfe chok'd you. *But enough.* To say more after this strain, were to rallie like you, and to offend the learned world, which requires substance in these serious matters, without contempt, flowting, and empty words. Had you, Sr, gone the right way to work, you should either haue kept in your disdainful language, or taken *Protestancy without Principles in hand*, Shewing, where the Author mistook your Principles, Or whether his exceptions were blamable, because he thought them either Common, and not belonging to you, *that is*. wholly alien from your cause, wholly impertinent to Maintain Protestancy. This proceeding had been Satisfactory, but difficult and aboue your force, Therefore you wisely waued it, knowing well it was easier to giue sharp words, and snarle at your Aduersaries, than to come neer and bite, with pinching Arguments.

My

AN ADVERTISEMENT

My proceeding with you, Sr, is quite contrary, I slight nor your person, but say plainly where your great mistake lies in handling Controuersies. You run head-long into the deep Mysteries of Faith by the ill conduct of your weak, or not well sighted reason, and after a few stagg ring thoughts spent in weighing, and musing vpon the difficulties, which appear to you in the Mysteries, you will needs tell vs what's true, what's false, and therefore boldly take, and reiect, as you like best. It is a perplexed way, Sr, which will neuer make, you either Good Christian, good Diuine, or so much as a mean Proficient in Christ's School. In following it, you are just like one (as I tell you in the Treatise) that takes wholesome Pills into his Mouth, chews them, find's them bitter, and spitt's all out. Hence it is, you spit at the Doctrins of Transubstantiation, of Purgatory &c. because forsooth, they are distastful to sense and shallow reason. And truly, Sr, it is wonderful, that you haue not long since by this procedure, cast off the Doctrin of the sacred Frinity, For most certainly might sense and weak reason plead the Cause here, far greater difficulties would occur against that sublime Mystery, then euer Protestants yet proposed against our other Catholick Tenents. In a word, Sr, if you desire satisfaction in matters of Religion, busy not your head with the examination of the Diuine Mysteries *Considered in themselues*, they are aboue your reach, but contrarywise, consider well, how. and by what means they are made *Credible* to reason, which is done as S. Austin, cited afterward, tell's you, by first finding out that clear marked, and signalized Church, whereby God speaks, This

FOR Mr. STILLINGFLEET.

Oracle once discovered (and the Discouery grounded vpon Euidence, is easy) *Hear and Believe Her* , She is wiser then you, and never think to shake so strong a Fortrefs, by devising petty Arguments against Her Doctrin (no sooner seen then solued) because, forsooth, you cannot Comprehend it.

But it is high time to end and I shall do so, with one word more of good aduice. Fooles they say may sometimes give à wise man Counsel. Sr, if you intend to write any more, Consider for your own sake, what you write; weigh things well in your thoughts, before they pass your pen. Haue alwaies this one reflexion in mind. *Its easy to Cauil, easy to talk much*, but most laborious to make sure what you say, by sound Principles, And Principles your Aduersaries euer haue an Eye to. Had you complied with this Aduice, the greatest part of your Account (if not all) might well have been spared. Never rely on the vain prayses of your vulgar Readers, all is not gold that glisters in their Eyes, nor do they alwayes speak as they think. For as much as concern's your selfe, shew, sr, rather the strength of à Father in louing your works, then the weaknes of à fond Mother that hugg's her Brats, though most deformed. I am told, you imagin it à great Acchieuement, and your selfe the conquerour, in hauing gain'd one private man T. C. to follow your triumphant Chariot, Abuse not your Iudgement there is no such matter, for in good sober earnest by what I haue perused in T. C. *his book rather seem's to be an answer to yours, then yours to his.* Abstain hereafter from opprobrious Language, lest you meet with some ruffing Adversary that will pay you in your

AN ADVERTISEMENT

your own Coyn. Please to vse your Buckler better in behalfe of Protestancy, and tell me when your Negatiue Articles are thrown away (*as not reuealed*) *what essential Truth remain's vwithin the Compassse of Protestancy, reuealed by Almighty God, and necessary to Salvation.* If you think it the wisest Course, not to take notice of what is proposed against you in this Treatise, vouchsafe to clear your selfe of the Contradictions charged vpon you. And because I find you much intangled in your Resolution of Faith; and haue laid your mistakes open to publick view; when the Spirit of answering fall's vpon you again, Answer I beseech you, to the difficulties Obiected in the third Discourse, But about all Answer to God with à hearty repentance, for the wrong you haue done his Church, and own me.

Sr

Your friendly Adversary,

THE

THE
CHAPTERS
IN ORDER.

THE R VLE OF FAITH

Wherein the infallibility of the Roman Catho-
lick Religion is established against Atheists,
Heathens, Iewes, Turks, and
all Sectaries.

- CHAP. I. *Whether true Religion be in the world? The Affirmative proved Against Atheists. Atheism, evidently Shew'd improbable.* 1
- CHAP. II. *Reason reiects all sects or Religions not Christian. Whether Gentilism, Iudaism; or Turckism, bee erroneous and improbable?* 13
- CHAP. III. *Christianity as it stands in opposition to Iewes, Turcks, Infidels and Heretickes, is the only true Religion.* 21
- CHAP. IV. *Whether Christian Religion since its first Propagation hath not been in like manner preserved pure, and further spread by Divine Providence, about the Power of Nature?* 25
- CHAP. V. *Whether all called Christians Believe intirely Christ's sacred Doctrin? And whether meanes be afforded to arrive to the knowledge of true Christian Religion?* 29
- CHAP. VI. *Of our Sectaries error in their search after true Religion.*

THE CHAPTERS IN ORDER.

- Religion. As also of Mr Stillingfleets inconsequent way of Arguing. 32
- CHAP. VII. More of this subject. Doubts concerning the several editions of scripture. None extant more pure, then the Vulgar Latin. Abstract from Church Authority, there is no Certainty of the best Edition. Sectaries Comparing the Present Copies with the more ancient gives no assurance. A word with Mr Stillingfleet. 42
- CHAP. VIII. How necessary it was to have one lection of Scripture in the Church. A word of the Sixtine and Clementine Bibles. Of Mr Stillingfleets mistakes and inconsequences concerning them. Obiections answered. 55
- CHAP. IX. Proofs demonstrating that Protestants have not so much certainty of Scripture, as excludes à possibility of reasonable doubting. A word of Mr Stillingfleets weak discourse with à Heathen. 67
- A Discourse between à Heathen and à Christian. 71
- CHAP. X. The first and easiest way to find out true Religion is not by Scripture only, though all Christians had moral certainty of the right Canon, and sense also, which is to say, the meer owning Christs Doctrin, is insufficient to proue it, to all sort of People. 80
- CHAP. XI. The Protestant takes away the only means to know true Religion by. His proofs, whether He defend's Protestancy or impugn's Catholick Doctrin, are vnreducible to Principles, and neuer goe beyond the weaknes of his own unproued Assertion. Meer glosses support all He saith, which is evidenced by à brief handling one Controuersy, touching the B. Sacrament. Theoderet wrong'd by Sectaries, cleared. His Doctrin is most Catholick. 85
- Theoderets Testimony alleged aboue, Contains most Catholick Doctrin. 94

THE CHAPTERS IN ORDER

- CHAP. XII. *A Digression concerning the Real Presence. The Fathers plainly assert it. Sectaries glosses frivolous. The agreement of the Church and Fathers make a Doctrine indubitable. The Catholick's certain Principle. A word with Mr Stillingfleet.* 102
- CHAP. XIII. *Mr Stillingfleet grossly abuseth the Fathers that assert the Real Presence. His vnprincipled glosses are not only dubious, and therefore worth nothing, but moreouer highly improbable.* 119
- CHAP. XIV. *It is further proued that neither Scripture alone, nor any other Principle distinct from an Vnerring Church, can with certainty decide Controuersies in Matters of Religion, or Regulate Christian Faith.* 138
- CHAP. XV. *The other mentioned Principles aboue, are insufficient to decide controuersies, Or to Regulate faith.* 152
- CHAP. XVI. *One word more of Mr Stillingfleets Glosses, and his vnexcusable abuse of other Fathers.* 159
- CHAP. XVII. *Why the Glosses of Sectaries are impertinent and weightles? Mr Stillingfleet misinterprets other Fathers. Of his vnskilful Speculation concerning Idolatry charged on Catholicks.*
- CHAP. XVIII. *The Protestant after all his Glosses can not ascertain any, of true Religion. He would make Controuersies an endles work.* 180
- CHAP. XIX. *The last designe of Sectaries Glosses discovered. They end nothing. The clear way to end Controuersies of Religion. A distinction between Authority and Principl'd Authority. Of the improbability of Protestancy.* 192
- CHAP. XX. *A word to one or two Obiections. It is further proued, That Controuersies are ended with Protestants, who haue no Essence of Religion, but false opinions only.* 205
- CHAP. XXI. *Protestants granting Salvation to Catholicks by a clear*

THE CHAPTERS IN ORDER.

clear Inference drawn from their Concession, end Controversies of Religion. What force their concession hath. Why they granted so much. The Argument is clearly proposed. Mr Stillingfleet return's no probable Answer. A full discovery of his fallacies.

217

THE
SECOND DISCOURSE,
OF

The Church and Rule of Faith

CHAP. I. *Necessary Principles premised relating to the Controversy now in hand, concerning the true Church And Rule of Faith.* 241

CHAP. II. *The Rule of Faith assigned: The properties of a Rule. What is meant by the Church? Ancient Fathers Assert that the Church is easily found out. Her marks, more clear, than Her Essential Doctrin.* 248

CHAP. III. *The Protestant has neither Church evidenced by Marks of Truth, nor true Doctrin made credible to reason. His whole Faith is built ypon Fancy.* 256

CHAP. IV. *The one and only true Church of Christ, was, is, and shall ever be the Holy, Apostolical, and Catholick Roman Church. Her Antiquity and Constant Perseverance in the Ancient primitive Doctrin, without Alteration, proue The Assertion.* 266

CHAP. V. *A second Reason showing, That if the Roman Catholick Church erred but in one Article of Faith, there is now*

THE CHAPTERS IN ORDER.

no Fundamental Faith in the world. Were Error in this Church, it is à remediless Evil, and cannot be amended by any, least of all by Protestants. 276

CHAP. VI. *Other Evidences of the Roman Churches Persecution in the Primitive Faith, without change or Alteration. Whether wickednes of life necessarily induceth Error into the Church? The Donatists and Protestants Argue, and Err alike.* 285

CHAP. VII. *Manifest and most vndeniable Miracles peculiar to the Roman Catholick Church only, proue Her Orthodox, wihall show that She still retain's the Primitive Doctrin.* 296

CHAP. VIII. *Miracles evident in the Roman Catholick Church, No less induce All now to belieue Her Doctrin, Than Apostolical Miracles Anciently Perswaded to belieue that Primitive Doctrin. The Denial of Miracles Impossibilitat's The Conuersion of Iewes and Infidels.* 302

The Admirable cure wrought by Blesse d S. Xauerius in the Famous Citty of Naples, upon à worthy Religious Person called F. Marcellus Mastrilli, à Noble man by birth, and by Profession of the Society of Iesus. The Proof hinted at aboue, reassumed. 312

CHAP. IX. *A word to à few Obiections, as also to Mr stillingfleets vnworthy Exceptions against that evident Miracle wrought at Zaragosa in Spain,* 321

CHAP. X. *Other Marks and Signes, peculiar to the Roman Catholick Church proue her Orthodox, And make Her Doctrin evidently credible. These laid forth to Sense and Reason, distinguish the true Church from all Erring Societies. Inferences drawn from the Doctrin Here deliuered.* 333

Chap.

THE CHAPTERS IN ORDER

- CHAP. XI. *Christ and his Church made manifest to à Heathen. No Prophet comparable to Christ, no Church comparable to the Roman Catholick. Our glorious Christ Iesus Exhibits à glorious Church. He is proved the Only true Messias, And the Roman Catholick Church His only true Sponse. How the Heathen Discourses, if rational, And Prudent.* 349
- CHAP. XII. *The Adversaries of the Roman Catholick Church plead unreasonably. A Discovery of their fallacies. The cause of all Errour concerning Religion. The only means to remedy Errour.* 363
- Arguments drawn from what is said. Reflections made upon the premised Doctrin.* 377
- CHAP. XIII. *Other Inferences drawn from the precedent Doctrin. Atheists and Hereticks Argue alike. The Motives of Credibility lead to à total Belief of what ever the true Church Proposes. A word of Mr Thorndicks Mistakes concerning the Church.* 181
- A Word of Mr Thorndicks Mistakes discovered in His Book of Forbearance.* 387
- CHAP. XIV. *Whether there be à Church of one Denomination infallible, not only in Matters miscalled Fundamental, but in all and every Doctrin She Proposes, and Obliges Christians to believe, as Faith?*
- CHAP. XV. *Divine Faith in this present State of things, necessarily requir's à Church infallible. The Reason hereof. The Church neither Defin's, nor can Define by Humane Authority only. Her Definitions, more than morally certain, are Infallible. Sectaries Recourse to Moral certainty in Matters of Faith, à most frigid Plea. Their Fallacy is discovered. Objections Answered.* 408
- Other

- Other Objections proposed by Sectaries, Solued, More of Moral certainty.* 419
- CHAP. XVI. *Principles premised to the following Doctrin. The Roman Catholick Church is à Church of One Denomination. She, and no other Society of Christians, is Infallible. Other Grounds of Her Infallibility laid forth. The Infallibility of Councils maintained against Mr Stillingfleets Supposed Truth and Reason. There are no Principles whereby Approved Councils can be proved fallible. Sectaries Convinced by their own Doctrin.* 423
- CHAP. XVII. *More of this subject, A further Search made into Errours called intolerable. Whether the Roman Catholick Church must be supposed by Sectaries to have already Committed intolerable Errours, Or only, whether She may for the future Err Intolerably? The Doctrin of Protestants proved False, And most inconsequent.* 443
- CHAP. XVIII. *Two aduersaries mainly Opposit to True Religion. The last and most urgent Proof of the Churches Infallibility taken from the Necessity, the Notion and Nature of true Religion. Mr Stillingfleets Objections found weak and weightles. Most of them already Proposed and Dissolued by others. A short Reflection made vpon some few.* 452
- CHAP. XIX. *Certain Principles, where vpon the Churches Infallibility stand's firm. The End of Diuine Reuelation is to teach all Infallibly. Euery Doctrin reuealed by the fiast Verity is no less infallible, then true. Its one thing to teach Truth, another to teach Diuine and Infallible Truth. Sectaries Strangely vngrateful. A word of Mr Stillingfleets weak Objections.* 465

THE
THIRD DISCOVRSSE
OF

The Resolution of Faith:

CHAP. I. *Some chiefe Contents in this Discourse briefly declared. Mr Stillingfleets weak attempts against the Churches infallibility and the Resolution of Faith. The Catholick way of resolving Faith, the very same with that of the Primitive Christians. Of the mistakes which run through Mr Stillingfleets whole Discourse.* 477

CHAP. II. *Mr Stillingfleets 5.th Chapter. Part. 1. examined, is found VVeighiles. The weaknes of his Arguments discovered. His First and chiefest Argument retorted and solved.* 483

CHAP. II I. *More of this subiect. Obiections Answered. A word to Mr Stillingfleets forceless Instances. Motives of credibility euer Precede Faith. Whether the rational Evidence of the Truth of Christ's Doctrin, can be à Motive to believe it.* 493

CHAP. IV. *More of Mr Stillingfleets Errours. Of that odd kind of Faith he seems to maintain, grounded on Moral Certainty. What Influence the Motives of Credibility have upon Faith? Other Parcels of his Doctrin Examined, and refuted. Obiections Solved.* 505

CHAP. V. *More quarrels Answered. Mr Stillingfleets endeavour to catch Catholicks in à Circle, demonstrated both vain and*

and improbable. His Objections are forceless. A word to an unlearned Cautil. 516

CHAP. VI. Mr Stillingfleet solves not His Aduersaries Argument: A word of his tedious Shuffling. The Motiues of Credibility both distinguish the Church from all other Heterodox Communicier, and proue Her Infallible. The Agreement with the Primary Doctrin, no Mark of the Church. More Mistakes and Errours discovered. Of Mr Stillingfleets double Faith who Belieues, but not vpon Diuine the Testimony, That the Books of Scripture contain Gods word in them: Yet Belieues the Doctrin in those books, to be Diuine. 523

Whether vve Square Circles in our Resolution of Faith. The other mentioned Points in the Tittle of the Chapter, discussed. Vpon what ground those Articles called the fundamentals of Faith are believed, in the Opinion of Sectaries. 534

CHAP. VII. Necessary Principles premised to the Resolution of Faith. God can Speak in a Language proper to Himselfe. His external language is twofold. VVhen God speaks not immediatly, He must be heard by his Oracle. VVhat the exact Resolution of Faith implies? 545

CHAP. VIII. The main Difficulty in the Resolution of Faith, Proposed. VVhat Connexion the Motiues haue with the Diuine Reuelation? Of their vveight and efficacy. Gods own Language not imitable by his Enemies. Faith transcend's the certainty of all Motiues, The main Difficulty solved. Of our great Security iu Believing God, Though vve haue not Euidence of the Diuine Testimony.

CHAP. IX. the vvhole Progress of Faith Explained in order to its last Resolution. Of that vvhich the Fathers Call the light of Faith. Its vvholly different from Sectaries Priuate Spirit. From whence Faith hath Infallible Certainty. Obiec-

- Objections Solued.* 560
- CHAP. X. *The easiest way of resolving Faith, Laid forth in two Propositions. The evidence of Credibility further declared. Sectaries have no Evidence of Credibility. It is as evidently Credible that God now speak's by the Church, as that He did anciently Speak by the Prophets.* 570
- CHAP. XI. *Sectaries Objections solued. The fallible Agreement of all Concerning the Canon of Scripture, no Proof at all. No universal Consent for the Sectaries Scripture, or the Sense of it. How the Church is both the Verity believed, and the Motive, why we believe. Other Difficulties Examined.* 580
- CHAP. XII. *The last Objection Proposed, Whether the Churches Testimony may be called the Formal Object of Faith. Other Notes and Considerations, Concerning The Resolution of Faith.* 588
- CHAP. XIII. *Protestants have no Faith to resolve, And upon that account are freed from a vicious Circle. Some yet are in a Circle. Two Sorts of Sectaries refuted.* 596
- CHAP. XIV. *The Mistakes of some Sectaries in this Controversy. Its necessary to distinguish between true Reason, and fallacious Reasoning. Private Reason liable to Error. Principles presupposed to the Decision of this Question. Reason easily finds out true Religion, by a rational Evidence previous to Faith.* 603
- CHAP. XV. *From whence the Evidence hitherto mentioned Proceed's? That Religion only is reasonable, which Heaven declares reasonable. The Declaration is evidently made in behalfe of the Roman Catholick Religion. Who is the misled reasoning Man? Other Particulars handled. The readiest way to Convince Sectaries.* 615
- CHAP. XVI. *Objections solued. Sectaries pretending not to See the Churches Evidence, are either blind, or wilfully shut their Eyes.*

THE CHAPTERS IN ORDER.

- Eyes. *The Assertion clearly proved. A Parallel of the Primitive, and the present Churches Evidence. How far Reason may be sayd to Regulate Faith.* 625
- CHAP. XVII. *A Digression Concerning Doctor Stillingfleets Discourse, Where he treat's of the Protestants Faith reduced to Principles. He is all à long quite besides the matter handled, and Sayes no more for Protestancy, than for Arianism, or any other Heresy.* 639
- CHAP. XVIII. *The Doctors Inferences, proved no Inferences, but vnttrue Assertions. Having answer'd his Principles and Inferences, Satisfaction is required to some few Questions proposed.* 652.
- CHAP. XIX. *The supposed grounds of our Protestants Reformation manifestly overthrowen. Protestancy no Religion but an improbable Novelty. The conclusion of this whole Treatise.* 665

COVRTEOUS READER.

You will soon perceiue by the many literal faults in this Treatise, that a stranger to our language printed it, and that the Corrector vsed not diligence. Such errata as these are (hane for haue. Sponse for Spouse, Profolyite for Profelyte. Suspence for Suspense, symtons for Symptons. Citty for Citie Christians for Christians. Chuhh for Church wich for which, hanfom for handfome Religion, for Religion must for most, with many moie like them) I leaue to your charitable Correction.

Some greater faults are here noted.

PAge. 2. For ciuillized. Read ciuiliz'd. line 22. read an vniuersal. Page. 3. l. 33. r. voluntarily. P 4 l. 2. for nonne. r. none. p. 5. l. 14. r. strictly. p 10 l 3. r. Crimes. l. 11. r. then. and l. 27. for whom r. when. Synogogue, for Synagogue, Cod for God, hypoericy, for hypocryfy. distinguished for distinguished, and the like Errata following I omit. P. 12 in the Title. By reasonable. r. by reason. P. 18. l. 31. r. it hath p. 20. l. 19 For Elifir. Eisi. and l. 13. r Alcoran. p. 35. l. 5. dele. the. p. 36. l. 5. r. Concern. and l. 23. r. Churches care. p. 58. l. 31. r. perfected. p. 62. l. 23. r. *περιστοιχι* p 72 l. 10. r. meaning. p. 101. l. 21. r. haue it, p. 104. l. 26. r. full p. 107. l. 21 r. Innumerable. p. 116. l. 2. r. saying. l. 6. r. reply, and l. 13. r. Fathers. p. 122. l. 29. r. Mali. p. 129. l. 32 r. *διδου*. p 144. l. 6 r. is it p. 161. l. 15. r. Say I is it. p. 164. l. 1. r. Romanos and. l. 2. r. whose Faith. p. 167. l. 3. r. desperate. p. 173. l. 4 dele : p. 174. l. 20. r. Speculation. p. 179. l. 9. r. Apotheoses, and l. 16. r. sense, and l. 26. dele. à. p. 185 r. gleanings. p 187. l. 4. r. suspence. p. 189. l. 20. r. decides. p. 191. l. 23 r obsolete. p. 190. in Titulo. r. ascertain. p 199. l. 15. r. guesses. p. 200. l. 1. r. standing. and in the Title r. way. p. 214. l. 7. r. Title, and l. 36 r. discourse: p. 224 l. 9. r. Solution. p. 228. in marg : r. Concession. p. 231. l. 3. r. Mats in the Church, and l. 4. dele the word Church. p. 236. l. 3. read for very the name. p. 239. l 3. r. pen to paper p. 236. l. 23. r. kinted at. p. 266. lin. vlt. r. Euident. p. 275. in Marg. r. vnanswerable. p. 276. in the Title of the Chapter. r. world p. 335. l. 12. r. Christ's kingdom. p. 341. l. 8. dele the. p. 343. l. 25. r. Apostasy. Afterwards you haue Deuide for diuide. Mossias for Messias. Apostacy for Apostasy. Fabriik for Fabrick. Sensuallity for sensuality, Exceptor for Acceptor. Legardemain for leger. peccadillo for peccadillo Cherubims for Cherubims. Seraphins for Seraphims. Numbertles for numberless. Nauatiani for Nouatiani. Commissioned for Commissioned. Tell's for rest's banding for bandying, yets for yet. rhus for thus. Chimera for Chimæra p. 369. l. 5, r. blaspheme and Contemn. Parall'd for parallel'd. p. 390. l 21. dele which. you haue moreover. rancked for ranked. Phisitians for Phytians. phisick for physick. bountiffully for bountifully. apparition for apparition. limited for limited, lewish for Iewish. traitorously for traiterously. Afterward for afterwards. vpward for vpwards. Acquiese for

Errata.

for acquiesce. All plain Errata and easily corrected, p. 506. l. 21. for believe, r. believe. p. 610. l. 17. r. without so, p. 612. l. 16. for there. r. three. p. 626. l. 4. dele comma. There are yet many, and very many faults in Orthography and interpunctions uncorrected, courteous Reader as you goe along, vouchsafe to correct them with your pen.

Disc. 2. after p. 353. please to correct the Error in the next Page, and read p. 354. p. 341. l. 8. dele the: p. 583. in the Title. Chap. 13. And p. 481. in the Title for, 19. r. Chap. 1. p. 516. in the Title of the Chap. r. valedarned. p. 677. l. for thy r. this. and in the Aduertisement p. 7. l. 24 r. Achieuement. in the Preface. P. 9. l. 17. r. transcend's.

FIRST DISCOVERY

Of the Religion

The Christian Religion is the chief
Design of this whole Treatise. I have
inserted in the first place, so the
matters commonly with Child's pro-
led a master, and to prove that the pro-
pagation of our Religion is not
this, but that a Divine work should
the laws of nature. This must be
not the first for a Christian, and
there search after Religion and
the first not by their own
preaching of their own, and
by any spiritual gifts. I will
the Discourse, and the first
yourself, and the first
your concerning Religion, and
to a happy event.

THE
FIRST DISCOVRSE,
Of true Religion.

TO attaine à clear knowledge of true Christian Religion is the chiefe Design of this whole Treatise. VVe are therefore in the first place, to discusse matters seriously with Christ's professed Enemies, and to proue that the propagation of our Sauours sacred Doctrine, hath been à Diuine vvork about the force of nature. Thus much performed, vve Shevv hovv Sectaries erre in their Search after Religion, and euince that it is not found by their priuate pondering Scripture alone, much lesse by any vnprincip'd Glosses. Lastly, in this Discourse, vve lay forth an easie vvay, vvhereby all these vnfortunate Debates concerning Religion, may come to à happy period. The

THE R V L E O F FA I T H ,

Wherin the infallibility of the Roman Catholick Religion is established against Atheists Heathens, Iewes, Turks , and all Sectaries.

C H A P. I.

Whether true Religion be in the world? The Affirmative proved Against Atheists. Atheism, evidently Shew'd improbable.

1. **T**He question may perhaps seem doubtful to many, upon these grounds. First. Who euer admit's of Religion must either hold it true upon the Authority of others, or because he is perswaded it can be found out by his own search and industry. If he relies on Authority, He meet's with as many Pretenders to truth as there are different Professors of Religions on earth. The Jew pleads for his as the most ancient, the Christian for his, the Turk for his, the Heathen for following the light of nature, and every one thinks well of his own way, and votes his own Religion best. If therefore a searcher after truth relies on Authority, He can no more (say these) take the Christians word than the Heathens, the Heathens then the Jewes, the Jewes then the Turks, the Arians then the Catholicks, the Catholicks than the Protestants, and Consequently ought in prudence to reject all Religion.

Different judgements Concerning true Religion

The most of men pretend to it.

The difficultly about the choise.

2. On the other side, if He chuse a Religion by the force of his private judgement only, or own industry, He is cast into a Labyrinth and shall never find an *exit*. He is obliged in prudence to make a diligent search into all the different Sects which are, or have bin since the first creation of things: He is carefully to

A examin

examin the causes of them , the grounds they rely on , the connexion or coherence they have with one an other ; He is to converse with the learned of these different Religions , or read their books , and then to pitch by his own erring judgement on what likes him best , which perhaps may be worst of all. This task you see is immense and no less unsuccessful than laborious, mans life is spent, before halfe the work be done. Therefore it seems, none can come to the certain knowledge of true Religion either by Authority or reason. Ergo, saith the Opponent , there is no such thing as true Religion in Being.

True Religion is in being. The reason of the Assertion.

3. Contrariwise I say. True Religion most evidently is in the world. The Assertion is grounded on this certain verity: God eternally existing by himself without cause, and infinite in all perfection is in Being ; therefore true Religion cannot but bee also. For Grant such à Being as God is , necessary of himself without any superiour cause, it followes He is to be adored by all rational creatures essentially inferiour to him , and not by any false, or mock-worship, but in *Spirit and Truth*, for such an adoration only suites his Divine nature. This reason is reinforced by the light of one indubitable Maxim.

Of the adoration due to God.

Quod universis videtur , est verum. What appears to all , or at least, to the most Civillized Nations to be à Truth, is so: for such à universal consent of nature is the Dictamen and voice of God the Author of nature ; But all Nations ever owned some Religion , therefore this agreement of God and nature is à Truth. The minor is evident (to say nothing of Christians) out of the very writings of Heathens who assure us, though people are found so barbarous as to live without lawes , learning, or civil goverment, yet no whole nation was ever yet heard of, but owned some kind of *Numen*, some sacrifice, some homage, some worship due to à power either *falsly* or *truely* judged worthy of Reverence and honour. Neither is the force of the Argument infringed by saying, many and very many Nations erred in the Truth of Religion, which may seem as great an Evil as to have none, for thus much is only proved at present, that the voice of nature more easily ownes Religion then it professes one true ; That therefore being the universal Testimony or General

All civillized Nations own à Numen.

One difficulty removed.

General

neral consent of all, cannot be false. *Hæc testimonia animæ* (its Tertullians Doctrin which S. Cyprian borrowed from him) *quanto vera, tanto simplicia, quanto simplicia, tanto vulgaria &c.* This general Truth by how much more pure and simple, by so much it's more vulgarly known, by how much more vulgarly known, by so much it's more common, by how much more common, by so much it's more natural, by how much more natural, by so much it's more Divine. *Omni literaturâ notius* (saith Tertullian) *omni Doctrinâ agitatus, omni homine Majus*, 'Tis à learning more known and resolved in mans mind than all other learning, greater then man is, and therefore à certain truth settled in all by the Author of nature, God himself. Now that many err in the truth of Religion, proceeds without doubt too often from want of instruction: sometimes from pride, ignorance, or Malice in the Teacher, which is the deplorable case of condemned Hereticks: Sometimes, and this is most usual, it comes from an obdurance of heart begot, by à custome of sinning and transgressing against the very light of nature. For, this custome bring's à punishment with it, that it darken's the mind notoriously, and makes reason à stranger not only to weighty rational motives which forceably draw us to good, but more over it so stupifies, so dulls and indisposeth à soul, that the impressions of grace (not wanting to the most barbarous) touch, as it were, on flintly rocks, and produce either à weak barren fruit, or rather no penitential fruit at all. Would therefore the most obdurate Scythians, or any other uncivilized People yeild to the ordinary grace allowed them for the avoiding of sin, known contrary to nature: God who illuminates every man in the world, would give more light, until they came to the knowledge of truths necessary, *necessitate medij*, to attain saluation. For this is an undoubted Maxim of Divines. God is not wanting in necessaries, and, *Faciendi quod in se est non denegat gratiam*. He denies not grace to such as endeavour by the ordinary means afforded them to avoid sin contrary to nature, but if careles of that duty which nature obliges to, they voluntariley plunge themselves into an Abiss of horrid transgressions, the obdurance now mentioned followes: The powerful operation of grace lies stifled, and much deaded in such hardned hearts,

*The cause of
Mistaking
true Reli-
gion.*

and Consequently sense and love of pleasures bear greatest sway there; which makes reason à stranger to Gods truths, and from hence gross errors concerning Religion take their rise and have their origin. The objection above, purely fallacious, supposeth those different Pretenders to true Religion to be all of equal Authority, and casteth mans weak and erring reason on too long and laborious à work. True Religion is known with lesse Adoe, then these Adversaries Imagin, as we shal shew hereafter, and solve the objection in its due place.

4. I argue 2. from the assumed principle. *God exist's Therefore true Religion is,* and discourse thus. There are and ever have been several Religions professed in the world, and all are not false, for if all were false, God, whose existence we now suppose, would see himselfe not at all adored in spirit and truth, but rather Universally scorned by an erroneous worship, as if men had been created for this end to mock and abuse their Creator; And this seem's contrary to the light of reason. Now further. All Religions are not false, *From false Religions, ergo, one onely is true,* because two or more which hold Contradictions can not be true; and if one be true, every rational creature is obliged to follow that when 'tis clearly propos'd, and to worship his maker by à right way of Homage: but this obligation must suppose the truth of Religion in being, because nonne can be obliged to embrace à foolery, or to worship God by à meer nothing. You will say, one may be bound to follow an errour or an erroneous Conscience, therefore the proof taken from this obligation, evinces not the actual truth of Religion. Answ. When we are bound to follow an errour in à matter of chiefe Concern, the Contrary truth, which all should assent to, so really is, that we may be unbeguiled, and set right; but if all Religions are false, there is none true *one only true, is proved.* *supposable,* and Consequently the Universal errour of all is à remediless evil. If therefore God requires à true exhibition of worship from his Creatures He cannot permit all to err Universally, and for this reason true Religion is in being. You may reply. God is independent of us all, and need's not our Homage, or adoration. Very true, but man depend's upon God, and by the instinct

instinct of nature, is obliged to adore him in truth, which instinct as we shall prove presently, originally proceed's from the Author of nature, and therefore God also obliges all to pay him the true tribute of praise and no Counterfeit worship. Some Perhaps, may object. Religion seem's not Capable of a demonstration, because that which is true *de facto* depend's on God's free Revelation, the Credibility where of can be evidenced, but not the truth. I answer, in the general assertion already made, we abstract from the particular proofs relating to true Religion; we treat with all, who own à Deity, and say, these (if God had not elevated man to supernatural, beatitude, or, omitted to reveal the sublime mysteries, of faith) had, in that State been obliged to adore their Creator with no false homage and thus much reason evinces, although we cannot (as the objection proves) strictly demonstrate the truth of Christianity, but only its Credibility, whereof more, and very amply, hereafter. In the mean while

5. Methinks I hear some, who stand much for reason, say, that Atheists (rational men) oppose all Religion, and why may not their Plea be heard in so weighty à matter? Answ. Its not my-intention at present to combat too long with Atheists, they are utterley overthrown by the learned Arguments of innumerable grave Authors I have other Adversaries to treat with: However, because their pretence is reason, observe, how they destroy not only Religion but reason also, yea, and extuinguish the very light of nature with it.

Atheism proved most unreasonable.

6. The ground of Atheism is this prodigious accursed Principle. *There is no God, no supreme Power, no Numen, no Providence* (for acknowledge à God and Providence, reason evidently concludes, He is to be adored *in spirit and truth*, and this worship or Adoration we call Religion.) This Assertion then, *God is not*, is à prime truth, or the first verity with Atheists, wheron all their human actions depend, by this supposed verity they are regulated during their mortal life. Contrariwise, This Assertion. *God is an eternal Being by himself*, is à prime Loud falshood with them, to be scorned by every one. Hence I argue. That first supposed verity. *God is not*, de-
praves

The accursed Principle of Atheism.

praves the will, extinguisheth the light of nature, makes men execrable, enormously wicked, impious, sacrilegious, takes of all fear of future punishment and hope of reward, For if there be no God, or no supreme power to punish hainous offences, the most hideous sins imaginable would cease to be pernicious, and consequently every one might without check or torment of Conscience, if it served his ends, kill and destroy all he meets with. No wrong, no open injustice, no Treason, no rebellion, can be invented so monstrous, but may be done without reproof of Conscience, if this Principle hath influence upon what we act. *God who can neither punish, or reward, is not in Being.* And thus you see, how that first Arch-truth of Atheists. *God is not*, horridly depraves and vitiates the will, makes it savage, and brutish, which *ex terminis* is evidently fals, for *Truth considered as truth*, is à perfection of the understanding, and cannot *per se* pervert nature, or wrest the will in man to all wickednes. On the other side you see, that this Arch-falsity of Atheists. *God is an Eternal Being*, by its own force and light rectifies nature, makes men upright, just, obedient, submissive to lawes and government; which is impossible; for such à grand error setled in mans intellectual faculty, is by it self as wholly unmeet constantly to produce such laudable effects, as Truth is to deceive, or cold water to warm us. You see. 3. that unlesse villany and wickednes be deemed wisdom, and virtue and justice be accounted of as madnesse, Atheists must change the Propositions and say: *God is, remains à supreme Truth. God is not*: is à supreme error, and withall Conclude, that the first intellectual Truth cannot make men wicked, nor the first error make them virtuous.

*Atheism
destroys the
light of reason.*

7. Some perhaps will reply against our first inference. Nature it self abhorres the impieties now mentioned, (and that's the Atheists Rule) although God were not in Being. I answer. Nature doth so now, because it receives those impressions from God, the Author of Grace and nature, but destroy this first Author, *Eo ipso*, you abolish those very first lights of nature, and make it stupidly brutish. The reason hereof à *Priori* is most convincing. Nature is endowed with these first lights, because it receives them from an indefectible, and

*Nature has
her impressions
from
God. Without
God, no
truth can be
known.*

and unerring intellectual *Being*, for if this first *Power* or *Being*, which gives existence and light to nature, could err, or be deceived in such universal Notions, nature which takes its *Being* from this first intellectual power, would lose those communicated lights, and fall to nothing. For example. Here is à participated light, or à Truth common to all rational men. *Do as you would be done by*, and nature universally approves it. I ask why is this à supposed Truth? You answer because all agree in it. Be it so. But I say, if all those who agree in it, receive the light from à power that is defective, ignorant, or liable to error, this very consent of nature like that first erring Principle, cannot but be defective, and ignorant, because no effect exceeds the virtue or perfection of the cause it comes from.

8. Will you see this clearly? Suppose that à Casual meeting or concurrence of Atomes made man rational, as Atheists will have it, and indued him with the Truth now mentioned, without the influence of à supreme intellectual Power. This rational thing called man, judges, discourses, defines, and delivers, as he thinks, certainly the first natural verities. Very good. But we inquire further, and Ask from what cause he had this power of judging, and defining truly? For, if he received it from one that's dull, ignorant or deceitful in all he judges, and defines, He cannot but participate of the nature of that first Principle, which is dull and ignorant. Thus much is clear. For if I receive my knowledge from one who is distracted mad, or false in his conceptions, and regulate my self or others by such à communicated light, all I know or teach by virtue of that knowledge, transcends not the nature of that Principle which is now supposed, ignorant, erroneous and deceitful.

*Dull Atomes
impart not
knowledge
to any.*

9. Summon therefore all the Atomes together which made man rational, and imprinted on him the first lights of nature, I demand of those Atomes, could they Answer, How it came to passe, that à company of Dull insensible things, void of reason and discours could by meer chance, produce man intellectual, and not only intellectual, but unerrable also in some Principles called natural? I say all that this man judges is false, because the Principle which gave him being, (void of light and understanding) cannot indue him with
unerra-

The reason why none can judge truly, if God exist not.

The Sceptiks erred not upon one false supposition.

An other demonstration against Atheists.

unerrable Truths. For, *Nemo dat quod non habet*; No cause gives to its effects, what it precontains not. Insensible Atomes therefore, cannot make man sensible, nor irrational Atomes, reasonable, nor stupid Atomes, devoid of truth imbue him with the first true Principles. Therefore man is no more to be believed in these first lights of nature, than if Apes or Parots should speak them, because, as we now suppose, they proceed not originally from any intellectual Power, but only from meer dust or insensible things, void of understanding. The Sceptiks therefore erred not, when upon the supposition that God made not man, they concluded: we know nothing, we judge of nothing truly, but what might be excepted against, and rationally opposed. If therefore nature errs not in these first Principles, now acknowledged true and rational, ascribe it to nature, but leave not of there, but say these lights come from God the Author of nature, who neither will, nor can deceive us. Here then is our grand Principle. *God and nature cannot err*, therefore the verity and certainty of these first known truths depending on God and nature, are free from error. And

10. Hence we have an other clear demonstration against Atheists. Either God indowed man with reason and these first lights of nature, or all of us, even Atheists may be justly deemed mad, and besotted with fooleries, but all (including Atheists) are not mad, nor erring in these first lights of nature, *Ergo* God indued man with those first lights. I prove the Major. It is perfect madness in the judicative power of man to deny the truth of those first lights, but the truth of them must be denied, in case we receive our judicative faculty from a Power inferior to God, for, if we receive it not from an infinite Being, we have it from some inferior erring cause, which may deceive. (Atomes for example) but neither atomes nor any inferior fallible Power, can transfuse into us a certainty of not erring in those first lights. The reason is given. The lights we have, goe not beyond the perfection of that cause which imparts them to nature; This cause, what ever it be is inferior to God, and therefore cannot but be liable to error, and may deceive us. Observe this discourse well, for it is the ground *à Priori*, of the Churches infallibility, wherof more hereafter.

II You haue other arguments most concluding against Atheists, but I cannot insist on all. Here is one and a speculation of a great Diuine. A Being existing by it self infinitely perfect, or without mixture of imperfection, is *ex conceptu suo formali*, or, Apprehended vnder that Notion no chünæra, nor impossible Obiect (as impossible obiects are distinguished from possibilities) therefore it is possible. I proue it. All Chimæras or Impossibilities essentially imply imperfection, because they cannot be, and consequently vpon that account want perfection, but this infinite Being conceiued by man wants no perfection (I say conceiued, for I neither yet proue nor suppose any thing, but only speak of an obiect thus represented to an vnderstanding, and say that obiect is no impossibility because infinitely perfect, without appearance of flaw or imperfection.) Now further; if such an obiect *ex terminis* be possible, and not impossible, it is of necessity actually existing, for if it haue not an actual Being, it wants perfection, and requires à more perfect cause to produce it, which is contrary to the nature of that which I conceiue, and form in my vnderstanding; But if it be actually in Being, I haue all I seek for. *Ens actu existens*. an actual existency without any superior cause, infinitely wise, without blemish or imperfection, and this we call God, the Origen of all things, Creator of Heauen and earth. But I waue these speculations, moral arguments without them haue weight enough, and could we say no more but thus much only; That Atheists in à matter of Eternal saluation (the weightiest point imaginable) deliberately embrace that Doctrin which can neuer do them good, *If true*; and eternally damn them, *if fals*; it were enough. Obserue well. Were Atheism true, the Professors of it dye like doggs, and so do all others with them, these men therefore will not hereafter laugh at Belieuers for adoring. à Deity; but if their Doctrin proues fals in the other life, all true Christians may scorn their impudency, or rather deplore their eternal misery which will follow, not only vpon the account of Atheism, but for other enormous sins committed against God and nature. Now if the Atheist saies he

Speculative Arguments.

Moral Arguments in this matter sway most.

Good Christians in this life have more content then Atheists.

followed the Dictate of his reason, this (were it so) at most excuses him from the sin of Atheism, but frees him not from damnation, if guilty of other criems against the light of Nature. If he say again, he fully enioyes his pleasures in this life, whilst those who belieue à God, liue in restraint and fear. He pleads Non-sense, for à good Christian, if we exclude some horrid sins which nature execrat's, may haue his dignities in à common wealth, his lawful pleasures, and recreations as much as any Atheist; herein he hath no preheminance before others, no nor so much content as is allowed good Christians; Therefore on all accounts he is in à worse condition them Christians, for he liues contemned here the whole world ouer, and can expect no happines hereafter.

Atheists conuicted of errors though à Deity were not demonstrable.

12. Others argue and methinks very solidly. Though Gods existence were not demonstrable, Atheists may neuer the less be not only conuicted of error, but iustly also look't on as in à damnable state, vpon the account of their Atheism. Here is my reason. The very rules of nature and ciuility oblige vs to respect all according to the *outward appearances* of their quality and condition, when we haue no iust reasons which render them suspected. It would be open iniustice to treat any one, either in language or actions like an inferiour fellow, whose traine or garbe speak's him à Prince, or nobleman. I should certainly err in iustice and morallity, should I deny any one that respect which the Common reputation of his virtues and accomplishments, hath gained him (though perhaps not deserued) when I haue no Conuincing proofs, that he is not what he seem's. There is no Atheist of them all, but would think him self highly iniured were he slighted in this nature, and with good reason too, for the meer possibility of being deceiu'd in à mans quality or virtues, can be no sufficient warrant for any to deny him that honour, which his virtues in all *appearance* challenge as his due.

13. I say therefore, were the Deity supposed indemonstrable, that cannot excuse the Atheist from performing those duties

duties which such à Being, in all appearance, most infinite wise, and omnipotent may challenge, of praise and Adoration, proportionable to his worth: For, if the Atheist exact's all punctilios of respect from others, which the exteriour garbe of his dignity may intitle him to, he cannot without the highest wrong, and violating the law of nature (*Doe as you would be done by*) deny to God, after so many signal appearances of his dignity, the due respect and honour, wherunto that supreme excellence most iustly laies claime.

14. Now if you make inquiry after the appearances of that supereminent excellence in à Deity, they farr surpass all those other appearances which can possibly concurr to create in any an opinion of mans greatnes, virtues, or accomplishments. No Monarch, no Prince, no Potentate, no nobleman can giue so many eident signes of worth and excellence (duely laid claime to) as God evidences of an infinite greater supereminent worth, due and proper to himself. Euery one knowes, that wisdom, power, and worthy actions, enoble man; and beget in all à vniuersal fame of excellence. What think ye? Doth not the creation, the continual preferuation, and admirable Oëconomie of this visible world loudly speak the wisdom, power, and noble works of à Deity? Do not these raise in all à vniuersal fame of his Being? Haue not all ciuillized nations (agreeing in the truth) the very best of philosophers in past ages, and all Christians (the most wise and learned body of men which the world euer yet saw) purchas'd to God, vpon eident appearances, more immortal honour and renown, than euer Prince or Monarch gained suitable to his state and dignity? If therefore to deny à Prince to be what he seem's, when all imaginable appearances speak him Prince, be most iustly deemed à crying iniury contrary to the sight of nature; much more to deny God his Being is à greater wrong, when all the testimonies of grace and nature proclaim him God. One word more and I end this point. So many eminent and signal miracles both before and after our Sauiours coming, which could proceed from no other cause but God, ei-

Wherin the
excellence of
God appe-
ar's.

ther evidently demonstrate his Being (as we shall see presently) or make the truth so apparantly credible, that, tis à degree of madness to deny it. The Atheist therfore, who without proof or principle denies God, and depriues him of that respect which ought to be paid vpon outward signs and euident appearances of his excellence, impiouly opposes right reason, and sin's damnably; Nor can the supposed *indemonstrability* of God, more excuse him from damnable irreligion, then the *possibility* of being deceiued in any mans worth or accomplish'd virtues (whem apparent signes make them euident) from wrong and open iniustice, as is now said.

*The Atheists
believe
differently,
but more
difficult
things then
Christians.*

15. Lastly the Atheist who pretend's to believe nothing, belieues (it's true differently) as much, yea and as hard things, as any Christian doth. The Christian belieues à God he neuer saw, and the Atheist an infinite series of causes, or à strange concours of inuisible Atomes he neuer saw. The Christian belieues the soul he neuer saw to be immortal, the Atheist, who yet neuer saw so much, holds it vanishes into nothing. The Christian saith an infinite wisdom rules the world, The Atheist sayes no, but either fate or chance, (as much imperceptible to sense as God is) Gouverns all. You see therfore, how these men who pretend to believe nothing, believe as much as any, *for we all believe*, but with this difference, that the Atheist imprudently iudging incredibilities belieuable fastens on them, and leaues to Christians à belief of verities not only *prudently credible*, but most true and certain. Mark their blindness and à iust iudgment of God with it. They reiect things credible, and in lieu of these pitch on most desperate improbabilities, and this ineuitably: for, not to believe *credible verities* forceth them to believe the contrary, *incredible fooleries*. The Atheists arguments run all vpon fals suppositions where of see more In the second discourse. God they say, seems carelesse in gouerning the world, whilst He suffers the innocent to be oppressed, and vniust men to enioy much happinesse. Mark first, They suppose some innocent, and others vniust, wheras if we deny God, there can neither be innocence nor vniustice, as is now

now demonstrated. 2. They measure Gods infinite wisdom in governing his creatures by their short fallible Conceptions and suppose him vnable to punish the wicked, and to reward the iust in à future life. But enough of this subiect, most amply handled by others.

CHAP. II.

*Reason reiects all sects or Religions not Christian.
Whether Gentilism, Iudaism; or Turcism,
bee erroneous and improbable?*

1. **W**EE here exclude professed Atheists vowed enemies of all Religion, And now treat with other Aduersaries but very briefly, they are either Heathens, Turks, or Iewes, list if you please with These all condemned Hereticks, as Arians, Pelagians, Donatists and the like rabble of Aliens from truth, who really deserue not the name of Christians.

*Heathens
now, of no
account.*

2. The Gentils or Heathens that adored many Gods as Mars, Iupiter, Apollo, and therefore plain Idolaters, (because they make deceased men Gods) are now of no account in the world. Turks, Iewes, Christians and all other decry their vanity, or to speak in S. Chrysostoms. worts: *ipsius Christi virtute dissipati sunt*, They are wasted, dissolued, and brought to nothing by the virtue of Christ our Sauious preaching, *Disiunctitate temporum perierunt*, Time has worn them out, we need say no more.

3. Turcism which hath gained à great part of the world, and à far greater, then. euer any particular Heresy gained, is evidently no more but an open Tyranny. The sword, no word of God, doth all. Power, and carnal pleasures, which corrupted nature easily embraceth, vphold this Religion. More crueltie followes the Professors of it, then Iustice, fidelity, or any moral virtue; yet moral virtue, grounded in nature, euer accompanies

true

*A demon-
stration
against
Turkicism*

true Religion. Again, and here is à Demonstration against Turkicim. Mahomet (who held himself à Prophet only, and no God) appeared some centuries after Christ, yea and owned both Christ, and Moyses to haue been great Prophets, sent from God. Hence I argue. If sent from God; the Doctrin they deliuered was true. Therefore Mahomets Alcoran is false, which contradict's not only Christs Doctrin, but that also of Moses and the Prophets. The contradiction is euident by the Alcoran: and the inference, *Ergo*, The Alcoran contradict's God himself, speaking truth by these Prophets, is as clear. Therefore either God contradict's himself, saying one thing by these Prophets, and reuoking it by Mahomet, (which is impossible) or Mahomet is à lyar. Yet more. Let Mahomet iudge as he pleaseth of Christ and the Prophets, He and his, are obliged to satisfy one Demand: viz. What Doctrin that was, wherby men were saued, before his preaching? And I speak of Doctrin, not of Ceremonies or temporal positive Lawes. He will not say, all from Adam to his dayes were damped for want of true Doctrin, nor can he haue recours to the Multiplicity of Gods owned by Heathens, these He reiects: Therefore he must acknowledge true Doctrin taught before his being in the world, but this Doctrin, Moses, Christ, and the Prophets truly deliuered, or there was none taught in the world, This saued souls anciently, therefore, if believed, it saues them still; once it was true; therefore it is now and will be euer so, But Mahomet opposeth him self to this true reuealed Doctrin, therefore He opposeth God speaking by these Oracles. Hence I argue. A Religion which began fifty ages after truth was taught in the world, and expressly contradict's that taught truth, is false; Mahomets Religion is evidently such, ergo it is false. I say that contradict's the ancient true Doctrin, to prevent an obiection which may arise out of ignorance. For some may say: Christ our Lord long after Moses and the Prophets, deliuered Doctrin contrary to them, therefore the Argument against Mahomet conuinceth not. I answer; It is one thing to reueal Truth à new not anciently believed, and another to abrogate ancient receiued verities. Christ, besides

*Mahomets
error Very
late, opposite
to ancient
truth.*

canceling

cancelling the Ceremonial law deliuered more truths, then were explicitly declared by the Prophets, but neuer contradicted any Doctrin proceeding from God, by the mouth of his Prophets, as Mahomet did. Hence S. Austin and other Fathers Affirm, that Christs Church reuerences the Doctrin of Moses and the Prophets, and that faith hath euer been the same from the beginning of the world.

4. The Iewes who make their Religion most ancient, are notwithstanding clearly conuinc'd of error, and here is my first Argument. A People disperfed vp and down the world, that have had now for 16. ages neither *Essence* nor *Form of true Religion*, nor the effects or fruits of it, cannot profess true Religion, and consequently are not the lawful heires of the Prophets ancient Faith. But the Iewes are thus evidently disperfed, and want the *Essence*, the *Form*, and effects of Religion, Ergo. I proue the Minor. A sacrifice essential to Religion which could not, according to their law, be offered but in Hierusalem only: A Temple and Priests also evidently fail them (for no Sacrifice no Priests) Iudges, Prophets and miracles, cognifances also of true Religion, which neuer failed in their greatest Captiuities, now by the iust iudgement of God leaue them, therefore the very *Form* and order of Religion wholly reuerfed, manifest this people, once, *Populum iam non populum*, heretofore blessed, now accursed for their obstinacy. And if we speak of other effects, or fruits of Religion, their Thalmudick Fables, their vnfatiable atarice, their cheating and Cozening others, their open Hypocricy (for gain They exteriorly profess any Religion) now Catholicks, now Protestants, now Arians, or what you will. These effects I say, demonstrate à want of the very Soul, of the life of virtue, and Religion in them: All which is manifest to our eyes and senses.

*The Iewes
à disperfed
People with-
out essence or
form of
Religion.*

5. To add force to this most weighty Argument. S. Cyprian chiefly in his first book *Aduers. Iudaos*, shewes all along how they were fortold by the very law and ancient Prophets of their losing Religion, and future dereliction, after Christs comming

*Their
dereliction
foretold in
scripture.*

viz.

viz. That Their first lawes and carnal circumcision were to cease, and à new law with spiritual circumcision to succeed. Isay. 8. Mich. 4. That an other order and à new Testament should be giuen, Ier. 31. That the old Pastors were to leaue of their teaching, and new Doctōrs come in their place Ier. 3. and. 31. That no other but Christ himself was to be the *true Temple and house of God*, 2. Reg. 7. That the old sacrifices of lambes and beasts should not be offered. Isay 1. That the old Priesthood was to fail, and à new Priest and king reign for euer. Ps 109. 1. Reg: 2. That the greater People, the Iewes, should become the lesse, and the Gentils far lesser become greater Gen. 15. Osee, 2. That à Church once barren should haue more Children than the Synogogue euer had. Isa. 5. 4. vpon those words. *Iucundare sterilis*. Thus S. Cyprian through those seueral short chapters of his first book. And we see all these prophesies literally fulfilled after the comming of our Sauour, and the establishment of the Christian Church. Those hearts are stupid, and eyes blind, that perceiue not the Iewish synogogue vtterly abandoned. Yet more. If you will see this Christian verity amply laid forth, read the 9. chapter of Daniel, where the Holy Prophet after à large declaration of the Peoples iniquities and à iust affliction laid on them for their Sins, an Angel told him that Christ should come, and be slain, and v. 26. that those were not to be his People, who would deny him. verse 27. He fortold the ceasing of their sacrifice, and v. 24. denotes 4. things: Forgiuennesse of sins, infusion of Iustice, fulfilling of Prophesies, and the anointing of the Holy of Holies: All which particulars literally and most exactly agree to our Sauour, and to him only. Thus the Prophet Daniel. But that which I would haue euery one to ponder is the prediction of Christ our Lord Matth. 21. in the parable of the vineyard, where speaking to the chief Priests and Pharisies, he clearly prophesied of their ruin and reiection before it happened. *A certain housholder, saith the Gospel, planted à vineyard &c. and let it out to husbandmen, When the time of fruits drew nigh, he sent his seruants to receiue the fruits. Those husbandmen seased vpon the Seruants, Beat one, killed an other* and

*the prophet
Daniels
prediction.*

*The parable
of the
vineyard.*

and stoned à third. Here our Sauour clearly alludes to the slain and stoned Prophets. Again this Housholder sent forth other seruants more then the former, who were treated in like manner. Lastly he sent his own Son to them, saying, they will reuerence my Son, but, saith the Text, They apprehended him also, cast him out of the vineyard and killed him, and thus the Iewes abused and massacred Christ our Lord. Next our Sauour propofeth this question to the elders amongst them. *When therefore the Lord of the Vineyard shall come, what will he do to these husbandmen?* They answer. *Malos malè perdet.* He will bring these naughty men to naught, and let his vineyard out to other husbandmen, that shall render him fruit in due season. Now follows the very life and soul of the whole parable. *Iesus said to them, haue you not read in Scripture, the Stone which the builders reiected, the same is made into the head of the corner? This is done by our Lord, and it is merueilous in our eyes; Ideo dico vobis, Therefore I say to you: The Kingdom of God shall be taken away from you, and shall be giuen to à nation, yeilding the fruits thereof. &c.* The Chief Priests and Pharisies, saith the Gospel, knew he meant them. The kingdome therefore wherof our B: Lord spake, and fortold should be giuen to an other, appear's manifestly Gods own glorious work, laid open to our eyes and senses in the Christian Catholick Church.

6. Hence Tertullian lib. aduersus Iudæos C. 8. draws an other forcible argument against the Synogogue, from the large extent of Christs glorious Kingdom, now established. Obferue well. It was prophesied, saith this learned Doctor, Daniel. 7. that Christ should reign euery where, not like à Salomon in the Confines of Iudæa, nor like à Nabuchodonosor from India to Æthiopa, nor like an Alexander of macedonia, who was neuer Master of so ample à Dominion as Christ Iesus possesseth. No. *Christi regnum* (they are his words) *vbiq; porrigitur, vbiq; creditur, vbiq; regnat, vbiq; adoratur.* The Kingdom of Christ is extended euery where, is believed euery where, reigns euery where, and is adored in all places. And thus, the Roman Catholick Religion, though neuer so strongly oppressed, is euery where, whilst

Mahometisme and Herefy are restraind to such and such Dominions) If Therefore the Iewes own à Messias, Christ our Lord who hath founded such à kingdom, is the only true Messias. I proue it. Were he not, but that an other is yet to be expected, God could not haue permitted those manifest Miracles, signes and wonders wrought by him to haue introduced an error in place of the ancient true Religion, which the Iewes professed. Iudaism therefore would haue stood still vnsaken in its ancient vigour, had not Christ Iesus powerful works, brought it to an vtter ruin. But these, (and its Christs own Argument,) Iohn 15. *If I had not done* all the wonders of Moses and the Prophets: For none of them euer raised themselues from death to life again. None of them reuiued one like Lazarus 4. daies buried. None had the sea and Elements at command like Christ. None shewed such wonders at their death, as our dying Lord did. None fed so many thousands in the desert with five loaves and two fishes. None cured any with the hemm of their garments. None wrought such strange Conversions, as Christ &c. I pass ouer other signal wonders related in the Gospel, as the Prophets miracles are recounted in the old testament, and briefly Argue. Where greater signes and miracles, which cannot but proceed from God, euidence Religion, there is true Religion. But most vndeniably, Christ shewed greater signes and miracles at the founding of his Kindom, then either Moses or the Prophets manifested, therefore he taught true Religion, and by virtue of those wonders reuersed Iudaism, and made it improbable. I say *greater* and mark wel my Reason. Had not Christs illustrious works most eminently surpassed those of Moses and the Prophets, but been as it were equal with them, Christ's glorious Kingdom could neuer haue come to so mighty à growth, to so vast an extent as now it is, it could not haue wrought such strange conuersions as we see it done, the whole world ouer. why? A lesser or equal Euidence for Truth can no more obscure or lessen an other greater or equal Euidence, then one candle darken an other, (as we see the light of the sun doth.) Therefore that euidence which made the Synogogue credible

*No prophet so
potent in
miracles as
Christ.*

*The reason
of our
sauours
Large
extended
Kingdom.*

credible to the Iewes, was to be taken away with a far greater light of manifest signes and wonders, shewed to Christians. For If we suppose the Euidence equal in both cases (seing no Religion is manifestly true of it self without antecedent motiues) we might all yet as securely profess Iudaism, as Christianity, and Therefore our Blessed Lord spake à most profound Point of Doctrin, when he said. *Had he not wrought greater wonders amongst them, then euer any did, they would haue been excusable and without sin,* which Doctrin implies this great verity, that true Religion where euer it is, pleads most powerfully for it self, yea dead's and vanquishes errour by à most clear Euidence of glorious works, and Miracles. And mark well this Discourse, it is destructive of all Herefy, as shall be proued here after.

7. Who euer desires more of this subiect may vouchsafe to read that excellent Epistle of Rabbi *Samuel Marrochianus* then à Conuerted Christian, to Rabbi *Isaac an Israelite*. You haue it Tomo. 2. Biblioth. Patrum Collain print sæculo 11. pag. 421. He writ the Epistle after the yeare 1000. 6. Centuries since, or there about: and it contains, 27. short chapters. The work is admirable, and most expresse for Christianity. In the first Chapter he laies forth the horrid Transgressions of the Iewes, their Idolatry and killing of the Prophets, and saith Gods wrath was appeas'd for these sins, as Scripture assures vs, when our people (saith he) were set at liberty. *But now we haue been dispersed and scattered à thousand yeares and more, and Gods indignation yet followes vs euery where, nec in Prophetis promittitur finis,* and there is no end promised in the Prophets, be cause of our wickednes: And if you ask what enormous guilt that was? He answers in his 6. Chapter, pondering these words of the Prophet Amos c. 2. *upon three crimes of Iuda I will Conuert, or as the Rabbi reads, transferam, put away, but ypon the fourth I will not conuert, because they haue sold the iust for silver. Pauca Domine.* I tremble, saith Marrochianus, when I read this sentence, for this iust man was not Ioseph sold into Ægypt, nor the fourth hainous wickednes (which he proues manifestly) but was the iust Lord Iesui, whom

*The
Excellent
discourse of
Marrochianus
conuerted to
Christia-
nity.*

the Iewes sold for silver, and here is the greatest and most crying sin for which we are punished. In the 19. Chap. (I cannot insist on all) He saith, that Prophecy of Zach : C. 13. *strike the shepherd and his sheep shall be disperſed*, was fulfilled, when the Israelites smit that great Pastor of the Apostles, *Iesus*, then it was that they, anciently his flock, were scattered vp and down the face of the earth, and that the Apostles succeeded in the place of our Prophets : *For since that Time we Iewes haue had no Pastors, no Prophets, no visions, no sacrifice, no obseruance of Moses law, no Holocaust, no form of Religion &c.* Thus he discourſes through ſeuerall Chapters, and in the laſt, the 27. after he had declared what great respect the very Turcks and Saracens shew to Iesus Christ, and his blessed Mother Mary : Of Christ, their Alcoram saith, that He is the true Meſſias, yea and preſerr His Genealogy before Mahomets, for Mahomets parents were Idolaters and had their Origen from Agar the handmaid, Christ descended by à lineal ſucceſſion from Isaac and the Prophets by à right line, to the blessed virgins birth. The Alcoram more ouer saith, that *Elisi* (in the Arabick tongue 'tis *Iesus*) knew all things, the whole book's of Moſes, the ſecrets of mens hearts, had power giuen him to work Miracles, to cure all diſeaſes, to caſt out Diuels, and therfore own him as à mighty great Prophet, and the true Meſſias. Much honor and respect alſo is giuen by the Turks to our blessed Lady, as you may read in that Chapter. After, I ſay, à larger Diſcourſ of theſe two ſubiects, our Christian *Samuel* concludes, that the Iewes haue been à deſerted People for à thouſand yeares, we may add 600 to them. The Turks yet daily increate by the force of armes, and Christians alſo ſtrangly propagate by the power and virtue of Christ, both oppoſe vs. *Nos autem nihil proficimus, testimonium multorum ſeu contra nos*, we Iſraelits yet aduance nothing, in ſo much that the malediction of Ruben light's vpon vs. *Non creſcas*, we are ſtill, and ſhall be ignominious, we proſper not. Such is the iudgement of God againſt vs. This and much more, Marrochianus deliuered Six ages ſince againſt his Nation.

*Iewes
abandoned.*

CHAP. III.

*Christianity as it stands in opposition to Iewes ,
Turks , Infidels and Heretickes , is the
only true Religion.*

1. **T**He Assertion is an evident Inference out of the former discours, for if true Religion be in the world, and not found amongst Heathens, Turks, or Iewes, Those only called Christians enjoy that blessing, or there is no Religion at all in being. Though the Propoition stand's firm on this sole proof, yet 'He strengthen it with two Conuincing Arguments. The first. Where we evidently find the marks, cognisances, and signes of true Religion, there it is, but Christs Doctrin only which we call Christianity is vndeniably manifested by clear signes and cognisances of truth, and therefore is the true Religion. I proue the Minor. A cause is best known by its effects, the tree by its fruits, the sun by its light, Faith by its works, and the Existence of God by the emanation of his creatures. But no other Religion whether it be that of Iewes, Turks or Heathens euer shewed to the world the like effects of Truth, the like glorious Miracles, the like austerity of life, the like contempt of transitory Goods, the like efficacy of Doctrin, or, brought so many Infidels from incredulity, so many from sensuallity to a holy virtuous life, as Christ and his Apostles gained soon after the first promulgation of the Gospel: Therefore these most illustrious marks and cognisances of Christianity, as clearly conuince that God deliuered truth by the Preaching of our blessed Lord, and his Elect Apostles, as any effect in nature demonstrat's the cause it comes from. The Marks are manifest to our eyes and senses, and plead most powerfully for our Christian Doctrin. No other sect falsely called Religion, has evidenced the like signes, and this, I am sure no Christian can deny.

*The first
Argument.*

22 Disc. 1. C. 3. *Christianity, as opposite to Iewes &c.*

*An Other
taken from
the miracu-
lous propaga-
tion of
Christian
Religion.*

2. A second argument is so weighty, in the behalfe of Christs sacred Doctrin, that though we had no Knowledge of God or Providence vpon other Principles, that which I am now to propose, would make both most vndoubted. I argue therefore. That Religion whose Author, Founder, and chief Preseruer is God (we here suppose with Iewes and Turks the actual existence of à Deity) is manifestly the true Religion, for God cannot found or teach falshood, but Christian Religion, as taught by Christ and his Apostles, had and has God for its Author, Founder, and Preseruer, therefore it is the only true Religion. I proue the Minor. A Religion drawn into à law of liuing holily, which Miraculously began, and was spred the whole world ouer, aboue the power and force of nature, is manifestly from God, and subsist's by Diuine virtue only, (Diuels neuer help't in so pious à work) but our Holy Christian Religion, was and is stlll thus miraculously spred and preserued also, all Nations ouer, aboue the power and force of nature, therefore it is from God, and subsists by his Diuine virtue. To proue that it began miraculously, and was propagated aboue the power and force of nature, we are to ponder these four things. 1. The sublime Doctrin of Christian Religion. 2. The condition of those first Masters who taught it, and in what difficult circumstances. 3. The Quality and number of souls gained to belieue it. 4. By what means they were induced to Assent. Obserue well: You will find in euery particular à Prodigious work aboue the force of nature, and no other but Gods powerful hand concurring with it. Thus it is.

*Four things
Considerable
in the propa-
gation of the
Gospel.*

3. When the world lay as it were in à dead sleep of sin and ignorance thoughtlesse God knowes, of casting so much as à thought towards Heauen, or of louing any good, but what sense and corrupted nature liked of. A new Doctrin sad to sense, and mighty difficult to reason was heard of. *Blessed are the poor in spirit. Humility scarce heard of before, was then cryed vp for à great virtue: Wrongs were to be forgiven, lawes obeyed, iustice obserued &c.* But was sensuallity only thus Crossed in its propensions? No. A load of high Misteries besides, was laid on Reason also, which seemed to rack

rack and torture it. God one in essence and three distinct persons. *God an Infant born of à virgin.* A Lord Iesus, true God and man, after à wearisome life Scourged by impious hands and finally Crucified. such (with much more) was the strange Doctrin of Christianity. How euer (and here is the Miracle or prodigious work) it got ground, spread it self far and neer, and though contrary to sensuallity, and aboue Reason, yet millions of souls so firmly believed it, though austere and hard, that innumerable haue dyed for it. Now if this be not à wonder, or à prodigious work aboue the force of nature, we may well conclude with. S. Austin lib. 22. de Ciuit. c. 5. This to be the *greatest Miracle of all*, that God conuerted the world without Miracles.

4. The. 2. consideration yet encreaseth the wonder of this admirable work. We know great effects require proportionable causes of like strength, and virtue. A weak child lift's not vp à weighty burden, nor can à mean handful of naked men defeat à puissant Army. Ponder well the Propagation of Christs Gospel, and the Conuersions of Nations to Christian Faith, visible to our eyes, the work is without dispute, great, noble, and glorious. But say by what cause, by what instruments, or Ministers did God effect it? Did he send Angels from Heauen to preach a *Trinity*, à *Crucified Sauiour*, &c. or force Christians to à belief of those *Mysteris by strength of arms*; No. *Rex noster Pacificus*, Our Diuine Iesus is the God of peace. *Non in Commotione Dominus*. No tumultuous spirit brought in his Doctrin. Caluins tragical proceedings in the late begotten Heresy was not heard of, when Christ our Lord and his Disciples preached the Gospel. Some perhaps will say that Gods great intention when he first laid the foundation of Religion, was to destroy Idolatry and to establish à new law against Iudaism, and therefore proceeded as the world vsually doth, in weighty matters. He surely made choise of most *expert Aduocates*, of the wisest *Philosophers*, of the profoundest Iudges, and most eloquent Orators on earth, and by these pleaded for Christianity. 'Tis an errour, all was contrary: Our euer glorious God did his own work by twelue poor Fishermen, ignoble, ignorant,

By what instruments the Gospel was dilated.

24 Disc. 1. C. 3. *Christianity, as opposite to Iewes &c.*

ignorant, friendlesse and destitute of all that the world makes account of, yea, and he shewed this power more by these weak Instruments; and their successors in after ages, than he did before whilst he liued with them, to manifest that the work was his *Principally*, and theirs *instrumentally*. This Doctrin is so fully deliuered by the great Apostle of the Gentils, that we need not S. Chrifostoms Eloquent Discours on the subiect in his sermon. *Christ is God.* To illustrate it further (though that also merits à serious reflection) *I will destroy*, saith S. Paul 1. Cor. 1. 19. *The Wisdom of the Wise, and reiect the prudence of the prudent &c. Hath not God made the Wisdom of the World foolish? for because in the Wisdom of God, the World did not by Wisdom know God, it pleased God by the foolishnes of Preaching to saue them that belieue &c. For that which is foolish to God, is wiser then men, and that which is the infirm of God, is stronger then men. See your vocation, Bretheren, that not many Wise according to the flesh, not many mighty, not many noble, but the foolish things of the World, God hath chosen, that he may confound the Wise, and the base things of the World, and that he may confound the Strong; and the base things of the World, and the contemptible, God hath chosen, and those things which are not, that he might destroie those things which are, that no flesh may glory in his sight.* Which is to say humane power had no hand in this glorious work, and therefore it is as manifestly about the force of nature, as if Christ Iesus had sent 12. little Children to conuert the world, for 'tis no lesse à miracle to see so great à work done by 12. poor fishermen, then by 12. young Children.

5. 3. Consider the number and quality of souls gained to our Christian belief, and ask whether they were à few only, or of so flexible à temper as to credit any thing vpon hearsay. You will answer they were not few. Witnesse the conuersion of whole nations, and if we Consider nature, no lesse. obstinate than numerous.

Incredulum illud genus humanum, saith Arnobius lib. 1. *Contra Gentes.*

Mankind most stubborn and incredulous, contrary to its former liberty and education, submitted to the yoke of Christ, which truth, as this Author obserues, were it not as euident as day light, would haue been thought impossible. Perhaps you'l say (though many), they

*The number
gained in
numerabls.*

*Christiani-
ty further
Spread
alone the
force of Na-
ture.*

establishment was. One reason is. The Doctrin preached to innumerable People not Christian in the Apostles time, was the same sublime learning (of à *Trinity*, of the *Incarnation*, and other difficult Mysteries) The stubbornesse and incredulity of those who heard it (at last induced to believe) were alike in them, as in the first conuerted Christians, Propensions to sensuallity which they quitted, as strong, and violent; The number of those after gained souls, you may hold far more, their wisdom not inferiour to the former, and the quality of innumerable (witness so many Emperours, Kings and Princes) drawn in following ages to Christianity, much exceeded those first conuerted by the Apostles. Clear and manifest miracles (effects of Gods power only) haue been more numerous, in the Centuries since the Apostles preaching, then before. What euer therfore proues the first Propagation of the Gospel miraculous, or à work about the strength of nature, as forceably conuinceth the Truth we here plead for. Now if some obiect! These later Preachers of the Church sent abroad to preach Christs Doctrin, had much more of the humane learning, then those first great masters of Christianity, and therfore might well by natural Eloquence and humane literature gain many without Diuine Assistance. I answer, when the Poets perswade me that Orpheus harp and harmony tamed wild beasts and moued stones, 'Ile believe (and not Sooner) that wolues became lambs, that the stony hearts of Infidels were softned, and made subiect to Christs sacred law, by the power of humane learning only. What? that natural knowledge, got by industry, could vanquish Idolatry, obscure Iudaism, and draw innumerable Heathens to deny sensuallity, to liue à mortified life, and believe in à crucified Saviour? is not only à Paradox about expression, but à vast improbability?

2. You know there are two things the world stand's for, *Pro aris & focis*, that is for Religion and earthly commodities. Religion, you see, hath the Preheminence. Imagin now, that à Heathen Prince should send the most Eloquent and learned Doctors within his Dominions vpon this hard enterprife, To gain à forreign Monark and People highly auerse from him, his lawes, and comands,

Withall;

Withall, to abandon their old Religion and admit of à new one, without the least hope of any worldly interest; Nay contrary, most assured to lose much, which nature seek's after; Would such à Policy (think yee) take? or could these Doctors though neuer so Eloquent haue confidence to bring about their designe, by wit or learning only? No. You will iudge it impossible to gain so much as one sole Prouince, when no motiue of earthly commodity enters, but much against it. Here is our very case. The Church of Christ in ages following the Apostles, sent abroad her Missioners, and These commissioned Preachers, haue not only destroyed Altars erected to false Gods, most obstinately defended by Gentils, but introduced à new sacred Religion in place of them, mightily opposite to sensuallity and what euer the world loues: (here is the tribute payd to Christ) can we therefore think that wit did this work? or perswade our selues, that à little breath drawn only from natural knowledge, threw down these Altars? No. à Diuine virtue, and that most Powerful did the deed, God only wrought these Conuerfions, no lesse admirable, then Euident to our eyes. When S. Peter, as we read in the Gospel Luk. 5. 4. launched forth into the deep at Christs command, and drew vp great Multitudes of fishes, both he and others stood amased at the Miracle: And more iustly may all admire the far greater multitude of men, drawn out of à gulf of sin and ignorance then fortold, *Ex hoc iam eris homines capiens*, by the labours of those first Masters and their Successors. Say therefore, was the draught of fishes great, and all cryed à Miracle, And the draught of souls out of perdition far greater, and nature only did it? No certainly. Belieue it, Had the Pastors of Christs Church toyled only by that weak instrument of humane knowledge, the Idols of the Gentils would yet haue stood, and all of them might well haue bemoaned their lost labour with S. Peter. *Magister per totam noctem laborantes nihil cepimus*. Master all night long, we haue been hard at work, and got nothing.

humane
learning, not
able to Con-
ueri souls.

The draught
of souls out
of perdition.
of miraculous.

3. And here briefly (to say à word in passing) is the true reason why our modern Sectaries are so vn lucky in any conuerfions,

*Of particu-
lar Conuer-
sions.*

uersions, not only of Heathens, but of others also named Christians, to their new Religion. They launch forth, 'tis true, but without commission, and therefore work not by the virtue of Christs command, wit alone and à little wordy *learning* doe all, make à noise, and their books to swell, but draw none of iudgement to them, vnles liberty and à rich Benefice (two powerful Preachers to corrupt nature) catch some. The thing is euident, for where haue we such signal conuersions wrought by Sectaries without hope of any worldly fortune, as now (to omit ancient times) our very dayes, and late ones too, shew vs? Where haue they one like that Generous and learned Queen *Christina* of Sweeden, who quit à Kingdom to become Catholick? Where haue they such à Prince as yet liues, the grand Turks own Brother, not only Catholick, but more, à Religious man of Blessed S. Dominicks order? Its needlesse to giue you in this place à Catalogue of many German Princes, true members now of the Roman Catholick Church, who were not gained by any worldly motiue to abandon Heresy (as they haue done) but strongiy called on by Gods grace, without delay obeyed the summons, as now lately did that great Commander in France Count Marishal Turene, whose glorious Conuersion witness his Profession of Faith, was grounded on serious thoughts relating to Eternity, and not vpon any humane interest. These very few, but great changes, before our Eyes with others innumerable known to the world, are plain effects of supernatural grace, and manifestly shew, that more than wit or humane knowledge had à hand in them.

*Catholick
Religion
miraculous-
ly propaga-
ted, therefore
true.*

4. Hence I argue. That Religion is from Cod, and therefore true, which He concures to, and propagates by his special grace and virtue? The Christian Catholick Religion only, hath been thus propagated by Gods special grace and virtue, therefore it is true. To add more weight to this argument, I ask whether those Conuersions wrought by the Apostles them selues are to be held miraculous, that is
above

about the force of nature, or not? If you deny, blot out those words of the Gospel, as most untrue Mark 16. 20. *Domino cooperante* &c. *Our Lord cooperating with them*, and say all Apostolical conuersions were wrought by natural causes only, And grant next, Mahometism and Christianity thus far equal, that as Mahomet driues all to his belief, by the sword (the cause is natural) so the Church drawes all to it by wit, policy and humane learning, and this means is altogether as natural. Now if you say those first Conuersions were truly effects of grace, and wrought by Gods special assistance, This sequele is Clear: The like made in after ages by the Church, far more numerous, as difficult and wholly as glorious, proceed from the same fountain of Goodnes, God's Diuine grace and special Assistance. And note, I speak here of real Conuersions, wrought in Belieuers vpon solid motiues (the Church shewes you millions of them) not of hypocritical changes pretended for God and Religion, when worldly interest has a hand in them. These are as soon distinguished by their false lustre, as a comet from the sun, they last not long, but fall like blating starrs. We meddle not with them. Thus much of a short digression which makes way to an other *querie*, and 'tis as followeth.

*hypocritical
Conuersions,
not Valuable.*

C H A P. V.

*Whether all called Christians Belieue intirely Christ's
sacred Doctrin? And whether meanes be afforded to
arriue to the knowledge of true Christian
Religion?*

1. **T**Hese questions largely handled in the other Treatise, are soon resolved vpon certain Principles. I say therefore first. All called Christians belieue not truly and intirely Christ

Sacred Doctrin, and proue it; If Hymenæus and Alexander Timoth. 1. c.1. 20. once true Belieuers made shipwrack of their Faith; if the Arians Monothelits, Pelagians, Donatists, and such known Hereticks named Christians, haue fallen also, and lost true belief of Christian verities sufficiently proposed? This sequel is euident. All of them though named Christians, haue not Faith intirely good, nor indeed any Diuine Faith at all. See the other Treatise Disc: 3. c. 3. n. 4.

Means
sufficient to
know true
Religion.

2. I say. 2. All and euery one may with ordinary diligence come to the knowledge of the true Christian Religion, I proue the Assertion. Diuine Faith, without which we cannot possibly please God, is determinatly necessary to saluation, and consequently the Religion where true Faith is taught, is also necessary. Therefore both these after Ordinary diligence vsed may be known; vnlesse we wil say, that God first makes such things necessary to saluation, and then remoues them so far out of sight, that none can know by prudent ordinary diligence what these necessary things are. I say *necessary to saluation*, not to dispute with Melchior Canus and others of the necessity of faith to the first iustification of a Sinner. This difficulty we waue, and Argue. 2. God as we now suppose with all Christians, yea with Iewes and Turks also, is the Author of true Religion, which he reuealed to the world, for no other end but mans happines, and eternal saluation, therefore if he desires all to be saued by true Religion, which is the final end therof, He cannot, vnles his Prouidence fail, but afford meanes to know where it is professed, otherwise (which ill befeem's an infinite wisdom) he would set vs all on work to gain Heauen by the belief of true Religion, and withall leaue vs so in darknes, that we cannot with all prudent industry, come to the knowledge of it; which is to say, He will haue vs know the end of Religion, and yet conceal the meanes leading to the knowledge of it.

3. Again I argue. 3. God who obliges not to impossibilities, laies a strait command on all to belieue true Religion (and not to assent to any fals sect) therefore it may be known, and clearly distin-

distinguished, at least from the errors of infidels, Jewes, and Turks. Known I say, but how? Not by its internal light immediatly, for no Religion euer yet was its own self-evidence *ex terminis*, or prudently got admittance, because the Professors of it Cryed it vp as true. Therefore the credibility of true Religion, which must be laid open to Reason by force of Conuincing motiues, is made as well discernable from Heresy (destructiue of saluation) as from Turcism, or Iudaism, yea, and may be no lesse clearly discouered by its proper signes, and lustre than a true Miracle; for example, that of S. Peter, from Simon Magus Sorcery. This cannot be denied, vnles God, as I now sayd, either command's impossibilities, viz, to find that out, which cannot be found, or licenceth vs to embrace any Religion called Christian, whether good or bad, true or fals (it imports not) because the best, if it can be found, is no more but a meer Probability, or like vncertain opinions in Philosophy, which may be reiected or followed according to euery priuate fancy. This execrable Doctrin of the indifference to any Religion, learned in the Diuels school, is now a daies much in the mouths of many, and, I fear, too deeply rooted in the hearts of some later Sectaries. But of this more here after. In the mean time you may conclude. If true Religion be in the world, its made discernable not only from Iudaism but Heresy likewise; and if it haue this *discernibility* it can be known, if known, it induceth an obligation to be belieued with Diuine Faith, if it grounds certain Faith *Subiectiuely* taken in him that belieues, it is no Opinion, and considered *Obiectiuely* it implies the highest certainty Imaginable, settled on God's Reuelation as is largely proued in the other Treatise. Disc. 1. c. 5. n. 6.7.

True Religion is not its own selfe evidence.

Nor a thing indifferent.

CHAP. VI.

Of our Sectaries error in their search after true Religion. As also of Mr. Stillingfleets inconsequent Way of Arguing.

1. **O**ne error common to all condemned Hereticks, is in the first place to find out true Religion by the book of holy Scripture alone. A most improbable way, as the ancient Tertullian learnedly obserues lib de Præscrip. cap. 9. 15. but chiefly cap: 19. at those words often cited. *Ergo non ad Scripturas provocandum &c.* The reasons of my Assertion well pondered are most conuincing, 1. The Sectary laies hold of a book which he sayes teaches truth, and yet knowes not in his Principles nor shall euer know *infallible*, whether the book he own's contain's the Doctrin of true Religion, or ought to be valued as Gods assured word, which is to say in other terms; He learn's infallible truths of a Master, before he hath infallible certainty of this Masters teaching truth, *infallibly*. That the Sectary wants infallible assurance of his book is euident, for he saith, no word of God, written or vnwritten, no infallible Tradition, no infallible authority on earth, ascertain's him of the *Scripturis Diuinity*. So Mr: Stillingfleet in seueral places chiefly part 1. c. 6. Pag 170. Therefore he, can haue no infallible Assurance of the Doctrin contained in Scripture, and consequently no Diuine Faith grounded on that Doctrin, as I shall shew hereafter. How euer, grant him an indubitable assurance in a general way of some books of Scripture, hee hath not yet so much as moral certainty of that precise *Canon* he receiues, excluding other books which he denies as Scripture, For no Orthodox Church, no vniuersal Tradition, no consent of Fathers, no definition of any Council, approoues his Canon, or explodes those books reiected by him, therefore the sectaries Canon,

wherof

*Sectaries
haue not
infallible
assurance of
their Bible.*

wherof there is so Much doubt, can giue no moral assurance of Gods reuealed verities, vnles it were without dispute à liquid truth, that their Canon only is Gods word, which cannot be supposed, whilst so learned and numerous à multitude of Christians oppose it, as defectiue and imperfect. Yet more. Suppose he giues you the exact number of Canonical books, hee gain's nothing, because the very Doctrin of these books is no more but à Translation, and therefore vnlesse the Translator or Printer, haue faithfully complied with their duty, and preferued the books in their ancient purity, no Protestant can assure himself or any, that what we now read, is without change or corruption, pure in the very necessary points of Faith. If you say you compare them with the ancient Original Copies of the Hebrew and Greek; I answer, the very best Originals men can light on now, are no more but meer Transcriptions, and consequently may haue been corrupted by the Transcriber, the Printer, or Librarian. Therefore the Sectary hath no Moral certainty of the bare letter in Scripture, if he cannot shew vs the hand writing or Autograph's of the Prophets, and Apostles, wherof there is no danger, because he neuer saw any. Hence I argue. He who hath not infallible certainty of the very letter of Scripture, want's infallible certainty of the Doctrin contained in Scripture, but the Protestant hath no infallible certainty of the letter of Scripture, Therefore he want's infallible certainty of the Doctrin contained in Scripture: for no certainty of the letter, no certainty of the Doctrin drawn from thence. But if he has not certainty of the Doctrin he can haue no infallible faith grounded on it: Therefore Scripture alone is an unmeet means to teach him, what either true Faith, or Religion is.

The best Originals now extant, are only transcriptions.

An argument against sectaries.

2. Mr. Stillingsfleet to solve this vnanswerable Argument Part. 1. c. 6. p. 196. saies, we beg the Question, when we require an infallible Testimony for our belieuing the Canon of scripture, yet grants such à certainty, as excludes all possibility of reasonable doubting. and Chap. 7. p. 211. declares himself further thus: *Giue me leaue to make this supposition, that God might not haue giuen this supernatural Assistance to your Church, which you pretend makes it infallible; whether*

men through the vniuersal consent of persons of the Christian Church in all ages, might not have been vndoubtedly certain, that the Scripture we haue was the same deliuered by the Apostles? I answer, if you take leaue to make that supposition, licence me to tell you, you haue not that certainty of Scripture which Diuine Faith both supposeth and requires. And here is one reason (to omit others insisted on here after) Deny this infallible assurance of the books of Scripture, you haue no greater certainty, that God endited those words we now read, than you haue assurance that Aristotle wrote his Topicks, or Cæsar his Commentaries; And dare you, or any say, that we receiue our Bible vpon no surer ground? Or can you Imagin, if Christians accept these books vpon a Testimony lesse then vndubitable, it may not be suspected that a thousand gross errors haue entred the Copies by the negligence, or inaduertyency of such as transcribed them? Belieue it. Were Aristotles Topicks matter of Diuine Faith, none would dy after the fallible conueyance of them to our age, vpon this perswasion; that nothing substantially first writ by that Author, hath been changed or altered Since; and the same I assert of the Bible; vnlesse you say that the words of Scripture were writ in some celestial and incorruptible Matter, yet to be read by all, or grant, which is truth; that as God by special Prouidence caused them to be writ pure, so also he yet preserues them without blemish, and now witnesseth the truth by the Testimony of his infallible Church, wherof more largely hereafter. At present I will only answer your difficulty about that fallible certainty, which you affirm, excludes *all possibility of reasonable doubting*, and say first. The vniuersal consent of persons of the Christian Church in all ages, neuer approoued the intire Canon of your Scripture: for not only the present Roman Catholick Church, but the ancient councils also, receiued books which you reiect. This truth is so manifest that it need's no further proof, therefore your Canon want's the approbation of the whole Christian world, and consequently you haue not so high a certainty of Scripture, as excludes *all possibility of reasonable doubting*. I answer. 2. And it is a demonstration against Protestants, who say the whole Christian world for a thousand

years

Mr. Stilling:
answer, dis-
satisfactory.

years at least, erred in Doctrin contrary to the verities of Holy Scriptures, for, if we goe up from Luther to the 4. th or 5. th age after Christ, you'l find none but condemned erring Hereticks and Roman Catholiks, no lesse actually guilty (say Sectaries) of these professed errors: *Of praying to Saints, of an vnbloody Sacrifice of the, the real presence &c.* Thus much supposed; I both answer and Argue against you. If the whole Christian world was for that vast time so strangely infatuated, as to mantain errors contrary to Scripture, when the true Doctrin therof no lesse concerned their eternal Salvation, then the true letter; it cannot possibly be supposed vpon any weak Probability (much lesse on such a certainty as excludes all reasonable doubt) that these besotted Christians preferued the letter of Scripture pure and intire, whose errors are now imagined most gross against the Doctrin contained in God's word. Obserue my reason. It is much more easy to conceiue (if all held corrupted Doctrin) that the very letter of Scrtpture was by negligence or ignorance of these Corrupters of Doctrin, also corrupted, then to imagin the records preferued pure, and Millions of Christians to read them, and after the reading, grossly to mistake Gods verities registred in that book. And here I must mind M. Stillingfleet of his proofless and inconsequent way in Arguing.

A further Argument taken from the papists supposed errors

3. You Sr. say first. The whole erring multitudes of Christians before Luther preferued Scripture pure, yet forsooth, these silly men taught one Doctrin after an other, contrary to Scripture. They perused the book interpreted it, yea preached it, to their own confusion, and condemnation. You say. 2. It is not possible that these writings could be extorted out of mens hands by fraud or violence vnder their eyes, or suffered to be lost by negligence: Yet you make it not only possible, but grant the Doctrin therof to haue been lost and peruerted by fraud, negligence, violence, or all together. You say. 3. These ancient Christians were professed enemies to the corrupters of the Bible: yet you hold them dear friends to the deprauers of Gods verities, registred in the Bible. You say. 4. The interest of eternal Salvation made these Christians careful to preferue the Bible in its first integrity: And yet you make

Mr. Stillingfleets arguments retorted

them supinly careles in preseruing the verities contained in Scripture, as highly necessary to saluation. You say. 5. The eternal concerns of all Christians so depended vpon the safe preseruatiō of these Sacred Records that if they were not true, we are all most miserable. And I reply. The eternal concerns of all Christians as highly depend's on the pure Doctrin of Scripture as on the outward secured Records; for what auails it to haue pure Records, and draw poyson out of them? You grant the whole world was miserably infatuated with false Doctrin for ten whole ages, though it had the letter of Scripture pure, and yet the purity of that book preuented not the misery of mischieuous errorrs. You say. 6. *When once I see à whole Corporation content to burn the publick Charter, and substitute à new one in its place, and this not to be suspected or discouered; When I shall see à Magna Charta foisted, and neither King nor People be sensible of such à cheat, when all the world shall conspire to deceiue themselues and their Children: I may then suspect such an imposture as to the Scripture, but not before.* Answ. *Ex ore tuo te Iudico*, and retort the Argument in your own words. When. I see not only à whole Corporation but à whole ample learned Church, wast or déprauē the old Legacy of Christ sacred Truths bequeathed to it, and a new learning substituted in its place, and this change not to be suspected and discouered: when I shall see that *Magnum Depositum* of his Doctrin once committed to the Church escare to be foisted, and neither King, nor Prelate, nor People found, sensible of the cheat: when all the world shall conspire to deceiue themselues and their children by teaching fals Doctrin in place of Christs verities: Then I shall, and must in prudence suspect an imposture, à change, an alteration in the very book of Scripture. This later you shamfully grant to haue happened, when vpon the pretence of hideous errorrs you abandoned all other Christian Societies in the world, and vnfortunatly made à Schism with Luther from the true Roman Catholick Church, therefore you may not only weakly suspect, but must most iustly fear the first, which is, that you haue not true Scripture.

4. Hence I say, what euer Argument proues the book of Scripture hitherto preserued pure, proues likewise the Doctrin of the present

*And further
urged
against him.*

present Church as faithfully transmitted and Conueyed pure from age to age to our very dayes. Contrariwise, if there were any Principle (as there is none) whereby this Doctrin could be shew'd false or strained; All might (if reason haue place) ioyntly acknowledge a non-assurance of the Scriptures purity; For that Church which may lose true faith and Corrupt Christ's Doctrin, may more easily lose or corrupt Christ's Scripture, vnlesse you grant, which is horridly impious, that Gods special Prouidence had only care to keep a Bible incorrupt, and at last, like one careless, permitted the Doctrin of that book (wheron Saluation essentially depend's) to be extorted out of the hearts of all Christians for a thousand yeares together. Ponder these truths Mr: Stilling: and Confesse ingenuously, if your Principles hold good, you haue not so much as any probable certainty of your Bible.

An inference from what is sayd.

Corrupters of Christs Doctrin may more Easily Corrupt the words of scripture.

5. Perhaps one may say if the letter of Scripture be corrupted the very foundation of Faith is shaken, but if supposed pure and vnaltered, though all Christians, Papists, and Hereticks erred in the Doctrin therof, yet they may be reclaimed from error by the pure Euangelical preachers, now swarming in England. Pittiful. what no help then for a befotted world before these late men appeared, who here speak at random? They first tell vs vpon a meer *supposition* without any semblance of proof, that Scripture was euer preserved pure though all Christians abused its Doctrin; whereas we contend vpon most grounded reasons, that if all erred in the doctrin drawn from Scripture, the letter cannot be supposed pure, because a Church carelesly negligent in the preservation of Christs Doctrin, cannot be thought careful enough in preserving the true Records of his Doctrin: Now the Answer without proof is, though all erred Doctrinally, yet none of them maimed or marred the Bible, which besides a Moral impossibility, implies a pure begging of the Question. See more of this particular in the other Treatise Disc. 2. c. 2. n. 8. Again. If these Euangelical men pretend to Conuince vs of our errors by a pure book of Scripture, they are obliged to shew vs some one Copie at least, wherof we may haue such certainty as ex-

What sectaries are obliged to.

If God
assisted the
Transcribers
of scripture,
much more
he assist's
the Church.

cludes à Possibility of all doubting. But this no Protestant can do, who reiect's all editions now extant except perhaps his own. The Vulgar latin, which Mr. Stillingfleet call's the great *Diana of Rome*, of high credit in the Church for à thousand years, pleaseth not, The *Clementine* and *Sixtine* Bibles, not different in any Material point touching Faith, are vnderualued. Set these aside, I desire Mr. Still: or any Protestant, to show me à Copy, whose Authenticalness is so agreed on by the consent of all Christians, as may exclude reasonable doubting of its purity. It is vterly impossible. If these men answer, we must haue recourse to the *Autograph's*, or ancient *Manuscripts* of the Hebrew and Greek, I deny their supposition, for these now extant, are no first Originals, in à word no more but Transcriptions. What greater security therefore, haue we of such copies then of the Vulgar latin? vnlesse you say that the Transcriber (who euer he was) because he wrote *Hebrew*, *Caldee*, or *Greek*, could not tell à lye, or was determined to follow in euery Material point of Faith the Hagiographers Copy most faithfully. Grant this, and I Argue: If God by special Prouidence so assisted the memory, the will, and hands of these Transcribers, as to write nothing but what was exactly found in the first Original Scripture; with much more reason will He euer assist his Church to admit or approue of no Scripture, nor Doctrin, but what is genuine, pure, and Orthodox.

6. To reinforce this argument. I licence Mr. Stilling: to chuse amongst so many lections of the new Testament as he saith, are collected by Robert Stephen, one or two he likes best, and then I demand whether that lection agrees with the vulgar latin or differ's from it? If 't agree, there is no reason to quarrel with the Vulgar; if it be different in any material point, we are cast vpon the greatest vncertainties immaginable, for the dispute will then be, whether that Copie which he followes, ought to be preferred before the Vulgar Latin? And here, Sr. you and I must come to clear Principles. Wee say first. The Vulgar latin translated, or at least Corrected at Pope Damasus Command by that learned
and

and profound Doctor S. Hierom, hath been read in the Church without reproof, for à thousand years and vpward. None but one Rufinus (and this only at the beginning whilst S. Hierom liued) excepted against it. S. Austin, all know. Lib. de ciuit. 18. c. 4. 3. highly commend's S. Hieroms great labours, and learning in the three tongues. Not any in the ensuing ages found the work reprehensible, innumerable worthy Authors haue approued it. And now, O strange time! à few Nouellists whose whole industry is only to pull down, to build nothing, disdainfully call it *Romes great Diana*. Be pleased, Sr. to answer and giue me as strong à proof for the Authenticalness of that Copy you follow (if any difference be) as I giue you for our Latin Translation? If you say the Copy you follow is not the same which S. Hierom vsed, it is more than you know, He had as many lections, and perhaps more, than you haue seen, and can you say which he followed, and which he did not? Well. But suppose he made vse of an other Copy different from what pleaseth you, the Question is, whether that be of lesse credit then yours? And this sole point cannot be decided in your fauour by any probable Principle. If you say, S. Hieroms Translation seem's contrary to the Authentick Greek Copies. I answer first, you do not only auouch more then your know, but vtter an improbability; for if there had been any Material difference between his Translation, and the Greek he made vse of; innumerable learned Doctors in the Catholick Church would haue espied the error, and discouered it, before you were born. Pray you remember your own discours P. 215. and. 216. where you say; you may be sufficiently assured that no Material corruption is in the Books of Scripture without our Churches Testimony, because Catholiks of old were alwayes as vigilant to preserue the Scriptures purity, as Hereticks ready to depraue it: For you say, when *Marcion* began to clip the Text *Irenaus* presently took notice and rebuked him, and so did *Tertullian*, and *Epiphanius* respectiuelly to others, who rescued Scripture from the violent hands of such as attempted to falsify it. Lay then yours on your brest and once speak ingenuously, can you perswade your self, if

*The vulgar
Latin of long
use in the
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*S. Hieroms
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any considerable error had been in our Vulgar Edition, either contrary to Faith or Good manners, that those many worthy learned Catholicks in the ages after S. Hierom would not have noted it, and released it from Corruption? What? For à thousand years, was there no *Irenaus*, no *Tertullian*, no *Epiphanius*, no *Ambrose* &c. that took notice of so important à matter whereon the saluation of souls depended? Again (And this Argument euer pinches) was there no *Irenaus*, no *Tertullian*, in all those ages, (when they saw the Doctrin of Scripture go to ruin by these supposed erring Papists, that rescued the Doctrin from error, as they did the letter of scripture from corruption?)

7. You tell vs. 2. That among those multitudes of lections in the new Testament obserued by Robert Stephen, which were perhaps occasioned in the general dispersion of Copies by the Multitudes of Transcriptions, through the ignorance or carelesness of the Transcribers, there are none which seem material or intrinchi vpon the integrity of Scripture, as à rule of Faith and manners: They are therefore, say you, *but racings of the skin, but no wounds of any vital part*. And is it possible? Can you find more then such racings in the Vulgar Latin? can you discouer à wound in any vital part therof? I challenge you to speak to the cause in this particular, but I know you cannot. Why therefore may not the Vulgar bee admitted amongst the rest? The reason of my assertion is. You cannot find such à wound in the Vulgar, vnless you produce à Copy of Scripture more genuine and pure without Dispute, but this, whether you haue recourse to the Greek or any Latin translation will, be more doubted of by whole multitudes of learned men, then the vulgar now read in the Church: Therefore you cannot come to so much certainty of any Scripture as excludes à possibility of all reasonable doubting. Which truth seem's so euident *ad hominem* that it needs no further proof, but this only, The Sectary faith, our Vulgar translation is not pure, we say and proue it, his English Bibles different from the Greek in the new Testament, are Corrupted, (see many of these errors noted before the Rhems Testament), Therefore if the Protestant reiect's the

now Authentick latin Edition he has no such certainty of any Translation extant, as excludes à possibility of all reasonable doubting, vnless he makes his own parties opinion for what he saith vndubitable and our contrary assertion improbable, which is foul play.

The vulgar Latin reiected, Protestants haue not Certainty of any Translation.

8. Some sectary may reply; He excepts not against the Vulgar Latin which is our *Sixtine* and *Clementine Bible*, as guilty of any Material error, but of lesser faults only, and with such charitable eyes hee look's on all other versions Thus much integrity, I hope, *Mr. Stilling*: allows it p: 216. where he takes notice of à peculiar band of Diuine Providence in preserving the Authentick Records of Scripture safe to our dayes. By the way: it's pitty he omitted to note also the like providence in preserving the Doctrin of Scripture pure so long: But hereof we haue said enough already. All therefore I note at present is. 1. If God shewed à particular Providence in preserving Scripture, pure to our dayes, the Vulgar Latin according to *Mr: Stilling*: Cannot be guilty of any material error, for were it guilty, this peculiar Providence would haue failed in the great moral body of the Roman Catholick Church, which hath read this Scripture, and held it incorrupt for ten whole ages; And Consequently *Mr: Stilling*: must acknowledge à want of special Providence in order to the preservation of all authentick Records euery where. Grant thus much, and no Sectary can haue so great moral assurance of scripture as excludes all reasonable doubting, for, if God hath permitted à whole ample Church to be deluded with à Bible notably corrupted: The Certainty of Scripture, which excludes all reasonable doubting, fail's the sectary, who either must admit of an other latin Translation distinct from ours, or haue recourse to the Greek Text, but he approues of no latin Translation as totally pure and incorrupt, (though S. Hierom obserues in his præface to the Gospels. *Tot sunt Exemplaria quot Codices*, there are many of them) Therefore He must haue recourse to the Greek, which is vsual.

Sectaries must approue the Vulgar latin Bible.

9. Hence I argue. If God shewed not particular Providence in preserving our latin Edition from notable error, so diligently

*An Argument in
behalf of
our Latin
Edition.*

by S. Hierom, and approved also not only by many learned Writers in after ages, but by a whole Church; it is no lesse then temerarious to allow greater security to any Greek Copy; for can the Sectary say, that Gods peculiar hand of providence always so attended the Transcriber or Printers of the Greek Copies, that nothing could be written but pure Apostolical Scripture, and with any countenance own a want, a defect, a subtraction, of this peculiar providence to a Scripture, approved of by a whole Church? Obserue well the difficulty. Where Gods special Providence is, there we haue infallible assurance, you grant God's special assistance to those Transcribers of the Greek Copies, (otherwise the Authentick records had not come safe to our hands) therefore you cannot rationally deny it to that Scripture, which the Church approves.

CHAP. VII.

More of this subject. Doubts concerning the several editions of scripture. None extant more pure, then the Vulgar Latin. Abstract from Church Authority, there is no Certainty of the best Edition. Sectaries Comparing the Present Copies with the more ancient giues no assurance. A word with Mr. Stillingfleet.

If this digression concerning the different Editions of Scripture seeme tedious to the Reader, he may passe to the 9. Chapter, where he will find our Discourse continued against Sectaries.

THe first proposition. If the Protestant reiect's our Vulgar Edition as not Authentick, or as viciated in any material point touching Faith and manners, He improbably pretend's to haue so much certainty of Scripture as excludes a possibility of reasonable doubting. To proue the Assertion I will here giue you a few *Postulata* vsually held indubitable by most learned men, who haue writ large preludes (called *Prolegomena*) to holy Scripture. Neither Catholick nor protestant shall rationally except against my suppo-

suppositions. First it is Certain, that the greatest part of the old *The first*
 Testament was Originally writ in Hebrew, but whether that ancient *supposition*
 Copy hath been euer since preserved pure, chiefly after S. Hieroms
 time, or notably corrupted by negligence or malice, is very doubt-
 ful. Learned men stand for the Affirmatiue, and none, I think,
 can deny some lesser errors when greater are pretended. You
 may see these different opinions of Authors in *Prolegomen : Ad Biblia*
Maxima, And the particular supposed errors largely noted by
 Salmeron Prolegom : 4. It would be too long à work to insist on
 this subiect, and not for me to determine what is true : All I
 contend for here, is an vncertainty whilst great Authors are op-
 posite, and this is done, to conclude, what I intend against
 Sectaries.

2. It is again certain that the greatest part of the new Testament
 was writ in Greek, but here we meet with the same difficulty, and
 inquire. Whether the Greek by chance or inaduertancy has been
 corrupted since the Apostles time? This at least (if not more) is *The second*
 doubtful : Graue Authors hold the Affirmatiue. See Serarius in *supposition.*
 Prolegom : Cap. 13. and Bonfrer, c. 14. and the errors noted. If
 Protestants deny them, or think their own authority weighty
 enough to Contradict our Doctors, the matter in Controuersy,
 is still doubtful. So much I plead, and no more. 3. It is certain
 that all other Bibles are only Translations, or Transcriptions of *The third.*
 the Original Hebrew and Greek. The Greek version of the 72.
 interpreters out of the Hebrew (or as wee vsually speak the 70.) is
 only à Translation wherin many doubts occur. One is, whether
 that Translation be the first, For Clement Alex : and Euseb : cited
Bibl : Max : sect. 18. c. 2. seem to hold an other more ancient,
 before the time of Alexander the great. How euer, admit, which
 is perhaps true, the 70. version to be the most ancient, we haue
 yet matter enough of Dispute concerning it, and one great Question
 is whether at this day, that version be yet preserved pure, The
 ancient Archetyps wherof, more probably are not now extant, but
 when or where lost, remains vncertain. See *Bib : Max :* sect. 18.
 c. 10. Authors say, it is corrupted through the ignorance or negli-

The version
of the sep-
tuagint.

gence of the Librarians, or the Printers. See *Bib & Max*. c. 8. 9. *Restat ergo*. Whence it was, that those Laborious Doctors of Alcalá, at the persuasion of Cardinal Francisus Ximeno Archbishop of Toledo, and afterward, the Doctors of Louain, making à diligent search after many Greek Copies, corrected no few faults in the then extant transcribed Copy of the *Septuagint*, yet this very correction was far from the purity of that ancient version, which the Fathers vsed. See *Bib : Max :* now cited, where vpon that other version of the 70. taken out of an Ancient *Manuscript* of the *Vatican Library*, Anno Dom. 1585. Came forth by the industry of Cardinal Anton : Caraffa, wherein most learned men laboured nine whole years, and it was perfected about the beginning of Sixtus 5. Raigñ. The greatest difficulty yet remains. It is most certain, the version of the 70. Interpreters differ's so notably from the Hebrew Text, chiefly in the computation of years, or point of Cronology, that our venerable Bede, though à great Scholler and one as humble as learned, ingenuously confesseth, he cannot reconcile those Antilogies. See *Bib : Max :* c. 8. fine. Who then can tell me when we find these lections of the Hebrew and of the *Septuagint* opposite to one another, which is to be preferred? Most learned men stand for the Hebrew, as many for the 70. You may see these dissenting Authors quoted in *Proleg : Bib : Max : Sect : 18. c. 11.* and how some to accord them, say, That the Holy Ghost would haue the *Septuagint* now to add to the Hebrew, now to diminish according to his good pleasure. See *Bib : Max : cap : 8. fine.*

Venerable
Bede's Ind-
gement.

Of other
three Tran-
slations.

3. But let vs proceed to à further matter of doubting. Long after the Edition of the *Septuagint*, came forth three other Translations made by three vngodly men. *Aquila*, *Symmachus*, and *Theodotio*. *Aquila Pontinus*, once à Gentil became Christian, but denying Christ, soon turned Iew learned the Hebrew language, and too critically translated the Hebrew into Greek, almost word for word. His spleen against the 70. Interpreters was so great, that contrary to the verity of Scripture, He rendred some places speaking of our Sauour, most perfidiously and wrested all to à
confused

confused and sinister sense. *Symmachus* one of Samaria, twice circumcised became at last à Professor of the Ebion Heresy, and Translated the Hebrew into Greek, not as *Aquila* did *Verbatim*, but rendred the sense more perspicuously. *Theodotion* first Baptized, then à Sectary of Marcions and Ebions errors, lastly à Profylite, embraced Iudaism (and therefore *S. Hierome* in 3. *Habacuc* call's these three, now named, *Semi-Christianos*, half Christians) followed à middle way between *Aquila* and *Symmachus* and translated Scripture with greater Simplicity, more agreeable to the 70. version.

4. An other Edition ascribed to *Origen*, not because he made à new version, but with an immense labour, to conserue the 70. Greek pure, first composd his *Tetrapla* or à Bible branched into 4. Columns. The first contained the 70. version, the 2. *Aquilas*; The 3. *Symmachus* his Translation. The 4. that of *Theodotion*. Afterward this great Doctor, learning the Hebrew language, made his *Hexapla*, that is à bible with 6. Columns. The first contained the Hebrew Text, the 2. the Hebrew in Greek Characters, the other 4. the Version of the 70. of *Aquila*, *Symmachus*, and *Theodotion*. Now because there were two more Greek Versions called the *fift* and *sixt* Editions, *Origen* composd his *Octopla*, or Bible distinguished into 8. Columns. If you will haue more of the 5. Edition, called by some *Hierecuntina*, or of the *sixt* named *Nicopolitana*, as also of the *Lucian* and *Hesyhian* Lections, read *Bib: Max: in Proleg: Sect. 18. Cap: 9.* and *Bonfrer. in Prol: c. 17.* These two later were only corrections of the 70. no new Translations. Concerning all these versions many doubts occur as you may see in the Authors now cited, and you will meet with no fewer concerning the Caldee Paraphras of the ~~old~~ Testament, called *Targum*. The Syriack version or interpretation of the new Testament extant in that noble laborious work of *Arias Montanus* called *Biblia Regia*, is not without blemish; Se *Serrar: c. 15.* nor the Author of it well known, and I belieue our Sectaries will not approue seueral Titles or inscriptions mentioning what was wont to be read on certain feast dayes, as on the

*Origens
great indus-
stry.*

*Doubts
relating to
these ver-
sions.*

eneration of the Holy Cross, and in certain fasts, and the Commemoration of faithful souls departed this life &c.

*The Itala
version,
commended
by S. Austin.*

5. To speak here of the many latin Editions and several doubts concerning them, would be too long work for my designe (which is only to point at difficulties concerning both Originals and Translations) That ancient one called by S. Austin. *Itala*, highly commended lib: 2. de Doctr: Christi. and read in the Church before S. Hieroms time, hath no known Author. The more late amongst Catholicks, are Santis Pagninus his version of the old Testament out of the Hebrew, first corrected by Arias Montanus, though the Correction pleaseth not Bonfrerius, and it was most pittifully corrupted by that Runnagate Printer Robert Stephen, wherof see more in Bib. Max: Sect. 20. Cap: 2. and Bonfrer: Cap. 18, Sect. 1. An other you haue of *Isidore Clarius*, which neither Canus nor others approue. A third, of Francis Vatablus. Doctor of Paris, and a sound Catholick, but the vngodly Robert Stephen corrupted that version, as you may read in Bonfrer. and Bib. Max. now cited. I mention nothing in this place of the Armenian and Gothick Bibles. Se Bib. Max. Sect. 20. cap. 3. And am as silent of the Tygurin version printed anno 1539. by Christopher Froschonerus, a most corrupted Translation by Hereticks, (wherof you may see more in Bib. Max: now cited cap. 3.) Read also if you please Serrarius cap. 18. 9. 1. Of Sebastian Munsters, of Bliblianders, of Castalions and the Geneua Translations &c. You will find none of them of any account, but with Sectaries only.

*Reflection
made upon
these doubts.*

6 Thus much briefly premised (for we haue not said half of what might be alleged) concerning the doubts and vncertainty of various editions, I here appeal to euery disinterested iudgement and ask whether it be not mighty difficult, or rather impossible, to say absolutely by the force of our priuate fallible knowledge, by witt or humane industry only: *This book, This Edition is Gods true sincere word*, as it was writ by the *Hagiographers*? And here I must mind Mr: Stilling: of his not well considered Doctrin, who P. 196. seems to own so great certainty of Scripture as excludes

the possibility of all reasonable doubting, and pag 215. asserts. We may be sufficiently assured that there are no Material Corruptions in the books of Scripture, without your Churches Testimony. Good Sr. I leave of these generalities, and tell vs plainly of what Edition you speak? What particular version have you, which must be supposed so authentick, or so free from all error, as may exclude à possibility of reasonable doubting, before you have the Churches Testimony or toleration for it? Name one, and much is done. Will you follow the Hebrew and Greek Copies now extant? You see most learned men, whose knowledge and Authority is not inferiour to yours, say both are corrupted, and thus much alone weakens the certainty you pretend to? Will you admit of the 70. Translation as pure and Authentick? Be pleased to reconcile the Antilogies, between that and the Hebrew Text, or say that the Septuagint, though euer of great veneration in the Church, hath its errors. Will you plead for what Aquila or Symmachus have done? These are evidently corrupted, and in points most Material touching Christ our Lord. Will you say that all Copies, none excepted, all Translations whether Greek or Latin now extant are pure Scripture in the Materials of Faith and manners? It is highly improbable, and therefore hitherto we come to no Solid Principle, to no certainty which excludes the possibility of reasonable doubting. O saith Mr: Stilling: to prove that no Material Corruptions stained the Scripture now extant, We (that is Sectaries) diligently compare the present Copies with the most ancient Ms S. We obserue the citations of those ancient Fathers who liued when some Autograph's were extant, and then (most likely) we haue the pure word of God. You compare? Pray you answer? were there not others in the Catholick Church before Sectaries troubled the world, as industrious in comparing Copies and Manuscripts together, as you haue lately been? Was S. Hierom, think you, negligent in this particular? Or did the Primitiue Church before S. Hierom when it read that ancient Edition called *Itala*, and preferred it before all other Lections, fail to examin which Copy was best?

Yet

*A question
proposed to
Sectaries.*

*Of Sectaries
Comparing
Scripture
with the
more ancient
Copies.*

Yet more. If we come to later times and ponder well, what diligence what vigilancy, what industry attended the Correction of the *Sixtin* and *Clementine* Bibles, Sectaries may blush at their Oscitancy, and too sleight Cauils at our Vulgar latin. Read the preface to Sixtus 5. Edition, Antwerp print 1599. with other reflections made in Bib: Max: Sect 20. c. 4. and you will see so great à care and industry vsed in this correction, that humanly speaking more could not be desired.

Great diligence vsed in the Correcting the Vulgar.

7. Many Copies and old *MS S.* were at the Popes command sought for, and brought to Rome, Not only some chief and selected Cardinals in the time of Pope Pius the 4. but other great schollers also, profoundly learned in the knowledge of Scripture, and skilful in the *Hebrew*, *Syriack*, *Chaldee*, and *Greek*, began the Correction of the *Vulgar Latin*, and to accomplish the work, diligently examined these ancient books, these *MS S.*, the best Originals of *Hebrew* and *Greek*, and commentaries also of the most ancient Fathers &c. Speak therefore of humane industry, we may boldly say, our *Vulgar Latin* hath been reuiwed, and corrected with greater care, than euer version was set forth by Sectaries. But if these men will still pretend to find any Material error in the *Vulgar*, I only ask by what more Authentick Copy can they, so much as probably hope to amend it? By the *Hebrew* and *Greek*? Toyes. Dispute the Question rigidly, there is lesse assurance of these supposed Originals integrity, then of the *Vulgar Latin* so industriously examined not only by the best *Hebrew* and *Greek* Copies now extant, but also by other ancient *MS S.* and commentaries of the Fathers.

Do not I amnes opposed.

8. I cannot therefore imagin what Mr: *Stillingfleet* aims at, when he tell's vs page. 215. that Doctor *Iames* who had taken the pains to compare not only the *Sixtin* *Clementine* Bibles, but the *Clementine* Edition with the *Louain* Annotations, makes it appear, there are 10000. differences in the *Louain* Annotations from the *Vulgar Latin*, and that these differences arise, from Comparing it (that is sure the *Vulgar Latin*) with the *Hebrew*, *Greek*, and *Chaldee*- What would the man haue think yee?

Will

Will he suppose first, that Thomas Iames hitt's right in euery thing he saies? The learned Iames Gretser whose authority is euery whit as good the whole world over as that of Mr. Iames. Tom. 1. Ad lib. 2. Bell: pag. 1060. denies all this, with à *Mentitur tertio Thomas Iames, Decem millia verborum &c.* Read Gretser I cannot transcribe all he hath. Again will he say, that the Vulgar Latin is to be corrected by the Louain Annotations, or these by the Vulgar, if any thing were amiss in either? Or 3. If these pretended differences arise from the comparing all with the Hebrew, Greek, or Chaldee, can Thomas Iames be supposed to know the *last energy* and force of euery Hebrew, Greek, or Chaldee word (when there is controuersy) better then the Authors of the Louain, and Correctors of the Vulgar Latin? Here we may come to an endles wrangling about the Genuine signification of words, but decide Nothing. God help vs, if the knowledge of true Scripture depend's on such petty Nicities, and fruitles quarrelling. 4. And this is to be noted. Were these differences more then are made by Mr. Iames, The question would then be, whether they imply any Material alteration concerning *Faith or Manners*, or introduce notable error contrary to God's reuealed verities, or finally bee meer verbal differences, grounded on the obscure signification of Original words? If Mr: Stilling: only pretend's this later, let him remember his own expression of *racings of the skin*, and know, that there was neuer Translation in the world, which may not be thus Cauilled at. If any Material alteration be pleaded he both speaks à lowd vntruth, and contradict's himself, when he takes notice of à peculiar hand of Diuine Prouidence in preferuing the Authentick records of Scripture safe to our dayes. 2. He is to name that Authentick Copy, either Original or translation, by the indisputable integrity wherof, these supposed errors may bee cancelled, and Gods pure reuealed verities put in their place: But to do this after so immense labour and diligence vsed in the correction of the Vulgar, will proue no lesse than à vain attempt, or rather à desperate impossibility. Vpon this ground.

Rational
exceptions
against Mr.
Iames.

*An Assertion
proued.*

9. I say first. Who euer denies the Vulgar Latin to be Authentick true Scripture, hath, *Ex ipso*, lesse assurance of any other Edition now extant, and consequently, not so great certainty of Scripture as excludes à Possibility of all reasonable doubting. I proue the Assertion. That man may rationally doubt of Scripture who reiects the strongest assurance imaginable, and makes choise of à weaker, But this is done, if he doubts of, or denies the Authenticalness of the Vulgar. The reason is first because He hath no other Edition, as is now said, examined with more care or greater industry, and this ground's the highest humane assurance conceiuable. 2. Because the Vulgar is approved by God's Holy Church which giues infallible certainty. if therefore the integrity of the *Hebrew*, and *Greek* be not vnquestionably authentick, he wants that certainty which excludes à Possibility of doubting, And Much less assurance hath the Sectary of his own later iarring Editions of Scripture, which breed nothing but confusion to the very Authors, and all who read them.

*What if
lesser faults
be pretended
in the
Vulgar.*

10. I say. 2. If the Sectary hold's the Vulgar Latin Authentick Scripture, yet makes it guilty of some lesser faults, and therefore endeauours to correct it by à more authentick Copy, he cast's himself vpon meer vncertainties and, labours in vain. The reason is. To doe thus much, he must suppose that other Copy he would correct by, to be more pure than the Vulgar, and this cannot be proued vpon any receiued Principle. Now if you obiect. Authors Commonly deny not some obscurities or lesser verbal faults to haue been in the Vulgar, I answer that's nothing to the purpose were all true, for it doth not therefore follow, it can be corrected by any other Copy which is more Authentick Scripture, A lesse authentick Bible may help herein, when other lections are accuratly examined, yet may be faulty in greater matters.

11. I say. 3. No Tradition no Testimony which is fallible and may be fals, can giue so great assurance of Authentick Scripture as Diuine Faith requires, or that assurance which excludes

cludes à possibility of reasonable doubting, which is to say in other words: The infallible Testimony of the Church is absolutely necessary to ascertain vs of Authentick Scripture. The conclusion is directly against Mr: Stilling: who page 226. makes the certainty Christians haue of the books of Scripture so fallible, that it may be false, yet enhaunses the certainty of the Doctrin there contained to à note higher, of infallibility. We shall see the leuity of this distinction fully discovered hereafter, and our Assertion proued in à more proper place. All I will say at present, is. No man can be certainly assured of true Scripture vnles he first come to à certainty of à true Church independently of Scripture. Find out therefore the true Church and we haue all we seek for, I mean true Scripture with it, vnles one tend's to à high degree of madnesse and Assert's, that the true Church of Christ cheated into an erroneous Bible, was deprived of pure and authentick Scripture.

*A Testimony
in fallible, is
necessary to
ascertain
Scripture.*

12. And here I will propose an Argument for the Vulgar Latin which Mr: stilling: shall not answer. In what euer Society of Christians we find faith intirely true, we haue there Authentick Scripture: But from Luthers time vpward to the 4. or 5. age faith intirely true, was only found in the Roman Catholick Church, and in no other Society of Christians, Therefore the Roman Catholick Church which read so many ages the Vulgar Latinas Authentick, had true Scripture. I proué the Minor, wherein only is difficulty. If the Roman Church erred for so vast à time in any point of Diuine Faith, there was no faith intirely true the whole Christian world ouer, because all other Societies denominated Christians were known condemned Hereticks, and consequently had not true faith, Therefore either the Catholick Roman Church enioy'd that blessing, or we must grant à want of faith for ten ages the whole world ouer. But if this Church had Faith intirely true, it preferuéd also Authentick Scripture (for where true faith is there you haue true Scripture) If not; it followes that wee haue no assurance at all either of the one or other. Therefore if all

*An argu-
ment prouing
the Vulgar
Latin Au-
thentick.*

Churches vniuersally erred in points of faith, no Church can giue so much assurance of authentick Scripture, as excludes à Possibility of reasonable doubting. See more here of in the other Treatise Discours. 2. c. 2. n. 8.

*A difficulty
proposed, and
solved.*

13. Now we are to solve à difficulty which may arise from our former discourse, where 't is said. If one rely on humane authority which is fallible and may be false, so much mistrust, so many doubts occur concernig the Originals and various Lections, that none can haue indubitable assurance of Scripture, How therfore could the Church without moral certainty (and greater too) had of the Authentick books, antecedently to the Councils declaration, determin so peremptorily, this Edition of the Vulgar to be Authentick, yea and to prefer it before other *Latin* Copies? I might here first by the way demand, vpon what certainty can the Sectary prefer his Edition (take which hee will) before the Vulgar Latin? What euer moral assurance he has independently of the Church's Testimony for his Bible, the Church has greater for Hers. But to solve the difficulty positiuely. I say the Church after all moral diligence, proceeded in this particular vpon an vndeniable Principle, which is, that God by special Prouidence preserued as well Scripture free from Material corruption, as Church Doctrin pure and orthodox: in both, wee Catholiks rely on peculiar Prouidence, and all must do so, vnless they, will rob Christ's Sponse of all the treasure she has, and violently take from her not only Orthodox Faith, but Scripture also.

*The Catho-
like Princi-
ple ascer-
taining
Scripture.*

The Church therefore in her Declaration depended not on à meer Moral fallible certainty, which may be false, but vpon *infallible Tradition*. This gaue indubitable assurance of the Scriptures purity, free from all material errour. Here is her last Principle. And thus you see à vast difference between the Church and Sectaries. The Church plead's possession of Authentick Scripture vpon Gods gracious Prouidence, and hath it warranted by indubitable Tradition, the Sectary reiect's this infallible ground, and run's away, with no man knowes what Certainty, and in doing so, cast's himself vpon the greatest doubts imaginable concerning scripture.

14. Perhaps

14. Perhaps you will say, Mr: Stilling : p. 213. relies in this matter on the vniuersal consent of all Christians , and Therefore includes the Testimony of the Roman Catholick Church. I answer first. Hee hath not the consent of this Church for all those Editions He approoves , and Consequently the greatest part of à vniuersal consent fail's. I answer 2. He neither doth nor can (remaining Protestant) admit of the Catholiks surest Testimony or Tradition, for our Church own's in this most weighty matter, an infallible certain Tradition, Mr: Stilling : reiect's that, therefore he hath nothing from our Church which fauours his Assertion, drawn from the most assured consent of all Christians concerning Authentick Scripture. And here by the way, I cannot but take notice of this Gentlemans weightles obiection Pag. 216. who grants, there can be no certainty as to the Copies of Scripture, but from Tradition. *But think not to sob vs off (saith he) with the Tradition of the present Church instead of the Church of all ages, with the Tradition of your Church, instead of the Catholick &c. with the ambiguous testimonies of two or three Fathers instead of the vniuersal consent of the Church, since t'le Apostles times* Answ. I verily perswade my selfe He speak's not as he think's, for tell me vpon what surer Principle can men now possibly be better informed of Church-tradition in all ages, then by the tradition of the present Church? You see, He slight's the Testimony of two or three Fathers (needed we relief from them) and I am sure the vnanimous agreement of all Fathers makes no where the consent of the Church in all antecedent ages, contrary to our present Churches Tradition. From whom therefore shall we learn? On what vndubitable Principle can we rest, or say such was the Tradition concerning Scripture in pas't ages but from the present Churches Testimony? It is impossible to pitch on any other Proof which is surer, or half so sure.

*sectaries
Cannot rely
on the
Churches
infallible
Testimony.*

*The surest
principle to
know
ancient tra-
dition.*

15. What followes is yet worse. *Fob vs not off with the tradition of your Church instead of the Catholick.* Good Sr. designe you, or name plainly that Catholick Church distinct from the Roman.

*A weak
Argument
rejoiced.*

Catholick in all ages, and (to use your own words) we shall extol you for the only person that euer did any thing memorable on your side; but if you do not this, as I know you cannot, (for all other before Luther were professed Hereticks) 'tis you that iuggles and fob's vs off with meer empty words. He still goes on thus, worse and worse. *If I should once see you proue the infallibility of your Church, the Popes supremacy, Innocation of Saints, the Sacrifice of the mass &c. by as an vnquestionable and vniuersal tradition as that is, whereby we receiue Scriptures, I shall yeild my self as à Trophèy to your braue attempts.* Contra 1. ad Hominem. If I should once see you proue all Churches fallible, *the Pope no supream head, No Innocation of Saints, no veneration of Images, no Sacrifice of the Mass &c.* and the rest of your negatiue Articles: If I could once see you proue *two Sacraments only, Iustification by faith only, Christs not real presence in the Holy Eucharist*, by as vnquestionable and vniuersal Tradition as that is whereby Scripture is receiued, we would yeild also to your braue attempts. Answer this if you can, or for bear hereafter to weary à reader with euident improbabilities. And mark well why I call them so.

*Tradition
more and
Lesse
vniuersal.*

16. Haue we not à more vnquestionable vniuersal Tradition for the books of Scripture, if Tradition be drawn from the voice of all called Christians (whether Catholicks or Hereticks) then there is for the very primary Articles of true Catholick Faith? *A Trinity* for example, the *Incarnation*, the necessity of *Grace*, *Original sin* &c. Yes most assuredly, for innumerable Sectaries admitted Scripture, and yet denied these essential Articles, therefore as their Denial made the consent and tradition of all called Christians less vniuersal, for such Doctrins, so their admitting Scripture with others, heightned that Tradition, or made it more general. Say now, Sr. Had those Hereticks argued as you do, how little would they haue gained? *If we should once see you proue à Trinity, Or Original sin &c. by as vniuersal à Tradition as that is whereby Scriptures are receiued, we would acquiese,* but this is not possible, for both you and wee admit Scripture, and consequently *make that tradition more vniuersal*, yet we deny
your

your primary Doctrins, and therefore all tradition is not so ample for your Doctrins, as for the books of Scripture. Here is your vnreasonable reasoning Mr. Stilling: You know well Hereticks who owned Scripture with vs, denied à *Sacrifice of Mass* *Inuocation of Saints* and other Catholick Articles, and you'l haue vs to take à tradition from these men, to vphold the Doctrins they denyed: Iust as if an Arian should bid me proue à Trinity from all Tradition, euen of his Church, when he admit's Scripture and denies à Trinity. If you reply, you vrge vs not to bring in the tradition of all known Aduersaries of the Catholick Church for these now named Articles, but only the vniuersal Tradition of the Catholick Church in all ages, we haue already answerd, that's best known by the present Churches Testimony, no other proof can parallel it. And thus much of the Authenticalnesse of our Vulgar Edition free from all material Corruption. A further difficulty may yet be moued concerning lesser faults, and the preferring it before all other Latin Copies.

An vnreasonable way of arguing.

CHAP. VIII.

How necessary it was to haue one lection of Scripture in the Church. A word of the Sixtine and Clementine Bibles. Of Mr: Stillinfleets mistakes and inconsequences concerning them. Obiections answered.

1. **N**ote first. It was very meete to haue among so much confusion and various lections of Latin Copies, one certain, approued and set forth by the mother Church, to the end her Children might be *vnus labij* of one tongue and speak one

One leſſion
of ſcripture,
neceſſary.

one language in their reading, preaching, and publick expounding Holy Scripture. Note. 2. Though the Council of Trent ſeſs. 4. declares this Edition of the Vulgar to be Authentick, and prefers it before all other latin Editions, *Qua circumferuntur*, which are now abroad, it doth not thereby detract any thing, from the credit and authority of the ancient Hebrew, and Greek Copies, whereof Authors diſpute (whether they be pure or no) whiſt the Church is ſilent and deſin's nothing. Neither doth the Council reiect the Verſion of the Septuagint, or that ancient Latin Copy called *Itala*, (read in the Church before S. Hierom) as *Vnauthentick* in any material point: for this Argument is conuincing to the contrary. As it is madnes to ſay. Christs Church had not true Scripture ſince S. Hieroms time, ſo is it à deſperate improbability to aſſert, She wanted that, in the ages before S. Hierom, which is to ſay: The Church had euer authentick Scripture. Moreouer, ſhall we (think yee) iudge, that God, whoſe Providence neuer failed, ſuffered his own ſpouſe to be beguiled with falſe Scripture for 15. ages, and that now towards the end of the world he will provide vs of à purer book, by the hands and help of à few ſcattered Sectaries.

The Church
had in all
ages true
Scripture.

2. Note 3. Tranſlations may be faulty three wayes chiefly.

1. More ambiguity and darknes may lye in à tranſlated word than in the Original, and this fault (if any) is remedileſſ, becauſe the latin, or à Vulgar language reacheth not alwaies to the full Energy and ſignification of an Hebrew or Greek expreſſion, wherof you haue ſome examples in that learned Preface to the English Rhems Teſtament anno 1600. 2. Corruptions may creep into à Verſion by the inaduertancy or ignorance of the Tranſlator, who is neither ſuppoſed prophet nor infallible, and thus Authors ſay, that S. Hierom, though prodigiouſly learned, was not euery way infallibly ſecured from leſſer errors, yet this Providence God hath for the good of his Church that he will not permit any conſiderable deprauation to remain in all Copies. If therefore one be faulty, all cannot be thought ſo, and the faults of one, by carefully comparing it

How Tran-
ſlations may
be faulty.

with

Clementine Bibles.

with many, and à diligent inspection into other Copies, may be corrected. See Greg. de Valent: lib. 8. Analy. C. 5. puncto 4. 3. ^{dly} Lesser deprauations often enter à version through the mistakes of Printers Librarians &c. Of these you had many in the Vulgar Latin before the correction of the Sixtine and Clementine Bibles, and they are scarce auoidable chiefly after seueral reimpressions, as we daily see in other books. Thus much premised.

3. Listen à little to Mr: Stilling: strange inconsequences and groundles exceptions against the Corrections of *Sixtus* and *Clement*. He saith the one Bible differs from the other, as appears by those who haue taken the pains to Compare them, in some thousands of places. A great number indeed. But the first question will bee whether these Pain-takers ought to be believed vpon their bare word, without further examination? This, Sr. you suppose which cannot well pass, before the particulars come to the test, and bear the censure of your Aduersaries, wholly as learned as you haue any. But say on. Are these supposed differences any more but like the *racings of the skin*; or do they giue any *mortal wound to the Vital part of Scripture*? If you only assert the first, you may not only Cauil at your English Bibles, but also at all the latin translations vsed in the Church both before and after S. Hieroms time, for they haue some verbal differences, which you may call petty and inconsiderable faults. Now, if you assert that the Sixtine and Clementine Bibles are *Materially corrupted in points of Faith* and manners, or to vse your phrase, *Vitally wounded*, what is become, I beseech you, of that peculiar hand of Prouidence you own, in preseruing the authentick Copies of religion safe to our dayes? Or (which much imports you to answer) by what other more authentick Copy can you without endles disputes and vncertainties, correct the Vulgar? This one particular will giue you work enough, before you come to à certain decision of the difficulty. In à word, because I think, many know not too well, all that concern's these two Editions of the Sixtine and Clementine Bibles, I shall add here à few notes to improve their knowledge, and perhaps your's also.

Of Mr.
Stillingfleets
groundlesse
exceptions.

H

4. Learned

4. Learned men, discovered lesser faults in the Vulgar Latin; and that which was found. 4. Regum. c. 14. v. 17. seemed à chief one. *Vixit Amasias filius Ioas Rex Iuda, postquam mortuus est Ioas filius Ioachaz Regis Israel 25. annis.* For thus the Louain Bibles anno 1572. and other Copies vsually read 25. annis, before the Correction of Sixtus. Yet Abulenſis vpon that place Quæſt. 115. noted the errour, and ſaid for that number 25. wee are to ſubſtitute 15: as appears. 2. paralip : c. 25. And ſo alſo the Hebrew text, the Septuagint and Chaldee read, yet Michael Paludan: cited *Proleg. ad Bibl. Max: Sect. 20. c. 4.* ſeem's to reconcile both theſe lections, ſaying Amasias liued 25. yeares after the death of Ioas, but reigned only 15. which helps little to our preſent purpoſe. To amend this, and other ſlighter faults; the Church, as I ſaid aboue, and you may read in the preface to the Sixtine Bibles, hath vſed the greateſt induſtry imaginable. Pope Pius the fourth cauſed not only the Original languages, but other Copies to be carefully examined. Pius the 5.th proſecuted that laborious work, but brought it not to à period, which Sixtus the 5.th did, who commanded it to be put to the Preſs, as appears by his Bull which begins. *Aternus ille celeftium* &c. anno 1585, yet, notwithstanding the Bull prefixed before Sixtus Edition (then printed) this very Pope (as the preface made anno 1592. tell's vs) after diligent examination found no few faults ſlipt into his Bible, by the negligence of the Printers, and therefore, *Cenſuit atque decreuit* both iudged and decreed to haue the whole work examined and reprinted, but his too ſudden death preuented that ſecond correction, which Clement the 8.th after the ſhort raign, of other Popes happily finiſhed, anſwerably to his Predeceſſors deſire, and abſolute intention. Whence it is, that the Vulgar now extant, is called the Correction of *Sixtus* becauſe this Vigilant Pope began it, which was recognised and perfected by Clement the 8.th and therefore may be deſeruedly called the *Clementine Bible* alſo. Both are now read in the Church after Clement's Recognition as authentick true Scrij ture, and make vp the Latin Vulgar Edition.

How Cor-
rected by
Sixtus and
Clement.

5. Some object first. If Pope Sixtus made à *Briue*, whereby he commanded his Edition so accurately recognis'd, to be receiv'd for indubitable authentick Scripture, and therefore free from errors, How could he afterward find such faults as caused him to intend à new impression of the whole work? Answ: It is not said, He intended to do so vpon the account of greater faults, which essentially vitiate Scripture either in *Faith* or *manners*, for No substantial error in the sixth edition is only made in the Preface of lesser *errata's* Espied, when the work was done with this restriction, *Prelit vitio*. That is, of Typographical faults, and these almost unavoidable, cannot stain the purity of an authentick Copy. But grant more, that Sixtus who had Choice of various lections of Scripture, followed perhaps lesse circumspectly some darker or more ambiguous Copy, which Clement the 8. th after à diligent search into other Editions, brought to greater Clarity, and therefore read's à little differently. Nothing is yet so much as probably alleged, causal of any errour in *Faith*, or Contrary to the essential *verities* of Scripture. For as *Tannerus* well obserues Tom. 3. Disp. 1. §. 5. Dub. 2. n. 79. Where diuers lections vary, *locus esse possit disceptationi & crisi*. There may be place for Criticks to debate, which is the best, or to be preferred, And n. 83. *Certe*, saith he, *in hoc genere transigendo etiam inter limites recti, magna potest esse varietas & latitudo*. Certainly, in such kind of matters, there may be well be variety and à latitude, within the compass of what is right and true. And this Principle Sectaries must admit, vnless they deny truth to their own Translations, as they ought to doe. For do not they vsually translate *παράδοσις*, Ordiances, we Traditions. They *πρεσβυτέρους*, Elders, we Priests. They *εἰδωλα*, Images, we Idols? And is it not eident that we follow the obuious and genuin signification of the Greek, as well in these as in à number of other particulars? Whilst therefore Sectaries differ from vs, they either err or, not, if they err; let them correct what's amiss, If contrary to conscience they deny the errour, they are forced to grant that, *inter limites recti*, within the limits of Truth there may be à latitude, à variety, or difference.

No substantial error in the sixth edition

Variety of expressions with in the Compassse of truth.

rent expressions, and you will not find so much between *Sixtus* Edition and that of *Clement*, nor any Corruption destructive of Faith or manners, but slighter differences only, which alter not the genuin sense of Scripture intended by the Holy Ghost, if wee exclude Typographical faults, which hinder not the integrity of à *Version*.

6. Vpon these grounds, Mr. Stilling: obiections pag. 214. Come to nothing, where he first tell's vs, and truly, of the infinite pains which Pope Sixtus took in his Correction, and after So much adoe, shall we (saith he) belieue that Sixtus neuer liued to see his Edition Compleat? Answ: You must belieue it vpon humane faith, for it is certain, God took him out of the world before he saw it perfect, though his intention and aime was, to recall the whole work to the press again. Now this Recognition, His Successor Clement made, answerable to his wish and design. Mr. Stilling: obiects 2. Sixtus his Bull now extant (and therefore sufficiently proclaimed) inioints that his Bible be read in all Churches without any the least Alteration. Answ: This Iniunction supposed the Interpreters and Printers to haue done exactly their duty euery way, which was found wanting vpon à second reuiew of the whole work, such commands therefore when new difficulties arise, not thought of before, are not like Definitions of Faith, vnalterable, but may, and ought to be changed according to the Legislators prudence. What I say here is indisputable, for how could Sixtus after à sight of such faults as caused him to intend an other impression inioyn no alteration, when He desired one, and what he could not do, his Successor Clement the 8.th did for him. Now whether the Bull was sufficiently proclaimed, matters not, for had Sixtus liued longer, He would as well haue changed the Bull in order to the particulars now in controuersy, as amended his Bible.

6. Mr: Stilling: obiects. 3. All that Sixtus pretend's for the Authenticalnesse of that Edition, is the agreement of it with the ancient and approued Copies both printed and M S S. than which, there can be no more firm or certain Argument of the true, and genuin

Mr. Stilling.
fleets
obiections,
solved.

genuin Text. Answ. After all his labour He pretend's this, but with à caution often repeated in the Bull, *quoad eius fieri potest: prout optime fieri potuit.* &c. That is as well as then could be &c. The firm or certain Argument therefore is. The Church ever preferued true and Genuin Scripture, which is either to be found in the ancient approued Copies both printed and *manuscript*, or no where, These, Pope Sixtus diligently searched into, therefore his Edition is true genuin Scripture, which no Catholick denies, if by true and genuin Scripture we vnderstand, not an Exclusion of all lesser faults, but of greater contrary to the purity of Faith and Religion, and so far Sixtus Edition is blamlesse, although as Tanner now cited. n. 83. obserues, perhaps not altogether so circumspectly done, nor euery way fit to the publick edification of the Church, *Wherin there is à latitude within the Compass of truth, and integrity.* And who euer read's Pope Sixtus own Bull before his Bible, can force no more out of it but this truth, that many faults which had got into other Copies, are accuratly corrected in his Edition, wherof no man can doubt; with all, that it contains the Vulgar Latin Edition amended at least, in many things, and consequently is authentick Scripture. Sixtus saith not, he amended all lesser faults wheron Religion has no dependance, but rather disclaimes busying himself with so small à seruice.

How and what Sixtus pretend's.

Many faults amended by Sixtus

8. Mr: Stilling: objects 4. The vast difference between the Clementine and Sixtine Bibles lay in this, that Clement corrected the Vulgar Latin according to the Original in about two thousand places, when the contrary reading was established by Sixtus. Answ: Here is no proof but only three improbable Assertions. Who assures you, Sr. of any vast difference between these two Editions? Or inform's you so exactly of about two thousand different places? Or, why finally do you tell vs of à contrary reading established by Sixtus? A reading, Good Sr, may be different, and yet not contrary in any material point of faith or manners, and so far Sixtus is defensible. If there be any other difference or Contrariety not touching on Faith and Religion, because the ex-

No Contrary Reading in Sixtus his Edition.

pression is longer or shorter, lesse clear in the one, and more significant in the other version, this concern's vs not, both may be right within the *compass of truth*, and without any material fault. But saith Mr: Stilling: if the Latin Copies be à sure Rule to iudge of the authenticalnesse of the Text by, much more shall the ancient Copies of the Original *Hebrew* and *Greek* be à surer Rule. Answ: Had we now the authentick true Copies of the ancient Hebrew and Greek we should soon acquiesce, but Sectaries know well this is more then doubtful, yea almost certain that both are corrupted, how far I say not, but morally speaking the Hebrew cannot but be corrupted by reason of the great similitude in many letters, and the access of points added by the perfidious *Masoreths* after S. Hieroms age, which may change the sence of Scripture, and very notably. See *Greterus Defens. Bellar: Tom 1. lib. 2. c. 2.* I wonder why Mr: Stilling: is so earnest for the Greek, which our English Sectaries vterly leaue when tis for their purpose. I haue told you enough already of *Images* translated for *Idols: Elders* for *Priests: Ordinances* for *Traditions &c.* And might add more, that *Beza* thinks those words *τοῦ Καϊνάν* *Luc. 3. 37. of Cainan* to no purpose in the Text, and therefore leaues them out. Others when the *Vulgar Latin* makes for them follow that, and not the *Greek: Take* only this one instance (Authors giue many more.) The *Vulgar* reads *Rom 8. 37. certus sum enim* I am certain: The *Greek* *πεπεισμαι γὰρ* for I think, or am probably persuaded. Now some to assure themselves of their *Predestination*, read I am certain, with the *Vulgar*, not I am persuaded as the *Greek* doth. It would be endles to tell you of *Luthers* ill dealing with both the lections of *Greek* and *Latin*. After the wicked man had perfidiously added that particle, *Solam*, to those words *Rom. 3. 28: per fidem*, and read by faith only. Hee omit's whole sentences of *Holy Scripture* in his Translation, as that. *Mark 11. 26. If you will not forgie, neither will your Father that is in Heauen forgie you, your sins.* 1. *Thes. 4. 5. That you abstain from fornication*, is wholly omitted by him, and that whole sentence also 1. *Ioan. 5. 7. There are three that bear record in Heauen*

&c.

The Hebrew
text, ly
able to Cor-
ruption.

Æc. You will find no such Grossesse in either the *Sixtine* or *Clementine* Bible. Yet more. Luther is excellent in the mincing or changing the proper signification of words Isay. 9. v. 6. to please the Jewes, where the Hebrew Text giues the name of God *El cō* Christ and the Greek *ὁ Θεός* Luther read's in Dutch *staft fortitudo*. To lessen the Blessed virgins plenitude of grace, whereas the Greek *Luc. 1. 28.* read's *κεχαριστωμένη* properly *full of grace*; Luther puts à Dutch word, which as I am told, signifies one *pretty well gracious* and no more. You haue an other notable corruption of the Greek Text *Galat. 3. 10.* But enough of these abuses, I cannot prosecute half of them. See *Tan. Tom. 3. pag. 319.*

9. Mr: Stilling; last obiection is à flat Calumny. The Pope, saith He, took where he pleased the marginal Annotations in the Louain Bible and inserted them into the Text. Answer. who ^{A Calumny,} would not when he read's this disingenuous and fraudulent ex- ^{for an} ^{obiection.} pression, *Where Hee pleased*, but iudge, that the Pope without more Adoe pick't what he listed out of the Louain Annotations, and made that Scripture at his pleasure, which is an open slander. In à word here is the truth. Those worthy Doctors of Louain with an Immense labour placed in their margents, not their own Annotations or Comments, but the different Lections of Scripture, yet determined not which was best, or was to be preferred before others, for they well knew, the decision of such causes belongs to the publick iudicature, and Authority of the Church. The Pope therefore, omitting no humane diligence compared Lektion with lection, and those lections, (which vsually differ most inconsiderably, or very little, as I haue often obserued in perusing the Louain Bibles) Clement made vs of, and after mature weighing all, preferred that which was most agreeable to the ancient Copies. And here is all Mr: Stilling; Cauils at, which yet was necessary to be done, to haue one vniform Lektion of Scripture in the Church approued by the sea Apostolick.

10. Some may yet obiect. We say the correction of Sixtus though in some things faulty contains nothing material contrary ^{An obiection.}

to Religion or manners : Clements Correction is only so farr faultless and no farther, for many hold both these Editions may yet be corrected in some less and slighter *errata's* occasioned by the Librarians or Printers. Nay, perhaps it is not yet in euery particular most perfect, Therefore Clements pains was to no purpose, or amended little in the Sixtine Bible. That these lesser *errata's* are found in both Copies, and may, if the Church please, be yet corrected, is granted by great Authors. Read the Proleg: ad Bib: Max: sect. 19. C. 8. Gretser. Tom. 1. lib. 2. Defens. Cap. 11. Bell. Salmeron. Vega. And others quoted in *Bib. Max.*

Answ: The Preface before the Sixtine Bible reuiewed by Clement, and Sixtus his own Bull, giue ground enough to solue this difficulty. The preface declares the Edition of Sixtus and Clement to be corrected *Quantâ fieri potuit diligentia*, with as great diligence as could be then vsed: yet to say it is absolutely perfect euery way, respecting humane weaknes, is difficult. Howeuer it is to be preferred before all other *Latin Copies* set forth to this day, as the more pure, and better amended Copy. Again, 'tis said. *In hac peruulgatâ lectione sicut nonnulla consulto mutata sunt &c.* In this *Vulgar* *Lection*, as there are many things purposely changed, so there are others which seemed to be changed, lest on set purpose, without alteration. And you may see four reasons hereof in the following words of the Preface, Pope Sixtus his Bull speak's as clearly. *Neq; enim ignoramus* saith He &c. We are not ignorant, but that there are many who thought, no few words and locutions of this latin Edition might haue been translated by the latin interpreter, more properly, more Elegantly, more perspicuously, or more Copiously, measuring, as it were, words with words. *Verum de his, minuta nimium & angusta concertatio videtur.* But to insist on these, seems à strife too minute, or worth little. *Neq; enim tanti sunt &c.* Neither are they of such consequence, but that the Religion of the ancient Church, and the Authority of most holy Fathers ought to be preferred before such Niceties, it being vnmeet and vnworthy, as S. Gregory saith. *Vt sub Donati regulis verba Cælestis oraculi restringantur.* That the words of à Heauenly Oracle be tyed to the lawes or rules of à Grammarian.

Thus

Thus, and much more Pope Sixtus. And hereby you see the weaknes of the obiection proposed. Sixtus corrected many faults in the old Vulgar Latin anciently vsed in the Church (Sixtus neuer said, He corrected all the lesser errata's) Clement purged it of more, and restored that ancient Copy (so farr as diligence could do) to à *greater integrity*. Was not this work laudable and praise worthy in these two worthy Prelates? Neither of them can be taxed of any error introduced contrary to faith, or the purity of Religion, And we vrge Sectaries to speak à probable word against our Assertion.

The difficulty, sincere.

II. By this and the precedent discours you may learn first, that Mr: Stillingf: speaks at random when he tell's vs p. 213. of an abundance of Corruptions in the Vulgar Latin, and yet cannot find so much as one Contrary to Faith and Religion. You see. 2. Hee amuses and abuseth an ignorant Reader, whilst he asserts there are some thousand of places wherein Sixtus and Clement differ. There is no difference at all in any one point *that's essential or material*, other differences which arise, either from the Printers errors, or diuersity of Lections, as long as we read what's true and the Church approues, is neither lyable to Mr: Stillingfleets Censure, nor can be iustly blamed. You see. 3. That when Mr: Still: talk's, of Thomas Iames his comparing the *Sixtine, Clementine Bibles*, with the Louain Annotations, and then mentions ten thousand differences from the Vulgar Latin, which differences arise from the comparing it with the Hebrew, Greek, and Chaldee, He vnderstand's not Matters too well. Because neither Sixtus nor Clement were obliged to regulate themselves by the *Hebrew, Greek, or Chaldee* Their industry only being to correct the old Latin (*Itala*) Lektion, called by S. Gregory *the ancient Translation* (most Authentick Scripture) which, howeuer was done, both after à diligent search into the Hebrew and Greek, and à careful inspection also into other Copies. And here by the way, you may perhaps discouer à piece of Mr: Stillingfleets cheat, about the ten thousand differences mentioned aboue. Be pleased only to peruse the first words, of *Genesis* where you will find à different sound of words. The Vulgar read's

Not one Corruption in the Vulgar, Contrary to Faith.

What these two Popes chiefly intended.

Lections
seeming
different are
not alwaies
different.

In principio creavit Deus Calum & terram, and so it is in the Chaldee and Samaritan Copies. The Roman septuagint: *In principio fecit Deus*. Others ascribe this Lection to the 70. *Deus creavit in principio*. Some out of the Hebrew read *Creavit Iudices*. Aquila read's. *In Capitulo fecit Calum*. The Syriack. *Creavit Deus esse Cali & esse terra*. An other Syriack. *In sapientia Creavit*. The Arabick. *Primum quod creavit Deus fecit Calum &c*. Others, *Creavit Elohim & Calos*. Others for *in Principio*, read, *cum Principio*. All which imply no more but meer triuial verbal differences, and these perhaps with many like them through the whole Bible, made Thomas Iames number swell vp to then thousand. Most petty and pittiful doings, whilst nothing appear's of greater consequence. If any desire à litteral exposition and reconciliation of these and other lections through the whole Scripture, He may peruse the Author of *Bibl: Max:* Comprehending nineteen great volumes. You see, 4. If the Church had true authentick Scripture before the corrections of Sixtus and Clement (wherof no man euer doubted) shee has it still after the Council of Trents approbation, much more free from *lesser faults*, than formerly. You see, 5. If the Sectary reiect's the Vulgar Latin now corrected, he has no such assurance of any true Bible in the world, as excludes à possibility of doubting the Scriptures integrity, and consequently, that Scripture serues him not to find out true Religion, or build true Faith vpon with security. You see. 6. that all the exceptions sectaries make against the Correction of *Sixtus* and *Clement*, vltimately examined, empty themselves into no more but only into slight, torpid, and insipid Calumnies, vnworthy men of iudgement and literature. You see. 7. the Sectaries Carping at euery thing, is iust like him who said. *Quicquid dixeris impugnabitur*. Had the Church not at all corrected these lesser faults, the sectary would haue blamed it as negligent, and looking to nothing, now it has done that good Seruice, it is found fault with. so it is. *Quicquid dixeris impugnabitur*. Help it who can. I say God help them who find fault, where there is none. If any desire to haue à solution to some other Silly difficulties against the pretended solæcisms and Barbarisms of the Vulgar, let
him

Our sectaries
Spirits.

him read Gretser now Cited. Bib. Max. sect. 19. C. 4. and Ser-
rarius. C. 19. quest: 143. And thus much of à digression.

CHAP. IX.

*Proofs demonstrating that Protestants haue not so much
certainty of Scripture, as excludes à possibility of
reasonable doubting. A word of Mr: Stil-
lingfleets weak discourse with à
Heathen*

7. **L**ET vs if you please suppose, that wee and Sectaries had
now in our hands the very Autograph's of the whole Bi-
ble, as it was once writ by the Prophets and Apostles, or if you
would rather, Imagin the book drop't down from Heauen pure,
and euery way incorrupt. I say the Sectary has not probable
assurance of Scripture, much less such à certainty as excludes à
possibility of reasonable doubting. The ground of my Assertion is
this vndeniable Principle owned as well by Protestants, as Catho-
licks. Viz Scripture solely considered according to the exterior
letter, vnless the true sense intended by the Holy Ghost be had,
is no Scripture to the Reader. For example: Because the Arian
read's that sacred truth. *My Father is greater then I,* and stand's
meerly vpon the bare sound of words without the sense intended
by the Holy Ghost, Hee hath no true Scripture. Whence it is,
that S. Austin serm: 70. Temp. hold's Hereticks most vnhappy,
because they take the *words without the sense,* haue à *body without*
à Soul, the bark without the sap, the shell without à kernel &c.
S. Hierom also in cap. 1. ad Gal. v. 11. speak's to this purpose.
Ne putemus &c. Let vs not think, that the Gospel lyes in the words
of Scripture but in the sense of those words we read, not in the
out-side but in the pith and marrow of it. There is no need of

*Words
without the
true sense,
no Scripture.*

quoting more Fathers. The Principle is agreed on by all, and most indubitable.

2. Hence I argue. Nothing is more essential to scripture than the sense deliuered by the Holy Ghost: but the Protestant, where he is most concerned, has not so much assurance of the sense intended by the Holy Ghost, as excludes à Possibility of *reasonable doubting*, and I proue it. He is most concerned, when he opposes our Catholick Doctrin and stand's vp in defense of his own opinions, but in neither has he such an indubitable assurance of the Scriptures sense, as excludes à possibility of reasonable doubting, and this I say is euident, For he cannot haue so much assurance if as weighty, yea à far more weighty authority contradict's his sense. But it is clear that not only the present Roman Church, but other particular Churches in former ages reputed Orthodox, contradict that sense the Protestant drawes from Scripture, (when he opposeth Catholick Doctrin or defends his own singular opinions) Therefore he has not so much certainty of the Scriptures sense, as excludes the possibility of *reasonable doubting*. Now, that the sole iudgement of our present Catholick Church (to dispute the thing no higher) is as great vpon all accounts, as the iudgement of Protestants, seem's vndeniable; And that the Testimony of our Church weakens the assurance of that sense of Scripture which Protestants lay claim to, is most euident, as wee see in school opinions (when contrary to one an other) for no man, whether Philosopher or Diuine, can prudently hold his opinion so certain as excludes à Possibility of *doubting* when as many, wholly, as learned yea more learned and numerous, after à full knowledge had of it and long Study also, deny that certainty. Thus much I say is euident. Now if the Protestant tells' vs, the Authority of his party weakens as much that sense wee make of Scripture, as the contrary iudgement of our Church lessens his, I answer. The reply here is to no purpose For all I proue at present is, that he want's this certainty, whether we haue it or not, is an other quæstion, and clearly decided for the Catholick cause in the other Treatise. Disc. 2. c. 9. *per totum*. Again, were all granted the obiection

But Sectaries haue no Certainty of the sense.

tion would haue. Thus much (which is most fals,) only followes, that neither of vs know assuredly the sense of Scripture, which touches not the difficulty now in controuersy.

3. My 2. Argument is so demonstratiue that if the Protestant will please to solue it, I'll neuer trouble him more with difficulties. To propose it clearly, know only thus much. That when the sectary read's Scripture and would haue it to his purpose, He either ouer reaches the Text, or fall's short of its meaning. For example. To those words of S. Math. *This is my body* he adds this, as good sense. *This is à signe, or figure only of my body.* Mark well: We both read the same words, but Catholicks deny that to be Scripture, not because we deny the words, but his sense we say is no scripture. To that of our Sauour. *I am with you alwaies to the end of the world.* He adds, I am with you alwaies by à fitting, but no infallible assistance: We say this is no Scripture. To that of S. James. *A man is iustified by works and not by Faith only,* He adds, he is iustified *not before God, but before men,* we still deny this to be Scripture. And thus sectaries proceed with vs in all other controuerted Texts of Holy writ. Whence I argue.

A 2. Argument, most Conuincing.

These Additions of *à sign only*, of *à fitting Assistance*, of *iustification before men* &c, are either the true sense intended by the Holy Ghost or Sectaries fancy, but most evidently they are not the sense intended by the Holy Ghost, for this must either be gathered out of so many expresse words of Holy writ which is prodigiously false, or must arise from the Holy Ghosts *infallible assistance* whereby Protestants, as people Illuminated about all others giue vs the true meaning of Scripture, and this besides the Paradox, when à whole learned Church contradict's the assertion, is most destructive of the Protestants own Principle: For they say, the Holy Ghost interprets by none, enlightens none, teaches none to deliuer the true sense of Scripture, but such as do it infallibly, which Truth is most vndoubted. They say again, when they giue the sense of Scripture, or interpret God's word, they do it *so fallibly, that it may be false*, or if they interpret infallibly, and cannot err, *Ex ipso*, they are so far infallible, which they vtterly deny. See Disc. 2. c. 9. n. 8. what

Sectaries glosse and additions, not scripture.

then remains but that the sense of Scripture proposed to vs by such fallible Teachers, is only the thought of their own fancy.

No more are
their deduc-
tions.

5. Some may reply. Protestants after long perusing Scripture, and comparing seueral Texts together, iudge the sense of these and other controuerted places by à lawful deduction, to be as they declare. I answer first. They shall neuer come to so much as à probable deduction, and I earnestly pres them to make their sense good in the passages alleged, when we now stand to Scripture only. I answer. 2. such dark inferences drawn from comparing Texts together not grounded on the very words, euer imply à mixture of humane discourse, which therefore is fallible *and may be false*. Whence it followes, that Sectaries can belieue none of these senses by Diuine Faith, because the last Motiue or formal obiect of their Assent, is à fallible *reasoning* only, and this may erre. And here you may learn how necessary an infallible Interpreter of Scripture is, without which we are cast vpon meer vncertainties, and vnauidable improbabilities.

6. The Sectary may yet answer. To the comparing of Texts together, He add's the sentiment of some Fathers for his sense: I say of some, for t'is euident He hath not all, much lesse the Vniuersal consent or Tradition of the Church in euery age. If this be the reply, I may well oppose it in Mr: Stilling: own words pag. 216. *Think not to job vs off with the ambiguous Testimonies of two or three Fathers instead of the vniuersal consent of the Church since the Apostles time &c.* But what will you say, if he has not one clear Testimony of à Father for him? I boldly assert it, and vrge him to produce but one. The reason is. What-euer Testimony of à Father is alleged for his sense, will be at most (if t' come thither) so notably ambiguous that weighed with all circumstances, it may well haue à Catholick meaning: That sense therefore must stand good without contest, when it answers to the iudgement of à whole learned Church, and the Sectary hath nothing to draw it to his particular opinion (neither vniuersal Church nor vniuersal Tradition) but only à few ambiguous words capable of interpretation, and his own fancy to boot. Nay I say more, He hath not so much as any little appearance

Not on' an-
cient Father
Clear for
pre:st:ncy.
The reason
is giuen.

appearance of ambiguous words for his sense. Pray you tell me, (and let Protestants shame me if they can) where has he any hint of à Fathers doubtful words for his minc'd *sitting assistance* only allowed the Church, Positiuely excluding *infallible assistance*? For *iustification by Faith only*? For *two sacraments only*? For à *signe only* of Christs presence in the Eucharist? yet these senses he vend's as the genuin meaning of the Holy Ghost, without proof or probability, therefore fancy only plaies here. And thus you see the first part of my Assertion demonstratiuely proued viz. That Protestants haue not so much as à weak probable assurance of that which is the very *life and essence* of Scripture, I mean, of the true sense intended by the Holy Ghost: Yet you know Tertullian saith. Lib. de Præscript. cap. 17. *Tantum veritati obstre- pit adulter sensus: quantum & corruptus Stylus.* A fals sense depraves Scripture as much, as if the words were corrupted. Thus much premised and so fully proued, that sectaries cannot return à probable answer, I'll add one consideration more to confirm what is said.

*Tertullians
iudgement.*

A Discourse between à Heathen and à Christian.

7. Imagin that à well disposed Gentil Philosopher half perswaded of the truth of Christian Religion, addresses himself to the most knowing Protestant, or Arian (and not to dissemble the force of the Argument) to some learned Catholick also. He find's them strangely deuided about their Canon of Scripture, about their Translations, and which is to our purpose now, at high difference concerning the meaning also. The Arian tell's him he hath the true sense, so doth the Donatist, the Protestant, and Catholick likewise. The wise man is not so foolish as to belieue any of them vpon their bare word, although Stentor-like they cry, this and no other is Diuine Doctrin. Therefore he concludes, if reason may haue place, This way of finding what he would know, without the help of some other Principle distinct from Scripture, and the fallible Assertion of particular men opposite to one an other, is

*How men
called à
Christians
differ about
scripture.*

The
Heathens
Discourse.

so highly dissatisfactory and wholly insufficient, that it cannot settle him in the truth of Christianity. Nay, he may wel argue further. If I, yet no Christian, cannot so much as know these very books to bee Diuine because *you say they are so*, when we Gentils and Iewes (in part) hold them only humane; If I though I own them as Diuine, can learn from none of you, what they say (for I find you all at high contradictions about the sense) How will you induce me by this your Bible only to become Christian? Or, how can you when you dispute with one an other, so much as propose à probable Argument out of Scripture in behalf of your different Tenets, For none of you yet know by Scripture only the true meaning of it? You first suppose à sense and then argue, whereas you should clear the sense and prouie it, or your Argument fall's to nothing. For example. The Protestant find's in Scripture, that the Holy Eucharist is called *Bread*, supposing Bread to signify *natural bread* or at most bread deputed to à holy vſe, the Catholick denies this supposition, and sense also. Hee reads again in S. Iames c. 4. *There is one Law-giuer and iudge who can destroy and free. Ergo* saith the Protestant, there is no other visible iudge in the Church to end Controuersies. As odd an inference as if one should conclude, because it is said in Scripture. *Be not yee called Masters for your Master is one, Christ*, no other ought to be called Master, and therefore this sense and supposition in also denied. And thus it must needs fall out, whilst the Sectary has not one expres word of Scripture for his nouelties, whereas, saith the Gentil, the Texts seem clear enough for Catholick Doctrin taken in an obuious sense, yet not so clear, but that à peeuish Glosser may peruert all by his wilful fancy.

The
Heathens
Argument
Clearly pro-
posed against
Sectaries.

8. Yet the Gentil Argues. You Christians say, there is true Religion amongst you, and that God, the Author of it, hath allowed means abundantly sufficient to know it, Means I say whereby not only Gentils, Turks, and Iewes, but Arians and other Hereticks also, may be reclaimed from their errors. Thus much you must grant, or say that Christ hath left an vnbelieuing world vnder an impossibility of being conuerted. And if this be true, that is, if meanes be wanting to know the verities of Christian Religion,

The

The Gentil may blamelesly remain as he is, and so may the Turk, Jew, and Heretick also. Now saith our Heathen. 'Tis euident, Scripture alone without further light, is no meet means to reclaim any of them, for the Gentil slights your whole Scripture, and can that by it self draw him off his contempt? Again The Bonzij in that vast Kindom of China pretend to an other Bible, writ long since by their supposed great Prophet called *Confusius* (and the book is not like the Turks Alcoran stuffed with fooleries) but as I am informed, some who liued long there, and knew the language well, say, it contain's most excellent moral precepts tending to the preferuation of iustice and à Ciuil life. The Jew denies the new Testament, The Arian and others the sense of our Scripture. How therefore can Scripture alone proue efficacious to conuert these aliens from Christ, or be supposed à fit means obliging all to belieue, when yet they know not without more light what they are to belieue, or why? An other way therefore must be found out, whereof more afterward. In the mean while.

9. I truly stand astonished, when I consider how pittifully Mr: Stilling: endeauours to solue this most conuincing Argument. Read him who will. Part. 1. Chap. 6. from page 175. to P. 179. and he shall find him tediously running on, but ner'e à whit more forward in his iourney where he ends, then at the beginning. 'Tis all à long à pure *Petio principij*, and worse. The Question moued, is, How the Protestant can conuert à Heathen, or proue infallibly that the Bible is Gods word. Mr: Stilling: Answers, his Lord Primate vndertakes not this task in *the first place*, nor offer's to Conuince à Heathen that the Bible must be infallibly believed to be Gods word. No, but first, the excellency and reasonableness of Christian Religion *Considered in it self is to be proued*, by shewing, that the precepts of it are iust, the promises such as may induce any reasonable man to the practise of those precepts, that the whole Doctrin is very wisely contriued, that nothing is vain and impertinent in it, that those things which seem most hard to belieue in this Doctrin are not such things, as might haue been spared out of it, as though God did intend only to puzzle mens reason with them. And thus he goes on in his draught,

*Mr Stilling's
sic: return's
no probable
Answer.*

or *Idea* of Christianity, and so proves the Truth of Christianity by telling à Heathen, *What it is*, or what it teaches. The Heathen most iustly except's against These proofs (so may à Christian too, if no more be said) and professes all this talk hitherto besides à meer begging the Question, seem's to him à pure cheat, and fallacy. You proceed strangely, saith the Heathen, for what is à supposed verity amongst you Christians, you turn into à proof against me *that denies your supposition*. You labour to take my difficulties away, by proposing to me those very things, which cause them. Mark well.. You first make the excellency and reasonableness of Christian Religion *in it selfe* à fit *medium* to prove Scripture Gods infallible word, whereas that supposed *reasonableness* of your Religion, is as dark and obscure to me, who am no Christian, as the infallibility of your Bibles Doctrin. Therefore you prove one unknown thing by an other wholly as much unknown. I deny both your Bible and reasonableness of your Religion, prove the one or both, or you speak not one word to the purpose.

He makes
à meer sup-
position his
proof.

10. You suppose. 2. à Principle which neither Catholick nor protestant euer yet owned. viz. That, that which you call *Christian Religion* is known *ex terminis* to be true by à meer declaration of its Doctrin, whereas no Doctrin, euen the most Primitiue was euer made discernable from error by à bare saying it was true, without some precedent *Evidence of its credibility* laid forth to reason: And therefore you are told in the other Treatise against Mr: Poole. n.

Evidence
of Credibi-
lity laid
forth to rea-
son before
believe.

21. That if Christ and his Apostles had appeared in the world, and only preach't the high Mysteries of our Faith, or spoken as you do, of the excellence and reasonableness of its precepts, or promises, without further evidence, they would haue no more drawn Jewes or Gentils to their Doctrin then twelue little Children could now draw vs to the belief of many other verities, (not yet reuealed) had God inspired them to teach witho ut miracles, or any other supernatural wonders. My reason is. As the Bible evidences not it self to be Diuine scripture, so *the intrinsical reasonableness* of Christianity is no first evidence to it selfe, both therefore must bee proved by Clearer Principles. Believe it. Had Christ and
his

his Apostles only insisted vpon the *reasonableness of Christianity*, the very Iewes would haue silenced them alleging greater preuious euidence for their Religion, shewed by Moses and the Prophets.

3. Saith the Heathen, because you dare not meddle with the mo-
 tiues of Credibility which you Scornfully call à *Grand Salad* too of-
 ten serued vp by Papiests you speak at random, when you giue me no
 other satisfaction to my difficulties than by telling me, they are
 worth nothing. You Affirm. 4. Nothing is impertinent in Chri-
 stian Religion. I answer. The belief of à Trinity, of God *made an*
Infant; Your whole story of à Serpent tempting Eue, and of Samp-
 son, with your Mysterious book of Apocalyps, seem to my hu-
 mane vnderstanding not only impertinent, but improbable. You tell
 me. 5. of Christian Religion agreeing with those books you call
 the Bible, That is, you would say, the Christian Doctrin of the
 Bible agrees with the book, which is *idem per idem* and therefore
 highly dissatisfactory, vnles you proue both the Bible and Doctrin
 by further Arguments. You say 6. The Heathen ought to belieue
 some thing besides that, he hath heard or seen vpon the report of
 honest men. He answers, he doth, so farr, as those reports
 moue him to assent, and therefore denies not the matter of *fact*,
 that there was once such à person in the world as Christ, but
 because you say all this Testimony is no more but moral, and
 may be false, the Heathens belief goes no higher. Iust so the Turkes
 belieue there was such à man as Mahomet, the Chineses such à
 man as *Confusius*, but what get we, by iudging there were such per-
 sons as these in the world? Doth it here vpon follow, all they taught,
 was true or infallible Doctrin? No such matter. You say. 7.
 The Heathen must belieue that Christ dyed, rose again, wrought
 many miracles, and sent his Apostles to preach his Doctrin. &c.
 He answers, these being Articles of your faith registred in Scripture,
 you, Sr, either vrge him to belieue them, as you ought to doe cer-
 tainly and infallibly, and this you cannot exact, for you belieue
 them because they are in Scripture, and yet you haue not proued
 to the Heathen so much as probably, that Scripture is of Diuine
 inspiration, Therefore you suppose what he denies, and pittifully
 beg the Question.

*Mr. Billing:
 proofs found
 weighlefs.*

*Nothing yet
 proued.*

11. Or. 2. You will haue him yeild an assent to them vpon the humane testimony of many Christians which you say is fallible and may be false, and that auail's nothing, for thus the Turks belieue the Alcoran the Chineses their bible vpon the Testimony of innumerable witnesses. You say. 8. *None can question whether the Doctrin be Diuine, when the Person who declared it to the World was so Diuine and extraordinary à Person holy in his conuersation, wrought vnparalled miracles, rose from death to life, conuerfed with his Disciples, and gaue euidence of their fidelity by laying down their liues to attest the Truth &c.* Contra. 1. Replies the Heathen. Here is again the same *Petitio principii*, for either you belieue these particulars because Scripture record's them, and then you suppose Scripture to be true and Diuine, which he denies, or because fallible men report them (you own no infallible tradition) and this aduances not your cause at all, for the Turks and those of China talk as much of their *Mahomet*, and *Confusius* vpon fallible, and perhaps false reports also (for yet the Heathen knowes not what Religion is true) And next wonders why you speak of miracles, of power ouer euil spirits, of men laying down their liues &c. when, you Sectaries either deny, or slight all the miracles euidently done in the Catholick Church, as also the power She manifest's in casting out Diuels &c. And if we mention Martyrs, Catholicks haue more, who layd down their liues in defense of the Doctrin of this one Church, than suffered for Christ, whilst the Apostles preach't to the world. You hint some thing at miracles (like one half affraid to meddle with such Motiues) and say these wonders proue the truth of Apostolical Doctrin. Pray you Sr Answer? When you plead by miracles Doe you only allow those which Scripture relates, or others also known by History and humane Authority? If you rely on the first, you suppose what now is in Question. Viz. That Scripture is infallible and of Diuine inspiration, If you own miracles registred in Ecclesiastical history, and the liues of Saints, you haue, as I now said of Martyrs, à greater number wrought in the Roman Catholick Church in the ages after Christ, than were done whilst he and his Apostles liued. Slight such à Cloud of witnesses as attest

The question
still begged

By what
miracles
Sectaries,
plead.

attest these later wonders, and speak no more (as you doe) of any certainty grounded vpon the report of honest men; Own them vpon humane authority as morally indubitable, and you proue by virtue of these Miracles, that the Doctrin of the Catholick Church, is still Apostolical and Orthodox.

12. Now here by the way I must lay open your fallacy, when you recurr to miracles recounted in Scripture only, and reiect others wrought by the Church. Thus I argue. Either you suppose and belieue the Doctrin of Scripture to be Diuine, because you find the Miracles of Christ and his Apostles recorded there, (and propose these as the first Motiue, and inducement of your belieuing Scripture) or independently of Scripture Miracles, you proue the Doctrin to be Diuine; yea, and the very miracles recounted there, to be indited by the Holy Ghost. If you belieue the Diuinity of Scripture induced therevnto by Miracles related in that Holy book, you aduance nothing, for all you say is, *that you proue Scripture, Diuine because it recounts these wonders, which are as obscure to à Heathen as the Diuinity, or the sacred Doctrin of Scripture is*, Therefore you make à most vicious Circle, for you proue the Diuinity of Scripture by *Miracles internal to the book*, and the Miracles themselues (not otherwise known) by the *Diuinity of Scripture*. Now if you say you know the Scriptures Diuinity antecedently, or before you recurr to Miracles related there, Scripture-Miracles are vseles to your purpose, for, if the supposition stand, They are yet no more but *obiects of Faith*, and therefore cannot serue you as motiues and inducements to belieue that very Diuinity; which is now supposed known *aliunde*, and most sufficiently without them.

13. One may ask, if God had neuer done any other Miracles but such as Scripture relates, whether these are not sufficient to work belief in all? The Heathen answers negatively, and makes them insufficient, because Scripture is not proued Diuine by them. And all may answer so, if Scripture be not otherwise first proued Diuine, before we haue recourse to miracles internal to the book. Howeuer, admit gratis they were

A dilemma, which forceth Seuerall to à vicious Circle.

Miracles related in Scripture Convince not à Heathen.

sufficient, the most you can infer is, That, the Primitive Church which shewed them was Orthodox, but whether any other Church yet preferuesthe same pure Doctrin, may bee well questioned by à Heathen. And here in passing, you may note à singular Prouidence of God, who age after age has illustrated his Church with most manifest and vndoubted miracles, whereof more largely hereafter. Disc. 2. C. 8.

14. You say lastly. That which God chiefly requires from à Heathen is the belief of the Truth and Diuinity of his Doctrin. He answers he is ready to do so, when you proue the Doctrin to be Diuinely inspired, and infallible. But hitherto you handle things so faintly, that though the matter you treat be excellent in it self, yet your proofs(most disatisfactory) come not home to conuince it. Your mishap is iust like that of an ill lawyer, who has à good cause in hand, but knowes not how to handle it. Your whole Method is vnmethodical, your proofs prooffesse, your iumbling most intolerable. In à word, you giue no rational account of the reasonableness, of the Truth, of the Diuinity, or of the infallibility of Christs Doctrin. Therefore saith the Heathen, I'll suspend my iudgement till I meet with à more knowing Aduersary, who I hope will not proue *Truth by simply saying he speaks it*, but Conuince it vpon vndeniable Principles.

15. But our Heathen hath not yet done with Mr: Stilling: for he saith plainly, Though all the proofs hitherto hinted at might pass, or were supposed valid, yet there is not one word spoken to the purpose, in behalf of Protestancy. If you wonder at the bold Assertion, ponder well his reason. You, Mr: Stilling: haue treated all this while of the excellency and reasonableness of Christian Religion, considered no man knowes how. Pray you lurk not in such General terms, but tell me particularly what Christian Religion is thus good, *excellent, and reasonable?* If good and excellent, it must be now found in the world. Is it Arianism? Pelagianism? Donatism? Quakerism? These sects profess Christianity Are they all excellent and reasonable? Affirm it openly if you dare? Perhaps you will say no. Is it Popery?

By

*A Good
Cause ill
handled by
Mr:
Stillingfleet.*

By no means. For may your word be taken, it maintains false and erroneous Doctrin, and that's neither *excellent* nor *reasonable*. Is it Protestancy? Yes surely. This is the excellent and reasonable Religion. And is it possible? Can you perswade your self without further proof than your own proffesse word, that the perfect draught or *Idea* of Christianity lies so fair in the new Nothing of à few iarring Protestants, which all other Christians in the world decry as false and improbable? Can you think that à foul-mouthed Fryar as euer liued, and à Nunn sacrilegiously coupled together, layd the first foundation of this *excellent* and *reasonable* Christian Religion? Speak out, and tell vs what you iudge, or hereafter leaue of to vent such improbable Paradoxes? I speak of à Religion now extant in the world or known. 4. hundred years agoe to preuent your wonted subterfuge of running vp to the Primitiue Church, à most vnreasonable plea when you cannot say probably what that Church taught, but only by the Tradition of the present, which you most causelessly and vnworthily reiect. But hereof wee haue said enough in the other Treatise. Perhaps you'l reply. You defend that Church which hold's Doctrin agreeable to Scripture, I marry, Sir, but where shall we find it out? Amongst you Protestants think yee? when you know not probably the sense of scripture in one only controuerted Text, much less so fully, as excludes à *possibility of doubting*, nor shall you euer know, whilst you own à sense Contrary to the Roman Catholick Church, as is already proued.

Our Adversary Cannot say, which à mong so many Religions. is excellent and reasonable.

They own no vn known Church.

CHAP. X.

The first and easiest way to find out true Religion is not by Scripture only, though all Christians had moral certainty of the right Canon, and sense also, which is to say, the meer owning Christs Doctrin, is insufficient to proue it, to all sort of People.

1. **T**He Assertion may seem strange had we not an euident proof at hand, and t'is thus. The Iewes, Turks, and Pagans (although all Christians now and euer agreed in some chief verities concerning Christian Religion, as that *Iesus is our Redeemer*) reiect the Doctrin as fals, and foolish 1. Cor. 1. u. 23. *We preach Christ Crucified, à scandal to the Iewes, and à foolery to the Gentils.* Whereby you may well learn, how enormously Mr: Stillingfleet erred aboue when he told vs, that the meer excellency and reasonableness of Christian Religion carries with it its own proof. Our Assertion is contrary, and grounded vpon this Principle. The Mysteries of Christian Doctrin considered in themselues, transcend all humane Capacity, and as the Apostle saith scandalize weak reason, Therefore the Mysteries meerly laid forth to à Iew or Gentile are no conuiction, because they are aboue the reason of the very best Belieuers. Now if you say, they ought first to be belieued by faith without any preuius inducement, This is the worst of fooleries, for none of the Primitiue Christians, so much as belieued Christ or admitted Apostolical Doctrin, without rendring first some satisfactory reason (distinct from their faith) why they reiected the ancient Sinagogue and assented to that then new preach't learning. Some
preuius

*The proof of
our Assertion
opposite to
Mr.
Stillingfleet.*

preuius light therefore, distinct from these abstruse Mysteries, which God laies before the eye of humane reason induceth all, whether Iewes or Gentils, to the true belief of Christianity, and Consequently the meer supposed verity of the Doctrin only, dark in it self, is no absolute mark or first *self euident* Principle, whereby we are immediatly moued to belieue such high secrets. Pray you tell me, should any one goe amongst some vnciuilized People, who either haue heard nothing, or very little of Christ, and only relate the story of his sacred Birth in a poor stable, of his obscure life from the 12.th year of his age till he began to preach &c. Would such Barbarians, think yee, assent to these strange things either by the force of humane reason, or Diuine Faith, without further proof or motiue to make all good? No certainly. Yet all is true and very true, yea, and most reasonable, but the *verity alone* is insufficient to perswade any that 'tis true.

*The verity of
Christ's
Doctrin no
selfe Euid. n-
ce.*

2. From this short discourse, whereof more in the second part, these vndeniable inferences follow. 1. That Sectaries assert they know not what, when they make the true Preaching of the Gospel and right vse of Sacraments to be marks of the true Church. For the true Church (be it where you will) hath euer its marks antecedently supposed to the true preaching of the word, which marks, first manifest that mystical body (at least in a general way as I shall presently declare) and thus known by a *natural euidence*, she proposeth the Mysteries we belieue. Here is the reason *a priori* of my Assertion. That which is *the first obiect of our Faith cannot be the first obiect of our knowledge, the Mysteries of our belief layd forth by the preaching of Gods word, are the first obiects of Faith*, (for these we belieue, and as believed they are obscure) *therefore they cannot be the first obiects of knowledge* (if we speak strictly of knowledge) or marks preuiously inducing reason to belieue. Whence it is, that reason hath its euidence or prudent inducements laid forth vpon other extrinical Principles, before we belieue. Belief therefore, whether you take it for the obiect *assented to*, or the

*The Church
is known by
her marks,
before we
believe.*

act wee assent by (being as I said obscure) can be no mark to it self or to the true Church we belieue in, for a mark is euer more known than that object is whereof it is a mark, or which is pointed at.

An Obie-
ction.

Briefly
solued.

The iudge-
ment of Cre-
dibility, not
attained by
examining
the Mysteries
of Faith.

3. Some perhaps will say. The Church is vsually defined *An Assembly of those who profess the true Doctrin of Christ*, therefore true Doctrin most essential to the Church, must necessarily be known before we know the total essence of the Church. Ergo true Doctrin or the preaching of the word is a mark whereby we first find out the Church, and consequently the Church marked with euident clear motiues, is no inducement to belieue true Doctrin. The Argument is an euident fallacy. First because the Illiterate and simple Christians belieue in the Church and haue faith sufficient to saluation, though they neuer arriue to an explicit belief of euery particular Doctrin taught by it. 2. They either explicitly belieue all these particular Doctrins by Faith, and this is impossible, because all of them were neuer proposed *explicitly*, or, know them *ex terminis* to be Diuine Truths by humane reason, when they are proposed, and this is most vntrue. For who can say that this truth. *Christ is God and consubstantial with his Father*, is a verity more known *ex terminis* by humane reason, than the contrary error of the Arians is? You see therefore the obiection is forceles: For, as one who reades Aristotle or Plato knowes what is said, or the substance of the Doctrin by the sense of their words, yet remains ignorant whether it be true or fals; without further reasoning and inspection, so a Gentil that reades our Christian Doctrin in the bible may know much of its sense, or what is said, yet he must both *discourse* and *reason* well, before he come to this settled iudgement. *All I read* (not euidently true *ex terminis*) *is yet indubitably so*. Now this iudgement is not first got by examining the particular verities which Scripture or the Church teaches. No. There is a farr easier way whereby reason, after a further discourse concludes: that either God hath cheated the world by the Miracles, the sanctity, The blood shedding of

Martyrs, and all those conuersions wrought by the Church, or we must grant, That, what the Church teaches is true, And this general iudgement arising immediatly from à due Ponderation of the motiues of Faith (which is Science) disposeth an vnderstanding to belieue this great Truth. *God speaks his eternal verities by that Church* (be it yet where you will) *which Christ Iesus founded.* And in this sense we say, à general Notion or knowledge of the Church manifested by supernatural signes, is vsually necessary to the belief of euery particular Doctrin deliuered by it, and consequently particular Doctrins can be no first mark, or sign of this Oracle. Thus much is here briefly hinted at, to solue the objection. Hereafter, the whole Analysis shall be most particularly discussed in its due place.

4. A. 2. inference. True Religion is first found by its marks and cognisances, before the pure and incorrupt books of Scripture can be owned as Diuine. We come therefore to à knowledge of these incorrupt books by the help of that Christian Society where true Religion is taught, and cannot *first know* where true Religion is by the books of scripture only. I say. *First know*. For without all doubt when incorrupt Scripture together with the sense is once admitted vpon the authority of Christs Church, we argue and forceably as the Fathers anciently did, against Sectaries by Scripture: But all such arguments *presuppose* the Books proued Diuine, and sacred. The reason of the inference is. These Books only contain à simple narration of our Christian verities, which both Iewes and Gentils slight, therefore though we cry neuer so loud *Scripture is Diuine*, and written by the Holy Ghost, we effect nothing with these Aliens from Christ, vnless we first conuince the truth by proofs distinct from Scripture it self. And as little is done, if Christians of à different belief dispute by Scripture, when neither the Canon, nor the sense is agreed on. For example. Marcion produceth his Bible, The Arian his, and his sense, A third à Scripture without S. Iames Epistle, or that to the Hebrewes, Our Sectaries Crowd in with their book, whilst others as learned reiect

The true Church is known before we can know the books of scripture.

No disputing by Scripture only, without the Canon and sense be agreed on.

their Canon, and much more that sense they force from it in à hundred passages. What is to be done in this Confusion? Must wee admit of Marcions Bible, or submit to our Sectaries Canon, and new sense also? No certainly, it Cannot be expected. Perhaps they will say. we are to dispute the question, and rigidly examin who hath the true Canon and sense of Scripture, They or wee, This ends the difference. Very good. But say on I beseech you? And first giue vs à sure Principle (à doubtful one in so weighty à matter help's little) which may bear vp the controuersy, and at last end it, for vnless this principle be agreed on, the result of our dispute will be nothing but à fruitles wrangling. O the Fathers and Antiquity well pondered cannot but decide the debate. I answer, may we iudge by the effect, the assertion is most vntrue: For haue not we and Sectaries now read and pondered the Fathers and Antiquity for one whole age, what can be alleged on both sides, as well for the Canon as the sense, hath been said, and after all, are we not still as much at variance as farr off from ending the controuersy, as when we began it? Say Now, but vpon à solid Principle, who is in fault? The Sectary thinks wee vnderstand not the Fathers, and we are sure, he abuseth them with farr fetch't glosses. He saith their words are clear for his sence, and we profess, the Contrary. Hitherto we come to nothing like à Principle. The Controuersy therefore driuen on no further, but to the sectaries bare, *Yea* and our, *No*, hangs yet in the ayre wholly vndecided. The reason is. Though the Fathers words be neuer so plain for our Catholick verities, yet after the Sectary hath laid his glosses vpon them, they are most vnworthily made by him as doubtful, and à matter of as great contest, as the very sense of Scripture is, which both of vs would haue cleared by the Fathers testimony. That is. There is as much adoe (may Sectaries glosses haue place) to vnderstand, what à Father teaches concerning the sense of scripture, as to vnderstand Scripture it self, before we haue recourse to the Fathers. To recurre therefore to their interpretation in Controuerted matters whilst Sectaries as much darken that

by

*The ancient
Fathers per-
uersed by
sectaries, end
not Contro-
uersies.*

by their glosses, as they obscure the Scripture we dispute about, is evidently à most unfit way to end any Controversy, unless that which is the very matter of Dispute between vs, can be supposed à meet and sufficient means to end it, which is impossible. Now if the sectary blames vs because we reiect that sense, he draws from either Scripture or the Fathers, and he also reiect ours, what have we but wrangling? Both parties hitherto only word it, and stand chafing at one an other, without Principles. God therefore hath provided vs à surer and easier way to end debates about Religion, whereof more in the sequelle Chapters.

*The matter
in Dispute,
is meet
Principle to
end it.*

CHAP. XI.

The Protestant takes away the only means to know true Religion by. His proofs, whether He defend's Protestantcy or impugn's Catholick Doctrin, are vnreducible to Principles, and neuer goe beyond the weaknes of his own vnproved Assertion. Meer glosses support all He saith, which is evidenced by à brief handling one Controversy, touching the B. Sacrament. Theodoret wrong'd by Sectaries, cleared. His Doctrin is most Catholick.

1. **N**Ote first. If God as I said aboue, once established true Religion among Christians, He made it so discernable from all false sects, that it may be found out by prudent reason. *Omni literaturâ notius* saith Tertull. lib. 1. de Testimonio animæ. Its more known then any other learning. For to say on the one side, That an infinite wisdom hath planted true Religion in the

world, which shall not perish, and on the other, to assert it cannot be proved or found out, is first to cast a blemish on Providence, and next to free all from the obligation of embracing it, because none can be obliged to embrace that which cannot be known by reason, or rational arguments. Note. 2. The Doctrine of Christ which essentially constitutes true Religion, stands most firm upon indubitable Principles applicable to the Believers reason. If therefore à Want be found of such proofs, and doubts arise, whether Christ's Doctrine be taught or no; None can by doubtful or ambiguous Principles only, absolutely say. *This is Christs Doctrine*, and consequently the proofs of true Religion answer to the *weightines of the matter*, that is, they are clear, convincing, and exclude à possibility of reasonable doubting. Thus much supposed.

*Proofs of
true Reli-
gion, easy
and Con-
vincing.*

2. I say first. who ever endeavours to shew by arguments what Tenents of Religion now held amongst Christians are pure and Orthodox (when the matter is of Controversy,) and cannot bring his proofs to à Clearer Principle, then the particular assertion is which should be proved, argues improbably. The Protestant in all the discussed matters of Religion doth so, that is, he neuer goes beyond the strength of his own weak assertion, but eludes all by talk wholly as dark and weightles as the very Assertion is, which should be proved; therefore he Argues improbably.

*The sectaries
proofs, as
dark as his
Doctrine.*

3. To prove the Minor proposition wherein the difficulty lies. Take à view of all our Protestant Tenents as they differ from Catholick Doctrine, or constitute this new reformed Religion and ask, what Protestant dare appear and venture to prove, That *Faith only iustifies*: The like I say of his other negative Articles, *Of no real Presence*, of no *Inuocation of Saints* of no *Sacrifice of the Mass*. &c. I absolutely affirm, He cannot make one of these Articles good by any vndoubted Principle, or establish any of them by à proof which is clearer, than that dark article is, which should be proved. One reason is. These Doctrines opposite to the Latin and Greek Church also, are not evidently known as truths by the light of nature, or by any received Principle grounded on Revelation. No ancient Church reputed Orthodox held them 7. hundred years agoe,

*One reason
of our Asser-
tion.*

agone, and Consequently no vniuersal tradition is for them. The only difficulty is, whether Holy Scripture or the Fathers generally patronize such Doctrins? And to fauour Sectaries all that's possible, we will here moue no doubt of the letter of their Bible, but withall assure them, it will be impossible to draw such new learning out of that Book, and the *impossibility* will be thus manifested. As long as these men cannot proue their new Doctrin to be transmitted to them from as good and assured authority as their book of Scripture is transmitted (but vpon less sure grounds, or less assured tradition) so long their doctrin is naught and stands vnprincipled. But this is so, as we shall see presently. And you may by the way note here the difference between the Catholick and Protestant. The first, proues euery particular Tenet of his Faith by as sure à Principle as he proues his Bible to be Diuine, (the Church assures him of both) but the Sectary euer fall's short in this and cannot giue you so strong à proof for his particular Doctrin, as he doth for the very letter of his book, which he supposes teaches that Doctrin.

The difference between the proofs of Catholicks and Protestants.

4. But let vs come to the point which chiefly vrgeth, and take one particular Controuersy (we cannot insist on all) and ask the Protestant. How he proues that the real presence of Christs sacred body (as Catholicks assert) is not expressed in the literal sense of those words. *This is my body.* His negatiue assertion most evidently is not there in plain terms. We therefore vrge him to make it good by à proof that's clear or more conuincing than his *own dark and yet vnproued Negatiue is.* And is he not obliged think yee to produce à strong proof indeed, when he hath so many powerful Aduersaries to contrast with? 1. The clear words of Christ now alleged 2. A long Catalogue of most ancient Fathers vsually cited by Authors opposite to him. 3. The Authority of the Greek and Latin Church, for both Churches maintain the real substantial presence to this day. 4. The express Doctrin of general Councils, which define our Doctrin positiuely, and condemn the figuratiue presence of Sectaries 5. Euident Miracles wrought in confirmation of the Mystery, related by authors of most

The grounds of our Catholick Tenets.

most indubitable credit. These are no slight grounds of our Doctrin. Let vs see by what strong receiued Principle the Sectary endeauour's to weaken them, or (which is immediatly to my purpose) proues his new negatiue *Position*. Has he the express letter of Scripture for his Negatiue: *Christ is not substantially present in the Eucharist?* Not one word in the whole Bible is like it, much contrary. Doth the sense of Scripture after all places are compared together fauour him? No. What euer sense he draws from thence seemingly to his purpose, will be *as obscure and remote from the nature of a proof or any known Principle*, as his own improbable position is, and therefore most vnfit to perswade it. Has he as vniuersal Tradition or the vniuersal consent of Fathers for his negatiue, (or for that sense he would force out of Scripture), as he and we haue for the letter of the Text now cited? Nothing at all. And to show you how iustly I propose this question, call to mind what Mr: Stilling: exact's of his Aduerfary Part. 1. c. 7. P. 216. *If I should, saith he, once see you proue the infallibility of your Church, the Popes supremacy, Invocation of Saints &c. by as vnquestionable and vniuersal tradition as that is whereby we receiue the Scriptures*, I would extoll you for the only person that euer did any thing considerable on your side. Thus he speakes after this precaution giuen. *Think not to sob vs off, with the Tradition of your Church in stead of the Catholick*, with the ambiguous Testimonies of two or three Fathers, instead of the vniuersal consent of the Church since the Apostles times. Your own words Mr: Stilling: shall here condemn you. The Question is whether your *Negatiue, Christ is not really present in the Eucharist*, as Catholiks affirm, be Orthodox Doctrin? We exact as rigid a proof from you, as you demand of vs, but sob vs not off with your own talk (Tradition you haue none) nor with the ambiguous Testimonies of two or three Fathers, but giue vs the vniuersal consent of the Church since the Apostles time, as clear for your negatiue, as you demand of vs for the articles now mentioned; Or if this be too much, giue vs but only the indubitable sentiment of any Church, reputed Orthodox, four or fift hundred years past for this your sense and assertion, and I will applaud

The Sectary answers not to any.

What we iustly require of Sectaries.

applaud you as à most singular person. But this you shall doe, when you haue turned all faith out of the world; that is neuer. I say therefore you haue no more but the ambiguous Testimonies of two or three Fathers (nay you haue not so much) for this Negative Doctrin; which vpon that account proue nothing, *because they are as dark for your sence, as the Doctrin is, which you would proue by them.*

5. For example. You may allege some passages out of S. Austin, chiefly that contra Adimant. C. 12. *Our Lord doubted not to say, This is my body when he gaue à sign of his body.* The obuious sence whereof without torturing the Text, is thus. Our Lord gaue vnto his Disciples the Consecrated species and accidents of bread, which were à sign of his Body *there contained*, and doubted not to say, that what he gaue them *vnder those accidents*, was really his body. Let now any one probably inferr, that his sacred body was not then present vnder the accidents of bread, because S. Austin saith those accidents were à sign of his body *not absent*, for à sign or figure implies not the absence of the thing signified by it. Well, but grant contrary to truth all you can wish, The words at most are ambiguous, and therefore no fit Principle to ground an article of faith, as is now noted. You may next allege that known Testimony in Theodoret's Dialogues, *The Mystical signes after the sanctification recede not from their nature, but remain in their first substance, figure and form; are seen and touched as before.* I answer, Theoderet plainly speaks of the Mystical signes which are seen and touched, not of the inward substance of bread and wine, which are no immediate object of our senses, those signes recede not from their nature, but remain in their form and figure as before; and 'tis Catholick Doctrin whereof more presently. But grant the vtmost. The words are only dubious and therefore insufficient to assure vs of an article of Faith, when contrary to the receiued Doctrin of the present Church. I asseret yet more. Though any Father should say, That the substance and nature of bread and wine cease not to bee, there is nothing yet concluded against vs, for by these words *substance or nature*, the outward

S. Austin's words fauour not Sectaries.

More of Theoderet afterward.

Masinesse, or *Corpulency* of bread and wine may be well vnderstood, which as Theoderet saies remain. The reason is. In ordinary Speech we often giue to qualities which flow from the essence or nature of à thing the very name of the thing it self. Thus we say an excessiue heat is *fire*, à *Massy* heauiness is *lead*, or à *stone*, wheras heat and heauiness in common philosophy, are only natural qualities or properties distinct from each substance, respectiuey. Such locutions, were they found, are at most dubious, but we stand in no need of any far-fetch't glosses.

*Tertullians
sense, most
plain and
easy.*

6. Lastly Tertullians speech lib. 4. contra Marcio: cap. 39. ex Cap. 21. Lucæ contain's no difficulty. *Christ taking bread into his hands and distributing it to his Disciples made the same his body*, saying *this is my Body*; That is, à *figure of my body*. Obserue the words. *Made the same his body*, and all is clear? What did he make so? I answer. That bread which in the old Testament was à figure of his body (according to the words of the Prophet. *Mittamus lignum in panem eius*. Let vs put *wood* into his *bread*, that is à *Cross* into his body) he makes now in the new law most truly and really his body. Whoeuer read's Tertullian, will find this to bee the genuine sense of his whole Discourse in the place cited, where first he ieer's Marcion. *Faciebat ad vanitatem Marcionis vt panis Crucifigeretur*, Then saies, Marcion vnderstand's not, that bread in the old Testament was à figure of Christ's body, as the Prophet Ieremie speak's. *Conijciamus lignum in panem eius, scilicet*, (They are Tertullian's own words) *Crucem in Corpus eius*. That is à *Cross* into his body. See Pamelius his learned notes vpon this passage, chiefly. n. 662. and. 667. and you will easily free Tertullian from all ambiguity in Speech. There are yet other Authorities much weaker produced by Sectaries, but these now quoted seem sufficient for my chief ayme, whereof more presently. In the interim I expect from these men à clamorous reply.

*A reply of
sectaries.
answered.*

7. They will certainly tell vs the sense and explication now giuen to these Fathers are no more but meer vnproued guesse, or thoughts of our fancy. I might first answer. This sense immediately flowes from the plain words which we admit, according to
the

the rigid grammatical signification of euery particular sentence. But let vs waue this, and ask, whether the contrary sense of sectaries be any more but meerly their vnproued glosses, or thoughts of fancy? I say they are so, and consequently as dark, and wholly obscure, as that Negatiue Proposition is, which should be proued by them. They storm, and say the sense is clear for them, I stily deny it, and assert the contrary. They perhaps will vrge me to proue my sense; I vrge them to proue theirs, which cannot be done by the Fathers own words without à surer Principle; For, you see, the words occasion the quarrel, but that which is the cause of our dissentions can neuer end them, or bring vs to any acquiescency, without à further Principle. And thus we stand *Andabatarum more*, winking and fighting. The one saies. *Yea*, The other. *No*. without fruit or further progress, and are yet farr from ending difficulties.

8. Now here is that which I would haue all to reflect on, for it is of mighty importance, viz. That controuersies between the Catholick and à sectary, cannot but be an endles work, if both endeauour to decide them by Principles, and vary as much about the sense of those Principles; (which are supposed to end the Dispute) as we do about the very matter in question. This is euer so, whilst the sectary reiect's an infallible Church or her vniuersal Tradition. Obserue well: The matter now in question is, Whether Christ be really present in the blessed Sacrament? We allege his own Sacred words. The Sectary saies we mistake the sense, and consequently will not haue the difficulty decided that way. To know the Truth, both of vs examin all the other passages in Scripture relating to the Mystery, both read the originals, and the different versions, both compare Text and text together, nothing is yet ended; Still we stand at variance about the sense, which should decide matters between vs. Next we read the Holy Fathers (for our Sectaries like not Tradition) they produce their Testimonies; we interpret. We produce ours; They also interpret. Obserue well I say. Are we not as much at variance about the sense of these Fathers, which are supposed à Principle to end

*A reflection
necessary for
all that write
the Contro-
uersies.*

*How Dispu-
tes are made
endless.*

our debates, as about the very meaning of Gods word? And doth not the matter in question still remain vndecided? Most evidently yes. Therefore, vnless some other means be afforded whereby we may come more easily to the knowledge and belief of the reuealed truth in this Mystery, (may Sectaries glosses haue place) all are cast into à labyrinth of seeking, without hope of finding what God will haue vs to belieue. In à word the plain truth is thus.

9. Sectaries will haue vs to dispute of Religion, but on such Terms as shall be sure neuer to end one difficulty. That is, they will haue vs to reason about matters of highest consequence, and with it destroy the *best ground of all reasoning*. I say therefore. If Religion were to be proued by Scripture only (add to Scripture the authorities of Fathers) when euery one makes that sense of scripture orthodox, which he conceiues to be so; Religion ere this day had been long since destroyed. For the Arian would haue his sense passe for truth, The Pelagian his, The Monothelite his, The Protestant his. All these different senses admitted, destroy the very *Essentials* of Christian Religion. And for this reason I would fain learn of any knowing man, What that owned Principle is, whereby the Sectary proues the sense he giues of Scripture to be more certainly à reuealed Truth, than that glosse is which either Arian or Pelagian forceth out of the very book which Protestants read? I assert boldly, they are all alike: Guessees and meer fancies guide them, and nothing els. The Arians sense is not clear, no more is the Protestants: The Arian has no vniuersal Tradition for his sense, no more hath the Protestant. The Arian has no vniuersal consent of Fathers, no more has the Protestant. The Arian has no Church euer reputed Orthodox which owned his sense, no more hath the Protestant. Now if the Protestant recurr to the Primitiue Church, The Arian will go higher to the very Apostles preaching, and auouch that his sense was taught by those first Masters of the Gospel. I say it once more, they are all alike, there is no difference between them. The Arians glos is as good as the Protestants, and the Protestants wholly as bad as the Arians.

10. Hence

*A iust paral-
lel between
Arians and
Protestants.*

10. Hence I say. 2. The Protestant cannot advance any thing like a proof in behalf of his own new opinions, and he is as far from Principles, when he opposes Catholick Doctrine. You have the reason given already. No proof, less sure than the true sense of Scripture, taught and delivered by a Church confessedly orthodox. No proof, less firm than that Church's authority and her received Tradition, can indubitably ascertain any of Christ's Sacred Doctrine. But it is evident Protestants want such proofs, when they either plead for their own opinions, or impugn Catholick Doctrine. And to make good what I say, I appeal to their own writings and ask every judicious Reader, whether he ever yet heard Protestant whilst he asserts no *Transubstantiation*, (for example) *No Sacrifice of the Mass no Invocation of Saints*, say plainly and positively upon a solid ground: *Such an ancient Church reputed Orthodox confessedly denied Transubstantiation, Invocation of saints, the Sacrifice of the Altar &c?* Such a passage of Scripture sensed and interpreted by that Orthodox Church, or general consent of Fathers agreeing with known Scripture and Church Doctrine, decried these Catholick Tenets, as we Sectaries do now? Has ever Protestant I say, gone thus plainly to work? No God knows. I'll highly extoll the man that shall offer at it. What then is their strain of writing. All a long a meer cheat. They either argue negatively. We find not, forsooth, *Such Doctrins in antiquity* (which is false) and, though true, 'tis to no purpose; Or, they cite you two or three ambiguous Testimonies of the Fathers, gloss, and sense them as they please, and then cry victory. Thus Mr: Stillingfleet proceeds as you shall see presently. I say, No such matter. An ambiguous Testimony of a Father glossed or sensed by you, is wholly insufficient to ground faith upon, or to assert absolutely: *This is Christ's Doctrine*, without an ancient Orthodox Church, which indubitably maintained the Position and that sense you would draw from a Father. And mark well what I say, for we shall afterwards end all controversies by it. In the mean time who is there so far from reason, that can persuade himselfe, that I or any ought to reject what my Church teaches, because a

*Protestants
Condemned
by their own
writings.*

*In what
manner
Sectaries
handle con-
trouersies.*

Sectary offer's to draw some few Fathers to à new sense which no Orthodox Church euer heard of? When all know, or should know, that no priuate mans opinion, no doubtful Text, much lesse Sectaries glosses added to an ambiguous sentence, can assure me what Christ's Doctrin is, which, as I said, euer stand's firm vpon *undubitable Principles*, or à Belieuer ought not to own it as Doctrin truely reuealed.

11. But before I press this point further, and shew vpon what certain Principle the Catholick relies, when the Scriptures sentē (the like is of the Fathers) is debated, I must needs entertain you à little (because it much auail's to my present purpose) with à few known Authorities of Fathers which either conuince our Catholick Doctrin of Christs real Presence in the Eucharist, or (we may boldly say) no truth was euer established by those great lights of the Church. I say *only à few*: for it is not my intent to collect half of what is vsually quoted by Catholick Authors, my chief ayne being thus much at present, to make this truth manifest. *That as long as Sectaries iarr with vs about the sense of Fathers and only deliuer opiniatiuely their contrary Sentiments, so long they do no more, but without fruit beat the aire and dispatch no work. Recourse therefore must be had to à clearer Principle, whereof we shall afterward treat at large. Now as I promised one Authority is to be examined.*

What is chiefly intended in Citing the Fathers.

Theoderets Testimony alleged aboue, Contains most Catholick Doctrin.

12. Whilst I was in hand with this Chapter à Gentleman of our Nation pleased to tell me of à late little book, called to his remembrance, *The Rule of Faith*, wherein one passage of Theoderet is much vrged and thought vnanswerable. After some Discourse, I shewed him my notes in the other Treatise. Disc. 4. C. 7. n. 5. wherevnto He replied modestly, Surely Theoderet saies more, who either must suppose the very inward substance of bread not changed

changed at all, or his Conference with the Eutichian Heretick becomes forcelesse, and this the little book preffeth most. Sr, said I. It seem's very strange, that your late book bring's again to light such stale obiections, long since answered by one (to say nothing of many others) of our own Nation, the learned *Brereley*. Please to read with me Theoderet's own words first, and *Brereley* afterward. We turned to Theoderet, Paris Print 1642. Tom. 4. Dialog: 2. called *Inconfusus Dialogus*, and began with the pag. 84. Next I produced *Brereley* of the Liturgie of the Mass Colain Print 1620. dedicated to our late Soueraign Charles the first, then Prince of wales. Tract. 2. Sect. 8. P. 208. and sect: 11. page chiefly. 252. Having perused both, the Gentleman wondred his little book passed ouer so slightly the main thing considerable in this Dialogue, and that no word of answer was returned to the obseruations of Mr. *Brereley*, adding, it would do well to make the truth à little better known, which is my intent at present.

13. First, it cannot be doubted, but that the Eutyichian Heretick concealed vnder the name of *Eranistes*, held our Lords whole Sacred body after his Ascension changed into his Diuinity. Contrariwise, Theoderet called, *Orthodoxus*, oppugn's the Heresy, and saith, Christs body remain's as it was before, true humane nature most glorious, and not conuerted into the Diuinity. Again, all who haue read the Dialogue know well, that the context to our present purpose is as followes. After the Orthodox had professed his belief of the Holy Eucharist to be the true body and blood of Christ, *Eranistes* the Heretick begin's his plea. *In good time ha'st thou mentioned these Diuine Mysteries, for from them I will shew thee, that our Lord's body is changed into an other nature. Answer therefore to my question? Ortho. I will answer. Eran: How call'st thou that which is offered before the inuocation of the Priest? Ortho: I may not speak plainly, for it is likely some are present, not yet admitted to the Mysteries. Eran: Answer darkly or anigmatically. Ortho: It is yet, when offered, that meat which is made vp of such seeds. Eran: And how do we call the other sign or Symbole? Ortho: That*

What Sellars would force from this authority.

Two Contrary positions.

Where the Hereticks seek's advantage.

is

What the
Orthodox
and the
Heretick
believed.

is also à common name, which signifies à kind of drink, or cup. Eran : But after the Sanctification how dost thou call them? Ortho : The body and blood of Christ. Eran : And dost thou believe that thou receivest the body and blood of Christ. Ortho : Οὕτω πιστεύω So I believe, Here vpon Eranistes infer's, As therefore the Symbols of our Lords body and blood are one thing before the Priests inuocation, and after his inuocation are changed, and made other things, euen so the Lords body is changed into the Diuine substance.

The Heretick
supposes
à true
Change in
bread, accord-
ing to the
Catholick
Principle.

14. Stay à little, Gentle Reader, and speak your thoughts freely. Is it not euident from this part of the Dialogue (the rest you shall haue presently) that both the Heretick and the Orthodox did here suppose the verity of Christs real presence in the sacrament, as à known Doctrin receiued in the Church? The Heretick supposed it; otherwise he had been more than senseless to haue proued his pretended Transubstantiation of Christs humane nature into the Godhead, by vrging à parity taken from that other Doctrin of the Transubstantiation of bread, into Christs body. His inference had been without life most languishing, had he drawn the false Doctrin of his conceited change, from an other as false. viz. From *no real change made* in the bread after consecration. For how lame an inference would this haue been? Bread in the Sacrament remain's, as it was before, substantially bread, only deputed to à holy vse, that is, not *really changed at all*, yet from thence I will conclude, that Christs humane nature is really changed into the substance of his Diuinity. As who should say. Because bread is not substantially changed into Christs body, I will infer that the humane nature is changed into the Godhead, which is pure nonsense. And as great Nonsense would it haue been, had he only supposed the extrinseck sacramental change of Protestants or from thence drawn his inference, that Christs body was really changed into his Diuinity: For the most which can be inferred out of this sacramental change only, is that Christs humane nature admit's in like manner of some new extrinseck denomination.

15. Now that Theoderet or the Orthodox supposes also the known

known Doctrin of the Church in this Mystery is manifest vpon these grounds. 1. You see how he was prouoked by the Heretick to deny the real presence and change of bread into Christs body. *After sanctification how do'st thou call them? Again. Do'st thou believe that thou takes the body and blood of Christ &c? Obserue I beseech you.* Might not Theoderet thus strongly pressed, haue quite ouerthrown his Aduersaries argument, had he believed as Protestants believe, that the inward substance of bread is not changed into Christs body? For vpon this supposition he should haue replied. Thou ask'st me what these things are after sanctification? I answer they are substantially bread and wine, though *signes* of Christs body and blood. I answer, I take not Orally the true body and blood of Christ, but bread and wine only made à Sacrament. If therefore they still remain bread, and wine as before, I acquit my self clearly, and render thy argument forcelesse, for thou cans't not infer, because I and the Church hold bread and wine, not substantially changed in the Sacrament, That Christs humane nature is really and substantially changed into the Diuinity. But Theoderet, as you hear, return's no such answer, but positiuely asserts the contrary plainly enough. *They are the body and blood of Christ. I receiue that body and blood. &c.* Though he warily forbears to expresse the change too significantly, because perhaps of some present, not yet admitted to the Mysteries. Again. And here is my. 2. ground. Theoderet who was an Orthodox Father, penned this Dialogue, and therefore as the learned Brekeley obserues, neither could nor would haue propounded the hereticks Argument vpon the Churches then receiued Doctrin of Transubstantiation, (which we see manifestly done) had that Doctrin been then strange, vnknoWn, or reputed false. Much lesse could he haue wrote as he doth. *That the Symbols after the Priest's inuocation are changed and made other things* had our Sectaries Doctrin of no Transubstantiation been then taught by the Church and reputed true. 3. Theoderet's great circumspection was needlesse. *I may not speak openly, for it is likely some are present &c.* If he had believed no other presence of Christ in the Sa-

*Theoderet
also supposes
à real chan-
ge.*

*Clear rea-
sons proue
that supposi-
tion.*

crament, than that, which Protestants call *Sacramental*: He might well without scruple in that opinion, haue declared their sense, and said openly. The Sacrament before consecration was à plain piece of bread, and so it is substantially bread afterward. Thou speakest improperly *Eranistes*, whilst thou supposest the Symbols changed and made other things. I tell thee, they are not changed intrinsically, but totally remain in their inward substance as they were, only signifying Christ body and blood as they are deputed to à holy vse. Thus the Orthodox should haue both answered, and excepted against his Aduersary, had Protestant Doctrin been in those dayes owned by Christians, but he goes on in à quite different strain, as is already declared. Hence I say, this part of the Dialogue is so inuincible à proof against Protestants in behalf of the real Presence that it cannot be answered, and therefore the Centurist's with other Hereticks quoted by Brekeley. pag. 111. and pag. 258. hauing charged S. Chrysostome with the Doctrin of Transubstantiation, censure Theoderet vpon the same score as one that speak's dangerously in the matter. These men it seem's, saw no great force in the later part of the Dialogue which our modern Protestants so much vrge, and followes thus.

*The Centurist's
Censure
Theoderet.*

16. When Eranistes had asserted that the Symbols by the inuocation of the Priest are changed and made other things, and from that change inferred, that our Lords body after his Ascension, was conuerted into the Diuine substance. The Orthodox Answer's. *Thou art caught in the nets, thou hast wouen, For, the Mystical symbols after Sanctification go not away from their nature. For, they remain in their former essence, and figure, and form, and may be seen and touched as before. But yet they are vnderstood to be those things, which they are made, and believed and adored to be those things, as they are believed.* Thus the Latin interpreter render's Theoderet's words (you shall haue presently an other Lektion) though truly to read them as you see here, after due reflection made vpon the precedent part of the Dialogue, is so fully enough to ascertain euery one of this learned Father's meaning, that I wonder any iudicious Man can scruple at it. The genuin sense is. Thou

*Theoderet's
Assertion.*

Eranistes

Erastus maintain's that the visible circumscribed body of our Saviour was after his Ascension swallowed as it were up, or totally changed into his Godhead. To illustrate this thy Doctrin, thou takest à proof from the Mystical signes or Symbols of the blessed Sacrament, and not only from the inward substance of bread, which thou acknowledgest changed. I tell thee thou art caught in thy own net, the parity fail's there, for the Mystical signes remain to sense as before in the same exterior form and substance, they are seen, felt &c. Darest thou Erastus say, Christ's sacred body retain's yet the same exterior form it had on earth? Has it yet in Heauen the same dimensions, as these symbols haue after Consecration? Is it visible, or extended? Answer as thou pleasest. Here is an vnanswerable Dilemma for thee. Either thou maintain'st that Christ's glorious body is now visible and extended as the Symbols of the Sacrament are, Or, contrariwise, *not sensible, not seen, not extended.* Grant the first: Thou denies't thy own Doctrin, and must assert that his whole glorious body is not conuerted into the Godhead. Grant the second, or say, it has not the same exterior form, the same visibility and extension, Thy instance, and proofs taken from *the Symbols* of the Sacrament, are *Eo ipso* made null, and forcelesse, for these signes keep the same form as before, they are perceptible to sense, extended &c. and thus thou art both caught and conuinc'd.

*His whole
sense decla-
red.*

A dilemma.

17. By what is now said you find Theoderet's discourse most solid against the Heretick, who would needs infer, grounding himselfe vpon the change made in the Sacrament, that Christ's whole humane nature was conuerted into the Diuinity. Thus much saith Theoderet, is evidently false, for these Symbols remain in their *exterior form*, vnaltered, but Christ's humane body with thee remain's not so; for all in it, the very exterior is changed into the Godhead: Therefore thy proof, taken from the symbols of the Sacrament, not changed at all, is void of strength, faint, and weightlesse. Now that Theoderet speak's only of the outward symbols of the Sacrament, is manifest. First by what is noted already, where he saith we are partakers *of the true body and blood*

*Theoderet
only speak's
of the
Species or
accidents
remaining.*

of Christ. 2. By his answer, to the Heretick, where he openly professeth, that though these symbols are seen and handled as before, yet to the *understanding, and Faith*, they contain the things we truly belieue. *That is Christ's real body and blood.* And thus much He proves in the following words where he asserts, *that they are to be adored no other wise than Christ's immortal body is now adored, sitting at the right hand of His Father*, for in both places, as you may read in the text, the same word of Diuine honour is referred to Christ in the Sacrament, and now glorious in heaven.

18. You must here haue à word of the other Lektion already hinted at which clears all, and takes away the least shadow of à difficulty. The most eminent and learned *Cardinal Perron* propound's it, and proves it also absolutely the best, by six stronge Arguments Liu. 2. *De L'Eucharistie Chap. 12. P. 539.* First saith he There is certainly in Theoderet's Greek Text à dubious form of speaking, perhaps vsed on set purpose because of some Auditors present, not yet initiated, or first instructed in these Mysteries. The Original words are thus. *μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ ἔιδους, καὶ ὁρατὰ ἐστὶ καὶ ἀπτά &c.* That is. The symbols remain in their former essence, and figure, and form and may be seen &c. But read them thus saith the Cardinal, by à Transposition. *μένει γὰρ ἐπὶ καὶ τοῦ σχήματος καὶ τοῦ ἔιδους τῆς προτέρας οὐσίας &c.* That is For they remain, and, in the form, and, in the figure of the *first substance*, and all difficulty ceases. For by this construction Theoderet only sayes, the accidents or species of bread and wine remain, intimating nothing at all of any *inward substance* of bread remaining, nay, his whole context supposes the inward substances changed into Christs body.

19. If this Construction be admitted, so that the Genitiue case *οὐσίας*, be as it is à Genitiue, and the other two follow in form of Latin ablatiues, you haue this Connatural sense. *Manent in prioris essentia & formâ & figurâ.* The Symbols remain in the form and figure of their first essence, which prejudices nothing the real Transmutation of bread into Christs body, but much confirm's it. But. such à

CON-

Theoderet's
Text, du-
bious.

How the
Cardinal
read's.

Construction, add's the learned Cardinal, or Transposition of words is not only possible, but very frequent in the Greek Language, whereof he giues examples, and one out of Theoderet. *σῶμα τῆ δεσπότῃ τῆς φύσεως.* That is. *The body of our Lord of the nature.* In lieu of saying. *σῶμα τῆς φύσεως τῆ δεσπότου.* id, est. The body of the nature of our Lord.

20. The Cardinal maintain's the construction now giuen both as the more elegant, and most agreeable to Theoderet's whole context, for many sound reasons. Here is one taken from the Authors very next words. *But they are vnderstood to be those things which they are made, and believed and adored.* How Adored? *As they are truly believed*: That is, as containing the true body and blood of Christ. For were this not really so, Christ could not be adored. For as none can adore one that meerly takes vpon him the Maiesty of à King, who is not; with an Adoration due to that Maiesty, so none can honour or adore Christ in the Eucharist with an honour due to Christ, when truly and really he is not present, but faith Theoderet Christ is to be really adored in the Eucharist, and Consequently he is really present there.

The reason why he read's so.

21. For the rest I remit the Reader to C. Perron who in the following Chapters dissolues, and most clearly, what euer can be objected against his Doctrin. To end this point, be pleas'd to reflect vpon this one particular. Had Theoderet said. The Symbols remain *in* their essence, figure, and form, and included in that very speech, as our Aduersaries will haue the very *substance of bread*, He had spoken most improperly which ill besem's so learned an Author, for vpon this supposition he speak's as incongruously as if one should say. Peter this very hour *who is himselfe* both Soul and body, remain's *in him selfe*, that is, *in his Soul and body.* But if you read with the Cardinal Thus. *Car ils demeurent, & en la forme, & en la figure de la premiere substance.* They remain and in the form, and in the figure, of the first substance of bread (before Consecration really formed and figured by them) the Construction is good, the sense most clear, perfect, and without exception.

One reflection more.

The Cardinals reading clear's all.

22. Thus much I haue noted to satisfy the Gentleman, and hope neuer to hear Theoderet objected hereafter against Transubstantiation. If I doe, I shall say an old obseruation of mine alwaies proues true, and t'is, That the best Arguments of Sectaries, Printed and reprinted in their little books, are like old thread-bare garments quite out of fashion cast off and reiected, I mean, answered ouer and ouer by Catholick Authors, yet Brusht vp, must appear as new. And this, less blamable, may pass (for they can do no berter,) but methinks it is intolerable, that they bring again to light such worn-out stuff, as you see now done in this particular, and dare not inform the Reader, how often it hath been torn à pieces. Yet the worst of all remain's; Viz. That they build their faith vpon sand, one dubious Authority of à Father (if yet dubious) supports it, and seem's to these new spirits ground enough, to foment Schisim, to maintain à rebellion against an ancient Church, which neuer believed as they do.

CHAP. XII.

A Digression concerning the Real Presence. The Fathers plainly assert it. Sectaries glosses frivolous.

The agreement of the Church and Fathers make à Doctrin indubitable. The Catholick's certain Principle. A word

with Mr: Stillingfleet

1. **B**Efore we produce these Testimonies and lay open Mr: Stillingfleet's Mistakes, turn I beseech you to his Account of Protestancy. Part. 3. c. 3. page. 567. Where he treat's of Transubstantiation and calls it an *vnreasonable Doctrin* because repugnant to sense and reason also. It seem's contrary to sense,
for

for sense tells vs, what we see and tast is bread after consecration; and reason vpon that sensible suggestion, ought to conclude, it still remains substantially bread. Obserue I beseech you, how the Gentleman to maintain his proofs drawn from sense, is not only forced to reiect the plain sense of Christ's words according to the letter. (*This is my body which is giuen for you: This is the Chalice of the new Testament, which is, or, shall be shed for you*) But moreouer, how he is thrown into à desperate quarrel wherein he will neuer come off handsomly; For, he is engaged to make not only the Professors of the Roman and Greek Church, who indubitably belieue the Real presence, more than stupid (because opposit to that he call's sense and reason) but besides, He contrast's with à far greater moral body of Christians; I may rightly stile it the *Representatiue* of all named Christians in the world, excepting à few Protestants. I'll shew you how. At this day there are in that famous Temple of Hierusalem dedicated to the Holy Cross (called the Church of the Sepulcre) *Catholicks, Gracians, Abyssins* (those most ancient Christians) *syrians, Maronits, Georgians,* and others. All haue their Altars in one and the same Church, and all (though different in some Doctrinal points, and Ceremonies) vnanimously belieue à true vnbloody Sacrifice, and with it the real presence of Christ, after Consecration. No moderne sectaries haue place here witnesse Prince Radziuill in his *Ierofoly. Peregrin.* Antwerpe Print 1614. Pag. 109. Nay, they are so meanly thought of, that when the Prince named Lutherans, Zwinglians &c. The party he conuersed with, demanded whether they were Christians. What Christians said he? and haue no Priest, no Altar no sacrifice offered vp to god in this sacred place, where Christ wrought our redemption? you may see more hereof in the following page of this Author. In the mean while shall any say that à *Representatiue*, of so many Christians are to be deemed fooles vpon this account that they contradict sense and reason? It is so vast à Paradox, that though Mr: Stilling: should write volumes on this subiect, He would neuer speak à probable word against such à cloud of witnesses. You may add here-

*Mr Stilling:
quarrel's
with all
Christians,
except à few
Protestants.*

The Chinese
difficulty.

herunto if you please, those many Christians conuerted to our Catholick Faith in that vast kingdome of *China* (à People, the whole world knowes most ingenious) All of them, as I haue heard from two worthy men, à long time Missioners there (the one is yet liuing) who reclaimed many from their errours, raise most difficulties before their conuersion against that one Mystery of our Faith, the *Incarnation of the Diuine Word*, but after satisfaction receiued in this particular, they submit easily to the belief of other Catholick verities, and neuer Scruple in the least at the Mystery of the Eucharist, as à *Doctrin Contrary to sense and reason*. And they proceed most rationally, for in real truth, there are incomparably greater difficulties in this one Mystery of the Incarnation, to say nothing of the Trinity, (might weak reason decide the case) than in the other. What? That God who is essentially immutable becomes man by à vnion betwixt the Diuine word and humane nature, which vnion toucheth so intrinsically on that Diuine Person, that we must truly say, This word is now intrinsically affected otherwise then he was before; and to conceiue all this done without à real change (may the Common notion of mutation stand. *Mutari est rem aliter se habere*) is à difficulty so great, (say good Diuins) that it hath rack't many à strong wit, and yet can scarce be well solued. *Vtramque enim Substantiam in vnam conuenisse personam.* &c. (They are words of S. Leo Sermo. 9. de Natiu. Dmi) *nisi fides credat, sermo non explicat.* That is the Mystery is very abstruse. I verily belieue Mr Stilling: Metaphysick will not reach so high as to giue full satisfaction herein, though he is pleased to *plead euidence drawn from sense and reason* against the B. Sacrament, as if forsooth, the full portion of both, were like à legacy bequeathed him and à few Sectaries, whilst so many Fathers, so many Schoolmen, soo many profound Doctors of our renowned Church, must haue no small share allowed in either, but are as you see censured like men senseless, and vnreasonable

Mr Stilling-
stee: argues
improbably.

2. Say, I beseech you. Who can perswade himself that those three worthy eminent Cardinals, *Bellarmin*, *Perron*, and *Richelieu* (all haue writ on this subiect, and are famous the whole world ouer

for

for their great wisdom and learning) who dare, I say, without à measureless audacity, cast these (could we vrge no more) into the Catalogue of dull, senseles, and vnreasonable men? None would haue ventured on such à vast improbability but one who either knowes not, or cares not what he saies. Now add to these the consent and acknowledgment of the whole Orthodox world, you may iustly say, it is much harder; or there is more violence offered to mans vnderstanding in conceiuing, that God who is essential Verity (and therefore inclined to preserue the Church he founded in truth) should permit all those millions of Christians who haue believed the Real presence, to be so long deceiued in their Faith; than to submit vpon so great authority, to the very mystery we belieue. For by submitting to the mystery, we proceed rationally, and prudently iudge, that an infinite power can do more than our weak capacities reach vnto; but if we say, his Goodnes hath permitted the Church to be seduced by à gross errorr age after age, or that so many Christians haue been cheated into à false belief of so high à Mystery; we force our vnderstandings more, we clash with an euident Principle, and must assert, that God has no care of his Church, or of mans saluation. The blame therefore if we be in errorr, would at last redound to God, as I shall amply proue in the next Discourse.

Reason more
rack'd, by
denying,
then belie-
uing the
Mystery.

3. Thus much noted, Let vs look à little into the strength of Mr Stillings: weak argument, which must run thus. What I see seem's, or is bread to the Eye and tast, yet t'is not bread but Christs sacred body, therefore the Mystery is contrary to sense. One distinction ouerthrowes this lame discourse. I answer in à word. What I see seems, or is the inward substance of bread, I deny it, What I see seems, yea really is, the outward accidents or species of bread, I grant that. Therefore the Mystery is contrary to sense, I deny the consequence. The Argument purely fallacious supposeth the immediate obiect of our sense to be the inward substance of bread, which yet as euery Puny knowes is not so in common Philosophy, for the immediate obiect of the Eye is colour or light, and so much remain's after consecration, as well as other

Our Adversaries
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accidents doe, but these sensible objects are in known Philosophy distinct from the inward substance of bread, which is not immediately visible, tangible, or tastable. Mr Stilling: therefore gain's little by this dreaming way of arguing. Now à word to his plea of Reason.

4. He may say. Reason tell's me there is bread still after consecration. Why so? surely the answer must be, because sense vpon the discouery of its immediate objects, colour, quantity &c. induceth reason to conclude there is bread vnder these accidents. I answer. Reason thus far would well conclude, were it not that à stronger Principle enters here, which ouerawes (as it were) weak reason and bids it yeild. Pray you tell me. Did not sense and reason also, assure Christs Disciples Matth: 14. before S. Peter was seen walking on the water, that that liquid substance could not bear vp à weighty body without sinking? yes most assuredly: yet they saw him walk, and reason following the guidance of their eyes checked that other natural discourse, and acknowledged à Miracle. And thus weak reason must yeild in the present Mystery when à stronger Principle interuen's, and forceth it to submit. Thanks be to God. *Habemus firmiorem propheticum sermonem.* 1. Petr. 2. we haue yet à stronger Principle to vp hold our cause than weak discourse is, The spirit of eternal truth. The express words of Christ which the wit of man shall neuer draw to any other sense, but what we Catholicks own. 2. The constant professed Doctrin of the two Churches, Greek and Latin, yea, and I say more, of all other called Christians, as is now declared. 3. Might we here introduce the known Testimonies of most ancient Fathers, They are so numerous, and so fully significant, that would à Catholick study to set down the truth of this Doctrin, he cannot do it in clearer language.

*Stronge Principles where
vpon our
Faith relies.*

5. Good God saith S. Chrysofome. lib. 3. de Sacerd: Cap. 4. *What à wonderful miracle is this? how great is Gods loue towards mankind? Behold who sitteth aboue with his Father, in one and the same moment of time is touched by the hands of vs all, and giueth himself to such as are desirous to receiue and imbrace him.* Theophilact c. 4. in 26. Matth.

26. Matth. Bread is transelemented or transformed by an ineffable operation, although to vs it seem's bread. Because We are Weak and have horroure to eate raw flesh, especially the flesh of man, for this reason bread appears, but in the essence and substance it is not bread. Again, Christ said not, this is à figure, but this is my body, for by an ineffable operation, bread is changed &c. Indeed it appears Bread, but it is really flesh. Yet more. How often do the Fathers, S. Cyril of Hierusalem, S. Chrysostome and others exhort vs not to come vnto the Eucharist as vnto simple bread and wine, for say they, it is the body and blood of Christ according to our Lords affirmation. Although sense suggest the Contrary, yet let faith confirm thee. Iudge not of the thing by thy tast &c. Again. know this and with full certitude belieue, that the bread seen is not bread, though it seems so to the tast, but the body of Christ, and that wine seen is not wine, though tast iudge it to be wine, but the blood of Christ. Though, saith S. Chrysostome, what we see, seem's to our sense and thinking to be bread, Let Gods saying (This is my body) Master our sense and reason. Let vs doe this in all things especially in the Mysteries, not regarding alone the things, which lie before vs, but holding fast to his words, For by his words we cannot be coufused, our senses may be deceiued, his words cannot be vntrue, our sense is often tims beguiled &c. Thus these Fathers known to euery one (to omit in numberable others) speak and belieue, thus the Church of Christ speaks and belieues also, and both as you see, stand opposite to Mr Stilling: weak plea drawn from Sense and Reason.

The ancient Fathers speak in our behalfe.

6. I might yet cite S. Chrysostome. In. 1. Cor: hom: 24. who saith. The kingly body in heauen, is see before vs on earth. We touch it, and do not only touch it, but eate it. This body, the barbarous Magi after à long iourney adored with fear and trembling. Thou (add's the Saint) See'st him not now in the manger, but on the Altar, not held in à womans arms, but by à Priest present &c. Therefore in his Oration of S. Perhilg: he explain's himself further. Truly, this table supplies the place of the manger, for here also is our Lords body laid. Paschasius à latin author, who liued about the year 800. is so express for the real Presence and Transubstantiation in his book De Corp. & Sanguine Dm'i, that the Centurif's Cent. 9. C. 4.

Other Authorities.
Chrysostom.
Paschasius
Damascen.

Col. 215. Prætorius de Sacramen: Pag: 288. and other Sectaries; charge him with the Doctrin of Transubstantiation and oral eating of Christs body. No less plain and express is S. Iohn Damascen. lib. 4. *Ortho. Fid.*: whose discours on this subiect though long, is most significant. *As bread, saith he, naturally meat, and wine, and water by drink, are changed into the body and blood of him that eats and drinks. So this bread proposed, the wine and water also by the invocation and coming of the Holy Ghost, are in à miraculous manner conuerted into Christs body and blood, neither are they two, but one, and the same. Our Lord himself hath said. This is not à sign of my body, but my body. This is not à sign of my blood, but my blood.* Hence Prætorius now cited P. 288. reiects the Doctrin, and call's this miraculous Transubstantiation held by S. Iohn Damascen slight and fabulous, sodo other Sectaries with him also.

The Testimony of S. Ignatius Martyr, clear.

7. There are yet more ancient authorities most pressing to our purpose, were it not *Adum agere* to say again what has been so often noted. First the Testimony of S. Ignatius Martyr who liued with our Sauour and was Scholler to S. Iohn, seem's to me vnanswerable. Epist. ad Smirnen: not far from the beginning. *They, saith he (that is certain Sacramentarians) admit not Eucharists, and oblations, because they do not Confess the Eucharist to be the flesh of our Sauour Iesus Christ, which flesh suffered for our sins, and his Father graciously raised from the dead.* So Theoderet, 12. ages since. Tom. 4. Dialogo. 3. reads. And Iaac Vossius who follows the Florentine Copy, differs little, or rather nothing at all. None can reasonably call the Epistle into doubt which Vossius places before the other Epistles and the sense as you see is most clear.

S. Iustin's also most significant.

8. The second authority as pregnant, is taken out of S. Iustin Martyr in his Apology for Christians, vsually called the 2. Apology, Paris print 1615. Towards the end at those words. *ὅτι γὰρ ὡς Κοινὸν ἄρτον, ἔδδὲ Κοινὸν ποῦμα.* &c. *For we take not this Eucharist as common bread and common drink, but as Iesus Christ our Sauour by the word of God was made flesh, and had for our saluation flesh and blood; so also after the same manner, we are taught, that the food which by the prayer of the word is by him consecrated. With*
thanks-

thanksgiving, of which food our flesh and blood are by transmutation nourished, is the flesh and blood of that Iesus Christ which was Incarnate. And for proof hereof, he allegeth Christs own words. *This is my body. This is my blood.* Thus S. Iustin speak's who liued not long after the Apostles about the year 150. and nothing can be more express in behalf of Catholick Doctrin. I know some Sectaries Cauil at the expresssion. *Κατὰ μεταβολήν.* by transmutation, and think Iustin held the Eucharist to be food for the body, but his sense is clear, for he saith only, That the same food which nourishes our bodies by real transmutation, is made after consecration the very body of Christ, and therefore Gaspar Laurentius à learned Caluinist in his *Orthodoxus Consensus*. Pag: 368. translates Iustins words out of the Greek thus. *Sumimus autem hunc panem & hunc potum non vt Communem, sed eo modo quo edocti sumus, Iesum Christum seruatore[m] nostrum, habuisse pro salute nostra, carnem & sanguinem: sic etiam cibum illum ex quo nostra Caro & sanguis aluntur, post benedictionem ipsius, esse carnem & sanguinem Domini.* That is in plain English. The bread or food which naturally nourishes our bodies is by vertue of Consecration made the sacred body of our Incarnate Sauour. Conformable hereunto, Gelenius also quoted in the Annotations vpon S. Irenæus aduersus Hærefes lib. 4. C. 24. n. 26. renders S. Iustins words. *Sic per verbum precat[i]onis & gratiarum actionis, sacrata[m] ab ipso alimoniam, quæ mutata, nutrit nostras carnes & sanguinem, Illius Incarnati Iesu carnem & sanguinem esse didicimus.* The Interpreter also I follow, significantly renders the same sense. *Alimoniam, vnde &c.* The food from whence, from which, or where with, we are nourished, this very aliment is by Consecration made the body of our Incarnate Iesus. Well, but admit that Iustine call's the Eucharist nourishment to our bodies, he makes it not therefore Corporal food, but Spiritual, which nourishes them to à ioyful resurrection or to immortality, and thus the other Fathers, chiefly S. Irenæus now cited c. 24. versus finem speakes. *Quomodo, saith he, rursus dicunt &c?* How do these Hereticks plead again, that our flesh shall come to corruption, and not take life from the body and blood of our Lord,

The sectaries
Cauil, an-
swered.

S. Iustins
true sense.

How some
Fathers call
the Eucha-
rist Nourish-
ment to the
body.

where with it is nourished? Again. *Sic & corpora nostra &c. and thus our bodies receiuing the Eucharist, are not corruptible, hauing hope of à ioyful resurrection.* But enough of these authorities. Whoeuer desires more may peruse Cardinal Perron in his. 2. book of the Holy Eucharist. Out of what is said already, I argue.

9. Either the now quoted Fathers and the Church also, haue most impiously betrayed Christs cause in deliuering false Doctrin contrary to sense and reason, or worthily defended à Christian verity; Grant this second, we haue our intent. But if Sectaries say these Fathers cheated the world into à false belief, and impiously erred in their expressions: Ponder first, what à frontles impudence accompanies the reply. Next make this true inference. *It is impossible, that such à supposed vniuersal error should euer be rased out of the minds of men, by the force of any thing which has the likelihood of à receiued Principle.* For, what proofs or vndoubted Principles can possibly outweigh the express words of Scripture, our Tradition, the sentiment of the Church, and the iudgement of the Fathers now alleged? Therefore if we be in error, the wit of man cannot vnbequile vs vpon rational proofs and Principles. And here I urge Mr Silling: to bring to light his contrary Principles as full and significant (that is, Scripture as clear, Fathers as clear, Tradition as clear, the Iudgement of some owned Orthodox Church as clear and vndoubted) for the opinion he hold's, as we now allege in the defense of our Catholick verity, Belieue it, if he suppose, as he certainly doth, the Church to haue erred so grossly for à thousand years, The Fathers to haue beguiled the world with their mistaken and most improper expressions on this subiect, when they meant no such thing; He ought to fasten vpon sound Principles indeed before we yeild; and must not think to overthrow our Doctrin or foile vs, with à few gleanings pick't here and there out of antiquity, set forth with à hundred false and fancied glosses. Volumes may be filled with such slight stuff, which comes no neerer to Principles, than improbability to Euidence. Will you hear in passing one of his improbabilities? *If à man, saith he. P. 567. may be bound to belieue that to be false which sense iudges*

A Conuincing Argument.

which Sectaries Cannot answer.

What Sectaries are obliged to.

to be true (he means which weak reason vpon the discouery of sense iudges true, for our outward senses make no iudgement) *What assurance can be had of any Miracles wrought to confirm the Christian Doctrin? Or what assurance had the Apostles of Christs resurrection, if their sights might be deceiued about its proper object &c?* I am astonished to read this, and answer briefly. Christs Resurrection, (the like I say of Miracles) was most vndoubted vpon the discouery which sense and reason made in the presence of such objects, because no contrary Principle, so much as weakly, stood against that euidence, and therefore reason could no more doubt of what was objected to sense, then I now doubt of writing these lines. But all is contrary in the present Mystery. For here the vnanswerable words of Scripture, the Authority of my Church, the Clear Testimonies of Fathers, the voice and vote of Christianity force submissions on me to belieue the Diuine Reuelation, which is either certainly known vpon these grounds, or we boldly say, no Christian verity was euer yet known vpon any sure Principle.

A word to our Adversaries strange demand.

10. Perhaps Mr Stilling: may roundly grant, that the Greek and Latin Church erred in this Doctrin of the real presence for many ages, and consequently that innumerable learned Doctōrs haue not only been besotted them selues, but moreouer haue basely drawn millions of Christians into a damnable heresy of belieuing that to be Christs body, which really is not: Howeuer, he will honour the Fathers so far, as to afford them the fauour of his glosses. Contra 1. If the Church and all Christians erred so vast a time in professing this Doctrin, Mr Stilling: is obliged to name some Church reputed Orthodox. 3. or 4. hundred years past (for then there was a true Church in the world) which held his opinion, or as expressly denied the real Presence, as our Church, both then, and now maintains it, and this will cost him more pains than to writ an other Account of Protestancy, for I am sure there was neuer any such Church on earth. Contra. 2. If He interpret's the Fathers, He may as well interpret our Church Doctrin, and make all belieue, that we Catholicks hold not yet the real presence. Obserue the same language in all. *That which is seen is not bread,*

What, if sectaries deny Church authority and explicate the Fathers?

The Church and Fathers speak alike of this Mystery.

bread, though it seem's so to the tast, But the body of Christ. Our senses may be deceiv'd, Gods word cannot deceive vs. The bread indeed is made the flesh of Christ, and the wine his blood &c. Thus the Fathers deliuer their sense. and it is the Churches language also. If therefore Mr Stilling: can so gloss these words of the Fathers, as to make them speak Protestancy, or not to deliuer our Catholick Doctrin, I should not wonder, if in the next book set forth he aduentures to draw the very Definitions of the Council of Trent to his Protestant opinion of no real presence. If he did so, I am sure his attempt would proue as vn succesful in the one case, as in the other.

11. Well. But permit him to interpret the Fathers, and to fall foule as he is wont to do, vpon our supposed Church errours; what is the vtmost that followes? Thus much only. Meer talk without Principles. For I ask vpon what Principle may I or any know, that his glosses (which strue to dead the very, obuious sense of the Fathers plain words) inplie not altogether as little satisfaction, as little assurance, as the very Doctrin doth which he would defend by it? If so (and so it is most evidently) as his Doctrin before his glosses was improbable to the rest of Christians, so his interpretations goe no higher, but are euery whit as improbable.

*Señaries
glosses vn-
principled,
worth No-
thing.*

12. I must therefore tell Mr Stilling: that vnless his explanation of Scripture and Fathers rely on a certain Principle *distinct from*, and *extrinsec* to his glosses, they are worth nothing. For what auail's it me to read his glosses, when no receiv'd Principle vphold's them but fancy? Reflect à little. I read in Scripture. *This is my body.* My Church tell's me the literal sense is true. The Fathers as you haue heard, and the Tradition of two Churches confirm this sense: Now comes Mr Stillingfleet and first reiect's my Churches authority, then begins to strain the Fathers Testimonies with his glosses. Stay, Sr, say I. I except against your glosses, and iustly ask whether they are true or Counterfeit Coyn? If true, they stand vpon Principles now briefly hinted at. Proue this and I'll reuerence your glosses, but if you fail (and fail you must)

must) your Doctrin and glosses are both alike Counterfeit, and thoughts of fancy only.

13. Hee may reply. When Protestants cite, the Fathers against the Real presence, For example, That of *S. Austin*, or *Theodoret* mentioned above, we Catholicks explicate them, and now (which seem's foul play) we except against his Glosses, For, If we interpret, why may not Hee doe so also? A word only in passing conformable to what is noted above. If to decide this one Controversy of Christ's Real Presence, recourse be had to the Fathers, and the two aduersè Parties do no more but load such Testimonies as are alleged with their priuate interpretations, the Dispute will neuer be ended, Because priuate glosses leaue the two Dissenters as much at iarrs as they were before: God therefore, as I haue often said, affords an easier means to know his reuealed Truths. Now my Answer to the obiection is. The Catholick then only blames the Protestant's wilful interpretation, when it sham fully out-faces, the clear words of à Father, and when the Glosser has no vndubitable Principle distinct from his gloss wheron to settle his Doctrin, as he has not in our present Controversy. Obserue well. The Fathers say, *What wee see is not bread, but Christs very body.* The Sectary interpret's. *That wee see is not common bread indeed, but Christs body Figuratiuely or sacramentally.* The Fathers say, it is not *figuratiuely* only, but really his body. So Theophilact and S. Iohn Damascen cited above. Had the Sectary who interpret's thus, an vndoubted Reuelation for his Gloss, deliuered by any Oracle of Truth, Scripture, Traditions or Orthodox Church, there would be good reason to giue him hearing, But when we euidently see, that the best and only proof of his Doctrin is no more, but the very gloss he makes, without Further Principles, we iustly except against him, and hold such glosses improbable.

14. Now all is contrary with the Catholick who neuer interpret's any Authority but when t'is dubious, and if it be so, it *neither help's the Sectary, nor hurts the Catholick*, and therefore ought In reason to be cast aside as either impertinent, or as weak and

An Obiection.

*Answered,
and the
reason giuen.*

*Christ's
Doctrin not
proued by
glosses, or
any ambi-
guous Testi-
mony.*

forcelesse in all disputes of Controuersies. The fundamental Reason already hinted at, is. The true Doctrin of Christ, is not proued by Glosses or any doubtful Testimony, but stand's most firm vpon known and indubitable Principles (or, if in order to Christians it want's such supports, it cannot pass for Christ's Doctrin). An ambiguous Testimony therefore which seemingly opposes this true Doctrin *Certainly Principled*, is most impertinently alleged against any Tenet of our known and owned Catholick Faith.

15. Vpon this one sole ground now clearly laid forth, I confidently Affirm, all Controuersies in Religion might be easily ended, would Sectaries please to lay Preiudice aside, and follow manifest reason. I'll shew you how. Write down first the two contrary Tenents of Catholicks and Protestants. *Christ is really and substantially present in the Eucharist. Christ is not really and substantially present.* Next examin well the Principles wheron these Contrary Doctrins rely or are supposed to rely. The Catholick vrgeth first, Christ's plain words. 2. The Authority of his Church and faith, his Churches Doctrin is the very same that Christ words literally taken, express. 3. He ponder's the clear Testimonies of Fathers, and discourses thus. When I find the most significant expressions of Fathers consonant to our Sauour's plain words, and to the owned Doctrin of my Church, I must assuredly rest on these, as indubitable grounds, or Confess, that There neither is or was euer any Principle for the soundest Article of Christian Faith. Examin next the Sectaries Principles. Has He any words in Scripture as clear as mine, or to this sense? *This is not my body, but à sign only of it?* Evidently No. Has he any Church esteemed Orthodox by the Christian world, which without Controuersy taught this Doctrin of *à sign only* three or 4, ages since? Name such à Church, He will speak's to the purpose. Has he Fathers so numerous, so express and clear, for his *Signe and figure only*, as the few Testimonies now alleged are in behalf of Catholick Doctrin? If he haue let him please to produce them. I'll doe no more but lay my Testimonies by them, and if after the perusal, or à iust Parallel

*The Catho-
lick Princi-
ples,*

*Sectaries
haue none
such.*

Parallel made of both, All the world iudges not those I *quote*, to be most conuincing (may the literal sense stand) and his both dark and ambiguous, I will vndergoe any Censure. You haue heard how loud and express the Testimonies briefly hinted at, and innumerable more are for our Catholick Verity. I challenge Mr Stilling: to Confront them with others as openly significant for his opinion. I verily think he will neuer goe about to doe what is desired, but sob vs off with killing flies, and no man knowes what.

16. In the *interim* I Argue. I am either obliged to renounce the obuious sence of these Authorities which I see euidently Consonant to the words of Scripture, and to the Doctrin of my Church; or, by force of these Proofs am still to belieue as I doe. Grant this second, I stand on secure ground: But, if I am obliged to renounce the obuious sense of Christs words, my Church Doctrin, and the expressions of these Fathers &c. Our Aduersariés are bound, if a spark of Charity liues in their Hearts, to plead by stronger Principles which may settle me in an absolute Renuntiation of my Doctrin, and withdraw me from the supposed error I lie in. Is not this iustice and Charity think ye? And is not the Compliance most easy? For, if their Doctrin be Christs Doctrin, and mine not, Theirs stand's, as I now told you, vpon clear and indubitable Principles, And Principles of that nature are easily laid forth to euery ordinary vnderstanding. Now I subsume: But it is euident, the Sectary hath no such conuincing Principles, which can oblige me to renounce the plain literal sense of Christs words and the Fathers already cited. And this I proue. What euér Principle obliges me to renounce, or to deny the plain literal sense of such words, must giue assurance, that those expressions literally vnderstood are dangerous, and apt to induce Christians into gross error, for if literally taken, they do no mischief, or be not apt to induce into dangerous error, why should I Deny their obuious sense, because Ptoestants will haue me do so? But there is no Principle so much as meanly probable, whereby these expressions are proued false or inductiue into dangerous Error; for were this

An Argument drawn from our Catholick Principles.

Why none can remove me from our Catholick Tenet.

really so, some Church or Author of Credit, would long since have noted their over much vehemency, in saying more then was true concerning this Mystery, which none ever yet did. Therefore I may still and without Reproof hold where I am, and adhere to their literal Doctrin, which my Church teaches.

17. Some may reply. Sectaries urge vs not so crudely to reject the Fathers Testimonies, as only to moderate or rectify their sense by the help of our Modern mens glosses, which is à blamles proceeding, for we do so with Gelasius and other Authors when they seemingly make against our Doctrin, and Protestants do no more. Answ. Protestants do more, for their interpretations ever imply à peremptory and absolute denial of that very literal sense which the Father words express. For example S. Cyril saith. Catech. Mystag. 4. *He that changed water into wine by his sole will, hath also changed wine into blood.* The expression inuolues à parity, and implies thus much. That as water was really changed into wine at Cana in Galilee, so wine was really and substantially changed into Christs blood. Sectaries as peremptorily deny this real and *substantial* change of wine into blood, as if one should now deny the Real and substantial change of that water into wine. Consequently they renounce both the parity, and open sense of the words, And, (which is ever to be noted), wilfully do so, when they have nothing like à sure Principle distinct from their gloss to *ground their denial on.* Contrariwise, the Catholick in this debate denies no express sense of any Fathers Testimony, but only makes Inquiry into the Signification of words, which are confessedly dubious. Take here one instance *Gelasius* saith. The substance or nature of bread and wine cease not to be. First I make no account of this *Gelasius*, Author of the book *De duobus naturis Christi. Contra Eutich*: He was not that holy Pope so called, but rather *Gelasius Cizicenus* as *Bellarmino* notes *de Scripioribus Eccl*: However these two particles *substance* and *nature* may, *ex placito*, indifferently signify either the *inward substance* or *outward Massinesse* of bread and wine, for natural qualities which flow from an Essence, haue, or often sustain, as was noted aboue, the name of that Essence they come

*A reply of
sectaries
answered.*

some from. Now the Catholick renounceth no obuius sense; but only contends that *Nature and substance* may signify, as is most vsual, the outward corpulent forms of bread and wine which cease not to be, And he giues this signification to these two words, because scripture Church and the Fathers, wheron his Doctrin irrefragably depends, forceth him to it, And he doth well when it cannot be proved by any probable Principle that Gelasius relates to the inward substance of bread and wine. Thus much may be said, if that authority were worth any thing. Read, I beseech, you Bre-reley, *in his Lyurgy of the Masse* cited aboue pag: 259. you shall find there this Authority most exactly examined, and that in very truth, this Gelasius who euer he was, speaking against the Eutichians as Theoderet did, vndeniably defends our Catholick Doctrin of the Real presence and Transubstantiation also. Open the book and read, you will be satisfyed. I cannot dwell longer on these long since defeated Obiections.

*Of Gelasius;
How much
his authority
is worth.*

18. There is yet an other Reply. Sectaries may say, we suppose all this while Scripture and Fathers clear for our Catholick Doctrin. The Supposition is denied, because they quote (t'is true not many) but some Fathers and Scripture also, to countenance their new opinion. By the way here is occasion again, to reflect on what is often noted. viz. We quote Scripture and Fathers, and they explicate all; They cite also; and we do the like; and if nothing but à Return of explications thus pass from one to the other, we are as much iarring as we were before, without hope of ending Controuersies this way. Now my Answer to the first part of the Obiection is. We Catholicks suppose nothing, but only take the very words of Scripture and Fathers in à literal sense, and say their expressions are exactly conformable to the Doctrin of the Roman Catholick Church, which was neuer censured by any Orthodox society of Christians. Vpon these Principles therefore, *Scripture, Church, and Fathers* we stand immouable. To that which follows I Answer. Sectaries haue not one syllable of Scripture in fauour of their Nouelty (and to omit à rehearsal of those triual Arguments drawn from certain passages, where they conceiue

*The answer
to an other
reply.*

An Argument which
Sectaries
Cannot
solve.

the Sacrament is called *bread* the *fruit* of the vine &c.) I convince my Assertion by the positive ground already established, which none shall overthrow. If this be the true sense of Scripture, when it speaks of the Blessed Sacrament. *Christ who is above in heaven is not really present on the Altar, but in his sign only*, Or, that the bread after Consecration is really what it was before natural bread, only deputed to a holy use; If this, I say, be the true sense of Gods word, Christs Orthodox Church expressly deliuered it to Christians as the true meaning of the Holy Ghost some few ages before Luthers Reuolt, for then their was an Orthodox Church on earth: But no Orthodox Church then taught so, or sensed Scripture as Sectaries do now, Therefore vnless that Church was ignorant and knew not the meaning of Scripture, or Malicious, and concealed it from Christians, our Sectaries sense is not Scripture. To confirm this Reason. All know, that the Romani Catholick Church then, as well as now, absolutely renounced the sense which Sectaries force out of Scripture, and for that cause was not (say they) Orthodox in this particular Doctrin, but no other Church confessedly Orthodox, taught it at that time, Therefore, it was not thought the Scriptures true meaning. All I would say is briefly laid forth thus.

How Sectaries endeavour to solve it.

19. The true Church of Christs euer deliuers the true sense of Scripture at least in weighty and fundamental Matters, so much Protestants grant, But, No true Church deliuered this their sense three or four ages before Luthers reuolt, Ergo it was not the true meaning of the Holy Ghost, but a whimsy lately inuented. This Argument I hold demonstratiue. You will perhaps ask, What is that these men can pretend to, hauing neither Scripture nor Orthodox Church to rely on? Ile tell you in a word. They allege first two or three weak and ambiguous Sentences of Fathers, which the Catholick admit's, not in the sense of Nouellists, yet according to the clear plain and obuious signification of words, as is now declared, and He prudently giues this signification to ambiguous words, because the Doctrin he owns stand's firm vpon other indubitable Principles, *Scripture, Church, and Fathers*. The Sectary

Sectary evidently wants such Principles, and therefore vapors as well as he can with à few most weak and vnconcluding Authorities. The next thing relyed on, is much worse and purely nothing but fancy. He reads Scripture and those euident Testimonies of Fathers (as manifest for our Church Doctrin as it is clear that the Church teaches it) and these, forsooth, he endeauours to obscure by à number of his own improbable glosses, without the least shadow of any distinct Principle, which giues so much as à Colour to his fancied interpretations. You shall see this truth most manifestly proued in the ensuing Chapter.

CHAP. XIII.

Mr: Stillingfleet grossly abuseth the Fathers that assert the Real Presence. His vnprincipled glosses are not only dubious and therefore worth nothing, but moreouer highly improbable.

THough I am very loath to spend time on trifles and as vnwilling to catch flies, as Mr Stilling: is to kill them, (T'is his own phrase) yet I must do so in some measure, or permit à number of foule improbabilities to pass vnexamined, which are laid forth in à pretended *Rational account of Protestancy*. I shall only entertain you with à few of the Grosser sort, wauing many of lesser moment, and I doe thus much to defend à Christian Verity which my very Soul Adores, For I am well assured, If our belief of Christ's real Presence in the Eucharist be an errour, Christ and his Church and innumerable Fathers also, haue deceiued vs.

2. One Authority alleged against Mr. Stillingfleet, you haue in his own page 568. And t'is à known passage of S. Cyprian *de Cena Dmi*, or of some other Author not much inferiour to him, if we believe Mr Fulk against the Rhem's Testament. In 1. Cor. 11.
and

*S. Cyprian's
Authority,
examined.*

and Erasmus his Annotations vpon S. Cyprian, Basil print anno 1558. fol. 287. Mr Stilling: contend's it is of à later Date, yet is pleased by an Addition of his glosses to vnseñse the words as well as he can, and at last make them to speak Protestancy.

3. The Authors words are These. *This common bread changed into flesh and blood giues life. The bread which our lord gaue to his Disciples being Changed. Non effigie sed naturâ, not in outward form or semblance, but in its inward nature or substance, by the Omnipotency of the Word, is made flesh.*

*Mr Stilling-
fleets reason-
ing, not
solid.*

4. Mr Stilling: Asserts all this proues not Transubstantiation, first, because the Author Saith Christs words. *Vnless ye eate the flesh and drink the blood of the son of God, you shall haue no life in you*, are not to be vnderstood after à Carnal sense. Answ: That's true, yet your Inference, Sir, is most improbable. The Principle you must rely on, is. None are to think as the Capharnits did, witness S. Austin, that they were to cut into pieces Christs Sacred flesh, and eate that as we do Common meats, And your inference ill deduced run's thus. *Therefore the inward substance of bread is not changed into his body.* This inference, I say, is null, for both these are eternal truths and well consist together. *Bread is changed into Christs body, yet we neither cut that body à pieces or eate it, as the Capharnits grossly imagined.*

*His second
Argument,
more slight.*

5. He argues again and more improbably. This Author (saith he) by the effects attributed to the Sacrament, calling it food which nourished to immortality, cannot possibly be conceiued to speak of Christ's Corporal presence, *because we Catholicks confesse Christs body remain's no longer in our body, then the Accidents of bread and wine are there.* I verily think the man was busied with other thoughts when he wrot these lines. For what sense haue we here? Christ's Sacred body really present giues grace and is no longer present then the Accidents of bread and wine remain, Ergo, bread and wine are not Really changed into his body. This I say is à most improbable inference. For the effects of the Sacrament which imply the production of Grace, may and must stand with Christ's real Presence, though that production of grace
Sacra-

Sacramentally giuen, last's no longer then his Blessed body is vnder the forms of bread and wine.

6. But an other doughty Argument is drawn out of S. Cyprian's words, which Mr. Stilling: cites in his Margent. *Sed immortalitatis alimonia datur à Communibus cibis differens, corporalis substantia retinens speciem, sed virtutis diuina inuisibili efficienciâ probans adesse presentiam.* And He vnworthly renders them thus in English. That immortal Nourishment is giuen vs which differs from common food, that it retain's the Nature of à Corporeal substance, but prouing the presence of à Diuine power by its inuisible efficiency. So that, saith he, what presence of Diuine power is there, is shewed in regard of the effects of it, not in regard of any substantial change of the bread into the body of Christ. Sr, I vtterly deny your proofesse, So That, and say your deduction is more then improbable. This Author saith expressly common bread changed into flesh, by the omnipotency of the word giueth life and immortal nourishment, which is Diuine grace, and therefore the Diuine power appears in both, first in the substantial change of bread into Christs body, next in the effect, or production of grace in à worthy Receiuer, and you improbably conclude, it shewes it self in regard of the effects only.

His third
Argument
proues
nothing.

7. Like one half guilty of iugling you goe on. I know you will quarrel with me for rendring *Corporalis substantia retinens speciem*: By retaining the Nature of à Corporeal substance. Answ: I do so indeed, and will proue you à cheat for your pains. First, because you make this Author speak nonsense, for if *Corporalis substantia retinens Speciem*, may be Englished. By retaining the nature of à Corporeal substance, you may as well render it by retaining the substance, of à corporeal substance because nature and substance are here synonimima's, And if this be sense, we haue à pretty Tautology or rather non-sense with it thus. It differ's from Common food, yet retain's the substance of Corporeal substance, or common food, and in real truth is still natural bread or Common food. Whereas if we read. It differ's from common food, yet retain's the outward forms or external Accidents of à Corporeal substance or common food the sense is good, clear,

The fallacy
discouered.

clear, and open to every Reader. But we must go on. You contend that the word *species* in this place signifies *Nature* or a solid body, and not the external Accidents because *Species annonaria* *Species largitionalis* *Curator Specierum*, whereof we read in the Civil law express the substance of things not the Accidents; and so S. Ambrose must be understood, when speaking of our Saviour's changing water into wine, he saith. *Ut rogatus ad nuptias aqua substantiam in vini peciem commutaret*. Now no man will say, that he changed the substance of water into the external Accidents of wine, but into the nature of wine, Therefore *Species* may sometimes signify substance. Answ: All this is true, yet nothing to the purpose, for can you or any man prove, because *species* signifies sometimes kind, or substance that it alwaies doth so? We read in Scripture. Daniel 13. *Species decipit te*. Isa. 53. *non est ei Species neq; decior*. Daniel 10. *Species mea immutata* 1. Tim. 3. *Habentes speciem pietatis &c*. Will you translate *Nature* or *substance* hath deceived thee? There was no nature or substance in Christ of whom the Prophet speaks. *My nature or substance is changed*. Having piety in nature or substance? All is ridiculous, and therefore though *Species* may sometimes signify substance or kind, vnless that signification hold vniuersally, these instances of *Species annonaria* and *Species vini* prove nothing. You will ask perhaps, because the word is ambiguous, how we may know whether in our present Controversy, *Species*, signifies shape, form, Accidents, or substance? Answ: This rule is certain, when the word *Species* stands in opposition, or is distinguished from an inuisible *Nature* or *essence*, it must of necessity signify the external shape or form of a thing and not the substance: So when the Apostle exhorts vs. 1. Thes. 5. 22. *Ab omni specie mala abstinete vos*. The sense is. Abstain not only from inward malice. but (and here mark the opposition) from all Show or semblance of euil. And when S. Cyril saith *Orat* 4. *Mystag*: vnder the Type or *species* of bread is giuen the body of our Lord, he evidently distinguisheth the *Form* or *shape* of bread from its substance. And so S. Cyprian doth in the words alleged. *Corporali Substantia retinens Speciem*, retaining the exterior

What the word *species* signifies.

The true signification in this place, *speciem*.

riour shape or form of à Corporeal substance, and inote plainly thus. The bread being changed not in its outward Form and semblance, but in it's inward nature and substance by the Omnipotency of the Word, is made flesh.

8. Mr Stilling: again page 570. in his Answer to S. Cyprian. *This common bread is changed into flesh and blood. saith, We Protestants do not deny à sacramental change of the bread into the flesh and blood of Christ, but only that substantial change which ye Papists assert.* Pray you, Sr, tell me what is the *Terminus à quo*, and the *Terminus, ad quem*, of this your mysterious change? You acknowledg some thing changed into the flesh and blood of Christ? Is the substance of bread the *terminus à quo*, or that which is changed into the flesh? No, 'tis too plain Popery. Is bread made à *sacrament*, or à *Sign of Christ's body* changed into the flesh of Christs? Evidently no, for neither the *Sacrament*, nor that which you call à *Sign of Christ's body* is changed into flesh. Note well the *Emphasis* of your own words, of something changed into the flesh of Christ and say on Gods name what it is? You may reply, you speak only of à *Myistical and Sacramental change*. That's not to the purpose now, the *Emphasis* of your words point at something *created or increated*, changed into the flesh and blood of Christ, tell vs plainly what that is, or in good earnest your expression fal's too short of any intelligible sense?

Protestants cannot say, what is changed into Christ's body.

9. In case you run on trifling with your *Myistical and Sacramental change* only, made vpon the accidents or substance of bread, the Author now cited positiuely asserts more. viz. *Panis non effigie sed naturâ mutatus.* The bread which our Lord gaue to his Disciples being changed, not in *Outward form*, and appearance, but in its *inward nature and substance* by the Omnipotency of the word is made flesh, where 'tis plain your *extrinsecal sacramental change* passing only vpon the accidents of bread, or on the substance (which you say remains) is excluded, and à *Real Conuersion* of the inward substance of bread is positiuely asserted by S. Cyprian. You Answer. Some great Criticks haue assured you that the place is corrupted, and that the ancient *Manuscripts* read otherwise. *Non effigie nec naturâ mutatus*, neither changed

S Cyprian reiects the Protestants extrinsecal. Change.

in outward form nor substance. You see to what desperate shifts these men are driven. Tis wonderful they cite not some great Criticks for à Contrary lection of Christs words. *Hoc non est corpus meum* This is not my body. Well. I say first, if those nameless and unknown Criticks err, and the Author speak sense as we now read without the Criticisim. (*Non effigie sed naturâ mutatus*, not changed in outward form but in its nature) Transubstantiation is asserted, and your contrary Doctrin is condemned. I say. 2. This *Criticisim* is improbable, and not only turn's the words out of sense into pure *Nonsense*, but moreouer implies an impossibility. I'll shew you how. The *Criticisim* will haue vs read thus: *Panis iste quem Dominus Discipulis porrigebat non effigie nec naturâ mutatus Omnipotentia verbi factus est Caro.* This bread which our Lord gaue to his Disciples being changed *neither in its outward form nor inward substance*, is by the Omnipotency of the word *made flesh*. Obserue well. This bread remaining bread in *outward shew* and *inward substance*, is made the flesh of the Son of God. An vtter impossibility. For no more can bread remaining bread in shape and substance, be made flesh (*factus est caro*) than Lots wife remaining what She was flesh and blood in outward form, and inward substance, be made à pillar of salt. The Omnipotent power of God cannot change one substance remaining what it is, into another. T'is true Luther said Christs body was really present with bread, but neuer thought of making bread *remaining bread*, to be that other substance of Christs body.

A Criticisim
exploded.

10. Mr Stillingfleet tell's vs more. P. 572. that *Substance* and *nature* with the Fathers (and we confess it) are not alwayes taken properly but sometimes more *largely* for Accidents. Why therefore may not these words. *sed natura mutatus* in S. Cyprians Context bear that improper sense? I Answer and ask first. Why may they not also be taken properly? When they clearly deliuer à Doctrin conformable to à whole learned Church, and your contrary forced gloss hath no Principle to stand on but fancy? Had you any ancient Orthodox Church, vniuersal Tradition, or the plain consent of Fathers for what you assert, you might

might speak more boldly, and I would then say S. Cyprians words^s are false, but without such helps, to torture à Text as you do, to turn good sense into nonsense and this without proof or Principle is more then intolerable. Now here, reflect à little on what hath been often noted. You say, the words, are improper and render your sense. I say they are proper and significantly speak what the Church teaches. Pray Answer. By what Principle shall you and I come to à decision of this one difficulty? Hitherto, if nothing be added, we have no more but our two contrary, iarring opinions. And are not Controuersies, (may this strain hold) made an endles work? To add more I Answer. 2. If this Author speak sense. *Not changed in its outward form but in nature.* Your gloss is Nonsense. Obserue well. He speakes of bread held in à Priests hand, and saith first. This bread is not changed in its outward form or Accidents. Then he put's his *Aduersatiue. Sed.* but it is changed in nature and substance. If therefore Nature here, signifies as you would haue it, the *outward form or accidents of bread*, you must read the words thus. Bread is not changed in its nature and Substance yet it is changed in nature and substance, which is non-sense. I prone it. Nature and substance with you import the exterior form or Accidents of bread, bread is not changed in this exterior nature and substance, saith the Author, yet you say it is changed in this very nature and substance. Yet more. S. Cyprian asserts à change in one thing, not in an other. I ask what is changed, and what is not changed? If the exterior Accidents of bread, as contradicting from the interior substance be changed, this interior substance of bread, as distinguished from accidents, is not changed, and if, (which is true), this interior substance be changed, the form and accidents of bread are not changed. Take which you please, and talk no more of your *Accidental Sacramental change* made after consecration, For I ask again what is thus Sacramentally changed? Are the outward Accidents only changed or made à Sacrament? Grant this, and it followes you haue but à very lean Lords supper consisting only of à few Accidents after your *wordy Consecration*, which reaches not to the

The reason
why we
reieck it.

Sectaries
cannot say
what is here
changed
what not.

inward *substance* of bread, Consequently this inward substance is not so much as *Sacramentally* changed. For the Author saith, one thing is here changed, and *not an other*. Imagin therefore, He speak's of your extrinſick Sacramental change, you will neuer force sense out of his words, whilst he laies a change on *one thing* and excludes it from *an other*. For, if he saies the inward substance of bread is Sacramentally changed, he denies that to the outward accidents, and if he say these Accidents are Sacramentally changed, he denies that Sacramental change to the inward substance of bread. Let then *nature* and *substance* signify either the accidents or substance of bread as you please, let vs also falsly suppose, the Author speaks of your Sacramental change only, you can neuer make sense of his words. *One thing is changed, but not an other*. By all now said you see, Sir, how slight your obiection is, when you Argue. *Either nature and substance* in the Fathers, are alwaies taken properly, or some times not so, but improperly for accidents; if alwaies properly, we haue three Fathers (say you) against Transubstantiation. If sometimes improperly, *Nature* in this place though we read, *Non effigie sed natura mutatus*, may well signify not substance, but the outward form or accidents of bread. I haue now Answered, though *Nature* or *Substance* may sometimes haue that signification yet here it cannot, because of the eident opposition betwixt *that*, and *Accidents*, and the ineuitable nonsense which followes if *nature* in this place signifies *Accidents*. But what a loss of time is it to follow these vast improbabilities? I must make shorter work with the ensuing Authorities.

11. The 2. Testimony cited P. 572. is that of S. Gregory Nyss Tom. 3. Orati. Catech C. 37. and stand's thus in Mr Stilling: *With good reason do we believe that the bread being sanctified by Gods word is changed into the body of the word of God.* Again. *The nature of the things we see being changed, Or Transubstantiated into him &c.* And Mr Stilling: Assert's those expressions are vtterly insignificant for Transubstantiation, for saith he We Protestants deny not a change in the elements after Consecration, but say it is Sacramental, and you (Papists) say it is a Substantial

A briefe Answer
to a
weak obiection.

S. Gregory
Nyssene
abused

tial change. Anſw. And we follow the Energy of the plain grammatical ſenſe. *Bread is changed into the body of the Word of God. Bread is Tranſelemented,* You inſiſt only on an extrinſecal and Sacramental change, which you admit in the water of Baptiſm caſt vpon an Infant, yet you dare not ſay that water is *Tranſelemented*, or changed into another *ſubſtance*. This to your Confuſion S. Gregory aſſert's in our preſent Myſtery, and you ſay it ſtill remain's to be proued that the ſubſtance of bread is changed. What trifles are theſe? I proue it by the very words, thus. Bread is à ſubſtance, the Saint tell's you into what it is changed, *into the very body of the Word of God, Ergo he ſaith one ſubſtance is changed into an other.* Here is the proof. You yet goe on. The word *μεταποιῆσαι*, is frequently uſed by the Fathers and S. Gregory himſelf for an Accidental change, when T'is not capable of any other ſenſe. So S. Gregory ſpeaking of the ſhining of Moſes face, ſaith it was *μεταποιῆσις* à Change into that which was more glorious: Again, affirming, the ſoules of men *μεταποιῆθῆναι*, to be changed into that which is more Diuine by the Doctrin of Chriſt, he can ſurely intend no other but an Accidental change. Anſwer. Had I no more againſt Mr Stilling: but the manifeſt trifling I here See in à ſerious matter, that alone might moſt iuſtly diſpleaſe. Pray, Sir, reflect. Doth S. Gregory by theſe Inſtances of Moſes face changed into Glory, or by the Soules of men changed into that which is Diuine, ſo much as ſeemingly fauour the meer extrinſecal change which you aſcribe to the Sacrament? Euidently No. For theſe changes were *Real* and *intrinſecal* in their reſpectiue Subiects, Glory was really in Moſes face, as light is now in the ſun. This ſained Sacramental change in the Sacrament is only Moral, and extrinſecal, Therefore ſuch inſtances are to no purpoſe. For can you make this probable inference? Moſes face was intrinſecally changed as the ayr is when it receiues light, *ergo* we haue the like intrinſecal *Physical* change in the Sacrament, when by your Conſecration bread is made an outward Sign only of Chriſt's body. Doth that bread really ſhine like the face of Moſes? Or will any ſay when à *Counſel* is ſet for à *Crown*, as bread with your

*Inſtances
impertinent-
ly applied.*

*And proued
impertinent.*

ſtand's

stand's for Christ's body, that it is intrinsically changed as Moses face was?

12. In à word the whole cheat is plain. You lay hold of the word *Accidental* which is ambiguous, and may either signify à Real intrinsecal change made in Subiects as is now declared, (and this with you has no place in the Sacrament) or meerly an extrinsecal accidental Denomination, whereby bread is made à Sign or Sacrament, And this you own, which God knowes, has no similitude with the Real changes where of *S. Gregory* speaks. Could you make à right Parity you should say; That, as Moses face was really changed by à glorious light, and à Soule by Regeneration, so bread after consecration (made in trinssecally more glorious) is really changed either in its accidents, or substance, or both; But this you cannot pretend to. O, but it is made à Sacrament and now is what it was not before. And you Sr, are made à Bachelour of Diuinity and are not as you were before, is your face, your substance, or Accidents so really changed in you, that they appear intrinsically more glorious to men and Angels? Well, but perhaps the word *μεταποίησις* may be accommodated to à meer extrinsecal Accidental change, as when one of à common Citizen is made à Magistrate. Answ. Whether so or no it imports little, for in the instances now alleged, and in this Testimony of *S. Gregory*, such à signification has no place, where the *Terminus à quo*, and, *ad quem* (*Bread is changed into Christs body*) are *Real*, not only *Moral; intrinsecal*, not *extrinsecal*. Yet one word more. I wonder extremly with what face you can cite *Suares*, as if he fauored your late inuented *Accidental* mutation, for you say he affirms, these expressions of Fathers are more accommodated to that. Sr. I haue read this learned Author in the place you quote. 3. part: Disp. 50. sect 3. and perused also his 4. th Section, where he treat's largely of the Conuerſion of bread into Christs body, and expresly mantain's à Real action necessary in this Conuerſion, and calls the change *Real* and *Substantial*, and it must be called so, when the *Terminus à quo*, and *ad quem* are, as they are in this Mystery, *Real* and *Substantial*: T'is true he cites Diuines who

A reply
answered.

Suares abuses.

who say, the *Adduction* of Christs body vnder the formes of bread is sufficient to verify à Real change (Bread ceasing to be, because of Christs body present) without à new action or production terminated vpon that body, and it is à probable opinion in Schools, but as remote from your Accidental extrinsecal mutation as Heauen is from earth, and to as Little purpose as an other wise question is, when you Ask whether those who are changed by Regeneration may be said to be *Transubstantiated* by it? Friuolous. Sr. when the *Terminus ad quem* in conuerfions is substance, it beares properly the denomination of *Transubstantiation*, or *Transelementation*; when its meerly an Accident or quality, as in Regeneration, the denomination followes the nature of *the quality* produced, and is rightly called an intrinsecal accidental change, but not *Transubstantiation*. Had you reflected on what is here said your pretty Criticism where you torture à poor Greek word and learnedly examin whether μετασφικεῖσθαι in S. Gregory comes from the Nounε σφικεῖον or from the verbe σφικεῖσθαι might well haue been spared. I giue you your Choise take whether you will, your cause lies where it was, nothing at all aduanced. But really I am weary of this sport, which is more irksome to me, then to kill the flies you so often talk of. Howeuer I must haue patience, and briefly say à word to one or two authorities more, pitifully abused by you.

A question answered.

13. That known passage of S. Cyril of Hierusalem. *Catech: Mystag. 4.* occur's next in your 573. page. The words are. He (Christ our Lord) changed water into wine at cana in Galilee by his sole will, and is he not worthy to be believed that he changed wine into blood? For if invited to à marriage, he wrought then that stupendious Miracle (viz of changing water into wine) shall we not Confess that much more he has giuen his body and blood to the Sons of the Spouse? Wherefore μετὰ πάσης πληροφροῦνίας let vs take with all certainty the body and blood of Christ And he giues this reason. ἐν τούτῳ γὰρ ἄριστου διδοται σοι τὸ σῶμα &c. For vnder the Type or Species of bread his body is giuen thee, and vnder the type or species of wine his blood is giuen thee, that by taking this body and blood of Christ thou mayst be made partaker of his body and blood (χερισφροῦνοι γινόμεθα)

The Testimony of S. Cyril of Hierusalem.

All along
most clear
and signifi-
cants.

The Church
Speaks not
in clearer
serms.

and so we shall be *Christophori*, Carrying Christ when we receive his body and blood into our members. Soon after he saith. Do not therefore consider this as meer bread and meer wine, for it is the body and blood of Christ according to his own words; for, although sense suggest that it is bread and wine) yet let faith Confirm thee, and do not iudge of the thing by thy tast, but hold this most certain by thy Faith, that the body and blood of our Lord are giuen thee, so that there arise no doubt at all in thee. Again, towards the end of this 4. Catechesis, he repeat's and most energetically the verity he would haue vs learn. ταῦτα μαθῶν καὶ πληροφορηθεῖς ὡς ὁ φαινόμενος ἄρτος, οὐκ ἄρτος ἐστὶν &c. Knowing and holding it most certain that the bread which is seen by vs is not bread, but the body of Christ; and the wine which is seen by vs, although it seem to the sense of our tast to be wine, yet is it not wine, but the blood of Christ. Thus this ancient Father and worthy Bishop speaks so significantly, that the witt of man shall neuer force on him any other sense but that which the Roman Catholick Church taught in the Council of Trent, and teaches to this day.

Mr Stilling:
glosses im-
probable.

14. Now listen à little to Mr Stilling: glosses and say in Conscience, whether they haue so much as à seeming probability? First he tells vs it is euident (and it was for his purpose to cry Euidence at the beginning) that Cyrills design here is to persuade the Catechumens (from whom the Mysterious presence of Christs body in the Sacrament was wont to be concealed) that the bread and wine were not meer common Elements, but designed for à higher vse, to exhibe the body and blood of Christ to Belieuers. Is this, Sr, your Euidence? Is it euident that Cyril here intended to instruct the Catechumens only? We read that the Saint was à laborious Preacher and complied with that Charitable duty euery Sunday, and day in Lent. Surely all who heard him were not Catechumens, and why may not these instructions contain part of that Doctrin he publickly deliuered to his Auditors? All you can proue is that his first Catechesis was to the lately Baptized, but that this of the B. Sacrament concerned them only, is not probable. Turn to the Edition of S. Cyril Paris print 1609.

You

You will find after the Dedicatory Epistle vnder this Title *De scriptis Cyrill.* That in his last five Mystagogical institutions he gaue solid food and explicated the Diuine Mysteries of our Faith, of *Baptism*, *Christ*, the *Eucharist*, and that great Sacrifice of the *Mass*, which Certainly belong to Christians of riper knowledge than Catechumens were. Again. I't be euident that the Saint in this *Catechesis* concealed the Mysterious presence of Christ in the Sacrament, He missed extreamply of his intent, for no Catholick can speak now with greater clearity of the Mystery, or more fully expresse the Churches sence then S. Cyril did about thirteen ages since. Yet one word. Say I beseech you what need was there then of concealing this Mysterious presence, i't be no more but as you say, à piece of bread deputed to à holy vse, or à meer sign of Christs body present? Such à Mystery requires no secrecy at all, Catechumens might as well haue heard of it without torturing their vnderstandings, as now they hear of the Sacrament of Baptism. Lastly is it euident, that S. Cyril aimed at nothing but to show that bread and wine were not meer common Elements but things designed for à higher vse, or as you say, to *Exhibit* the body of Christ to Belieuers? Tis improbable, First because you add that to the Text which neither the words, nor the sence bear. S. Cyril saith. *Do not consider them as meer bread and wine*, Then he tell's you positiuely what they are. *For they are the body and blood of Christ.* Now your Gloss, *designed for à higher vse to exhibit the body and blood of Christ to Belieuers*, first Deads the very life of Cyrills words, and then run's into nonsense. I therefore Ask whether this gloss: *Bread and wine exhibit the body and blood of Christ to Belieuers*, saies. *Bread and wine really changed out of their nature, as water was at Cana in Galilee, are after that change as really Christs body and blood, as that water was really wine after Christs Miracle?* If your gloss say thus much, you are à plain Papist; if lesse, its none of S. Cyrills Doctrin, for the Saint deliuers this as significantly, yea and more fully, then I now expresse it. I well vnderstand S. Cyrills sence by his words, but for my life I know not what you mean by your particule. *Exhibit.* Tellus I beseech you? How do bread and wine

S. Cyril's
made so
misse of his
ayme.

What is
bread and
wine to ex-
hibit the
body and
blood of
Christ?

Exhibit the body and blood of Christ to Believers? Do they only mind vs of his body and blood? A Crucifix representing our Lord bleeding on à Croffe can well serue for so much. Do they shew or point vs out à Real presence of the same body and blood vpon the Altar which are now in heauen? If so; Believers haue an obiect of Faith and that truth to fasten on which the Church teaches, but if your word *Exhibit* saies, or signifies less then this, or, only expresse your euer yet *concealed Sacramental presence*, you cheat the world with ambiguous dark Term's, and in good earnest know not what you say.

15. Answer therefore? *What is Christs body and blood to be Sacramentally present, when really they are not vpon the Altar, but absent in Heauen only?* The question deserues an Answer, For you, Sr, distinguish between à *Sacramental* and à *Corporeal* Presence, you grant the first, and deny the second. That which you grant is à Presence of Christs body and blood distinguished from the Catholick Real (or as you call it) *Corporeal* Presence: Vouchsafe to enlighten vs à little concerning it, which you page 574. seem to make real? *There is*, say you, *à Real presence of Christ in and with them* (that is, in and with bread, and wine) *to the souls of Believers.* Very good. Giue vs I beseech you the total Obiect which these Souls haue before them when they belieue à Real presence of Christ *in and with bread and wine* vpon the Altar? Is this obiect *Christ himself* whom they pull, as it were, by Faith out of Heauen at the time they receiue your piece of Bread? No. Christ still in Heauen, is yet Locally distant and therefore not really present *in and with bread and wine*, Unless he be in two places at once, And Consequently the Faith of these Believers has no real Obiect *present* to fasten vpon. Is it that Christ is present in the Signes of bread and wine, as Cæsar is in his Image? Pitiful. He is thus present in euery Crucifix, though really distant millions of Miles, This, no way makes him actually there *in and with bread and wine*, as you Assert. Doth finally this your Obiectiue presence imply only thus much, that Christ by his power (though really absent) work's the same effects in à worthy Receiuer, as if he were actually there?

*Our Answer-
sary is urged
to declare his
sense.*

there? No. For he works the same effects, and (though absent) produceth grace by the Sacrament of Baptism as if he were present, dare you Therefore say he is in as peculiar à manner Really present, *in and with the water* of Baptism, as he is in this Sacrament *in and with bread and wine*? Yet more. Such à Moral Presence directly contradict's Christ's words. *This is my body.* It directly contradict's S. Cyrills words. *Though it seem to the tast to be bread it is not bread, but the Body of Christs.* It directly contradict's that vnanswerable Truth: *As water was changed into wine, so wine is changed into blood &c.*

16. And thus, Sr, you see how impossible it is to giue your poor Belieuers any thing like à Real object, which may be called à *true Real Presence*; though I hold you obliged to help both them and me to à clear Notion of it: Because Christ's Sacred body and blood are Real things, you attribute to these two Real things à *true real Presence in and with bread and wine* (which cannot but denominate *them really present* with these two Substances vpon the Altar) Therefore you are obliged to tell me, what that is *Aparte rei*, which I once more say, is impossible; For, as your Sacramental presence, in your sense, is à word no man vnderstand's, so your Doctrin is as wholly vntelligible. Yet I haue not said all. In this your discourse of à Sacramental and Real presence, you would fain take some aduantage against vs by other words of S. Cyril. *Do not consider them as meer bread and wine, for they are the body and blood of Christ, according to his own word.* Hence you infer, it is plain, *He speaks of à Sacramental presence, for he doth not oppose the body and blood of Christ to the substance of bread and wine, but to meer bread, id est, That they should not look on the bread and wine as naked signes, but as Signa efficacia* or efficacious signes. Answ. First The Saint has not à Syllable of either *signes* or *Signa efficacia*. Next, your Speculation about *meer bread*; is à meer nothing. For *meer bread*, is bread without Consecration, S. Cyril opposeth the body and blood of Christ present, *to meer bread*, Ergo He opposeth them to bread without Consecration, but bread without Consecration, or *meer bread*, is the very Substance of bread, Therefore he opposeth the body and

The Sectaries
Sacramental
Presence
contradict's
all Ansho-
rity.

No aduan-
tage giuen
Sectaries by
any other
words of S.
Cyril.

blood of Christ present, to the substance of bread, vnless you can find the *Meerness* (might one speak so) or nakednes of bread distinct from its substance, which is not only improbable, but impossible.

A meer
quibble about
a word.

17. Vpon this solid and vndeniable Ground, it imports your cause nothing, whether *τύπος* in S. Cyril signifies, *Species*, as it is commonly rendred by Interpreters, or as you say, *that which doth figure or represent*, for, as long as this verity stand's vndoubted, that vnder the *Type* or *Species* of bread Christ gaue his own body, and That, that body is oppoled to the very *Substance of bread*, the expression is so clear and the same with our Catholick Doctrin, that were à hundred Glosses more laid vpon the word *τύπος*, All would not do, nor rack it to any contrary meaning. You Reply S. Cyril speak's of such à presence as hath relation to the Receiuer. Speak out Sir. What is it, that has relation to the Receiuer only? The very *body and blood* of Christ vnder the *Type* of bread and wine (which are changed out of their nature as water was at Cana in Galilee) These substances of his body and blood, *as really present*, work their effect in à worthy Receiuer, where you evidently see, that the Real Presence of Christ's Sacred body and blood is *pre-supposed* to the effect or to grace wrought in à Soul: Therefore to talk of à presence which hath relation to à Receiuer only, without the true supposed real verity of *Christ body and blood* present, is no more then à peruerse and an improbable Gloss, if S. Cyril speak sense.

18. Your next Gloss vpon these words. (*It is not bread though it seem to the tast to be bread but the Body of Christ*) is worse if worse can be, For you only frigidly say. *Hereby is meant no alteration in the Substance of it, but only that it is not That common Bread, it was before.* Sir, the contrary is now demonstratiuely proued against you. But you hope to help your self by an Instance which S. Cyril hath of Chrism in his 3. *Mystag.* Pag. 525. where he Seem's to Parallel the *change* made in Chrism, or holy oyntment, with the *Change* of bread in the Eucharist. By the way. If Chrism be so sacred à thing, it is à shame you haue no more vse of it in your Church

The change
made in
Chrism
wholly diffe-
rent from
that in the
Eucharist.

Church, but let that pass, and mark the Parallel and your own mistake with it. A change there is in both, bread and common ointment, but as different in Themselves as they are differently expressed by this Father. The one change is *Real* and *intrinsic* made in the Substance of bread and wine, The change of common ointment is not so, but *Moral*, into à *grace*, or *Gift* or *Christ*. S. Cyrills words take away all ambiguity. See, saith he, *That thou think not this ointment to be common or meer ointment, For as the bread of the Eucharist after the Inuocation of the Holy Spirit is no longer common bread, but the body of Christ* (here is the real change) *So this holy ointment, is no longer naked or common ointment after it is consecrated* Ἄλλα χριστοῦ χράσιμα. *but à grace or Gift of Christ, and the Holy spirit, which operates through the presence of the Diuinity.* Here is the other and à quite different *change*. Bread is made the *body of Christ*, *Christ* his holy and *sacred Gift*. The Parallel or parity therefore, as I now said, lies in this, That both bread and Common ointment are changed from what they were (and this is enough for *Cyrills* intent who only proues *Christ* to be à holy thing) but it fail's when he positiuely and expressly *diuersifies* the nature of these changes, of bread into *Christ's body*, of Common ointment only into à *grace* or à *gift of Christ*. And Hence, Sr, your Question, whether we may not as well proue à *Transubstantiation* in the *Christ* as we do in the *Eucharist*, is both fond and friuolous. We Answer No, because the real change of bread into *Christ's body* fully expresseth *Transubstantiation*, the *Terminus à quo*, and *ad quem*, being *Real*, and *Substantial*. The other Change of ointment into à *Gift of Christ*, denotes à moral change quite different and nothing like the other, which is most real.

19. Your next and last Gloss. abuses S. Amb. De ijs qui in-
tiantur. C. 9. who saith. Bread is no longer that which Nature has framed it, but that which the *Benediction of Consecration* has made it. You Answer. It is the body of *Christ*, but not in our gross sense. Pray Sr, Inform vs à little of your more quaint meaning? Say, how bread is *Christ's body* if it still remains as substantially bread after the *Benediction*, as water in *Baptism* remain's substantially water?

S. Cyrill's words denote the difference.

S. Ambrose next cited, no less abused then others.

water? Doth the water wherewith an infant is washed, cease to be water because it is à Sacrament? No certainly, yet bread if S. Ambrose speak truth, ceaseth to be that *which nature framed it*. You endeavour to make These words forceles, because S. *Christof. in Act: Hom. 23.* saith of *Baptism*, *It's virtue is so great that it suffer's not men to be men*, and then you wisely ask whether we will grant it *Transubstantiat's them*? Friuolous. The Saint only speaks of the virtue of *Baptism*, which, as he obserues makes vs sons of *Adoption*, That is, it Changes à soul from the miserable state of Sin into à *happy state of grace*, and so permit's not men once infected with that leprosy, to be men as they were before, *vnregenerate*. And therefore, he adds in the ensaing words. *The great power of the Holy Ghost is that it Transform's our Manners and makes them composed*. What is here of any thing like *Transubstantiation*, or of à ceasing of that *which nature hath framed*? But enough and fully enough of *Mr Stillingfleets* most improbable glosses, so I must and will term them, vntil some surer Principle than fancy giues them more strength which shall neuer be.

20. To end. I'll say à great Truth. Had this Gentleman twenty *Cyprians*, twenty *Cyrills*, twenty *Aussins* as clear and express for his Opinion of the Sacrament, as the Testimonies now cited are significant for Catholick Doctrin: Had he à Church reputed Orthodox which as indubitably maintain'd his Opinion fūe or six ages since, as the Catholick Church then held, and yet hold's our Catholick Doctrin; Finally, had he Scripture as plain for his Sign or Figure of Christs body, as it is euidently clear for the Real Presence, I verily think no prudent man could or would belieue any thing of this great Mystery, And consequently all might rationally doubt of euery article in Christian Religion: Because Fathers vpon the Supposition, are directly contrary to Fathers, Church, stand's against Church, and Scripture against Scripture. But now when he hath not one Clear Testimony of à Father, much less the Sentiment of any Orthodox Church, nor so much as à word of Scripture contrary to our Catholick Position; I must Conclude that his Glosses already laid on these Fathers are not only *improbable*, but more than *highly improbable*. 21. Per-

Had this Aduersary so much Authority for by opinion, as wee Produce in behalfe of Catholick Doctrin No man Could belieue any thing.

21. Perhaps *Mr Stillingfleet* may reply. His glosses, 'Tis true, because they are the Sentiments of a fallible man, are indeed lyable to error; but He bids me look well to my Refutations, and beware of setting to high a value on them whilst I oppose him, For my Opposition, (because I may mistake) amount's to no more, but to a weake degree of Fallibility, so that, Hitherto He and I stand vpon equal Terms. *Answ.* If the contest be thusmuch only, whether his Glosses are not clearly refuted, the Iudicious Reader after a due Ponderation of my Replies, is so far to iudge between vs. But here is not all, I must Say more. Though I am as fallible in excepting against His glosses, as he is in making them, yet my Faith depend's not vpon my *Exceptions* but vpon the Doctrin of my Church, The express words of Scripture, and Fathers, These oblige me vnder pain of damnation to belieue as I doe, But all that *Mr Stilling*: hath for his Faith, is only the vncertainty of his own coniectures (ancient Church he has none, nor express Scripture, nor one Clear sentence of any Ancient Father) And will hee Dare to oblige me vnder pain of damnation to belieue his Glosses (or the opinion he would mantain by them) vpon no other Ground but his weak Coniectures? I appeal to his own Conscience for an Answer. Well. Be it how you will, thus much is euident (and 'Tis the only thing I aime at in this whole Discourle) if Scripture and Fathers be interpreted in high matters of Faith by two Aduersaries of different Religions, when no surer Principle is at hand to rely on, but the fallible Glosses of the *One*, and a contrary fallible combating with those Glosses in the *Other*, they may both (as the world goes now) sit long at the sport, before one Controversy be ended. Therefore God, as I said aboue, has Prouided vs of an easier way to end these weighty difficulties, or, we may All turn Scepticks. Some may say; The old mode of the World was to dispute by Scripture and Fathers, dare we reiect this way of arguing as insufficient? *Answ.* No truely: It is an excellent way amongst Christians (though insignificant to Heathens) when the Aduerse Parties can Clear the sense of *Scripture* and *Fathers* vpon certain Principles, But if the very sense of Scripture and Fa-

*No man
builds faith
vpon his own
Glosses.*

*Other men
to end Controversies
then meet
Glosses.*

thers be called into Question As now à daies it is by Sectaries, We must of necessity haue Recourse to an other more Clear, easy, and indubitable means of ending all Debates euer in vse among the Holy Fathers, Whereof more afterward. In the *Interim* the ensuing Chapter may giue you entertainment.

CHAP. XIV.

It is further proued that neither Scripture alone, nor any other Principle distinct from an Vnerring Church, can with certainty decide Controuersies in Matters of Religion, or Regulate Christian Faith.

T HIS Assertion not slightly proued in the other Treatise. Disc. 2. C. 4. I hold so certain, That the wit of man shall not rationally contradict it. And to giue yet more light to what is there said, Be pleased to exclude, or mentally only to cast aside All thought of an vnerring Church, of her *infallible Traduion* also, of the Definitions of General Councils, For all these (which Sectaries hold fallible) are *Essential* to an vnerring Church, If any such thing be in the world, whereof we shall Treat afterward. Next look about you, And consider well what remain's to end Controuersies withall, or to regulate Diuine Faith. You haue first Scripture which à Pagan wholly and à Iew partly reiects, Yet with such Aliens from Christ, à Christian can argue rationally yea and clearly conuince them, as I shall proue in the second Discourse. After Scripture, you haue the sublime Mysteries of Faith, the Fathers Doctrin laid forth in their Volumes, and the History of the Church. Here are all the Principles imaginable left Sectaries, besides their priuate Spirit, which can be no more à sound Principle to them, than the contrary *Spiritus* is to Their Aduersaries.

What Principles Sectaries Can. Pretend to, distinct from an Infallible Church.

2. Let vs now See how weakly the Sectary endeavours to end any Controuersy by these Principles without an infallible Church, And be pleased euer to attend to the Aduersary he Treat's with. If he attempt's to do good on à *Heathen* by Scripture, or bring's in the Reasonableness of Christian Religion, The Heathen, and Iew also laugh at his Folly, And wish him to proue his Book to be Diuine. If he proues that by the Vniuersal Tradition of all Called Christians, the Heathen perhaps will not yet quarrel with him (as I may hereafter) about the Fallibility or Infallibility of Tradition, but desires him to goe among the *Chineses* and lay his Bible down by *That* book which their supposed Prophet *Confusius* wrote, full of excellent Moral Precepts. Thus much done the Contest Begin's. The Sectary saith his Bible is Authorized by à great *Prophet*, called *Christ*. A learned Bonzius Answer's, and his is also Authorized by à great *Prophet* called *Confusius*. The Sectary saith all Christians own his book (vpon à neuer interrupted Tradition) to be indited by the Spirit of Truth, The Bonzius replies, All China of à mighty vast Extent age after age, hath the like perpetuated Tradition for his Bible. What followes but that These two Aduersaries, peruse their Bibles? The Bonzius read's ours, and Reasonably ask's, whether the Sectary can infallibly proue such strange Mysteries as are registred there, (for example, à *Trinity*, the *Incarnation of the Diuine Word*) to be Truths Reuealed by Almighty God? The Sectary answers. All the *infallible certainty he hath of these particular Verities* lastly Relies only vpon Scripture it selfe. For what euer Principle can be imagined distinct from *that Written Word* whether *Church* or *Tradition*, is Fallible and may deceiue. If so, saith the Heathen your Bible gain's no Credit with me, Because you proue the Mysteries contained there by that which *causes my doubt*, or is the matter in Question, for you say all I read, is of Diuine inspiration because your Bible relates them, and therefore make that à proof of your Doctrin, which is the Matter in question, *or causes my doubt*. O saith the Sectary read on with Humility and you will find, that the very *Maiesty of the style*, the *Energy of the words* will quit you of doubting; And to ease you of too

The Protestants Contest with à Heathen Concerning the Bible.

*The Hea-
then except's
against the
Protestants
plea.*

much pains, know we Protestants hold That the Belief of à very few chief Articles, or simple Truths (*as that Iesus is the Christ: The Diuine Word is incarnated &c*) is faith enough to gain Heauen. Contra. Replies the Heathen. I see no other Maieſty in the Style of your Bible than in mine, and other pious books. The exteriour Syntax or ioyning of words together is common to all such Writings. But about all I wonder why you talk to me of no man knows what splendor shining in the bare Letter, when you say that shines not to Pagans, but only to those who haue the Spirit of God, and are the Elect amongst you. Now to what you Add of à few chief Articles necessary to be belieued and no more, I answer first. Your Scripture saith no such Thing, nor tell's me or you which Articles are necessary; which not, and if it did so, you are only where you were before in darkness, Since you proue not so much as one of these few Articles to be of Diuine Reuelation, *but by the book which records them;* And this you do whilst I iustly question not only the book, but the Truth of this very article, which you make Diuine; *because it is in your Bible.* But enough of this subiect at present, whereof see more C. 9. n. 7. All that is said there and further enlarged here, makes this Truth not only probable but demonstratiuely eident; That Scripture alone is no vniuersal Means to end Controuersies debated between *Christians* and *no Christians* (which is the only Thing we now insist on) yet *Iesus Christ* hath left sufficient means whereby such Aliens may be reclaimed from their Errours, and attain saluation. Scripture doth it not for all, Therefore à more satisfactory way must be thought of.

*The Fathers
of no Autho-
rity with à
Heathen.*

3. Now if we begin to speak of the Fathers with à learned Heathen, t'is labour lost, for He who belieues not the Diuinity of Scripture will little regard the Fathers Authority. To tell à Heathen of the high Myſteries of our Faith augment's his Difficulties, puzzles Reason, and rack's his vnderstanding. To weary him with à long narration of Ecclesiastical history is most impertinent, when as yet, He neither belieues Scripture, nor Fathers: Yet this man may be conuerted to Christian Religion if he follows Reason, Vnless we say which is intolerable to hear, That our

Lord

Lord Iesus will haue this poor man lost, or left without means to attain Saluation by.

4. The next Aduersary the Protestant may attaque shall be, if you please, à Roman Catholick (we will here to gain time omit his Contest with Arians and other Hereticks) And his whole endeauour, if he goe Closely to work; must either be to Establish his own Protestant Tenets by *Scripture, Fathers, and Antiquity*, or forceably to dissuade all by virtue of these Principles from the Belief of our Catholick Doctrin. I say it is impossible to do either, Because the Sectary has not in the whole Bible one clear and exprefs Text for any one Tenet of Protestancy as it's reformed; Nor so much as one clear and exprefs Text against any *one Doctrin of the Roman Catholick Religion*. Therefore, as Scripture cannot Pass an obligation on him to belieue one Article of his new Faith, so it cannot oblige him or me to disbelieve one Article of our Roman Catholick Doctrin, For vpon this supposition, it neuer meddles with the one, and often omit's to speak of the other, in plain, open and significant Terms. For example. Scripture neither expressly denies Transubstantiation with the Protestant, nor in that *plain open Term* affirm's it with the Catholick: it neither clearly Saies there are Two Sacraments only; nor in exprefs Words allowes of Seuen: It neither clearly denies Purgatory; nor vnder that *express Word* asserts it. How then can the Protestant when he hath not one clear syllable in Scripture for what he hold's in these particulars, nor à word against our contrary Doctrins, euer probably venture to decide these and the like controuerted Matters by the plain and exprefs letter of the Bible? It is impossible. The Reason is, it cannot determine that whereof it speaks not clearly, nor become an intellectual Rule, or Measure whereby we are to iudge what's true, or what's false concerning these controuersies, if it Meddles not with them in exprefs Terms. I say in *express Terms*: For what euer is less then that, or not *express*, mnst either bee the Sectaries Gloss or his fallible Deduction, I reiect both, and appeal to him who wrote the original Book with all it's candor and simplicity. If I find Protestancy there, well and good; If otherwise, no Gloss no De-

The sectaries attempt upon Catholicks, vain, and why.

Not one Text in Scripture clear for Protestancy nor one against Catholick Doctrin.

duction shall preuail with me to belieue the Nouelty vnder pain of damnation, vnless he who tampers with à Text, first, bid's me belieue vnder pain of damnation that he is an vnerring man, or that his Glosses or deductions are infallible, which I am sure is not God's command. Again, If I find nothing plain and expresse in Scripture against my Catholick Doctrin (but much for it) I should be worse then foolish to change my ancient Faith vpon the slight ground of farfetch't Glosses and fallible inferences.

5. Shall I say yet more clearly what I here aime at? Some Christians there are now in being who Belieue the true Doctrin of Christ so firmly, that though an Angel preach't Contrary (Galat: 1. 8.) They ought not to be remoued from it; if therefore Protestants belieue their own Doctrin so stedfastly, and say that Papists (for example) err in the Belief of Christ's true Doctrin, they are to Euidence it by à more indubitable Principle, than that is which the Apostle vnderstand's *by the preaching of an Angel*. But such à Principle can be no other nor less certain than plain and open Scripture, How Therefore can the Protestant so much as weakly hope to dissuade from Popery and perswade to his opinions by meer guesse, weak inferences, weightles coniectures &c. without plain Scripture? Now to shew you he hath no more but, guesse, Let him please to Discuss rigidly with me but one point in Controuersy *by Scripture only*. That of Transubstantiation wherein he think's to haue most Aduantage, may perhaps occur, and like him best. I say after All he can allege for his opinion, or against our Catholick Doctrin shall be no more but meer *Coniectures, improbable Glosses, vncertain Topicks*, false Suppositions and the like; And are these think you weighty enough to establish his Opinion which he hold's to be reuealed Doctrin? No certainly. The Doctrin of Christ stand's so sure vpon certain known Grounds that an Angel though he preach otherwise, is not to be belieued, and if it be not thus stedfastly founded, it is not as I obserued aboue, Christ's Doctrin. How easy were it for the Sectary to end much of these debates by à due examination of this one Controuersy. I urge him to it, yet you'l see, he will refuse this Modest Challenge.

6. Where-

*The Assertion
is n. proved.*

*meer Con-
iectures
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proofs.*

6. Wherefore I shall neuer comprehend why these men trouble the world as they do with writing Controuersies. What is their aime? Is it to draw any one Soul to Protestancy, or only to giue à proof of wit, and show that they can speak against God's truths which an Angel cannot Disswade from? If this later be intended, the Arians of old did so before them, And the Diuel can do it much better than either Arian or Sectary: If it be to conuert men to Protestancy, The Attempt is desperate, vnless they come strongly armed with plain, express, and Significant Scripture, Whereof there is no fear at all; For had they clear Scripture against one sort of their supposed erring Christians. (Papist for example) they would not spare vs one whit, but most willingly Silence vs with Gods own plain language. This we look for, but in lieu of it, what haue we? *Fancies, Coniectures, Glosses, friuolous Discourses.* And thus forsooth Popery must down (I marry) and Protestancy be thought the pure and most refined Religion.

7. By what is said already you see how vnluckily these men run out of the way of all probable Arguing, whilst Scripture is made so clear, that by the light thereof, All Controuersies now raised amongst dissenting Christians, can be determined. Is it so conuincing and clear? Proue you no Purgatory, no Inuocation of Saints by plain and express Scripture. Is it so conuincing and clear? Proue you plainly that to deny *Purgatory* or *Transubstantiation*, is as necessary to Saluation as to deny à Quaternity of Diuine Persons. Now if it be not clear in such matters. Why keep you à coile about these Negatiues? Why do you threaten vs with God's iudgements for maintaining the Contrary Doctrins? Why haue you not only made an vproar in the world about Doctrins meerly vn-necessary, but more (which may lay sorrow at your hearts) why hate you shamefully separated your selues from an Ancient Church, whereof your Ancestors were members? And this is desperately done for à Company of *Negatiue Opinions*, Though it import's not one straw whether they be believed or no. Contrariwise, if you make the Belief of these Non-Articles necessary to Saluation they must be proued by the plain and express word of God, which is utterly

*Sectaries
argue im-
probably.*

*Negatiue
Opinions,
the cause of
Sectaries
Separation.*

vterly impossible, and therefore I said right, that Scripture cannot end Controversies between dissenting Christians, *Catholicks* for example and *Protestants*.

8. And thus much in effect our Newer men grant who talk much of a few simple Truths sufficient to saluation called fundamentals. *Is it not enough saith Dr Taylor in his, 2. Dissuasiue. P. 168. That we are Christians, that we put all our hope in God who freely giues vs all things by his Son Iesus Christ? That we are redeemed by his Death, that we are members of his body in Baptism. that he giues vs his spirit, that we do no Euil, that we do what good we can &c. Is not this Faith vnto Righteousness, and the Confession of this faith sufficient vnto saluation? Obserue well. If such a faith of a few Nouellists, and the like simple Truths which no Arian denies vnder such general Terms (and cannot be proued sufficient by plain Scripture) be enough to Saluation, what need had Sectaries to Calumniate our ancient Church, and expose Christianity to the scorn of Iewes and Atheists for lesler Matters (as they think) than these fundamentals, or few simple truths are? Do we disown any of them? No. We are Christians as well as they, we put our hope in God, we say all things are giuen vs by his son Iesus Christ, we are redeemed by his Death &c. Wherein then lies our Offence? O, we hold strange Nouelties, *Inuocation of Saints. Purgatory. Transubstantiation.* I deny they are Nouelties, but be it as you will, They are out of the list of your simple Truths, and in your Principles no more but Opinions, and can you haue such cruel hearts as to persecute vs, banish vs, and shed our blood for meer Opinions? Where is your Charity? Again I argue *Ad hominem.* If to hold a Purgatory be only an Opinion, your denying it is no more but an opinion also, Therefore you cannot proue your Negatiue by plain and express Scripture, for if you do so, it will be no longer an Opinion, but a reuealed Truth, and certain Doctrin. Conuince this if you can and then tell vs that Scripture decides all Controversies between vs, or laies an obligation on vs to belieue more then *These few simple Truths are?* No Purgatory. for example, No Transubstantiation; or say plainly, that Scripture doth not put an end to these Controversies; which Truth is eident by manifest Experience.*

Of Sectaries
simple
Truths.

9. It is strange to see how endlesse Sectaries are, and to no purpose at all, in quoting Fathers for the Clarity and sufficiency of Scripture in allthings necessary, but afterward spoil all with a new Whimsy, For they make iust so much as they please (a few Simple Truths serue the turn) to be Necessary and sufficient. Here are three insuperable difficulties. First. They speak without book, For God neuer told them in Scripture how many or how few of these Truths, are necessary and *Sufficient*; Therefore if I admit this Principle, the Protestants sole Word must secure me, though I know well, that their word is neither a necessary, nor a sufficient warrant for my saluation. Hence. 1. I vrge them to show by plain Scripture the number of these fundamentals precisely necessary. 2. I must tell them. If Scripture be clear in a few Fundamentals and so much only be necessary and sufficient, this reasonable Question may well follow. What's the rest of the Bible good for with them? Most certainly the far greater part of it, where it speak's not of these few Necessaries, may be cast away as vfeless and impertinent. 3. These Nouellists Pronounce, and Proue against themselues, in all such Controuersies as are now in debate between them and Catholicks, For, if Scripture which tell's vs of all Necessary and Sufficient things to saluation (comprised in a few simple Truths whereof there is no strif now) omit's, whilst it mentions these, to speak plainly in behalf of our Protestant Opinions. *No Sacrifice. No Transubstantiation. &c.* With what Conscience can they tell vs (and They haue often said it) that this Book alone can decide these controuersies, and recall vs from Popery to their new mode of Protestancy? I would willingly haue Satisfaction to this one difficulty.

*Scripture
sayes not
how many
are necessa-
ry.*

10. Well: To answer all they can pretend to out of the ancient Fathers for the Clarity and sufficiency of scripture in order to things necessary, be pleased to obserue, that the learned *Tertullian* against *Marcion* (but chiefly in his book *de Prascript: cap. 16.* at those words. *We are not to recurr to Scripture, wherein there is no victory, or a very vncertain one &c.*) And *S. Austin. S. Chrysostome* with others, may perhaps seem, to a less diligent Reader, to be of con-

*Sectaries
proue against
themselves,*

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rary judgements. *Tertullian* now cited, saies Scripture is insufficient to decide Controversies concerning Religion amongst Christians. *S. Austin. De Bapt. Contra Donat* : lib. 2. C. 6. plead's much for it's sufficiency. I say here is no Contrariety : both speak well, both deliuer Catholick Doctrin. Know therefore, that Scripture is deuided into two Parts or *Sections*, as you may read in *Sixtus Senensis. Lib. 6. Bibl. Annot* : 152. Who cites *S. Chrysostom* for it. The one vsually called *Pars Directa*, or direct part treat's of the abstruse Mysteries of Christian Faith, and this (which is Matter of Contest between vs and Sectaries) *Tertullian* reiect's, and hold's insufficient to end disputes, And so doth *S. Austin* also. *Epistola. 49. Ad Deo gratias*. The other named, *Pars reflexa* and the clearer which speak's of the Foundation of Christian Religion, of the Extent of the Church diffused the whole world ouer, of its marks and Signes, of its Perpetuity, and infallible Assistance, of Nations flocking to it, &c. This part, I say (the book being once admitted as of Gods Diuine word) is so perspicuous, and clear that it silences all Sectaries and evidently subuert's their Errours. But to tell me, it is clear and sufficient enough to decide differences, when we dispute with contentious men about the particular Mysteries of Faith (the *Trinity*, for example, *Transubstantiation*, the number of Sacraments &c.) And the very sense of Scripture, which should end all, is not agreed on by the two dissenting Parties; To assert this I say, is not only à Paradox but à manifest improbability contrary to all experience, And therefore I will extort this confession from our Aduersaries (may they please to answer) that as they shall neuer proue one of their Protestant Opinions, so, they shall neuer oppugn one Catholick Doctrin, by clear and express Scripture.

*S. Austin's
Discourse,
with an
Arian.*

11. Some obiect *S. Austin* disputing against *Maximinus* an Arian, who saith. Lib. 3. C. 4. 14. *Sed nunc nec ego Nicenum &c. But now, neither I ought to allege the Nicene Council, nor thou that of Ariminum, for neither am I bound to the Authority of the one, nor thou to the Authority of the other. Let vs contend by the Authorities of scripture which are common witnesss to vs both.* Here two things seem clear. First. That *S. Austin* reiected the Authority of the Nicene Council, as Sectaries do

do now the Church. 2. That He held Scripture à sufficient Rule to convince an Arian. A word only in passing. Dare the Sectary offer this much, or dispute with the Catholick for the supposed Truths of pure Protestancy, or his Negatiue Articles by Scripture only, as he here supposeth S. Austin did Argue in other Matters with Maximinus? I would willingly see some attempt made this way, but am sure, He will not dare to do it. Because he saith His Protestancy, or these Negatiues are not reuealed, but only à number of inferior truths which cannot be proued by Scripture. To what purpose then is it to allege any Testimony which makes Scripture sufficient to decide Controuersies, when the Protestant ingenuously grant's he can proue nothing of his pure Protestancy by plain Scripture? Hence I Say all the Quotations of Fathers haled in to proue the sufficiency of Scripture, help not the Sectary at all. Irenæus, for example, call's it the Rule of Faith. S. Austin. A Diuine Balance. Theophilus Alex: A firm foundation. Gerson, A Sufficient and infallible Rule. Most true if we speak of the scriptures Clearer part, yea and of the obscurer also, when it is interpreted by an infallible Oracle. But what makes all this for pure Protestancy, or for its Negatiue Opinions? Doth Scripture regulate this new Faith, whereof it is vtterly silent? Doth it weigh such Negatiues, or tell vs what they are worth? Is it à firm Foundation to establish these Fancies? A sufficient and infallible Rule which measures vs out, No Sacrifice on the Altar, No purgatory, No Transubstantiation? Toyes, trifles. There is not à word spoken in the whole Bible contrary to the opposit Verities of Catholick Religion, or in behalf of Protestancy. Therefore though S. Austin appeal'd to Scripture against an Arian, and had his reasons for it, yet our new mens Plea is more then impertinent, when after their Appeal they find not one sentence for Protestancy, or against Catholick Doctrin. Now to S. Austin.

Obserue the question here proposed.

Sectaries quote Fathers to no purpose.

12. I say first, The Saint reiected not the Authority of the Nicene Council which he euer honour'd, but only wauid that as an vnmeet Principle in his contest with Maximinus, who no more regarded the Nicene Definitions, than Sectaries now do the Council of

Why S. Austin wauid the Nicene Council.

Trent; Therefore as we Argue not from that Council against them, so *S. Austin* then argued not from the Nicene Definitions. Thus our Catholick Writers haue answered à hundred times, yet we must haue this *Crambe recocta* serued vp again, as à new vnfauory Obiection. I say. 2. *S. Austin* by his Appeal to Scripture recurr's not to the bare letter, which, he Saith, *is à body without à Soul*, but to the true genuine Sense Thereof, which he supposeth known in that Scripture which we call *the Reflex part*, and yet is more clearly known by the Vniuersal consent of Christ's vnerring Church: For it is one and the same thing with *S. Austin*, to belieue the Churches sense of Scripture, and to belieue *Scripture it self*, which most manifestly commend's vnto vs Church Authority. Had then the Saint argued thus against his Aduersary, He had conuinc'd him by the Clearer Part of Scripture. Though thou exceptest against the Nicene Council, yet thou cans't not deny, but that Scripture commend's à Church founded by Christ, diffused the Whole World ouer; what euer Therefore this Church deliuers concerning the sense of Scripture, That is the sense of the Holy Ghost, And can be no other for à Church which swerues from the true sense of Gods Word, is no Church founded by Christ. But the Vniuersal Sentiment of this Church opposeth thy error, Therefore the true sense of Scripture which this Church plainly deliuers, stand's opposit to thee also, And thus thou art conuinc'd by Scripture it self.

A clear
Conuiction.

13. Perhaps you wil ask whether if *S. Austin* had argued from the Obscurer Part only which treats of à *Mysterious Trinity*, one God in Essence, and three distinct Persons, not so plainly expressed there, He could then haue conuinc'd his Arian Aduersary of error? None can better satisfy the doubt than *S. Austin* himself. *Lib. contra Cresconium C. 33.* where he speaks of an other Matter of Faith: viz. of Baptism conferred by Hereticks, which though not clearly expressed in Scripture, is yet held à true and valid Sacrament. His words are. *Proinde quamuis huius rei certè de Scripturis Canonicis non proferatur exemplum &c.* Although no example of this thing (the validity of Baptism by Hereticks) can certainly be Shown by Scripture yet the Verity of these Scriptures is held by vs in this particular. *Cum hoc facimus quod vniuersa iam placuit Ecclesia,*
when

What if *S. Austin* had argued from the Direct part of Scripture?

when we now do that which pleases, or is agreeable to the Vniuersal Church, which Church, the Authority of Scripture *it self commend's*, *Vt quoniam*, As that because the Holy Scripture cannot deceiue (whilst it commend's the Church) and euery one fear's to be deceiued in the obscurity of this Question: *Eandem Ecclesiam de illâ consulat*. Let him consult the Vniuersal Church of this particular, *Which holy Scripture without all ambiguity Doth demonstrate*. Thus most profoundly *S. Austin*. And he giues an Answer to the present difficulty. viz. That if the Obscurer Part of Scripture speak not plainly in the debate betwixt him and an Heretick, the Heretick is to address himself to the Church and learn by Her what the sense of Scripture is. Without light borrowed from the Church, we haue only words about these high Mysteries; but not *fully sensed words*, chiefly when we argue with contentious Sectaries, whose glosses deprauē the plainest Passages in Holy writ, as the Protestant doth Christ's clear Proposition. *This is my body*. If therefore we go on in such à contest with words not fully sensed, we may well end our lines, as *S. Austin notes*, before we end one Controuersy.

*S. Austin
himselfe
Answers.*

14. And thus you see, as the One Part of Scripture is à body without à soul before it be receiued by the Church; so the Other Part is also, before it be both receiued and sensed by this Oracle of Truth. Vpon this ground all those other Testimonies vsually alleged by Sectaries out of *S. Austin* against the *Donatists*, Of *Optatus Meleuitanus*, and *S. Chrystom* for the clarity of Scripture are clearly solued, for here is *S. Austins* Principle. *The sense of Scripture intended by the Holy Ghost, and the sense of Christs true Church concerning Scripture, can neuer clash, but is one and the same*. If therefore I know the sense of the Church, I hate with it the sense of Scripture also, but with this difference, That what Scripture often expresses less clearly, Christ's Church *deliuers more fully, and Explicitly*. Whence it follows that if the Churches sense conclude against these Sectaries, the Scriptures sense, where it is obscure, is in like manner concluding.

*The sense
of Scripture
and the
Church al-
wines the
same.*

15. You may object Scripture is in the noblest manner infallible,

fallible, For it hath its infallibility from God immediatly, and may well be à distinct Rule, or Principle, from that sense which the Church giues of it. Why therefore should not Sectaries haue recourse to that *first* and *noblest* Principle without relying on the Churches interpretation? I haue answered, because they know not (guess they may and miss) what Scripture saies in à hundred difficult Passages. Therefore they are to recurr to the Church, or must make vse of their own fancies to sense it. The Argument, purely fallacious, is much to this sense. Christ our Lord when he taught his Disciples was in the noblest manner infallible, *being Truth it self*, the Apostles were only infallible in their teaching and further Explanation of those Verities they learn'd, by à Singular Grace or participation of Infallibility. Why then should not Sectaries rely only on the first sure Principle, *Christ's own words* flowing from the Fountain of infallibility, without depending on the Apostles Doctrin, *not so eminently infallible*? Now be pleased to hear *S. Austin* pondering those words. Psal: 57. *Alienati sunt peccatores &c.* Where he makes this Parallel betwixt Christ and the Church, and solues the Difficulty. *Ex veritatis ore agnosco Christum ipsam veritatem.* Taught by the mouth of Truth, I acknowledge Christ Truth it self, *ex veritatis ore agnosco Ecclesiam participem veritatis.* And by the same mouth of Truth, I acknowledge the Church partaking also of Verity. That is, I own the Church to be, not *Truth it self*, not *Scripture it self*, but à *Copartner* of Truth, with *Christ*, and *Scripture*. I own it to be, not *Infallibility it self*, yet so eminently infallible by à singular grace or *participated Infallibility*, That to dispute against it is *most insolent madness*: Witness the same *S. Austin. Epist. 118. C. 5. ad Ian*: If he dare to do so, Saith the Sauiour, *Serm: 14. de verbis Apost. C. 18. or rush violently against this impregnable Wall of the Church*, let him know his doom. *ipse confringitur* He is shattered in pieces. Hence you see first, that no mans priuate Iudgement can be contrary to the Churches sense giuen of Scripture, without thwarting Scripture it self. You see. 2. That Scripture and the Church are not two Principles, looking as it were different waies, but one and the

An Obiection
answered.

the same, in order to our direction and regulating Faith, whereof more Hereafter.

16. In the mean while you may ask, why our Sectaries keep such à Coile about the Clarity of Scripture concerning things necessary? It is hard to say what they driue at, For if all this pretended clarity diffused it self through euery passage of Holy writ, worse it is for them, and to their vtter confusion. Obserue My reason. The more clear Scripture is made by Nouellists, the greater is their shame, whilst they cannot proue by it's supposed clarity so much as *one Protestants Doctrin*, nor probably oppugn *one Article of our Catholick Faith*. Therefore nothing is gained this way: Nay all is los't by Their casting off Church Authority, when after that *wicked Fact*, clear Scripture leaues them as *Scripturelesse*, as Their own malice has made them *Churchlesse*. It is true. I see some Colour for their Pre-
 tence to Scripture, and thus it is. Like men lawlesse, they haue shaken of all other receiued Principles of Christian Religion. *Speak of à Church*, She is fallible, and has actually erred. *Cite Fathers*, some pitifully gloss them, others roundly reiect them as men meerly Fallible. Mention Tradition, the very word is odious. Now for stark shame, whilst they bear the name of Christians, it is hard to throw away all Christian Principles. What's done therefore? I'll tell you. They lay hold of à *body* without à *soul*, I mean, the bare letter of Scripture without the Sense, and this is all that's left them. I say *without the sense*, whereof you haue seen enough already, for when the sense of God's word is controuerted between them and vs, and their sense run's contrary to the receiued Church Doctrin, no probable Principle can make it defensible, and vpon this Ground I said right, They are as *Scripturelesse* as *Churchlesse*. All this is most true, and I well vnderstand it. But why these men labour so earnestly to make the Bible plain, when not so much as one plain passage is found there for Protestancy, or against our Catholick Doctrin, is à Riddle aboue my reach, I vnderstand it not. Let then as much as you will of the book be clear, whilst the Clarity fauour's not one of our Sectaries forged Nouelties, nor Contradict's one of our Catholick Tenets, it neither help's the
 Protestant

Scripture
 and the
 Church is
 order to all,
 is one Prin-
 ciple.

Why Secta-
 ries take
 recourse to
 the bare
 letter of
 Scripture.

Protestant nor hurt's the Catholick. In the next Discourse we shall treat of the Church, and more oportunately solve there a few objections of Sectaries.

CHAP. XV.

The other mentioned Principles above are insufficient to decide controuersies, Or to Regulate Faith.

I. **T**He next Principle after Scripture, we named the Mysteries of Christian Religion, which certainly cannot regulate Faith, or determine Controuersies concerning Religion. For a Rule is the measure whereby we iudge what is true and what is false, but no man iudges this by the Mysteries themselves *Belieued*, because these proposed without further light, are not only obscure but highly Transcend all natural discourse, And therefore Reason would reiect them, were it not curb'd and rectified by an other Superiour most certain and infallible Rule, distinct from the Mysteries. A further ground and more *à Priori* is. That man who Iudges of Religion by the Mysteries *belieued*, makes, in real truth his own fancy or weak reason to regulate Faith, and is sure to erre. I'll shew you how. Giue me one, as yet not settled in any Faith, that cast's his thoughts vpon all the different Religions now Professed in the world, *Judaism, Mahometism, and Christianity*. He call's them all to the Tribunal of his Reason which is guided by the Mysteries of each Profession, And is resolu'd to pitch on so much, as seem's suitable to his Iudgement. Reason certainly, if it proceed *Reasonably*. will only pick out of euery one, such Mysteries as are Facile, and no way torture an Vnderstanding. Much may displease this Seeker after Truth in *Judaism*, yet perhaps not all. The filth and Fooleries in Turcism like him not,
yet

What weak Reason would embrace? If left to it selfe.

yet something he may approve. Finally he fall's vpon Christianity and there find's those insuperable difficulties of à *Trinity*, the *Incarnation*, *Original sin* &c. These suite not with his Reason, and consequently are reiected, Therefore (if Christianity be true) à false Religion cannot but haue more sway with him, than the vndoubted reuealed Verities of Iesus Christ. Thus much seem's clear. Perhaps you will ask why I instance in an *Vnbelieuer*, who is yet to chuse his Religion? When I should show that Christians, euen those we call *Sectaries*, ought not to end *Controuersies* or to regulate their Faith by the apparent easines, or difficulty of *Mysteries* within the bounds of Christianity, whereof many are in dispute between them and *Catholicks*. Answ. I haue instanced thus on set purpose to lay open the great Error of all *Sectaries*, who leauing the Conduct of Christ's Church run along with this *supposed Unbelieuer*. For as he, after à consideration had of seueral *Mysteries* found in the Religions now named, takes out of each what is easiest, and best likes his Fancy, or weak reason; So *Sectaries* proceed, Though they walk in à lesser compass, and for the most part limit Themselves to something taught by men called Christians, whether true or false, imports not. Within such bounds they take and leaue as freely what pleaseth, as any *Vnbelieuer* doth, and vsually throw off *Mysteries* most difficult to sense and Reason. Thus the *Arian* reiect's à *Trinity* because it is à hard *Mystery*, and not plainly expressed in Scripture. The *Pelagian* denies *Original sin* vpon the same ground, and *Protestants* thunder against *Transubstantiation*, because the word is not in *Holy Writ*, and the *Mystery* seem's repugnant to their Reason. All therefore are alike as ill *Self-chusers* with in such à compass as any *Vnbelieuer*, who makes à new Religion on his own head, guided by no other Rule, but fancy, or what seem's to him reasonable. The sole cause of this *Self-chusing*, is the *Sectaries* falling off from the conduct of Christ's vnerring Oracle, *The Church*, which tell's them what God speak's. This vnfortunately slighted, They make him speak iust so much as they think fit, or seem's good to their weak and fallible Reason.

*These who
yet believe
nothing and
Sectaries, are
alike in
their Choise
Of Religion.*

2. The next Principle, Sectaries may lay hold on for à sufficient, or at least à Subordinate and concurrent, means to decide Controuersies, and regulate Faith, is the Authority of the ancient Fathers. Though Catholiks highly honour these great Lights of the Church, And no way decline the tryal, yet they think an easier Rule can be assigned for all, and know well that Protestants doe and must except against this very Rule. One exception is. The labour is immense to peruse exactly the large volumes of Fathers (the like is of Councils) which can only be done by the more learned of different Religions. However, suppose the work performed by à learned Catholick and à learned Protestant, and that both diligently read the Fathers, The satisfaction giuen to the Generality of other Christians is very little or nothing, who first must Hear, what These two men report, and next credit their dissenting Iudgements. And can such iudgements think ye thus at variance (as they haue been for à hundred years) certainly regulate Diuine Faith in à Seeker after truth, or end debates wheron Saluation depend's? It is impossible. Again These Fathers with Sectaries, euen all of them put together, are fallible and may teach False Doctrin: Nay more, They haue actually taught it, say Protestants, and grossly erred, whilst they openly maintained à true *Sacrifice vpon the Altar, prayers for the dead; Inuocation of Saints, Translation of Saints Reliques and their worship, Pilgrimages to Holy places, Auricular Confession to à Priest, vn Written Tradition, vowed Chastity, the Hallowing of Altars, of Churches, of Water, bread, oyle, candles, And the great virtue of the sign of the Holy Cross. &c.* These say Protestants, and innumerable others haue been the foule mistakes of Fathers, and Therefore Mr whitaker plainly affirm's Popish Religion to be à *Patched couerlet of the Fathers Errours sowed together*, And D. Humfrey highly blames Mr Iewell for his so bold Appeal to the Fathers, (*saying herein he gaue the Papiests too large à Scope, Was inurious to himself (And) after à manner spoiled himself, and the Church &c.*) The words of these two Sectaries are cited, as I relate them, in the Protestants Apology. Tract 1. Sect. 3. subd. 14. Page (with me) 128. And neuer Aduersary could yet Tax that

Author

Protestants
doe and must
except
against the
Authority of
Fathers.

because the
Fathers are
fallible, and
teach Popery.

Author of a false Quotation, who also through the Seueral passages of his book shoves, how Sectaries ascribe the now named and supposed errors to the Fathers. It would be tedious, to expose all his laborious Collections on this subject to common view again. Who euer desires further Satisfaction, need's only to bring eyes, to open the book, and read his Marginal notes. Thus much premised.

3. I say. The Fathers that are not only fallible, but also supposed by Sectaries to haue actually wronged Truth, can be no Appendant or subordinate, much less any sufficient Rule of faith for them, when these conceited Errors are so numerous That all along they stick most Close to our Catholick Doctrin, as is largely proued in the Protestants *Apology*. Some perhaps will say we must haue recourse to such passages of Fathers as only treat of Fundamentals, and so farr are vnexceptionably plain: Answ. what need of this, when Protestants say there is no great difference between vs in Fundamentals? But suppose this done, which yet cannot be done; whilst Sectaries remain in their wonted Labyrinth concerning *Fundamentals*, what light haue we from these Fathers to try controuersies now in Agitation, when they grant that Popery is made vp of the Fathers Errors? The final sentence is past, the iust Censure already giuen. The Fathers were, as we are now, plain Papists. I easily grant all.

*Recourse to
Fathers in
Fundamen-
tals most in-
significant.*

4. Shall I yet say more concerning the trial of Protestants Opinions, or the supposed errors of Catholicks by Fathers, and tell you? Sectaries haue no Gusto to it at all. And because it mainly import's first, to discouer their want of Euidence and next their fallacious proceeding in this particular, I will briefly do both and remit all here noted to the prudent Censure of euery Iudicious Reader. Thus it is. There is not one controuersy now disputed, in which our Protestants do so much as offer to plead by a General Consent of Fathers, (and Mr Stillingf: likes not to be fob'd off with Two or three Testimonies) Read their writings of the *Real presence* of Prayers for the Dead, *Inuocation of Saints*, of a *Sacrifice vpon the Altar*, of the *infallibility of the Church*, and tell me

*Protestants
never offer
to plead by
a General
Consent of
Fathers.*

after

156 Disc. 1. C. 15. *Other Principles insufficient*

after you haue perused all, How many Fathers you find clear and exprefs for Protestancy? A light of *four* or *five* would help much, But hereof there is no danger, for you haue not one clear and expres (I say more, not one so much as probable) against the *Infallibility* of the Roman Catholick Church, Against praying for the Dead &c. And therefore wonder not that Mr Stilling : Part. 3. C. 6. P. 641. where he treat's of Purgatory, talk's much of the Fathers Fancies and Imaginations, And of an itching Curiosity some haue to know more concerning the future state of souls, than God has reuealed, But after all produceth not one Testimony either clear or probable against our Catholick Doctrin.

5. Do you desire to see more of this want in behalf of Protestancy, And how little there is to countenance the Nouelty? Turn again, to Mr Stillin: Part. 2. C. 1. P. 293. Where you find à Title threatening ruin to vs all. *The Roman Church, not the Catholick Church.* Say, I beseech you, who would not haue expected after such à clap of Thunder, à whole Torrent of Fathers to haue followed for his purpose? But in lieu of these what haue we? Marry, He tell's vs First. His Bishop makes à great deal of difference between *The Church*, And *A Church*, and some difference also between à *True Church* and à *right Church*, next he fall's foul on his Aduersary, for his not well considering what the Primate had said: Lastly (to pass by à few ieers) he speak's much of the Vniuersal spreading of the Churches Doctrin and Vnity thereof, which is due to the Roman Catholick Church only, But after his long Discourse and the rapping Title with it, you haue neither sentence nor syllable of any Father, which so much as meanly insinuates, That, that ancient Moral body (as it comprehend's all Christians vnited in one Belief) is not the only True and Orthodox Church in the world: Yet here had been à most fit place to haue pleaded by plain exprefs Authorities (I mean such as directly proue the Roman not to be the Catholick Church) Belieue it, were there any such in the Fathers Volumes, Mr Stilling: to make his margents glorious, would haue brought them to light with à witness, But of this main point

*Empty words
giuen in
lieue of
Fathers.*

point he is vtterly silent, because he had nothing to say, And therefore wisely Slip's aside to other *By-Matters*, and leaues his Title to *shift* for it self.

6. Hence you may well conclude that our Sectaries are driuen into strange Straits; when we vrge them to proue their Protestancy. We first call them to plain Scripture for à Final decision in this particular, but wanting where with all, they fit vs right with à return of Antiscriptural glosses. We press them again to name any orthodox Church, which fise or Six ages since professed their *Nouelties*: Not à word is Answered. We make Inquiry after Councils held by Protestants before Luther, for the Protestant Religion. Silence, deep Silence, not one is found: Mention only Oral Tradition; they storm at you, because they know Protestancy has none. We appeal to the authority of the most ancient Fathers, you see how we are serued, with *Words* and *empty Titles* Nothing is or can be alleged clear, Nothing expres, Nothing probable. Finally, to leaue them without all excuse. We call them again to an account, and Ask whether they will haue their cause tryed and iudged by their own Doctors, *Luther, Caluin, Zuinglius* and the like? No satisfaction is found here. Luther condemn's Caluin more violently, than the Prelatick Party in England doth the Quakers, and Send's the Associates of Caluin to Hell, for denying the *Real presence* of Christs body in the Sacrament, And Caluin is as fierce against Luther in this particular. And thus all Sectaries haue opposed one another from the very beginning of this woful Reformation. Some plead for our Catholick Doctrin, Others are contrary as you may read at large, almost in euery Page of the *Protestants Apology*. We therefore know not what these Nouellists would or can belieue, whilst these endles differences about Belief thus turn their heads, and make them to belieue iust nothing, but what euery fancy pleaseth. What à Religion haue we here? View well it's exterior, you haue only Horrour and Confusion to look on. *Altars pulled down, Cloisters demolished, Pious places prophaned, Stately Churches turned into sluttish barns,*

*Of the strat-
tes: sectaries
are Cast
in:.*

*Protestants
irreconcilably
Contradict
Protestants.*

Neither Interiour nor exterior valuable in protestancy.

by à barbarous *Reformation*. Enter into the Interiour, or cast à serious thought on that which should essentially constitute Religion, you find *this Protestancy* à meer new *Nothing*, as Scripture lesse as Churchles, without Tradition, without the consent of Fathers, or any Christian Principle to vphold it, yea (and this vtterly ruin's all) without any Agreement in Doctrin amongst themselues. May we not Therefore iustly deplore the sad condition of Thousands now within our once most Catholick England, to see à *Thing* which stand's on no Principles but fancy, most earnestly stood for, by men of excellent natural parts, and these English too, whose Progenitors (the world knowes it, fully as wise as They) were all Roman Catholicks? But what will ye? Good Reuenues, A merry life, à hansom wife, and *Self Interest* will haue it so. And thus much of the want of clear Authorities in behâlf of Protestants.

Señaries proceed vnworthily with the Fathers.

7. We are now to speak à word of their fallacious, or rather open iniurious Proceeding with the Fathers. And to make good what I am about to Say, you may please to reflect vpon the Notes in the other Treatise, Chiefly. Disc. 4. C. 2. n. 23. 24. Where you are told That the great work of Protestants, is not so much to proue Their own Religion, as to spend time in cauilling at ours, And by superficial Glosses to driue sense out of the Fathers most significant Doctrin, and then to tell the world, they are not for Popery. And (thus (may their glosses haue place) no Religion (neither theirs nor ours) can be proued by the Fathers. This most vnworthy Procedure with these, great Lights of the Church lengthens Protestants books, And makes Mr Stillingfleets *Account* to swell into the bulk you see. Might I here (by the way) speak my thoughts concerning it; I verily belieue there was neuer Book set forth, which lesse deserued it's Title, than this. He call's it: *A Rational Account of the grounds of Protestant Religion*, yet if any one, after à diligent perusal of the whole Work, can show me but one Article of *Protestancy* proued by plain Scripture, by à General consent of Fathers, by any
ancient

ancient Church Doctrine, or vniuersal Tradition, I do at this present engage, to euince by my Answer, *That he is grossly mistaken.* The fairest Occasion Mr Stillingfleet had to speak home for Protestancy, was. Part. 1. C. 7. Where he treat's of their way of resoluing Faith, yet euen here he fall's so vterly from the *Cause*, that he saies no more for *Protestancy*, than *Arianism*. See the other Treatise. Disc. 1. C. 9. You will ask perhaps wherein then lies the Substance of his book? I Answer in two things chiefly. First in à tedious wordy quarrel with Catholick Religion; (His flurting at it is endlesse)
 2^d In à gros Abuse of the Fathers by his intolerable Glosses. Of neither shall he giue à *rational Account* to God at the day of Iudgement. To proue what is here hinted at, Read I beseech you the following Chapter, which I place here on set purpose to lead in à further discourse concerning the Glosses of Sectaries, Withall to lay forth their emptiness and fraud; And finally to show whither these Vnprincipled, life-less. Whimses, tend at last. Thus much performed, you shall see Protestancy appear like it self, à meer Nothing.

*Two imper-
tinences
Constitute
the substi-
net of Mr
Stilling:
Accounts.*

CHAP. XVI.

One word more of Mr Stillingfleets Glosses, and his vnexusable abuse of other Fathers.

1. **T**Hough much is said of this subject already, yet because here is Occasion again, I shall briefly point at two or three of Mr Stillingfleet's notorious Abuses. To prosecute all or the half he has, would make this Treatise as big as his volume. We begin with that known Passage of S. Hierome. Epist. 57. *Ad Damasum*, where the Saint saith. *The Church is built vpon S. Peters See, and whosoever is out of the Communion of that Church (whereof Pope Damasus was then head) is Profane, and Alien,*

Alien, and belongs to Antichrist &c. This in brief is the Substance of *S. Hieroms Doctrin*. Mr Stilling: Part 2. C. 1. P. 311. Imputes not plainly these Expressions to *heat or flattery*, although, Saith he, it *look's the more suspicious, because at that time S. Hierome had à great picque against the Eastern Bishops*, And then tell's vs to no purpose, what occasioned the Quarrel. Reflect good Reader. Is this handsome, to make à Saint and most profound Doctor to Speak in so weighty à Matter against Truth, and his own conscience, moued therunto by *flattery* and no man knowes what Imagined *Picques*? Suppose he earnestly stood for Truth against those Bishops, must He Therefore be thought either to flatter or to deny truth now, when he writ's to à Pope, his lawful Superiour? Vpon what Principle doth this vngrounded calumny Stand? Pray you Answer.

2. After some Parergons, not worth the mentioning. Mr Stilling: Saies. *When S. Hierome Pronounces those Aliens and Prophane*, who are out of the Communion of the Church, it either belongs not to the particular Church of Rome, or if it doth, it makes not to our purpose. What mean these words, *The particular Church of Rome*? The sole Diocess of that City? No. *S. Hierome* speak's of the Church built vpon *S. Peter*, or of all Churches vnited in Faith with that *See*, where *Damasus* then sate, which *only* (excluding *Aliens*, That is all heretical Societies) make vp the true Vniuersal Orthodox Church, as shall be demonstrated hereafter. Well saith Mr Stilling: Suppose I grant that *S. Hierome* spake of the particular Church of Rome (he means, or t'is Nonsense, of all Churches of the same Faith with the Roman) yet this comes not home to the purpose, vnless we Catholicks proue our Church to be as Orthodox now, as She was in those Primitiue times. *We proue*, Good Sr. Proue you on God's name, to whom prouing belong's, That this Church is less Orthodox now, than formerly. Who euer stand's in à known old path as we Doe, ought not to proue he stand's there, (*Olim possideo prior possideo*, is his proof) but one that start's aside, and takes to à new way (as you haue done) should tell vs, why he left the other high Road

*S. Hierome
abused.*

*Mr Stilling:
demand
impertinent.*

Road wherein his Ancestors walked? No prince proues his *Right* and *Title* to à Rebel, but if any be so vngracious as to rebel, that man must show why he did so, or suffer for it. But of this subject so much is said in the other Treatise that I hold it vnanswerable, More shall be added in its due place. In the mean while you see à pretty way of arguing, which run's vpon an idle Supposition. viz. That the Roman Church is altered from it self, since S. Hieroms time. The improbable Supposition is first to be proued, before the Argument haue any force, till then we may lawfully iudge, that S. Hierom's Testimony concludes against this Aduersary. Pray tell me, If I, vpon à bare Supposition, should assert that Mr Stilling: is no good Diuine, and thence infer, he is vnfit to write Controuerfies, might he not most iustly be angry, and well deny my Assertion, because the Supposition whereon the Assertion stand's is not proued? No more, say is t'is proued in the present Matter. viz. *That our Church Doctrin is altered from it self since the primitive times.* Proue that vpon sound Principles, and you will doe more then Euer Protestant did hitherto.

His false supposition not proued.

3. Hence all Mr Stilling: following talk of Paralogisms fall's to nothing. It is he saith, our perpetual *Paralogism*, when the Fathers are cited in praise of the Church of Rome *although sometimes their Rhetorick swell'd too high in their Encomiasticks*, (They are his words) That we will needs haue these praises to be vnderstood as well of that Church in our present age, as in the Fathers time when it better deserued them; And he add's. *As though, it were not possible for à Church to be eminent for purity of Doctrin in one age, and to decline from it in another.* Answer. All this is worse than à *Paralogism* or any captious way of reasoning, for it tend's to nonsense vnless the main Supposition be proued, *to wit*, That the Roman Apostolical Catholick Church, once certainly pure in Doctrin has or Can decline from her Purity in afret ages. Mr Stilling: knowes well that Catholicks, who hold their Church infallible, make the receding from its *Purity* à thing impossible. How senseles then is it in *this place*, where that Question of Infalibility is *not handled*, first to suppose our Church fallen off from its

*Stillings's
Supposed
which
should be
Proued.*

its old Doctrin, and then to tell vs the Fathers *Encomiums* haue nothing to do with it in this present state? I argue thus, and Mr Stilling: P. 314. seem's to approue it. Vpon the Supposition that the Roman Catholick Church has not swerued nor can swerue from it's first pure Doctrin, The Fathers *Elogiums* are in this age as due to it, as in any other. But the Supposition must stand firmly built, as you shall see hereafter, vpon sure grounds and Principles. But contrariwise this way of arguing is Non-sense? I'll suppose vpon no grounds, the Roman Catholick Church to haue erred, and then I'll do an open iniustice and deny it the due Commendations giuen by the Fathers. It is iust as if one should say. I'll suppose à man hithertò reputed honest, to be à thief and then I'll deny him iustice, and hang him vp.

4. *I say vpon no Grounds.* And to proue my Assertion, ask? With what Church then visible in the world were Christians obliged to Communicate, when all see S. *Hierome* will haue them to Communicate with some Church? Mr Stilling: Answers with the Catholick Church. Very Good. I Ask again, whether the Roman Church, and all other Churches vnited in Faith with it, were rightly called the true *Catholick Church*? Grant this you yeild the cause, And Confess that Christians were then obliged to be in vnion with the *Roman Catholick Church*. Contrariwise, if you deny that to haue been *then the true Church*, you are cast vpon endless difficulties, and here is one which cannot be solued. Vpon the denial you, Sr, are obliged to *denote*, or name an other Catholick Church distinct from the Roman, more pure in Doctrin at that time, than She was, And that not only the Romans, but all others were Aliens and Prophane *who eate not the lambe* or communicated not in faith, with your new *found fancied Church* in the aire. I say fancied, for to point at such à Church on earth is as impossible, as to proue known condemned Hereticks to be good Catholicks, whereof see more in the other Treatise. Disc.

*No other
Church
Catholick
but the
Roman.*

3. c. 1.

5. Mr Stilling. to shift off the difficulty will perhaps say; When S. Hierome wrote This, The Roman Church was truly Ortho-

Orthodox, and that He accounted all *Aliens* and *Prophane* who communicated not with it. Most true Doctrin : But see what followes. Be pleased to fall lower to the third or fourth Age after *S. Hierome*, There was then, I hope, à Catholick Church in the world, wherwith Christians Communicated in Faith; but most evidently there was not any *Then* reputed Orthodox, if we exclude the Roman from being so, For all other Societies *nameable*, though called Christians were professed Hereticks; With these no man was obliged to communicate, Therefore all were either bound to Communicate with the Roman Catholick Church, or with no Church at all. Hence I infer that the Fathers *Elogium's* giuen to the Roman Catholick Church were euer most iustly due, not once only, during the Primitiue times, but now also and in all Ages: Withall I assert, That Mr Stilling: denying this Truth, speak's his own fancy without proof, or the least appearance of any probable Principle. And he will be as wholly vnprincipled, if I first suppose (as I may if my Creed be true) That there is now at this very houre à true Catholick Church on earth, and should next demand, where that Church is, in whose vnion I must liue and dye? Will He pitch, think ye, vpon an vnion with the *Arians*, *Gracians*, *Abyssins* *Anabaptists* *Protestants* or *Quakers*? Light where he pleaseth, he can only vent his fancy without Proof or Principle. Now cast as it were this fancy into à ballance with those most weighty significant Testimonies of ancient Fathers, who positiuely pres's for communion with the Roman Catholick Church, and you will see à strange vneauen *Parallel* (conceited whimsyes, And strong reasonable Arguments, laid together). Yet wonder nothing, for weak fancy is the strongest Aduersary Catholick Religion hath

In the ages after S. Hierome, no Church Orthodox but the Romans.

6. You haue yet an other Authority grossly misvsed by Mr Stilling: Page 315. And t'is à known Passage of *S. Cyprian* in his 55. *Epistle to Cornelius*, where he complain's of certain factious Schismaticks, *who dared to sail to the chair of S. Peter, and the Principal Church from whence Priestly vnity had its Origin, and carry letters*

S. Cyprians Testimony proposed.

from Prophane and Schismatical persons. *Nec cogitare eos esse Romanos* &c. not thinking them to be the Romans (whose Faith the Apostle commended) *ad quos perfidia habere non possit accessum*, to whom falshood, vntruth, vnfaithfulnes, cannot haue Access. Thus S. Cyprian And I put much force in those words. *Eos esse Romanos*. Those who then liued to be the Romans, prophetically commended by the Apostle, which words taken in an obuious sense argue, that true Faith should neuer part from the See of Rome. But Mr Stilling: conceal's this force, and translates. *Not considering that the Romans* &c. No less energy lies in the other following words. *To whom vnfaithfulnes can haue no Access*, which seem to exclude à possibility of falshood from the Roman Church.

7. Now listen à little to four strange Glosses laid vpon this one Text. Three of them are the Bishops, and one Mr Stilling: laies claim to, The Bishops saies first. *Perfidia* can hardly stand here for error in Faith. And why not my Lord? He Answers. It properly signifies *malicious falshood* in matter of Trust, or in fact against the Discipline And gouernment of the Church. And I say, it as properly signifies *Vnfaithfulnes*, or *Vntruth*, And therefore excludes error in Faith from the Romans; yea it must haue this sense here, because its opposed to the Faith of the Romans so much commended by the Apostle, which was true Christian Faith. *Perfidia* therefore signifies the quite contrary, that is error in Faith. But grant the sense to be as the Bishop glosseth, it excludes at least from the Romans to whom S. Cyprian wrote, à Possibility of doing any thing against the Discipline and Gouernment of the Church, or of being maliciously false in Matter of Trust. If this be so, much more are they secured by virtue of these words. (*Ad quos perfidia non possit habere accessum*) from à possibility of erring in Faith, for what auail's it to haue à Church garded from vniust dealing in Matters of Trust, if you make it lyable to Error in the main Essential, which is true Faith, the very ground of Salvation, And Principle cause also of *all proceeding* amongst Christians? Perhaps these men will say. S. Cyprian in his *Elogium* respected only the *first* Romans

Vain Glosses
Laid vpon
The Testis.
mony.

Romans commended by the Apostle, not Those who lived in his time. Contra 1. That is not only said without Proof, but improbably falsifies the Saints express words. *Eos esse Romanos*, as is now noted. Contra. 2. If *S. Cyprian* only relate to the Romans whom the Apostle taught, what need is there to keep à coile about the signification of *Perfidia*; when those first Christians had for their Instructor an *Infallible Apostle*. If therefore *S. Paul* could not err in faith, *Perfidia*, may well exclude all misbelief or errour in Matters of Faith from that *Apostolical Church*. And here we make way to discover the Bishops leuity in his second Gloss.

*An other
Gloss refer-
ted.*

8. Suppose saith he, it be granted that, *Perfidia*, Signifies errour in faith, or Doctrin, yet it belongs not to the Romans absolutely, but with à respect to those first Romans, whose Faith was commended by the Apostle. Contra 1. Vpon what certain Principle doth this confident Assertion stand? *It belongs not absolutely to the Roman Church?* Proue thus much by à sure Principle, and something is said to the purpose. But without à solid Probation we look on it as à whimsy only, or à thought of fancy. Yet more. What mean's his Lordship by those dark words. *With à respect to those first Romans?* Will he say that the first Romans were infallible in Faith and make those others to whom *S. Cyprian* wrote fallible? This must be his meaning or nothing, For if both were equally *infallible*, or both alike *fallible*, he gains nothing by the word, *Respect*, to the first Romans. Therefore he must hold that ancient Church of Rome to be more infallibly founded in Faith, than the later Romans were to whom *S. Cyprian* wrote; Admit this, He makes the Saint not only to flatter à whole Church, but to speak Nonsense also. For in effect he saith thus much. Your Ancestors the Romans, were so secured from errour in Faith, that they could not decline from Christ's Doctrin, but you now are in à very tottering Condition, for you may swerue from the Faith of your Ancestors, you may perhaps belieue as they did, and perhaps not, However I will sooth you vp and praise you, as à Church impossi-

*A second
and third
Gloss re-
ferred.*

ble to erre with, an *Ad quos Perfidia habere non possit accessum*. You are men so faithfull that no Misbelief can touch you. The last Gloss of the Bishop is thus. *S. Cyprians Elogium* seem's rather à *Rhetorical insinuation*, than à *Dogmatical Assertion*. Mark the proofles word, *Seem's*, t'is only à thought of my Lords fancy, which I am sure seem's far from à *dogmatical Assertion*. What? That à Saint and worthy Bishop should *Rhetorick it* in so weighty à *Matter*? But enough of this nothing.

Mr Stilling:
misinterpretation.

9. To make something doe at last, Mr Stilling: Page. §17. laies his Gloss by my Lord's, and has à good opinion of it. To giue every man his due, it is better than any of the Bishops. He sayes in à word, (after à relation of the preient state of Rome at that time, when those Schismaticks, *Felicissimus* and *Fortunatus* came thither) that, *Perfidia*, may well denore the Falsness and treacherous dealing of those two Persons, who seemed good Catholicks, but were not so, and sought to ioyn in Communion with *Cornelius* and the Catholick Party, but meant it not. Now such Iuglers should haue no Access to the *Principal Church*, or to those Romans, whose Faith the Apostle so highly extolled, so that *Perfidia* Respects not the Romans, nor excludes Errour from that Church, but laies falshood (as was well deserued) on those *Schismaticks*. This I take to be Mr Stilling's meaning. Contra. 1. The Gloss, euery one sees, violently strained, makes the allusion between *Fides* and *Perfidia*, insignificant. 2. It is inconsistent with the Authors whole sense, who speak's (not of perfidious men but) of Falshood and Vntruth, which could not haue Access to that principal Church. For it is eident, that perfidious persons, as Mr Stilling: tell's the Story, actually had Access, And therefore could certainly haue it, when *Fortunatus* and *Felicissimus* came to Rome. 3. Make the most you can of this Gloss it reaches no further but to à meer far-fetcht *Guess*, and what is gained by That? Can Mr Stilling: establish his Opinion of the Churches fallibility on no surer grounds? Can he hope to driue me by guesles and Glosses, not only from the Obuious sense

Both Strained and inconsistent with S. Cyprians sense.

of

of these words, but also from the clear Expressions of innumerable other Fathers who stand openly for an infallible Church? It is à desperate Improbability. Yet so it is: These self-conceited Glosses and nothing els, Uphold Protestantcy in every controuerted Matter. The infinite number of them, and the Stories Mr Stilling: tell's to no purpose at all, so enlarge his *Rational account*, That if you sling these away, you may easily put the remainder of that Book, into à final *Deumo-sexto*.

10. Be pleased to obserue, à little. We say, and Christ said it before vs, *Hell gates should not preuaile against the Church* founded by Diuine Prouidence, But fancied Glosses disputes it at last into à Possibility of being peruerted by Hell, and Heresy also. We say, it is *the Pillar and ground of Truth*, but Glosses laid vpon these words must be thought so strong as to shake it all in pieces. We say, *Christ will be with his Spouse* to the end of the world. Hold there, say Sectaries, our Glosses tell you, No, For this promise was only *Conditionally True*, in all that succeeded the Apostles. A fitting Assistance we allow it, such as pleases our fancies, But no more. We say with *S. Cyprian S. Hierome, S. Irenaus* and other Fathers, that the Church *neuer departs from what She once held*; that in Her is *the Rule and square of Faith*; that in Her, is *the Spirit of God*, That *she is the wellspring of truth, The dwelling place of Faith &c.* But à companie of Glosses spoil all this Doctrin, And so rack the sense of these clear Expressions, that one may boldly swear, the Gloss and Text are sworn enemies.

Glosses opposed to manifest Proofs.

CHAP. XVII.

Why the Glosses of Sectaries are impertinent and weightles? Mr Stillingfleet misinterprets other Fathers.

Of his unskilful Speculation concerning Idolatry Charged on Catholicks.

1. **M**uch is said in the Other Treatise. Disc. 4. C. 4. n. 8. of our Protestants Glosses, Here you haue à further discouery of their weakness, And t'is the only thing aym'd at in this, And the precedent Chapters. In à word thus I conclude. That man who in Matters of Controuersies defend's à Docttin vpon no surer grounds then meer doubtful And vn-certain Glosses are, added to Scripture and the Fathers, (which seem contrary to his Docttrin) most euidently stand's vnprincip'l'd, proceed's weakly, and proues nothing. But the Protestant makes his weak, and doubtful Glosses, charged on such Authorities as are produced for our Catholick Tenets, *the sole Support*, the *only Proof* of his contrary Docttrin, Therefore He proceed's vnreasonably, and proues nothing. You shall see this euidenced in the present Matter now briefly hinted at, of the Infallibility of *the Roman Catholick Church*. Mr Stilling: Asserts, *She is fallible*. I ask how He proues the Assertion? What? By expres Scripture, vniuersal Tradition, the vnanimous Consent of Fathers, the Definitions of any ancient Church or Council? These are excellent Principles: Could He settle his opinion vpon all, or vpon any one of them we haue done and must yeild. But he proceed's strangely, and I must needs tell you How. The man hopes to weaken our proofs drawn from the Fathers in behalfe of the Churches infallibility, And thereby to establish his Position. *She is fallible*. I demand, how can

An assertion clearly laid forth.

How Sectaries proceed to weaken it.

can our Proofs be weakned? His Answer must be (for he has no other) I will so tamper with these your alleged Texts that at last I'll make them prove nothing for your Churches Infallibility, And consequently I may hold my Contrary Position (of her Fallibility) very well established. The inference is worth nothing, but let it pass. I Ask. 3. What is it he will tamper withall, or how can he make null those manifest Texts which clearly lye open to euery eye cast on the Fathers, And euince, (as we shall see hereafter) that the Church is infallible? Mr Sullinfleets strain through his whole book (For, *Facta loquuntur*) return's the best Answer. My Guesles (saith he) And Glosses laid on the Fathers, when seemingly contrary to Protestant Doctrin Shall make them speak another language, no way fauouring the Churches infallibility.

2. Here we come to the point, And demand in the last place. Whether these Glosses are so clearly their Own *Selfe Evidence*; that by their very light they lay a Truth before an understanding not to be contradicted. For example. Whether *S. Ciprian* in the Passage now cited, gaue only, as Mr Stilling: saith, a taste of his old office of a *Rhetorician*, And spake not dogmatically? Is this I say an undeniable Truth? Most evidently no. For stretch it to the furthest it can be no more but a most doubtful and vncertain Gloss; I say t'is highly improbable. Now be pleased to reflect. The Assertion concerning the Churches fallibility is no Self-euenced Truth nor clear *Ex terminis* (no more is our contrary Doctrin of the Churches infallibility) To giue it Therefore proof and weight, these Glosses are cast vpon the Fathers, who seemingly at least fauour infallibility; But these very Glosses which should do that seruice are as vncident, as vncertain, And donbesful as the very Doctrin is; They should enlighten and lend proof too, Ergo they aduance not at all the Doctrin concerning the Churches fallibility. For, proofs which are as vncertain as the very Doctrin is which should be proued, can neuer raise that to a greater measure of certainty than it had before such proofs were thought of. Please to mark what I say. The Doctrin of the Churches

Their Glosses no selfe Evidence.

fallibility here supposed by Sectaries is vncertain, and for that reason lies in it's *vnevidence*, vntil solid Proofs clear it, or expel both the vnevidence and vncertainty, But these Glosses when they appear, are as vneident and vncertain as the Doctrin is, Therefore they cannot raise the Doctrin to any higher degree of certainty, than to meer *vnevidence* and *vncertainty*: I would haue *this noted*, For it is à ground whereby I shal show hereafter Protestancy to be à most improbable Religion, And Therefore will deliuer it once more in these plainer Terms. If the Sectary has no surer Principle whereon to found his yet vneuidenced opinion, of the Churches fallibility then Doubtful Glosses laid on Scripture and Fathers; (as evidently he has not) And These Glosses, which should proue that Doctrin be as deuoid of strength as remote from Principles, as vncertain, or doubtful, as that very, yet vneuidenced Doctrin is; It followes clearly, That both the Doctrin and the Glosses fall to nothing but only subsist by fancy, which is à real Truth. From all now said I infer, that whoeuer interpret's, must haue his Doctrin firmly grounded vpon certain Principles distinct from his own interpretations (as the Catholick euer hath) or nothing is proued.

3. Mr Stilling: may reply, His intention whilst he interpret's these Fathers is not to proue immediatly his own Opinion of the Churches fallibility, but only to show our alleged Testimonies come not home, or want force to proue Her infallible. Now to shew our proofs forceles in order to what we hold, is not to make good his contrary Assertion: For these two things are very different; *To make null our proofs, and to establish his own Doctrin.* Answ. I grant they are different. But neither is, nor can be done. Not the first: Because these Glosses are no *Self-evidence* prouing, That the Fathers sense is rightly hit on: And Principles distinct from these Glosses, whereby it may be shown what Doctrin the Fathers deliuered in this particular, Mr Stilling: hath not any so much as meanly probable. To the second I Answer. If He offer's not to proue his Tenet of the Churches fallibility by the little strength these glosses haue, I auouch it boldly, All further

The force of our Arguments more significantly expressed.

Our Adversaries reply refused.

ther Probations fail him, and for that reason he is either forced to make use of such poor stuff to proue withall, or must sit down silent, And grant his Tenet cannot be proued. He may perhaps tell vs our Church has erred de facto, *Ergo* it is fallible: And here is his Principle. I Answer its no Principle to me, but an Heresy; And as Asserted by him 'tis as much, yea more, doubtful than all his glosses are laid together, He may reply. 3. His Glosses may at least be thought probable. I vterly deny that, And here is my ground. Solely considered they euidence not their own probability, But need further proof and probable Principles to rely on; But such proofs are wanting to found Probability vpon, Therefore these glosses are *supposed only*, not *proued probable*. Had Mr Stilling: plain Scripture, any Orthodox Church, or Fathers clear for *the Doctrin maintained by him*, He might well talk of the strength *Of his Glosses*, but to make Glosses probable, when no probable ground supports the Doctrin, for *Whose sake he Glosses*, is not only lost labour, but share's much of Non-sense. Again. Were these Glosses probable, (which I shall neuer grant) our Answers to them are at least as probable; And what gain's either Party to their cause by skirmishing in the dark with weak Probabilities only? Matters of Religion, which must stand vpon sure Principles (or there is no such thing as Religion in the world) would be iust like weak Opinions in schools Tenable or not tenable as different iudgements please to Opine, might. Topicks, And probabilities only, Away in so weighty a Cause.

4. Vpon this ground you haue Euidence enough, against these pretended Probabilities of Sectaries (whereof more presently) Be pleased to obserue it. The Catholick faith. The *Roman Catholick Church is infallible*. No, saith the Protestant. *She is fallible*. Here lies the contradiction. If both these Aduersaries Assert so boldly, each of them (supposing that God hath reuealed the one or other part of the Contradiction) must solidly proue what he Assert's in so weighty a Matter. And can any man perswade himself, that an Infinite wisdom hath laid That Truth whereon so much depend's and is now reuealed to Chri-

The Sectaries Glosses not so much as Probable.

*The obvious
truths of
Christianity
not proved
by Guesſes.*

ſians (whether it be the Churches fallibility or the contrary) in ſuch Obscurity, or removed it ſo far from prudent Reason, That no man can find it out, or proue it, but by the dark glimpses of weak Gueſſes, of vncertain Topicks and Probabilities, which of their own nature eaſily throw men into error? Grant thus much, We firſt do iniury to Gods Reuelation. Next we are left in ſuſpence, And know not what to believe: And here I aſk whether Mr Stillingfleet will oblige me vnder pain of damnation ſtedfaſtly to believe the abſolute *fallibility* of the Roman Catholick Church? If he doth, no weaker Principle then plain Scripture can be my Security; And this I require of him. If he recoyle and produce not plain Scripture, He is more than imprudent, to ſeere on me à new Faith contrary to the iudgement of à whole Church, vpon no ſtronger proofs than weak gueſſes are. Laſtly, may Topicks auail here, we lay an impoſſible obligation on our ſelues whilſt all muſt ſay, God will haue vs to believe and with all certainty what he hath reuealed in this particuſar; Yet when we come to examin the Grounds and Proofs of our certain belief, All Proofs vaniſh away into Topicks and vncertain fancies. Hence I conclude; if the Proteſtant affirm's, as he doth, that our Church is fallible, He muſt proue the Aſſertion by indubitable Principles, And the like obligation lies on the Catholick, who ſaith, *ſhe is infallible*; And this by the grace of God ſhall be proued in the next Diſcourſe.

*Proofs of
Christianity
no weak To-
picks.*

5. In the *interim* if you deſire to ſee more of much iniury done to the ancient Fathers, turn only to Mr Stilling: 3. Part. C. 3. P. 58. Where he oppugn's our Catholick Doctrin of praying to Saints, And you may well ſtand aſtoniſhed at his Vnprincipled Gloſſes. He ſaith firſt. The Expreſſions of Fathers which ſeem moſt to countenance this Intuocation, are only *Rhetorical flouriſhes*. Has the Aſſertion any probability think you? Read only the Teſtimonies alleged by Cardinal *Belſarmin de ſanct: Beattudine*. Cap. 19. By Cardinal *Perrou* (large vpon this ſubiect) And Cardinal *Richelieu*. *Traicté pour conuertir ceux qui ſe ſont ſeparez de l'Egliſe*. Lib. 3. Chiefly Page 420. (It is not now my intent to

xran-

transcribe those many vnanswerable Authorities alleged in behalf of our Doctrin) And if after the perusal you see not plainly that both Mr Stillingsfleet and his Lord doe grossly abuse the Fathers, deny me credit hereafter.

6. To convince the first: of vniust proceeding, I fe only instance in one particular. P. 589. Where he saith that *S. Gregory Nyssen* in his commendation of *S. Theodorus* the martyr, made vse of Rhetorick in his *Apostrophe* to the Saint, without any solemn Inuocation. It is vtterly vntrue. The words of *S. Gregory* are these. *Paris Print.* 1615. Page 1011. And 1017. when the Scythians threatned ruin to the Countrey. *Pray for vs; make intercession to him who is our Common Lord and King, As you are à souldier fight for vs and defend vs, And as you are à martyr, speak freely for your fellow seruants,* A few lines after. *And if more Prayers be needful assemble together the whole Quire of your Brethren Martyrs, and ioyntly intercede for vs.* Put *S. Peter* in mind, moue *S. Paul* and the beloued Disciple of our Lord, that They be solicitous for the Churches, where they once wore chains, passed dangers, And finally dyed. Iudge, good Reader, whether this recourse made to à Saint in time of danger be only à Rhetorical flourish, when the very words imply à most solemn and serious Inuocation. *Pray for vs, Make intercession. Let all the Martyrs ioyntly become Petitioners in our behalf in these our necessities,* are no flourishes but holy and hearty Inuocations. Yet more. When all the Fathers in the Council of Calcedon. Act. 11. Tom. 2. Concil Part. 11 P. 348. No less publickly, in the presenee of the whole Council, than piously inuoked the Holy martyr *Flavianus* thus. *Flavianus post mortem viuus. Martyr pro nobis oret.* *Flavianus* liues after Death; let that Martyr Pray for vs. Can any one in Conscience think that this was only à Rhetorical flourish? Or that the learned *Theoderet* acted only à Rhetoricians part; when in his History of Saints He concludes euery life, as *Bellarmin* obserues, with an earnest Petition that by the holy intercession of these happy souls, now in Bliss, he might haue aide and diuine Assistance? *S. Austin* was à good Rhetorician, yet no man will say, he made vse of flourishes in

Mr Stillingsfleet again abuses the Fathers,

Express for Inuocation.

*Doctrin at
least Collec-
ted out of
S. Anstons*

that plain and deuout prayer to our Blessed Lady. Tom: 9. *lit. Meditat: C. 40. Holy and immaculate Virgin Mother of God, Mother of our Lord Iesus Christ vouchsafe to pray for me to him, Cuius meruiti effici templum*, for whom you haue deserued to be made à worthy Temple: He mean's the Temple of her sacred body, wherein her only Son our Sauour, pleased to inhabit nine months together. A whole volume would be necessary to allege other Fathers in confirmation of our Catholick Doctrin. But these few manifestly proue that Mr Stilling: grossly erred, when he said, that the Expressions of Fathers which seem to Countenance the inuocation of Saints, look only like Blossoms, and pretty flourishes in Rhetorick, Withall, that his second Assertion (viz. The Church did not then admit of the Inuocation of Saints, but only of the Commemoration of Martyrs) is no more but à dream, or à most improbable saying.

7. It is not now my intent, when I only touch à few, to tax Mr Stilling: of many other gross mistakes in this one controuersy, whereof I verily think his own Conscience accuseth him (but I leaue that to God). Howeuer, because contrary to his vsual manner he enters vpon à precalation, which I am confident he vnderstand's not, I will doe so much seruice as to ynbequile both him and his Reader.

*Mr Stilling:
Speculation,
Examined.*

8. Page 595. he saith. *I cannot possibly see but that kind of worship which was giuen by the Heathens to their Demons, was defensible vpon the same grounds that the Inuocation of Saines is now.* Here is all. Mr Stilling: see's not the difference: Ergo, *There is none.* Let that pass. Next *Augustus Caesar* is brought in for an Instance. *The Senate*, saith he, *decrees that Diuine honours shall be giuen to Augustus, And we cannot think that by virtue of this decree Augustus assumed à Diuine nature or, became absolutely God.* No indeed. For, no decree of à Senate can make à Sinner either God, or Saint. But the Question is, what honour the Senate intended to giue that Roman Emperour? You say it was Diuine. What that Diuine honour was, decreed as due to him, neither you nor I, Sr, know too well, nor doth it much import vs to know at present.

But. Let that therefore pass also. We now come to the point. Suppose, say you, that some Roman Catholick should believe Augustus to have been à Saint : Next suppose the Heathen and Catholick to be at their prayers together to Augustus, you, demand wherein lies so much difference, That the one is Idolatry and the other not. Here, Sr, its clear you vnderstand not your selfe, For it's no more Idolatry to worship one as à saint that's none, then to reuerence one for à Father (or prince) who is not so. Idolatry is then committed when we either adore à creature as God, or appropriate some perfection to it which belongs to God. Should you therefore hold all Iohn Foxes (miscalled) Martyrs, *saints*, And then invoke them, you would be vpon that account à false and foolish worshiper, yet no Idolatrer, whilst you Reuerence them as faintly creatures only, And attribute no perfection to them which properly belongs to God: No more say I, would the Heathen and Catholick Commit Idolatry, though they reuerenced Augustus and prayed to him as à Saint.

9. This mistake discovered, I must tell you, Had you proposed the question more ingenuously, And told vs, whether the erring Catholick when he belieues Augustus à Saint and prayes to him is to be supposed mistaken by à Iudgement *vincible* or *inuinible* erroneous (The like is of the Heathen) you had solued your own difficulty, And might well haue Spared that after-talk, which comes in Thus. *Neither of them supposes Augustus to be the Supreme God, both the Catholick and Heathen look on him as hauing à middle kind of excellence between God and man, the external actions are the same in both and their apprehensions of his excellency being equal, the inclinations of their Wills to testify their deuotion must be equal too.* Here is à two fold fallacy on foot again. One lies in those vnexplicit Terms. *A middle kind of excellence.* An other (and that's worse) in concealing the tendency of these supposed apprehensions, or Iudgements rather, which may be either *vincibly* or *inuinibly* erroneous: And marke well the distinction for it discouers your whole mistake. Concerning the first: I ask, what that middle Excellency is, which must be equally applied to the apprehension

Full of mistakes.

prehesion of the Heathen and the Catholick? Must both of them be supposed to err. so grossly, as to own Augustus à Saint in Heauen as the Patriarchs and Apostles now are Or must the Catholick only iudge so? This later cannot be vnless you make the Catholick most inuincibly ignorant. Howeuér, such an errour is possible, For as à man-by inuincible ignorance may iudge one to be à Prince. who is not, in like manner He may be so inuincibly beguiled as to think *Augustus* à Saint who is not, And so may the Heathen (though t'is very difficult) be deceiued also. Vpon this Supposition of inuincible ignorance which you, Sr, neuer reflected on, I Answer. Neither the Heathen nor the Catholick doe, or can commit (we must Still vse your improper Phrase) *Formal Idolatry*, but *material only*, The reason is euident. For-though *Augustus* be really no Saint, yet that middle kind of excellency now mentioned, is vpon the Supposition inuincibly apprehended by both as if He were one, And consequently the apprehensions had of *Cesars* Sanctity, the inclinations of their *Wills* to Testify their deuotion to him, And external actions may be equal, yea one and the same in both, but without fear of any *formal* false Homage, because inuincible ignorance takes off that *formal* Crime, And thus far, if we speak of sinful Veneration, there is no difference between them. The instance now hinted at clear's all.

Inuincible
ignorance
excuses all
Crime.

10. One comes among vs from à strange Countrey nobly attended, demean's himself like à Prince, or some great Person, and though in real truth he is no more but à Counterfeit, yet He imploies his wit so well, dissembles so dexterously, That all inuincibly iudge him to be what he is not, à Person of honour: They apprehend à middle kind of excellence in him between à great Monarch and an ordinary man; Reuerence him accordingly by their external actions, and inclinations of their wills, and therefore commit (might one speak so) some kind of *Ciuil material Idolatry*, But are excused from the formal offence; because of their ignorance, which is both inculpable and inuincible. Thus the case is in our present Matter, whilst the *Ratio formalis* of the Heathen and the Catholicks Adoration is one and the same, that

is, whilst Sanctity, or what els you will, is inuincibly apprehended in dead *Caesar*, which is not.

11. Exclude then this case of inuincible ignorance, which though dissembled by you, laies open the whole cheat, The rest of your discourse comes to nothing. Obserue it. You talk of à middle kind of Excellence apprehended in *Caesar* between Diuine and Humane. You should haue said plainly First. What this excellence is as it stand's in the Apprehensions of à Heathen and Catholick? You will haue it. 2. To be some thing which neither belongs to the Supreme God nor to à meer mortal man, Therefore what euer you imagin, is no real Obiect in *Caesar*, nor any Excellence due to him. Whence it followes that all these Apprehensions, or iudgements rather, (for apprehensions solely considered are neither true nor false) which attribute that middle Excellence to *Augustus* are false in themselues, because not conformable to their Obiect. Now further: If false in themselues, they are either *vincibly* and *culpably* false, and Therefore ought to be laid aside; Or *inuincibly* false, because the iudgement is inuincibly deluded. Suppose the first case of vincible error, what euer prayer or Adoration followes vpon that iudgement is both à formal and material Crime, because some kind of excellence is vnworthily giuen to *Augustus* which belong's not to him. If so; The Catholick and the Heathen continue in their Idolatry. Contrariwise, if you suppose these iudgements inuincibly erroneous, which can scarce haue place in the Catholick vnless he be strangely ignorant, what euer Aderation followes vpon them is only à material Offence without the Formal sin, as is now declared. Wherefore I verily think you, Sr, vnderstand not your selfe too well, when you first suppose the *Ratio formalis* of prayer or Adoration the same in the Catholick and Heathen, And then tell vs, we are not to enquire whether the Apprehension be true or false, but what the nature of that act of Religion is, which is consequent vpon such an apprehension.

How the
worship
maybe
sinful.

12. Sr, in case of inuincible ignorance, it little import's to inquire after the Truth or Falshood of the Apprehension, for neither

the *one* nor *other* (because out of the reach of one erring inuincibly) has influence into any act of Religion, And therefore there can be no irreligious worship or formal sin grounded vpon such à iudgement, if that Supposition stand. All then which ought to be searched iinto though omitted by you is. How, or in what manner these misled iudgements tend vnto their Obiect? If blameably, because *vincible* they are sinful, if inuincible and not in mans power to mend, They cannot hurt any. In all other cases except this one of inuincible ignorance you must enquire whether the Apprehension or iudgement be true or false. Suppose then it be vincibly and culpably false, it is apt to beget *false worship*, And should be laid aside. Suppose it true: It only saies thus much. Dead *Augustus* was à wise and gallant Commander (Here is all that can be truly apprehended of him) But this iudgement, as it find's no excellence in that dead Prince deseruing prayer or religious Veneration, so it cannot incline the will to exhibit any religious duty to him.

*What is to
be inquired.*

13. And here we come to enlighten you à little, because you say. *You see not*, but that kind of worship which was giuen by the Heathens to their *Demons*, was as defensible vpon the same grounds, as the Inuocation of Saints is *now*. Can you, Sr, Speak in earnest? What *now*? in this present state, when mens iudgements are cleared of errour and inuincible ignorance, can you find no difference? The difference is most palpable: For that Deity is not in being, The Saint really is in Heauen. The Heathen adores his Dæmon misled by à false improbable Opinion and Therefore commit's Idolatry, The Catholick worship's à Saint, assured of the Truth by à iudgement most certain, And therefore what He adores is worthy Adoration, vnless you can Vnsaint those who are in Heauen, or proue they deserue no Reuerence in that happy State. Finally, the Heathens iudgement, because vn. easonable, and against the light of nature, if it own's à Deity in *Cæsar*, is culpably sinful, and ought to be laid down: The Catholicks Iudgement point blank contrary, ought not to be put away. Now, Sir, if you say. All the Heathens worship
of

*The diff-
erence be-
tween true
and false
worship.*

of their Demons or inferiour Gods, arose from inuincible ignorance of their Excellence (which is more then you can proue or probably maintain) Here is yet the difference between them and Catholicks, that These are neither formal nor material false worshipers, The Heathens were at least materially so.

14. What followes in Mr Stilling: is not like his speculation any choise Matter but vulgar only, refuted again and again. As. 1. That the Rites of Canonizing Saints Answer to the Rites of the ancient Emperours *Apotheosis*. 2. The Formal reason of Idolatry lay in offering vp those deuotions to that *which was not God, which only belongs to an Infinite Being*. Let the Expression passe. Catholicks, I am sure, offer vp no such deuotions to Saints as they doe to God, knowing well to distinguish by the internal Acts of their Will between the *Supreme Excellence* and all other power inferior to *That*. 3. Saith Mr Stilling: it is not possible to conceiue any Act which doth more express our sence of an *Infinite Excellence*, And the Profession of our subiection to it, than Inuocation doth. Pitiful. He should haue said, then such à particular Inuocation doth, tending to an *Infinite Majesty*: For we inuoke and call vpon men now liuing to Assist vs with their Prayers, And likewise Address our selues to the Saints in Heauen. Yet no man can gather from such deuotions any thing like an acknowledgement of an *Infinite Excellence* in men now liuing, or the Saints in Heauen. But enough of these weightles Arguments, to touch them is to refute them. And thus much of this, And the other former Digressions. Now we are to à profecute further Two necessary points.

*Adoration
very differe-
rent.*

CHAP. XVIII.

The Protestant after all his Glosses can not ascertain any, of true Religion. He would make Controuersies an endles work.

1. **Y**OU haue been often told about, that Sectaries would fain make controuersies à long work, I must now giue you the vltimate reason Thereof, And withal proue it impossible to know in these mens Principles, what is à Christian Truth, and what not, Their Glosses and impropable way of Arguing laies all which can be said in darknes and obscurity.

Principles
supposed.

2. To proceed clearly. I suppose first, that Christian Truths as reuealed, or Contained in Christs Doctrin are infallible, and stand firm vpon infallible Reuelation. I may here also suppose.

2. That either we Catholicks, or our Protestant Aduersaries, euen in such Tenets as we differ, Bèlieue and profess *Christian Truths*. For example. *Transubstantiation* or no *Transubstantiation*, is à Christian truth. *The Infallibility* of the Roman Catholick Church, or *Her fallibility* is à Christian Truth, for they are Contradictories held by Christians, Therefore the one or other must be owned true, if maintained as Christian Doctrin. I suppose.

3. That neither part of these Contradictions; *Transubstantiation*, or no *Transubstantiation* (in like manner we discourse of all other opposite Doctrins) are held their own *Self euidence* or manifestly true *Ex terminis* like the first Principles in nature, If Therefore assented to as Christian Truths by the one contrary Party, or the other; They must be proued by sure Principles extrinsecal to the Doctrin which each Party embraceth.

3. Now you shall see What work Sectaries make in these Disputable Matters, And how nothing can be certainly known by.

by Them, or owned as à Christian verity. I would say, It Can neither be proued in their Principles, That to deny *Transubstantiation* (let this one instance serue for all) is à Truth, or, that to hold *Transubstantiation*, is an Errour. Here is my reason. When Principles whereon solid proofs should subsist are not, Proofs must of necessity fail. But in those Controuerted Matters Sectaries haue no Principles at all to Argue by, Therefore proofs must fail. The Minor is euidentced thus. All imaginable Principles whereon Proofs can stand in this contest, must either be infallible, or at least morally certain (Meer Probability want's strength to vphold à Christian Truth.) But the Sectary cannot proué by any either *infallible* or *Moral* certain Principle, that his Tenet is à Christian Truth, And ours Contrary to him is an Errour, *Ergo*. The first part of my Assertion seem's euident. For you know what hauock the Sectary makes of all infallible Principles, Scripture only excepted, (which I am sure speak's not à word in his behalf, nor against vs). All Churches with him, *All Tradition*, All Councils, All Fathers also are fallible and may deceiue. Therefore thus much is indisputably clear, He cannot proué *infallibly* (I say no more yet) that his Tenets are Christian Truths; or infallibly, That *ours* contrary, are Errours, For no man can more deriue an infallible proof from à meer fallible Principle, than fetch gold out of dross or light out of Darknes. Whateuer Therefore he plead's by next, is vnder the degree of infallible certainty. And what is it think ye? O, He has Moral Assurance (and here is the Principle) that his Tenets are Christian Truths, and Ours false or erroneous. Very good. I ask (Though moral certainty auail's nothings, as we shall see hereafter) How he proues no *Transubstantiation* to be à Doctrin morally certain, When the Contrary is expressly defined in three General Councils, And held by à learned Church? Has he any Council so renowned, as either the *Latheran* or *Tridentine*, which euer owned his *Negative*, as à Christian Truth? Has he any Church as Vniuersally spread the whole whorld ouer as the Roman Catholick is, which maintained his Doctrin three or four Ages since?

An Assertion
isn't proved.

Fallible Principles ground not infallible Doctrin.

Evidently No. Vpon what then, ground's He his Moral certainty? I'll tell you in à word. All he can pretend to, or plead in This Controuersy comes to no more, if it reach so far, But to two or three dubious Authorities, taken from those Fathers who *Were Professed members of the Roman Catholick Church*; And this little slender part He makes not only to striue against the whole Church, but moreouer giues it so much strength as to Impeach That great Moral body of errour, And vtterly to ruin the Doctrin which hath been taught age after age; That is to say. The lesser Part, (or rather à meer supposed part) must be thought so powerful as to make à happy war Offensiuè and Defensiuè against that whole Moral body whereof it was à member. Is not this à strange Simplicity?

*A part
Compared
with the
whole.*

4. Be pleased to take here one Instance from Ciuil affaires only. Suppose you haue à Parliament consisting of three hundred and three iust, vpright, graue and most intelligent Persons, who first treat of some weighty Matter relating to the good of à Kingdom or Common wealth, And after long deliberation Enact what in prudence is thought best in order to its Settlement. Suppose withall, that two or three of à different iudgement withstand the Act, and hold what is concluded not well done. Will any one think ye, not only ascribe à greater moral Certainty to those three dissenting votes, Than to the other three hundred, But more ouer decry the far more numerous votes (though of Persons equally wise) as vniust, impertinent, and remote from the meanest degree of moral Certainty? And this is done, (reflect seriously) vpon no other ground, for no other reason, but because Three are wilfully supposed, by à third Party looking on, strong enough to oppose the greater Part. If this instance like you better, make vse of it. Imagin that à Synode Consisting of 303. Protestant Ministers define as they think, What's best to hold within the Compass of Protestant Religion: Imagin also that three oppose Them, Can any of that Religion allow more Moral certainty to the three votes, than to the other three hundred, if we respect Authority meerly? Certainly no.

An Instance

S: Our

5. Our very case is here sufficiently expressed, and the instances easily applied to our present purpose. The Roman Catholick Church is, you know, à great Moral body comprehending not hundreds, but thousands and thousands, whereof innumerable are now and in past Ages haue been most iust, vpright, prudent, and without Controuersy most eminently learned. These vnanimously Enact as it were (whether in the *Representatiue* of Councils, or by the vniuersal voice and vote of the whole Church,) That *Praying to Saints, prayers for the Dead*, or which we now insist on, the *Doctrin of Transubstantiation*, are not only Tenets morally certain, But more ouer Articles of Diuine Faith. Our Aduersaries to oppose this vnquestionable certainty, produce three or four Authorities not clear (as is supposed done in Parliament) but weak and strained, and hope hereby to reuerse, to vnuote, what these thousands haue decreed contrary. Three or four witnesses, And these at most dubious, are here brought in against *Transubstantiation*, to make our new mens opinion Morally certain, and yet These thousands, most wise and learned, though they clearly vote and profess against it, cannot, forsooth, gain so much credit with à few Sectaries as to aduance the Doctrin to moral Certainty, For here we waue the question of infallible Assurance. What Doings are these? *What daies do we lue in?* The whole Catholick Church teaches as She euer taught; that the very Substance of bread is really changed into Christs Sacred body, And now (o strange times) one Theodoret though no way opposit ishaled in, to reuerse the Doctrin. One, must striue against, and conquer Thousands. It is, we say, à pretty feat to kill two Birds with one bolt, But here we haue à greater exploit, *Theodoret* is supposed to leuel so right with à darker expressions (if yet dark) That he destroies the Faith of two Churches at Once, the Greeck and Latin. Councils and eminent learned councils, haue defined in our behalf, and one *Tertullian*, Though herein he speak's most Catholickly, is pick't out to plead against them. What's one against innumerable? Tradition both Ancient and modern deliuers the Truth we Pro-

*Applied to
our present
purpose*

*Authorities
not clear
impertinently
alleged.*

*A parallel of
Authorities.*

pugn,

*with an
Addition.*

pugn, And an vnknown Gelafius, set vp by Sectaries, must be thought powerful enough to repeal and contradict our fore Fathers Tradition. What Doings are these? Can the Sectary hope to beate down that stronge *Fortress* which Hell gates could neuer yet shake by such slight and forceless Armour? Alas, goe to single votes, we oppose our *Iustins*, our *Cyrills*, our *Cyprians* our *Christostoms*, clear and expres against one *Theoderet* were he doubtful. Now adde to these The weight and graue Authority of our Church and Councils, There is no Parallel no Comparison betwixt vs. Yet more. Suppose these few Authorities were clearly contrary to vs, the Protestant only has at most three votes, as it were in Parliament against Millions, and what gain's he by this? His pretended Moral certainty stand's not firm like an vncontradicted Truth, against such à Cloud of opposit witnesses. And.

*A further
proof of our
Assertion.*

6. Here you haue à further reason of my Assertion. As long as this Principle stand's sure in nature. *A whole body is greater than à Part, and à Part thereof lesse extended than the whole*, So long it will be indisputably eident, That the vote or voice of à whole moral body (I mean of à Vniuersal Church far and neer extended) carries with it greater Moral certainty (For all this while we touch not vpon Infallibility) than à small and slender Part can haue, were such à part found so inuincibly ignorant as to contradict the whole. All I would say is. No more can à few particular members (Though Angels for knowledge) contest with the contrary iudgement of our ample Church, Than three votes in Parliament, with the Contrary iudgement of à whole Kingdom. No more can the Authority of particular men equalize, much less surmount in weight and worth, the Sentiment of à whole Moral body, than à hand, For example, surpass in bigness the whole man. As the one exceed's in quantity and *Extension*, so the other doth in weight and *Intension*.

7. Hence you see first. How poorly Sectaries play at small Game, when hauing no ancient Church of their own to recurr to, They are fain to run for refuge to à *Few Fathers professed members of our Church*, And here like people picking Salads, gather vp some small fragments which now they clip, now mangle, now peruert,

now Gloss, now dress after their new fashion, And at last serue all fairly vp in the larger Margents of their little English Books. With these they flourish and vapour as if, forsooth, à small parcel were able to contrast with the far greater Moral body, or à few stolen gleaning (were all true they say) sufficient to Vnuote what euer this Oracle of Truth hath defined contrary. Leau of, I beseech you Gentlemen this Trifling, giue vs weight for weight, measure for measure, Please to plead by sound Principles or you lose the cause, Dodge not with vs, we deal nobly with you.

*The new
mode of
Sectaries
arguing.*

8. Wee giue you plain and expresse Scripture. *The Church is à Pillar and ground of Truth. She is founded vpon à Rock &c.* And you Scriptureless men, return vs your fancied Glosses. We quote innumerable Fathers most significant for our Catholick *Positions*, And you fob vs off with obscurities, with *Crucifixions* and such simple stuff. We appeal to Tradition, you haue none. We, (And this mainly import's) show you à Church, à Visible and à most glorious Church, which time out of mind, Belieued as we belieue, And would gladly know where your *Orthodox Church* was, which four Centuries since approued or published your Nouelties; And you like men losing your way, go wandring about till at last you fall vpon Theoderet's Dialogues, And with one single Passage ill espied and worse applyed, hope to vndoe the whole Catholick cause. It is not one nor ten Theoderets, though they speak far more clearly than is done, That can preiudice our Doctrin, whilst you haue neither *Church* nor *Councils* for yours. These Principles we demand of you, but you haue them not. Therefore you are cast into an impossibility of writing Controuersies hereafter, For the few Shreds of Fathers vnluckily cut out by you are too slight, to obscure the greater *Lights* of our Christianity, of our *Church*, of our *Councils*, of our *Tradition* and *innumerable Fathers*. Believe it, had the Fathers you Quote so much Strength, as you imagin, others would haue read them before your eyes were open, better Iudgements would haue weighed what force they had, before your *Luthers* and *Caluins* were

*The Secta-
ries Plea-
ding imper-
tinent.*

re in Being. But That wiser world now gone to Eternity waued such Cauils, And knew well, That what à *Tullius* or à *Cicero* saies may be right, And may be wrong, But what the Church of Christ Defines and teaches, cannot but be sound and Orthodox, if God speak's Truth. Here is the Principle whereon Christians securely relied in past Ages, before our later Sectaries troubled the world.

9. You see. 2. in what à pitifull case Sectaries are, when no more is alleged against our Catholick Doctrin (And rest assured They haue no more) but à few scattered Authorities now taken from one, now from another ancient Father. Therefore I discourse thus. The Authority is either expressly plain against vs (which I neuer yet saw in any Doctrinal Contest between the Catholick and Protestant) or Contrariwise, *doubtful*, and *ambiguous*. If doubtful, it decides nothing; nor can the Protestant though He Vow's it Clear, make it soe, whilst the learned Catholick auouches the Contrary; Hitherto both of them stand vpon Opinions and end nothing. Neither can the one or other yet absolutely Say by virtue of such à Passage, only. *Your Doctrin is False, And mine is True*, For à Principle rationally apprehended dubious, determin's none to an absolute true iudgement, one way or other. Let vs therefore suppose contrary to Truth; That the Sectary produceth à Father indubitably clear against Catholick Doctrin. Thanks be to God These great lights of the Church are not so scarce with vs, But that we are able to confront that one Authority with the plain Testimonies of other Fathers far more numerous. And thus much I here engage to do, may it please Sectaries to come to à iust Tryal, and fully examin with me this one point of *Transubstantiation*, now hinted at: And if after the Contest we do not only match our Aduersary, but quite outvie him with many more Testimonies fully as clear and clearer; We may then rationally ask what's one clear Authority worth? I say yet more. Though we falsely suppose these particular contrary Authorities to lie *euē*, or *equal on both Sides*, I mean, as pregnant for the Sectary, as for the Catholick, yet I neither lose my cause,

*Doubtful.
Authorities,
of no weight
at all.*

nor he gain's his, Because neither of vs can absolutely say vpon Moral certainty, which Doctrin is à Christian Truth, And which not. For in this conflict of Authorities *Supposed equal*, both iudgements are left in suspence, The one saith I quote clear Authorities for my Tenet: The other answers Hee doth so too, And Therefore hitherto stand so equally poised That neither may cry Victory: Neither can yet pretend to so much Moral certainty as excludes All reasonable doubting, because both Parties must doubt, whilst the Authorities of the one abate the force of the other. What then followes from the Fathers Testimonies were they thus equally diuided; That is, if as many clearly stood for the Negatiue of no *Transubstantiation*, And iust as many clearly for the Contrary Positiue? I Answer, This followes. That we and Sectaries must of necessity, (*Will we know Truth*) either appeal to à third certain concluding Principle, or stand doubtfully opining (as is often done in schools) without à final *Decision*. For, to Belieue any thing certainly as Catholicks belieue, if *that Principle be excluded*, or, to know any thing yet morally certain, as Sectaries pretend to know, is vtterly impossible, Because à Principle purely probable, is evidently too weak, either to Support any firm Belief, or to ground so much Moral certainty of à Christian Truth, as excludes à possibility of doubting.

what if
authorities
were equal
on both si-
des?

what follo-
wes vpon
arguing out
of doubtful
Principles.

10. You will Ask what then is there which may raise these two Aduersaries from that low degree of meer *Opining* to à higher degree of certainty? I shall fully Answer the Question in the next Discourse, Here I say in à word. No Principle can do this, But one only which the Sectary want's, And the Catholick has to rely on, which is the *Tradition*, the *Voice* and open declared *iudgement* of Christs Catholick Church here on earth. This faithful Oracle raises vs from the supposed State of our guessing Probably, to the highest degree of not only *Moral*, but also of *Infallible* certainty, Though now we press not that against our Aduersaries. The Sectary Therefore who disdain's to learn of this Oracle what Christian Truths are, shall

neuer come to his Moral certainty, though the Suppoſition already made of Authorities equal ſtood in vigour. I beſeech you, How deſperate his Cauſe is now, How remote from all ſuch certainty *De facto*, (whether he impugn's our Doctrin, or plead's for his own opinions) when he hath nothing to rely on, but only à few dark and dubious Paſſages of ſome ancient Fathers?

11. I ſay, *dubious Paſſages*, for in Truth (if ſo much.) they are no more, And Therefore though we haue hitherto ſuppoſed Authorities *euently* laid on both ſides (To Show that nothing help's the Seſtary out of his labyrinth) yet now I muſt tell the Story as 'tis. All he has in this world to plead, comes only to à few miſinterpreted Authorities, And with ſuch poor Gleanings, *Churchleſs man as He is*, he thinks to Out-braue à whole Church, To decry Tradition, to unſenſe the Fathers, to rob vs of our right, And finally to throw vs out of the *Poſſeſſion* of thoſe ancient Chriſtian Truths, which both we and our Anceſtors haue profeſſed age after age without Alteration. What think ye? Haue à few rack't and tortured Sentences (Add to them as many *Cauils*, as many *Criticisms* as you pleaſe) force enough to do ſuch wonders? Can theſe gleanings, miſinterpreted as you haue ſeen, better inform vs of the ancient Primitiue Truths, than the General voice, or vniuerſal conſent of à whole Church now in being? It is improbable. Grant therefore (which I do not) That we know not too well the ſenſe of one *Theoderet*, or of à *Tertullian* &c. The Catholick clears his Doctrin, And draws it from ſurer Principles. viz. From the voice and open declared Iudgement of his Church, And moſt deſeruedly look's on the Seſtaries attempt as highly improbable, who will needs know what Doctrin we are to hold now, or, was anciently held amongſt Chriſtians, by à Fathers Teſtimony, when the very ſenſe is ſuppoſed doubtful, And lies in obſcurity. That is, *He will know more than can be known, He will force light out of darkneſs, And deriue the moral certainty of his Doctrin from meer doubtful Principles*, which is impoſſible. And thus theſe men proceed in all other Controuerſies,

What the
Seſtary can
Plead.

On what
Principle
the Catho-
lick Stand's

uerſies, through Conſcious, that a whole ample Church decries their Doctrin as falſe. And the open abuſe of Fathers alſo. O, ſaith the Sectary, I little regard what the Church decries. Anſ: And much leſſe do I regard what you cry againſt it, When the whole ſtrength of your Clamours vltimatly reſolued, comes to no more but to fancied Gloſſes, laid vpon ambiguous Authorities. What in God's name would you be at? What can you pretend or intend? Shall clamours, Think ye, and your few clouded Teſtimonies force me to leaue my ancient Faith, when I euidently know, That the Church I liue in, call's louder on me and more rationally command's me to Belieue as I doe? This audible known voice of Chriſt's Church dull's your clamours, infinitely Outweigh's your Gloſſes, your gueſſes, And the doubtful Sentiment of any priuate Father.

*The Church
opposed to
Sectaries
Clamours.*

12. The Sectary may reply. I haue now ſuppoſed, without Proof, the Fathers abuſed by him, whereas, if the Suppoſition hold's, its only doubtful whether it be ſo or no. Anſw: Thus much is only ſuppoſed doubtful, That neither of vs can learn by words preciſely obſcure, what Doctrin to embrace, or what to reiect, Before a ſurer Oracle ſpeak's and decide, the Controuerſy: Catholicks ſay this Oracle is the Church, The Proteſtant who has no Church to recurr to, ſtand's trifling with his obſcure Paſſages, hoping at laſt to make ſomething of nothing, to hammer out of dark ſentences the Clear Moral certainty of his new Doctrin Though contrary to the whole Church, And thus He abuſeth both Fathers and reaſon alſo, Becauſe as I ſaid iuſt now, *A doubtful Principle yeilds not ſo much certainty.* If He ſay. 3: His quoted Authorities are ſufficiently clear to ground the Moral certainty of his Doctrin againſt the Church, it is a desperate, improbable Speech, For Moral certainty (which ſhould paſſe as an vncontradicted truth) moſt euidently loſeth that force, when a whole Church manifeſtly *contradict's* it. But hereof enough is Said in the other Treatiſe. Disc. 1. C. 6. n. 3.

13. You will aſk perhaps, What is to be done if we meet with a Father ſo clear and expreſs againſt Church-Doctrin that he

A doubt proposed and solved.

cannot possibly be brought to a Catholick sense. I Answer. Suppose thus much, which I think was neuer yet heard of in any Contest betwixt the Protestant and Catholick, I'll absolutely deny the Authority and adhere to Church-Doctrin; For, as the whole body is greater than a part, so the iudgement of a whole Church is the stronger Principle here, and ought in reason to regulate and bear sway, before the sentiment of any priuate man, who by weaknes or inaduertancy may slip aside into Errour. I say through *weaknes or incogitancy*, for if he obstinately oppose the Church, He is no Father in that, But an Heretick.

What Authorities can be quoted?

14. Whoeuer reflects well on what is noted already will see, I hope, How neer we are to an End of disputes with Protestants if the Contest arise from the Authority of Fathers. Here is the Ground of what I am to say. All the Authorities which can be quoted in Points now Controuerted are either plain, or esteemed plain for Catholick Doctrin both by the learned of our Church, and Sectaries also, As is amply proued aboue: Or Contrariwise, are at most supposed doubtful. I Assert it boldly, the Sectary has not one plain Testimony for him in this debated Matter of *Transubstantiation*, And if one or two were granted plain that's nothing to contrast with a whole Church and innumerable other Fathers.

How Sectaries Shift off Authorities.

15. Hence I Discourse. In case Authorities be Clear for Catholick Doctrin, the Sectary opposes vs improbably, if he seek to establish his Nouelties vpon a Principle which plainly reaches what we teach, And quite ruin's his contrary Opinions. If the Authority be doubtful, I haue said enough already. viz. That, that giues no *Moral certainty*, but leaues you where you were before in a state of doubting. Obserue now. All you get from the Protestant when the Fathers plainly teach Catholick Doctrin, is either to deny the Authority, as the Elder, And perhaps wiser Protestants haue done, or, after Mr Stillingfleets new Mode, to Gloss them. All you get when a passage seem's dubious, is to squise more out of it than it has. Whence it is, That you euer find the Sectaries Doctrin (when He tampers with a Text seemingly

seemingly doubtful) to ouerreach, or to goe beyond the strength of his Quotation That is, *He speak's* plainly what he would haue you belieue, And the more plainly he speak's, *the further he runs from his Authority*, which Therefore check's his Boldness, And Tell's him. *I say no such thing as you Teach.* Take for example those words of Theoderet. *The Mystical Symbols remain after Consecration &c.* - O, saith the Sectary the meaning is, the inward Substance of bread remain's. - Hold, Sir, there; That's more then the words allow of. *Mystical Symbols* may as well, yea far better, signify the exterior Accidents, than the inward Substance of bread, Therefore you ouerreach the Text, And abuse your Author.

12. Thus much premised. We shall come to our last intended Demonstration And by the grace of God Euidence, How Controuersies may be ended, Though indeed, the Sectaries intricate way of handling Matters, makes them seem to a vulgar Reader a work without end, For say I beseech you? What can be more slight or more remote from Reason, than after a long Profession and quiet Possession had of our Catholick Verities, To see a few Sectaries (late Strangers to Christianity) step in amongst vs, And after so many Ages, strutt vp and down in a corner of the world, As if They, forsooth By their bringing to light again nothing but a list of old *obsolete* worn-out Heresies; could now Ascertain Papists, How much of their Doctrin is Orthodox, And How much not? And this (O strange Boldnes!) is done vpon no other Principle, than vpon a few misconstrued words of some few ancient Fathers, without alleging plain Scripture or the Authority of any Church, for this most vncouth and strange Proceeding. What can be more slight than to follow the lesser Light (or rather no Light at all) And to prefer That before the, *Luminare maius*, which hitherto has illuminated the whole world? What can be more slight than to stand guessing at the sense of Fathers, To Gloss their plainest Testimonies, when these guesses and Glosses are vnprincipled and haue no more Support, than the fancy of him who makes them? You shall now see
whither

The procedure of Sectaries, slight.

whither these Glosses tend, And an End put to Controuersies.

CHAP. XIX.

The last designe of Sectaries Glosses, discovered. They end nothing. The clear way to end Controuersies of Religion. A distinction between Authority and Principl'd Authority. Of the improbability of Protestancy.

What Sectaries aym at by their Glosses.

1. **N**Ote. When Sectaries Gloss Scripture or Fathers clear for Catholick Religion, and after much tugging violently force some piece of their new Doctrin from Passages lesse clear, Their aym is to keep vs off from the last sound Principles of ending Controuersies. Mr Stillingfleet, like one haunted with two contrary Spirits, has à rare Talent this way. Now He charm's à darker Passage out of all obscurity, And makes it speak Protestancy; So he giues light to Theoderets *Mystical Symbols*: Now He does the contrary feat, And cast's as clear words as euer Father vttered into so much darknes, That it is hard to know what is said. Take here one instance, You haue it in his Page. 217. Where he Interpret's that plain passage of *S. Austin. Tom. 6. contra Epist. Fund: C. 5. I would not belieue the Gospel vnless the Authority of the Church moued me therunto*, And to obscure this most manifest and profoundly well expressed Truth, The Gentleman spend's three whole pages in Guessees and coniectures, And all is to Vnsay what the Saint had most evidently Asserted. First, forsooth, he tell's vs, What the Controuersy was which *S. Austin* then discuffed. 2. What Church that was which moued him to belieue the Gospel, Here He Guessees and Misses. 3. In what way and manner, the Churches Authority did moue him, And

in this particular Mr Stillingfleet err's grossly, who will needs persuade vs, That *s. Austin* believed not the *Divinity* of Scripture vpon the Churches Authority; But only the *Authenticallness* of the *Writings* of the Apostles and Euangelists: As if to belieue the *Authenticallness* of the Gospel, could be separated from belieuing that very Gospel to be *Diuine*. Its à whimsy As shall appear afterward. In the mean while you see How all these Coniectures laid together (I medle not with them at present) are incomparably lesse clear than *S. Austins* plain words, Yet I must so far put out my eyes, as to esteem them the only light to regulate my iudgement by, and Consequently make Non-sense of *s. Austins* clear Expression. Is it not reasonable think you, Before I do so, To ask first by what Principle I may know That these Coniectures hit right?

2. Now here you haue what I wish the iudicious Reader seriously To reflect vpon. Suppose one should follow Mr Stillingfleet through all those windings and Turnings wherewith he encumber's this one short Sentence of *s. Austin*; And Answer step by step to euery Paragraph in order. Suppose Hee that vnder-takes such à Task should in like manner proceed through all The Gentlemans *Rational Account* (as 'Tis Called) And attend to his discourses, reply to euery particular of his endles Glosses, laid on Scripture and other Fathers. Suppose Thirdly, He should rigidly Examin euery circumstance related in the Stories of that voluminous Book (Doe only thus much and you draw the book dry For besides cauls you haue no more) How many volumes think ye would This way of Answering bring forth to the world, before the whole *Account* were Answered? And when all is done, Much, God knowes, is not done to end Controuersies with Satisfaction. Thus the contest goes on.

3. Mr Stillingfleet like one affraid to meddle with sound Principles begins to Glosse, His supposed Aduersary, because no better stuff is giuen to work vpon, goes not yet deeper into difficulties, But turn's to the Scripture and Fathers, Reads and Iudges by His own Reading That much is interpreted amifs in

Bb

this

S. Austin
very clear,
made obscure.

What the
Reader is
desired to
reflect on.

Much Confusion follows this way.

this *Rational Account*, Therefore *Vngleses* as fast as Mr *Stillingfleet* *Glossed*, And hopes He doth very well. Mr *Stillingfleet* ditcourses; This *Aduersary* doth so also, But finds, or pretends to find (I say no more yet) His discourses vnfound at the bottom, And too weak to bring in à good Conclusion. Mr *Stillingfleet* relates his Stories, set forth with à number of circumstances, Our supposed *Aduersary* discover's (As he thinks) many à Flaw, many à Mistake, much iumbling, much disorder in the Narration of his Circumstances. Reflect well good Reader. Doe you not see here à strange Confusion? When after the vtmost done by these two *Aduersaries*, You haue two quite different Doctrins raised from the same Authorities of Scripture and Fathers? And that after the recourse of both to *History*, You haue two as different Stories told you, as *Yea*, and *No*. In like manner after Their long discourses, You haue two contradictory Conclusions drawn out, And laid before your eyes to read. Vpon what Principle (if no more be Said) can the yet perplexed Reader come to so much certainty of our Christian Truths, as is necessary to Salvation? By what means shall He know, whether of these Two, relates the truer Story, *Glosses*, or discourses better? O, He must peruse Ecclesiastical *History*, Scripture also, And the Volumes of Fathers And then iudge. Pitiful. More than half the world want's means to doe this, And He who is able to comply with that laborious Task, must at last trust to his own Iudgement. Howeuér, giue me one who will conform Himselfe to what he Reads, and not draw all to à preiudicated Iudgement, That man will find out *Catholick Religion*.

The Catholicks Principle far more easy and plain.

4. Be it how you will, The *Catholick* has à better And far more easy Principle to rely on in so weighty à Matter, whereof we shall Treat largely in the next Discourse. The *Sectary* has no other Ground to set footing on, But his own priuate Fancy. And here is the true Reason why he loues à life to stand dallying with you vpon *Authority* and *History*. Goe no further, He is sure to haue some Reply at hand, For it is easy to trifle à long time, whilst you only giue him this *Authority* And that

Parcell

Parcel of History to quarrel with. The one, as we have seen, Hewrest's to what Sense he pleases; On the other He can put so fair à Varnish by concealing some Circumstances, and iumbling others together, That the eyes of à vulgar Reader are easily dazled. In the mean time He warily waues (And is well content to doe so) The last found Principles which only can end Controversies. Wherefore, Methinks one cannot fit the Sectaries. Humour better, than to attaque him with Authorities, And next leaue the Glossing them to his fancy, To recur to Antiquity, And permit him to put an other face on the whole Story. Thanks be to God the Catholick Writers of our own Nation (to say nothing of others) who handle Matters most profoundly, And in real truth haue already brought these debates to à Period, giue no such Advantage to Sectaries, But relying on sound Principles, as learnedly reiect these Glosses, as our new men wilfully make them without Principles. Yet this is Truth. As nouellists can do no more But Gloss without Principles, So as I said now, They are well enough content if the Catholick will doe something like them, And only interpret or discourse vpon Autorities; And this I call the *less*, or not the *last* plain way of Ending debates. Goe no further, they think Themselfes safe. For example. Read *S. Austin* in the place now cited. *I would not belieue the Gospel &c.* Ponder His whole Context, attend to his learned Discourse, Mark well how He both disputes and proues: *That he would not belieue the Gospel as Gods Diuine Word but vpon This solid ground, That the Authority of the Church,* then when he wrote, moued him to belieue so. Descend yet to other particulars taken from his most Connexed way of Arguing, Allege all plainly against the Sectary which hath been done and most laudably again and again by Catholick Authors, Yet after all, you see Mr Stillingfleet begins new Quarrels as fiercely, as if nothing had been said, And if one should vnrauel what he hath wouen in his three pages, would not he, think ye, to prolong these vnfortunate Strifes possibly find something to except against you? And must not you to vnbeguile the Reader once more

What Sectaries would be at?

reply, And except against all his new Exceptions? How long may controuersies not yet brought to the last plain Principles, run on without ending? A shorter way Therefore must be thought of. And thus it is.

The clearest way of ending controuersies.

5. Take only that Positiue Doctrin which the Protestant plainly makes his own dogmatical Assertion, when he either Adds his new Gloss to an obscure Authority, or cast's one clear for Catholick Religion, into darknes. If you will haue Scripture, Quote that Passage of the Apostle. *The Church is the Pillar and ground of Faith. This is my body*, or what els you like best. If Fathers, Cite *S. Cyril of Hierusalem. S. Iustin Martyr*, or any other quoted about in defense of the Real Conuersion of bread into Christs Sacred Body. This done. First consider well, what Church speak's most Conformably to the obuious Sense of these Authorities.

2. Distinguish exactly between the Sectaries Gloss, which contain's his Doctrin, And the plain words of that Authority which he Interpret's; Withall, Ponder how little these two look like one another, How little their Gloss. *This is à Sign of my Body*, hath to doe with our Sauious clear Expression. *This is my body*.

3. Stay not too long vpon the Energy of à Testimony Though plain in your behalf, nor weigh ouer much the Circumstances wherein it was spoken, For though both be well done, yet This fitt's the Sectaries Humour, Who waits for such *By-Matters*, And in his Answers (as I haue often obserued) To shift off what mainly vrgeth, will giue you work enough, with his *Suppositions*, his *Mov'bus*, And endles *Windings*. What is then to be done when he supposes his coniectures or Glosses to be true Doctrin? This way I am sure is very solid.

The Sectary is urged.

6. Propose with all moderation These following Questions. Haue you, Sir, any Orthodox Church-euer since Christianity began (I am sure you haue no express Scripture) which without dispute as plainly deliuered the Doctrin contained in your Gloss, as you now plainly Teach it? Haue you any Orthodox Council which without Exception as Clearly defined it, as you now Assert it? Haue you any Tradition, which by à continued Succession

tion Age after age conueyed vnto you the Tenets you pretend to find in some few Fathers, And now publish to the world as *Christian Truths*? If you ground your Glosses or Doctrin on such excellent Principles, we Catholicks are certainly in Errour, And ought to conform to your reformed Gospel, But if you fail (and fail you must) to doe thus much, if you only giue vs empty Glosses without further Proofs, we look on them as slight things cast off by the Orthodox world, as both vnprincipled and vnpatronized. Therefore *Scriptureless* as they are, *Churchless* as they are, they fall of Themselues to nothing, And bring vtter ruin to your new Machin of Protestancy.

7. I doe you no wrong when I draw you off your Glosses to an Orthodox Church. (The world was neuer without one). Say therefore, in Gods name, where, or when was such an Orthodox Christian Society in Being that positiuely taught *no Transubstantiation, No sacrifice of the Mass, No inuocation of Saints &c?* Where or when were your Councils which positiuely defined these Doctrins &c? You may Answer, and truely. You haue indeed neither Church, nor Councils, Nor Tradition *Express* for these your *Negatiues*. Very right. Therefore I wrong you not in saying, your whole Cause subsist's vpon Coniectures, cauils, And Glosses, Because now you cast your selues into an Impossibility of pleading by any better Principles than meer guesse are. Thus much supposed, Say, I beseech you, What auail's it, if, when an Authority is plain for Popery, that you can by à nimble gloss darken it? Or if obscure, You haue A *Fiat lux*, at hand, and can charm it into so much Clarity as may suffice to dazle the eyes of à vulgar Reader? What Satisfaction haue I here, or what gain you by this Proceeding, when you know we haue more witnesses ready to attest, yea to dye for our Catholick Verities, than you haue hairs on your head, or Glosses in your book? What gain you to your cause could you misinterpret all the Fathers that euer wrote, when you without the warrant of any Orthodox Society haue yet à whole learned Church, Her Councils and Tradition against you? And all the store of Ammunition left you to attaque this

To point at
his Church
and Councils
which
taught Pro-
testancy.

without
them no sa-
tisfaction is
given.

great Oracle of Truth, is very small; no more, God knowes, but a flash of lightning borrowed from the *ignis fatuus* of your far-fetched Glosses. Gloss on, Caviel on, coniecture on to the worlds end, As long as no known or Owned Principle distinct from Glosses and coniectures Support's them, You only beat the aire, or, (to use à pretty late phrase amongst you,) lapwing-like Pew most when furthest from the nest. I mean, you are then most fierce to end Controuersies, when you are furthest off from Principles, which only can end them.

How Secta-
ries ought
to plead.

8. Thus *then* you should proceed had not God and Truth silenced you. I, E. S. B. D. declare to you honest Papiſts, That in the Sixth or seauenth age after Christ, His true Orthodox Church, positiuely taught *no Transubstantiation*. Such à Council, either in former or later Ages expressly defined so. Then, and before also, Church Tradition was vniuersally for my Doctrin, And thus much I can make good to the learnedest Romanist among you. Wonder not Therefore when you quote your *Iustins*, your *Cyprians*, your *Chrysostoms*, seemingly contrary to my Church Doctrin, That I interpret all; I am forced to doe so, or against conscience must desert my old *Mother Church*, Her Councils and Tradition likewise, From which You haue too licentiously swerued, to side with your *Iustins* and I know not who els. Could the Sectary plead after this manner, His Glosses would haue force, But he neuer meddles with the First main *Business*, That is, neuer ground's his Doctrin vpon any thing like à satisfactory Principle, But, as if He minded to tire Ones patience, run's on headlong with Glosses, *When he has no Principled Doctrin to Gloss for*. Iust as if One should tell his neighbour, Sir you lye, And, this I auerr to your face, Though I want where withall to proue my Saying true. In all these Controuersies Sectaries are so pertly vnciuil, as to giue the *Lie* to à whole Church, And what supports the Boldnes? Haue they any other Church more Orthodox, Councils more learned, Tradition more vniuersal to proue we *lye*, than our Church, our Tradition, And Councils are which say we speake truth? Nothing at all like them. We here challenge them

them to speak to the cause and controuersies are ended. What then remain's to plead with? Plain Scripture? *Not à word.* Fathers plain? *Not one.* O yes, *Tertullian* is drawn in to help at a dead lift, so is *Theoderet*, - And one or two more. Very true. But he is à glossed *Tertullian*, à glossed *Theoderet* &c. Separate then these Glosses from the Fathers genuin Doctrin, giue them the Sectary to manage, you see him in open field compleatly armed ready to encounter *Church*, *Councils*, *Tradition*, And all the other *Principles* of the Catholick world. - Are not Glosses think ye strong and prodigiouſly powerful, which haue not only force to plead against à whole Church, But more ouer to implead her of palpable error? This Church is supposed to haue changed Her ancient Doctrin, And Sectaries will reform it not by recurring to any other more Orthodox Society of Christians, But by meer guesſes and Glosses: That is. *The Fallible Glosses and guesſes of men confessedly fallible, must reform à Church which hold's Her selfe infallible,* And proues it also.

9. Thus it is, Christian Reader. I speak plainly, And can defend my Assertion. Besides meer begging the Question in all Disputes, besides Cauils, And weak coniectures, The Sectary hath no more left him to oppose our Catholick Tenets, but meer vnprincipled Glosses. - I neither word it nor wrong Protestants in saying thus much: Peruse if you please their writings, chiefly Mr *Stillingfleets Account*, you will find (when the Churches *Inf. libility*, or *Transubstantiation* &c. Happen to be handled, That Glosses laid on the Authorities vsually quoted for Catholick Doctrin, euer take vp the most room. - And which is worse, yea pitiful in à *Rational Defender* of Protestancy: *You shall neuer find* through this whole Book (waue Cauils coniectures and Glosses) one sound Principle laid plainly forth, nor so much as hinted at, in behalf of any Protestant Article. What think ye? Shall Christians, who would fain haue à Church to liue in, see the old House of God pulled down by vnhandy Glossers, before They haue à better built vp, And well settled on good Foundations? *Pulled down.* What say I? *Alas* our Glossers haue not strength

*Glosses
strangely
powerful
with Secta-
ries.*

*Yet Most
weak and
feeble.*

strength to vntile it, much less force to demolish that long standing Fortress. Yet Glosses chiefly, And t'is à sad thought for the Secretary, support his vndefensible Schisin made in the desperate quarrel against that Church which gaue his Ancestors Baptism. These only (there is no more) must plead in behalf of his inhuman and barbarous Reformation; These finally must answer before an Impartial Iudge at that great day of Doom for all his merciless cruelty practised vpon the deceased, and some yet liuing Catholics. Sad thoughts, I say, they are to goe to bed with, to rise with, to banquet with, which like Ghosts will haunt him to his dying day, And lay Torment at his restles hart in his greatest iollities, And more in the houre of death.

The Conclusion against Sectaries.

10. After all you see the Conclusion and an end put to Controuersies. *If no Orthodox Church vpholds this Protestancy, or any article of it. (which is euident). No Councils nor Tradition can support it. If no Councils nor Tradition support it. It has no Principled Doctrin. If no Principled Doctrin, No Moral certainty. If no Moral certainty, (for meer groundles Glosses cannot giue Any against all the Powerful Motiues of our Church) there is no Probability in it. If no Probability; The whole Reformation must be reduced to fancy only.* There we found it, And there leaue it.

11. Now, if any except against our casting off Protestancy from the meanest degree of Probability induced to Iudge otherwise vpon this ground, That many learned men defend it. I haue Answered aboue. *Meer Probability is insufficient to support Christian Truths.* Here I both answer and Ask. 2. where were the many learned Defenders of this new Faith, when one Luther stood vp alone against the whole Christian world, And first broached his Protestancy? If at that time there was no Authority nor reason for the Nouelty, Process of time hath gained it neither. Look then into its *Rise* or First beginning, you'l find it vfound at the bottom, yea vterly improbable vpon this certain Principle, That the Singular Doctrin of one disgusted Rebel against à whole Church and Thousands more pious and learned then Himselfe, can merit no Belief, but deserues (what it has), to be Anathematized.

12. We must yet insist à little vpon this Point, And lay forth the Vanity of our Aduersaries pretence to Probability, which done, you shall see controuersies are ended. Sectaries May say. If their own Authority makes not Protestancy Morally certain, it cannot but raise it to à high degree of Probability. We deny this, And shall presently Ask, why their Authority more aduanceth this Religion to Probability than the meer Authority of Arians bring's Arianism to Probability? At present we do not only oppose the voice and vote of the Roman Catholick Church against this Plea, But the Authority also of *Græcians*, *Abyssins* and all other called *Christians*, who with one vnanimous Consent decry Protestancy as improbable. Compare therefore *votes* with *votes*, *Authority* with *Authority*, There is no Parallel; For, for one that defend's it, you haue hundreds, yea Thousands that Contradict the Nouelty. Thus much is indisputably Euident, if we precisely Consider Authority as it were in *Abstracto*, or oppose the Votes of dissenting Parties against it. But here is not all. We must goe further, And distinguish well between à *bare Authority*, and à *rational grounded Authority*. For this is an vdeniable Truth. *Reasonable Principles* euer precede, or are presupposed, when Religion is pleaded for To the consequent *Authority of those* (whether many or few) that Teach, or Profess it. Hence all say. If the first conuerted Iewes to Christianity, Had not had most weighty Inducements propos'd to reason before they deserted Iudaism and belieued in Christ The change had been most imprudent; Nay, all had been oblig'd, as is proued in the 4. Chapter, To hold on in that Profession still without Alteration. So necessary it is to haue rational grounds laid firm in the Foundation of Religion, before the Professors allow it either Moral certainty, or so much as Probability. Thus much premis'd.

*Protestancy
improbable.*

13. We draw Sectaries from all Self-Voting, or further pleading by their own Authority, And force them in this Contest, if Protestancy be defensible, not to say, but to proue by Principles, *distinct from their own bare votes*, These two Propositions. 1. That God who is Truth it self, And once laid his Truths the founda-

*Sectaries
drawn off
their own
Self voting.*

dation of the Roman Catholick Church, permitted that faithful Oracle to become Traiterous, to teach Idolatry, to tell the world loud Lies for à thousand yeares together. And that all this happened, when there was no other Orthodox Church on earth to vnbequile Those poor deluded Christians. The second Proposition to be proued, is. That these Millions of souls learned and vnlearned who firmly belieued this Church And dyed happily in it, were All mad, All Idolaters, All besotted and seduced by Fooleries : And (which is à Paradox about Expression) That à knot of late vnknown Nouellists pretending to Reformation, dare now attempt to teach men more learned than Themselues; To make these supposed *mad, Wise, The Idolatrous, Orthodox; the besotted, Reasonable; The Seduced, right in Faith again;* And that this was, and is yet done vpon à meer proofles Supposition, (*that we are mad and besotted*) which stand's on no Principles, And for that reason is contradicted by the vast number of most knowing Catholicks, And the whole Multitude of Christians Besides.

*What the
Sectary is to
Proue.*

14. When these two Propositions are made probable vpon good Principles, Wee shall listen to our Sectaries Authority, But if they fumble herein, Only talk and proue nothing, Wee reiect their vngrounded Authority And say, The more votes they multiply without Proofs, the less weight they haue. You shall yet see how weightles Their Authority is, might we here insist longer vpon one Matter of fact which ends all Controuersies. In à word. All know the great Controuersy between Protestants and Catholicks comes to this. Whether they or we teach Apostolical Doctrin? Whether they or we lay forth the genuine sense of holy Scripture? Neither Party saw or heard the Apostles Preach. Neither pretend's now to *Enthusiasms*, or private Reuelations concerning that Doctrin: The whole cause therefore is to be tried, and decided by Witnesses of foregoing Ages, such Testimonies and Tradition must clear this Matter of fact. A pretence to Scripture only without precedent lawful Pastors, without Doctors, without Witnesses teaching that sense and
Doctrin

*The difficulty
proposed
between Ca-
tholicks and
Protestants.*

Doctrin which the one, or other Party stand's for, is here both viles and impertinent. If then The Protestant makes his Doctrin Apostolical, His sense of Scripture, Orthodox; The Catholick replies. Be pleased to giue in your last Euidence, produce your Witnesses; your Pastors, And Doctors Four Ages since, That taught as you teach, And sensed Scripture as you sense it. My Church (add's the Catholick) evidently demonstrates à continued succession of Her Pastors that taught as I belieue, (as shall be proued hereafter) And shewes as clearly à Succession of the same Doctrin and Faith with these Pastors. Her Antiquity is vndoubted, and her pleading *Possession* in preseruing the true Sense of Scripture and Apostolical Doctrin, is as great as any King on earth can shew for the Possession of the Crown he weares. Now, saith the Catholick, Wee examin your pedigree of Pastors and Doctors, And after some few Ascents by à Retrogradation come at last to the year 1517. There we find, and most evidently, à Luther, or Caluin To be the first men in the world that professed Protestanism, that interpreted Scripture as you interpret, or owned your Religion. With these late Runagates you must stop, No man on earth can aduance or bring your *Genealogy* further, Therefore to speak in the words of the Ancient *Optatus Meliuitan. Lib. 2. Contra Parmen*: At that time, you *were sons without Progenitors, successors without à Pedegree New Teachers without commission*, Protestants indeed, but without Principles.

*The first
plead by
Principles
the others
not.*

15. Hence I argue and it is à demonstration against Sectaries. If neither Church, nor Councils, nor Pastors, nor Doctors, nor any Orthodox Christians in forgoing Ages euer owned, or so much as heard of Protestancy before one vnfortunate Fatherles Luther broached it; If no Antiquity, so much as once mentioned one Professor of that Religion; if no Tradition handed to Luther the new Faith he taught (all which is without dispute manifest) Protestancy most evidently is vpon this very account both an *VnWitnessed* and an *Vnprincipled* Religion, And not only improbable, but in the highest degree improbable. But

no Authority can release an vnprincipled Nouelty from its own intrinſick, miſerable and eſſential State of improbability, Therefore our Sectaries votes (of no weight at all) cannot make it probable. And thus Controuerſies are ended, becauſe an improbable Religion (And for this reaſon improbable, becauſe vnprincipled) is not defenſible.

*Proteſtancy
as improba-
ble as
Arianism.*

16. To add more to this Diſcourſe I Ask, whether one Arius oppoſing the whole Church repreſented in the Nicene Council, defended probable Doctrin or no? You will answer No. Very good. Yet he quoted Scripture (and might one inſiſt vpon the exteriour letter or ſound of words) more plain and expreſs in the behalf of his Hereſy, than all the Proteſtants on earth can produce Fathers plain and *Expreſs* for their Nouelty of Proteſtantiſm. I would ſay. Neither *Theoderet* nor any other Father, ſpeak's half ſo clearly to the Doctrin of *No Tranſubſtantiation. No Sacrifice of the Maſs* &c. As theſe words (to omit others). *My Father is greater then I,* (may the exteriour letter regulate here) ſeemingly expreſs an inequality between the Father and the Son. Now if the ſeeming clear ſound of Scripture made not Arius his Doctrin probable againſt the Church *Then*, much leſs can the more obſcure Teſtimonies of ſome Fathers, make the Doctrin of Proteſtants probable againſt the Church *Now*. And if we ſpeak of followers that Arius gained in his time, There is no compariſon, He had more than euer England had Proteſtants in it.

*The Arians
not Conuin-
ced by Scrip-
ture only.*

17. One may yet reply. The Nicene Fathers cited plain Scripture againſt Arius. Very true, And ſo do Catholicks againſt Proteſtants, For, Chriſts Sacred words. *This is my body,* are as ſignificantly plain againſt Proteſtantiſm, as any Text thoſe Fathers then vrged, or yet can be vrged againſt *Arianism*. But this you ſee did not the deed, nor was then the laſt conuiction, And why? Here is the reaſon. Becauſe as Proteſtants now wilfully Gloſs this plain Paſſage of Scripture and many others, So the Arians then wilfully Gloſſed all thoſe Scriptures alledged by the Nicene Fathers, And yet hold on in that ſtrain to our very dayes, as you may read in *Crellius* and *Volkelius*. Yet more.

more. As the Arian Party then only Glossed but without the help of any antecedent Church Doctrin known to the world, or vniuersal Tradition to settle their Glosses on; So our Protestants now do the very same, There is no disparity betwixt them, They Gloss, 'tis true, but giue vs *Churchles* Glosses. Finally, as those Fathers at that time did not only reiect the Arians Glosses, but established also their own Definitions vpon Scripture interpreted by the known deliuered Doctrin of the *then present*, and the more *Ancient* Church (for they represented both) And thus ended that Controuersy, So we Catholicks proceed against Protestants, And bring all debates to the like last period. *The Church, or nothing, must end them.* Without recourse had to the known and owned Doctrin both of this present and precedent faithful Oracle, They and we may interpret Scripture long enough, They may Cauil, And we may hold on in our Answers to the end of another Age, without hope of ending so much as one Controuersy. But of This enough is said already.

*How Con-
sisted*

CHAP. XX.

*A word to one or two Obiections. It is further proued,
That Controuersies are ended with Protestants,
who haue no Essence of Religion, but
false opinions only.*

1. **S**ECTARIES may obiect first. We Suppose all this while *But proue not*, The Orthodox world to haue hitherto maintained the Doctrin now taught by the Roman Catholick Church concerning *Transubstantiation, Invocation of Saints &c.* Therefore our Discourse seem's vngrounded. I answer. 1. The Reply is not to the Purpose in this place, whilst we only press

*The first
Obiection
answered.*

Sectaries to giue in Proofs for their Contrary Positions. This wee say They Cannot doe : Now if wee bee as farr of From Proofes, or Cannot ground our Tenets vpon yndubitable Principles; Controuersies are ended without more Adoe; Because both of vs, (if the Supposition hold's,) haue no Articles of Religion to Propugn, But weak opinions, which (whether true or false) import not Saluation: Nay, the Truth of them, could it be known, is scarce worth any mans Knowledge. I Answer. 2. Our Proofs (to say no more now) Stand firm vpon *Church Authority*, once at least owned Orthodox, on our Councils, and ancient Tradition neuer yet repealed, nor excepted against, But by Hereticks only. May it please our Aduersaries to come Closely to the Point and plead in behalf of their Tenets, by the Authority of any like or better Church than ours is, We haue done, and must yeild; But this they know is impossible, And therefore neither will nor can Answer our Discourse. If they say our Church, (where its contrary to Protestancy) has erred, Vrge them to proue the Assertion by any *Principle*, either equal to (or stronger than) our Church Authority is, And you will haue them driuen again to their Glosses, or to some few gleanings of Fathers; In à word to no Principles.

*A second
Obiection
Proposed.*

2. They may obiect. 2. We haue took much pains to proue Nothing against Protestancy, For we know, some late Professors namely *Doctor Bramhal* and *Mr Stillingsfleet*, stifiy maintain these Negatiues of *No Transubstantiation*, *No Sacrifice of the Mass*, *No Inuocation of Saints &c.* To be only *pious Opinions* or *inferiour Truths*, Neither reuealed by God, nor *Essential* to Protestant Religion, Therefore whilst we vrge them to ground such Negatiues vpon plain Scripture, vpon the Authority of an Orthodox, Church, Councils, Tradition &c. They tell vs we meddle not at all with the *Essentials* of Protestancy, But only dispute against Opinions, And, Contrary to iustice, force them to proue meer opinions by Scripture, Church &c. wich is more then we can press vpon them, or doe our selues, For haue not wee *Catholicks* many Opinions in Schools, which none pretend to ground

ground vpon so strong Principles as we settle our Articles of Faith on? Yes most assuredly: Opinions then and Articles of Faith cannot but be very differently Principled. And thus the Protestant discourfes in the present Matters, Here saith He, is the only difference, That Catholicks lay Claim to *more* Articles of Faith, And the Protestants to *Fewer*. Our more numerous Articles, ouer and about His fundamentals, He calls opinions, Holds vnprincipled, And hopes to settle his fewer articles, *or the Essence* of his Religion vpon Excellent solid Grounds.

*Point's
at a distinc-
tion between
Faith and
Opinion.*

3. Hence it followes, that all Controuersies hitherto agitated between vs come to no more, but to a slight skirmishing about different opinions only; For we and they agrée in the Essence of Religion. *Vnlucky opinions* surely, Cries the Sectary (and He would seem to sigh as deeply as we, But has not felt so much Smart) which haue caused endles Broiles, strange confusion; and a Shameful Schism in the Christian world. Thus much I conceiue some later men, who expressly teach the Doctrin would haue vs learn, And because it is a new inuented way of defending this falling Protestancy, I hold my self obliged, First to discouer the whole fallacy of the discourse, Next to shew how Protestants themselues put an end to all Controuersies. This done the Obiection is soon answered.

4. The fallacy lies here, That Protestancy is supposed to haue an *Essence* when really it has none, but is wholly made vp of worse then false opinions. The false Supposition stands gloriously in Mr Stillingsfleets empty Title. *A rational Account of the grounds of Protestant Religion.* The man surely imagins Protestancy to be a *Religion* (which implies an *Essence*,) yea and grounded too. I say the contrary, it has no *Essence*, and consequently *No grounds*. To proue my Assertion, Doe no more but cast out of Protestancy all the Negatiues it has, which confessedly are no *Essentials*. And next fix your thoughts on the little which remain's, And is called Protestancy. You will see the *Essence* after these Negatiues are gone, dwindle to nothing. Most surely

*The fallacy,
discouered.*

surely this is not its *Essence* To believe these *Negatives*, pious opinions, or *inferiour Truths*, For if God neuer reuealed the *Negatives*, He neuer reuealed to any, That the *Belief* of their supposed piety constitutes the *Essence* of *Protestancy*. An other *Essence* Therefore must be found out, if it haue any, And may be it is this. *Believe the Creeds or à Doctrin common to all Christians* (our Aduerfaries hint at both) and you haue the *Whole Essence* of this Religion, Yea, and Faith enough to attain *Saluation*: And thus they reduce their Faith to fewer Articles than we doe. I might Say à word in passing, And reduce all true Christian Faith to à shorter compendium. .viz. To one only Article of The Apostles Creed. *I believe the holy Catholick Church*. That is, who euer own's the true Church of Christ, and firmly adheres to all She teaches after à due Proposal made of her Articles., And dies in that Faith; such à man jointly believes *both the Church and Creeds also*. But if he run away with one *half only*, or Talk of *Creeds*, as *Sectaries* doe, without à *Church*, And exclude from His Belief that Church which approues the *Creeds*, He separates that which cannot be separated, And is à *Self-chuser*, In à word he neither believes *Church* nor *Creeds*, And consequently has no Christian Faith.

An other
Sectarian
pretence of
belieuing the
Creeds.

5. Hence I say. This very Assertion. *I believe the Creeds in the sense of Sectaries* now explicated, is so far from being à Principled Truth, That it is no more but an Errour, or à *proffles Protestant Opinion*, As bad or worse as any of the *Negatives* are. If therefore they make it an Essential Article of *Protestancy*, Wee press them according to their promise, to giue à *rational Account* of it before God and man. And here our *Queries* aboue come in again. Haue you, Gentlemen, any Diuine Reuelation, That this half Faith of believing *Creeds*, after your bold receding from the Church is so sufficient for your *Saluation* and mine, That more is not required? Did euer *Orthodox Church* expressly teach this to be sufficient? Did euer ancient *Council* define so, or vniuersal *Tradition* deliuer the *Doctrin*? Speak plainly plead by all, or any one of these Principles, And I haue done

done. But 'tis impossible. Perhaps you will say All Antiquity and the Fathers likewise highly commend the Apostles Creed as à short *Abridgment* of our Christian Faith. Answ: So doe we as highly, But know there are different *Lectiōns* of it, whereof you may read in your own Doctor *Vshers Diatriba. De Symbolis*, London Print. 1647. Sent to his friend *Ioannes Vossius*. We know again, (may Credit be giuen to S. Hierome. *Epist: 61. Ad Pammach.*) That this Creed was not writ *in Chartâ & atramento*, but in *tabulâ Cordis*, And Therefore we must trust to Tradition for the best *Lectiōn*. All other Creeds euen that ascribed to S. *Athanasius* (A *Græcis interpolatum* dressed vp à new by the Grecks, Saith Dr *Vsher*) The Church either made or has approued. If then I must build my faith on these *Creeds*, I cannot diuorce it from the Church. For, *Propter quod unumquodq; tale, est illud & magis tale*. If I belieue my *Creeds*, much more must I belieue the Church which either made or Authorised them.

6. In à word here is all we demand, And If *Sectaries* can Answer they speak to the purpose. Let them but name any Orthodox Council, Nay, one ancient Father that saies, Faith is then fully and sufficiently *Catholick*, if one belieues the *Creeds*, Though at that very time He pertinaciously reiect's the present Church we liue in, Or will not hear that Doctrin which She teaches about *The express Doctrin deliuered in the Creeds*, Let him, I say, do thus much And he speaks to the purpose, But it cannot be done, Because both the Ancient and modern Church condemn's all who slight Her Doctrin, though *not expressly* contained in the Creed. In this opposition therefore, That which the *Sectary* would make the *Essence* of his Religion is only his *false opinion*, and in real truth hath neither Moral certainty, nor so much as Probability, As is already proued. He may reply. All he pretend's, is, That the *Creeds* compleatly contain Matter enough of Christian belief, (To Add more is vnecessary), And Saies withall, Hee slight's not that Ancient Church, which either composed or approued the Ancient *Creeds*, but blames the Later Church which hath turned *meer Opinions* into *Articles* of faith,

*The Beliefe
of Creeds
and the
Church,
inseparablē*

Dd

And

And imposed them on Christians to believe. *Ans.* These men it seems will hold on to be unlucky in All They say. We are now inquiring after that Doctrin which essentially Constitutes *Protestancy*, And here they obtrude vpon vs their *Protestant Opinions* for Answer.

False Opinions supposed the Essence of Protestancy.

7. To assert Therefore First, that the Ancient *Creeds* explicitly contain Matter enough of Christian Belief is à *Protestant opinion only*, largely refuted by our learned Writers. See the other Treatise Discourse. 3. C. 5. To assert that the Church in after ages added Vnnecessaries about the explicite Doctrin contained in the Apostles *Creed*, Impugn's the most Ancient Councils of the Christian world, And is no more but à *Protestant opinion*. To assert. 3. That the Ancient Church was right in faith, And the present Church not, or, That She hath imposed meer Opinions to be believed by Christians in place of Articles of Faith, is à flat Calumny an improbable opinion, which neuer yet was, nor can be grounded vpon any rational Principle. And can these opinions think ye which all Catholicks reiect, pass for the grounded *Essence* of *Protestancy*? They must, or it has no *Essence* at all. And mark well, As they proceed with vs here, so they doe in all other Controuersies. They tell vs not only the *Creeds*, but Scriptures much more contain all things necessary to Salvation, That's only their Opinion. They tell vs, *Their* Belief now, and that of the Primitiue Christians for the first Three, or Four Centuries, is one and the same; It is their Opinion meerly, And demonstratiuely vnttrue. They tell vs, They own à Church before Luther, but to say where, or when it was distinct from the Roman Catholick, or as They Imagin much larger than the Roman, is only an Opinion, and most improbable. In à word They are euerywhere so narrowly confined, That whether they build or destroy, Impugn our Religion or offer to establish their own, They neuer get out of the reach of Their own tottering improbable Opinions.

Particular Proofs Thereof.

8. And because I find this strain runs through Mr *Stillingsfleet's* whole Book, He cannot surely be iustly offended, if for
my

my better Satisfaction concerning his *Rational Account*, I require his rational Answer to one Question which I hold very reasonable. Thus I propose it. You, Sir, defend à Religion called *Protestancy*, You allow it some essential Doctrin distinct from *Po-pery*, and all condemned *Hereticks*. Your Title supposeth this Doctrin well grounded (*The grounds of Protestant Religion*) Answer I beseech you, giue me first without fumbling that Doctrin peculiar to *Protestancy*, which essentially makes it à Religion. Giue vs the *Specificall* difference of it, if't haue any? And Next, Ground this Doctrin (be it what you will) vpon the vndubitable Authority of some known Orthodox Church, Orthodox Councils, or vniuersal Tradition, but Fob vs not off with your vnproued *Opinions*, Tell vs no more of believing *Creeds only*, *The Scripture only*, the Four first general Councils *only* without more (these *Onelies* we except against) Yet doe you *only* thus much as I now require, (T'is easily done, if your cause be good,) And I will recall what euer I haue written against you, And craue pardon for my rashnesse. But the Catholick knowes well because *Heresy* can haue no grounded Doctrin, This task is impossible. I am now to shew the Protestant the impossibility of it also.

*A question
proposed to
Sectaries.*

9. Imagin one who belieues the *Creeds*, as the Sectary pretend's to doe, yet so, That interiourly And from his very heart He abiures and slightes all those *Negative Articles* called the opinions of Protestants. (I speak not here of his exteriour demeanour nor Countenance his dissembling ift be so) My Question is this. Whether such à man haue internal, essential, sufficient faith to make him à true believing Protestant? He hold's himself one vpon this conuincing Reason, That he firmly belieues what euer the Professors of that Religion maintain as both essential and sufficient to Saluation. Besides He knowes well, No obligation lies on him to belieue by *Faith*, the *Negative Articles* of Protestants, neither can he, because God has not reuealed them. Such à man therefore hath compleatly essential *Faith* enough, and is à true believing Protestant, or if

*Sectaries
must make
meer Opinions
their
Articles of
Faith.*

he be not yet got so high, or haue not the Protestant Faith completely, necessary and sufficient to saue him, He must help it out by belieuing some one or other Protestant Opinion, And consequently the Belief of Opinions must either constitute him essentially a *Protestant*, Or He will neuer be one, yet this is most vntrue, for God obliges none to belieue vnreuealed Opinions as Articles of Faith.

10. We must goe yet further. Suppose this man belieues the *Cree ds*, The Roman Catholick Church and euery particular Doctrin She teaches, iust so as the best Catholick Belieues, And whereas before He only slighted the opinions of Protestants, now in place of them he firmly adheres to the Contrary Catholick Positions. viz. To *The Popes Supremacy. Transubstantiation. An vnbloody Sacrifice. Praying to Saints Worshipping of Images*, And in a word to all that the Church obliges me to belieue. This man in heart is certainly Catholick. I Ask whether he is yet a true belieuing Protestant? In our Sectaries Principles, Hee is. For first he belieues his Cree ds or Doctrin Common to all Christians, And there is the Essence of their sauing Faith. O but all is spoiled by *belieuing the Church*, And what euer Doctrin She teaches. Why so I beseech you? why should this spoile all, if in Conscience the man Iudges Her Articles to be reuealed Truths? A Catholick you say may be saued, Though he belieues thus much, Therefore there is no reason to damn this man vpon any Account of his want of Faith, For the Faith of His Cree ds saues him, And the beliefe of our Catholick Articles ruin's not that Faith. Ergo. Again. You must say, His abiuring your Negative Opinions doth *not Vnprotestant* Him, if he belieues the Cree ds, why then should the firm adhering to our contrary Positiue Catholick Articles (which you call opinions) make him less Protestant? You may reply. If He hold's them only as opinions, He is still Protestant, But we now suppose He belieues all as Articles of Faith. Very good. This then followes inevitably. *Not to belieue them as Articles of Faith, besides Owning the Cree ds, essentially makes him Protestant*, Ergo, This also followes
To

*The difficulty
is farther
urged.*

To belieue some one Negative, or more then the Creeds Formally-express (Add to them the common Doctrin of all Christians, The four General Councils &c.) is essentially necessary to Constitute him Protestant. Now This very *More* which is nothing but à Sectarian Opinion essentially enters in to make him Protestant, or Hee shall neuer bee one. Thus much I intended to proue, and I hold it proued demonstratiuely.

11. You haue what I would say, plainly laid forth in this vnanſwerable Dilemma. *He who iudges all the Negative Articles of Protestants false, And belieues the Contrary Positiues taught by our Catholick Church As reuealed Truths, is yet Protestant, or not. If not; the belief of some thing els (Truth or vntruth) is essentially requisite to make him Protestant, But the belief of That (be it what you will) now superadded to Constitute him à Belieuing Protestant, is no Truth reuealed by God, But only à Protestant Opinion, Without which he Wants the Essence of that Religion, Ergo most evidently the Belief of Opinions essentially constitutes him à belieuing Protestant, Consequently some Doctrin which God has not reuealed makes him Protestant, And the belief of his Creeds is not Faith enough to make him one.* These Inferences seem eident, if not, I petition Mr. Stillingsfleet to discover where the fallacy lies.

A dilemma.

12. Now on the other side, if such à man as belieues his Creeds, the Roman Catholick Church, And all the Articles She teaches iust as I belieue them, be notwithstanding essentially Protestant still, *He is both Protestant and Catholick together.* Catholick He is, whilst He Assents to all without Reserue which the Roman Church teaches; And he is also Protestant, for He belieues his Creeds, And what euer our new men require as essential to their Religion. Wherefore vnless The not-belieuing their Negatiues, or his *submiss yielding to our Positiue Contrary Doctrins*, destroy that essential Faith of his Creeds (which is impossible) He is in these Principles, both at once Catholique and Protestant.

Prouing what is intended against Sectaries.

13. And thus you see How Our new men end Controuersies, For now in their Principles, There is no more quarrel

about Religion, The whole contest being purely brought to this, whether Party Opines more securely, iust as the *Promissis* and *Scorists* (worthy learned Catholicks) dispute whether Schoole teaches the better Opinions, Though if the Supposition stand, it will be difficult to find out disputable Opinions between vs.

what our
adversary
is obliged to.

14. Be it how you will, Mr Stillingsfleet must of necessity change his Tittle [*The grounds of Protestant Religion*] For now Protestantism with him consists with Popery, or rather is Popery, And Popery, if we speak of Religion, is consistent with Protestantism: The Essence and grounds of the one and the other cannot but be the same, if (which is euer to be noted) Protestantism as *Protestantism* hath not one true essential Article of *Orthodox Faith* peculiar to it selfe, For hauing none, The Abettors of it must either be Catholicks, or Profess no Religion.

15. And here by the way you may note the difference between vs. As the Catholick own's all which the Church defines to be *de Fide* And necessary to Saluation, So contrariwise, the Protestant own's nothing within the compass of *His Articles* to be *de Fide*, or in like manner necessary, For both He and I may boldly renounce what euer he hold's as *Protestant* without danger of losing our Souls. And hence it is that Opinions only, and false ones too, essentially constitute this whole Religion. I speak here of *Articles proper to Protestantism*, For to believe the *Creeeds*, the *four General Councils*, to Assert that the Sacraments giue grace to the worthy Receiuer, that Faith and repentance are necessary, or what els can be thought of, as *Matter of Diuine Faith*, All, I say, and euery one constitute the essence of Catholick Religion, and are known *Doctrins* of the Roman Orthodox Church, in so much that the Protestant has no proper, *Special*, or peculiar Tenet of Religion left him at all (which is true) to propugn. And for this reason He is obliged hereafter, *Iure humano, & Diuino* to write no more Controuersies of Religion, wanting Matter to write of, And no less obligation lies on him to leaue off all further quarrelling in behalf of his improbable Opinions. I would willingly see this plain discourse answered.

16. Some

16. Some perhaps not penetrating the force of it, may Reply. The old strife is now on foot again: For as we call the particular Tenets of Protestants, *Opinions*, and *improbable* also, So they in like manner say, All that the Catholick Church maintains about the Common Doctrin of Christians or the Articles of the *Creeeds* &c, are only Church-Opinions, as improbable as *Theirs*. The Doctrin of *Transubstantiation* seem's as improbable to them, as *No Transubstantiation* to vs. *Inuocation of Saints* more improbable, than not to trouble Those blessed Spirits with our Prayers &c. Answ. The reply settled vpon no Foundation is more than simple, For either these men Cauil because we call their Negatiue Articles, *Opinions*, or Term them *improbable Opinions*. Sectaries themselues call them *Opinions*, that's vnexceptionably plain, Though they know well that the Church neuer speak's so meanly of her contrary Positiue Doctrins. The only difficulty remaining is, whether they are improbable or no? And this stands most clearly euenced already vpon an *undeniable Principle*. viz. That when Luther first broached them, They were opposite to the whole Orthodox world, . And for that cause were then as improbable and Heteroclite as one Rebels vote is against à whole Kingdome, or as Arianism was against the Vniuersal Church. Now since that time they haue gained no more Probability than Arianism, And so the old Improbability still clings to them. And for this reason the Sectary is to find out à Catholick Church which defended his Negatiues, or any one specificall Tenet of Protestancy, as *Ancient*, or, *reputed as Orthodox*, as our Church then was, or is now: Thus much done we will allow more to his Opinions than Probability. But to doe it is Impossible.

*A weak
reply, an-
swered.*

17. Thus the first part of the Obiection about is solued. To That is added of our pressing Sectaries to proue their Negatiues by plain Scripture. I answer, we iustly exact so much proof of *Mr Rogers* and his Complices (the greater part of Protestants I think) who hold them *Articles of Faith*: These are to produce their Scriptures, And only vrge Doctor Bramhal and Mr

*who are to
proue the
Protestants.
Negatiues.*

and Mr Stillingsfleet that call them *inferiour truths or pious Opinions*, to settle these *Negatives* or any Tenet of pure Protestancy vpon so much as any thing like à Probable Principle; And here we expect their last *Propositio quiescens* for Probability, But this cannot be giuen, whilst we know, The true Church of Christ decries them as *improbable, and Heretical errors.*

*How Catho-
lick Opi-
nions differ
Protestancy.*

18. It is very true (and that's next objected) Catholicks haue opinions in schools differently Principled from Articles of Faith, but t'is nothing to the purpose, when the difference betwixt these and our Sectaries Tenents, is, that Catholick opinions, if probable, are euer reduced to probable grounds, our Sectaries opinions contrary to the voice and iudgement of à whole Church, can haue no such foundation And for this cause we iustly impugn them not as False *Opinions* only, but as *Heresies.* Now to the last Plea of Sectaries making fewer Articles of Faith than the Church doth, The Answer is easy. It belongs not to them, God knowes, wholly vnkown to the world one Age past, To giue vs now à right measure of Faith; The attempt is no less vain, than prodigiously bold. But Say on, How will they Abbreviate? By what Rule? By what law? By their improbable opinions. Here is all. Well therefore may they Lament these vn lucky Opinions, which haue ruined many à poor Soul and giuen infinit Scandal to the Christian world. *Va homini illi per quem Scandalum venit.*

CHAP. XXI.

Protestants granting Saluation to Catholicks by à clear inference drawn from their Concession end Controversies of Religion. VVhat force their concession hath.

VVhy they granted so much. The Argument is clearly proposed. Mr Stillingfleet return's no probable Answer. A full discovery of his fallacies.

1. **S**ome may think the particular Matter now hinted at too largely handled being scarce worth halfe the labour here spent vpon it, And They iudge right, Should I once so much as offer to proue, as Mr Stillingfleet fondly Imagin's, the Roman Catholick Church à safe way to saluation because Protestants Say so. Far bee it from mee to entertain such à Thought, For whether They side with vs, or not, Wee haue absolute Certainty of our Faith independently of Their suffrages, or Voting vs in à Secure way to Heauen. Wherefore Should Sectaries recoile, And say wee are all damned (as some haue done) wee regard it not, That would no more Lessen the Certainty wee now haue of sound Faith, than Their Casual Granting vs Saluation in the way wee are in, Heightens it.

2. 'Tis true, were it doubtful (or no more but Probable) whether Catholicks Could bee saued in their Religion, The agreeing of Sectaries with vs might serue for something, But now, when the Certainty of our Doctrin Stand's, as wee here Suppose most secure vpon an Infallible Principle (which is Church Authority) The Proof taken from the Agreement of both Parties is an Impertinency, And in real Truth, *De subiecto*

*Absolute
Certainty
of Faith
without de-
pendence of
Sectaries.*

218 'Disc. I. C. 21. Protestants granting Salvation.

non supponente, That is, Not so be supposed, if (which is euer to be noted) wee should goe about to strengthen our Catholick Doctrin, because Heretiques Agree with vs.

3. Howeuer, though the Agreement, Considered in it selfe, be no more but à fallible Protestant Opinion, yet laid by the other indubitable Doctrin of the Catholick Church 'Tis à Truth as asserted by them, And ties their tongues so fast, that They shall Neuer hereafter speak à probable word against our Catholick Faith. Again, the Concession presses Sectaries *Ad hominem*, who admit Scripture vpon the General Agreement of all Called Christians. If therefore They argue well: *Both you Catholicks and wee Protestants hold these books Diuine*, Ergo, They are so. Wee Argue as strongly: Both Parties also grant saluation to Catholicks, ergo They are so secure, that it is impossible to plead against the Truth, Though as I said now, The Sectaries Concession heightens not one whit our Certainty, whereof you may see more n. 20. In the *Interim* please to know, The only reason why I-discuss this Controuersy more at Large, is, first to discover Mr Stillingfleets gross fallacies, Next to Show that Protestants, are forced at last to Put an End to Controuersies, Seeing the most Learned that euer wrote, ingenuously acknowledge the Roman Catholick Faith, to be à safe, secure, and abundantly sufficient Means to attain Saluation, which is to say, A true believing Catholick Cannot be Damned vpon the Account of Wanting Faith, if other Christian Duties be Complied with.

An Argument against them vpon their Concession.

4. Now if you Ask what forced Sectaries to grant thus much to Catholicks? I answer it was no kindness God knowes, But stark shame (to touch here on no other Motiue) which extorted the Concession from them, For would not both Heauen and earth haue Clamour'd had They damned all their own Ancestors, all the learned and ignorant of the Roman Catholick Church far and neer extended, for want of Diuine Faith? Yet this followes, Because without Faith *it is impossible to please God*. And thus they stand perplexed. Allow sauing faith to the Roman Catholick, Their Plea is ended; Deny it; They send millions

millions and millions of Souls to Hell. Thus much premised. I Argue.

5. That Faith which the Roman Catholick Church and Protestants also jointly own as sufficient to bring a man to Heauen, is intirely perfect, And cannot be rationally opposed by either Party. But the Faith of a true belieuing Catholick is such a Faith, Therefore it is entirely perfect, And cannot be more rationally Opposed. Now further. If it stand's thus firm vpon *Church Authority* (That's the certain Principle) And *the Concession of Aduersaries* As an *ouer-measure* (though weightles) it cannot be rationally excepted against by either, both Parties owning it sufficient to Saluation. Therefore All controuersies concerning Faith are clearly ended in behalf of Catholicks, Vnless meer Cavils may pass for rational Arguments.

*The Ground
of our Doctrines.*

6. It is truly Pitiful to see how vainly Mr Stillingsfleet. Part. 3. C. 4. Page. 611. striues to Euert the force of this short Discourse. Sometimes The difficulty is not so much as touched by him. Sometimes Hee mistakes the Question, And euer begs it. Now He run's away with half a Principle, which lead's in a lame Conclusion. Now false Suppositions pass for Proofs. Now Protestant Opinions enter in, as sound Doctrin. Here he wrong's our Catholick Authors, There He contradict's himselfe. In a word you haue nothing through His whole fourth Chapter But I know not what strange Confusion. Thus He Begins.

7. Protestants confess there is a Possibility for some to escape (Damnation) in the Communion of the Roman Church, But it is as men may escape with their liues in Shipwrack, But they (Protestants) vndertake to make it euident, There can be no danger, if they obserue the Principles of Protestant Religion. Mark first How strait hearted The man is, in granting as little as may be. viz. A meer Possibility, And of some only to be saued in the Roman Faith, hoping Thereby to remoue his own Ancestors and Millions of Pious Christians as far from Heauen as a Possibility conceued by Him, is from an Actual Being. I know other Protestants speak more roundly And say absolutely, Saluation may be had in the Roman Catholick

The Aduersaries discourse.

Church, because it is à true Church in Fundamentals, And that the differences between them And vs are about lesser Matters, or meer Opinions &c. See Mr. Thorndicke in his Book of *Forbearance*. page 19. Therefore Mr. Stillingfleets, lean, bare, and remote Possibility of Salvation, is only his own particular Opinion. Howeuér though he see's not the Consequence, Wee haue enough to conclude against him. I'll shew you how.

Proved
weak and
unconclu-
ding.

8. There is, Saith he, A possibility of being Saved in the Romam Catholick Faith, That is, Catholick Religion has in it à Possibility of bringing men to Heauen, if there be nothing wanting on Their parts. Very Good. This Possibility intrinsecal To the Religion is now as actually in Being, as the Religion it Selfe, But the Religion is actually in being, Therefore this Possibility inseparable from it, is also Actual, And lies not in the Series of things yet producible, as Creatures doe which God, if he please may Create to morrow. And thus you see, Possibility stand's here not opposite to non-Existency, but to an Actual impossibility, Therefore when I say, Catholick Religion now existing can possibly saue All, I say with the same breath, it cannot possibly damn Any. Unless you'll Grant it can saue All and damn some, which is impossible.

The Reli-
gion which
saues some
can saue all.

9. Hence Mr. Stillingfleets pretty Put off, of Sauing Some, and not All, is most inconsequent Doctrin; For clear the Religion from all actual essential Errour, it can as well saue all, as some, And if it be tainted with any essential Errour, The whole Religion is naught, And can saue none. But of this more in the next Discourse. Chap. 5. 6. where I shall proue that Catholick Religion is either intierly Good, totally Orthodox, or worth nothing, And consequently if vpon à supposed impossibility There were but one essential errour in it which I through invincible ignorance know not, yet Assent to, That invincible ignorance would (Tis true) excuse me from Sin, But it cannot free the Religion from being false and forged in it self?

10. What followes in the Objection of our narrow escaping damnation in Catholick Religion, as men doe with infinit danger in Ship-

Shipwrack, is no more but Mr. Stilling fleets own improbable Assertion, not worth refuting, And His reason is far worse. Protestants, forsooth, undertake to make it evident, There can be no danger, if they observe the Principles of Protestants. To make it evident. What a vast ouerlashing is this. Sir, make your Assertion only Morally certain, Nay, but so much as meanly probable, And May I haue the honour to Answer, yo will soon disclaim Euidence. In the mean while, I look vpon it as a meer Vanity worth nothing, And so is all the rest in your next page. 612. Where you bid vs iudge, whether it be wisdom, in such a point as saluation is, to forsake a Church in which the ground of Saluation is firm, to follow a Church in which it is but possible one may be saued, but very probably he may doe worse. All this is worse than your own improbable Opinion, You here Suppose without Proof, that the ground of Saluation is firm in your Protestancy, And therefore shamfully begg the question in euery word you speak. Yet thus you go on.

Our Adversaries improbable Assertion.

Hic gloriosus bragging.

11. His Lordship still asserts the Protestants way to be only the safe way to saluation, and that in the Church of Rome, there is only a limited possibility of it. Answ. Enough is said already of the Possibility. Here you begg the question again, you run away with half a Principle, And only tell vs, what his Lordship Asserts. What security haue I from his Assertion? There is yet more of this stuff. Protestants confesse, there is saluation possible to be attained in the Romane Church; but they say with all, that the errors of that Church are so many and some so great, as weaken the foundation, that it is very hard to goe that way to Heauen, especially to them that haue had the truth manifested. Here is nothing but words. We only hear what Protestants prooflesly Thinke and Say. What am I wiser for that? These false Suppositions, This manifest begg the Question fall of Themselues without further refutation.

His begging the question.

His false suppositions.

12. Were it worth the while, I might Ask whether these supposed errors so far weaken the foundation of Catholick Religion, that Saluation cannot be had in it? His Lordship Answers. I grant

saluation to Romanists, But not as they are Romanists, but as They are Christians And believe their Creed &c. Pitiful. Speak, plainly. Will The Belief of Roman Catholick Religion damn them or no? If it Damn's them, The Belief of their Creed's cannot saue them. (Vnless you both damn, and saue them at once) Contrarywise, if the Belief of the Creeds saues them, Roman Religion cannot Damn them, for now vpon the Supposition it destroies not that sauing Faith of the Creeds, But stands well with it here, And therefore cannot damn any hereafter. What followes is yet worse, if worse can be. You, Sr, Say. Page. 613. His Lordship dares not deny à possibility of Saluation for the Roman Catholick, but he is far from Asserting it of those, who either know the corruptions of that Church, and yet continue in them, or of such who wilfully neglect the means, whereby they may be conuinc'd.

Nothing but
Confusion in
the Replies
of Sectaries.

13. Here is first à false Supposition for à Proof. Of known Corruptions, And à pure begging the question besides. Here is. 2. The half Principle of his Lordships bare saying laid hold on without more, which inferr's no Conclusion, But only thus much, That my Lord spake (and perhaps not) what he thought, Or if Hee did so wee Catholicks are not of so easy Faith, as to believe him. Here is 3. A pretty piece of Non-sense in those words. But he is far from Asserting it of those who know the Corruptions of that Church &c. As, if forsooth, one truely Catholick could know and own any Corruptions in his Church And yet remain Catholick. These two things are inconsistent, To remain Catholick, And to iudge this Church corrupted in any point of Doctrin. Such men My Lord may list among his Protestant Belieuers. In à word His Proposition is *de Subiecto non supponente*, And so is also what crowd's in next. Of Those who neglect the means afforded by Protestants sufficiently Proposed &c. Here is again the false Supposition, not proued, wee neuer yet heard of any such means, nor shall here after, I am sure your Rational Account afford's none.

14. You add presently à desperate word And t'is, That his Lordship Speakes of such Catholicks whose meer ignorance excuseth, when
she

Disc. 1. C. 21. To Catholicks End Controversies. 213

the Fundamentals are held &c. Ergo you and your Lord damn all the learned of our Church That intierly believed the Catholick Faith for à Thousand years and vpward. You Damn our *Bedes*, our *Bernards*, our *Dominicks*, our *Brunoes*, not to be lifted amongst the Ignorant. You Damn more ouer all the learned Catholicks who haue liued (since your Heresy began) in *Italy*, *Germany*, *Spain*, *France*, and in other parts of the world. Bethink your self well, whether this can pass for either Catholick or Charitable Doctrin? And neuer more rail at vs vpon the account, That we Condemn you, For, for one we condemn, you damn Thousands. Compare the ignorant, amongst you (late beginners) with the ignorant of our Church. Past and present; The learned amongst you with the learned of our Church confessedly Popish for à Thousand years and vpward, There is no parallel in the number. If then you damn many, why may not we condemn the late risen fewer Multitudes amongst you, wilfully diuorced from the Mother Church. Again we damn not your Persons. No. One Supreme Iudge only, is to Pronounce the final Sentence vpon vs all, But we condemn your Heresy, And say as You ought to speak of the *Arians*, *Pelagians*, *Macedonian's* &c. (and all such known Renegados) That you haue no better Faith than these. Look you to the Consequence.

15. Your next Demand is. When we grant à possibility of Saluation to those of the Protestant Chvrch in case of inuincible ignorance, How we dare deny it where there is à preparation of mind, to find out and embrace the most certain Way to Heauen? What's this? Are you yet only in Preparatiues to find out, and embrace? Is one whole Age gone, And Truth not yet found out among you? The Catholick firmly belieues, A better Religion cannot be found than that is He now embraces, And you are Still in à state of seeking, and preparing for it. Sr, à meer Preparation to take Physick in à mortal infirmity cures none, no more can à Preparation to believe, if one meet not with the right Faith, saue any Good Physick actually applied, cures the body, And Faith actually informing the soule saues vs.

of Thousands
send to Hell
innumerable
Learned
men.

Catholicks
damn none,
but Con-
demn Hiere-
sy.

Sectaries are
yet preparing
to believe.

16. It is not now my intention to dispute that case of inuincible Ignorance, great Diuines fauour not the Opinion. See our learned Countriman *Thomas Southwell. Analysis fidei Disp. 3. Cap. 9. n. 150.* And *Michael de Eltzalde de formâ vera Religionis inueniendâ. Quest: 37. n. 596.* The rest which followes of men being sau'd by *The Terms of Gospel* (A language I vnderstand not) And of our Stalking to the interest of the Church of Rome, is vain Talk, (euery Arian will say as much) But no close Arguing.

*Our Aduer-
sary waues
it: main
diff:ulty.*

17. Page. 614. You offer at à Salution to take that way which *All parties agree in.* To this you neuer directly Answer, But wholly waue the difficulty. First you tell vs again without Proof of the Errours and corruptions in our Church, And say it is hard to conceiue there should be that Faith and Repentance, which you make necessary to Saluation with such à multitude of errours. Sir, These fancied errours either destroy Diuine Faith of the Creeds and Fundamentals, Or do not. If destructiue of Faith, You contradict your Self, And falsify your own Proposition which saies. *Catholicks may be sau'd in their Religion,* For without Diuine faith no man can be sau'd. If these Supposed errours destroy it not, Faith (*The ground of Saluation*) is apt of it's own nature to produce in à Soul *Contrition, Repentance, pious Conuersation, The fear and loue of God &c.* Vnless we wilfully hinder such holy effects of Grace. And here you haue an vnanswerable Dilemma.

A dilemma.

18. Suppose these miscalled errours destroy Faith, There is no Possibility of Saluation at all; Suppose they destroy it not But consist with it, much less can they vnroote Repentance, Piety, the loue of God, and the other virtues which bring men to Heauen. The reason is eident. Essential Errours, were There any, stand directly opposite to Christian Faith, which is true, therefore in the first place they must shake, or rather destroy that ground of Saluation, before they reuerse Repentance and other Christian Virtues. Now if you say we haue indeed à kind of Faith, but so defectiue that it beget's no Repentance no piety &c. You speak only your fancy, destroy the very Essence of Faith; And

And Consequently the Catholick must at last be damned for want of Faith, or, if you make the Errours so minute as not to raise out *sauiing* Faith, that stands in being still, so do other Christian virtues likewise, and Saluation with them. The Argument is conuincing.

19. Page. 615. You are wholly besides the Question, And fall vpon particular cases impertinent to our present purpose. You first inueigh bitterly against Death-bed Repentance, where you deliuer intolerable Doctrin. 2. You vniustly Calumniate, As if Catholicks taught Repentance not necessary before death, whereas the world knowes, both Doctōrs in Schools, and Preachers in their pulpits most Zealously inculcate the great danger of continuing in Sin, and delaying Repentance. Sr, these difficulties worth examination, And throughly Canuased by others, are in this place impertinencies, Therefore though you would lead me astray, yet I'll not follow you, But press you to Answer directly to the point in hand. Giue me à man, For example, An humble S. Francis, who liued euer à Penitential life, and delayed not Repentance vntil death (there haue been innumerable in the Church profoundly humble and penitential) the Question is, whether you dare damn such vpon the Account of wanting true *Faith*, true *Repentance*, the *fear or loue* of God &c? Damn such And you deny the possibility of Saluation to all Catholicks, Saue them, And you grant that true Repentance, piety and other Christian virtues are consistent with Catholick Faith. And thus I remoue you from your *particular case* of Death-bed repentance, For although all such were Damned (which is hideously impious to Assert) Yet you see our Question has à large extent in order to millions of other Belieuers, who liued piously all their life long. Now if you Say that Doctrin which holds Saluation possible to one who euer liued à lewed life, and only repent's at death is perniciously impious, you only vent your Opinion, And here is an other impertinency.

Our Adversaries impertinencies.

20. Page. 617. You come to that which is the proper business, And tis to examin the strength of our Inferences.

226 Disc. I. C. 21. Protestants granting Salvation

An Instance brought in.

Protestants grant we may be saved, And the Church asserts it also. To this you say his Lordship return's à triple Answer, Who first begins with the confession of Protestants. This was the way of the Donatists of old, which would hold as well for them, as the Church of Rome. To prove the Assertion you instance in one particular of Baptism. Both Catholicks and Donatists granted Baptism was true among the Donatists, but the Donatists denied it to be true Baptism among the Catholick Christians, Therefore on this Principle the Donatists side is the surer side, if the Principle be true. It is the safest taking that way, which the differing Parties agree on. Answ. 1. Here is no Agreement concerning the main point of Salvation, For the Catholicks and Donatists jointly and unanimously neuer openly Confessed that Catholicks could be saved, as now we and Protestants by one consent say it. But let that pass. 2. The Catholicks and Donatists agreed that Baptism administred by Hereticks was valid and good. That's true Doctrin. But both parties neuer agreed, that it was lawful for à Catecumen to take Baptism from the Donatists, vnless in Case of necessity. See SAULIN Lib. 1. de Bapt. c. 2. 3. O, but thus much followes. The Donatists Baptism is more safe than that of Catholicks vpon this Principle, That both Parties agree'd so far, and it is safest to take that way wherein differing Parties agree, consequently the Catholicks Baptism is less safe, because the Donatists denied it to be true.

To no purpose.

A Paralogism answered.

The Fundamental ground of our Answer.

21. Answ: This whole Discourse is à meer Paralogism; the Fallacy lies here, That the Opinion of dissenting men is supposed to Add more security, more certainty to Church-Doctrin, than the Doctrin it self deriues from that Oracle of Truth. I say Contrary. As such Opinions, when true, Add no more weight or certainty to that Doctrin than it had antecedently from the Church, So if false; They make not the Doctrin less certain. Take one instance, God reveals this Truth. *The Diuine word assumed Humane nature.* One preaches the Truth. but Adds no degree of certainty to the Doctrin *in it self*, which in the highest degree was most certain, before his Preaching. An other falsely (as

(as Arius did) opposes the verity, it is not Therefore less certain in it self because He contradicts it. And thus we discourse of our Church Tenets, indubitably most certain vpon Church Authority, whether Hereticks *deny* or *grant*, (That Matters not) the Doctrin stand's firm still as before, And as we see by daily experience neither riseth higher in certainty, nor fall's lower in the iudgement of *Catholicks*, because *Sectaries* side with it, or bend against it.

22. Thus much proued The Paralogism is at an end. The *Catholicks* held The *Donatists* Baptism valid; so they would haue done had these Hereticks duely Ministred it, and with all (which is possible) afterward denied it valid, So independent Church Doctrin is of dissenting mens opinions. The *Donatists* again slighted our *Catholick* Baptism, the Church regards it not, For as the Opinions of the Goodnes of their own Baptism *heightned* not the Churches *certainty* concerning it, So their Contrary Opinion of its insufficiency made not the Truth less certain to the *Catholick*. Apply what is here noted to our present case, and you will see the like Conclusion. *Protestants* Say, we may be saued in *Catholick* Religion. The Opinion is true, But as asserted by them is no more but an Opinion, which therefore Add's not one grain of more Certainty to *Catholick* Doctrin, For had they denied vs à possibility of Saluation, as now by meer Chance they grant it, *Catholicks* would haue giuen as little care to That, as They now doe to their many other false Opinions. So it is? Church Doctrin as I now said, neither fall's nor riseth in certainty, vpon the account of our *Sectaries* Opinions.

Sectaries siding with vs neither Lessens nor in creases our Certainty.

23. You will Ask what then gain we by the Concession of *Protestants* when it giues vs no more Assurance in this particular, than we had before from the Church? I haue answered aboue. We gain thus much, That they cannot rationally impugn any *Catholick* Doctrin without contradicting Them selues, For if confessedly, This bring's men to Heauen, the Religion is sound, And implies no essential Error, The concession then, as I said, serues well as an Argument *ad Hominem* to stop the mouths of

What their
Excession
Serues for?

Sectaries, And shoves withall, That they end controuersies For its horridly vniust to dispute against à Faith which all grant saues souls. We pretend no more, nor can pretend it, , And here is the Reason.

23. No Catholick (nor indeed any other) doth or can belieue à Christian Verity vpon this ground or Motiue, that Sectaries say its true, for their saying so, is neither Gods Revelation nor the Churches Doctrin, But à meer Opinion as taught by them, But an opinion (chiefly theirs) is to weak to ground any faith vpon, Therefore if I belieue, as I do, Salvation most safe in the Roman Catholick Church, I belieue it vpon à Motiue totally distinct from the Protestants Assertion. It is true, their Assertion or siding with vs may induce one to reflect on the great power Truth has in working vpon men most refractory, Though it Adds no new degree of certainty to Catholick Doctrin. I haue insisted longer vpon this point because it vtterly destroies what euer Mr. Stillingfleet can say against vs, vnless he will quarrel vpon this score, that I here suppose my Church Doctrin most certain, which is not the Question now, But may well be supposed in all good law of disputation, And shall, God willing, be proued in the next Discourse.

The Sectaries Argument taken from the Eucharist.

24. Page. 619. you proceed to à second Answer of his Lordship, And Argue thus. If that be the safest which both Parties agree in, the Principle makes much for the Aduantage of Protestants, And why? We Catholicks are bound, Say you, to belieue with you in the Point of the Eucharist, For all sides agree in the faith of the Church of England, That in the most blessed Sacrament the worthy Receiuer is by his Faith made Spiritually partaker of the true and Real body and blood of Christ, truly and really &c. Answ. 1^o. If we believed As you do, The motiue of our Faith would be, As is now said, quite different from the Motiue of your Opinion, And so it is *de facto* in the belief of euery Catholick Mystery. But I waue this, And say Your Principle is ill applyed, For you and we agree in iust nothing concerning the Eucharist, but thus far only, That what we see look's like bread.

We

We say that very Christ who was born of the Virgin; and suffered on the Cross is really and substantially present vnder the form's of bread after true Consecration, You by a strange fancy lay hold of Christs Presence existing in Heauen, And think thereby to make your selues partaker of his real body. We say Christ is really and really in two, and more places at once, you make this vtterly impossible. We put the real Presence or local being of Christ in the very Object before our eyes vpon the Altar, you put it in your faith, or Fancy rather. Hence your questiou afterward viz. *Whether we do not allow any real and Spiritual presence of Christ besides the Corporal (you mean the Real) manducation, is soon answered, For we distinguish what you confound together, And say, if by these Terms Spiritual Presence you would exclude the real obiectiue Presence of Christs sacred body, we dissent from you, And absolutely hold that Real obiectiue Presence, which may be rightly called Spiritual because by it Christ is placed Totus in toto, totally in the whole host and totally in euery part of it. Contrariwise, if you make it only a fancied Presence of Christ, or say, Hee is not really vnder the Forms or Accidents of bread, wee leaue that lean Sacramentarie Doctrin to you, vtterly disauow it, and still dissent from you.*

Worth nothing, and why?

25. The whole cheat lies hudled vp in those vnexplicated words. *The worthy Receiuer is by his Faith made spiritually partaker of the true and real body.* &c. As if, forsooth, your two terms. *Faith, and Spiritual,* could make vs agree in one Tenet, whereas we most vary about this very *Faith* and the *object of it*, And also disclaime your fancied *Spiritual Presence*. Hence we say, you haue neither true Sacrament, nor true Faith, nor receiue worthily, nor really partake of Christs true body, nor of any benefit of his Passion. We say you feed not spiritually, but only tast natural bread. This is our Doctrin concerning your miscalled Eucharist, we allow you no more, and Therefore vtterly dissent from you.

The fallacy discovered.

26. You add presently a great vntruth, And I wonder you could speak it without blushing. *The greatest men of our Perswa.*

tion as Suarez and Bellarmin (say you) assert the belief of Transubstantiation not to be simply necessary to Salvation. Ignorance or, Malice or both had certainly à hand here, For they say no such thing. I Ascribe much to the first, moued thereunto by your following words. And that the Manner of it is secret and ineffable. Dear Sr, were Christ really present without Transubstantiation as Luther held, The manner of his existing with bread might yet be secret and ineffable, But would this interr à denial of his ineffable Presence? All that Catholick Authors say, is, That the *modus existendi* or Manner of his existing in the Sacrament, is secret and ineffable euen with Transubstantiation; do they Therefore hold the verity not simply necessary to Salvation, or boggle at the Doctrin of Transubstantiation? You belieue à Trinity of Persons in one Diuine Essence, it's hard for you to express the Manner how God is one, and three distinct Persons, yet you belieue the Mystery And hold that belief necessary to Salvation. Diuines eudeauour to explicate the Manner of Christs ineffable Presence in the Eucharist, but when all is done you haue no more from them but Opinions, And so it fall's out in the other Mystery of the Trinity, where Schoolmen vary in their explicating *Quomodo*, How God can be one in Essence And three distinct Persons, Yet they hold the belief of the Mystery after à due Proposal absolutely necessary to Salvation, And thus they discourse of Christs ineffable Presence in the Eucharist. The *Quomodo*, or Manner of his being there is difficult And cannot be clearly laid forth to weak Reason; yet that perplexeth not our Faith whereby wee submissively yeild to what God speakes without further curiosity.

27. Your other instances. Page. 620. are quite besides the business. Christ you say, instituted the Sacrament in both kinds, The Primitiue Christians receiued in both. What then? Ergo Christ commanded both to laicks, is no Consequence, nor agreed on by Catholicks. 2. Both Churches, say you, Agree that the Eucharist is à Sacrifice of duty, of Praise, of Commemoration &c. You know, we absolutely deny your Snpposition, and say you haue no true Sacrifice, consequently neither praise God, nor Com-

memorate

Our Aduer-
saries Mi-
flake.

Other in-
stances resu-
ted.

Disc 1. C. 21. To Catholicks, end Controuersies. 231

memorate Christs Passion, but grievously offend him in your taking à bare piece of bread, Here is no Agreement. And thus we speak of your Mafs or Liturgy, For there was neuer Mafs in the without à true Sacrifice, you haue no Sacrifice, Ergo no Mafs Church. The grossest errour therefore is that you haue rased out the Sacrifice, most essential to à Liturgy.

28. Page, 621. You say. His Lordship Answers truly, that the Agreement of differing parties is no Metaphysical Principle, but à bare contingent Proposition which may be true or false, as the matter is, to which it is applied. Answ. A contingent Proposition; What's this Sr? If you mean that the Protestant party vented it by chance, I'll not quarrel with you, But out it is in print, And applied to the Possibility of Saluation, which you allow Catholicks. Let this concession stand, it cannor but be true vnless you say, Both parties err in the Assertion, And then we are not only out of the Question, but highly blame you vpon this account. That all your pains in discussing so largely the matter hitherto, has been to no purpose, For one line might haue ended All, had you plainly Said. *We Protestants fouly erred when we granted Saluation to Catholicks in their own Religion.* Be it how you will. I say this Proposition. *Saluation may be had in Catholick Religion,* is So true, that it cannot be false, because the greatest Authority on earth, the vniuersal Church of Christ own's it as an vndoubted verity, and could this possibly be à falshood, neither we nor Protestants can belieue any thing which the Church teaches, as is amply proued in the second Discourse. &c. For to what purpose should I belieue the *Trinity, the Incarnation, the Creed* or any thing els, when that Church which proclaims these as Truths, may after all damn me? The very ugliness of such à thought carries horreur with it, And stark shame decries it, as Abominable. Your Lord and you say next. *The consent of disagreeing parties is neither Rule nor proof of truth, No man can resoluè his Faith into it, but Truth rather is, or should be the Rule to frame, if not to force Agreement.* Answ. Al this is very right, Therefore we neuer make your consent either Rule or proof of any Catholick Verity, much less do wee resoluè our

*The Con-
ingent proposi-
tion.*

*Is so true
that it can-
not be false.*

Faith

Faith into your Agreement ; Church Doctrin Stands firm without you , it was true before you were in being , And the euidence of it forced you to consent with vs. Now à word, to your other two or three instances. And.

*Other Instances pro-
ued weight-
less.*

29. In real truth, Sr, I much wonder you saw not their Lame-
ness, before you thrust them into your Page 621. And that
you would fain allow them Strength to weaken this Truth. *We
and Protestants Agree thus far that Catholick Religion can saue vs, &c.*
I say Contrary, The instances are so remote from your design,
That they proue just nothing. One is. *The Orthodox Christians
agreed with the Arians*, that Christ was of like nature with his Fa-
ther, But added, *Hee was of the same nature.* Ergo, Say you, *it
is safest to hold with the Arians.* To hold what I beseech you ? You
Answer, that Christ was of *the like nature.* Very good. *That
Likeness* either excluded the *same nature* or included it; Grant the
first, you make the Fathers Hereticks, which is impossible, For
they held the *same nature common and Consubstantial* to the Fa-
ther and Son. If their concession (which is true) included the
same nature, The Orthodox party and Arians agreed not in the
same hypothesis, consequently your instance is to no purpose at
all. In à word this euer and vnexceptionably holds good. The
Doctrin which Hereticks Iewes and Turks agree in with Catho-
licks is most true (so you and we agree about saluation now dis-
cussed) but it doth not follow, that so much *only*, or that *no more
is true.* Your want of reflecting vpon this *Only* or, *no More* makes
all your instances impertinent And your inferences Ergo, It is *sa-
fest holding with the Arians* most vnconcluding; For though the
Doctrin be true when the *Arian* side with the Church, yet it de-
riues no absolute safety from that consent of Hereticks.

*That's truth
wherein
Catholicks
and Here-
ticks agree.*

30. Vpon these grounds all the rest which followes fall's to
nothing. *Some dissenting parties* (Say you) agree that there ought
to be à Resurrection from Sin, and that this Resurrection is meant in di-
uers passages of Scripture, But they deny the Resurrection of the body after
Death. Ergo it will be the Safest to deny the article of the Resurrection.
Again: *Dissenting parties*, as Iewes, Turks, and Sectaries agree with
Cartho-

Disc. 1. C. 21. To Catholicks, end Controversies. 233

Catholicks, that there is but one God, Ergo by virtue of this Principle, men will be bound to deny the Trinity. Lastly. Dissenting parties Agree fully with vs That Christ is man; but Hereticks deny His Godhead. Therefore it will be safest believing that Christ is meer man, And not God. Answer. With much wearisomness do I read these more than pitiful improbable inferences. Not one of them arises from Premises which lead in any thing like your Conclusion. Reduce but one to right Form (one serves for all) and you will see your folly. Thus it is. That Doctrin in Which Catholicks and Hereticks agree is safe and true Doctrin; Catholicks and Hereticks agree in this Doctrin that Christ is man (but not man only) ergo that is safe and true Doctrin. Here is the utmost your Premises can infer, And I grant all. Christ is truly man. So I grant the Doctrin of à Resurrection from sin, of one God only to be most sound and Catholick, But here is your grand mistake and open fallacy with it. You seem to perswade the Reader, that because Hereticks agree so far with the Church, Therefore it is safe to deny what euer other Doctrin She maintains. Sr, She maintains the Truths now mentioned, yet not only Those But many more And herein there is no Agreement, consequently no good conclusion for you vpon any agreed Principle. - For thus much only followes from thence, That so far as We Agree, so far true Doctrin is taught. Apply this to our present matter and all is plain. You and we agree thus far, that Salvation may be had in the Roman Catholick Religion. Most true. We dissent from you concerning the Charge of Superstitions and gross Errors imposed on vs, from this you can infer no Couclusion against vs vpon the Principle of Agreement, now Supposed in the other Doctrin of Salvation, which goes on roundly without all contradiction. I would say. We agree about Salvation and that's à Truth; we differ in other points, here we must dispute vpon other Grounds, And lay that agreed on Principle aside, for immediatly it lead's in no conclusion in such matters.

Premises pxe
which infer
no Conclu-
sion.

Another
fallacy dis-
covered.

31. Shall I now tell you where your whole Fallacy lies? It lurk's in that pretty Term, Safest, For you thought to infuse into it this Sense. So much Doctrin as We and Hereticks agree in,

234 Disc. 1. C. 20. Protestants granting Salvation.

is only the Safest, But no more, As if we Catholicks held, what euer other Tenet is out of the compass of that agreed-on Doctrin implies both *Vnsafety* and *Vncertainty*. You grossly mistake. We hold euery other Point of Catholick Religion wherin you and we dissent wholly as Safe and certain, as That is we both agree in; For I tell you once more, our Safety and certainty depend not vpon any Hereticks consent. If then you would rack That Principle (We and Arians agree) to this untoward sense, So much Doctrin precisely is the safest we agree in, And no more, Or, That our maintaining that agreed-on Doctrin to be safe, excludes other Catholick verities from being So, Wee neither agree with the Arian nor any other Heterodox, But utterly disclaim The Principle and consequently say, you can draw no Conclusion at all from it against vs. Sense the Principle and all is clear. Hereticks and we agree, That Christ is man, That sense contains certain Doctrin. O, but the meaning may be; He is so purely man that he is not God. Giue it this sense, we agree not, but reject the Principle as Heretical, which therefore inferr's nothing like à conclusion against vs. All is contrary in the other agreed on Principle Concerning the Salvation of Catholicks, For that as I said now, Though it serue not immediatly to end other debates, touching Purgatory, Praying to Saints &c. yet it drawes with it à long train of notable consequences. For if we may be saued, we haue true Faith in our Church, true Hope, true Charity, true Repentance, And what euer is necessary to attain saluation.

The Principle of Agreements abused

More of Mr. Stillingfleets Mistakes briefly discovered.

32. Ple only briefly hint all the rest which followes from your Page 623. to the end of the Chapter, To touch them is enough to take off the little strength they haue. You ask first. Why you ought to believe that which both Parties agree in. I Answer because you

Disc. 1. C 21. To Catholicks, end Controuersies. 235

you must belieue in some Church, which is either your own or the Romam Catholick Or Both, Both grant the Catholick may be saued, what would you haue more. You Ask again, *If the consenting parties may agree in à falshood What evidence haue you but that the agreed on Principle, is one of those Falshoods?* I haue answered. 1. If the Principle, bee supposed false you might haue roundly said so at the beginning, and spared all your superfluous labour spent to no purpose in this fourth Chapter. I Answered, 2. The true Church, euen when Protestants consent to it cannot Agree in à falshood, for the true Church speaks truth, And He or They who side with it cannot swerue from truth in that. You say. 3. It ought to be à safe Principle indeed, and no vncertain Topical Argument, which men should venture their souls vpon. Answ. If men must be saued in the true Church (be it yet where you will) And in this we All agree, none can in conscience call the Doctrin of it Topical or vncertain, as shall be proued afterward. In the mean while Say I beseech you, what safer Principle haue you to rely on in this weightly matter of Saluation, which will not be more Topical Than that is which the true Church teaches, And you approue. You know, or should know there was neuer any true Church since Christianity began, which denied Saluation to the Romam Catholick. Nay all Orthodox Christians euer granted it. You side with all these Orthodox Christians and what greater Authority can there be on earth? Yet this Principle must be called by you *Topical and vncertain*. Say then what's more certain? Will you leaue the voice and vote of all Orthodox Professors and run to Scripture? Alas, The whole book Saith no where so much as seemingly, That you Protestants are in the *safe way of Saluation*, And we Catholicks not. What euer Argument therefore is drawn from Scripture, will be à lesse satisfactory Principle (yea none at all) And infinitely more Topical in order to *saue you*, Than what the church teaches, and you hold with it, is, *to saue vs*. Now if you let goe this Principle of plain Scripture, as you must (or I'll vrge you lo produce that plain Text which *saues*

Two questions answered.

Church Doctrin Miscalled Topical.

236 Disc. 1. C. 21. Protestants granting Salvation.

you, and Damns Catholicks) you haue nothing left to stand on but meer Misinterpretations and Glosses, which indeed merit not so much as very name of *Topicks*.

*Answer to
an Obiection
taken from
Heathenism*

33. You say 4. Heathenism if our Principle hold, will be proued the safest way to Salvation, For some of you (Catholicks) agree That many of them may be saued without any explicite knowledge had of Christ, But they deny you can be saued by it. Answ: Here the old fallacy is on foot again, And à pretty Antilogy with it, For if the Heathens deny we can be saued by an explicite knowledge of Christ, They must certainly haue some explicite knowledge of him; Or if they haue no such explicite knowledge, How can they deny Salvation to vs by Christ? They cannot deny what they neuer heard off. But let this pass. I Answ. 2. You are quite besides the Question and once more out of our Principle, For you ioine together two opinions only. viz. what the Heathens and some Catholicks hold in order to the Salvation of such Aliens. And We in the contest with you, make vse of à Doctrin which all the Orthodox Churches on earth haue euer taught: This is more certain than any opinion can be, and only (in order to the inference about the Salvation of Catholicks) Add your opinion to it. 3. After you haue said all, you only conclude thus much, that à Heathen may be saued without any explicite knowledge of Christ. The Concession so far is good vpon the Opinion of Catholick Doctors, but doth it follow from hence that so much only is true, or that no more Doctrin is Safe? This you ought to infer or you proue nothing.

*Sellaries
own Catho-
licks à part
of the Ca-
tholick*

34. Page. 623. You only tell vs what his Lordship saies. viz. That the Roman Church, and the Church of England are but two distinct members of the Catholick Church, spread ouer the face of the earth. Obserue good Reader, our Aduersaries both here and els where often make vs à part, at least, of the Church Catholick. Vpon that Concession I argue ad Hominem, they are certainly to talk no more of any danger of damnation for want of Faith, but grant freely we may be liued, or in real Truth They surpass Mahumet in malice. For if Mahumet who held Moses and Christ.

Disc. I. C. 21. To Catholicks, end Controuersies. 237

Christ two great Prophets neuer dared to damn those millions of souls that believed in them, And had liued from Moses vntil the wicked man set forth his Alcoran, much less can these men who hold vs Christians, and part of the Catholick Church damn those innumerable professors of this great moral body for want of Faith, who haue been since the .5. or .6. age vntil Luther appeared in the world. You next put vs to our proofs. *If we can proue that the Roman Church is properly the Catholick Church is self, we are to speak out &c.* Sr, though we are not to proue that we keep in the Kings high way where the world has seen vs so many Ages, But might most iustly force you (late stragglers) to proue you haue taken à better path; Yet what you desire is so amply euinced in the other Treatise vpon seueral Occasions chiefly Disc. 3. C. 1. 2. 3. That none of you hitherto haue dared to Answer. The proof briefly is reduced to this plain Discourse. Three dayes before Luther shamefully deserted the Roman Catholick Communion, there was à true visible Church on earth, but that only was the Roman Catholick Church for all other Societies, name which you will, were erroneous and heretical. Ergo the Roman Church, or none, (for Protestants were not then in the world) was the true Faithful Orthodox Church of Christ, And is so Still after our Sectaries late Reuolt from it.

Mahomes more fauourable then Sectaries.

The Roman, the only Catholick Church.

35. You Cloy our ears again with his Lordships seuer Sentence concerning the Leaders of our Church, who refuse to hear, Her Instruction, And his Charity extend's so far as to think them all lost souls, *though many that succeed them in these Errours, without obstinacy, may be saued.* Answ: His Lordship neither is, nor was, nor Shall' euer be the Iudge of the liuing and the Dead, Therefore we little heed his heavy Doom, The man has his already. But say I beseech you? Where was the Church before Luther whose Instruction the Catholick Leaders refused to hear? was it your English Church? Alas, it was à thing, neuer heard of in those Dayes. Was it the Church of Arians, Pelagians, and such like condemned Hereticks, must our Leaders be damned for

238 Disc. 1. C. 21. *Protestants granting Salvation.*

*A question
Proposed
Concerning
The Church
Catholick?*

not hearing these? No certainly. Say then for Gods sake where was the Church, they should haue haue harken'd to and refused to hear? Here, Sr, we vrge you, may we vse your own Phrase to *speak out, to pronounce, and proue.* Again. How dare you with any Conscience suppose, that so many learned, most pious and virtuous *Prelates, Pastors, Doctors,* Religious, went against their own Consciences to lead Themselues and millions of Souls into Perdition? whereof innumerable gaue all they had to the poor, some built Churches, Others founded Monasteries, others Vniuersities, Others, who might haue liued like Princes in the world, shut themselues vp in Cells to gain Heauen at last, yet these, for sooth, must be Misleaders with you, And damn themselues and whole Millions for nothing. The Diuel in Hell hath not malice enough to harbour such à thought, And I verily perswade my self that neither the Bishop that's gone, nor you, Sr, when you wrote your *Account,* where so far infatuated, as to Iudge it probable. Your Papers speak not alwaies your own Consciences.

*Desperate
Doctrin.*

*A more
impertinency*

36. You Still run on with nothing. *Many,* Say you, *hold the Foundation it self Doctrinally, who hold it not sauingly.* Most true. But the fault is not in the Doctrin, but in their want of complying. And what's this to our present purpose? whilst we only Assert with you That Catholick Religion can saue vs, If our liues be answerable to it.

37. You say again Page. 624. *Our Leaders are lost because they most dangerously withhold from others the plain and vndoubted Word of God, And therefore deserue the same Anathema which. S. Paul Pronounces against an Angel. in case he teach any other Doctrin.* Answ. Do you speak in earnest Good Sr? Fauour me so far, That you and I may debate this one point, and end it by plain Scripture, If you show me vpon sound Principles indeed, That we teach any Doctrin Contrary to the plain word of God I am gained to your side, And shall acknowledge you Conquerour, But no fear of this. You Say moreouer, if you Proue vs guilty of any gross dangerous and damnable Errour, That, will be abundantly sufficient to

your

Disc. I. C. 21. To Catholicks, end Controuersies. 239

your purpose, that Our's cannot possibly be any safe way to saluation. Answ. Very right indeed. But these lfs end no Controuersies: Set, once more pen paper and proue vs guilty of damnable Erroure, and you'l damn so many, that very few of your Protestants will be left in a state of Saluation. I'll make the Assertion good hereafter. In the interim you Tell vs, Wee palpably beg the Question whilst we suppose the whole Church is on our side, and against you, which is a notorious falshood. Sr, words are but wind. I shall by the Grace of God Euidence this Truth so notoriously in the next Discourfe, that you, if reason may haue place, must confess, Catholicks are the only Orthodox Church, And Consequenly grant, that Controuersies are ended between vs.

Conditional Propositions, here insignificant.



THE

THE
SECOND DISCOURSE
OF

The Church and Rule of Faith

HERE wee cometo handle à ma-
in Matter in Controuersies,
And first Euidencethe true Church
by Her Marks and Glorious Mira-
cles. The Roman Catholick
Church is proued the only Ortho-
dox Society of Christians, and Ru-
le of Faith also. V Vee Euince Her
absolute Infallibility, and shew by
Reason, That if She hath taught
but one false Doctrin, and obliged
Christians to belieue it, there is now
no true Faith in the world.

CHAP. I.

Necessary Principles premised relating to the Controversy now in hand, concerning the true Church
And Rule of Faith.

1.  HE first Principle. God whose eternal designe is to bring man to true Faith in this short pilgrimage, and after to endles Happines, afford's means to acquire both, And hath as well laid open the means whereby true Faith may be attained, As made our final End known. Principles presupposed.

2. The second Principle. Those want the means leading to the last happy End, who are Aliens from the true Church of Christ, or Separated from that Catholick Society. The Assertion is so plainly deliuered not only by most Ancient Fathers, But by the more learned Sectaries also, That it is needles to produce many Testimonies. S. Cyprian. *Lib. de unitate Ecclesie?* Saith. *Quisquis ab Ecclesia separatus est &c.* Who euer is separated from the Church is ioyned to an Adulterers, And diuorced from all the Promisses of the Church. *He comes not to the reward which Christ has promised who leaues the Church of Christ. He is an Alien, Prophane an Enemy, and cannot haue God for his Father, who hath not the Church for his Mother.* S. Austin. *lib. 4. de Symb. C. 13.* Speaks fully this sense Citing those last words of Cyprian. And *Lib. 4. de Baptis. C. 17.* Saith. *Out of the Church there is no Salvation.* Yet more: *Epist. 152.* *Whoever is or shall be separated from this Catholick Church, although he thinks himself to liue most laudably, For this one wickednes alone, that he is disioyned from the vni-ty of Christ, shall haue no life, Sed ira Dei manet super eum, But the wrath of Cod remains vpon him.* S. Fulgentius *Lib. de*
The Fathers Testimonies produced.
H h fide

file ad Petrum, C. 39. Hold this most certain and no way doubt of it, That an Heretick or Schismatick, baptized in the name of the Father of the Son and Holy Ghost, if he be not in Union with the Catholick Church, Although he giues neuer so great Alms, And shed his blood for Christ, yet he cannot be saued. I waue other excellent Authorities known to euery one versed in the Fathers, And need not to take more pains when Protestants themselues own the Doctrin. The Ark was à type of the Church, saith Perkins, in *Symb. Colum: With mr. 785. extra quam omnes interibant*, out of which Ark All dyed, and all are damned who are out of the Church. Again In *Caput. 9. ad Galat.* Those who are not members of the visible Church, are not members of the Catholick Church. Humfred. *Ad Ration. 3. Campiani.* We condemn all who are not aggregated to the visible Church of God. Finally Caluin, the Master of Sectaries. *Lib. 4. Institu. C. 1. 4.* makes it absolutly necessary to be in vnion with Christs visible Church.

Sectaries
Consent.

3. The ground of this Truth is so solidly laid down in Scripture, that none can contradict it, For here the Church is called the Kingdom, the Body, the Inheritance of Christ, purchased at à dear rate, the effusion of his sacred blood, A City built vpon à Mountain. The House, the Temple of God, the Hierusalem, the Pillar and firmament of Faith, &c. Whereby it appears, That whoeuer is out of this Kingdom, out of this City, out of this house and Temple of God, whoeuer is not à member of this Mystical body or shares not in this purchased Inheritance, or in à word out of the true Church (be it where you will, I yet define nothing) is in à damnable condition. A sad thought for all Sectaries, because it is certain, that Christ has not composed his Church of such Members as rightly belieue the reuealed Doctrin taught by the true Church, and of such as oppose it. Vnity and Diuision in points of Faith ase inconsistent in the same Orthodox Church, and destroy the essential forme of it, which is one Faith. Now if our Aduersaries talk of à vnity in Fundamentals, they are not only evidently conuicted of Errour in the other Treatise, But vpon this very Account become Separaters from the Church, and

The Ground
of our Ca-
tholick
Truth

Vnity and
Diuision in
Faith haue
no place in
the true
Church.

and without Principles Assert that which neither Church nor Scripture teaches. *Who euer hold's not the Catholick faith entire shall Perish eternally*, saith S. Athanasius in his Creed, but an entire Belief excludes all distinction between fundamentals and others, as is manifest. I little value some Protestants Glosses made vpon this Text, for Glosses with me are weightles, when they stand vnprincipled.

4. The 3. Principle. What the true Church of Christ teaches concerning the sense of Scripture, That's the sense intended by the Holy Ghost, and Consequently most true. The reason is. *Truth cannot be contrary to truth*, The Church and Scripture neuer Clash, But alwaies speak one and the same verity. This Sectaries must grant, who define the Church to be *an Assembly of men professing the pure Word of God*, Therefore it cannot deceive or teach an Errorr contrary to that pure Word, Or if it doth so, it coacteth, eo ipso, to be God's Oracle, And the true Church of Christ.

5. If these men still go on trifling with their wonted distinction, of Fundamentals, and not Fundamentals, And allow à Perfect vnyty of Doctrin between the Church and Scripture in things absolutly necessary to Saluation, but not in others. This is to define, and not to define, to build and destroy, to teach and cheat in one breath, For à definition, which makes known the nature of à Thing, must stand in its open sense without restraint, and exactly agree to the thing defined. Mark now. Christs true Church is the *Thing defined*; and the Definition charged with endless restrictive Terms, is drawn to Non-sense, for it tells vs, the Church is an Assembly of men professing the pure Word of God, But how far? In à few simple Truths, called fundamentals, in others it may err, and profess as much falshood as you please *against the Verities of Scripture*, So that the true Church, not defined at all, is made by these, à fair and foul Spouse at once; fair in à few vnalterable necessary Truths, but foul, vgly, and deformed (because erroneous) in à hundred other matters. Mark the Paradox, and call it à flat Heresy, which separat's him who assert's it from the Catholick body. Thus it is. Christs Church is true,

The Distinction between Fundamentals and others, frivulous.

and false, pure and vnpure, right and wrong, louely and hateful together. The Inhabitants of this City of God, of this Temple and safe dwelling place, are in it by belieuing à few simple Truths, And at the same time out of it, by belieuing more Fallities. This is Mr Stillingfleets strange Doctrin, who think's there is no Church now in the world of one Denomination free from Errour. To what desperate improbabilities doth Herefy driue men?

6. The 4. Principle. The receiued Doctrin of Christs Church, chiefly in all points of Controuersy is euer as clear, and often more clear, by what She teaches, than it is in any express words of Scripture. The Assertion is vndubitable. For who see's not, but that the whole Catholick Doctrin, of the sacred Trinity, of one God and three distinct Persons, of the Father improduced, the eternal Son begotten, and of the Holy Ghost proceeding from both, is more plainly deliuered in Church Doctrin, than in any sentence, or sentences of Holy Writ. The like I say of the high Godhead in Christ, which the Arians deny; Of Original sin, reiected by the Pelagians, and other Articles of our Christian faith. And thus much is euident against Sectaries, for do not they make their own Doctrin, of their *Cana* or Sacrament, when they call it à Sign, à Figure &c. more plain than any words are for it, in Holy writ? And will they not also grant (T'is an Argument ad hominem) that our Catholick Tenet of this sacred Mystery, laid forth in the Council of Trent. *Sess. 13. Can. 1.* is more express and plain Popery than lies couched in Christs own words *This is my body*, Though the Popery is there clear enough to euery Reader? Yes most assuredly, For if our Doctrin stand as plain in Christs words, as in the Churches Definition drawn from thence, Sectaries cannot (as they do) admit of the one and scornfully reiect the other. Therefore they must suppose Scripture more dark and obscure, than either their own, or our Churches Doctrin is. And hence it followes that the very Arians were not so much Hereticks vpon the account, that they opposed any most clear and express sentence

Church
Doctrin
clear in the
Churches
Definitions.

Not alwaies
so inscriptu-
re, as secta-
ries grant.

sentence in Holy writ (for really it's hard to find one manifestly *express* against them), as for contradicting plain Church Doctrin, or the true sense of Scripture deliuered by this Oracle of truth. Their Heresy then proceeded first from some words in Scripture seemingly clear in their behalf, as, *My Father is greater than I.* 2. From no Text so manifest, but that still place was left them to Glossé as they haue done, and in their Iudgements with some appearrance of truth, yet Hereticks they were and so deseruedly accounted of, for contradicting the Church's clear Doctrin. Be it how you will, thus much I am sure of, They neuer mangled or misused any passage in holy Writ, when contrary to their Heresy more shamfully, than our Protestants now mangle and abuse our Sauours Proposition. *This is my body.*

*Why the
Arians were
accounted
Hereticks.*

7. By all you see this Principle well grounded. *Whatever Clarity Scripture hath chiefly in Matters of controuersy* (and clarity helps much in the Rule of Faith) *Gods true Church, which cannot but speak the Scriptures sense, in euery particular, deliuers it most clearly,* Wherefore S. Austin told Manicheus, *Tom: 6. contra Epist: Fundam.*

C. 14. That if hee was to belieue the obscure Mysteries of Christianity, Hee would assent to them vpon the weighty Authority of People and Nations celebrated and spread abroad, By the consent of all learned, and vnlearned, which consent implies the vniuersal Agreement of the Catholick Church, And to establish this Doctrin more firmly, He assures vs. *Tract. 18. in Ioan:* That all Heresy which intangles souls and cast's them into Hell, proceed's from this one misery, that *Good Scripture* is not rightly vnderstood by them. Hence also Hee told vs aboue, *Lib. 1. contra Crejcon. C. 32.* That if any doubt arise concerning the obscurity of Scripture we are to haue recourse to Christs holy Church, and receiue from Her satisfaction. To which purpose, S. Cyprian speaks most piously. *Lib. de Vnit: Ecclesix. Illius lacte nutrimur Spiritu eius animamur, adulterari non potest sponsa Christi.* We are nourished by the milk, we are animated by the Spirit of this faithful Spouse of Christ, which cannot play the Harlot, or become an Adulteress.

*S. Austins
Iudgement
concerning
Scripture.*

8. The last Principle. The Rule of Faith is plain, or its own Self-evidence, apt of its own nature to convince the most obstinate Aduersary, whether Jew, Gentil or Heretick, And for this reason must be immediatly credible by it'self, and for it self, otherwise it must suppose an other distinct Rule yet more plain, more evident, more convincing and more immediatly credible, And that Rule à third, à fourth, And so *in infinitum*, which is impossible. Again, the Obiectiuè Rule we Shall now speak of, Answer's to the thing regulated by it, which is true, certain, and Diuine Faith. This Rule then must not only be true, and certain in it self, but also certainly applyed to Belieuers, For à certain Rule in it self dubiously applyed to an vnderstanding, auail's only to leaue all in Suspence and lead's none to any further Acquiescency, but to à wauering and vncertain Opinion, And this is neither suitable to firm Belief, nor to the Rule it self, which ought to establish vs in Gods reuealed truths, without doubt and hesitancy. Grant this Notion of à Rule to be exact (and none shall iustly except against it) All we haue said aboue of the Scriptures Insufficiency, to regulate Faith, or to decide controuersies, is no less than à Demonstration against Sectaries, Whereof see more in the other Treatise? Disc. 2. *per totum*. Scripture Certainly is not plain in all things necessary to be belieued, for were the true sense of it (which indeed is only Scripture) as plain and indisputably clear for the Arians, or Protestants in euery particular controuersy, as their Doctrin is plainly deliuered by them; Or contrariwise; were the sense of it as plain and indisputably clear for the Catholick Doctrin in Matters of debate, as the very Doctrin is taught by the Church, All Contention would soon cease, because either They, vpon the Supposition, must become Papists, or wee turn Arians and Protestants, Or finally be forced to deny plain Scripture. A most convincing Argument.

9. The difficulty therefore is not (and Sectaries seldom touch it) whether Scripture be true, were the sense known or out of Controuersy, but what that true sense is, which lies in obscurity, and cannot be known, without à certain Interpreter. Here is
the

What the
Rule of
Faith im-
plies?

the only Question debated between vs and Sectaries. One may Reply. It is no good obiection to say learned men differ about the sense of Scripture, Ergo it is not sufficiently plain, because à great wit may wrest the plainest words God euer spake to à sinister sense. Contra. 1. But who knowes, when two learned Parties contest in this Matter, which of them is the sinister Wrester? Contra 2. When à whole Society of men as the Arians were, and Protestants are now, Tamper with à Text, which touches an essential point of Faith, And dissent from others as learned as Themselues about the meaning, The sense cannot be supposed more clear for the one than the other, without àn other Rule certain and Definitive. Pray you say. Is the sense of those words. *My Father is greater than I*, indisputably clear for the Arian? Or the sense of Christs words. *This is my Body* without controversy clear for the Protestants Doctrin concerning the Sacrament, when à whole learned Church opposeth both? Evidently No. Therefore our Nouellists must grant; that Scripture is not only obscure, in these two places, But more; That à Iudge is necessary to ascertain all of its true meaning, as well in these, as in à hundred other Passages. Again, if Scripture want this clarity, it cannot be its own Self-evidence, much less conuince an obdurate Aduersary. Nay I say, though it were clear and the sense thereof agreed on by all called Christians, yet both Iewes and Gentils scorn the Diuinity of the book, And say if't be of Diuine inspiration, That must be proued by à certain Rule extrinsecal to Scripture, Therefore it is not immediatly credible *by it self, or for it self*. Lastly were Scripture plain in it self, yet (And this vterly ruin's Sectaries) The certain Doctrin of it, can neuer be applyed indubitably to any vnderstanding, For our Nouellists say, because all Teachers of Christian Doctrin are fallible, none can make an infallible Application of it to any, or teach that Doctrin infallibly, which is in it self infallible. See more hereof in the other Treatise. Disc: 1. C. 2. and C. 4. N. 8.

The only difficulty concerning Scripture.

Sectaries must acknowledge an Obscurity in Scripture.

CHAP. II.

The Rule of Faith assigned : The Properties of à Rule.

What is meant by the Church? Ancient Fathers

Assert that the Church is easily found out.

Her marks, more clear, than Her

Essential Doctrin

1. **T**He true Church of Christ in this present State manifestly demonstrable by signal Marks and Motiues, is the only plain, certain, Self-eident Rule of Faith, apt to conuince the most obdurate: Vnbelieuer. It is immediatly credible, and the Doctrin of it certainly applied to à Seeker after truth. These Assertions stand firm vpon 3. Principles.

2. 1. Christ Iesus has prouided Christians of à clear and easy Rule, otherwise All are left in darknes, and know not what, or how to belieue.

3. 2. Nothing assigned by Sectaries, Bee it Scripture solely, or what els Imaginable, Carries so much as à weak probability of being à Rule so plain, easy, and satisfactory as the true Church is.

4. 3. All the properties of à Rule exactly agree to the Church of Christ and to Her only. 1. The Rule of Faith is plain, so is Church Doctrin and much more plain than Scripture; I mean, we easily vnderstand what the Church teaches though the Doctrin in it self be difficult. 2. A Rule is its own Self-eidence, so the Church is, taken with the Marks, and Motiues whereby She is demonstrated. 3. A Rule is apt to conuince, the most obstinate Aduersaries; Christs Church has evidently don so, witness the innumerable Conuersions wrought by Her vpon Iewes, Gentils,

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Gentils, and most obdurate Hereticks. 4. A Rule must be certain, and certainly applyed to Belieuers; what Christs true Church teaches is so, for She is Gods own Oracle, as shall be proued hereafter, and teaches her Children infallibly. The Truth of these particulars will be more fully laid forth in the sequele of this Discourse. In the mean while, two things are to be cleared. The first, what we vnderstand by the Church of Christ. 2. How and by what means She may be known? Thus much done, we shall easily find out those Christians, who are Members of this happy Society, or essentially constitute that visible moral Body, called the Holy Catholick Church.

5. Concerning the first. We speak plainly, and vnderstand by the Church à visible Society of true Belieuers, vnited in one profession of Christian Faith and the communication of Sacraments, vnder the Condu&ct and Gouvernment of Christs lawful Commissioned Pastors. I say no more yet, hoping no Sectary can iustly quarrel with the Notion of à Church, expressed in such general Terms, And therefore waue at present that other worn-out controuersy agitated by Protestants. viz. Whether the Predestinate only make vp the true Church, or great Sinners also may be included, That is not at all to our purpose now, when we only seek after à Society of Christians vnited in the true Faith of Iesus Christ, who owne à due submission to lawful Commissioned Pastors, whether those who teach, or are taught, be Saints, or sinners, concerns them, tis true, but not our present Question. Of such Belieuers there cannot be two or more Churches, but one only; And to auoid all confusion, or the mingling of different Questions together, we here moue no doubt concerning the Head, or chief Authority of this Church, but immediattly Ask, whether there is now, and has euer been, since Christs time, à visible diffused Society of Christians, who haue faithfully believed the Orthodox Do&ctrin of Christ, and vpon that Account well merit to be called the Professors of the true Catholick Church? Of this Vniuersal spread Society our Sauour spake most clearly, or of none. *Hell gates Can not preuaile against it. The Spirit of Truth abides with*

What is meant by the Church.

The meaning of the question proposed.

is to the end of the world &c. I think no Sectary will deny such à Church.

6. The only difficulty now is to find out this Orthodox and large diffused Body of Christians, vnited in one true Faith, and the sincere Worship of God. And nothing is more consonant to reason, more express in Holy Writ, or more clearly asserted by the ancient Fathers than that the true Church laies forth Her own evidence or clear Discernibility whereby She is distinguished from all Heretical Sects, That is, She lies manifestly open to all eyes, and Cannot but bee most easily known. *She is à City built vpon à mountain: The light of the world: A Tabernacle placed in the sun. Ipsa est Ecclesia* saith S. Austin Epist: 166. *In sole posita. The Church is placed in the sun, Hoc est in manifestatione omnibus nota vsque ad terminos terra,* That is, She is known by Her own apparent and manifest Evidence all the whole world ouer. And because no one Father touches this point with greater Energy than S. Austin, Hear yet more. *Tract: 1. m. 1. ioan: Possumus digito &c.* we can point at the Church and demonstrate it with à finger, and They are blind who see it not. *Lib. 2. contra Crescon: Cap. 36. Extat Ecclesia.* The Church is in Being apparently clear and conspicuous to all. Again, *Lib: 2. Contra Petil: C. 32. Neminem latet vera Ecclesia.* The Church of Christ lies hid to none. And *Lib: Contra crescon: C. 63. The Church so clearly presents it self to all sort of men euen to Infidels, that it stopp's the mouths of Pagans &c.* See also this great Doctör, pondering those words of the 30. Psalm. *Qui videbant me foras fugerunt &c. Obscurius,* saith Hee, *dixerunt Propheta de Christo, quam de Ecclesiâ &c.* The Prophets haue spoken more darkly of Christ, than of the Church, And I think this was done, because they saw in spirit, that men would make Parties against the Church, and not contend so much concerning Christ ready to contend about the Church. Christ almost euery where was preached, by the Prophets in some hidden or couered Mystery, *Ecclesia aperte,* but the Church was pointed at so clearly that all might see it, and those also who were to bee against it. I waue other Authorities, for t'is tedious to proue à Manifest Truth, or here

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concerning
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to transcribe plainer Testimonies relating to this subiect. Thus much premised.

7. I say first. Though Church Doctrin be more clearly expressed by the Church chiefly in all Matters of Controuersy, than in Scripture; For example: you know the Church deliuers the *Consubstantiality* of the eternal Son, with greater clarity than Scripture expresth that Truth, Yet no man can proue to reason this clearer Doctrin to be immediatly true, vpon this sole ground, (Mark my precise words) *that the Church teaches it. My meaning is.* The Church yet not manifested to bee God's Oracle by marks extrinsecal to its Doctrin, leaues Reason so in suspence that it Cannot say. *This is the Oracle which teaches Truth,* or, that the Doctrin of this not yet euenced Society is Diuine, and Orthodox. The Assertion is so amply proued aboue that it is needles to press the Arguments further in this place. All I say now, is, that we discourse in like manner of Scripture and Church Doctrin precisely considered as *Essential Doctrin*, not yet made Credible by *signes and Motiues*. As therefore the Verities of Scripture, are not known to be Diuine *Ex terminis*, because I read them in that Holy book, But must haue them proued Diuine vpon a certain Principle distinct from Scripture, So the Verities of the Church are not known *Ex terminis* to be certain, before I proue the Church by Clear Motiues to be the Oracle of Truth whereby God speaks to Christians. what I Assert is euident in Christ our Lord and his Apostles, when they first began to preach, For neither Iew, nor Gentil believed that Sacred Doctrin vpon their bare preaching, Nay, It scandalized the one, and seemed à foolery to the other, But when they saw it confirmed by Euident Signes and Wonders, by eminent Sanctity of life, by vdeniable Miracles, and other Signal marks which the Author of Religion laid open to Reason, Both Iewes and Gentils, were gained, moued to believe by Such Inducements no less prudent than forceably perswasive.

8. The reason of all *à Priori* giuen aboue, euinces thus much: None can indubitably and immediatly own the Doctrin of either

An Assertion concerning Church Doctrin.

The Doctrin of Scripture, or The Church, not proued true by saying its true.

*The reason
of our Affir-
mation.*

Church, or Scripture as true and Orthodox but by one of these two means. Either the light of natural Reason discovers that Truth, Or it must be known by Faith. Reason alone, too weak to comprehend the Sublime Mysteries revealed in Holy writ or taught by the Church, boggles at all, And, left to it self, rejects at least the harder Mysteries, as is manifest in both Jewes, and Gentils. Now to know them by obscure Faith is wholly impossible, vnless one haue sufficient Assurance before hand, grounded on other prudent extrinsecal Principles, That both Scripture, and the Church teach Diuine, and certain Doctrin. To know thus much, the Rational man must discourse And in this present state of things, first find out the Church, by her Marks, and Signes visible to all. If reason complies not with this duty, the Faith we draw from thence is no Faith, but, a precipitous foolish Credulity. For who can prudently assent to the high Mysteries of Christianity, vnlesse Reason first see it is prudent to do so? This is what the Apostle deliuer's in few but most pithy words. *Scio cui credidi, & certus sum.* That is, I first know why I am to belieue by Reason, and then stedfastly belieue without further reasoning. But enough of this in the Chapter cited above.

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Motiues.*

9. The. 2. Proposition. If the Doctrin of Christ's Church precisely considered according to *its Essence*, bee not *ex exterminis* manifestly true, or proues not immediatly that the Church is Orthodox vpon Her own meer saying that She teaches Truth, It is euident, She must be proued Gods Oracle by Motiues, extrinsecal to Her Doctrin. Now these Motiues purely considered as *Inducements to belieue*, are not Articles of Faith, but *sensible, reasonable*, and of such weight, that they powerfully incline euery well disposed vnderstanding to this rational assent. As God anciently spake by Moses, by Christ, and his Apostles, So he now also speak's by his own true Church, And lead's men vnder her safe Conduct to Saluation.

10. The ground of my Assertion, is no less euident, than the very Position it selfe. First, Christ himself neuer proued his Doc-

trin true by meerly saying it was so, but confirmed it by signes and wonders which made it immediatly credible as is sayd already, So also did his Apostles, And so doth the true Church to this day. 2. Vnless Christians haue those prudent *Inducements* preuiously applied to reason before they belieue the Holy Catholick Church, The wise prouidence of God must be supposed so neglectiue, as not to let men know after a prudent and diligent search, which or where his true Church is, Though Scripture Compares it to a glorious Sun, most visible to all And the Fathers say, they are blind that see it not. 3. All those Millions of Christians who belieued the true Church, who liued and dyed happily in it, (innumerable shed their blood for the verities of it) were not a People mad nor besotted vpon this Account, because They proceeded iust as the Primitiue Christians did, that alwaies belieued vpon Rational Motiues. These Motiues then first enlightned the reason of the most ancient Christians, And reason afterward preuented by grace, submitted to all the Church teaches. But much more of this hereafter, because of greatest Consequence, though it seem's Sectaries haue little regard to the Euidence of Christianity Drawn from rational Motiues:

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11. The. 3. Proposition. The Marks of Christs Church manifest to all, are more sensible and clear than the essential Doctrin is, marked by them; They are peculiar to the true Church only, and distinguish Her from all Heretical Communities; Finally taken all together, and not by Piece-meal, conuince this truth. *That God speaks to Christians by this Church.* Euery part of the Proposition proues it self. First a Mark is more clear and sensible than the thing marked by it, For, who euer had seen our Blessed Sauour walking here on earth, and obserued his holy life, whoeuer had heard his sacred words, and seen his Miracles would haue said, his Sanctity, words, and Miracles, were more clear and eident to all, than his Doctrin was of *being God and man.* Therefore the first Christians belieued that great Mystery induced by eident works, and wonders. 2. These Marks are peculiar and proper to the true Church only. You haue

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Motives.*

the reason hereof in the other Treatise. *Disc. 1. C. 8. n. 3.* Because it is not possible, if a true Church be now on earth that God can permit a false Society to equalize it, much less to surpass it in the lustre of such Motives as forcibly perswade to discern between *that*, and all heretical Communities, For were this done, Falshood would be made as credible to reason, as truth, And God would be guilty of Arguing less efficaciously in behalf of his own Church, against Jewes, Gentils, and obstinate Hereticks.

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guish the
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ties.*

12. Obserue well the Strength of this Argument. I say in a word. If an Arian could truly Assert: I haue as many forceable Motives, And marks of truth belonging to my followers and Doctrin, As the now supposed true Church of Christ can shew for it self, could he say with truth I will euidence the like Antiquity, the like Perpetuity, the like lawful Mission of my Pastors, the like vnity in Faith, the like conuersions of Heathens, wrought in and by my Church, The like succession of Bishops preaching my Doctrin from Christs time to this day, The like sanctity, the like miracles, as any Church on earth can demonstrate: *Could an Arian, I say, (or Jew either) speak all this with truth, no Orthodox Christian could argue the one or other of Falshood in Doctrin: For grant thus much, These very men might much better handle and interpret Scripture than Protestants do, vtterly destitute of all such Marks. The Jew, if the false supposition stand would draw the old Testament to his sense, and so would the Arian the new; And who could reprove them could they shew you a Church bearing these signes of diuine Authority? Hence, Sectaries that only Gloss Scripture, and neuer had any thing like an euenced Church which taught the Doctrin they now maintain, and so earnestly Gloss for, are most reproveable, And vainly attempt to draw any prudent man to a belief of their Nouelties.*

13. By all you see how important it is to haue a Christian Society clearly marked, and distinguished from false Communities, with euident Signes, and rational Motives before we recurr to Scripture.

Scripture. All faith depends on this greater Evidence laid forth to reason, as Shall be demonstrated towards the end of this Discourse.

14. I would haue euery one seriously to reflect on what is now said, and once more to know, That Christs Church like à glorious Sun euidenteth Her selfe by the Lustre of signal Marks, though her essential Doctrin believed by obscure Faith, appear's not Euident. Find me then out à Church euer in being since Christs time, vnited in one Faith, glorious in Miracles and conuerions of Heathens, wherein Bishops and Pastors lawfully sent, haue preached Christs Doctrin age after age; Giue me à Church which was neuer censured or taxed of Errour by any Society of known Orthodox Christians, *she*, and *she* only, is Christs true Spouse, All other late risen Assemblies, are Conuenticles of Satan; And these Marks do not only distinguish Her from all such Conuenticles, as is now noted, but *Collectiuely* taken conuince this Truth, That God speak's to Christians by this Oracle, whereof you haue more in the following Chapters.

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Church
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15. In the Interim we must enter vpon à further difficulty and next enquire, which among so many Congregations as now are and haue been in the world, is the only manifested true Spouse of Christ? For all, as I said aboue, make not one Church vnless Christ hath composed this mystical Body of such members as rightly *belscue*, and of others that iniuriously *oppose* his sacred Doctrin. Now because the chief controuersy is between the Protestant and Catholick, The first pretend's to à Church which teaches Christs Doctrin; The Catholick vtterly denies the Prentence and pleads for his *Own* Oracle euidentced by prudent Mortities. This I say being the Contest, we are in the first place, to vnchurch the Protestant, and then proue by vndeniable Arguments, where and with whom the true Church of Christ is.

CHAP. III.

*The Protestant has neither Church evidenced by Marks
of Truth, nor true Doctrin made credible to reason.*

*His whole Faith is built upon
Fancy.*

1. **T**HE Marks of the Church, as is now said, are so clear to reason, that they make the Oracle manifest to all sort of people, to the learned and vnlearned, to Iewes, to Infidels, and much more to Hereticks who pretend to belieue in Christ. All of them are alike concerned, and obliged to make à search after the true Church, and when t'is found to belieue it.

2. Now to find it out, I Ask, whether our English Protestants (with these we chiefly dispute) like well of the marks already hinted at, or will reiect them? I propose my doubt with all candor. Will they dare to say That their Church, as it deliuers Protestants Doctrin, or, as it is now reformed in England, was euer since Christ time In Being, and visible to the world? Can they produce à Succession of Bishops, or Pastors, that taught Protestantism Age after Age, without intermission? Can they show what Conversions these Protestant Pastors wrought vpon Heathens to their faith, fise or six Centuries since? Can they produce? indubitable Miracles, done by such Pastors? Most euidently No. Therefore our later Protestants reiect these, and the other like Motiues, as slight and impertinent, to euidence their Church (which yet say they, teaches Christs Doctrin) and *Willy* do so, because they haue none of them. Well. To leaue them without excuse, to silence them for euer; Here is an vn answerable Dilemma. Either the marks now kinted at are admitted or, reiected. Suppose them owned as clear cognifances of the true Church, or of Her Orthodox Doctrin, we most justly urge Protestants to proue, what

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to Sectaries.*

what I know will never be made probable. Viz. To shew That they had à Church three or four Ages since inuested in the signes, and marks, now mentioned. On the other side, if which is usual, such marks be slighted as unmeet to manifest the true Church, it must be granted, They have no evidenced Church, and consequently no true Doctrin with it. Hence I Argue, Who euer belieues, in an unevidenced Church, destitue of all Signes and marks of truth, belieues in no true Church; The Protestant belieues in such an unevidenced Church, Therefore he belieues in no Church: But he who belieues in no Church belieues à Doctrin more than improbable, or absolutely false, And this is fancy or worse than fancy.

3. What answer think ye do Sectaries return to this Argument? A strange one indeed. They tell vs the only Mark of the Church lies not in any external Notes, but appears in the written word of God, and the Purity of Scripture. So Alstedius. *Lib. de notis Ecclesia C. 29.* Whitaker *Contro. 2. 9. 5. C. 17.* and Mr Stillingfleet here and there, seem's well pleased with the fancy. Contra. 1. The Church had her Marks before Scripture was written, what euer sensible Signes *Then* distinguished that holy Society from all heretical Conuenticles, makes it yet known to the world and Still as clearly point's it out, For, the writing of Scripture nothing at all obscured, the exterior lustre of those Signes, or prudent Motiues. Contra. 2. A Mark which makes an obscure thing known is euer more clear and sensible, than that is which is marked by it. The Church, Say Sectaries, is obscure and must be first known by Diuine Scripture, But this very Diuinity of Scripture, is more obscure than the Church (For it is not its own Self-evidence, nor known *ex terminis* to be Diuine) Therefore vnless this Diuinity be made manifest by an other light, it cannot giue to all the first notice of the Church, which appears More clearly to sense and reason, by its own Signes, than Scripture doth.

4. Hence it follows. 1. That, Scripture, which should first mark out the Church, cannot do it; being more obscure than

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than the thing marked by it. It followes. 2. That the Church thus marked, is its own Self-evidence, not Farther demonstrable to Reason. Who euer therefore deprives the Church of her external Motiues, or takes from her the glory of Miracles, of Antiquity, Conuerfions, &c. Shall long grope in the dark, before Hee find's either Church, or Scripture, You will say. Scripture known by the vniuersal Tradition of Christians, may well mark out and first discouer the true Church, Tradition being à thing most known, and Sensible to all. Contra. This very Tradition either supposes à Church signalized with other rational Motiues, or excludes them; And imports no more but the bare Consent of Christians, that accept of Scripture as Gods Diuine word. Grant the first; we haue all that's wished. Plead only by the Second, or tell à *Heathen* (who may be gained to believe the Church) That all Christians vniuersally own Scripture as Diuine, and mention nothing of Miracles or other Motiues manifest in the Church, He will soon reply. The Chineses haue also vniuersal Tradition or à general consent of à People largely diffused for their Bible; The Turks haue it for their Alcoran, yet such à Tradition alone is no Mark of God's word or the true Church. Why then should it be à mark to Christians, if no more be said?

Of what weight pleading Tradition is

5. And the Heathen easily makes his Plea good by this conuincing Reason à *Priori*. Before this vniuersal Tradition was, before you so many Christians agreed in the Belief of your Bible, the Doctrin Thereof was made credible vpon other Motiues, These Motiues are not now extinguished, or of lesser account because you haue agreed on the Scriptures Diuinity; Nay they must be presupposed to haue been before you agreed, For this Agreement is not the cause of the Bibles credibility, but an effect of the same. That is. Therefore so many Christians haue agreed by à vniuersal Consent, that Scripture is Gods Word, because it was made credible to Reason Antecedently, to an Agreement so vniuersal, But the ground of this Agreement was no other but the Authority of the Orthodox Church gloriously euenced, by the Lustre of her

The Heathens exceptions against Tradition only.

her Signes and Motiues &c. This Principle alone, vtterly ruins Mr: Stillingfleets Resolution of Faith, as shall be made clear in an other place.

6. Again saith the Heathen, you Protestants discours not probably, you iust proceed as one doth who laies Colours before à blind man and bid's him iudge of them. You say, that both I and Iewes are blind, and cannot discouer the light which lies in the Scriptures Diuinity. If this be so, how can you imagin that I may find out the true Church by the light of Scripture (though admitted vpon Tradition) which I can no more look on than an owle on the Sun, at Noon-day? Neither will it help you at all, if you Say. Scripture interpreted both Mark's, and manifest's the true Church, For I must first know that Scripture is Diuine, before I giue credit to any Inrerpreter, And though I were ascertained of that Diuinity, yet I am still to seek whether your Interpretation, or the Arians be better, and this I cannot know without à sure Rule extrinsick to Scripture, And all fallible Interpretation. Yet the Heathen hath not done, but pinches the Protestant shrewdly. Admit, saith he, that Scripture Mark's out the Church, and giues vs the first Euidence of it, when it tells vs. *The Church is à City built vpon à Mountain, and founded on à Rock, That all Nations shall flock to it. That Christ will be with it to the end of the World; That it euer had, and will haue Pastors, Visible, and audible, till we all meet in one Vnity of Faith. That it is the Pillar, and ground of Truth &c.* Can you, my good Protestants, show me such à Church belonging to you three or four Ages since when, you had not one single man in the world professing your Protestant Religion? Where was then your Protestant City visible on à Mountain? What Rock stood it on in those daies, when it was not in being? What Nations, what Iewes what Gentils did it then conuert to your Nouelties? How was Christ then with it, and taught it all Truth, when there was no such Church to learn his Doctrin? Giue me à Catalogue, of your Visible Pastors at that time, or tell me how your Church was then à Pillar, an Oracle of truth, whilst all it teaches now is fallible, and may be false?

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An Argu-
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is now said.

7. Hence I argue. What Scripture saith is true; Scripture here speaks of à Church founded by Christ, of an *Ancient, Visible Society*, of Her perpetual Pastors without interruption, of à Church conuerting Nations &c. Therefore it speak's Truth, and points at à sure Oracle marked with the notes we plead for, who euer then admit's Scripture, must ioyntly own these Marks and Signatures of the true Church, But yee Sectaries admit Scripture and haue no such Marked Church, with Antiquity, continuance of Pastors &c. Ergo you are not members of the true Church, which must necessarily be found in some other Society of Christians.

8. Here by the way, we must preuent à triuial Obiection; For some less knowing Aduersary may reply. Wee destroy our own Ground, and now proue the Marks of the Church by Scripture, whereas we suppose the Scripture first proued to be of Diuine Inspiration, because the Church manifested by her Marks and Motiues saith so.

9. I Answer we proue the Marks of the Church, and the Form of her essential Doctrin also by Scripture, But how? Vpon à Supposition, that the Book be first proued Diuine by Church Authority, Thus much done, it is an excellent Principle, But not *Primum indemonstrabile, its own Self-Evidence*, Or first indemonstrable Principle. This Truth is clear, For no man goes about to conuert à Iew by alleging Passages out of the new Testament, or to draw à Heathen to Christianity by any thing writ ten either in the old, or new Scripture. As therefore that man would not be well in his wits, who hopes to conuert à Protestant, by meerly alleging the Definitions of the Council of Trent which he slights, so he would be as senseles, did he hope to conuert à Heathen by Scripture only, as much vnderualued by him, as the present Definitions of the Church are by Protestants. Hence you see how Scripture is à Principle against Sec-taries, who admit it, and reiect an infallible Church. By Scripture we Argue and conuince them of errour, might the words Thereof bear their proper sense without fancied Glosses, Yet if

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we make à right *Analysis* it is not the first indemonstrable Principle, but, *Per Modum suppositionis* only, that is, it must be either supposed or proued Diuine.

10. I say yet more. Though both the Jew, and Heathen, owned Scripture as it truly is, à Book indited by the Holy Ghost, yet they haue but made one step, as it were, towards Christianity, For when such men look well about them, and find Scripture differently sensed by so many iarring Heads as haue it in their hands, by *Arians, Socinians, Quakers, Protestants, &c.* (Catholicks dissent from them all) where can, I beseech you, these half Christians, whether *Jewes*, or *Heathens* securely rest? With whom can they rationally vnite Themselues? whose sense must they belieue and own as the vndoubted meaning of the Holy Ghost? To doe any thing prudently in so weighty à Matter is impossible, vnlless they first comè to the knowledge of Christs true Church, which as well Ascertain's them of the Scriptures sente in all Controuerted points of Faith, as it doth, of the Book's Diuinity. Now further. It is not possible to know the true sense of Scripture but by the Church; it is not possible to know the Church, but by her Marks, (the essential Doctrin Thereof no more mark's it self as true, than Scripture Doctrin denotes its own Diuinity) The Sectary therefore that rob's the Church of her Marks and the *external Glory of Miracles, Conuersions, Perpetuity &c.* is guilty of three hainous crimes at once.

Though it were so there yet remains à difficulty not to bee solved.

11. First he makes the Conuersion of à Jew to Christianity most impossible. I'll show you how. The Jew Admit's of the old Testament and drawes from euery passage which speak's of Christ and the Church, à Sense quite different from that which Christians own. The Protestant admit's both the Old and New Scripture, And as we may Suppose, is at à hot dispute with à Jew concerning Christian Religion. First faith the Jew, Lay, Sir, your New Testament aside, which is no Principle with me, Because it neither euidences it Self immediatly to be Gods word, nor can you proue it Diuine vpon any sure ground extrinsecal to the Book. Therefore we must Argue by à Principle common

Sectaries make the Conuersion of Jewes; impossible.

The Assertion, proued.

to vs both, *The old Testament only.* You read There, I read also, You know the Original language, so do I, You compare Text with Text, I doe the like, You Gloss, and I Gloss against you, Yet after all is done, you draw one sense out of this very Scripture, and would proue Christ to be the true Messias, I draw from thence an other quite Contrary, And say He is not. My demand is, whether Christ, whom you Adore, hath prouided men of better means (Than your Glosses and mine are) whereby we may certainly know what the sense of this Scripture is? If he haue done so, it can be nothing but à Church manifested by Supernatural Signes and miracles, (for God now teaches none by Angels or Enthusiasms) if the guidance of à Church be wanting we are all left in darkness, And know not what Sense to make of Scripture; and this ill befeems the Goodnes of à Sauour, who, as you say, came to enlighten the world and teach all truth, which is not done, For he leaues Reason in Darkness and Teaches not where his true Church is. It may well be the Protestant will except against his Aduersaries Glosses, but He is soon silenced, for Saith the Iew, you, good man, when you treat with Papiests interpret Scripture as you please, and why may not I proceed so with you, And vse the like liberty?

What Sectaries are guilty of.

12. The second crime committed by the Protestant, who deprivies the Church of Her external Signes, is, that he Eclipses that great light of the world (which as Origen saith shines to all) And make it as Obscure, as some Protestants make their Church inuisible before Luther. What I say is certain, For no man can find the Church by reason, when all rational Motiues are taken from it, And held impertinent to illustrate that great moral Body. Hence you see the third sin of Sectaries relating to Scripture. This Book also loseth all credit with Christians, because it Euidenceth not its own Diuinity, nor can any Signalised Church tell vs, it is Diuine, or certainly declare the true sense thereof, to either learned or vnlearned.

13. My last argument against the Protestant is no Topick, nor bare Probability, but à plain Demonstration. The Title saith;
This

This reformed man has no Christian Doctrin made credible to Reason, whilst he *belieues as Protestant*. To proue the Assertion, Three Principles are here Supposed. First, that the Markes of the Protestant Church or of its Doctrin lie (as these men will haue it) in the Purity of Scripture only. 2. That their Church Doctrin is either contained in the 39. *Articles*, or implies so much as all called Christians Belieue, and no more, Though plain Hereticks in many particular Tenets. 3. That this Protestant Community as it Teaches, is either the whole Church of Christ excluding other Societies, or only à Part of the vniuersal Church. These Principles Supposed, you haue my Demonstration.

*The last
conuincing
Argument.*

14. Scripture Marks the true Doctrin of Christs Church, but it neither mentioneth nor marks out the Doctrin contained in the 39 *Articles*, for our newer men call these inferiour Truths *only*, And hold them not Registred in God's word. . Neither doth it Assert so much as darkly, that à Mixture of Truth, and Falshood, (such as all Hereticks haue owned and do own) is the Doctrin of the true Catholick Church; Least of all, That à Doctrin common to Arians, Protestants, and Catholicks, is sufficient to Saluation. Lastly, it saith no where, that the Protestant Church containing that reformed Doctrin, is by it Self the whole true Church of Christ excluding all other Societies, nor so much as à Part of it, And this I proue.

*Scripture
disowns.
Protestancy.*

15 If as reformed, it be à Part of the true Catholick Church, the Professors of it haue now, and had before Luther some Partners who ioynd with them in the belief of their reformed Doctrin, But before Luther, they had not one sole man in the world that belieued as they belieue, and so wanted fellowship, because, neither they, nor their Partners were at all in Being: Now at this instant, they haue no Society of men, called à Church, (run ouer all the world) which side's with them, or hold's either the. 39. *Articles*, or à Doctrin common to all Christians, to be the true Doctrin of Christ, or of his vniuersal Church. All this I say is eident. And.

16. Hence you see, in what plight these men are, who pretend

*A clear
inference
against
Sectaries.*

tend to à Church marked and made euident by Scripture, and when they haue that sacred Book in their hands, it is impossible to find so much as one Sentence or syllable in behalfe of Protestancy. Those other exteriour Signes of Conuersions, Miracles, Antiquity &c. are of no Account with them, And were they otherwise, most euidently they belong nót to the reformed Doctrin of the English Church. Here is à piece of sad newes for Sectaries, who haue à Church neither Spoken of in Scripture, nor manifested to Reason by one Supernatural wonder. So vneuidenced à Thing it is, And Consequently vpon à double Account, no Church at all.

*A Reply
Answered.*

17. The Sectary may reply. When he Asserts Scripture Marks the true Church or Her Doctrin, the meaning is not that it speak's expressly the Tenets of Protestants, but only Saies, it is à sufficient *Repository* of all things necessary to Saluation, and deliuers so much plainly. What euer therefore is not plainly taught in scripture ceaseth to be necessary. Contra. 1. Protestants granting thus much, may seek long before they find Their particular Tenets, because Scripture deliuers none of them either expressly, or by any clear Deduction. Contra. 2. The Iew and Heathen regard not the plainest Truths in Holy Writ before the book be proued Diuine, The most plain Verities auaille nothing with them, Yet God hath afforded means to draw them to Christianity. But it seem's our Sectaries in all their talk of the Scriptures clarity, neuer reflect on these Strangers from Christ, nor point at the means whereby their Conuersion may bee wrought. Contra. 3. The Arian and the Orthodox as highly differ about the sense of plain Scripture, as the Protestant and Catholick, about the sense of Christs own words. *Thus is my body*, And these differences, either touch on fundamental Matters, or there are none such in the whole Bible. Contra. 4. The Protestant only tells vs what he saith of all things necessary contained in Scripture, and speak's his own Sentiment boldly, without either proof or Principle.

Disc. 2. C. 3. Protestants proued Churchles. 265

18. Some obiect first. God can endite à Book in as plain words as any man can speak, and t'is not supposed, that he affected obscurity in his own Scripture, already written. Contra. 1. If Scripture be not obscure. How is it That Christ told the Seduces they mistook the true meaning of it? How is it, that these Protestant Pillars Luther and Caluin, so grossly contradict one an other in their Commentaries made vpon holy Scripture, And this in points most material? How is it that innumerable others called Christians Professe to reuerence, to Read, to spend the greatest labour vpon Scripture, and when all is done draw out of it plain Contradictions in points, as is now said, most Fundamental? Contra. 2. We question not what God can do, but say he hath not endited Scripture plain, *de facto*. S. Peter. Epist : 2. 3. 16. Speaking of S. Pauls Epistles, is my warrant. In which, saith he, *Certain things are hard to be vnderstood, which the vnlearned, and vnstable deprave, as also the rest of Scripture, to their own perdition.* And the words relate not only to the Mysterious Matters whereof the Apostle wrote, but to his Phrase and forme of writing also, Therefore the Greeck Copies haue both *in which things*, and *in which Epistles*, And all Expositors hitherto, euen *S. Austin*, haue acknowledged an obscure way of speaking in *S. Pauls* Epistles, chiefly in that to the Romans. Yet we are not to say that God *affects* Obscurity (the word is vnmeet) but speak thus: His prouidence purposedly would haue Scripture deliuered in such à dark manner, that all might haue recourse to à liuing Oracle, (His true Church) which speaks more plainly, and cannot swerue from any verity in Scripture, No offence is giuen to pious ears, In à word you haue à Verity expressed with out harshness. See *S. Austin lib. 2. de Doct. Christ: c. 6.* And *S. Ambrose Epist. 44.* Again vote Scripture most plain, what gain Sectaries by the Clarity, when they neither haue plain, nor obscure Text through the whole Bible for their Protestancy?

An Obiection solved.

Truth expressed without harshness.

19. Hence we Answer to an other petty obiection. Scripture

ture (say some) relates many Things not necessary to Salvation , Therefore it cannot be supposed to omit things necessary. Contra ; 1. *Ergo* it speak's some things of pure Protestantcy , or nothing in that Religion , as reformed , is necessary to Salvation. I would willingly haue an expresse Text for this reformed Nouelty , and these few difficulties solued. Contra. 2. Though the whole Bible were without dispute most plain, or told vs all things necessary, yet this neither moues Iew nor Gentil, nor draws any to Christianity without further light , as is already proued. We haue shown aboue how Scripture contain's all things necessary in the Reflex Part thereof. It is now our Task and intent to Mark out the true Church of Christ (the only Rule of Faith) which decides all Controuerfies Concerning Religion.

CHAP. IV.

The one and only true Church of Christ, was, is, and shall euer be the Holy, Apostolical, and Catholick Roman Church. Her Antiquity and Constant Perseuerance in the Ancient primitive Doctrin, without Alteration, proues The Assertion.

1. **I**T is hard to illustrate à manifest Truth , because what euer reasons are brought to light for it , surpass not much the Euidence of the thing you would make clear. Who euer goes about to proue by Arguments that the Sun is the most luminous Body in the Heauens will haue much to do , because that's euidents to our senses , and so is the true Church of Christ , saith S. Austin,

S. Austin, *digito demonstrari potest*, She can be pointed at with your finger. Origen adds *Hom. 33. in Matth.* She is like à sun, casting her beams from one part of the world, to the other. However, because we now treat with men, who either see not, or pretend not to see, I will giue them all the Euidence gathered from demonstratiue Signes which à heart can wish for.

2. I say first, before we come to more conuincing Arguments. Antiquity is à certain Note of Christ Church. The reason is. As God was before the Diuel, and Truth before falshood, So the Orthodox Church, whether you take it from Adam, or from the first preaching of Christian Doctrin, was before all Sects and Heresies. The Roman Catholick Church only which Christ founded, and is so much extolled by the Apostle, has this Precedency. It was, when the Arians were not, we know their first Rise, it was when the Pelagians were not, we know their Beginning, it was when rhe Donatists were not, their Origen is as well known, as that of Protestants, which first peeped out with one unfortunate Luther, something aboue an age since. Might not then the Roman Catholick Church, more ancient than all these Sectaries, haue most justly questioned, each of them at their first appearance, as the learned Tertullian. *Lib: de Prescrip.* did those of His time? *Qui estis vos?* who are you new men? *Vnde & quando venistis?* From whence came you? *Vbi tam diu latuistis?* Where haue ye been hid so long? No body yet saw you, or heard of you. I waue the Testimonies of other Fathers, (chiefly of S. Austin and S. Hierome) though none presses this Argument drawn from Antiquity with greater efficacy, than Optatus Meliuitan. *Lib: 2. contra Parmenian.* They are known to euery one. But this Mark must not goe alone.

Antiquity denotes the true Church

3. I say. 2. Antiquity, and à neuer interrupted Continuance of the same Visibile Society Age after Age, and the same Doctrin vpheld without change or Alteration, clearly euidences Christs Church. This Scripture strongly Asserts. *Osee. 2.* when the Church is said to be espoused to Christ *in sempiternum*

The Church once true neuer Changed her Doctrin.

268 Disc. 2. C. 4. *The Roman Catholick Church*

for euer. Math: 16. *Hell gates shall neuer preuail against it.* Math: 28. *Christ will be with it to the end of the world.* vpon which Passage, *S. Hierome* speaks most clearly. *Qui vsq; ad consummationem seculi &c.* He who promised to be with his own Disciples to the end of the world, both shoves that these blessed men shall euer liue (in their successors) And that he will not depart from the true Believers. *Videtur sicut luna &c.* They are words of *S. Ambrose lib: 4. Hexam.* The Church may be seen like the moon eclipsed, but neuer perishes. She may be clouded and ouer cast with darknes, but cannot fail. The reason is. If Christs Church could fail, not only all memory of his sacred Passion with the other Mysteries of our Faith, but the whole Scripture also would for that time of her supposed Deficiency haue been no objects of Belief. None could then haue said with truth; *I belieue the Holy Catholick Church,* or haue had Access to it, because it was not then in Being. Now further. As the Church cannot fail, so She cannot Alter from her self or change Christs Doctrin. For if She did so, She were no more Orthodox, Christ could not own Her for his Spouse. Ponder *S. Austins* Discourse on this subiect in *Psal: 101.* *Existunt qui dicunt &c. There are some who say. This is not the Church of all nations which once was. No. That's gone, and thus they speak, saith the Saint, because they are not of the true Church. O impudentem vocem, illa non est, quia tu in illa non es.* O impudent speech, it is not the same Church it was, because thou art not in it. *Vide ne tu ideo non sis.* look to thy self, least thou be not, for the Church will be, although thou were not in the world. Then he decries this Doctrin of the Churches failure as most abominable, detestable, and pernicious; And in *Psalm. 60.* positiuely Asserts the permanency of it to the end of the world.

Authority
and.

Reasonproue
the Assertion

S. Austins
Judgements.

The proba-
tion urged.

4. Hence I argue. But the Roman Catholick Church only, hath euer continued in being without interruption and neuer changed, or Altered the Doctrin which She first learned of Christ; Protestancy which began one only Age since, most evidently wants this continuance, and euery year put's on a new countenance. Therefore the Roman Catholick Church, and not that

of Protestants, is the Spouse of Christ. That the Roman Catholick Church stood permanently in being euer since Christ, is as demonstrable, as that Protestants were not before Luther. The Visible perpetual Succession of our Popes, of our Bishops, of our Pastors and of our Catholick People in all ages, is an irrefragable Proof. Neither do Sectaries much cauil at this Personal Succession, or the exterior Permanency of our Church (for that's euident) But here is their Plea. This Church (say they) once Orthodox changed from her selfe, forged new Articles of faith, Contrary to the primitiue Doctrin, Herein lies the great Charge. Now if I demonstrate, that the Roman Catholick Church once confessedly Orthodox, hath euer since been Visible in the world, and neuer swerued from the pure Primitiue Doctrin in after Ages, She is certainly the Church of Christ still without Alteration. You will Ask how can this be euinced?

What Sectaries object,

5. Some may think 'tis best done by Paralleling our present known Church Doctrin with that of the Primitiue Times. Very good. But by what means shall we come to à right Parallel? One may Say. Make A diligent Inspection into the Records, and Writings of those worthy Fathers, who liued in the first Ages, And all is done. I Answer. This Rule precisely considered help's nothing. For what if those Fathers neuer medled with most of the Controuersies, now agitated between vs and Sectaries? And 'tis no wonder at all if they did not, For may not à new Sort of Hereticks rise vp to morrow, whose Errours neuer entred into the thoughts either of the Fathers, or of any man now liuing? Again, What if most of those ancient Writings be lost, (many certainly are) we are at à Stand. But finally, what if doubts arise concerning the sense of those few preferued copies yet extant? can Sectaries Glosses or ours either determin what's right Orthodox Doctrin by them? No. Therefore as I said aboue, no man can come to à full, exact, and satisfactory knowledge, of the Primitiue Truths, but by the voice and Tradition of the present Church. Reiect this voice of the present Church, we are cast into darkness, we may dispute long but

By what means one may come to the primitiue Doctrins

end nothing. Now because it lies not in my way to Treat of that excellent Rule of Tradition, learnedly handled by others, I leigie you three Conuincing reasons, And proue my Assertion. viz. *That the Roman vniuersal Church, once Orthodox, neuer changed the Primitiue Doctrin.* To show this, Two certain Principles are to be reflected on.

*An Argument pro-
uing the
Roman
Catholick
Church still
pure in
Doctrin.*

6. First. God had alwaies an Orthodox Church on earth founded by Christ, which was, and is pure without mixture (at least) of notorious damnable Errours, and which neuer taught Christians any shameful, false Doctrin; for had it done so in any Age, it had then ceased *Eo ipso* to be Christ's pure Church. The 2. Principle. Protestants confess, (and 'tis à certain truth) that the Roman Catholick Church continued Orthodox without Notable errour, for the first three or four Centuries.

7. Hence I argue. If this Church once pure, abandoned Christ's Doctrin in after Ages, or forged new Articles of faith contrary to the Primitiue verities, that *Change was Notorious*, shameful, and damnable, as we shall see presently. But it is not possible, that She euer made such à shameful, Notorious change, And here is my Reason: Had She done so, Christ in that Age when this supposed Alteration began, would haue had no Orthodox Church on earth free from gross and culpable Errour, and Consequently his own pure Church would wholly haue been abolished.

8. You will Ask how I proue this? I Answer most evidently. Begin if you please from the third Age, when the Roman Church was pure, And descend to Luthers dayes, you will find all the known Societies of men called Christians, to haue been either Orthodox Belieuers, Or grossly erring in Faith, yea plain condemned Hereticks, And so reckoned of by Protestants. Such were the *Arians, Nestorians, Pelagians, Monothelits, Donatists* &c. And all others nameable, excepting Roman Catholicks. But *those* gross erring men, evidently taught not Christs pure Doctrin without notable Errour, much less constituted either à Part, or the whole Orthodox Church, which Christ establi-
shed

*One reason
urged,*

shed in truth, Therefore if the Roman Catholick Church went to wrack also, if She erred *notoriously* with these known erring Societies, the Orthodoxy and Purity of *the whole Church* ceased to be in the world. And this is impossible.

9. Here in à word is all I would say. Christ had euer à Church Entirely pure on earth, for he founded one pure, which should alwaies continue in that integrity laid in Her very foundation; But no errour was laid in the foundations of the Roman Catholick Church once Confessedly pure, therefore no notorious Errour stained it in after Ages; Or, if any such errour fouled that once fair Spouse of Christ, this Sequele is euident: *There was at that time no pure Church in Being*, unless our Nouelists please (and perhaps they may do so in time) to make *Arians*, *Donatists*, and such à rabble of men, more Orthodox Christians than their own Progenitors were, and all the Roman Catholicks are now, the whole world ouer.

10. You see I insist vpon *notorious Errours*, And do so on set purpose to preuent à Reply of some newer Sectaries, who say the Church of Rome hath indeed Her Errours, But not fundamental, or destructiue of Saluation. And will you know the reason of this trifling? Here it is. If they say She was not Orthodox in fundamentals, therewas no true Church in being for à thousand years before Luther, and this no Christian dare Assert, And if they make her Orthodox in euery Article She taught, both Herefy and Schism fall's shamefully vpon Protestants, Who dare not grant they abandoned à Church Entirely pure and blamless, when they left it. Hence à middle way was wisely (or rather most simply) thought of: Our Church, forsooth, must be what Protestants please, partly true. viz. in à few Fundamentals, and partly false in other Matters of less concern, which these men, elected by God, were to reform, and tell exactly what was amiss, or how far it hath erred, &c. And therefore name themselves the *Reformed Church*. Well. Let this whimsy pass, largely refused in the other Treatise; and in passing take notice of à pitifull Church indeed which Christ had by these mens own Confession

*Why wee
insist vpon
Notorious
errours,*

ten whole ages before Luther. It was à meer deformed Monster made vp of Linzy wolzy stuff, of tawny Colours, of something, and nothing, in à word of *Truth and Falshood*. But here is not all.

11. I am to proue much more, if Protestants Principles stand firm. viz. That neither we nor they, had any Orthodox Church, in fundamentals before Luther, and Consequently no true Church was in being for ten whole Ages. Now most evidently, Sectaries had nothing like à Church, for they were not in the world, And it is as eident, if their Charge hold good against our Church, it had bin much better neuer to haue appeared than to see it turned into so many vgly shapes, into such an vnfashioned Monster as these new men make it. In à word this ancient Catholick Society, if Sectaries say right (and Mark euer the Supposition) *erred notoriously in the very fundamentals of Faith, and neither beliened in Christ, nor Creed, and therefore there was no Orthodox Church before Luther, nor yet is, to this day.* If I eidence not this vpon the supposition now made, neuer Credit me here after. To doe it, please to obserue that by à fundamental Error in Faith, I vnderstand à Doctrin, which if falsly taught, contrary to Christs verities, is as damnable to those who teach it, as the Arians errors are at this day damnable to Arians. Hence I Argue.

Faith totally ruined in Sectaries, Principles.

12. What euer Society of men forges new Articles of Faith contrary to the Primitiue Doctrin, or tell's the world à loud lye, that God reuealed such things as he neuer reuealed, but vtterly disowns and yet execrat's, And more ouer obliges all Christians, after à sufficient proposal, to belieue such falsities vpon Diuine Reuelation, and this vnder pain of damnation, doth open iniury to Gods Infinite verity, Assert's that which Eternal Truth neuer taught And therefore sins damnably, or err's in the fundamentals of Faith. But Protestants, say, the Roman Catholick Church long before Luther did so, ergo She sinned damnably and erred in the very fundamentals of Faith. That She did so is eident vpon their own charge, For this Church taught *an ynbloody*

The Assertion manifestly proued.

unbloody sacrifice neither Christ nor the Primitive Church taught so: It defines *Transubstantiation* to be an Article of Faith, Christ and his Primitive Church neuer did so. It maintain's Purgatory, Praying to Saints &c. Christ neuer deliuered such Doctrins, nor the Primitive Church believed so. Now further. These are all loud Lies if Sectaries speak Truth, and our Church obliges all Christians to believe them as truths reuealed by an infinite Verity vnder pain of damnation, which yet, as they suppose were not reuealed. Therefore She first openly iniures Gods Veracity, which can be no light Offence, but mortál and damnable, And consequently errs in the very fundamentals of Faith, Therefore vpon that account is now no Orthodox Church, nor was so before Luther. And here briefly is the vltimate reason of all that's Said. The enormous Sin of all Hereticks past and present consists in this only, that they pertinaciously charge, or fasten vpon God à Doctrin Hee neuer taught, this alone makes them Hereticks, but the Church of Rome, say Sectaries, hath don so, ergo She was, and is yet Heretical.

Wherein the Sin of all Hereticks Consists.

13. If this Argument which I hold demonstratiue conuince not, I will propose an other and then briefly solue one or too Obiections. The Arians who deny à Trinity of Diuine Persons, are guilty of à fundamental Errour. All grant it. Ergo the Roman Catholick Church was, and is as guilty, or rather more guilty if Protestants doe not Calumniate. I proue it. The Arians error related to à sublime and speculatiue Mystery which transcend's all humane Capacity, But one supposed Errour of the Roman Church (as Sectaries tell the Story) is worse and more gross, to wit, à plain, palpable and practical *Idolatry*. Why? She Adores à piece of bread for God, wherefore if *Idolatry* was euer in the world, She commit's that grieuous Sin And errs damnably, But no Sin can be greater, no Errour is more destructiue of Christian faith, than *Idolatry*; If then our Church be guilty of that crime, She is far enough from being fundamentally Orthodox. Here is the Argument.

An other Argument Vrged.

14 One may Answer, it is only the Sectaries Opinion (which

is fallible and may be false) that we are Idolaters. What then? You Nouellists hold the opinion, you print it, you publish it, and perswade Thousands, and Thousands poor beguiled souls, we are Idolaters, and they Iudge so of vs, And as long as that Iudgement stand's immouable, they cannot own vs Orthodox Christians in Fundamentals. But let vs come more closely to the point, and speak of rhe thing in it self.

15. Here is à Dilemma. We are Idolaters, or not; Grant the first; We err in the fundamentals of Faith, and were no Orthodox Church either before or after Luther. Contrarywise, if we be not Idolaters but only Adore the Sauour of the world, really and substantially present, vnder the Forms of bread and wine, Ye Gentleman, do not only hideously calumniate à whole Ancient Church, And sin damnably; But more ouer Err in à fundamental point of Faith, For, if the Second part of the Dilemma subsist's. viz. That we Adore not à piece of bread, but that very Christ substantially present (vnder the Species of bread) who dyed on à Cross, The whole errour, the whole Sin, you charge on vs, fall's heuily on your Selues. You first tell the world à plain lie and say God neuer reuealed Christ's real Presence, in à consecrated Host as the Catholick Church belieues, whereas vpon the Supposition now made, He has reuealed it; Therefore you contradict God, you iniure an infinite Verity, which is à hideous fundamental errour. Of such consequence it is to Tax à whole Ancient Church of false Doctrin, That to say so, is à flat Herefy, and the Calumny without repentance is damnable.

*Errour and
sin, fall hea-
uily on
Sectaries.*

16. 2. You oblige all you teach, and this vnder pain of Damnation, not to fall down or Adore Christ, substantially present in the Sacrament, yet vpon the supposition (which is euer to be minded) he is really there and claims the highest honour the supreme worship, as most due to his sacred Person. This you scornfully deny, and both err and sin damnably. One may Answer you adore Christ in Heauen, and that's enough. Contra. He merits Adoration whereuer he is present, for if he should visibly appear to any of you all, you would (if Christians) fall down
and

and Adore him : Here he is in the Sacrament vpon the Supposition, and you disdainfully deny him homage and veneration. This in à word is all I would say, and it is an vnanswerable Dilemma also.

17. If you Accuse vs iustly, we are Idolaters, and were no Orthodox Church before Luther, if your Accusation be, as it is, most vniust, you Sin damnably, you vnchurch à pure Church and err fundamentally. I proue it. Who euer should Say this very houre: The pure Primitiue Church of the first Age was guilty of Idolatry, besides à damnable sin, err's fundamentally, For he makes à Church tainted with falshood, which God said was euery way pure, And for that Reason contradict's Gods Veracity. You Sectaries lay the same foul Aspersiõ on à Church, which the Supposition now makes pure and Orthodox, Therefore you sin damnably, err fundamentally, and vnchurch your selues by it.

*Answere-
rable
Dilemma.*

18. I would willingly see this Dilemma Answered, and with all haue euery Reader to take notice of à iust Iudgement of God fallen on Sectaries, whose whole labour hitherto hath been to charge error and Idolatry on vs, and the higher they went in such Accusations, the more they thought to destroy vs; neuer reflecting that in doing so, They haue done their vtmost to destroy all the Churches in the world by Calumnies, and Consequently to ruin Them selues; For most euidently if their was no true Church in the World before Luther, they are no members of it at this day, but miserably Churchles. Grant the first, the second is an ineuitable Consequẽce.

*A iust Iud-
gement fal-
len on
Sectaries.*

CHAP. V.

A second Reason showing, That if the Roman Catholick Church erred but in one Article of Faith, there is now no Fundamental Faith in the world.

Were Error in this Church it is à remediless Evil and cannot be amended by any, least of all by Protestants

1. **S**OME as was said above may object. The Roman Catholick Church before Luther was right in à few fundamentals for She believed in God, in Christ, owned à Trinity &c. So far, and à little further perchance She may be reputed Orthodox, yet erred in other Matters which Sectaries desire to amend, and so to settle Christian Doctrin again on it's old foundations. Obletue how I must labour to make that an Heretical Society vpon our Sectaries Supposition, which was and is the only true Church in the world; And therefore say. If our Church hath erred but in one only Matter of Christian belief, She is Traiterous, disloyal to Christ, and can be believed in nothing. To proue the Assertion, Suppose an Embassadour sent to à forraign state with this deep Charge, that he vtter nothing in his Princes name but so much only as he is commissioned to speak. Suppose again, the man declares some few truths to the state as his Lord commanded, But withall forges twenty other vntruths on his own head, and stisly affirm's his order is to deliuer all he saith in his Masters name. Would not such à man think ye be à Traitour vpon à double account? First because he exceed's the bounds of his Commission and deliuers that he had no order for, But chiefly because he speaks vast falsities, wholly Contrary to his iudgement who sent him.

The Church is traiterous if false in one Article.

2. The

Disc. 2. C. 4. *There is no true Faith in the world.* 277

2. The Application in easy. The first Teachers of the Gospel were legates sent from God to à great State; the whole world, For *in omnem terram exiit sonus eorum*. They taught euery where and well for some short time our Christian Verities, as the Prince who sent them Commanded, But their Successors, the Pastors and Doctors of the Roman Catholick Church in after Ages, had, Say Sectaries, the ill luck to miscarry, to turn Traitours, for, besides à few fundamental Truths vpheld no man knowes how, They did not only exceed their commission in deliuering Doctrin to all Nations which Christ their Master neuer allowed of, but more ouer; forged of their own heads twenty vntruths. *Purgatory, Praying to Saints, Transubstantiation &c.* And spake all in their Princes name, Said also they had Commission from Christ to teach so. This fact, if the Charge be true, is Treasonable, they iniured Christ and his Verities and betrayed their trust; But à Church so perfidious cannot be Orthodox. Therefore if Sectaries do not Calumniate, Christ had no Orthodox Church in the world before Luther which I intended to proue, and Consequently Protestants are yet no true Church at all.

And consequently not Orthodox.

3. I say moreouer. If the Roman Catholick Church hath taught false Doctrin but in one onely Matter of Christian belief, She can be believed in nothing, yea I may rationally suspect her false in all She teaches. Iust so it is. If the book of Scripture deliuer's one Doctrin false which Christians now believe, I cannot credit it in any thing. The reason is: One and the same Motiue of my belief duely and equally applied, euer moues to an equal Assent, or to None at all. For example. I believe Christ dyed for vs, because Gods word saies so, Here is the Motiue of my Assent: I believe also that he ascended into Heauen, because the same word of God speaks it, here is the same Motiue. Imagin now by à supposed impossibility, that this latter Article is Gods word, *but false*; I cannot believe our Sauours Death vpon the Motiue of Gods word, For if this word be false and once deceiue, it may as easily be false and deceiue me twice, And there is no possible means to quit me of my errour, Because whoeuer

A Church false in one Article merits no beliefs.

278 Disc. 2. C. 5. *If the Roman Church has erred*

endeavours to do that, is of less Authority than God's word, which is now supposed to deceive me. If therefore the First Verity can reveal an vnruth, none can believe either man or Angel speaking of the high Mysteries of our Faith, and consequently All must still remain in Errour.

4. Apply this Discourse to the Roman Catholick Church which pretend's at least (I say no more yet) to be Gods Oracle, and to speak in His name. She speaking in his name assures me, that Infants are to be Baptized, I believe Her vpon her word: She also tells me, there is à Purgatory, but we must now suppose with Sectaries, it is à great vnruth, if so; I cannot possibly believe Her in the other Doctrin of *Infant Baptism*. For if she deceives me once She may well do it again, and which is to be noted, There is no means left vnder Heauen to vnbeguile me or to draw me out of my supposed Errour; for who euer attempts to do that, is of less Authority than my Church, which is supposed to teach, to err in Her teaching, and stily to maintain the Errour. Scripture cannot help here, vnless it be clear vpon an indubitable Principle, that the sense of it, and Doctrin of my Church can differ in points of Faith, which must be *proved*, and not *Supposed*. If Fathers be alleaged Seemingly contrary to this known Doctrin, my duty is to explicate them, and rather to draw the Fathers to what the Church teaches than to renounce Her Authority, and adhere to the dubious and yet vnknown Sense of any Father.

*A Reflection
for Sectaries.*

5. Now here is à short consideration For Sectaries. I said, whoeuer supposeth the Roman Catholick Church to haue erred, must ioyntly own it so remediless an Euil, that all the men on earth cannot help or remove the supposed error from this Church. The reason is. All the Proofs and Principles (setting plain Scripture aside whereof there is no danger) which may be thought pertinent to impeach Her of error, will fall infinitely short and prove less ponderous, less substantial to perswade that She has erred, than her sole Vote, and own Authority (whilst she anathematizes the falshood) is to perswade the contrary. Viz. *That She*

She neuer erred. Hence Sectaries, confessedly fallible men, who may easily spoil all they goe about to mend, aduenture desperately to reform the Church, when the very Principles they should reform by (were there any such in being) are incomparably of less weight, strength and force than the Authority of this Church is, which faith She cannot erre. Howeyer She must be reformed (and here is the wonder) before they know whether She has erred, or haue the least assurance of their own half accomplish't reformation. Who then see's not, euery attempt made against our Church this way to bee, as really it is, à folly, an vnaduiced Enterprife no less impossible, than in the highest manner improbable? Mark what à task lies on them.

*Sectaries
Attempt
desperate
and why?*

6. First they are to proue She has erred, which was neuer yet done 2. To giue in Principles whereby they will reform. 3. To Shew themselues well setled in à perfect Reformation. 4. To euince that all those innumerable learned men of our Church from the Fourth to the present Age haue been stupidly blind, bereaued of iudgement and besotted with Errour. 5. Whereas other Christians both more aged and most learned espyed none of these Errours, They are to proue that God made choise of such vncommissioned men to perform à work so long neglected by the Orthodox world. But of these particulars enough is said in the other Treatise.

*What they
are to proue*

7. Hence two things follow. First, that Sectaries only lose time, when by alleging à few dark Testimonies of the Fathers they offer to ouerthrow any Doctrin of our Church. Alas, what this Oracle positiuely defin's is à stronger Principle than twenty dubious Authorities of Fathers (if any such were) in appearance contrary. It followes. 2. That the Roman Catholick Church must of necessity be either owned Orthodox in all She teaches, or cannot be belieued in any thing.

8. Wherefore I say à great word. If this Church hath deceiued the world in teaching à Purgatory, for example; *neither we nor Sectaries can certainly belieue, that Christ was here on earth or Redeemed vs.* For Ask, why belieue wee this great Mystery? If you
Answer

One Error
in the
Church
Destroys all
Faith.

Answer Scripture reueal's it , you are Questined again. How know you that Scripture is Gods word which *Ex terminis* euidences not it self? You must Answer Vniuersal Tradition and all the Churches in the world haue owned the Book for Gods word. Very good. But The Church hitherto supposed most Orthodox, among so many Heretical Societies, and Her Tradition likewise haue actually deceiued all; For She is now Imagined to haue taught the false Doctrins of *Purgatory, Transubstantiation &c.* Therefore you cannot belieue Her, or any Tradition, for erring in one point of Faith, She is not belieuable in any (This principle stand's firm) Much less can you trust to the Doctrin or Tradition of known Heretical Churches, whether *Arians, Pelagians* or others, For all these haue erred and most grossly, Therefore you haue no certainty of the verities contained in Scripture, nor can you belieue this one Prime Article. *Christ dyed for vs*, by Diuine Faith.

9. Let therefore the Sectary labour all that's possible to contract the fundamentals of Faith into the shortest room Imaginable, let him mince them almost to nothing, let this one Article. *Iesus is the Christ* be Faith enough for all: I say if the *Roman Catholick Church speaking in the name of God*, as She pretends to speak, hath taught but one false Article, and obliged Christians to belieue it vnder pain of damnation, (Purgatory for example) none can now vpon any Motiue known to the world firmly belieue That *Iesus is the Christ*. So pernicious, is one known error of the Church, that it ruins's all belief of other Articles, nor can such à Church be more trusted in any thing She speaks, than Scripture relied on, were it false in that Article. *Iesus is the Christ*.

10. The reason à *Priori* is. All Faith is at last reduced, or finally resolu'd into Gods Diuine Reuelation, whether he speaks by this or that Instrument, by this or that Oracle, imports nothing. The difference of the Oracle he speaks by, *diuersifies not faith*, which alwaies tend's to one Center, and rests on one sure Ground, Gods *Veracity*. If he speaks by à Prophet that's his Oracle, If by an Apottle he is made an Oracle, If by the exterior words
of

The Vltimate
reason
of the
Assertion.

of Scripture, they are Oracles, if by the Church, She is his Oracle. Now further. Suppose any of these assumed Oracles speaking in the name of God declare à false Doctrin to Christians, the Falsity *Ultimately redound's to God*, who own's them as Oracles, yet by them teaches the world Falsities. It fall's out here; As if à Prince should send à Legate to à State who speak's in his name, and cheat the whole State by his Embassly: would not all deseruedly vpon the Supposition, more impute the Cheat to the Prince than to the Legate that speaks in his name? The parity is exact and proues, if either Scripture, Prophet, Apostle, or Church speaking in the name of God deliuers false Doctrin, God himself deceiues vs, and therefore *Rich. de s. Viêt.* Said well in this sense also. *si error est quem credimus &c.* If we belieue an error, T'is you, Great God who haue deceiued vs, But if God can once deceiue, either *immediatly* By Himselfe, or *mediatly* by his Oracle, The whole Systeme of Christian Faith, is destroyed. What I say would bee true, Although He should make à solemn protestation of Speaking Truth, For euen then he cannot oblige me to belieue, because he may deceiue in that very Protestation, and deliuer à falsity, if the supposition hold.

11. Here then is the final Conclusion. As *subiectiue* Faith in à Belieuer is *Indiuisible*, That is, it is either wholly good or wholly naught None can haue à piece of Faith without the whole vertue, (an Arian cannot belieue Christ to be à Redeemer, if He denies the Trinity) So if one Matter of Faith propos'd by the Church be really Contrary to what She defines, None can belieue any thing She teaches, For, the meer Possibility of deceiuing Christians in one Article, impossibilitates the Belief of all She proposeth. And this proues the Church absolutly infallible not in some points only, but in all and euery Doctrin, whereof you haue more in the, 15 16 and 17 Chapters following.

12. Some may reply. I suppose all this while the Church made so stedfastly God's Oracle as not to err in any Doctrin She proposes, which is *Petitió Principij* or à begging of the Question. Contra. And Ye Gentlemen whilst you impeach

Could the Church propose one false Article She can bee belieued in nothing.

282 Disc. 2. C. 5. *If the Roman Church has erred*

Her of Errour Suppose Her *Instrumentum diuifum*, an Oracle torn, as it were, from Gods *Special Assistance*, iust as if I should Suppose the words of Scripture separated from the Spirit of truth. You suppose. Her à fair sponse, yet make Her à harlot, when and as Often as you please. You acknowledge some Church or other (find that out where you can) to teach Truth; yet you like petulant Schollers will forsooth be so wise, as to tell her where she misleth in Her Lesson and correct Her for it; And you haue done it to the purpose, For you haue destroyed Her Monasteries, rob'd Her Altars, prophaned Her Temples, abused Her Children, banished some, and hang'd vp other. Are not these fine Doings? *Contra.* 2. I suppose nothing but what is manifest, that Christ euer had à Church on earth (once more find it where you can) and that God speaks to Christians by this Oracle, which he will be with to the end of the world, And against which Hell gates shall neuer preuail. Now I say, if this Church which God (not I) makes his own Oracle, and promises to teach Truth by it, can deceiue but in one Matter of Faith, *God himself deceiues vs*, And this Church ceaseth *Eo ipso* to be *Catholick*, yea, and God to be the Eternal Truth. For it Matters nothing, if he can deceiue, whether he do it by *Scripture*, or the Church. Solue this Argument if you can.

God deceiues
if the
Church
can Err.

13. You may say. 2. The whole ground of this Discourse à Fallacy and comes only to thus much. If à man once tell à lie he must be thought à lyar in all he speaks. So it is. The Church speaks an vntruth in some things, Ergo it doth. so, or may do so in all, seemes no good consequence. *Contra.* If an Embassadour once be found in an Vntruth when he speaks in his Princes name, I think few Monarchs or States will no more belieue him in like occasions, Than giue credit to one conuicted of periury when He swear's, vnless what he swear's bee proued true independently of his Oath. But let this pass. The disparity between à priuate man and the Church is most notorious. The First considered as one single and priuate, hath no Commission to speak in Gods name, or to teach the whole Christian world
what

The dispari-
ty between à
priuate man
erring, and
the Church.

Disc. 2. C. 5. *There is no true Faith in the world.* 283

what is, or what is not Christ's Doctrin; The Orthodox Church is impowred to do this, or to teach nothing, if then She err's but once, the Errour makes Her infamous, redound's to the Damage of all Christians seduced by Her, *yea and to God himselſe*, as is now declared. Hence I ſay the Church cannot teach truth by halves, as Sectaries would haue Her, or now Hit right, now miſ. She cannot be Orthodox in à few main Matters called Fundamental, and erroneouſ in others. No. She is either Gods Vice-gerent in all She deliuer's as points of Faith, or in nothing. She muſt when ſhe pretend's to ſpeak in Gods name truly do ſo, or She cannot ſpeak, nor pretend to ſpeak, but muſt be ſilent. This Verity is further laid forth in the Chapters now cited, where we treat of the Churches Infallibility.

14. In the mean while, if any Shou'd Obiect The Church vainly pretend's to be ſo far an Oracle of Truth, as not to impoſe on us falſe Doctrin And then demand, from whence She had this Priuiledge of Infallibility? I Anſwer. Whceuer trifles with ſuch obiections in this place, (to be ſolued hereafter) little vnderſtand's the force of our Arguments. Mark I beſeech you. It is now à ſuppoſed Principle (Sectaries will haue it ſo) that the Roman Catholick Church hath forged new Articles, and impoſed the beliefe of them on Chriſtians which God neuer Reuealed. Grant thus much, She iniures God, ſin's damnably, And therefore is no Orthodox Church, But if She neither now be Orthodox, nor was ſo ten Ages before Luther, There was not then, nor is yet any true Chriſtian Church in the world, *And conſequently Proteſtants haue no Church.* The more erring Therefore they make the Roman Catholick Church, the more are they Churchleſſe. This is what I Preſs and expreſs at preſent, and would willingly haue my Argument ſolued.

*Whether our
whole Diſ-
courſe tend's.*

15. There is yet an other Obiection ſcarſe worth the paper, you ſhall haue it, ſuch an one as it is. Proteſtants talk much of Papiſts Blindnes, And to free the Roman Church from damnable ſin or formal Fundamental Errours, may perhaps ſay She hath indeed erred before Luther, and ſtill is Idolatrouſ, But may be

*A weightleſſ
Obiection.*

284 Disc. 2. C. 4. *If the Roman Church has erred &c.*

excused vpon the Account of *invincible Ignorance*. Answ. What's this? Do we hear talk of *invincible ignorance* in à whole learned Church? Pray, where shall we find knowledge if *ignorance* haue place here? Such *ignorance* may perhaps be in some particular men, But to Tax à whole Church with it, is not only to make so many Councils, so many profound Doctors as haue taught the world worse than Idiots for à thousand years, but it is to iniure Christ, to tell Him he has indeed established à Church; yet mark'd it so obscurely, remoued it so far out of the Sight of Christians, that the most learned of all could not discouer the Truths it taught for ten long Agès, though all Antiquity Assures vs that Christ's Church is one of the most manifest things in the world. Again, Suppose our Church were blind and inculpably ignorant, who for Gods sake must open Her eyes now, and vnbequile Her? Must à few late scattered Sectaries Doe the wonder, that are to look to their own *vincible ignorance*, And therefore (if learned) Sin vpon that account damnably. 3. If our Church may be excused vpon the score of *ignorance*, excuse also the *Arians* less learned, the *Pelagians*, the *Donatists* &c. And say there were neuer any formal sinful Hereticks in the world, yea Iewes, and Turks may thus be acquitted of formal Sin, and Errour likewise. But about all free, I beseech you, our Sectaries from further pain-taking, as also from the least hope of amending Matters, were there any thing amiss, for you may well rest assured, if *ignorance* hath cast this learned Church into such an Abyss of Errour, it is not to be expected that the far weaker knowledge of Protestants, can draw Her out of it. I wonder men of Modesty dare offer to impute *ignorance* to the Roman Catholick Church, And presume to teach more learned then Themselues.

Touching
vpon the
Ignorance
of Catho-
licks Solued.

CHAP. VI.

*Other Evidences of the Roman Churches Perseuerance in
the Primitive Faith without change or Alteration.*

*Whether wickednes of life necessarily induceth
Error into the Church? The Donatists and
Protestants Argue, And Err alike.*

2. **I** Argue. 2. God had euer a true Church preferred free from Errour for so many Thousand years as passed between Adam and Christ. It stood all that vast time inuincible against Herefy, and was neuer stained with false Doctrin. The Truth is indubitably owned by Christ our Lord, who came not to change so much as one *iota* of Doctrin taught by the Prophets, but only to perfect it by reuealing other Verities, not explicitly known before. Now Mark a strange Paradox auouched by Sectaries. They say boldly, That our Christian Catholick Roman Church which certainly God Himselfe established, And enriched with his own Verities, only continued Orthodox for Three or Four Ages, and then (O disinal time) left off to be what it was; lost Christs reuealed Truths, became the whore of Babylon, Apostated from it Selfe, and cheated the world into false Doctrin. What saies the prudent Reader? Is it Possible that the Ancient Church of the Patriarchs and Prophets stood without change or blemish for 4. or 5. Thousand years, and Christ's own Spouse became smutched and vgly within the compass of three or 4. Ages? Is it Probable that the lesser light of the Synagogue lasted so long, And the Glorious sun of Christ's own Church, appeared dark and Eclipsed soon after The world had Cast an Eye vpon Her? And this, to encrease the wonder happened then (Sectaries must

*A second
Argument*

*Drawn from
a most im-
probable
Assertion of
Sectaries.*

say) when evidently There was no other true Church on earth, vnless you will take in *Amians*, *Pelagians* &c and such open Hereticks to make vp à Catholick Society, most vnfit (all know) to teach Christs Orthodox Doctrin. I wish Protestants would well ponder the force of this one reason, And return an Answer.

*An Argument
against
Sectaries.*

2. My last Argument is à Demonstration against Sectaries, who say. There was alwayes an Orthodox visible Church since Christs time: For this Article of our Creed was euer professedly true in all Ages. *I belieue the Holy Catholick Church.* They say again, There was à time when our Roman Catholick Church once Orthodox, began to innouate, to bring in new Doctrins of an *vnbloody Sacrifice*, of *Transubstantiation*, of *praying for the Dead*, of *Purgatory* &c. Now be pleased to obserue the Demonstration. When the Roman Church began these new supposed Doctrins and actually erred, There was at that very time an other Orthodox Church in the world, *or was not*; If not; Christ had then no Orthodox Church on earth, and Consequently that Article of our Creed was false. *I belieue the Holy Catholick Church*, For no man can truly belieue in à Church which really is not. If contrarywise they own à pure Orthodox Church to haue been on earth when the Roman began to erre, *That* (because Orthodox and pure) was certainly à Society of Christians distinct from the then supposed fallen and false Church of Rome.

*Clear and
Conuincing.*

3. Hence I argue. Eirher that Orthodox distinct Church, sensible of Gods cause and the Honour of Christian Faith, vigorously opposed, censured and condemned those imagined errors of the Roman Church now fallen, or Carelesly let all alone, and omitted that Duty. If it omitted that duty, it was no true Church, For if true, Her Charge was and is, (She hath à command from Christ to do it) to crush, and suppress false Doctrins, when they first rise vp, or begin to infect the body of Christianity. This duty that Church neglected, and for that cause was not Orthodox. Moreouer, the Roman is alio Supposed actually drawn from Truth, Condemned Hereticks made vp no Church: We had then in those daies à strange world indeed, when Christ the Supreme
Head

Head looked down from Heauen, and saw his Mystical body the Church pitifully Corrupted, when he cast an eye vpon poor Christians, and found them all Churchless.

4. If Sectaries own such an Orthodox Society, which opposed and censured the Roman Errours, that must be à Truth as *Notoriously known* to the world as it is now supposed, that the Church of Rome had Errours *Notoriously known*. And Here I desire the Iudicious Reader to reflect on what I Shall propose, And wish our Aduersaries to Answer. Can they Imagine the Errours of the Roman Church openly discovered so many Centuries since, and judge that no Orthodox Christians then liuing (who beheld Truth run to ruin) made Opposition against them ? The Errours, say Protestants, were palpable (for our new men espy them now) yet no Orthodox Christians are heard of to this day, who then stood vp for Gods cause, and defended the Ancient truths of Christ against this supposed erring Church, This yet lies in darkness The Fault must be noised as both criminal and publick, And yet there is no newes at all of such as lent à helping hand to redress it.

5. Again, Can it be imagined that the Roman Catholick Church which Age after Age condemned innumerable Hereticks, And giues in an exact Catalogue in order as They rose vp, (These particulars are exactly known) And yet that no Author, Friend or Enemy. Can bee found, who giues so much as the least hint of any sound Christians that condemned the now decayed Errours of this one Church ? Finally (and here is the wonder) must we suppose our Church to haue grossly erred à thousand years since, when yet all good Christians were silent and reprehended it not, And that now after ten whole Ages are past, And Millions of Souls damned for want of Faith, A company of iarring Protestants Can probably begin to talk of them, to Reproue, to Argue, and offer to settle Christianity right vpon its old Foundations ? No thought of man can fall vpon more desperate improbabilities, yet they pass as current among Sectaries. But of this point more hereafter in the 13. Chapter.

*Sectaries
Paradoxes
and.*

*Vast impro-
babilities.*

288 Disc. 2. C. 6. *More of our Churches Continuance*

*What Secta-
ries are
obliged to
doe, but
Cannot.*

6. Now here is the Conclusion, and the true Trial of this cause. It is possible that our new men, who pretend knowledge in Antiquity, name an Orthodox Church which openly Protested against these supposed Errours before Protestants were in Being. It is possible to tell vs when this Church strongly Acted against the Roman Errours. It is Possible to say what became of that Orthodox Church at last, whether after it had done that great work and Censured the Roman Doctrin, It quickly disappeared, Or still remain's in the world. It is I say, Possible, that Secta-ries Evidenc these particulars of most high Concern, or impos- sible, If the first can be done, we Catholicks ought to Reform. But I must vnbeguile the Reader, and absolutly Assert. All the Protestants who now are, or shall bee hereafter, Shall as soon de- stroy all Christian Faith as name any Orthodox Society, any thing like à true Church which censured these supposed Roman Errours, Therefore (And it is an euident Demonstration) Our Ca- tholick Church once true, continued so in all Ages, Or there was none in the world Orthodox, The Articles She maintained then, and yet defend's are no Errours, but Primitiue Verities. And thus the whole Plea of our new men Concerning Errours entring the Church *de facto*, ends as it deserues in à flat Calumny. What do they think to bring Errours to light now, whereof the most learned Churches in the world neuer took notice before? Will they speak of false Doctrins when all Orthodox Societies said nothing of them? Dare they accuse and condemn à Church which Millions of Souls so highly reuerenced that the best of Christians liued and dyed happily in it? Nothing can be more exotical. Wherefore I say, when our Nouellists can work this Perswasion into mens minds, That Crowes once white, turned black in time (though no body must say when) Then, and not before, they may perhaps hope to make vs mad, and induce All to belieue, that our Church Anciently pure became tainted in time with gross Errours, though when or in what Age this deformity appeared they know not, nor Can euer know, because the Change is *de subiecto non supponente*, not supposable.

*Their At-
tempt impos-
sible.*

7. One may reply. Though the Sectary cannot point at an Orthodox Church which condemned these now Supposed Roman Errors, yet he has plenty of witnesses to ground his Assertion vpon, For in past Ages, many, though reputed Hereticks, vehemently decryed the Doctrins of our Church as *Nouelties* Swerving from the primitiue Truths. Answ: Very true indeed. For thus Arius of old decryed *Consubstantiality* and the Supreme Godhead in Christ, Pelagius, Original sin, The Monathelits two wills in our Sauour, Humane and Diuine, Luther an vnbloody Sacrifice, And the Diuel after all, if you'l belieue him, will oppose euery Truth which Christ taught. But what is all this to the purpose? which yet to my great wonder I find yrged by some? Is the Authority of these condemned and confessedly known Hereticks, precisely considered, to be parallell'd with a Church which was neuer condemned by Orthodox Christians? Must the condemned Party be heard when it Accuses, And the Innocent or neuer censured Church be Supposed guilty, after the whole world held her blameless and has iudged well of Her condemnations pas't vpon Hereticks? Compare I say, the Authority of the Church time out of mind proued Innocent, with the Authority of Hereticks known most guilty, There can be no Parallel, may we precisely respect Authority. Wherefore if the Opposition of Hereticks hath any force, Their charge against the Church must stand vpon Strong proofs and sound Principles distinct from *Their own voting Her Delinquent*. These Principles we seek for in all our Disputes with Protestants, yet hitherto neuer heard of Any, and belieue it, Wee hold their own Authority of no greater weight than that of Arians, or, of any other condemned Hereticks.

*The Votes of
Adversaries
without
Proofs,
weighless.*

8. Others, quite driuen off all ground of rational Arguing will needs fasten Errors vpon our Church, because, forsooth, in such an Age the 9.th For example after Christ, or Thereabout, some Popes were less good and People much debauched. Then, most likely, was the Nick of time, Say these, to bring in *transubstantiation*, the Popes *Supremacy* and what other Error

*Another
simple Plea.*

you will. Answ. A most pitiful Plea, not worth the paper it blot's. I shall not so much refute it, for it merit's not the labour; As Shew how it destroyes the Belief of all Christian Religion.

9. Pray you consider Christianity in the greatest Latitude Imaginable. Call *Arians, Donatists, Protestants And Catholicks* also Christians. Grant, which is true, that there have been very wicked men amongst these different Professors. I say if this Argument haue weight. *Some few Bishops, and many People were not good for one Age chiefly, Ergo debauchery in manners more then probably brought in false Doctrins vnder the Notion of Christian Truths, A Jew or Gentil may Argue as well,* and infer that Viciousness of life hath destroyed all Truth among Christians, if euer They had any. For why should lewdness haue less force to Subuert all Truth taught by the Church of Rome than some only? It hath, say Sectaries, brought in much Errour, Therefore, saith the Jew, it may as well haue corrupted all Christ Doctrin.

*reioiced and
proued un
reasonable*

10. To reinforce this Argument, I told you aboue, if the Church of Rome, had but once proposed one Article to be believed by Diuine Faith, which is false, She is not to be credited in any thing. If you Reply, it is euident That though false in many Tenets, She yet taught some Articles true, *As that Christ is our Redeemer.* The Jew Answers, and so do I too, She Taught and teaches so still; but that *This is Truth*, if debauchery of life bee ineuitably connexed with false Doctrin, shall neuer be made Probable, For this Church is either entierly sound in Doctrin, or Entirely deluded. One may Say. Scripture is euidently plain for some Primary Articles of Christian belief: Answ. The Jew scorn's the Reply, and maintain's this Truth, as I also do. If it be once proued that the Church of Rome imposed on the Christian world Falshood in place of Truth, *Transubstantiation, The Sacrifice on the Altar &c.* She may as easily haue corrupted the whole Bible and made that Book false in à hundred important Passages, whereof enough is said in the other Treatise. No true Church Therefore, no Probability of true Scripture.

11. Let vs now proceed to others called Christians the most known

known Arch-hereticks, you will haue the same Conclusion. Arius for example, à stubborn proud Fellow had many Associates like Himself, yea and certainly taught some Doctrins false, Therefore, Saith the Iew, All He deliuered was false also. The Diuel learned Luther to broach His new Gospel, and the mans enormous Viciousness is known to the world by as credible Authors as *Platina* or *Nico: de Clemangijs*, who make Popes and People so impious, Therefore all that Luther taught cannot but bee vpon the Argument proposed, most iustly excepted against as pernicious Doctrin; For gross Errors like à Torrent follow Deprauiation in manners. Caluins Pride, Deceipt, and Coufenage, to say nothing of that hidious Sin for which he was branded, are vpon Record, And all know what Rebellion, what tragical Doings ensued vpon the wicked mans Apostasy. Who then can harbour so much as à good thought of any Doctrin He taught euen that Christ dyed for vs? Hence, saith the Iew, if Wickednes of life and Errors in Doctrin be such inseparable Companions And all Sects or Religions nameable haue had Professors wicked, Farewel Christianity, yea and Christ Himself also. For, if the Impiety of some, lead's Erroneous Doctrins into à whole Moral Body, that one crying Sin of Iudas might more easily haue corrupted the First Apostolical Colledge smal in Number, Than the incomparable lesse defects of Popes depraue the great Moral Body of the Church. O, but Christ secured the other Apostles from Errour. Answ. So he doth his Church, And the Iew will as soon belieue the one as the other, who Argues thus.

An other Simple Argument, reiected.

12. *Christianity was neuer without Sin, Ergo neuer without Errour, if the Argument haue force.* When Therefore these new men Say Gods Prouidence seem's equally concerned to preferue the Church from things equally Pernicious (But viciousnes of life is as pernicious to Christianity, and as destructive to the End of it, as Errors in Doctrin) They know not what they Say. The Argument is euery way defectiue?

Wickedness of life Compared with the losse of Faith.

13. First its vtterly False, that Wickednes is so pernicious as Errors against Christian Doctrin, For Errors destroies Faith

292 Disc 2. C. 6. *More of our Churches Continuance*

the ground of Saluation, and immediatly opposeth Gods *Infinite Veracity*, Wickednes in Manners destroies Grace and other Supernatural virtues, yet leaves the Foundation vnshaken. Again. By what law do these men Suppose that God preserved not his Church Holy in those dayes? Doth it follow because some were wicked that She lost all Sanctity? Will they Say if the English Church had euer Sanctity in it, All vanished into Smoak in the late dissentions and deplorable Tumults? There were neuer such Doings at Rome in the worst of daies as England then Shewed to the world. O but there were then many Holy and Godly men that suffered. Be it so at present, I loue not to recriminate. For one of yours Holy, we had Thousands in that Age you except against the whole world ouer, in *England Germany, Spain, France, Denmark &c.* most humble, pious, virtuous and profoundly learned. What do you think, that à few Abuses in Italy not half so bad as you make them, can *Vnhallow* an ample Church? Yet here lies the Strength of your weak Argument. The iniquity of some, chiefly of Popes and Prelates ruins not sanctity only, But moreouer induceth Error into the whole Moral Body of Christ. You iust proceed, as if One should attempt to proue that à goodly Building, which yet visibly stands fair to the Eye, and firm on Sure foundations, is all shattered and pulled down, because you can lead à man to the By-places of it and show him in it some Nastiness. The Instance is most Pertinent. You find filth Here and there in the fair House of God, and though there be more of it before your own doores, yet your Church must be supposed Holy and Orthodox, And ours contrarywise false and impious.

14. But I wonder nothing at this lame way of Arguing. *Leudness of life in some* (not in all sorts of men as is vainly Supposed) *Vnsanctifies the Church, and bring's in Error &c.* For iust so Hereticks of old Argued against Catholicks. Read *S. Austin. Tom. 7.^{ad} hier Petilian lib. 2.* Through his feveral Chapters chiefly. Chap. 39. Petilianus objected as these men do, And I will Answer as *S. Austin* did. *There is no bitterness in hony, nor dross*

Particular
Abuses can
not unhal-
low the
Church

Sectaries
argue like
Heretickes
of old.

dross with pure gold, Saith Petilianus. We Donatists are the purified gold, you Catholicks full of bitterness and dross. &c. S. Austin Answer's. This is to Vapour like à mad man, And to proue nothing. *Attendus zizania.* Thou attends't to the Cockle only, and not to the wheat (As who should say though some be, yet all are not wicked) Thou considers't the seed of the Enemy sown in the world, and regards't not the seed of Abraham, in whom all Nations shall be blessed. *Quasi vero vos iam sis massa purgata.* Thou talks't as if ye, forsooth, were only the purged Mass of men, the sicut hony, the pure gold, the refined oyle, and none but you. It is not so. There is much naughtines among you, And the faint shoves wherein it was.

15. In like manner one might easily lay forth the lewdnes, the Hypocrisy of no few Sectaries were it not that S. Austin teaches vs to vse better Arguments, and therefore C. 32. Saith. *Pacificamur ergo &c.* Let vs agree on this. That thou neither Object to me our wicked men, nor I thine, to Thee. This bargain once made, thou will haue nothing to Say against the seed of Abraham, now diffused ouer all Nations. But Petilianus, I shall press thee with an insoluable Argument, and Ask, Why ye Donatits haue impiously Separated your selues from the seed of Abraham, or that Catholick Church wherein all Nations are bl'ssed? And thus we vrge Protestants.

How S. Austin argues against the Donatists.

16. Again. Chap. 51. Petilianus objected. Ye Catholicks lay Claim to S. Peters Chaire the See of Rome, I call that, saith he, in the words of the Prophet, *Cathedram Pestilentie.* The See of pestilence. And do not Protestants speak thus irreuerently of the Roman Chaire and Church also? Both Argue alike. S. Austin Answers. *Hac non vides?* Dos't not thou see that all thou alleges't here is à meer lying Calumny? For though thou may reproach some, yet all are not guilty of the Crimes imputed to them. I will auouch more, Adds the Saint. *Si omnes per totum orbem tales essent quales vanissime Criminari &c.* If all the Bishops the whole world ouer were as bad as thou fanciest, what wrong hath the Chair of S. Peter, or the Church either, done thee? If thou perswade thy Self, that those who deliuer the law, do not exactly comply with it,

294 Dis. 2. C. 6. *More of our Churches Continuance*

know, that our Lord Iesus speaking of the Pharisees, long since silenced thee. *Dicunt & non faciunt.* They say but do not. If then thou would'st diffame either Church or See, because men in works are not answerable to their words, thou knowes't not what to say but only to reproach without Reason. Thus and much more Blessed *S. Austin*, and He ouerthrowes our Aduersaries whole Plea by it. Though I verily hold them no such strangers to common reason, but that they saw well the Argument already proposed enormously impertinent, to proue either the See of Rome or that Church impious or erroneous in Doctrin.

*The Sectary
Cannot but
see his Argu-
ment void of
force.*

17. The true Reason of foysting in such simple stuff, is an itching to Cauil, because they can not closely dispute against Catholick Doctrin vpon rational Principles, hauing none to vrge against vs. What remains but to scratch (it is a late strain got in among them) and to rub vpon old soares, the personal defects of others abroad, whilst God knowes, they haue more festered wounds to look on and launce in their own Brethern at home? Thus I say, they must nip and taunt or write no more Controuerfies, Though it is done to their own Confusion, For suppose all were true which is said of lewd and wicked men in the Church (as in real Truth the half is not) yet the impiety of these men neuer came to that height as to make vpon such Cauils, the pure Spouse of Christ a Harlot; on Frontlesly to impeach Her of Errour, or quite to desert Her as our Nouellists haue done most shamefully. No: Though wicked, they know well, that Cockle growes vp in the same field with good Corn, and that the Sin of some may stand with the Sanctity of many in the Mystical body of Christ. The Haruest; as the Gospel, and *S. Austin* teach, is to Winnow all, and to Make the Separation. But enough and more then enough of this slight and forceless Obiection.

*Why secta-
ries bring to
light such
simple
stuffs.*

18. I haue yet one word to say of errors wrongfully Charged on vs. Were this Supposition true that the Roman Catholick Church had Apostated so shamefully in any Age, as Sectaries Imagin, Had She been made of a beautiful Spouse a harlot, Had She
She

She fallen from the primitiue Truths into false Doctrin, And consequently Cheated Christians into Falsities for à thousand years together; Christ Iesus our Lord had been obliged by virtue of his promise already made in Scripture to haue appeared Again, To haue sent an Angel from Heauen, Or to haue vsed some other extraordinary means to establish his Church à new, to raise vp the walles of his now Supposed ruined Hierusalem, which he built so slightly, that it all fell down in the short Compass of three or four Ages. *I say All, For, if the Church be false in one Article, I can trust it in nothing.* The Promises in Scripture of Hell gates not preuailing against the Church, of Christ's being with Her to the end of the world, are manifest; Yet now vpon the Supposition, Hell and Heresy haue destroyed the whole Building, and He Blessed Lord, look'd on, saw his own work defaced, yet after all his Engagements of preferuing it in Being, repaired nothing. These are harsh Heretical Paradoxes vnfit for Christians to hear, yet the Sectary (will he nill he) must own them to his Confusion.

*A Reflection
for Sectaries.*

19. To establish more this great Truth, That the Doctrin of our Church is at this day the same with the Primitiue; I might well Argue from the Confession of our Aduersaries, *Luther* Chiefly and *Caluin*, who grant so much in many particulars, As that of *Merit*, of *Free Will*, *Limbus Patrum* &c. But withall say Antiquity erred no less than we do now, And therefore *Caluin* professeth he followes none of the Fathers but *S. Austin*, Though when He pleases, he is too bold with the Saint and scornfully reiect's his Authority also. See *Bellar: de notis ecclesia lib: 4. Cap. 9.* I might also show that our Sectaries Nouelties, for the greatest part, are nothing els but à List of old long since dispersed and condemned Heresies now brought to light again, and knit together in one bundle to poison the world withall. They haue renewed the Heresy of the *Donatists*, who taught that the Church of God had perished throughout the world except in some few obscure Corners. They renew the Heresy of the *Arians* teaching it vnlawful to offer Sacrifice for the dead. They

*What Secta-
ries Nouel-
ties are;*

renew

renew the Heresy of the *Eunomians*, saying that by Faith only man may obtain life Euerlasting. You haue with These men the Heresy of the *Iconomachians* in breaking down the Images of Christ our Lord and His Saints, reuiued again. Of the *Berengarians* denying the true Body and blood of our Lord Iesus Christ really present in the Eucharist, as likewise of the *Vigilantians* that slighted the Inuocation of Saints, denying Honour due to the Relicks of holy Martyrs. But I need not to insist vpon these and many more reuiued Heresies, they are things Vulgarly known to all, largely laid forth in the writings of our Catholick Authors. Se Bellar: now Cited.

CHAP. VII.

*Manifest and most vdeniable Miracles peculiar
to the Roman Catholick Church only, prone
Her Orthodox, withall show that
She still retain's the Primi-
tue Doctrin.*

1. **B**Y this word *Miracle*, or *Miracles*, I vnderstand à supernatural work done by Alinighty God aboute the power and force of Nature. For there is no doubt, but that God, who created Nature, has within his boundles Omnipotency Supereminent effects of Grace, which far surpass the little *Might* of all Creatures made by him. These are finite; The Author of them infinite, And can do more.

*What is
meant by
Miracles,*

2. 2. This Principle is certain. God hath wrought innumerable Miracles, not only to Testify He can do more then Nature, bnt with this express Designe also, that by the Manifestation of such wonders, All may come to the knowledge of thote Oracles

*Why Mira-
cles are
wrought.*

Disc. 2. C. 7. Our Catholick Church Orthodox. 297

Oracles whereby He speaks, and Reveals most sublime Mysteries far above the reach of our weak Reason. Now whether these Oracles be Prophets, Church, or Apostles, seems one and the same thing, If they be equally Manifested by miraculous Effects, and speak in his name who Assumes them to teach the world.

3. I say manifested Oracles by Signes, And say it for this End, That all may reflect vpon the depth of Diuine wisdom, which may on the one side Seem too rigorous in obliging vs to belieue most Difficult Mysteries, neither seen by Eye nor heard by eare, Were it not, That on the other side, the burden is lessened and our Faith much facilitated by the Euidence of most prudent and conuincing Motiues, For 'tis à great Truth. *Non sine testimonio reliquit Semetipsum benefaciens de Calo.* His Goodnes so fauorably condescend's to our weaknes, that though he remoues not Vn- uidence and Obscurity from the Mysteries belieued, Yet he makes them all so euidently Credible to prudent Reason (*Benefaciens de Calo*) by the Lustre of Signes and Wonders, That the man who belieues not after à Sight had of such glorious Marks, stand's guilty before Gods Tribunal of damnable Sin.

They facilita-
te Faith.

4. The third Principle. Miracles eminently great in num- ber and quality (for example the raising of the dead to life) Chiefly, when wrought by Persons of Singular virtue to Confirm our Christian Faith, are from God, and euident Signes leading to the knowledge of true Religion. None can doubt of the Assertion, seing Christ our Mord. *Matt. 11.* When Questio- ned whether He was the true Messias, proued the Affirmatiue by his Signal Miracles. *The blind see, the lame walk, Lepers are Clean- sed, the deaf hear, the dead rise again &c.* Which is to say in other Terms. These wonders speak in my behalfe, and plainly Testify that I am the *Messias*; For only to say, I am à *Prophet* sent from God without prouing the Truth to Reason by Signes and wonders Conuinces nothing, Induces none to Belieue. Therefore *John. 10.* Christ remitted the vnbelieuing Iewes not to the Eui- dence of his Doctrin, (for really no Doctrin of Mysteries about Reason, though most true, is or can be its own Self-eui-

And lead to
the know-
ledge of true
Religion.

*Our Sauiour
pleas'd by
his Miracles.*

*They were
Signes of
Pauls apost.
leship.*

dence) But to his manifest Miracles. *The Works which I do in the name of my Father, These giue Testimony of me.* Again. *If you will not belicue me belicue my works.* Blessed S. Paul might haue Long preached the Sublime Doctrin of Christ, and without Fruit, vnless Miracles had confirmed it, which he call's the *Signes of his Apostleship.* 2. Cor. 12. And How long think ye would Nabuchodonozer haue remained in his Idolatry vnless He had beheld that prodigious Wonder wrought by God vpon the three Israelites in the fiery Fournace. *Daniel 3.* But when he saw them walk in the flames nothing hurt, He cryed out. *Blessed be the God of Sydrack Misack and Abdenago, who hath sent his Angel &c.* Miracles therefore are powerful Inducements to Beliefe, which Truth might be yet more largely demonstrated by the Wonders of Moses, of Elias of the Prophets and Apostles, But these I waue and briefly take notice of our Sauiours sacred words *Iohn 15.* *if I had not come and spoken to them, they should not haue sinned,* but now they haue no excuse of their sin &c. And to show, that *speaking* only was no sufficient Conuiction, The Text add's. *if I had not done among them works which no other man hath don, they should not haue sinned but now they haue seen, and hate me, and my Father &c.*

*Why the
Iewes were
taxed of
Incredulity?*

5. Three things follow from hence. First That eminent Miracles of their own Nature are Marks of Christ's Doctrin and true Religion. 2. That Our Sauiour most iustly condemned the Iewes of infidelity, not so much for reiecting his word or Preaching, as for not belieuing after they had seen it confirmed by Wonder's from Heauen, For t'is Said plainly. *Had they not seen they had not sinned.* A Doctrin Therefore attested by Miraculous signes, and wonders renders the Vnbelieuer guilty of Infidelity: Consider it alone, deuested of such Marks, what haue we? High Mysteries preached, *But without Proofs* antecedently laid forth to Reason; Truths taught, but yet vknown whether so or otherwise. In a word we haue the Decrees of a great Monarch obliging all to submission, but without his *Seal, or Signature.*

6. And

Disc. 2. C.7. Our Catholick Church, Orthodox. 299

6. And Hence it is that our blessed Lord impowred those first great Masters of the Gospel *Matt. 10.* not only to teach his Sacred Verities, but to teach *perswasively*, by the vertue of Miracles. *Goe and preach, saying the Kingdome of God is at hand Cure the sick, raise vp the dead, cleanse the Lepers, Cast out Diuels &c.* And they did so. *Mark 16. 20.* They *Went abroad, preached euery Where, God Cooperating with them, and confirming their Doctrin by Signes which followed,* Or to speak in the words of S. Paul. *Heb. 2. God withall Testifying by Signes and wonders and diuers Miracles &c.* A third sequele. If the Iewes had not sinned by reiecting Christ and his Doctrin (which then was new) in case he had not wrought greater Miracles amongst them than euer Any did before him, How highly imprudent think ye, How notoriously culpable are our Sectaries who belieue the new opinions of one wretched Luther or Caluin, without so much as one Miracle wrought, to make them probable?

Why sectaries are blamable?

7. A fourth Principle. True Real Miracles are Still necessary in the Church and fortold to be so, by Truth it self. *Ioanⁿ 12. Amen, Amen, I say vnto you, he that belieues in me, the works which I doe he shall doe, and greater works than these shall he doe. I say purposely, True real Miracles,* mindful of S. *Christostoms* profound Discourse vpon these very words in his Book against the Gentils. *There haue been, saith the Saint certain Masters (you may call them Impostors)* who had their Disciples and talk't much of Wonders whilst they liued; but none of them euer came to the impudency as truly to Prophecy of Miracles to be done by them after death. *No.: A Iugler may do something strange, whilst he is on the Stage, But take him off the Theater, Thro^we him out of this life, The cheat appeares, He is worth nothing.*

S. Christostoms excellent Reflection.

8. All is contrary in our Sauour, who here foretold of greater Wonders to be wrought in after Ages by his true Belieuers, Than He had done in this Mortal life. And if we Speak of great Conuersions (which all most iustly account Miraculous) the Truth is Euident, For our Blessed Lord conuerted but few, in Comparison of those who followed in the Church after his Death.

The Apostles wrought the greatest Miracles after Christ's Ascension.

(A parallel of other Miracles we shall see presently). Yet more. And 'tis worth Reflection, whilst Christs Disciples conuersed with Him, the Gospel record's little of their Miracles, But after his leauing this world Signes followed them, *They cast out Diuels, raised the dead, spake with new tongues,* conuerted Nations, laid hand on the Sick, &c. And the like Supernatural effects haue been visible in the Church through all Ages after the Apostles. So true are the words of Christ. *Greater Things shall be done.* And the meaning is not, that euery true Belieuer should work Miracles, (For so Christs promise would not bee truly fulfilled, *because All do them not*) But that some choise elected of his Church, as it happened in the Primitiue times, Members of this Mystical Body, should haue the Priuiledge.

Why Miracles are now Necessary?

9. One Reason of my Assertion is. If Miracles, Gods own Seals and Characters, were Necessary at the first preaching of the Gospel to induce all to belieue Christs Doctrin, or to distinguish his Truths from the Errours of Iewes and Pagans, The like Necessity is for their Continuance in after Ages, not only in respect of Infidels, but erring Christians also. For, no sooner had Christ founded his Church, But the Diuel raised vp his Chappel by it, Pestiferous Hereticks from Simon Magus, haue been in euery Age his Chaplins. All of them Pretended to Truth, with an *Ecce hic est Christus*, Loe we preach Christ. In this Confusion of Sects, it was absolutly needful, to Mark out that happy Christian Society which taught sauing Faith and Shewed where God was adored in Spirit and Truth. Now no Mark can be more Palpable or more attractiue, than the Glory of indubitable Miracles, Christs own Cognifances, and the Clearest Euidences of Apostolical Doctrin.

Two other Reasons alleged.

10. 2. Miracles are necessary in the Church to stir vp Christian Faith, and Deuotion with it, which would soon grow cold, were it not that Diuine Prouidence frequently quickens both, by these exteriour Signes and wonders. Wherefore, as His Goodnes works inwardly and pyles our hearts with Grace, so outwardly also (to Testify that nothing is wanting) He moues vs to Belieue

by

Disc. 2. C. 7. *Our Catholick Church, Orthodox* 301

by no less visible Inducements than Those were, which first made the world Christian.

11. 3. The Continuation of Miracles Clearly appeared in the first five Centuries after Christ, And as Authority makes them indubitable, So reason also proves them necessary vpon this very Account, that the Conuerſion of Infidels ſtrangers to Christ, was not wrought on à suddain, or all at once, But ſucceſſiueſly Age after Age, If then Miracles were neceſſary to conuince our Christian Verities when Christ and his Apostles first preached to vnbelieuing Iewes and Gentils, no man can probably iudge them Vſeſſeſ in after Ages, when the like Barbarous, the like Ignorant and vnciuilized Nations who neuer heard of Christ or Scripture became Christians, Induced, to ſo happy à change, not becauſe they *heard truths Taught*, But becauſe they ſaw all confirmed by *Euidēt Signes* and Wonders.

12. Reſect I beſeech you à little. Were not the Natiues of thoſe vaſt and remote Regions we call the Indies (whether Orient or Occident) à People as ignorant of our Christian verities and as much auerted from Christs Doctrin, when *s. Francis Xauerius*, and other laborious Miſſioners first preached There, as any Nations were to whom the Apostles preached Christ? Yes moſt certainly. In both caſes the diſdain and ignorance may well be paralld. Imagin now that *s. Xauerius* had only opened his Bible; And told the ruder People of the high Myſteries of Christian Faith, would this think ye, though neuer ſo ſpeciouſly laid forth, haue gained credit? No. But when their eyes beheld Miracles, and glorious Miracles accompanying His laborious Preaching; The deaf, dumb, blind, and ſick inſtantly cured. When they ſaw the Sanctity, the Auſterity and Innocency of His virtuous Life. When they heard him indued with the Gifts of tongues. When they knew that after à noble contempt of the world, The bleſſed man ſought nothing but God, And fearing neither death nor dangers Couragiously trauelled from one end of the world to the other &c. Then it was they began to look about them, to open their eyes more, to Renounce Idolatry and ſub-

*One Reason
further illu-
ſtrated*

*By an In-
ſtance of
Miſſioners
ſent to
preach*

mit to Gods truths, most manifestly evidenced by glorious Miracles. Then it was that the Saint (Gods grace concurring) conuerted Thousands and Thousands, All which is vpon certain Record, and witnessed by those who haue written the wonders. Howeuer grant that *s. Xauerius* wrought but one or two Miracles (when many more cannot without impudency be denyed him) our Assertion subsists, that Miracles are necessary, for the reclaiming of Infidels, And if he did none at all, This as *s. Austin* anciently obserued vpon à like occasion, is the greatest Wonder of all, That he conuerted innumerable Heathens to our Christian Faith, without Miracles.

CHAP. VIII.

Miracles eident in the Roman Catholick Church, No less induce All now to belieue Her Doctrin, Than Apostolical Miracles Anciently Perswaded to belieue that Primitiue Doctrin. The Denial of Miracles Impossibilitat's The Conuersion of Iewes and Infidels.

1. **I** I say first. Clear and Vnquestionable Miracles, of the like Quality with those which Christ and his Apostles wrought, haue been euer since, most gloriously manifest in the Roman Catholick Church, And in no other Society of Christians, I hope none for Proof of my Assertion can expect that I write Volumes, or bring to light again in this short Treatise so much as the hundred Part of those prodigious wonders which are vpon Record in the liues of Saints, in the death of Martyrs, and Ecclesiastical History. Baronius large Tomes giue you innumerable

merable in every Century, And Bellar: *Lib 4. de novis Eccle: C. 14.* Hint's at a few from the first Age to the 15. I must waive this longer work, and briefly Argue thus.

2. Christ Spake Truth in the Text now cited. *John 14. 12.* Prophefying of future glorious Miracles to be wrought by those who believed in him. But the indubitable Miracles wrought in the Roman Catholick Church only, through every age prove that Prophefey exactly fulfilled, or effectually Evidence the Verity of it; Therefore none can doubt of Miracles done in the Roman Catholick Church, if Christs Prediction be true, and this Proposition be also proved. viz. That, This Church only, hath effectually manifested the truth of that Prophefey, or shewn such Wonders as haue proportion with Christs own glorious works, and the Apostles.

*Indubitable
Miracles
evinced
Christs Pro-
phesy fulfil-
led.*

3. Now to clear the Truth, Here is my Principle. When I read a Prophefey in Scripture, I submit to it by Faith, but when I See it actually Accomplished or made manifest by real visible Effects And both Sense and vndoubted History discover so much evidently, Reason, grounded on Sense and History, Can not but prudently assent to the Verity. What I would say is clear in all the Ancient Prophefies of Christ, and his Church. Take this one instance. The Prophets, *Daniel* chiefly and *Esay*, Foretold of the large Extent of Christs glorious Kingdom here on earth, of whole Nations flocking to his Church, of Her teaching those Truths which were believed from the Beginning; But when all saw with their eyes innumerable Heathens turned to our Christian Faith, and heard of other Conversions conveyed to them upon certain Relation (for few or none of vs saw the latter Conversions wrought in *China*, *Iapan*, and the like remote places) when I say Authority neuer Questioned gives vs certainty hereof, Then all bless God, And conclude, That what the Prophets foretold of great Conversions, hath been wisely fulfilled; And that Christs Church is dayly more and more enlarged, Answerable to those Predictions.

*The Principle whereon,
our Assertion
is grounded.*

4. Hence I discourse further, and Assert, that the glorious Miracles

Miracles which stand vpon indubitable Record, and haue been done in the Roman Church only, most notoriously Euidence without Dispute the actual Accomplishment of our Sauours own words. *The Works which I do, he shall do also and greater than these shall he do.* If you Ask how I proue the Assertion? I appeal to Sense and certain History. Sense first saw these Miracles done, and certain History which Supplies the want of Sense, conueyes them to vs, though innumerable are liuing at this Hour, who haue been eye Witnesses of Miracles. Now here we might enter vpon à long work and Recount what the Fathers and Historians both ancient and latter, haue of this Subiect. Read if you please these few.

5. *Irenæus* Bishop and Martyr who liued about the year 180. lib: 2. Cap. 57. And saies The number of these Diuine works which God hath manifested in his Church the whole world ouer, are numberles. A little before, He mentions these particulars. *Some cast out Diuels, other Prophecy, others lay their hands on the sick and cure them; yea and raise vp the dead, who lined with vs for many years.* *Tertullian* of the second Age Lib. ad Scapul: And *Enseb.* lib. 5. giue you à large Catalogue of most glorious Miracles. The like doth *S. Basil.* Lib. de Spir: S. Speaking of that worthy Bishop of *Neocæsarea.* *S. Gregory*, deseruedly called *Thaumaturgus*, for the wonders he wrought. *S. Athanasius* and *S. Hierom* relate the Miracles of *S. Hilarion*, *S. Martin*, And the sames *Hierome.* Lib. aduersus Vigilantium c. 4. Saith that the Signes and wonders manifested in the Temples of Martyrs proue mightily beneficial, both to Belieuers and the Incredulous. *Responde* (they are his words) *Quomodo in Vilissimo pulucre &c.* Answer, *Vigilantius*, how it is that we see such Signes and virtue present in à little vnualueable dust, and dead mens ashes? *S. Ambrose*, an Eye-witness of Miracles wrought by the Reliques of *S. Geruasius* and *Protasius* Epist. 85. for proof of them, Appeals to sense and the Iudgement of others. *You haue known, saith he, Nay you haue seen, many dispossessed of Diuels, many when they touched the garments of Saints, free'd from their Infirmities &c.* *S. Austin* Lib. 22. de Ciuit:

Fathers,
produced
witnesses of
Miracles.

S. Hieromes
words.

S. Ambrose
an Eye wit-
ness.

C. 8. & 9. Is large in relating the Miracles wrought by the glorious Martyr *S. Stephen*; And *Lib. Contra. Epist. Fundam. C. 4 5.* Saith, That the true Church of Christ is proued and demonstrated by Miracles. Our Venerable *Bede* à great Scholler, à worthy vertuous man, And highly esteemed the whole Christian world ouer, certainly deserues credit, when. *Lib. 4. Histor.* He recount's the Miracles of the glorious *S. Cuthbert* Bishop of *Lindesfern* and of others within our England. Are any such seen now à dayes wrought by Protestant Bishops? No God knowes, Their new Faith is à great stranger to all old Miracles.

*S. Austins
Euidence.*

6. Fall if you please lower and read *S. Bernard* in the life of *S. Malachy* à worthy Bishop of Ireland, what wonders haue we there? The ancient Miracles of the Church, Saith *S. Bernard*, were apparently, manifest in *S. Malachy*. He had the gift of *Prophecy*, Cured the sick, changed the minds of men to the better, and raised vp the dead. Now if you will hear of *S. Bernards* own Miracles, Read *Godfridus* who liued with him. *Lib. 4. C. 4.* and wrote His life, you haue innumerable. T'is hard, saith *Bellarmin*, to Recount all, And as numberles are the known Miracles of those two admirable, Saints Blessed *S. Dominick* and the *Seraphical S. Francis*, Founders of two most glorious Religious Orders. *S. Francis*, To omit his other certain wonders, was Himself à Miracle of Austerity and Penance. The like was *S. Dominick*, who as we read in his life raised three dead men to life. And for three you haue more reuiued by an other of His holy Order, I mean that admirable Saint *Vincentius Ferrerius*. So the pious and learned *S. Antoninus* Arch-Bishop of *Florence* Recounts in his Histpry. 3. *Parte lib. 23.* And who dares say that so great à Doctor And most modest Prelate, was so Frontless as to write that we read, not long after the death of *S. Vincentius*, without Assurance and Certainty. The whole world would haue decryed the Folly, Had it been à Fourb, an Imposture; or à fabulous Story.

*S. Bernard
in the Life
of S. Malachy.*

7. By what is now said of These and other infinit Operations of grace which I am forced to omit, you may inerr first. That the Miracles wrought in the Roman Catholick Church are not

*Our Sa-
uiours Pro-
phesy fulfil-
led in the
Churches
Miracles.*

*Miracles
made Credi-
ble vpon hu-
mane Au-
thority.*

inferiour to those done by the Apostles, And consequently if our Saviours Prophecy was seen manifestly fulfilled in those first Apostolical Wonders, it hath been also as effectually accomplished in these latter of the Church. I say, in *the Roman Catholick Church*, For all those now named, whom God priuiledged with the Grace of working Miracles, were of the same vnion in Faith with this Church, and no other. It followes. 2. That Humane Faith, when no iust Exception comes against it, But the fool-hardy Spirit of vnbelieuing Heathens and Hereticks, giues Mortal Assurance of Miracles. The Miracles of our Saviour euidence this Truth. He raised Lazarus from death. *Iohn 11.* A Touch of his garment cured the infirm woman. *Matt. 9.* He restored sight to à blind man. *Iohn. 9.* Obserue I beseech you. All Iewry beheld not these Wonders, But some only, Yet they were wrought for the good of All, and without doubt proued conuincing Arguments of Christ's great power to innumerable, who actually saw them not, But only heard of them, and *Assented to what they heard*, vpon humane Authority prudently credible. Therefore our Saviour Supposed That humane Faith (and this before the writing of Scripture) was à Sufficient Means to conuey to *others à Moral certainty* of his Miracles. I say yet more. If God euer efficaciously intended to worck à true Miracle since the Creation of the world by any of his creatures, Humane Faith was, and yet is the *First* and most *Connatural* way of Conueying it to the knowledge of others. Who therefore excepts against this vsual course of Providence destroies à Principle of Nature, and can belieue nothing of Supernatural Effects, but what he either sees with his own eyes, or find's registred in Holy Writ.

8. Ask now. How many *Austins*, How many *Chrysostoms*, how many *Cyrills*, how many *Bedes* and *Bernards*, haue vpon their Credit, and Reputation assured vs of Miracles wrought in the Roman Church onely, like to those in the Primitiue Age? They are numberless. Did Christ our Lord restore life to the dead, sight to the blind, health to the sick? The Professors of our Catholick Church, by his virtue, haue done the very same, and the

the Miracles are more numerous. But now, and here is the chief demand. Were our Sauours glorious Works made Credible to thousands no Eye-witnesſes vpon Humane faith and Authority, before Scripture regiſtred them? So it is. Behold we haue our *Auſtins*, our *Iuſtins*, our *Baſils*, our *Bernards* vnexceptionably plain for the Churches Miracles, and none can without Impudency, and the violation of all humane Credit, probably Cauil at what theſe haue written. None can without making very Saints Impoſtors and guilty of that enormous ſin of groſly deceiuing Poſterity, pare away ſo much as any ſubſtantial parcel of what is Recorded. Therefore vnleſs all humane Faith periſh, its deſperate raſhneſs to deny moſt glorious Miracles to haue been in the Roman Catholick Church, which was my Aſſertion.

*Authority
alleged.*

9. And to confirm it more. I Ask why do Sectaries to diſgrace our Miracles, introduce, I know not what Stories of the Heathens wonders? Are theſe credible or no? If not; reiect them boldly as Impertinences; If Credible, it ſeems humane Faith is of ſome weight with Sectaries when they read of the Heathens fopperies, though of no Account for true Miracles wrought by the Church of Chriſt. Again, this Faith is much worth with theſe men, when to lay à ſoul Aſperſion on à Pope or Prelate, they fill their Books with à hundred petty Stories, whether true or false imports little. Herein their eaſy Beliefe ſwallowes all, But if à Father or Choife Hiſtorian mention à Miracle, its à *Fourb*, à *dream*, à *ſiſtion*, and what not.

*Sectaries in
Conſeque-
ces.*

10. One word more and I end. A meer pretended Humane Authority, which really is not, And therefore nothing worth, is ſhamefully made uſe of to patronize that crying Sin of Sectaries Schiſm. Our Church, Say they, Changed Her ancient Faith, the Charge at moſt relies on Hiſtory or Humane Faith, God neuer told them ſo. For example. The Lateran Council firſt brought in the Doctrin of *Transubſtantiation*, ſome Pope or other firſt inuented Purgatory &c. Suppoſe all this were as true, as t'is hideouſly falſe, Hiſtory or nothing muſt make it good, and yet in our preſent caſe it is no warrant for known Miracles. Thus

Faith riseth and fall's in value as our New mens fancy pleases. Belieue it, had blessed S. Ambrose (cited aboue), in lieu of that Miraculous Cure wrought on à blind man at Millah, when Himself was present (and innumerable of that Citty saw the wonder) related à stroy prejudicial to either Pope or Clergy, How often think you would that haue been told and reiterated in the Writings of Sectaries? But now when Hee speaks of à supernatural Work of grace, done at the Reliques of the holy Martyrs Geruasius and Protasius, not à word is said. No, all passes in Silence, as if Christs own Marks and the Churches glory (vndoubted Miracles) deserued no Memory, but Contrarywise Scorn and contempt.

Humane
Faith now
Valuable
now not
with Secta-
ries.

11. I said in the Assertion, that the grace of true Miracles, (meaning such as exactly Answer to our Sauours glorious works) is proper and peculiar to the Roman Church only. The proof hereof is easy. First, Sectaries pretend not to work Miracles, For they say, that power ceased long since, though I might here mind them of Caluins great wonder, and really it was à strange one, For whereas Gods Saints restored life to the dead, this great Sinner, hauing perswaded one *Bruleus* of Ostun to fain himself dead, deprived the poor wretch of his life Or, rather God to lay open the fraud and Hypocrisy of both the one and other, turned the *Fiction* into à *Verity*, for really *Bruleus* who Counterfeited himself dead, to get *Caluin* the renown of working Miracles, was after all the Ministers long prayer, found dead indeed. The story is known and writ not only by *Hierome Bolsec* in *Vira Calvini*. C. 13. But by others also. And here I wish Sectaries to giue some credit to humane Authority.

Caluins
Miracle.

12. Now as Protestants disclaim Miracles, so do the Iewes also, for they neuer had any after our Sauours Comming. Tis true, that Pond vpon *Probatice*. *Ioan*. 5. Or as many will haue it, the Pond it self, so called because the Sheep ordained to Sacrifice were washed there, continued Miraculous, whilst Christ our Lord preached, But soon after ceased, And so do all other wonders amongst that abandoned People. The Turks who say.
God

Sectaries
Iewes and
Turks dis-
claim Mira-
cles.

God gave Mahomet the sword and Christ the Power of working Miracles, pretend to no such supernatural effects at all. No more in Justice can Heathens or the Donatists lay Claim to any, whose wonders were but trifles, compared with the Glorious works of Christ and His Church. None of them all converted whole Nations to Christian Religion, none of them raised up the dead. None of them after death wrought any Miracles. See Tertullian writing of the Heathens. In *Apolog*: C. 22. 23. And *S. Austin* against the Donatists. *Homil.* 13. in *Ioan. De Vitul. Creient.* C. 16. As also *Lib.* 10. de *Cruit.* C. 16.

13. I say. 2. If the Miracles of Christ and the Apostles rationally proved against Jewes and Gentils, the *Credibility* of Apostolical Doctrin, The very like Signes and supernatural effects most evident in the Roman Catholick Church, as rationally proved against Sectaries the *Credibility* of our now professed Catholick Doctrin. I would say. Church Miracles constantly wrought in all Ages since Christianity began, are no less efficacious to draw Sectaries to the Belief of our Church Doctrin, than those the Apostles wrought were to induce Jewes and Gentils to the belief of Apostolical Doctrin. Here is one Proof. The same Signes and Marks of Truth when equal in Maiesty, Worth, Quality, and Number ever discover to Reason the same Truth, For, God can no more deceiue by such works of Grace than by his own Diuine word. *Interrogemus ipsa Miracula* saith *S. Austin.* *Tract*: 24. in *Ioan*: *Quid nobis loquantur de Christo.* Let vs ask of Miracles what they say of Christ? *Habent enim si intelligantur, linguam suam.* They want no tongue to speak with, their Language is plain for Christ. Iust so Say I and prove it, Church Miracles Speak as plainly for the Church. Wherefore if the Roman Catholick Church most clearly giues in evidence of Her Miracles equal in worth, quality; and number with those wrought by Christ and his Apostles, it followes, that as those first Apostolical wonders were sufficient to convince Jewes and Gentils of the Truth of Christianity, So these latter also wrought in the Church are of like force, and no less efficacious to

*The ancient
and modern
Miracles
compared
together.*

*What the
Apostles did,
the Church
doeth.*

conuince Sectaries of what euer Doctrin She teaches. Now ponder well what the Apostles did. They *cured the sick, dispossed Diuels, raised the Dead, conuerted Nations, &c.* But these very Miracles haue been done in the Roman Catholick Church, yea and greater too, *Ergo* we haue the like Euidence of Truth in both the primitiue Age and this, Consequently with it the same Truth. The Euidence hath been partly laid forth already, and shall be further proued presently. The Sequel is vndeniable.

14. I say. 3. No otherwise, nor vpon any better ground can the Sectary Oppose the Miracles of our Church, than Iewes and Gentils haue opposed and yet doe oppose those of Christ and his Apostles. Obserue well. Will the Sectary Say our Miracles are wrought by the Diuels power? So the Iewes Calumniated Christ own Glorious works. Will he Say, they are only fained by poor deluded or bold-lying Catholicks? So the Iewes speak of Christ's own Miracles to this day. Will he Say that some Miracles auouched true, haue been afterward evidently Counterfeit, and why may not those the Church glories in, be rancked with such? Contra. And why may not Christs own wonders be also listed with them? The Argument, if of any force equally concludes against both; For if the Forgery of some proue all forged, Christ's own Miracles no more escape the Censure; than if one should say, (t'is *S. Austins* instance) all women are naught, because some haue been so. Let then the Sectary show vpon good Principles That Church Miracles haue been forged, and he speak's to the purpose. In the interim, he may well think, his bold incredulous Humour makes none forged.

*The like opposition made against
Christ's
Miracles
and the
Churches.*

15. One may reply. There is à vast disparity between our Sauours Miracles registred in Scripture, and those we plead for, only attested vpon humane Faith. I Answer in order to Christians there is à Disparity in the *Testimony*, But that fall's from the purpose now. First because Christs Miracles were known and admitted vpon humane Authority, before Scripture was writ-

ten. 2. And chiefly, because both Iewes and Gentils as much slight our Scripture testifying those wonders, as the Miracles themselves, And make little account of either.

16. But when they read these things in Scripture, and moreover hear what Miracles God hath Constantly wrought in every age (yea almost every year) in his Church, and yet continues that favour to our present dayes; When they hear and read of the Miracles which that one sacred house of *Loreto* Evidences, the publick Monuments and Testimonies whereof are vndeniably Authentick, and able to convince the most obdurate Gentile. When they read or hear of the continual Miracles done at the Reliques of *S. Ianes at Compostella* in Spain the infinite number of *Pelgrims* resorting thither from all parts of Christendom (besides Records) bear witness of those great Benefits. When they read or hear of that perpetual Miracle seen in France, exhibited to all mens eyes in the Sacred Viall of *S. Mary Magdalen*, wherein the precious Blood gathered by that penitent Saint at our Sauiours Passion is yet persevered, and Visibly boyl's vp on the very day he suffered after the reading of the Passion. A whole Nation testifies this, thousands and thousands haue seen it, and *Spondanus. ad An: 1147.* Saith, he beheld the viole in the Church of *S. Maximin*.

*both Iewes
and Heretics con-
uinc'd.*

17. When again, they hear or read of the vndoubted Miraculous Cures wrought vpon the blind, the lame, and all sort of diseas'd Persons by the Intercession of our Blessed Lady at *Montaignu*, (English vsually call the place *Sichem*) The evidence whereof is so vndeniable without dispute, that *Iustus Lipsius in suo Aspricolli* to the Reader, most iustly saith. They are not men (but rather beasts) or purposely shut their eyes, that see not those Miracles as clear as the Sun; For, saith He, many of them haue been manifest to our eyes and senses. And *Erycius Puteanus* speak's as fully the sense of his Predecessor. See his Preface *ad Aspricol. Hec ista &c.* These very Miracles which the Mother of God began to work at *Montaignu* this very Age we live in, are so manifest, so many and most stupendous, that if any doubt of them, *Poterit*

*By what
particular
Miracles,
they are
Conuinc'd.*

& de:

*Two certain
Miracles
related.*

& de vniuersâ Numinis potentiâ dubitare, He may as well doubt of all the power God hath, They are plain truths, rigorously and most seuerely examined, testified by Eye-witnesses, and now vpon Record &c. I am forced to omit innumerable latter Miracles, (The work would be Immense to recount but halfe) yet one most certain, and no less famous then certain, you haue here set down. Another truly wonderful, followes in the next Chapter. Sense, Experience Reason and all humane Faith goe to wrack, if either be boggl'd at. Those iudgements are peruerse, Those hearts harder then stones, that dare deny them Credit.

The Admirable cure wrought by Blessed. S. Xauerius in the Famous City of Naples vpon a worthy Religious Person called F. Marcellus Mastrilli, a Noble man by birth, and by Profession of the Society of Iesus. The Proof hinted at above, reassumed.

*Marcellus
wounded.*

18. In the year 1634. The Vice-Roy of Naples *Count Monterey*, pleased to keep a Magnificent Solemnity at his own Palace in Honour of the euer Blessed Mother of God. Amongst other Altars richly adorned to set forth the Festiual day, The care of one Altar was committed to F. Mastrilli, who standing on the lower steps of a ladder, and casually looking vp at one that took of Tapistrie nailed to a higher part of the wall, met with a sad Accident. Behold a Hammer of two pound weight fell directly vpon the Temples of his head, struck him down, left him senseless, and grievously wounded. In this Peril, First taken vp by the hands of others, Hee was presently carried in a Couch to his own Colledge. Doctors of Physick and Surgeons without delay called for, searched the wound and found it Mortal. Forth with,

with, à burning feauer following vpon the hurt, so increased the danger in that noxius aire (à great enemy to wounds) and vnseasonable winter time, That all left hopeless, despaired of Marcellus Recouery. Besides his mouth by the Contusion of Nerues was so closed vp, that the poor Patient could take no sustenance. To help That, The Doctors (necessitated to vse violence) forced it open, and thrust an Instrument down towards his stomach, hoping thereby to clear the passage and fit it to receiue some nourishment. But with little good success, For the Cruel Remedy became an vspeakable torment to the afflicted Patient. Soon after followed strong Conuulsion fits (plain Symtoms of death) and besides à Dead Palsie, which wholly took away the vse of his left arme.

*His wound
inaged
Desperate
and why.*

19. Whoeuer desires to see more of this desperate danger, And how neer Marcellus was at deaths doore, may please to read Daniel Bartoli in his *second Part of Asia. lib. 5.* at this Tittle *L'Imperio de Toxongum.* Page with mee 441. and. 442. And also Michaël de Élizalde. *Forma vera Religionis. Quist: 27. N. 478. P. 329.* who liued at Naples, and wrote this Miracle not long after it happened. In this condition Marcellus continued many dayes, despaired of by the very best and most expert Phisitians. Wherefore the Conclusion was to implore the mercy of God in his behalfe, to commend him as the manner is, to the prayers of the Community, and finally to administer Extrem vnction, For his obstructed Mouth and brest full of Clotted blood, hindred the taking the Holy Eucharist, or last *Viaticum.* The Doctors prudently aduiced to prepare him for death, For they found him now past all hope of Recouery, Nay, all of them with one Consent absolutely Concluded, Marcellus could not liue till the next morning.

Death expected.

*The Doctors
gave Mar-
cellus ouer.*

20. Now here begins the Miracle. The 3.^d of Ianuary four houres within night, The Fathers that watched with dying Mastrilli, obserued Hedid not only moue and turn Himselfe to the wall, but heard him speak also; which seemed to them à wonder, For before Hee lay speechles not able to vtter à word, much

*The Miracle
begins.*

less to moue his weak body. But what followes clear's all, The motion came from à stronger hand, And thus it was.

*With S.
Xauerius
Apparition.*

21. S. Xauerius appeared in à pilgrims weed very Glorious to Marcellus, And with à Smiling Countenance demanded, whether He would rather dye at present, Or according to his former desire bee sent Missioner into the Indies? In passing please to know, the virtuouse man euer languished after that Mission, Though hindred from it by Superiours, because of his tender and weak Constitution.

*Marcellus
his vow.
Reliques
Applied to
the wound.*

22. Marcellus Answered I am ready to doe whateuer God please; Yet according to my former purpose, may that be grateful to the Diuine will, and granted by Superiours, I am in heart prepared to dye à Martyr for Christ amongst those Indians. Xauerius herevpon pronounced the form of à vow which the sick man (as the words were spoken by the Saint) repeated after Him. By this vow He obliged himselfe to renounce Country, Friends, and whateuer is in the world to bee sent to the Indian Mission. You haue the Form of the vow in *Bartoli* now cited. Page 444. In the next place à Relique of the Holy Cross and some others also which Marcellus had about his neck, were applyed by the help of S. Xauerius to the wound in his head. Still the Fathers present heard Marcellus speak for à long time together, some thought them words of à distracted brain, others iudged Otherwise. After these and many other Circumstances related by the Authors already quoted, Xauerius Spake to this Sense. *Marcellus bee of good Courage, you are now perfectly cured. Your desire is granted, you shall goe to the Indies and there dye à Martyr.* This said the Saint disappeared.

*S. Xauerius
Comfortable
words.*

23. Without delay at all, Marcellus loock'd on as à dying man reuiued; instantly sate vp in his bed, called for his cloaths, Yea, saith. *Elizalde, Exilit è lecto* leap't out of his bed, And with à stronge Cheerful voice said. *I am well, I am perfectly Cured,* And so it was indeed. For the Mortal wound cause of His Malady quite Closed vp, appeared no more, And which is à wonder, the hair of his head cut of by the Chirurgeons to facilitate the cure.

*The Miracte
most Eui-
dent.*

cure, was restored as formerly. So Elizalde testifies. n. 480. *Restituti Capilli ad Vulneris Curatonem erasi.* His Paleness and weaknes, went away, Colour, strength and agility returned in that very Instant. What need I say More? Marcellus à Moment before at Deaths door, becomes sound, healthful, and perfectly well.

24. Those who attended Him called together the Fathers of the house many in number, to bee Eye-witnesses of the wonder. All came with ioyful hearts, and First prostrate on the ground with much deuotion gaue immortal thanks to God for the cure, then Embraced Marcellus who took à little sustenance, which he had wanted for à long time. That done, the Superiour commanded him forthwith to write down exactly euery particular hee had heard or seen that night, and to subscribe all with His own hand. Hee did so. The next morning, when whole Multitudes came to pray for Marcellus soul (the Humble man was indeed much beloued and honoured all Naples ouer) They found him perfectly recouerd, saying Masse at. S. Xauerus Altar. Presently the Miracle manifest to all Eyes was soon diuulged through the whole Citty and held so indubitable, that some thought it needless to giue His Eminence the Lord Arch-bishop Information of it. Howeuer that was done and most exactly. The Doctors, the Surgeons, the Fathers, and other Eye-witnesses also of the wonder were assembled before His Eminence, and All vpon Oath solemnly taken, auouched boldly without doubt without hesitancy the naked Verity, and vndeniable Truth of the Miracle. Now if any would bee further informed of the great Seuerity vsually held in the Sacred Congregation of *Rites* at Rome, when Miracles are brought to the Test before that high Tribunal, Though the whole world knowes the rigour, you may by the occasion giuen of this one wonder, read Elizalde. N. 485. This Short Relation permit's mee not to insist vpon So many large particulars. In lieu thereof, bee pleased to hear what F. Elizalde (one learned and à great Diuine) speak's of his owne knowledge. n. 481. Much to the sence, as followes.

25. I was saith Hee in Spaine When this great Miracle was brought

Rr 2.

Made
known to the
Community
and voyse'd
abroad.

Examind
vpon Oath.

*A learned
mans Testi-
mony Con-
cerning this
Miracle,
whilst he li-
ued at Na-
ples.*

by S. Xauerius, And although I am of an Humour incredulous enough not easily drawn to believe such Wonders, yet vpon the seueral Testimonies which came in great number from euery part of the World, I found my selfe euen then conuinced of the Truth. Now I haue liued at Naples Well nigh three yeares, and Conuersed with many, who were in the Colledge at the time of this wonderful cure, And with one particularly (à man vpright and iust) that was in the Chamber when Xauerius appeared to Marcellus. I haue attentiuely considered what euery one said, and after à diligent inquiry made, perceiue (as it euer falls out in à point of Truth) no difference amongst them, but Contrarywise, find all, vnus labij Speak the same, agreeing in one Relation. But let vs omit our own Witness. Italy, Spaine and the other parts of the Christian World neuer questioned the Miracle, but held it certain, and most prudently did so, For scarce any thing can be more Authentick remaining within the Limits of humane Faith. Vpon this certainty it was, that His Catholick Maiesty familiarly treated with Marcellus à long time together, desiring his prayers, and bountiffally offered all Assistance in order to his further voyage, so likewise did the Dukes and Princes of that Court. Nay, all sort of People came flocking to the pious Passenger, as if Hee had been one sent from Heauen, or raised from the dead. Happy were they that could speak with him, touch his garments, or receiue any little small trifle from His hands. Thus all reuerenced the Holy man. So great Renown the Miracle had gained euery where. Much to this sense Elizalde writes. Let vs now go on.

*Marcellus
his Martyr
dome. stran-
ge, and
Miraculous.*

26. Soon after the Miraculous cure, Marcellus began his long journey towards the Indies, and in the year 1638. arriued at Nangasque in Iapan, where taken prisoner, Hee first endured that vsual and cruel Torment of water (known to euery one) but came out sound, not hurt at all. The standers by astonished at the Spectacle, presently commanded the Executioner to strick of his head. The Barbarous man attempted to doe it, but on à sudden made strengthles, wholly benumbed, was not able to moue his hand. Where vpon Marcellus said, *delay no longer, but in Gods name doe thy duty.* The fatal blow at those very words was giuen, And The Virtuous Marcellus became à Martyr and dyed
for

for Christ, according to the Prophecy of S. Xaverius.

27. Now here I Ask what iust exceptions can Sectaries make against this Miracle, *attested vpon Oath, rigidly examined, and vniuersally believed?* Will they say Marcellus was indeed wounded (for that many Seculars saw), yet the wound was but slight, not mortal and perhaps no more but à rasing of the skin? Say so. The Doctors and Surgeons had been worse then beasts, to torture the poor Patient as they did by forcing down into His Stomack the Instrument already mentioned. Besides *burning feauers, Conuulsion Fits, Palsies* (of themselues mortal) vsually ensue not vpon slighter hurts. Will they say The Aparition of the Saint to Marcellus was either an Illusion, à dream at most, or à distemper of à dying mans fancy? That indeed might haue some colour, had wee not Euidence against it. For what can bee Answered to the strange effect, the Miraculous cure, I mean, which so suddainly followed in one short Moment of time? This (*clear self-euidence*) speak's truth, and proues that God had à hand in the cure. None can Cauil at it, none can contradict it. Perhaps some will say. All was à fourb, à cheat, and Fiction, The Fathers, Doctors, and Surgeons by compact fained one Mortally sick that was not, to gain Iesuits the renown and Glory of à Miracle.

28. What's this? who are here accused and condemned? Giue eare à little Gentle Reader. A flat Calumny will haue vs to belieue That All those venerable Fathers, those expert Doctors, Those experienced Surgeons, with others also who beheld the Miracle, All I say, Though they called God to witnesse by Solemn Oath taken vpon the sacred Gospel, That the cure was real and Miraculous were notwithstanding worse then very Villains, forsworn, base, abiect, and periured Persons. And this wee must Assent to, vpon no other proof, but because Malice likes well to Calumniate euer itching to decry God's own Glorious wonders. Besides, wee must belieue those high Tribunals where the Miracle was most rigidly examined, and after examination vnanimously approued, to haue

No iust exceptions against the Miracle.

Cauils answered.

The iust falsely accused.

*Tribunals
Condemned.*

been so notoriously uniuert, so impiously partial, and wickedly misse, as to oblige Posterity to own vpon humane Faith, à Lie, an Imposture, In a word, that to be Gods Glorious work (à true Miracle) which really was not. Is it not impudency think yee to harbour such desperate Thoughts? The Diuel himselfe (though Father of lies) would be ashamed to caluminate so boldly, without some Colour or apparence of proof; Yet here we haue not any.

*The Calumny
resisted.
The Miracle
proued true.*

29. Now I'll proue the Sectaries Assertion to bee à flat Calumny, and withall further euince the truth of the Miracle. S. Xauerius, as wee haue heard, ascertain'd Marcellus of his cure, and likewise *Prophefied*, that Hee should goe to the Indies and there dye à Martyr for Christ. I know Malice may Cavil here, And deny all. But Mark what followes. Vpon the Assurance of this Prediction Marcellus Himselfe, the Reuerend Fathers also and others relyed, when they so Confidently gaue out, That hee should lose his life at Iapan, and dye à Martyr. Reflect I beseech you. Had it not been in the highest measure imprudent, nay more than à foolish Presumption of those Fathers to haue filled all mens eares with that *Prophetical Speech*, vpon meer future vncertainties? The performance whereof, (all know well) was liable to à thousand Disasters and Casualities, *in that immense voyage from Europe to the furthest parts of the world*. Speak impartially. How easily Might Marcellus (none of the strongest Constitutions) haue dyed in the way? What if Pirates had seized on the Ship, and cast him ouer board? What if the Vessel had perished by Tempest with the virtuous Man, and other Passengers? How much scorned would the Fathers haue been, who certainly were neuer so strangely besotted as to expose themselues and the reputation of their Order to à publick contempt vpon meer Contingencies and weak Coniectures. Hence I infer, They had by virtue of S. Xauerius Prophefey à high Moral Assurance of the euent, The Prophefey spoken some years before Marcellus his Martyrdom, was true, And the real Effect of his death proued it true, neither Diuel nor
Mortal

Mortal man could certainly foretel Things so remote, and yet to come. God therefore was the Author of that Prediction, And consequently His Diuine power by the means of the Saint, wrought the Miracle.

*God wrought
the Miracle.*

30. Its high time now to reassume what I began with, and said above. When Iewes and Gentils read our scriptures which with them may well deserue as much credit as Humane faith giues to Cæsars Commentaries or any other History; When they find in that Sacred book how strangely Christianity was first established, and introduced by the virtue of our Sauours glorious Wonders. When they fall lower and see (though still vpon Humane Faith) an euident Continuance of the very like Miracles wrought in the Roman Catholick Church through euery Age. The Conuiction is by good law so strong, the Proofs for vndeniable Miracles so manifest to the dullest Gentile, that He may as well deny (as Lipsius saith) the Sun to shine as doubt of those most glorious visible wonders vnquestionable, in this one Society of Christians. And this hold's true, Although no more but Humane faith resting on most Certain Authority inform's vs of these Miracles, For such a Faith, as great Diuines Obserue, often comes to so clear a degree of Certitude, that you may well call it an *vnubitable kind of Euidence*. How certainly do we hold (it is *S. Austins* Instance. *lib. 6. Confess. C. 3.*) that we are born of such and such Parents? How certainly do we belieue and vpon humane Authority, saith *Suares, Tom. 1. de Incarn: Disp. 31. Sect. 2.* That Titus and Vespasianus destroyed Hierusalem? And can any Cordial man Question, if He lay prejudice aside, but that true and most glorious Miracles haue been as certainly wrought in the Church, as that those two Emperours destroyed Hierusalem, or that such are our Parents? I appeal to euery ones Conscience for Answer.

*The Proofs
hinted at
above, urged*

*The weight
of humane
Faith.*

31. By all now said we see first, that what euer can be proposed against our Churches Miracles, hath like force against Christ's own glorious works. And I challenge Protestants to
hint

*Sectaries
 unjustly repre-
 hensible,
 And why.*

hint but at one Argument which doth not equally strike at both. We see. 2. How Hideous à Sin Sectaries commit, who Scornfully slight all those known and most euident Miracles wrought among Christians, since the Apostles times: By this their vnworthy Procedure, they rob Christ's Spouse of Her greatest Glory, falsify His own sacred words, Prophefying of greater wonders than he did, And finally make the Conuerfion of Ieues and Heathens to Christianity impossible. For, giue me à naked Church vvithout Signes, without Marks, vvithout Motiues inducing to truth (and the most conuincing Signe of all, is the Glory of Miracles) Nothing remain's propofable to à poor Infidel that's meet to conuince his Reason, But the bare letter of Scripture, or the essential Doctrin of the Church, vvhich solely considered more affrights weak Reason, (naturally auerfe from high Myfteries) than brings it to any Submission or Acquiefcency. I fay therefore the fin of Sectaries is grieuous, Whilst Miracles are slighted, by doing fo, they slight the Church, yea Christ himself, and hasten apace to Atheifin.

CHAP. IX.

*A word to à few Obiections, as also to Mr stilling-
fleets unworthy Exceptions against that
eident Miracle wrought at
Zaragosa in Spain.*

1. **T**He obiections are as few as fallacious, and cannot be otherwise, when, as t'is said, All of them proue as much (that's iust nothing) against our Sauours own Miracles as against those of the Roman Catholick Church. To see this truth manifested and difficulties vanish into nothing, be pleased to afford à little Attention.

2. The Sectary may Obiect first. None of vs all know what strange effects nature can produce in certain circumstances, nor what Povver the Diuel has to work Miracles, when therefore Scripture forwarn's vs. 2. *Thess.* 2. Of Antichrists great Prodigies, as also of False-Christis and false-Prophets appearing with Signes and wonders. *Mat.* 24. We may iustly suspect, if nature alone cannot doe such works, that the Diuel had à hand in most of our Church Miracles. Contra. 1. And You see first, the Argument Equally oppugn's Christis own Miracles, licenceth both Iewes and Gentils to slight him as à false-Prophet, and his glorious vvonders also. Contra. 2. Not one of these False-Prophets once raised the dead to life, nor after their own death did any thing like à Miracle, as the departed Saints of Gods Church haue done most frequently by à touch of their Reliques only, which Truth of (*mighty vveight*) deserues Reflexion, and refutes what euer Donatist, or Coniurer can say in behalf of counterfeit Miracles. Contra. 3. And obserue well

One obiection.

Found weak and frivolous.

the Obiection. *None knowes what nature or the Diuel can doe &c.* What then I beseech you? May one infer from our *not knowing* the Diuels power that this euil Spirit hath actually wrought all the Miracles recorded in Scripture, and Ecclesiastical History? To Assert this we must not only know how farr his power reaches, but more haue Assurance also Of his actually doing such Wonders. And thus much (manifestly improbable) neither is nor can be ascertained vpon the weakest Principle within the compass of nature or grace. We vsually say, the Diuel appear's with à Clouen foot, That is, you may easily discern his Villainy, And we know he neuer cast's out euil Spirits like Himself from possessed Persons, which yet hath been done and frequently in God's Church. He can, it is true, if we belieue History take vp the Deuided Parts of à dead man and act with them for à while, But there is no such Motion, no such Operations in the dead assumed Corps, as haue been seen in many Miraculously restored to life. Be it how you will, We are sure God can doe, yea and hath done great Miracles, when therefore all imaginable Circumstances forceably induce vs to belieue that they are his own glorious works, it is I hope more wisdom to Ascribe them to an Omnipotent Power, than to Father them vpon Diuels.

*Church
Miracles
aboue the
power of
Diuels.*

3. Some who plainly see, its à degree of madness to doubt of so much humane faith as Testifies of Miracles wrought in the Roman Catholick Church grant many haue been done, But then Obiect. 2. God did them to manifest that Christ is the true Messias, or to work à Belief in vs of so much Doctrin *only* as is Common to all Christians, but not to confirm our Popish Errours, of *Praying to Saints*, *Purgatory &c.* Contra. This Argument also impugn's our Sauours great Miracles, which were not wrought (one may say) to confirm all the Doctrin he taught, but à Part or parcel of it only. Contra. 2. If Miracles Mark out à Doctrin common to all, or confirm so much truth And no more; It seem's strange, that Arians, Pelagians and Protestants work not Miracles as frequently as the Church doth, For these men own à Doctrin common to all Christians, yet

yet show none of these wonders. Contra. 3. There is not one Doctrin taught by our Church, (and held erroneous by Sectaries) which is not sealed, signed, and Attested by euident Miracles. We haue innumerable for Christs Real and substantial Presence in the Eucharist; As many for the Inuocation of Saints, as also for the Honour due to holy Reliques. Innumerable proue that third place of Purgatory &c. All these (may good Authors deserue Credit) are vpon vndoubted Record. And what iust Exception haue Sectaries against so great Authority? Ile tell you. Their own incredulous Humour. Here is all. Whereas, could they speak to the cause, they should giue vs weight for weight, and Oppose what we Allege (in behalf of Miracles) vpon grounded Principles. That is, they Should euince positiuely that our Authors are meer Cheats, and fain Stories, when we read of Miracles wrought in confirmation of praying to Saints, the Real Presence. And this in all law of Disputation they are obliged to do vpon solid Proofs indeed, distinct from their own Incredulity, or à meer Saying, *Such Records are false.* But do what ye will Sectaries can neuer be driuen to dispute vpon Principles.

Miracles truly alleged for euery Doctrin the Church teaches.

4. A third Obiection. *S. Austin. Lib. de Vnit: Ecclesia.* Saith. *We therefore say not, We belieue because so many Wonders are done all the World ouer in holy places, for what euer we find in this kind. Ideo sunt approbata quia in Ecclesia Catholica sunt,* are to be approued because they are wrought in the Catholick Church. Hitherto, the obiection is of no force, For the Saint only Saies, No new Miracles ought to gain certain credit, But such only as are wrought in the Church, or such as confirm Her Doctrin, or finally haue the Churches Approbation. Now because he disputes against the Donatists, and supposeth the Church known vpon other grounds expressed in Scripture, Her Vnity Chiefly and vniuersal extent ouer the World, before these latter Miracles were heard of. Let us, Saith *S. Austin*, waue this Plea of Miracles (you Donatists allege yours, and I mine) and Argue by Scripture only, and see what Church Scripture commend's antecedently known,

S. Austin alleged against Miracles speak's nothing for Sectaries.

How the
Saints plea-
ded against
the Dona-
tists.

before these latter Miracles came to our knowledge. Which is to say, though the after Particular Miracles added to others formerly done, may much strengthen our Faith, yet *absolutely Speaking, Faith depend's not of them*, Because the Church we believe in is sufficiently manifested by Her *Vnity, Perpetuity, and Vniuersality* expressed in Scripture. *Hac sunt causa nostra documenta, hac firmamenta.* Here in lies all we haue to Say, Whilst we contest with you Donatists that own Scripture with vs, yet Cauil at our Miracles. Who euer read's this one Chapter exactly And drawes any other sense from the whole Context than what is now briefly hinted at, will much oblige me may he please to discover it.

5. One yet may Obiect. *S. Austin* Saith more, and it seem's much against vs. *Non ideo ipsa manifestatur Catholica quia hac in ea sunt.* The Catholick Church is not vpon that Account manifested to you Donatists, because these Miracles are wrought in it. I Answer. 1. The words vnderstood as Sectaries interpret Euert as wholly the Miracles of our Sauour, who said. *If you will not believe me, believe my Works.* 2. The Sectaries sense impugn's also the expresse Doctrin of *S. Austin. de Veilit. Credendi. C. 17.* Where He Asserts that Hereticks are condemned by the Maiesty of Miracles. Besides, Their sense is nothing to the purpose, because in this very Passage He speak's of *latter Miracles* known to *S. Ambrose* at Millan, And Saith, Hee will no more insift on *These*, than permit the Donatists to talk of their False-visions; For the Church is sufficiently manifested without them vpon à Surer Principle (the Holy Scripture) which the Donatists admitted, and therefore whilst They pretended to Miracles as well as *S. Austin* did, Hee prudently waied that Discours, and Argued by Scripture only, leauing Miracles to their own worth and weight. I Say to their *ovvn vreight*, which is gathered from this great Doctors Discourse.

Why Hee
waied the
proof of Mi-
racles with
the Dona-
tists.

6. Our Lord *Iesus*, saith he, *arose from the dead, and manifested Himself to his Disciples and offered his sacred body to be touched by their hands, yet, least that might be thought à fallacy, he iudged it meet to confirm*

his

his Resurrection more Principally by the Testimony of the Law, the Prophets and Psalms, showing All things were now accomplished in him. Whence I infer, as the touching his Sacred body was Proof enough, though not the chiefest of his Resurrection, when Scripture was at hand to make that most manifest; So Miracles also wrought in the Church manifest that Oracle but not Principally to the Donatists, who ought to haue believed more firmly the Churches Doctrin vpon that one potent Proof of the Apostle. 1. Tim: 3. 15. *The Pillar and ground of Truth*, than for all the latter wonders done in the Church. Yet these haue à mighty force and are stronge Inducements, so far as Motiues can reach, but not the chief and Principal cause of any mans Belief, or Assent. Read then S. Austin's words thus. The Church is not made manifest by her latter Miracles to à Donatist who Cauils at such wonders, but Principally by Scripture which he admit's, and will like Protestants be tryed by, You haue the Saints full Sense and à great Truth with it, whereof there can be no doubt at all, when. *Lib. Contra Epist: Fundamenti. C. 4. 5.* He Demonstrat's the Church by Her Miracles.

The true Reason, ginen.

7. To end this point between S. Austin and the Donatist, as also between Catholicks and Protestants, I say all Controuersies are fully tried and happily ended by Scripture only. But how? Not because any can pretend to find euery Tenet of Faith clearly set down in so many express Terms of holy Writ, For the Protestant pretend's not to so much in behalf of his Doctrin, But thus the Orthodox discourfes with S. Austin. *Scripture evidently points at the Church of IESVS Christ known by Her Marks and manifest Signes, by Her Antiquity, Her large Spread ouer the Whole World, by the Succession of Her Pastors and Doctors, Miracles, and the like Signal Motiues.* Thus much once clearly laid forth in the written Word, that Holy Book remit's him to the Church Clearly marked, commend's Her, saith S. Austin, and command's him to hear and learn what euer She teaches.

How Scripture decides all Controversies.

8. Whence it is, that our profound Doctor Disputing the Case, whether the Baptized by Hereticks were to be rebapti-

zed, laboured not to decide the Question by any express words in holy Scripture (wholly silent in this particular) But contrarywise reaches, that the Church which is diffused all ouer (and no Party of Donatists shut vp in à corner of Afrique) was to giue Sentence herein, For She is that great Oracle, which Scripture commend's. Read *Lib. 2. de Bapt. C. 4.* And *de Vni: Eccles. C. 22.* Thus briefly you see the true difference between the Protestant and Catholick, The first has not à word of Scripture for his Tenets, much less any Orthodox euenced Church. The Catholick relies on à Church spread the whole world ouer, known by Miracles, Conuersions &c. And Scripture command's him firmly to belieue what euer She Proposes as Faith. *Qui vos audit me audit.* Whoeuer hears the Church hears Christ, And in this Sense Scripture manifesting Gods own Oracle, which cannot but propose truth, end's all Controuersies.

*The Catho-
licks stronge
hold. 1*

9. A 4.th Obiection. Iulian the Apostata as S. Gregory Nazian. *Orat. 1. in Iulian:* And Theoder: *Lib: 3. Histo. C. 3.* attest, droue away Diuels with the Sign of the Cross, Therefore wicked men can doe Miracles. And why may not Almighty God for Reasons best known to his infinite wisdom do strange wonders, and permit an Arian to Say, All are wrought to Confirm his false Doctrin. Contra. Both Parts of the Obiection equally impugn the Primitiue Miracles of Christ and the Apostles. To the first I answer. An Heretick may work à Miracle to proue Catholick Doctrin, but neuer to make his own False Opinion probable. The Reason is. God who is Truth and Goodnes it self, can no more deceiue by his *ovvnVVorks*, than by his *ovvnVVords*. *Sicut humana consuetudo* saith *S. Austin. Epist: 49. verbis Diuina potentia, etiam factis loquitur.* As man speak's by words, so God speak's by his works. But the Works or Wonders now Spoken of becaufe supernatural proceed from God, And as is supposed deceiue, Therefore it ill beseem's an Infinit Truth and Goodnes to do them. Vpon this Ground I say likewise, Diuine Prouidence will neuer permit his own glorious Works (*Seals and Signes of Truth*) to be abused by wicked men. But
of

*A fourth
Obiection
solued.*

*God can no
more deceiue
by his ovvn
Works then
by by Words.*

of this particular I intend to speak more largely hereafter.

10. Wee now Come to Mr. Stillingfleets Cauils you haue some of them. *Part. 1. C. 5. p. 134.* And 135. Where he doth not so much, impugne Miracles as would haue them done by such Persons as he likes well of; *Popes for example*, that pretend to infallibility. And if (which is easy) we produce many wrought by Holy Popes, His next Querie perhaps may be. Why all all of them are not Miraculous men alike? In à word I like not to search into the depth of Gods secret Counsel, And therefore briefly discourse of persons fauoured with such Graces, as S. Austin doth of different Places. *Tom. 2. Epist. 137* to his Clergy and people at *Hippo*, where he proposeth this Question. *Quare in alijs locis hæc miracula fiunt & non in alijs*: Why are Miracles done in some places and not in others? *Ue haue known some wrought at Millan: In Africa though full of Saints Bodies, not so?* He return's this wise Answer grounded on the Apostles words. *1. Cor. 12. Non omnes Sancti &c.* All saints haue not the Gift of curing diseases, all discern not spirits, *ita nec in omnibus memorijs Sanctorum. &c.* So God who divides his Graces according to his own best will, doth not these wonders at the Memory of euery Saint. And who dare enter into his secret Counsel, or ask why he doth so? Why raised he three dead men by S. Dominick, and not one we know of by S. Austin? *Diuidit propria unicuique prout vult*, He is Lord and distributes his own fauours as he pleaseth. And thus we Answer Mr. Stillingfleet who next Saith some thing of Miracles done in Corners. What can the man mean? Are all the wonders wrought at *Loreto Compostella, Sichem* and other places seen to innumerable, and All vpon certain record to be callid *Corner Miracles*? Be pleased to hear worse yet.

11. Page 135. *Think not faith Mr. Stillingfleet Ue are of such easy faith, that the pretended growing out of à leg in Spain, or any of your famous Miracles wrought by your Priests in Italie will persvade vs to believe your Church infallible.* Again, after his Talk of Diuels doing no feats when Opposers are by, He utters this scornful language. *It is an easy thing for à Stump to grow à leg in its passage from Spain*

Mr Stillingfleets Cauils answered.

And first why God works Miracles by some, and not by others.

Mr Stillingfleets vnjust exceptions against the

Miracle
wrought at
Zaragoza.

Spain hither, For *fama crescit eundo*. And in despite of Truth, cast's out too much bitter venom to obscure à Glorious work of God, wrought by the Intercession of our Blessed Lady vpon à young man at Cæsar Augusta or Zaragoza in Spain (where you haue her miraculous Statua Set on à Marble Pillar And for that reason is called, *Neustra Sennora del Pilari*) It is one of the most eident and clearest Miracles vvhich I belieue hath been done in the memory of any man now liuing. I haue the whole Printed Relation by me both Latin and Dutch, vvhritten by *Peter Neurat* Doctor of Physick, and dedicated to his Excellence Don Francisco Marquis of Caretto and Grana, Embassador Extraordinary from the Emperour to His Catholick Maicesty. The Substance whereof is thus.

12. *Ego ab Cesaraugusta Venio &c.* I come from Zaragoza and bring tydings of à Miracle not heard of in any age. A young man had his leg cut of and buried, which was Miraculously restored again, by the Intercession of the most Sacred virgin. My Lord, I here present you with à Gift it is not mine, but our Blessed Ladies, to whom immortal thanks are due for the fauour. Giuen at Madrid *ibid. Mart. Anno 1642.* I haue besides the Licence of the Vicar General, Don Gabriel de Aldama appointing the whole Narration to be Printed, which begins. *Nos el Licenciado Consultor del Sancto officio &c.* Subscribed.

Lic. D. Gahriel de Aldama.
And vnderwritten. *Por su mandado*
Martin de Lual Notario,

Testimonies
of that Stupendious
Miracle.

13. Yet more. I haue the Attestation of Hieronimus Brizids, who had order from the Vicar General to peruse and censure the vvhole Relation presented to the said Vicar, Don Gabriel de Aldama. *Legi* (saith he) *libellum de stupendo Miraculo nostro saculo inaudito Diua Virginis de Pilari, quod verum esse scio &c.* I haue read the little book concerning that stupendious and strange Miracle

racle in this our Age of our Blessed Lady of Pitar, which I know to be true, I knew the youth at Casaraugusta, or Zaragoza, when he had but one leg, and there begged Almes at the Church door, I saw him afterwards at Madrid, whither he came at the command of his Catholick Maesty, and saw him going on both leggs. I saw the Mark, which the Blessed Virgin had left, where the leg was cut of, And not only I, but all the Fathers of the Imperial Colledge beheld this (I might add vpon certain Relation innumerable other Eye-witnesses and of noble Men too, then in the court of Spain) I knew the young mans Parents, I knew the Chirurgion that cut of the leg. Given at Madrid. 12. Mart. 1642. Vnderwritten.

Hieronimus Brizids.

14. We may add herevnto the Approbation of F. Ioseph Crespo, Prior of S. Martins Monastery in Madrid, who knew, as he saith, this Miracle to be most true, and witnessed it vnder his own hand. 4. Martij. 1642. Lastly. *Facultas Regia*, or his Catholick Maesties Licence, is thus annexed. *Signata à D. Augustino de Arteaga & Cannizares, Scriba Camera Regia.* You shall see presently how rigidly the Miracle was examined, and afterward approved by the Lord Arch-Bishop of Zaragoza. The particulars whereof are briefly as follow.

The licence of His Catholick Maesty.

15. This young man called *Michael Ioannes Pellicer* about nineteen years of age, was born at *Calanda* à Village in Aragon, Son to *Michael Pellicer* à Husbandman, and *Mary Blasco*, Inhabitants of that Village. Whilst he serued his Vncle *Iames Blasco*, being in à Cart loaden with wheat, by chance fell down, and one of the wheels ran ouer his right leg, and broke it. His Vncle and Friends being poor Conueyed him first to the Hospital at *Valentia*, where remedies were applyed, but without success. Thence brought to the great Hospital at *Zaragosa*, Hee was Committed to the care of *Iohn de Estanga* à most expert Surgeon and publick Professor of Physick, who finding the legw holly rotten cut it of four fingers below the knee, and buried

Who this young man was?

His right leg broken.

He was Carried to the great Hospital at Saragosa.

His leg cut offingue.

ried it. When the wound was some what healed, the lame man went on Crutches to our Ladies Church, and there both begged Almes, and earnestly implored the Bleffed Virgins fauorable Assistance. He was well known to all there for the space of two whole years. In the year of our Lord 1640. He went back to his Parents at *Calenda*, and going vp and down as well as he could begged sustenance for Himself, and poor Parents.

16. On the 19. day of March. Anno 1640. well wearied with gathering vp Hay sitting with his Father, Mother, and two others, he laid aside his crutch and went to bed. About à 11. of the Clock that night, his Mother entring the chamber where he was, found one in the bed with two feet, and suspecting him to be some souldier (for then à whole troop lodged in the Village) presently ran to her Husband who came in, knew his son well, wakened him out of sleep.

Was Miraculously restored.

17. On à sudden the yet not too well awaked youth, brake forth into these words. *I dreamed I was in our Ladies Chappel of Pilari, and annointed my leg with the oyle of the Lamp burning there.* The poor Father ouerioyed replied *Render, my Child, immortal thanks to God, our Blessed Lady hath restored thee thy leg.* Hitherto, the youth before his Father spake reflected not on the Miracle. All this noysed abroad, drew in many Eye-witneses that night, and the next day more, who accompanied the young man to the Church, where, to the end all might behold the Miracle, His foot, which yet stood much wrested to one side, came before à Multitude of people to its ovvn natural Posture, and those who saw him the day before wanting one leg, obserued him now walking strongly on two, sound and whole.

The Miracle divulged.

18. Thus much noted by à publick Scribe and spread abroad, soon after called the youth to *Cæsaraugusta*, Where he had his Iudges assembled, witneses examined, Lawyers pleading and the whole cause most rigidly discussed. All which performed, The most Illustrious Lord Arch-Bishop of *Zaragosa*, *D. Petro Apoolaza*, publickly gaue Sentence the 27. day of April. Anno 1642. that the restoring of that leg was à Work aboute the force of nature,

Was rigidly examined.

The sentence finally given

nature, and therefore might without doubt be deservedly esteemed, *A prodigious Miracle.* Those who attested the same, after due examination, and subscribed their names were as follow.

19. Don Antonio Xauirre Prior of S. Christina. D. Ioannes Perat official of the Metropolitan Church at Zaragoca. Don Virto de Vera Archdeacon there. Don Ioan Plano à Frago also Official. D. Philip Bardaxi Interpreter of the sacred Canons. D. Didacus Chueca Canon of Cæsar augusta. D. Martinus Iribarne Canon and Reader there. F. Bartholomeus Foyas Prouincial of S. Francis order. F. Antonius Ortin Prouincial of the Minims of S. Francis de Paula. D. Dominicus Cebrian, the first Reader of Diuinity at Zaragosa. The sentence giuen, was published and declared by great Doctors of the Canon and Ciuil law, D. Aegidius Fuster; and Michael Cypres à publick Notory also. It was signed by D. Antonius Albert Zaporta the Apostolical Notary, and chief scribe of the Ecclesiastical Court at CæsarAugusta. D. Thomas Tamayo de Vargas the Kings Historiographer of Spain and the Indies has published it in his Annals extant in the Spanish language, Printed at Alcala.

*Subscribed
by many.*

Published.

*And now
extant in the
Spanish
Annals.*

20. The Relation ends thus. *Videant heretici an hoc tam facile &c. Let Hereticks look well to it, whether they can as easily slight this, and other strange Miracles done in our time among the Indians, as they scorn the restoring of S. Iohn Damascens hand at the Intercession of our Blessed Lady. This we now speak of, is Testified by Eye-witnesses. Both Spaniards and French vvere Spectators. The vvhole cause lasted long vnder à most seuere Examination, and finally to make the Glorious vvorks of God knowvn, Sentence vvas Iuridically pronounced by à vvorthy Arch-Bishop as is now said. Quod si rei tam nota contradicere ausing. And if Sectaries yet dare contradict so manifest à Verity. Quis illos &c. Who is there that vvill not look on them. As impudent, and list them among incredulous Iewes?*

*The end of
the Relation*

21. Yet our Mr Stillingfleet, forsooth, Shifts all off with à Jeer. *It is an easy thing for à Stump to grow à leg, in its passage from Spain hither. What will not this man write to his petty*

*Mr Stilling-
fleets cheat,
and open
fraud.*

purpose ift come in his way ? What will he not pare away and add to à Story remote from the knowledge of the vulgar (His book is full of such fraud) Will he not think ye, say any thing before the illiterate and ignorant, in the high Myfteries of Faith, whilst he blushes not to cheat and deceiue his Reader in à matter of Fact Notoriously known to the world? If he thinks I haue forged this Relation, Hee shall haue the very indiuidual Copy I made vse of sent him, the Bulk is not big. If he doubt's of the Authority of these witnesses already produced, and say yet all is à Fourb, I'll say as easily, I am fooled in belieuing there is such à man in the world as Mr Stillingfleet whom I neuer saw, And next will force him to exchange Principles with me à little. You Sir say its à fourb, à pretended, no real Cure. I say Contrary, The Cure was real and à great Miracle. Proue now you Your Assertion vpon as good Humane Authority as I haue proued mine And we come to Principles, fit to decide in the present Matter. Fail to do this, your Assertion hath not so much as one leg to stand on, besides fancy, or something worse.

*What's re-
quired of
Him?*

CHAP. X.

*Other Marks and Signes, peculiar to the Roman Catho-
lick Church proueh her Orthodox, And make Her Do-
ctrin evidently credible. These laid forth to Sense
and Reason, distinguish the true Church
from all Erring Societies Infe-
rences drawn from the Doctrin
Here deliuered.*

1. **V**ery little may suffice, concerning the first part of the Title, our Catholick Authors hauing done the work to my hands whilst they treat most largely and learnedly, of the Amplitude, and Vniuersallity, of the Roman Catholick Church, of the continued and Succession of Her Bishops, Pastors, and people, of Her Vnity in one and the same Faith, of Her Sanctity, of the efficacy of Her Doctrin in conuerting whole Nations to Christ, which S. Austin justly hold's miraculous. The Largeness of this great moral Body (rightly called by Sectaries à growing Religion which no persecution of Tyrants could hitherto suppress) For time, extends it self without dispute to all pass'd Ages since Christ, And if we speak of place, the growth successively, was so great, That, *In omnem terram exiuit sonus eorum*, it hath been preach'd with immense fruit to all Nations, Answerable to that of the Royal Prophet. *Psalm. 2.* where the eternal Father speaking to Christ our Lord, *as man*, giues him an ample Kingdome, spread all ouer for his Possession. *Ask of me and I will giue the Gentils for thy Inheritance, and thy Possession, the last ends of the earth,*

*The Large-
ness of the
Catholicks
Church.*

2. Hence we first distinguish the Church of Christ from the lewish Synagouge, limited to one time, (till the comming of our true
T r 3
Messias)

Distingui-
shes her
from all false
sects.

The Ampti-
tude of
Christ's
Kingdome.

Protestancy
increases
not. And
why.

Messias) And to one place also , For the Sacrifice essential to that Religion , could not be offered but in the Temple of Hierusalem only. We distinguish both Church , and Doctrin likewise from *Mahumatisim* , *Nestorianism* , *Eutybianism* , and other Heresies in the East , which neuer got any considerable footing in these Western parts of Europe Finally we distinguish it from *Lutheranism* , *Calvinianism* , and *Protestanism* , à confused Mixture of both : and other late Doctrins. These and their dissenting Heads stay in our Northin Climats , without fruit or Progress made into *Asia* , *Affrica* , *Greece* , or the like remote Countries , wherefore some doubt not to auerr , and most truely ; That the Holy Orders of S. Dominick , of S. Francis , and of the Society of Jesus are further spread , more diffused through the world at this day ,² than all the Sects or Subdiuisions of Protestants euer yet were , or I think will be. But the Kingdome of Christ's Church , as Tertullian Cited aboue. Chap. 1. n. 6. well obserues , *Vbique regnat* , reignes euery where , and is euery where believed , Nor can these latter Sectaries now in an aged world , hope to Propagate further ; For if S. Austin. *De Vnit. Eccle. C. 14.* Thought it enormously improbable , that Donatism then so early , could diffuse it selfe the whole world ouer , much les can our confined Protestants very late Teachers after so many Centuries , when Heresy euery where lyes à gasping , Hope to draw forreign Nations to à Belief of their Nouelties.

3. The reason à *Priori* is. A greater extent , à further increase seem's inconsistent with the very Nature of those who profess this Religion , For once liuing in the *Vine* , and drawing Nutriment from thence , they wilfully cut them selves off , and separated from the Church , Therefore as S. Austin saith they lie where they are , *Withering* , and *dying* , without Lustre , or any Enlargement. Again ; as they began this new learning without Gommission to teach , So they can send none hereafter Authoritatiuely , to spread it further. Hence I Argue , That Church only is Christ's true Spouse which euer was from the first Rise of Christianity , and successiuelly got Possession in the four Parts of the world , But thus the Roman Catholick Church was , and is Still diffused (here is Christ's promised Inheritance)

tance) Therefore She is the only true Church. Contrarywise, the narrow, confined, and iarring multitudes of Sectaries scattered vp and down in à few corners in Europe, All late Beginners, and shameful Defertors of this Ancient Society, neuer had so ample an inheritance, and Consequently Their pretence of being the true Church of Christ is more than improbable.

4. VVe may yet subioyn to the Amplitude of our Religion the euer visible and neuer interrupted Succession of Bishops, and Pastors, in the Roman Catholick Church from Christs time. A Mark no less euident to sense, than openly destructiue of Heresy. This succession long since Prophesied by Daniel. *Cap. 2. Christ Kingdom shall neuer be dissipated*, and foretold by the Apostle *Ephes. 4. 11, He gaue some Apostles &c. Sett's forth the Glory of it.* VVe need not in this place, to weary the Reader with the known Authority of S. Austin positiuely Asserting, *Contra Epist. fundam. C. 4.* That the Succession of Pastors from S. Peters time held him in the Catholick Church and the Argument is more fully urged again. *Lib. de utilit. Credendi C. 17.* VVe need not tell any with S. Cyprian. *Epist. 76.* That, that man is not in the Church, nor can be thought à Bishop who succeeds to none, but hath his Authority and Origen from himself. These and other forceable Testimonies we waue, and urge Sectaries, as the ancient Tertullian did the Hereticks of his time; *Lib. de prasc. Evolvant ordinem Episcoporum suorum &c.* Let them vnfold the Catalogue of their Bishopr from this day to Luther, and from Luther vpward, and here we call not for *Husbits, VValdenses* or such like men, but for à continued descent of Bishops, and Pastors, Lawfully ordained, and commissioned by Authority to preach Protestancy; VVe call indeed but hear of none, before the daies of that vnfortunate Luther. Therefore as I said aboue, they are sons without Fathers, they would be thought spiritual Children, but are so *vnbegotten* that no body own's them.

The succession of Lawful Pastors, urged.

Protestants haue none.

§. Reflect à little, Gentle Reader, and cease not to wonder at the greatest Paradox, I think, that euer entred into the thought of man. Holy Scripture Ascertaines vs, that Prouiden-

*A Paradox
maintained
by Sektaries.*

ce hath appointed Bishops to govern his Church, Pastors and Doctors to teach till the *Consummation of Saints*, for the *edifying of Christs Mystical body*. The Roman Catholick Church gives in Her Catalogue of Bishops, and Pastors, euer since Christ. The first Apostolical Pastors receiued their learning from an Infallible Master, God and man, These conueyed it to their Successors, They to others, till this very age, And to proue that They both kept and faithfully conueyed the same Doctrin without Change or Alteration, you haue not only Church Authority, the greatest on earth, but more Gods own seal set to this Doctrin, Christ's owne signes and Marks, *Miracles, undeniable Miracles, Conuersions of nations &c.* Now start vp à knot of late vnknown strangers called Protestants, without Bishops, without Pastors, for 15. Ages, These pretend to haue receiued new letters, new learning from Jesus Christ, That is an other sense of Scripture, than was formerly deliuered, This Letter is read, This learning is published to the world. VVe Ask what lawful Pastors taught it four Centuries since? VVhat ancient Church owned it? They Answer none. VVe demand again, To haue at least à sight of Gods *Seal* set to this Letter, some visible Marks of Christ, Miracles for example, to make the doctrin accepted. They haue not any. Ergo say wee *The letter is forged, the Doctrin is false, uneuenced, improbable.*

*Demands
proposed to
Sektaries.*

6. All that's pleadable against this Discourse is, That our Doctrin once confessedly Orthodox, was changed by the Church in after Ages. Answ. VVe are both willing and ready to discuss, and that most rigidly this particular with Protestants, but before hand giue them one *Caueat*. Viz. That no Topicks, but sound Principles enter here, or bethe last Probation. If then wee produce and most euidently, à list of our Bishops and Pastors euer since Christ, as Witnesses of our Faith. They are to do as much, and produce as many for Protestancy. If we, as we do, euer force Sektaries to name some known Orthodox Society of Christians, that condemned our Doctrin in any Age, they are obliged to vnbeguile vs, and show vs where, or when, or by whom,

*No Answer
giuen.*

we

we were condemned. If finally we vnexceptionably euidence most glorious Miracles to haue illustrated our Church, euen after Her fancied Falling from the Primitiue truth, after she became the whore of Babylon, our new men must either deny her such Miracles (if so, we vrge them to ground the denial on Principles equal to our contrary Probations) or will certainly be forced to confels, *That God wrought Miracles in à Church, which had broughe in shameful Errours and quite forsaken the Primitiue Doctrin.* Obserue well the force of our Argument. Its improbable to say, That God faoured this Church with the Glory of Miracles, Had She falsified His reuealed truths. And it is as wholly improbable to deny Her the Glory of Supernatural wonders. Sectaries worn-out Obiections are not worth taking notice of. Some oppose the Greeks, though now not of the Church, pretending to a Succession. We answer if the Pretext be true, Their cause vpon that Account is better than Protestants, But withall say, though Succession bee euer necessary to demonstrate the Church, yet it followes not, *where we haue it, There is the Church,* For Other Errours may vndoe all, And *de facto* Vnchurch the Greeks, guilty and condemned in three General Councils. See Bellarmine *de Notis Ecclesie. Lib. 4. Cap. 8. 6. secundo.*

What sectaries are forced to grant.

7. Enough is said aboue, and in the other Treatise also. *Disc. 1. C. 10. n. 4. 12.* of the Vnion and Sanctity of our Church. Vnion in Faith the greatest Blessing hearts can desire, asserted by S. Hierome *Epist. 57. ad Damasum* (*Those are prophane who eate not the lambe in the Roman Catholick Church*) And innumerable other Fathers, knit's together this whole Moral Body amongst so many different Nations, different judgements, different manners, different Education, different times, different places, from one end of the world to the other. All belieue as the Pope himself belieues, or is no Member of this Church, And here is our Glory. Wheras, if on the other side, we cast à sorrowful thought vpon all the Hereticks who from the beginning rent themselues from the Roman Church, we shall find Diuisions, and subdiuisions (Foreruners of Ruin) endlessly following, which

Vnity à Mark of the Church.

Vicerly destroyed by Sectaries.

Mr. Thorndicke's
true
Observation

at last destroyed them. From one Luther, as Bellarmin now cited obserues. *Cap. 10.* à hundred Heresies sprouted vp, And since his time there are more added to that number in our once most Catholick England. He that can take measure saith Mr. Thorndicke, in his late little Book of Forbearance. *P. 33.* how much of common Christianity is lost by these Divisions in thirty years time since our troubles began, euen among them that call them selues Godly and Saints, *will easily believe that it* (he means Christianity) *hath not long to live in that Island, vnless Division be put to death.*

Englands
Division
remediless
without
returning to
the Roman
Catholick
Church.

8. A iust iudgement of God vpon them, pointed at by the Prophet *Isay. Cap. 19. 2.* *I will make the Egyptians to run against Egyptians, and à man shall fight against his Brother: euery man against his friend, City against City and Kingdom against Kingdom.* Such confusion such an Abomination of desolation we see now standing in that once holy Nation (*Hee that reads let him vnderstand*) which might iustly draw teares of blood from Compassionate Eyes, Were it not that as S. Hilary notes, *Bellum hereticorum pax est Ecclesie.* The Dissensions of Hereticks brings peace to the Church: This some what asswages our Grief, and stints our teares. But the Euil is desperate and incurable, do what Sectaries can, without returning to the Church of Rome which causelessly they haue forsaken. And thus much Mr. Thorndicke seem's to Assert, though I know not very well what he mean's by the *Roman Catholick Church.* He Adds more. *P. 127.* *We* (They in England) *are in the State of Schism in spite of our teeth, Though we are to clear our selues of the crime of schism vpon the Terms settled.* *S^r.* no Terms excogitable shall clear you from that crime, or euer bring you to Settlement, But à perfect Reunion with the ancient and present church of Rome, Whereof enough is said both in this, And the other Treatise.

9. To speak in this place of the Churches Sanctity, whether we consider the Purity of Doctrin, or the Eminent Holyenes of innumerable professing her Faith, would require volumes. I say

in à word, neither Heathen nor Sectary, though cauls are raised against the Orthodoxism of our Doctrin, could yet iustly tax it of too much liberty giuen to Christians. We, contrary to the inclination of nature, fast when Sectaries feast; we humbly confess our Sins to à Priest, they shake of that obligation. Our Church forbid's Marriage to the clergy allowed to Ministers. We in spiritual Affaires submit to one Supreme Head of the Church, They acknowledge no submission to any in points of Belief, but to their own Fancy. We are vnited together in one Ancient Catholick Faith and execrate all Diuisions, They are endlesly deuided in their Nouelties. We set à high value vpon the pious laudable works of iust men, They esteem all as fordid and sinful. We say God inforceth no man to Sin, they as Caluin confesses, make him both Author and cause of it. I might yet instance in à hundred other particulars, But t'is needles. The whole world see's that Catholicks, strengthened by the Grace of God, contrary to their interest, and natural Propensions, *euē for conscience sake*, Profess and practise more Austerity, Pray more diligently, fast oftner, obserue the lawes of the Church more exactly, And finally doe greater works of Charity than Sectaries either think necessary, or hold Themselues obliged to by virtue of their Religion. I say *by vertue of their Religion* which binds to nothing but only to Believe (though no man knowes what) and consequently giues so much liberty in other matters that it makes the Professors thereof Libertins. Most vniustly therefore doe our new men call Protestancy the reformed Religion, (vnles by an Antiphrasis or contrary way of speaking) when God knowes, it reforms nothing, but contrariwise allowes more then enough relaxation to Corrupted nature. Whence I infer A thing so Indulgent as Protestancy is cannot be from God, who will haue us to curb Sensuallity, and vpon that account the Professors of it seem very vnfit to reforme the Doctrin of the Church, were any thing amis, whilst the y leaue manners so notoriously Vnreformed, releasing all from the bürthen of such Duties, as Christians haue practised from the Beginning.

*Sanctity
Eminent in
the Roman
Catholick
Church.*

*Not so with
Sectaries.*

*Protestancy
miscalled, à
Reformed
Religion.*

The truth
declared by
two instances

10. Be pleased to reflect à little. We haue, thanks be to God, in the Romam Catholick Church many Holy Religious Orders, as *Benedictians*, *Dominicans*, *Franciscans* &c. All had their feueral Founders most eminent in Sanctity and neuer medled with mending Church Doctrin, knowing well that was found and orthodox, But contrariwise endeauored to better the world by their Prayers, Preaching, incessant labours, and virtuous Example. Suppose now any of these had called their Order à reformed Religion and brought Christians by that Reformation to greater Liberty to more Sensuality, than was practised before Their Prayers and Preaching; Would not all most deseruedly haue accounted their Labours mispent and worth nothing? Suppose again that any one would begin to Institute à Religious Family, with these or the like Iniunctions. All of them may Marry, prouided they keep *Coniugal Chastity*, All may fast but when the humour takes them, All may profess Pouerty, but experience nothing of the hardship. All may obey but in greater matters only, not in others, freely left to their choise. Would not such à Founder vainly pretend to Reformation, that laies no more Christian Duties on any? Would not euery man look on him as One that peruerts Religion, and laugh at his folly? This is the case in our Protestants mending matters. Therefore I say once more the Reformation is not from God, but à humane and very sensual Inuention. Enough is noted already both here and in the other Treatise of the Efficacy of our Catholick Doctrin Demonstrable to our Eyes and Senses, in the Conuerfions of Nations to Christ. *Maximum Miraculum* Saith *S. Thomas 1. Con. Gent. C. 6.* It is the greatest of Miracles, and à manifest Testimony that God Assisterh this Church to doe such wonders. We pass now to consider some Truths, grounded on the Doctrin already deliuered.

Conuerfion
of Nations à
great Mira-
cle.

11. One is (and it giues comfort to euery Soul) that our Lord IESUS Christ though Absent from vs, liues yet as it were *Visibly*, shewes himself *Manifestly*, Acts still *Miraculously* in the Mystical Body of our Catholick Church, and the feueral

several Members Thereof. His Power appears in Her Miracles, His Wisdom in the learned, the certainty of His Doctrin in the Churches Infallibility), The Antiquity of his Truths in Her long continuance. His Mercy appears in the Charitable, His Obedience in the Perfect Religious, His Pouerty in thousands who haue left all for his loue, His Submission in the humble, his wearisom labours in the painful Missioners, His Retirement in Her the Ermits, His Patience in the mortified, His Purity in Virgins, the Efficacy of his Diuine word (last mentioned) in the Efficacy of the Churches preaching, His Holy life appears in Her Sanctity, and finally his Sacred death in innumerable glorious Martyrs. Frame then à right Idea of our Blessed Lord, we behold his admirable Perfections Shining in the Church, And contemplating the Church, we see to our vnspeakable Solace Christ Iesus, as it were, yet liuing working in it and by it.

Christ our Lord works yet in and with the Church.

12. A second truth. As Things in Nature are not first known by that we call Their interiour Essence, but by outward Marks, Qualities, and Effects, whereby we easily distinguish one from an other, à Lyon for example from an Elephant, (but doe not so easily, saith Aristotle, distinguish their different essences, known to few). Just so we Discours at present and say the true Church is first evidenced by her Marks, Signes, and Motiues, Miracles Antiquity Conuerfions &c. which being obiects of sense lie open to euery eye and Collectiuey taken make, as I said aboue, this beautiful Spouse as discernable from Heretical Societies, as one Creature is from another by its outward Form and known Proprieties. I do not Assert that the Motiues lead to à Scientifical knowledge of the Churches *Essential Doctrin*; no: For this we believe by Faith, And know not Scientificaly; Yet they plainly Mark out the great Oracle, whereby God speaks to the world, And therefore wonder not, that Sectaries striue so earnestly to Obscure the euidence, Their design is to take from vs the clearest Principle which must end Controversies, For cast once off à Church manifested by Antiquity, Miracles, Conuerfions &c. Nothing remains to regulate Faith,

The Church expresses our Saviours perfections.

The Church first known by Her Marks.

Why Sectaries enuie it

*obscure the
Churches
Lustre.*

but the dark and yet vnensend Letter of Scripture, which is most grossly abused by the one or other dissenting Party who force vpon it quite contrary Senses. And by what means can any one come to the knowledge of Him or these that abuse it, if Church Authority be excluded or decide not in this most weighty matter? *We need not* saith Mr Thorndicke (in his Book of Forbearance. P. 2.) *The Heresies of the Primitive times to tell vs, what Irreligious pretenses, may be set forth in Scripture Phrase. Our own Fanatiks would furnish sport enough with the Fooleries they pretend as from Gods Spirit because they can deliuer their Nonsense in the Phrase of Scripture: Again. This two edged sword of holy Scripture, may proue an edged tool to cut their shins with, who take vpon them, and haue not skill to handle it.* Much better were it say I, were the Abuse or ill handling of the Book only found among a few Fanatiks, But the euil is spread further, you Gentlemen are all alike, whether Fanatiks or Protestants, that handle, gloss, and interpret Scripture by Priuate reason, contrary to the Iudgement of an uniuersal euenced Church.

*What these
Motiues
Speak.*

13. A third Truth. The Church thus manifested by Her Marks which are Obiects of Sense, and induce reason to iudge that She only is Gods Oracle; Catholicks neuer call into doubt Her Essentiall owned Doctrin, nor seek for further *Evidence* thereof, because there is none in this present State, But humbly submit to all she Teaches. This Evidence then once attained, which ariseth from the Churches Marks, And hath drawn Millions to belieue her Doctrin, We next turn to our Bible, and learn there, that the Language of these Motiues (*for etiam factis loquitur Deus*, saith S. Austin aboue, God speaks by his works) and the Language of his own written word is one, and the same. That is what these Inducements point at, God expressly deliuers in holy Scripture. Obserue an exact parallel.

14. The Antiquity of our Church, and here is one sensible Mark we plead by, giues Assurance that the first Founder was our Lord Iesus Christ; No Sectary call's this truth into *Question*, and the Gospel confirms it, *Luc. 24. 48. Beginning from Hieru.*

Hierusalem &c. Her Constant Perseuerance, visible in all Ages, proves Her indeficiency And this is manifest in Scripture. *A City placed on à Mountain Hill gates shall not prevail against Her. Omnum eriam infidelium oculis exhibetur* saith S. Austin. *Lib. Con. Crescon: C. 63.* The Church is so well seen by all, that the very Pagans cannot contradict Her. She shewes you à continued Succession of her Popes, Bishops, and Pastors from the beginning, and Scripture also *Ephes. 4. 11. And he gaue some Apostles &c.* long since foretold it. She giues in à clear Euidence of Her Miracles through euery age, Our Blessed Sauour prophesied it should be so. *John. 14. 12. Matora horum facient.* They shall work greater wonders. None can deny most Miraculous Conuerfions of Kingdomes, and Nations to Her Faith, and the Prophets euery where Proclaim the truth. *Many Nations shall flock to Her. Zachar. 2. 11.* She Shewes how Her Doctrin was propagated through the whole world, And therefore is called the *Visible Catholick*, or *Vniuersal Church*, Scripture also Confirm's it. *Docete omnes gentes. Teach all Nations. Dominabitur à mari usq; ad mare.* She shall raig from sea, to sea. Finally to say much, in few words, which might be further amplified. Is it true (which the Church demonstrates) that Hereticks, as *Arians, Nestorians, Pelagians, Eutichyans, Lutherans, and Calvinists*, once Professed Catholicks, shamefully abandoned Her Vnion, and for that Cause iustly deserued the reproachful name of Hereticks, and Separatists? Scripture Foretell's vs of the Breach and Apostacy. *John. 1. 2. 19. Ex nobis prodierunt.* They left vs, *Went out from vs, for had they been of vs they would haue remained.* And thus both Church and Heresy are visibly pointed at by clear Marks, and Gods written word also. *Videndum* (it is the Expression of Optat. Mileuit. *Lib. 1. à little after the middle*) *Quis in radice cum toto orbe manserit, quis foras exierit?* We are to see who They were that continued in the root, with the whole world, and who parted from it. We are to see who erected another Chair distinct from that which was before. Call these and boldly, Hereticks, straglers from the Church, and the Verities of Christs Gospel.

God reueals
in scripture,

Prophefies
of Christs
Church
fulfilled.

And

Sectaries
Vrged to
Answer.

And here by the way, we vrge our Nouellists, to point at à visible Orthodox Society, which the Supposed erring Church of Rome abandoned, as clearly as we lay forth to them the time, the place, the circumstances, not only of their own impious Reuolt, But of all other more ancient Hereticks from this Catholick Society. Could the Sectary do thus much, Hee might speak more confidently.

15. To end the matter now in hand You see by what is said already, If Christs words haue weight. *Math. 18. 16. in ore duorum vel trium stet omne verbum*; That Truth stand's firm vpon the Testimony of two or three vnexceptionable Witnessess, Wee here introduce two Testimonies in behalf of our Church which none can except against. *Gods own voice* speaking to reason by Miracles and the Motiues now mentioned, is *the One*, And his own sacred reuealed word, which most significantly teaches what these Motiues speak, is *the Other*. Hence I say Sectaries cannot dispute against this Church, without proofs drawn from Motiues as strong, and Scriptures as clear as are now alleged in our behalf. We press them again and again to giue in their Euidence, and seriously demand whether Protestancy was confessedly founded by Christ, Or, but once owned Orthodox by any sound Christians, As all acknowledge the foundation of the Roman Catholick and the Orthodoxism of it, to haue been established by Christ our Lord. We further enquire after à visible Succession of their Pastors, after their visible Miracles, their visible Conuerfions, made in foregoing Ages. Nothing is answered, nothing is or can be pleaded, nothing in à word is returned probable. Therefore Protestancy is an vneuidenced Religion, no Motiues countenance the Nouelty, no Scripture speaks for it, and Consequently cannot but be in the highest degree improbable.

Sectaries
Granelled
at Enery
Question.

16. A fourth Truth. A Church which weares as it were Gods own Liurey and beares the Signatures of Divine Authority in Her Miracles, Prodigious Conuerfions &c. so far Eclipses the false lustre of Heathens, Iewes, and Hereticks, that reason concludes. *In this one manifested Oracle it is*, that Eternal Wisdom deli-

deliueers his Diuine Truths, Or, there is no such thing as à reuealed Truth, taught in the world. This iudgement most rational, once well settled in an vnderstanding without further debate, ends all controuersies of Religion. So forceable and perswasive is the language of God's own glorious works.

17. Imagin I beseech you that God should now lay the Heauens open, and evidently declare to the whole world in most significant and clear words, That the Roman Catholick Church is his own faithful Oracle, and exactly teaches those truths he reuealed. All, whether Heathens, Iewes or Hereticks, would submit, and, if reasonable yeild Assent to so great an Euidence manifested by words. And what shall his own glorious works of Miracles, the known language of Heauen, euer spoken since Christianity began proue less perswasive than words, but once only deliuered? *interrogemus Miracula* saith S. Austin cited aboue, *Quid nobis loquantur &c.* Ask of Miracles what they speak of Christ, demand also what they say of his Church. *Habent enim linguam suam.* They are neither dumbe nor silent Orators. Works therefore speak, and can Answer both for Christ and his Church. S. Paul. Rom. 1. 20. drawes euidence of Gods inuisible Perfections, of his Power and Diuinity, from the Creation of the visible effects in Nature, And shall not Christians think ye find euidence enough in the works of grace, (I mean in Miracles and other most Signal Marks) manifest in the Catholick Church, which make it highly Credible That he speak's his eternal verities by this one Oracle? The Euidence in both cases well penetrated seem's much à like, call it moral, physical or what you please, whereof more presently.

*Gods works
speak no
less plainly
to reason,
then His
words.*

18. From this Discourse it followes, That à Church demonstrating Gods own seal and manifest Characters of Truth, so exactly teaches Truth, that none can rationally contradict Her Doctrine, though often difficult to weak Reason. The ground of my Assertion is. Renounce once such an Oracle, we are cast into confusion, and haue no other Master to teach Christians, but the obscure Mysteries of Faith, (far enough, God knowes, from

*All walk in
Darkness
without an
Euidenced
Church.*

any Self-evidence,) and the yet not sensed words of holy Scripture, because the Church which only can, and must interpret, is vpon the Supposition reiected. In this two fold Darkness of obscure Mysteries, and vnensed Words, weak Reason toyls as our Sectaries haue done à whole Age, But with what success think ye? S. Peters night labour return's the true Answer, *Totà nocte laborantes nihil cepimus*, All night long vve haue took much pains, yet got nothing. Such is the Fate and Folly of our modern Sectaries, that will vvalk in the dark without the Guidance of à Church, And Her infallible Tradition. Here also we haue the true cause of their endles Dissentions, and multiplicity of Religions, which almost euery year are coyned nevv. All Pulpits saith Mr Thorndicke. P. 5. so ring of this multiplicity, That novv no Religion stand's to be the Religion of that Kingdom.

The true
Cause of
our Sectaries
endles
Diuisions.

19. A fifth Truth. The Sectary that Professeth himself à Christian, and seriously ponder's the Marks, the Signes of Diuine Authority openly seen in the Roman Catholick Church, stand's so conuicted of wilful Error, that practically he is either to renounce Christianity, or obliged to belieue this evidenced Church. I proue him First conuincd of wilful Error vpon these grounds. The Sectary confesseth, or he is no Christian, That this Argument is efficacious against the Iewes. Christ our Lord did greater wonders, shewed more manifest Miracles, than all other Prophets wrought in the time of Iudaism, and from hence He inferrs, or (shall neuer proue it) that Christ is the true Messias. Therefore this Argument is equally pressing against Protestants. The Roman Catholick Church only has evidently done greater Wonders, chiefly in the Conuerision of Nations; She has shewn more manifest vndoubted Miracles than all Protestant Professors in the world, Ergo She is the only true Church, because She beares the Marks, doth the works, and wonders of that great Lord that laid Her foundations firm. Whereas Contrarywise this naked Protestancy, has no resemblance of à Church, But lies in Obscurity, vneuidenced, only known by its own Monstruosity.

What euer
Argument
Proues
Christ to bee
the true
Messias
proues also
the Catho-
lick Church
true.

fitly vpon this Account, That two hideous Rebels begot it in Pride, and brought it forth in Diuision to no other purpose, but to fright all that look on it. Again the Sectary, if he be Christian, must hold this Argument Valid against the Iewes. All the Prophecies in Scripture speaking of the true Messias, exactly agree to, and were amply fulfilled, in the Person of Christ our Sauour, and in no other. But the like Argument hold's as strongly in our case. For all the Ancient Prophecies of the true Christian Church whereof we read in the old Testament, As of Her Continuance, Visibilty, and Nations flocking to Her only agree, and are exactly fulfilled in the Roman Catholick Church, And not so much as one appeares in this naked Nouelty of Protestancy, Ergo the Roman Catholick Church and not that Fatherles Progeny of Protestants, is the only true Catholick Oracle of Iesus Christ.

20. Lastly this Argument is stronge against the Iewes and Proues them deserted by Almighty God. Since Christ came to Redeeme vs, This abandoned people lie vnder contempt, and are best known vpon the Account of their open iniustice, Wherefore God to set à visible Mark of his wrath vpon them, has not only scattered them vp and down some few corners of the world, but also permitted them to Deuide and Subdiuide into seueral Sects, and Factions. But the same Argument is as forceable against Protestants, For first, the whole Christian world abroad slights the men as *Innouators*, and their Doctrin also as *Nouelties*. *Arians*, *Semiarians*, *Gracians*, *Abyssins* detest Protestancy, and as highly contemn the Authors of it, as the far extended Church of Rome condemn's both the one, and other.

*A visible
Mark of
Gods
wrath. Set
vpon Iewes
and Secta-
ries.*

21. 2. No Iniustice euer done by Iew, except that one wicked fact of crucifying Christ our Lord, is comparable to the open clamorous wronge of Protestants, who without law or right yea contrary to all conscience, violently vsurpe the Ecclesiastical goods in England, and worse than Robbers on the high way appropriate all to Them selues, which neither God nor man intended for them. These Reueneues were giuen by Catholicks for the Orthodox Pastors and Teachers of our Ancient Religion, that

*The open in-
iustice of
Protestants.*

lawfully and quietly possessed them for à thousand years, And now behold à Robbery done but one age since, turn's the true Owners out à doores, And serues, forsooth, to intail Church Li-uings vpon Luthers Progeny, open Rebels against the Church. The world neuer heard of greater Iniustice.

22. Now lastly if we speak of different Sects, and endles Diuisions in points of Doctrin, Most vndoubtedly the Dissentions are greater, the Sects more numerous amongst Protestants professing Christianity, than among the very Iewes that profess Iudaism. A iust iudgement of God, A clear Mark of his Indignation, set vpon both. The Sin of the one for deserting Christ, hath scattered that People vp and down the world, And the Sin of Sectaries, for their deserting an Ancient Church, hath more scattered and diuided them into endles erroneous, and most iarring opinions. Vpon these grounds therefore, That Protestants belieue not an Oracle signed with the Marks of our Lord Iesus Christ; That they reiect à Church clearly Prophefied of in holy VVrit, That they lie hid in vneuidenced Conuenticles, And broach Doctrins slighted the whole world ouer; That their open iniustice and robbery cryes to heauen for reuenge, *Practically* I say, They renounce Christ, Church and all Christianity with it. Thus much of the Churches Euidence against Sectaries, we now proceed to à further consideration.

*Diuisions
more
amongst
sectaries
then Ie-
wes.*

C H A P. X I.

Christ and his Church made manifest to à Heathen. No Prophet comparable to Christ, no Church comparable to the Roman Catholick. Our glorious Christ Iesus Exhibits à glorious Church. Hee is proved the Only true Messias, And the Roman Catholick Church His onlij true Spouse. How the Heathen Discourses, if rational, And Prudent.

Christ and his Church are so easily laid forth to à Heathen, That grant once the Existence of à Power Omnipotent and Infinitely wise in the Gouverment of this world, the main work is done, Reason if it contradict's not Evidences, soon finds out the *One and Other*. Now if as S. Cyprian Discourses, it be à most hainous Offence. *Eum nescire velle quem ignorare non poterant*, not to know God, whom all cannot But know, In like manner say I, it must needs imply à Supine negligence in our present State, when Christianity is diffused all Nations ouer, not to come to the true knowledge of Christ and his Church, whilst neither can be concealed. The Heathen then that Own's à God, and desires to serue him, is supposed to demand of Christians, How or in what way, due Honour may be rendred to that infinit Being. For Answer please to bear in mind these Principles, rightly called three stronge Euidences.

A Deity supposed what the Heathen would Learn is easily learned.

2. First. True Religion whereby we yeild Honour and due Submission to God, euer beares the *Ensigns of it's Author*, And shoves by certain Marks, it proceeds from God. No Iew nor Gentile, no Heretick can deny the Principle, deliuered in the-

Three principles.

se general Terms, though Disputes may arise concerning some particular Motives. 2. A greater Evidence of Credibility in Religion, is à certain Mark of its Truth, For whoeuer, whether Heathen, Jew, or Christian, own's that matter of Fact of Moses preuailing against the Ægyptian Magicians, Or, of S. Peters Miracle, set against that of Simon Magus, See's well by the force of greater Evidence, That the Prophet and Apostle maintained Truth against these Sorcerers. A third Principle. If there be not à greater excess of rational Evidence, or à stronger Conuiction in behalf of true Religion, than for Sects vnorthodox or false, God is frustrated of his End, And can oblige none to embrace true Religion; For this Obligation necessarily ceaseth if à Spurious Faith could match the Orthodox Religion Or Outvie it in those glorious Wonders which God evidences, And hath manifestly appropriated to His own reuealed Truths only. See more Hereof in the other Treatise. Disc. 1. C. 8 Thus much premised.

3. VVe here Represent in the first place, our Glorious Lord Jesus Christ, the great Master and Author of Catholick Religion, and Ask what credit the Heathen giues to that holy book we call Scripture, or to one Part thereof, which recount's the prodigious wonders wrought by our Sauour. Wil he own them? vpon Humane faith (for we urge him not yet to belieue infallibly) as Authentick, or as well deseruing Credit as Cæsars Commentaries, or any other receiued History? If he grants; we Infer. These Miracles, far aboue the Power of nature, were Gods own works, and manifestly testified that none since the world began, whether Heathen, Jew, or Heretick, euer paralleld Christ our Lord in the like Wonders. Now, if he wholly slightes the Authority of that Book, we proceed further vpon Evidence enough and lay before him those manifest Effects, which in à short time followed our Sauours Preaching, most apparent in the first Propagation of the Gospel, and continual increase of it. Herein, the Marks, the Ensigns of à Diuine Power clear to sense, speak openly, without contradiction. viz. That no ancient Prophet, no Heathen, no Jew, no Heretick euer opposed

*Of the
Greater ra-
tional Eui-
dence for
Gods Truth.*

*The Heathen
convinced by
the manifest
Signes of
Gods power.*

fed sensuallity so strongly as Christ our Lotd did, yet he gained Millions to submit to his law. No Prophet, no Heathen, no Heretick, preached more difficult Mysteries, Yet as the World sees, He hath drawn whole Kingdoms and Nations to belieue his Doctrin. And if you go on, or Ask by what Instrumnts this admirable work was happily accomplished? The Answer is ready. Twelue poor Fishermen, friendles, vnlearned, despicable in the eyes of worldlings, were the chief Oracles. These made the incredulous, *Believers*, Strangers to Christ, his own *Domesticks*, Lofty Spirits, *Submiss* to his law. No Heathen can doubt of such known Effects, signal Euidences, of Gods power, cooperating with Christ, and the first Euangelical Preachers. But because this Argument is most fully handled, in the 4. and 5. Chapters of the first Discourse, I petition the Reader to return thither, And once more to peruse that Discourse, which I hold vnanswerable, and most conuincing for our present intent!

4. To add yet more in behalf of our Glorious Redeemer; and the verity of Catholick Religion (for proue the one, you proue the other) I Propose à second Question to the Heathen, and Ask, Whether our Blessed Lord, who called himself the long expected Messias, and the true Son of God, *Spake Truth*, or contrarywise, most impudently Assumed to himself that so high Prerogatiue? Grant the first. He was indeed the true Son of God, and the wonders he wrought, were Gods own works, Therefore Christian Faith stands firm, vpon *Eternal Truth* manifested by most glorious Signes. Say. 2. That Impostor like, Hee falsly made himself the Son of God, when he was no more but à Cheat. It followes first. That either God positiuely intended to draw the world into gross Errour by his Perfidious Preaching (which is horrid to think) or we must grant, that his Gracious Prouidence long before this day, *should by one eident Sign or other, by some Notorious Mark of dishonour, haue made manifest the Legerdemaine, the Imposture of this supposed Deceiner.* It followes. 2. That the *Iewes* who crucified our Blessed Lord iustly deserved vpon that Account *Renown and Honour, yea, the highest Re-compence*

An vnanswerable Dilemma.

Reflect Gently Reader vpon these Consequents.

compence, For it was à laudable fact to condemn à Counterfeit, so openly wicked as dared to call Himself the Son of God, when Hee was not. Perkin Warbecks disguise, was but à Peccadillo compared to this shameful coufenage. The sin of Mahomet who neuer made Himselfe God but à Prophet only, came not neer the Malice of this one supposed abhominable loud Vntruth. It followes. 3. That our supposed Impostor (I haue à horror to pronounce the word) *deseruedly merited*, And yet merit's for His *vnexcusable Hypocrisy, eternal Reproach, contempt and ignominy, in the iust judgement of God, men, and Angels.* Hence I Argue.

Christ honoured: the Iewes condemned.

5. God is just, and hath Prouidence ouer the world, But our just and wise God neuer since Christianity began, *See Mark or Sign of Ignominy, vpon our Blessed Sauour, as he hath done vpon other Impostors.* Our just and wise God euer since that wicked People nailed him to à Cross, hath been so far from honouring them or rewarding Their impious Fact That, most visible, and seuerè Punishments haue proued the only Recompence and best Reward. The Temple ruined, their Dispersion followed vp and down the world, where they liue contemptible, chiefly infamous for Hypocrisy, and Auarice. (Se also this Argument more enlarged about Chap. 2. n. 4.) Our most just God, hath not only taken of all Marks of Ignominy, but evidently to our Senses declared by real Effects His innocent Lamb our louely Sauour worthy of Honour *Benediction, and Glory.* So true it is, We read. *Apocal. 5. 13. Dignus est Agnus, qui occisus est &c.* The iust Tribute of Prayse and Glory is visibly paid him (so Prouidence hath ordained) not only by Kings, Princes, Learned and vnlearned, by all Nations far and neer, But by the very Turkes also.

God's iust Iudgement.

6. And is it possible (reflect I beseech you) that God who is no Exceptor of Persons, could haue punished so dreadfully, these abandoned Iewes, had they done well, in crucifying our Lord Jesus? Is it possible, that his iust, and wise Prouidence, could euer haue crowned à Counterfeit with so much Honour, and renown, as our Sauour hath gained, or permitted A cheat
not

not only to be Reuerenced as the true Son of God so long (though he was not) but moreouer to draw so many Millions and Millions of Souls into errour as belieued in him, for sixteen Ages and more. The Paradox is so desperate so highly improbable, That one would as soon deny both God and Providence, As once seriously harbour it in his thoughts. Obserue my Reason.

7. The Light of nature dictates, abstracting from Authority *Rom. 2. 9.* That as on the one side, *Shame, Ignominy, and Confusion* pursue horrid Workers of iniquity, So on the other, *Glory, Honour* and renown inseparably follow the manifestly declared just, and innocent. But *Shame, Confusion, and Ignominy, Gods iust Signes of indignation*, yet visibly follow that wicked race of People, the Authors of our dear Saviours death, contrarywise, *Glory and renown*, euer since he dyed, haue been his due reward, and own inheritance. Therefore if God speak's, as He doth, *by these Signal Effects of iustice*, The Iewes so long seuerely punished, stand like guilty Criminals in that high Tribunal of Heauen, *There sentenced answerable to their Desert as Workers of iniquity*; And our Holy Lord Iesus, so long honoured the whole world ouer, receiues the contrary Sentence, And is by visible effects there proclaimed just and Innocent. *A Domino factum est istud &c.* It was not chance but à Signal work of Providence, that the *Stone* these Builders reiected, became so glorious as to support the noblest Fabrik God euer made.

*Prove our
Saviour
Innocent.*

*And the
Iewes
Criminal.*

8. Apply what is is now said to the Roman Catholick Church, We shall se an exact Parallel of proofs, deliuered in the same Terms. Christ our Lord called Himself *Eternal Truth* in all he taught. Our Church stil's Herself, Gods own Oracle, in all She teaches, Now whilst so high à Prerogatiue is claimed, She either speakes Truth or lies most impudently. Grant the first. Viz. That this Church speakes Truth, she is to be belieued in all she teaches, Say secondly, she falsly makes Herself Gods own Oracle, when she is not, Diuine Providence which cannot dissemble, nor Design to ruin Souls by the false Doctrin

*A true
Application
of this whole
Doctrin.*

of an insatuated Oracle, would long before this day, haue either destroyed Her, or marked Her out as à Cheat by some euident Sign of Justice, as he hath marked other false Oracles (*Iewes, Turks, Infidels, and Hereticks*) with Contempt, ignominy, and Disgrace. The sin is so hideous, that it well deserued à greater Punishment, and would haue been inflicted vpon this Church also if the Supposition stand: Vnless as is now said, we Assert (which is abominable) that Gods express Will was, that She should poyson whole Nations for so many Ages with corrupted Doctrin. But All is contrary. To our vnspeakable comfort the Roman Catholick Church fail's not, She keep's her Posture still. She flourishes euery where, euen amongst thousands and thousands that dare not (interest will haue it so) Profess Her Doctrin, And without any least Note of infamy procéding from God, (*what Diuels or Malice inuent or vent against Her, we heed not*) Teaches not only, the most pious and learned in this neerer world, But the wisest also of the whole Vniuersè. Thus we discoursed of Christ our Lord, and the Arguer hold's as strongly in behalf of our Church.

To the
Roman
Catholick
Church.

She flourishes.

9. Again. Hath God whose Counsels are just, Crowned our Sauour with Glory and Renown? Has he also who knowes well where to inflict Punishment, manifested his Wrath vpon an vngracious People that condemned Him? Ponder I beseech you first, How visibly Prouidence has made his own Spouse the Roman Catholick Church, Renowned, And wonder not, the Son of God paid dear for the Renown, and gave his life for it. *Vt exhiberet ipse sibi gloriosam Ecclesiam. Ephes. 5. 27.* That he might exhibit and present to Himself and the whole world à most glorious Church. All this, I say, visibly Appears, to our eyes and senses.

Made
renowned.

10. Ponder. 2. Where and vpon whom, God hath Set Marks of ignominy, and inflicted most rigorous Punishments. What vpon Iewes only, that opposed and condemned Christ? Are these only *Marked and Chastised*? No. Those rebellious Spirits also, Those first Renegados, I mean the chief Arch-hereticks that

Iewes and
Heretiques.

that opposed and condemned his Church, Vile, and abieſt in life, dying, felt Gods heauy hand of Iuſtice. *Manicheus* was ſlead à liue. *Montanus* hanged Himſelf. *Arius* voided out his bowels and filthy ſoul together, in à Priuie. God ſtrook *Iulian* the Apoſtata dead, and the ground opening ſwallowed vp his carkaffe. *Nestorius* wicked worm-eaten tongue brought the wretch to à miſerable end, And *Iohn Caluin* conſumed with vermine, diſpairing dyed like an other *Herode* or *Antiochus*. I need not Here relate any thing of *Luthers* ſudden death after his merry ſupper. Read *Bellarmin. Lib. 4. de notis Eccleſie C. 17.* where you haue theſe, and other more fearful Examples of Gods Seuerity.

Seuerly
Punished.

11. Finally muſt we ſay, that our Lord *Ieſus* is proued no Impoſtor vpon theſe reaſons, That no falſe Prophet ſince the Creation purchaſed the like vniuerſal Fame, None euer had ſo vniuerſal an Applauſe, or the like Tribute of praiſe paid Him? Is it true? That euer ſince Chriſtianity began, the powerful hand of Providence hath not only reſcued our Holy *Ieſus* from all Reproach (iuſtly merited) but moreouer by ſignal Effects of indignation, made his Enemies contemptible? Nothing can be more manifeſt. You may then boldly Conclude in like manner. The Roman Catholick Church is as demonſtratiuely proued no Cheat but an Oracle of truth, vpon the ſame grounds. Her vniuerſal viſible Extent, the continued Succeſſion of Her Paſtors, the Conuerſions, and Miracles wrought by Her inuite all with à loud *Venite Adoremus*, incite all, not only to behold and Praiſe this magnificent Building, but alſo to Adore the Founder of it; For, if it be true as was ſaid aboue, that the viſible works in nature point at God the only Author of them. *Celi enarrans gloriam eius*, The Heauens declare his Glory. It is alſo clear; that theſe viſible Effects of grace, Miracles, Conuerſions obuiouſ to euery Eye, ſet forth the glory of the Roman Catholick Church. Now how deſeruedly ſhe hath gained this Renown, let the world iudge.

The renown
of the Romans
Catholick
Church.

12. *Wiſdom*, ſaith *Salomon*, built Herſelf à houſe. *Proverb. 9. Where Pillars*

Pillars stand firm, à Table is plentifully furnished, Victims are immolated &c. The whole Passage. *S. Cyprian. Lib. 2. Epist. 3.* Applies to the great Sacrifice of the Altar offered vp vnder the Forms of bread, and wine. I waue the Application and vrge only an euident truth, And Tis, that Our Church built vpon Christ the Corner-Stone, vpon those stronge Pillars the Apostles, hath stood firm sixteen Ages, and here is Her Glory. For if Glory (witness S. Ambrose) be nothing els, but *Clara cum laude notitia.* A clear knowledge with Fame and Renown, The long Continuance and ample extent of this Church, could we say no more, hath justly purchased Her à large Renown the whole world ouer. Now mark where the contempt lies, which is à base Esteem of à thing vnworthy value. All know the Arians built, the Pelagians built, the Donatists and other Hereticks built, but their vnsteedy disordered Houses soon fell down, and came to nothing. What saies Reason when Ruins are compared with this long standing Edifice?

How-gained

*Heretiques
despicable.*

13. Next cast à serious thought, vpon the Inhabitants of this house of God. You will find all vnited in one Faith adoring one Iesus Christ, louing one Mother his spouse, looking on one last End, Their hope and Happines And if through frailty differences doe arise abating charity, our Aduantage is far about all other Societies in the world: Wee haue à supreme Pastor (God be euer blessed) that can command, and like à Father exhort to peace, in Abrams language. *Ne sint quæso iurgia* &c. Iarrs must not be in the house of God, *Fratres enim sumus,* For we are all Children of one louing Mother. Here is the Churches Glory. Whereas on the Contrary side, nothing but Discord, and that remediless, the known euil of Lucifers pride, And in the highest points of Faith, inseparably hant's the rambling Fancy of such, as haue wilfully diuorced themselves from this one vnited Society. And Here is matter enough of Contempt, and Compassion also.

*Other ad-
uantages in
the Church.*

14. In the last place consider well the vast multitudes who are, and haue been Domesticks in this house of God. In the very

very Entrance we meet those *Candidati aternitatis* (as Tertullian speaks) Nouices of Eternity, the newly admitted by the Sacrament of Baptifin, and no Society of Christians can show the like number. Here we haue Cherubins admirable in Knowledge, Doctors I mean, profoundly learned, Seraphins inflamed with Diuine loue, that rest in the height of Contemplation. Here we find Penitent Souls bewailing their sins, innumerable Martyrs shedding their blood for Christ, numberless laborious Missioners traouelling far and near to propagate His sacred Gospel. Here finally we haue (for tis long to recount all) Abrahams glorious multiplyed Starrs. *Gen. 15. 5.* Kings and Queens, whole kingdoms and Nations professing the Faith of this one Church. *The Gentils Walk by Her light, and Princes in the brighnes of Her rising. Lift vp thy eyes and see,* saith holy Isaias, All these assembled together: And if you Ask what the duty was, and yet is of so many conuened Multitudes? The Royal Prophet, that long since forlaw in Spirit à continual Oblation offered vp, Answers? *Psal. 9. 1. In templo ejus omnes dicent gloriam.* All in this Temple and sacred House shall incessantly render praise, and glory to God, the Author of So noble à Structure, Therefore *Psal. 36. 2.* He rightly Concludes. *Gloriosa dicta sunt de te O Civitas Dei.* Glorious things are spoken of thee, O Citty of God: Thou began'st In Hierusalem, wa't afterward extended to all Nations, becam'st permanent, and because permanent, Glorious. Thus that whole Psalm, speaking mystically of Christs Holy Church. These are Truth's not only proued, as you se by Scripture, but also euident (and this I vrge) to our eyes, and senses. Now next consider those scattered, dissipated, and iarring Multitudes of Heathens, Iewes and Hereticks, And let reason, if à spark of it liue in any, iudge, whether this be not euident without Dispute. Viz. *That as no Prophet euer came neer to Christ our Lord in glory and renown, So no Society of men since the world stood, was, or is, comparable to our glorious Roman Catholick Church, All other besides this happy vnited moral Body appear as they are abiect, and contemptible.*

The Inhabitants of the house of God, numberles.

A Parallel of Christ and His Church.

15. And thus we Evidence Christ our Lord and his Church to à prudent Heathen , not first by making the intrinsic Reasonableness of the essential Doctrin the main Proof of its verity, as Mr Stilling : simply Argues, aboue. *Disc. 1. C. 9.* (For it is truly ridiculous to draw the Pagan to believe à Doctrin, as reasonable and Diuine, whilst yet he knowes not, vpon any rational Inducement, whether *it be from God, or no*) But this way takes effectually. When you lead him on by à clear light extrinsecal to the Doctrin, when you set before his Eyes, such Marks, Signes and wonders as cannot but proceed from God, *Miracles Conuersions &c.* When you Shew him How strangely the Doctrin of Christ and his Church, though sublime and difficult, was miraculously Spread the whole world ouer, when you Demonstrate how manifestly Diuine prouidence hath Age after Age Honoured Christ and his Church, and seuerely Chastised the professed Enemies of both. When finally you make it manifest that there is no Vnion, no Form, no fashion of Religion in any Society now on earth, but in the Roman Catholick Church only. Then the Heathen, if reasonable and desirous to learn Truth, must confess that God speaks Truth by this one Catholick Oracle only, Or there is no such thing as à reuealed Verity taught in the world.

*How the
Heathen is
Conuinc'd.*

16. Out of what is said already I infer first. If that Maxim of Philosophy be vndoubted, *Frustra sit per plura &c.* It is needles to multiply many proofs in behalf of à Verity, when one most clearly conuinceth it. This Argument alone, drawn from the glorious Marks of our Catholick Church, which cannot but proceed from God, proues Her his own faithful Oracle, *With these Signes we haue the thing signified.* These in à General way settle in euery reasonable vnderstanding this fundamental Truth. *God speak's to the World by his euidenced Church. I say in à General way.* For as the visible works in nature, proue this General Truth. *Ipse fecit nos &c.* A mighty power made vs, we made not our Selues, though as yet none comes thereby to an explicit knowledge of many Perfections in God; So the Marks and Motiues manifest in the Church, conuince this General Truth also.

*The efficacy
of Church
Motiues.*

also. That the same Power which made Nature giues being to these, the same Power which preferues nature, preferues these glorious Signes for our instruction, And Consequently it follows, That as the visible world is proued Gods own work, so this visible glorious marked Church is proued his own Oracle, Though yet neither the Heathen nor any knowes euery particular Doctrin, which God teaches by the Church. In like manner great Diuines assert, that Christs own Disciples owned first our blessed Lord as the true Messias, and à great Prophet. *Ioan. 1. 41. Inuenimus Messiam*, We haue found the Messias, before they learned the other high Mysteries of his being the natural Son of God, the second Person of the Blessed Trinity, the Redeemer of Israel &c. see Suares. 3. Part. Tom. 2. *Dispu. 31. Sess. 4.*

17. A second Inference. The General Truth now spoken of well established. *God teaches the world by à Church* Signed with Supernatural wonders, All further disputes cease concerning the particular Doctrins She teaches, though sublime and aboue the reach of our weak Capacities. For none, whether Heathen, Iew, or Heretick, can boggle at à Doctrin which God reueal's, But God, saith prudent Reason, reueal's such and such Truths, *The Incarnation of the Diuine Word, the Trinity, Original sin &c.* by à Church which most pressing Motiues euince to be His own Oracle, Therefore it is my duty to Submit and belieue euery Doctrin She proposes.

*How reason
discourses
upon these
Euident
Motiues.*

18. The Ground hereof seem's clear. For as there can be no endles Progress or going on in *Infinium* in the intrinsecal formal Obiect of Faith, because Faith at last rest's vpon one sure Principle, An *infinite Verity*; So we can haue no endles Process in the extrinsecal Lights, and Motiues, whereby we are induced to fix à firm Belief vpon that one *sure Principle*. Therefore in what euer Society of men Reason finds these Motiues, it rest's, without further Enquiry after stronger, which cannot be found, But most evidently reason finds them in one only Oracle the Roman Catholick Church (as is now proued) and prudently
resteth

Scripture not
so immedi-
ately Credi-
ble as the
Church.

resteth there as vpon lights which *immediatly* manifest the Church, and make Her Doctrin evidently credible. Scripture, 'tis true, is the object of Faith, but not so immediatly credible as the Church, for independently of Scripture, I can belieue the Church as the first Christians did before the Book was written, but men generally in this present State cannot belieue Scripture without the Churehes Testimony, As is already, and shall hereafter be pro- ued more at large.

19. A third Inference. Who euer pretend's to à Doctrin reuealed in Scripture and hold's it of Faith, has either à Church which teaches it evidenced by the Marks of our Lord Iesus Christ, or He publisheth à falshood. Which is to say in other Terms. If the evidenced Church of Christ positiuely own's not, or reiects such à Doctrin, that Doctrin, *Ex ipso*, is spurious, forged, and not *de Fide*. Hence it is, that when our Blessed Lord, Commissioned the Disciples to Preach his sacred Verities. *Math. 28. 19. Goe and teach all Nations.* Hee sent them abroad with the Characters, Marks, and Ensigns, of his own Preaching. *Mark 16. 2. Our Lord Working With all, and confirming the word With Signs that followed.* And here by the way, I can neuer sufficiently admire the open folly of Sectaries, that wholly Churchless, will yet needs perswade vs into new opinions vpon their own bare word, That they *teach truth*. It is impossible. Nay I say more, Although (which is false) they should speak Truth, they ought not (Churchless as they are) to be listned vnto. For suppose one should present himself as an Embassadour from à Prince to à for- reign State, but without *Credentials*, or Authentick letters iustifying his Embassage, no State can or will admit him, though he speaks truth. He must not only do so, but show his Authentick Com- mission that he speaks truth, deliuered by the Princes own or- der, or he is sent back vnreceiued in the quality of an Embassa- dour. In like manner I say. No more can any one essentially vncommissioned pretend to teach Christs Doctrin, whilst he is not sent to teach by Christs own evidenced Oracle, than this vn- commissioned Legate to speak in his Princes name. Many à

man

A lawful
Mission re-
quired to
teach our
Christian
truths.

An Instance

man knowes the law well, and is fit enough to pronounce à iust Sentence, yet sitt's not on the Bench nor giues it, because he is not Authorised to do so. And thus we discours of all Hereticks, no members of the euidenced Church, though, as I said, they deliuer truth by chance, they yet deserue not the hearing, wanting power and Authority to teach it.

20. S. Cyprian *Epist. 2.* Speak's very pertinently to our present purpose. *Quod vero ad Nauatiani personam pertinent &c.* For as much as concerns Nouatians Person, I would, dear Brother, haue you know in the first place, we are not to be curious concerning what he saies, when he teaches out of the Church. *Quisquis ille est, & qualiscunq; est, Christianus non est, qui in Christi Ecclesiâ non est.* Whoeuer, or of what condition soeuer he be, is no Christian, that is not in the Church of Christ. And hence S. Austin in his frequent Disputes with the Donatists, preseth this point most efficaciously, *Lib. de vnit. Eccles. Cap. 2. Quæstio inter nos versatur, vbi sit Ecclesia vtrum apud nos aut illos?* Here lies the main Busines, where the Church is, whether with vs or them? Again, *Ep. st. 163. Queritur vtrum vestra an nostra sit Ecclesia Dei.* We demand whether yours or ours be the Church of God, which must be known, saith Optat. Mileuit. *Lib. 2.* By Her Marks, and Characters. And therefore we said aboue, though S. Austin made vse of Scripture against the Donatists, it was not done to decide euery particular Controuersy by the bare and obscure words of that holy Book. No. The profound Doctor aymed not at such impossibilities, his whole drift being to teach the Donatists à great Verity, which we all subscribe to. viz. That Scripture once admitted as Gods word, without Dispute clearly demonstrat's the Church by Her visible sensible Marks, Antiquity, Miracles, Conuersions, *Digito demonstrari potest*, We can point at Her with our finger Saith S. Austin. The Church therefore thus manifested we haue enough, and rely on Her as à faithful Oracle in euery Doctrin She professeth. Se Cardinal de Richelieu. *Traite pour conuertir ceux &c. Lib. 2. C. 7. §. Cest encore.* Where he exactly renders

S. Cyprian
Confirm's
the Doctrin.

How Scrip-
ture mani-
fests the
Church.

S. Anstins meaning conformable to what we deliuered. *Disc.*
I. C. 14. n. 10.

21. The last Inference. If all are bound to embrace true Religion, All haue also with the obligation means to know where it is taught, But the means to know this lies not in the essential Verity thereof, for that is no *Self-evidence*, or manifestly true *ex Terminus*. The means to know it is not found, in the high Mysteries of Faith, for these (far aboue the reach of humane vnderstanding) remain yet in darkness without More light. Scripture alone makes not its own Diuinity known, and though it did so, And the Heathen owned it as most Diuine, yet when he euidently discouers that dissenting Christians *Sense the book quite contrary waies*, he has not the means to learn what true Religion is, or where it is taught. Thus then He must Discours, or belieue nothing.

22. God that's Truth, reueal's the Verities of true Religion. If so; some vnited Society of men teaches what euer God reueal's, for Angels are not our Doctors. I find, Saith the Rational man, great Signes of truth amongst the Christians, and after many à serious thought Cast vpon à Matter of highest Concern, I find also that all those Signes, as Antiquity, Vniuersallity, à visible Succession of Pastors, euident Miracles, which cannot but proceed from God, belong to one only Christian Society, the Roman Catholick Church. I se moreouer à strange benign Prouidence held forth in preseruing Her from innumerable attempts of Aduersaries. No Iew, no Heathen, no Heretick can show the like Signal Marks and Proofs, of Gods loue, as this one Catholick Oraclè demonstrat's. Therefore all other Societies are false Sects misled by erring Prophets, according to Christs own Prediction. *Math. 24. For there shall rise false Christs*, though they clamour neuer so loud. *Ecce hic est Christus*. Loe we preach Christ, and his truths. Thus Reason rest's satisfièd, yet because the Heathen see's whole Armies banding against the Church, and rationally hold's their Arguments,

*The Hea-
thens pruden-
dens Dis-
course.*

*and Con-
clusion.*

Arguments like their cause very weak, He is desirous to haue the Fallacy of some chiefe Aduersaries laid forth to his reason. For your Satisfaction be pleased to read the following chapter.

CHAP. XII.

The Aduersaries of the Romane Catholick Church plead vnreasonably. A Discouery of their fallacies. The cause of all Error concerning Religion. The only means to remedy Error.

I. **T**He enemies of the Roman Catholick Church are chiefly reduced to these four Classes, to *Atheists*, *Heathens*, *Jews*, and *Hereticks*. A word briefly of their fallacies in order. Some Atheists there haue been (and perhaps Lucian was one), that to cast off all thought of Religion more expressly denied Diuine Providence, than they did the Existency of à God. And à chief Argument to omit others of less weight, is much to this sense. A *Numen* Infinitely wise and powerful, shewes his careful Providence in governing the world, But an euident Principle opposes this careful Providence, and no contrary Principle of equal strength Seem's to establish it, Therefore reason well denies Providence. Now here is the euident Principle. The Oppression of iust men, manifest to our eyes, the preuailing of the wicked against the iust, of Turks against Christians, to say nothing of other much visible Confusion and Disorder; prouè a neglect of Providence, and no contrary Principle half so strong or euident conuinc'es it; none counterpoises the weight of this clear proof now hinted at, ergo Reason, reasonably denies Providence. Thus the Atheist. The Pagan Argues, That Religion is false

*The Atheists
Plea.*

How the
Heathens
and Iewes
Argue.

which holds Mysteries ridiculous, and impossible, but Christians teach that God is one Essence and three Persons. Both seem impossible. The Iewes vapour against à crucified Sauour, and say its vnworthy God to become man, and to dye ignominiously vpon à Cross. Lastly our modern Sectaries that own Christ, come limping after the rest, and except much against the Romam Catholick Church. She, say they, has changed the ancient Articles of the Primitiue Faith and introduced Nouelties in lieu of them, She maintains errors contrary to sense in Her Doctrin of Transubstantiation; And much more seem's amiss.

2. I say first. All these and the like Arguments are meer vnfound Paralogisms, and proue iust nothing against Prouidence, against Christ, or the Romam Catholick Church. Before I discover the fallacies be pleased to note. 1. That God whose existence we haue proued. *Disc. 1. C. 2.* is à Being incomprehensible, and far transcend's the reach of our narrow Capacities. The very Gentile Philosophers owned the truth agreeing in this Principle, That humane reason is as weak to know what God and diuine Mysteries are, as an owle is to behold the Sun at noon-day. Note 2. Reason in man, often too bold enters into Diuine Mysteries, though conscious it walks in à Labyrinth not so much as half-sighted in the search it makes, and this less than Half-insight into Diuine truths, is the cause of Atheism, of all Heresy and the most gross errors now raining in the world. The Apostle. 2. *Tim. 3. 7.* Point's at the misled. *Semper discentes.* They are alwaies learning, but neuer come to the knowledge of truth. Note 3. Reason in the inuestigation of Religion and Diuine verities, may tend two different waies, *Directly*, and *Reflexly*. Direct reason, as is now said, fall's vpon some great Mystery in faith, finds it harsh, yea most difficult to be vnderstood, and What follows? The faint man with his feeble reason either reiect's the Mystery, or remain's so perplexed in the search that he can resolue nothing. His procedure is iust like à man vnskilful in Musick, that hearing one Note alone which seem's harsh, flights all without more Adoe, whereas he should listen to the whole Harmony before he iudges.

Principles
promised
to solve the-
se Obie-
ctions.

In like manner we often proceed with God by à Half-pondering Diuine Mysteries. Contrariwise, reflex Reason labours not to Conquer difficulties by it self, or any half consideration but prudently waues that way, and has recourse to à surer Principle, wherof more presently. Thus much premised.

3. A second Proposition. The fallacy, of Atheists in their Arguments against Prouidence, chiefly arises from this; That the *direct Iudgement* of weak reason runs headlong into Mysteries considered only by halves or in themselves, without attending to the Solution, most easily attained by à Iudgement which is reflex and Prudent. For example. The Atheist denies Prouidence because iust-men suffer, and the impious Preuail against the iust, and hence inferr's negligence in God: Here is one harsh vntuneable Note to his eare; but reflect's not First, That, that which he calls Nature is as negligent, and much worse left alone without God. He reflect's not. 2. That if God were supposed to Rule the world, there would yet be fools enow to find fault, and think some thing amiss in the Gouverment. He reflect's not. 3. That if God be an intellectual Being infinitely wise, his thoughts are as far about our thoughts as the Heauens about earth, And therefore aduentures desperatly to reiect Prouidence which his shallow head neither doth, nor can Vnderstand. Finally He neuer reflect's, that to deny all diuine Foresight cast's Reason into more Mazes; than to grant it; For deny it, we must say; That this admirable and well ordered work of nature Govern's it self. The Sun, Moon, and Starrs, moue themselves. We must say, That the vast and swift circulation of these Celestial Bodies depend on no Superiour cause; vnless we faine many vnknown inuisible Gods, or Genii, *Eternal of themselves*, And say These run about with the Heauens, and regulate that admirable Motion. But to Assert this without Proof offer's more violence to our intellectual Faculties than to own one powerful Being, essentially wise, and therefore *Vigilant* ouer all Hee Govern's. In à word you see here, this great Fabrick of Nature (some rightly compare it to à Clock or Watch)

*The fallacy
of Atheists
Discovered*

*What they
are forced
to grant
against
Reason.*

and find in it nothing like confusion, but contrarywise à louely Order, à Harmony most gracious beſeeming God, Yets ſay the fooliſh of the world, we ate to diuorce it from his ſacred Prouidence: That is, the Clock can moue, the wheelés can turn about without à Superiour hand that winds all vp and orders all. And why I beſeech you? Mark the reaſon of ſuch as haue no Reaſon. Free Cauſes, men I mean indued with Liberty, abuſe liberty oppreſſ the iuſt, raiſe tumults, breed confuſion, and Scramble who can get the greateſt heap of duſt together; Ergo ſaith the half ey'd Atheiſt, (*reſpiciens ad pauca*) there is no care had of vs, which is to ſay. Men comply not with their Duty but abuſe their own Free will, Therefore God is blameable becauſe he either makes them not meer Animals, Brutish, or forces not Virtue vpon them againſt their wills. Its an Errour.

The abuſe
of liberty
redound's
not to God.

4. Thus much then concern's God. To indue rational Creatures with Liberty to command the right uſe of it; but not to be reſponſable or held neglectiue, if They abuſe it. No, this touches them (for T'is their own work) that doe Euil. Let then the Euil remain where it is (Prouidence can forgiue, but not forget) And ſeriously conſider the louely Harmony, the recreatiue Order viſible in the works of Nature (here is Gods own admirable Oeconomy) doe only thus much, and reaſon ſo euidently diſcouer's à depth of Wiſdom in theſe works, that it cannot but exclaim with the wiſe man, *Sap. 14. 3. Tua ô Pater prouidentia gubernat.* Your Prouidence, ô Father, gouerns all. This done caſt your thoughts again as much as you will vpon the Monſters in nature, which man freely beget's, and freely bring's forth. What follows I beſeech you but rhus much only? That God, after ſo many menacings ſo much Terrour laid before vs if we tranſgreſs, leaues liberty to its own free choiſe, and will ſeuerely puniſh the Offenders; But that Spurious Progeny of euil Works he own's not. Therefore no Argument can haue force againſt Prouidence vpon this account, That liberty is permitted to act as liberty requires, without Compulſion. Were God forgetful or negligent; would he not, or could he not puniſh ſin now, or hereafter, Atheiſt

Liberty is
left to act
without
compulſion.

theists might vapour more boldly ; But hereof there is no danger, for nature it self leaues this deep impression in all (let who will Govern it) that one supreme Regent hates Iniquity, and that as he often doth visibly in this life, So he will more rigidly take Reuenge in the future. *Mibi vindicta: & Ego retribuam.* Rom. 12.

19. And this consideration alone of both present (most clear) and future Punishments, so blunt's and dead's the Atheists Plea, that their best Arguments fall to nothing, and are indeed resolu'd into pure Non-sense. This consideration alone, that God will reward the vniust sufferings of the Virtuouſ, is comfort enough for them, and euery rational prudent Creature.

5. We are next to dispatch the main busines with these Aduersaries, who desire to haue as strong Proofs in behalf of Providence, as they allege against it. I will therefore for the better Satisfaction of all; produce three most conuincing Arguments. One is; The Deity we all Adore is not inexorable, but, as clear and manifest Experience teaches, and most known History in all Ages relates, hear's often the Prayers of iust men in time of Tribulation releasing them from sudden danger, when no humane Power can help in the Exigency, Innumerable after earnest Prayer and hands lifted vp to Heauen, haue found speedy Assistance, some in the peril of Shipwrak escaped, others thrown to hungry lions haue been left vntouched, others cast into the fire not so much as scorched, volumes might be writ of such particulars. Therefore there is à Supreme Numen, that has care of vs, the Sun, Moon, and Starrs hear not, nor can lend ayde in such pressing Necessities, And to recurr to no man knowes what invisible Spirits, is, as we now said, less intelligible and far more difficult, than to own one powerful Being of Himself that both can and doth relieue at his good Pleasure.

*One clear
proof of Pro-
vidence.*

6. 2. The knowledge of future things Sublime, and aboue the reach of all Creatures, Argues à Power Omniscient, and Omnipotent. The reason is. The Prenotion of what's to come, not yet limited to any Being in it selfe, nor as yet determinately existing, necessarily arises from an Infinite Knowledge and

*The know-
ledge of fu-
ture things
proues a Po-
wer Omni-
scient.*

and efficacy of light, which extends it Selfe to what euer can be known; for that power which comprehend's things future, much more comprehend's all past and present, and therefore has an infinit Extent, which we call *Omniscience*. Now I subsume. But an Intellectual power is in being, that by virtue of *his own light* knowes future Truths wherof none can doubt, because he has actually communicated part of his knowledge to others, For example, to the Ancient Prophets, who most exactly fortold things to come relating to Christ our Lord, and the Glory of his Church; Such Secrets highly Diuine, they had not as men nor were they known by any Principle within the bounds of Nature, therefore God *Omniscient* imparted all; And he did so not in vain, but for this great End, That mortals may see how an infinit Goodness condescend's to inform vs of Truths whereby he manifestly tender's our Happiness, And this alone demonstrat's Prouidence. That the Prophets foretold truths to come is euident by the books of Scripture, writ whole ages before they happened, and the Euent visible to our eyes, proues the verities of the Predictions. What haue your Astronomers who more often miss then hit in their Predictions comparable to these Prophecies in Scripture? Nothing at all, if (which deserues reflection) we consider the *Eminency*, the *Depth*, and high *importance* of the Mysteries reuealed.

*A third and
most con-
vincing
Proof.*

7. My last proof taken from one Manifest Absurdity, is no less than demonstratiue. Suppose Prouidence be denied, it followes, That those Millions of men who since the worlds Creation adored God, whereof innumerable were wise, vpright, and holy, haue all been befotted and stupidly beguiled in Adoring that which is not. Nay more, This also is consequent, That a few abiect, ignorant, and despicable Atheists, are only indowed with the light of a Truth, which once established, *makes Virtue odious, Honesty, and Goodnes highly contemptible*. I proue the consequence. If Prouidence be a chimera, All our acts of Reuerence, of Fear, Obedience, Religion and Gratitude tendered to God, essentially blessed with that fore-seing Power
are

are dissonant to reason, and in themselves abominably sinful. Contrarywise, All acts of Contumely, of Blasphemy, and Contempt of Prouidence, are consonant to reason, and most laudable. The more therefore, we blaspheme, contemn Diuine Prouidence, the more laudably we operate, and as highly merit praise, as one doth that contemn's an Idol set before him to worship. For Prouidence, Say Atheists, is an Idol, Ergo to adore it is madnes, to contemn it, most Praise worthy. These and other like Sequels are so harsh, so Abominable, and contrary to the light of nature, that I think the boldest Atheist now liuing, dare not in à serious moode own them as Truths. And thus much briefly of reasonable Arguments in behalf of Prouidence, to oppose that slight Plea of Atheistical Spirits already Proposed, and dissolued.

Harsh sequels granted by Atheists.

8. The third Proposition. As Atheists plead fallaciously against Prouidence, so Heathens Iewes, and Hereticks follow closely the like Strain in euery Argument proposed against the Mysteries of Faith taught by Christ and his Church. I would say. As the Atheist run's headlong with his weak Iudgement vpon Difficulties, so these now named, erre as he erreth. They make *Direct Reason* to see more than it can see, to Comprehend Mysteries incomprehensible, and quite cast asside that Prudent reflex Reason, which allayes all, and giues most Satisfaction. For example, The Heathen Comprehend's not that great Mystery of the Trinity, and there stand's puzzled. Good cause, say I, for if à Cockle shell contain's not the whole Occan, why should thy shallow head comprehend the Trinity? Were this possible, either thou must be God, or God leaue of to be what he is. The Iew vnderstand's not how God became man, and dyed ignominiously vpon à Cross. Obserue à strange Stupidity saith Diuinely S. Christostom. *Lib. Quod Christus sit Deus*, towards the end. These Aduersaries of Christ read of contempt and Disgrace, and credit all. They read in the same Scripture of our Sauours *Admirable Miracles* and belieue nothing. Here is want

Atheists and Heretiques argue à like.

The Assertion proved.

of Reflex Reason. The Heretick boggles at the Doctrin of Transubstantiation, and wonders that a Church made vp of fallible men can be held infallible. And from, whence comes this boggling? What cause is there of wonder? He Answer's. Transubstantiation seems contrary to Sense and Reason. Very good. I Ask again, to what Reason is it opposit? Grant gratis the Vtmost, it only seem's contrary to that not wel-sighted Reason which more often beguils than learns vs Truth, or which loseth it self in the Search of deep Mysteries, where it can find no Exit. But Answer I beseech you? Is the Doctrin opposite to that Other wise Prudent iudgement, whereby all know or should know, *That reason is neuer more reasonable, than when it leaues off reasoning in high matters about reason?* No certainly For deny once this one clear Christian Principle, or say that's only belieuable and no more, which weak reason Approues; We destroy the very Essence of Faith and can belieue nothing. The Doctrin of Gods *Free-acts*, of à *Trinity*, of the *Incarnation*, of Transubstantiation, and the other like Mysteries is quite renounced, if so much only gain's belief, as weak reason (puzzled in the Mysteries) see's Reason for.

When Reason is reasonable?

What effects weak reason produces.

9. I say therefore. This Direct *purblind reason* cast's vs vpon Difficulties, *Reflex reason* solues them. The first makes vs Scepticks yea (and followed) Atheists too, The second good Christians: The First remains in darkness, the second finds light. The first would turn all faith into Science, the second faith, No, *Si non credideritis non intelligetis*. Vnless you belieue you shall not vnderstand. The first, though no more but à handmaid, would rule, bear sway, and command, the second curb's that petulancy, and bids Her Obey. Now the only difficulty is to show what is meant by Prudent *reflex Reason*, and of what consequence it is in matters of Faith.

How the reflex and prudent reason proceed's.

10. Briefly this reason stands not long vpon the Mysteries reuealed but, leaues off that lost labour and relies wholly, on the Authority of one Master, that reueals them. Hence *Clem. Rom. in Recogn. D. Petri* giues this wise counsel. *Ante Omnia, &c.*

Before

Before all things examin well by rational Motiues, whether he be à Prophet that speaks; This done, ponder no more but belieue boldly all he Saith. And wonder nothing at the principle, for it is far more easy to find out the Prophet by his marks, and signes, than to vnderstand the sublime Doctrin he teaches. S. Irenæus! *Lib.9. C.9. 1.* speakes conformably. *Non enim nos aliter discere poteramus quæ sunt Dei, nisi Magister noster verbum existens homo factus fuisset.* We could not otherwise learn those Secrets God has reuealed, vnless our great Master, the Diuine word, had been made man. Which is to say, the Reason we call reflex and prudent, most easily finds out the Master that teaches truth, and hauing once found him it relies on his word, whilst direct Reason staves intangled in difficult Mysteries, and learns nothing. Hence also it is, that S. Thomas and others most profoundly. Obserue à notable difference, in our proceeding when we harken to God, and to man. When we treat with man, we rigidly examin the things he speak's, and if found absurd, or impossible, reiect them; We obserue the coherence of his Discourse, and iudge whether it be consonant, or dissonant to reason. But to proceed thus with God, who can neither deceiue, nor be deceiued, is Impudence; Enquire then no more but thus much only, what God saies, and rest Satisfied, his own sole word, is warrant enough.

What man speak's is to be examined, what God saith, not.

11. We come now to apply this Doctrin more home. The Primitiue Christians, after à prudent search, found out by euident signes, and wonders, the great Master of the world Christ our Lord, and were commanded to hear him *Matth.17. 5. Ipsum audite.* And because he proued Himself by manifest signes, to be à Doctor and Prophet sent from. God, They belieued the Doctrin he taught, *vpon his own word*, though very sublime and aboue weak reason. Now here is à Point of consequence worth our serious ponderation.

12. Can any one imagin, that our great Doctor of truth left vs all comfortles, or so destitute in his Absence, without Pastors without Prophets, without liuing Oracles that yet speak

An application of the Doctrin.

in his name, and deliuer with all certainty those Verities he taught, and will haue euer taught? Reflect I beseeck you. This great Master saith No. *Iohu. 20. 16. As my Father sent me, so I send you. Matth. 20. 19. Goe and teach all Nations. Luke. 10. 16. He that hear's you hears me.* And to these Pastors he promises *his presence and continual assistance to the end of Ages. Matt. 28. 20.* I will be with you euer to the end of the world. And the very excellency, the very nature, of Diuine Learning requires this Assistance, and must, if Diuine, depend on an Oracle which cannot but speak in Gods name Truth, and Truth only. For how is it possible to conceiue the vast moral Body of Christians, of so different tempers diffused the whole world ouer, knit firmly together in one sauing Faith; if no certain Oracle laies forth that learning, which God has reuealed, and will haue all to belieue.

*There is yet
à teaching
Oracle.*

13. The Sectary may Answer, Scripture is his Oracle, he needs no more. *Contra. 1.* Christianity had à liuing Oracle before Scripture was written, did then that Oracle cease to be because Gods truths were committed to paper or parchment? *Contra 2.* And mark I beseech you, how vnwarly weak reason (already reiected) works mischief to it self, and others. Reason reads Scripture, and when that is done, it sett's endles iarrs incomposable debates not only between man and man, bnt, which is worse, between God and man; Therefore Scripture thus handled can be no Oracle that vnites all in one Faith. Theses iarrs between man and man are manifest, for the Arians, Pelagians, Protestants, and Catholicks read the book, and you see what fighting there is about the Sense, which only indeed (and not the bare letter) is Scripture. Now that some of these many Contend also with God, is vndeniable. For God approues not all these different senses because contradictory, Therefore some draw à false meaning from Scripture, and these *some* (let the fault light yet where you will) oppose the true Sense of the Holy Ghost, yea act stily to their Eternal shame, against that noble perfection in God, his vndeceiued Verity and this I call contention or quarrelling with
God

*The Plea of
Sectaries
vniectd.*

God (Truth it self) which as you see, our Sectaries will have goe on without redress, because they allow of no Doctor no Teacher, no Oracle, that can end the Strife, or reduce the erring Party to due submission.

14. I say therefore, And here is my last Proposition. The Roman Catholick Church, which prudent reason easly finds out, and no other Society of Christians, is Gods own Oracle, What she teaches, we learn; what she reiect's, we reiect, Her Definitive word is our warrant, without further dubious search made into the Mysteries proposed. The proof of my Assertion, depend's on this brief discourse.

The true teaching Oracle name'd.

15. God obliges all poor and rich, learned, and vnlearned, to embrace true Religion, And consequently afford's means to find it out, being a matter of so much weight as concerns Salvation, But the Necessary means to find true Religion, is to come to the knowledye of that Oracle which Proposes and teaches truth with all certainty, For no man teaches Himself but learns, if wise, of a better Master; Scripture you see Ends not our Controversies. The Mysteries of Faith are not our Doctors, because these in themselves obscure, are believed after Reason has found out Gods living Oracle, Therefore all Christians must own a Teacher, an Oracle of truth established by Almighty God, commissioned to enlighten and to instruct the world. *How shall they hear faith S. Paul Rom. 10. 15. without a Preacher.* Obserue well a teaching Oracle is to Propose Euangelical Doctrin. *But how shall they preach vnless they they be sent?* Here you see the Mission and commission of Euangelical Doctors plainly pointed at. Now further. As none can but own such an Oracle, so all must likewise acknowlegde it so Visible by Marks and Signes, so obuious to sense and prudent reason, that the most simple may discern it from Heretical Communities; For this Oracle teaches the poorest sort of men, therefore Prouidence has made the euidence thereof plain, and suitable to the meanest capacities.

The Church Commissioned to teach, instruct all.

16. Here we See again the difference, between the essential
A a a 3
Doctrin.

Doctrin of the Church, and the Churches outward lustre manifest in Her Signes. The first is not got by long Pausing vpon the Mysteries of Faith, nor by rigidly examining the things reuealed, as we discuss Doctrins probable or improbable in Schools. No. The Christian faith not, I will either *know* how God can be one Essence and three distinct Persons, How the Incarnation is possible, or I will belieue neither; For goe this way to work, he doth like one that takes wholsom Pills and chews them, But finding much bitternes, soon spits them out. Thus then he should proceed guided by à Reflex prudent discourse. My only search is to find out that Oracle whereby God speaks to Heathens, Iewes, Christians and Hereticks; There is such an one manifested, or none can Belieue any thing. This once found, I examin no more, nor intricate my self in the Mysteries proposed, but will humbly Submit to all that's taught. This wisdom I learn from the Primitiue Christians, who most easily knew that Christ our Lord was the true Messias, and one sent from God by the Wonders he wrought, though they little yet vnderstood the depth of those Mysteries he deliuered, and obliged all to belieue. Thus much Premised.

How prudent reason discourses.

17. I Proue that the Roman Catholick Church is God's only Oracle. And first Her exterior Marks and signs giue in as clear euidence of Her being the only Diuine Oracle, as the wonders which the Apostles wrought euenced them to be Diuine Oracles. With this lustre we haue à Church most visible, and discernable, from all vnorthodox Communities. None can Parallel Her in known Miracles, in Antiquity, Perpetuity, Conuerions &c. 2. This Church hath taught the world euer since Christianity began, and no Orthodox Society but She only is nameable, which deliuered the Sincere Doctrin of Christ; For hint at any, they are manifestly proued condemned Hereticks. 3. She was neuer censured in any Age of errour by so much as one confessed sound Christian, Nay I say more (and haue proued it aboue) She is so infallible, that if she erred but in one Article, She then ceased to be Gods Oracle. 4. This Church showes

The Churches clear Euidence.

shoves the Mission of Her Pastors, and deriues Her Comission to teach the world, from God, and our Lord Iesus Christ.

18. The first Mission concerning the teaching of the new Testament Originally came from Almighty God, that sent his only Son our Sauour to preach. *Iohn. 14. 24. The word you haue heard is not mine but his that sent me, the Fathers. Luke 4. 14. He sent me to Euangelize to the poor.* Now Christ our Lord, sent the other Apostles. *Mark 16. 15. Going into the whole world preach the Gospel to all creatures.* These first Masters, had their Successors lawfully commissioned, they sent others age after age, in so much that the Mission of Orthodox Pastors legally authorized to administer Sacraments, and to preach Gods word, neuer yet failed in the Roman Catholick Church since Christ's being vpon earth, nor shall fail hereafter to the worlds end.

19. These Truths well weighed, And after many serious thoughts found as they are vndeniable, Prudent reason account's all that can be obiected against our euenced Church, worse than folly. And here is the ground *à priori* of the folly. These Aduersaries that Oppose vs, quite mistake the right way of Arguing, (were there any) For, whereas they should first find out Gods great Oracle which teaches truth, and obiect that against vs, They wholly waue this matter of highest Importance, And, so far as weak Reason can work, draw Arguments from the dark Mysteries of Faith. One finds difficulty in the Trinity and reiect's it, Another in the Doctrin of Transubstantiation and hold's it impossible. That is, weak reason, as much set's vp its own light against God, as if one should offer to extinguish the Sun beams by the dim light of à candle.

20. Obserue I beseech you à strange Procedure. We euidence à Church, we proue Her Gods Oracle by the Characters, Signes and Marks manifestly laid open to all mens eyes, we say this manifested Oracle which has drawn Millions of souls to the Catholick belief cannot beguile vs. Our Aduersaries one the other side Say (notwithstanding this reasonable Euidence) God speaks not by Her, *Because the Mysteries are hard and aboue*

*Secularies
mistake the
right way
of arguing.*

They plead most simply. ue Reason; whereas indeed the quite Contrary should be inferred, viz. Because they are mysterious. God speaks by so evidenced an Oracle. And here is the Reason of my Inference.

The reason of their weak pleading.

21. Had the abstruse Mysteries taught by the Church been à humane Invention only, and not from God, the supposed Inuentor of them (who euer he was) had been worse then mad to Propose so many, to our shallow Reason. He should rather haue followed the strain of all other Hereticks, and with the Arians denied à Trinity, with Protestants cast of Transubstantiation, But this you see is not done, The Church speak's truth plainly, because She knowes there is an other light, à stronger Euidence which lessens, facilitates, and conquer's these seeming Difficulties. If therefore there be euidence enough of Credibility for this one Proposition. *God speaks to all by this known Oracle*, Reason pleads no more, but yeilds to one that cannot erre.

The Candor of the Euangelists writing our Saviours life.

22. It may perhaps appear Strange, if One consider with what plain Simplicity the Holy Euangelists wrote the Gospel of Iesus Christ, where they seem to furnish the Iewes with Arguments against our Sauour. They declared how He was contemned, reproached, Scourged, haled from Tribunal to Tribunal, and finally Crucified. Here the Aduersaries of Christ Exclaim, and Ask what's more Difficult? Could God possibly (Say they) permit his only son to be thus abused, when 'tis writ, *Maledictus qui pendit in ligno*. Cursed is the man that hang's on à Cross? The Euangelists feared not the Obiection, but, related the Story as it was. Nor did they to gain their great Master applause Couer or dissemble his Sufferings as Policy might haue done, had humane Wisdom only made the Book. No. They proceeded candidly; And why all this Sincerity think ye? The Answer is easy. They knew well, that the Victory which our Sauour gained after all these sufferings, The Renown he purchased vpon the Cross, the Miracles he then and formerly had wrought, were so forceable Euidences of his being the true Messias, that no contrary Humiliation, euen to death it self, could obscure that greater light and rational euidence of Truth. Therefore

re whole Multitudes beholding the wonders at his sacred Passion after the Centurion had cryed out, *This man indeed was iust returned, knocking ther breasts.* Luke. 23. 48. And in his life time, said. *Quid facimus?* What do we doe? *This Christ* works so many wonders, That if we dismiss him, All will belieue in him.

Arguments drawn from what is said. Reflections made vpon the premised Doctrin.

23. Hence I Argue. If the euident Light of our Sauours glorious Miracles was sufficient to vanquish Incredulity, and to work à Belief in all of his truely being the Son of God, notwithstanding the difficulty of the Mystery; It followes clearly that the vndeniable Evidence of the Roman Catholick Church already laid forth, is as fully sufficient to vanquish the Incredulity of *Heathens, Iewes and Hereticks*, And to work this Perswasion in all (notwithstanding the high Mysteries proposed) that She is Gods Oracle. For here is my Principle, and most vndoubted. That as the Verity of Christian Religion is to be learned from that known Oracle which bear's Christ's Ensigns, without disputing the Sublimity of the Doctrin, so the falsity of à Doctrin is proued, (Not by the difficulty thereof), but, is clearly gathered, from the Nullity of an vneuidenced Church, which teaches it. An vneuidenced Church therefore is no warrant of true Doctrin.

Christ, and His Church preuaile against Incredulity.

24. And here you haue briefly the fundamental Reason, why no Heretick, can probably oppose the receiued Doctrin of our Catholick Oracle, or defend his own contrary to it, whilst he is Churchless, I mean so long as he giues in no Evidence of an other Church distinct from the Roman Catholick, as Ancient, as vniuersal as She is; as glorious in Miracles as She is, as famous for Conuerfions as She is, as Vncensured as She is, as com-

The true reason why no Heretick can oppose the Church.

missioned to preach, and teach the world, as She is, I say whils't no such qualified Church can be evidenced, which contradicted our present Catholick Doctrin, and maintained that of Sectaries, so long the Protestant cannot defend his own opinions, nor rationally oppose our Catholick Tenents. For here, as S. Austin anciently obserued disputing with the Donatists, lies the main Busines and it decides all Difficulties. *Virum vestra, an nostra sit Ecclesia Dei.* Whether yours, or ours, be the Church of God. Let then this one point, worthy Debate, be rigidly examined; And 't is easily done may the euer acknowledged Marks, and Signes, of the true Church haue weight with Prudent reason, We are all without more Dispute reunited in one Ancient Faith.

*Sectaries
Euer decline
the Sentence
of an Eui-
denced
Church*

24. And who can (if his cause be good) decline this modest Offer? When 't is known, that these publick Signs haue fix'd, and established this publick Iudgement in all through the Christian world. That à Church so vndeniably Ancient, so Miraculous, and drawing Souls to Her, cannot but be Gods Sacred Oracle? But Sectaries in all their Polemicks waue this worthy Question concerning an evidenced Church, and vnworthily to the great Wearisomnes of euery Reader, stand pitifully trifling with à few long since defeated and worn-out Controuersies. *I say trifling*, For is it not more then slight and friuolous, now to flirt at the worshiping of Images, now to pelt the Pope, now to quote à half senced Sentence against Purgatory, now to misrelate à Story, now if à wickednes lie in à Corner to rifle that, Now to talk, as if men were mad, of the Roman Churches Idolatry. Here to iibe at our Ceremonies, there to attain the Spotles Reputation of Christs Spouse? Say for Gods sake to what purpose is this? when the Knowledge of that *Vnum necessarium* which cannot but be known. viz. *Here is Gods evidenced Oracle* so clearly ends all Debates, so iustly determin's what's true, and what's false, in these and the like particulars, that none can, vnlesse led on with à Spirit of Contradiction withstand the iust Sentence of this One evidenced Oracle.

*And trifle
time away.*

25. If the Sectary reply, notwithstanding the Churches Eui-
dence

dence, many things She teaches appear doubtful to him. I haue Answered. *Disc. 1. C. 18.* Proofs only doubtful, yea though Probable also, (which is not) want pith to gainsay an Euidence owned by the publick-Wisdom of the Christian world: But the greatest Part of the Christian world Alwayes owned these Truths. First. That God has, and euer had, à Church Visible on earth. 2. That his Church may be known by Her Marks, Signes and Motiues, and that the most meet Signes to Distinguish Her by, are answerable to those, manifested in Christ our Lord. 3. That the Roman Catholick Church only, Euidently shewes these Signs, and by Virtue of them demonstrat's Her self to be Gods own Oracle. Here you haue my Principles already laid forth, And à Petition with them to Protestants, to infringe or weaken but One of them, vpon Scripture-Proof, vpon the irrefragable Testimony of Fathers, or by Virtue of any Principle which may appear probable to the vniuersal Sense, or rational Consent of such as haue been owned Orthodox since Christ liued on earth. But to do this is vtterly impossible.

26. Descend now if you please to particular Controuersies, you shall euer find that nothing but the twilight of weak Reason, meer Doubtfulness I mean, support's Protestant Religion. It is doubtful say these Aduersaries, whether Purgatory be, or no. It is doubtful whether Praying to Saints be Orthodox Doctrin. The Popes Supremacy ouer the whole Church is Doubtful, and Questionable. Very Good, let these Propositions pass yet as doubtful. *Perhaps Purgatory is not, Perhaps it is. Perhaps inuocation of Saints is Orthodox Doctrin, Perhaps no,* For neither the one, nor other considered in Themselfes is à Truth Eident *Ex terminis*, or so much as Morally certain. Now here is the iust Trial. The Protestant positiuely *denyes Purgatory.* I positiuely *Assert* it. Both Propositions are *hitherto supposed doubtful*, Therefore He who maintains truth is obliged to raise his Proposition from that low State of à poor *Perhaps* or doubting, to à higher Degree of certainty. The

What the most ancient Christians owned,

Doubts and Cauils are the only Support of Protestantcy.

Catholick speaks plainly and Argues thus. Gods evidenced Oracle which beares the Marks, the Ensigns of Christ Iesus, and taught the world from the Beginning, obliges all as well to belieue à Purgatory, as à Trinity of Persons. I cannot therefore, Saith he, without à Forfeiture of all Reason and stru-
 uing against the Publick wisdom of the Christian world, Own this à faithful Oracle in the Proposal of the one Mystery, and hold it Perfidious or Traiterous in the other. Here is the Catholicks Euidence. Now Mark well. The proofs of the Protestants Proposition, (*There is no Purgatory*) are euer as remote from Certainty, as miserably dubious, as his very Assertion is. I say no Proof goes about the Strength of one poor deficient and weak Perhaps. If he allege Fathers Contrary to Purgatory, or any other Catholick Tenet, His own reason yet in à cloud tells him. Perhaps, He hitt's on the true Sense, Perhaps not. If he plead by Scripture he neuer get's about the degree of doubting. If he take recourse to History or any other Principle what euer, He shal find himself at the end of his labour, where he was at the Beginning as doubtful in his Proofs as in his Assertion. And why? He hath no evidenced Church to rely on. But more of this hereafter. See also. *Disc. 1. C. 11.*

The Assertion declared and proved.

CHAP. XIII.

Other Inferences drawn from the precedent Doctrin.

Atheists and Heretick, Argue alike. The Motives of Credibility lead to à total Belief of what euer the true Church Proposeth A word of Mr Thorndicks Mistakes concerning the Church.

1. **T**He first Inference. All that's pleadable in Behalf of Protestancy or any particular Tenet thereof, is not only doubtful but highly improbable, vpon These two Principles. First, that à Church evidenced by the very same Marks and Motiues which Christ our Lord Shewed to the world, reiect's the Nouelty, (And no Authority on earth can Contest with an Oracle so clearly Manifest.) The other Principle. No Society of Christians signalized with the like Motiues as the Roman Catholick Church Demonstat's, euer maintained so much as one Tenet of the Protestants Doctrin. Here the ingenuous Reader is desired to reflect à little how we proceed.

Two Principles.

2. I proue my Catholick Doctrin by the Publick Authority of an evidenced Church, (That's my Principle) And our Aduersaries to Oppose me come armed with two or three main'd dark Sentences, of the Holy Fathers and think this enough to cast Popery out of the world. No such Matter my good Countrymen, There is yet much more to do, before you speak probably. You explode *Transubstantiation*, *Purgatory*, *Inuocation of Saints*. We Ask whether you euer had à Church as Euidenced, as Ancient, as vniuersal, as Commissioned to teach as ours, which publicly maintained your Tenets and censured The Roman Catholick Doctrin? Show vs such à Church vpon solid Principles the work is done, you giue weight For weight, Euidences for Euidence, and may Speak boldly, Nay I say more, you may

The Sectaries opposi- tion against the Church is null And why?

well triumph, For vpon the Supposition, we are vanquished; But Fail to do this (and fail you must) you are silenced, yea, impossibilitated to write more Controuersies. Se more of this Subiect aboue. Disc. 1. C. 19.

*The Atheists
Way of ar-
guing paral-
l'd with
that of Se-
ctaries,*

3. A second inference. The Atheist and Protestant plead alike. That is. As the one Argues against God, iust so the other doth against Christ's Church. All know the more ancient Atheists offer'd not positiuely to Demonstrate the Non-existence of God, for there is no Principle to ground that Senseless Assertion vpon, But chiefly excepted against the Proofs drawn from the visible works in Nature and thought these so weak to Euince à Deity, that there might well be none. Thus our Sectaries proceed. For stark shame they dare not deny à Church of Christ, Yet their whole labour is so to obscure Her Euidence, that no man can possibly find out the Oracle by *Signes, Miracles, Conuersions, and Antiquity*. Therefore as the Atheist in effect denies God, or at least stand's doubtfull of his Being, So the Sectary, to parallel him, because He denies the Churches glorious Euidence, cannot but remaine doubtful, whether there be any such Oracle or no. Again as the Atheist bewrayes his folly in giuing the Lie to the vniuersal Iudgement of mankind, when he Saies the works of Nature proue not à Deity, So the Sectary run's the same Carreer, betrayes his folly, and giues the Lie to the whole Christian world, when he saies, the Manifest works of Grace, visible in the Catholick Church conuince Her not to be God's Oracle.

*A Church
clearly eui-
denced can-
not be ex-
cepted
against.*

4. A third inference. The sole Euidence of the Roman Catholick Chnrch visible by Her Marks, so clearly conuinces and carries on the whole Catholick Cause without exception, So utterly vanquishes the Protestants Plea of Errours entering into this great moral Body, that it is highly improbable, yea à flat Calumny to impeach Her of any. Here is my reason. Meer doubts, or crasy Topicks can not reuerse Euidence, But the Churches Antiquity, Her vast extent, Her Progress, Her Miracles, Her Conuersions and the other like Signes, are

ex sensatis, sensibly and vndeniably euident; Thetefore all impleading Her of Errour is more than improbable, vnless She has erred in shewing such Marks as haue made the world Christian. Now further. If this Euidence stand's firm, Her Doctrin is made euidently Credible by it, that is, so worthy of Acceptance by diuine Faith, That Reason, after so much Light seen, is obliged vnder pain of damnation to yeild Assent to the Doctrin. For, as none can prudently belieue, before this Euidence be attained. (*Qui cito credit. levis est corde, Eccles. 19. 44.* One too quick in belieuing is not wise) So none after t'is had, can without damnable sin Disbelieue.

5. Hence I Argue. The Doctrin of the Primitiue Church was made euidently credible to reason (That is) worthy of all Acceptation in the three or four first Centuries, or was not; If not; none could then belieue, with diuine Faith; For the Euidence of credibility necessarily preceed's Faith, And as Faith in it self is strong, most certain, and victorious ouer Incredulity (*Iohn 1. 5. 4 This is the victory which ouercom's the world, our Faith*), So this preuius Euidence, answerably brings Reason to so firm à State of belieuing certainly, that nothing Propofable can Eclipse that clear and manifest light.

6. Contrarywise, if those Primitiue Christians had the Euidence we speak of, and were thereby obliged to belieue, We Catholicks are Most secure, for the very same Euidence still continues to this Age in the Roman Catholick Church. Miracles go on, Conuerfions of Nations go on, the Succession of Pastors goes on, The fulfilling of Prophecies goes on, Sanctity of life in Thousands and Thousands, is manifest to our eyes and senses. Euery day the Church growes older, and which is enough to conuince the most obdurate Heretick, the louely vnion, the vnanimous Consent, of so many Nations though'different in tongues, in manners in Education, (conspiring, and openly Professing one and the same faith,) hath not only gained our Church à publick Reputation the whole world ouer, but more-
ouer

The Primitiue euidence of Credibility.

Is yet manifest in the Roman Catholick Church.

ouer proues this great Truth, That she, and none but she, is Gods Sacred Oracle.

7. If then (and here lies the force of my Inference) it had been à flat calumny and more than vastly improbable, to haue taxed the Apostolical Primitiue Church of Ertour after so great Evidence laid forth to Reason in Her Marks and Signs, it is no less sinful in the Protestant now, no less vngodly at this day, to accuse the present Church of corrupted Dectrin, whilst She frees her self from the Calumny, by giuing in the very same Evidence of Credibility. For here is my irrefragable Principle. The like full euidence of motiues lead's reason to draw Thence à most firm and certain Faith. Destroy this Evidence in any, that proues Himself to be Gods Oracle, you must deny it to Christ our Lord when he preached, To the Primitiue Church also, and finally to the Modern Catholick Church. Do so, All Faith perishes; Grant it to both the Ancient Church and this now in being, All pleading against our Catholick Doctrin is meer Vanity.

*The force of
the Inference.*

8. The Sectary may reply. Though the Evidence we insist on hath some weight. Yet it followes not, that all the Doctrin our Church teaches is made evidently Credible, For he can iustly except against the Doctrin, relying vpon other solid Grounds, and most approued Principles. Scripture, for example, the Authority of holy Fathers, the Records of Antiquity, the Form of the Primitiue Church, are his Principle, and by these he hopes to proue our Churches Doctrin False, which done the Evidence we build vpon, signifies nothing.

*An Obie-
ction Propo-
sed.*

9. I am very willing to solue this Obiection, the Answer I hope, will show vpon what vnsteedy foundations Protestancy stand's. To proceed with all clarity. This is Questionable, whether we, or Protestants, teach the Doctrin of Iesus Christ. And because it is here impossible to descend to all particular controuersies, we will fall vpon one only much debated (one serues for all). Viz whether Transubstantiation, or no Transubstantiation, be Orthodox Doctrin. The truth yet lies in darkness, there is no *Self-Euidence* either in the Affirmatiue or Negatiue, T'is yet no more but doubt-

doubtful, or à meer Perhaps, whether the Protestants or we Speak Truth; Gods reuelation which only can giue certainty is yet obscure to vs both, and as little euidenth it Self, as the Verity we enquire after. By what means then can we raise our selues about this state of Doubting to so great à degree of certainty, as to Say without fear. *Transubstantiation is Orthodox Doctrin.* And the contrary, is not so.

Where the difficulty lies?

10. The Catholick (to waue in this place other proofs) recur's to his Church, And saith this Publick euident Oracle, as well raises him to à State of certainty for his Tenet, as the euident Primitiue Church rais'd the first believing Christians from their doubts to Security. For the like full euidence alwayes lead's to a like certainty of Belief. The Protestant, hauing reiected our present euident Church, hopes well and will needs find flaws and falsity too in Her Doctrin, not by confronting Her Euidence, or *denoting an other Church*, As ample, as ancient, as miraculous, as She is, which held his Doctrin, for this, though it should be pleaded, (if we come to à clear Decision,) is vnpleadable, because the Protestant has no such Oracle. What's done therefore? I'll tell you, and you may iustly wonder. He shaks of this clear Principle of an euident Church and pretend's, (though there is no such matter) to launch into the vast Ocean of *Scripture, Councils, volumes of Fathers, ancient Records* and thinks to carry on his cause this way. Here He pick's vp one dark Sentence of à Father, and triumph's with that, There on another. Here vpon the least hint giuen he Snarles at one piece of Popery, there at another. Here he gues'ses, and there he misses. In à word the man is busily idle, doth much, and iust nothing, run's on, but is out of his way, utterly lost, without the guidance of God's euident Oracle which only can draw him out of the Labyrinth. And if you Ask, why he is out? I Answer his Errour lies here, that both in this aud all other Controuerfies, he makes his false Suppositions to pass for proofs against euidence.

How the Catholick Proceed's.

The Sectary takes à Contrary Way.

11. You shall see what I here Assert Made Good. To proue no Transubstantiation the Se&ary read's Scripture, Fathers, Antiquity,

tiquity, or what els you will. Be it so. He read's but not alone, For the learned Catholick bear's him companie and read's also. Mark now. The One after his reading glosses; so doth the other. The One compares Passage with Passage, so doth the other. The One discourfes, So doth the other. But when all is done (and here lies the mischief) the Protestant imposes one sense vpon the perused Testimonies, and the Catholick another quite contrary. This dayly Experience teaches. viz. That we differ not so much about the words we read as about the sense of Scripture and Fathers. Therefore this also is Euident, That the Protestant aduances not his Doctrin (if yet he get so high) aboue the degree of guessing only, whilst he pleads by his glossed Scripture, and Fathers, For as long as the Catholick, wholly as learned and conscientious as He is, and an ample Church besides, opposes his far-fetch'd Sense out of the Fathers, He cannot without Impudency, and making à false Supposition to pass for his Proof, cry it vp as certain: Now further. As the sense he drawes from Scriptre and the Fathers is no more, but at most doubtful, (I say improbable) so his Assertion concerning no Transubstantiation, or what euer els he holds contrary to the Roman Catholick faith, is wholly as much wauering, or purely doubtful: But that which is only doubtful and no more is too weak, either to ground any Christian Tenet vpon, or to Contrast with the Roman Catholick Church, whose Doctrin is indisputably made euidently credible. Therefore unless à weake Vncertainty can reuerse Euident Credibility, the Sectaries Plea against the Church, is not only improbable, but highly improbable.

12. To conclude this Point. Here is an vnanswerable Dilemma. It is possible to Denote, and point at another Church (which without dispute taught Protestant Doctrin and opposed ours) as Ancient, as large, and euey way as Euidenced to sense and reason, as the Roman Catholick Church is, Or it is not possible. If possible, controuersies are strangely ended, for proue me once such à Church, I say plainly. There is no such thing as true Faith in the world worthy defense. Why? Because if the Supposition

Which leaves him in State of doubting.

What euer is doubtful grounds not Faith.

A Dilemma.

position hold's two different Churches evidenced à like, equally as ancient, as efficacious in Doctrin and glorious in Miracles, clash with one another, *Say and Vnsay, approve, and condemn.* The one condemn's Protestancy, The other Popery, One will haue Transubstantiation believed, The other not, which is as wholly destructive of Christian Faith, as if Scripture it self should plainly Speak Contradictions.

13. On the other side, If the Sectary can neither name, nor point at à Church (euery way as evidenced as the Roman Catholick) which expressly propugned Protestancy and opposed Popery, He shall neuer utter probable word against any one Article of our Catholick Faith; For throw an *evidenced Protestant Church* out of the world, All that is allegable in behalfe of its Doctrin, or against vs, will either End in à slight discharge, of à few scattered vnweighed Sentences of holy Fathers (no sooner read than Answered) or, as we daily Experience, in gross Mistakes, and bold Calumnies laid on our Doctrin. And can these think ye extinguish the visible Lustre of our Church, can these lessen the euident Credibility of Her Doctrin, or bring so known and owned an Oracle into open disgrace, or publick Disreputation? It is impossible. The most vigorous Abbettors of Protestancy may not only blush to Assert it, but will be baffled did we once liue to see the happy day, when our iust cause might be propos'd, and heard in à Publick Dispute, before Learned and impartial Iudges.

No evidenced Protestant Church, no pleading for Protestancy.

*A Word of Mr Thorndiks Mistakes discovered
in His Book of Forbearance.*

14. Though I Honour Mr Thorndick, and hold him much more wise, Learned, and moderate, then some late voluminous Writers haue been, yet because Truth will out, I must not dissemble but Speak truth, And therefore Say in à word. *His whole attempts against the Roman Catholick Church is weak,* And the feebleness

of it Cannot but appear to euery Reader that penetrat's the force of the Principles already established. My wish indeed was to haue. Vnderstood his meaning better in some particular passages, For he reand there, he seem's to me à little obscure, yea, to build with one hand and to Pull down with the other, How euer by what is clear we haue enough, and may well refute his Errours.

15. Page 19. In the Book now cited He takes leauē to blame all those who declare in behalf of the Protestant Church, that it depart's, or Separat's from the Church of Rome. For, Saith he, *seeing it hath bin granted in, and by this Church, euer since the Reformation that there is, and alwayes was saluation to be had in the Church of Rome as à true Church, though corrupted; I am very confident, that no Church can Separate from the Church of Rome, but they must make Themselues thereby Schismaticks before God.* I grant. 1. Such are Schismaticks as leauē this Church, I grant 2. Saluation was, and will euer be had in this Church, Yet say. 3. It is Calumny, yea à plain Contradiction, to grant Saluation attainable in this Church, and to impeach Her of Errour or corrupted Do&trin. The Calumny is vnquestionable because the Marks, the signes and exterior Euidence of our Church already insisted on, either proue her Gods Oracle as found and faithful in all She teaches as the Primitiue Church was, or conuince nothing. What then can these Aduersaries ayme at? Will they grant Her no less illustrious in Marks and Motiues which induce to faith than the Apostical Church was, and yet make Her à Monster, à harlot, and perfidiously false in proposing Faith? Haue so many learned Doctors Age after Age taught Her Do&trin, so many Martyts shed their blood In defensē of it, so many Saints wrought glorious Miracles to confirm it, and after all can it vpon no proof but vpon à vain and most vniust Supposition be called false and vnorthodox? Nothing can be more extrauagant. You must therefore either deny the Euidence we plead by, (which is vndeniable) or own this Church entirely found in euery Do&trin proposed, *as Faith.* Whence it is that when Iewes, Gentils, and Hereticks, conuert themselues to Catholick Religion

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Religion, drawn thervnto by the sight of euident Motiues, they frankly belieue no Part, but all Church Doctrin without Exception. And the Reason of belieuing thus *Wholly* and not by halves, is giuen aboue. C. 5. 6. where we Demonstrate, that if the Roman Catholick Church has erred in the proposal but of one Point of Faith, and obliged Christians to belieue that vnder pain of Damnation, She is not only traiterous to Christ, and therefore can be belieued in nothing, But moreouer at this present day there is no true Faith professed in the Christian world. Contrarywise, if She be true and vnerrable in all teaches, She is to be belieued in euery Article without reserue.

The Reason of belieuing entirely, and not by halves

16. Now to the double Contradiction in the words alleged. It is granted Saith. M^r. Thorndicke *that there is, and alwayes was Saluation to be had in the Church of Rome as à true Church, though corrupted.* I Answer this is implicatory. For if true, She is not corrupted in Doctrin; or if corrupted in Doctrin She is not true; Vnless one makes by meer fancy à Chimera of the Catholick Church, and sayes à true Church may be corrupted which is impossible, for truth excludes corruption: Therefore no Orthodox Christian euer owned à Church partly true, partly false. You Sr, say. 2. Saluation may be had in this Church. Very good. Ergo Her Faith is found able to produce in euery soul Repentance, the loue and fear of God, and what euer els is necessary to acquire Heauen, Or if it want this Essential Perfection and bring not men to à security of Saluation, it is no Faith at all, and consequently Catholicks innst be damned for want of diuine Faith, hauing no true Church to belieue in. See more. *Disc. I. C. 21. n. 7.* Finally, wheras you Assert. *No Church can Separate from the Church of Rome, but they must make themselues thereby Schismaticks before God,* The Inference Sr, is true, but most clear against your Selfe, And proues that both you and the Protestant Party are Schismaticks before God and man too. For this matter of Fact, Viz. That you Separated from, and rebelled against the Roman Catholick Church is as euident, as That England, once Catholick, communicated with Rome in

The Contradiction enuinc'd against this Author.

Protestants proued Schismaticks.

Points of Faith, in the use of Rites, Liturgies, Sacraments, And afterward diuorced it self from that Communion. Reply, or tell vs you had cause to do so, and so far only receded from this Church, as She receded from Her Ancient purity, You make again à false Supposition your Proof, your self Iudge in à cause you haue nothing to doe with, And the louely Spouse of Christ loyal and perfidious, Chast and à harlot with one breath.

*One clear
Inference
against Mr
Thorndick.*

17. Yet one word more. You say the Church of Rome is à true Church wherein Saluation is had, *though corrupted.* Hence I Argue; Either you in England are now at this instant separated from this Church, *as it is True, or not;* If separated from it, *as true,* the Reformation belongs to you only, you are to cancel your own Errours, according to the form of Doctrin in our Church, *for she, if true,* is so far pure that she cannot be reformed. And thus much you seem to grant P. 33. *It is out of loue to the Reformation, that I insist vpon such à Principle as may serue to re-vnite vs with the Church of Rome; being Well assured, that we can neuer be Well reunited, with our Selues otherWise. That not only the Reformation, but the common Christianity must needs be lost in the Diuisions, which which will neuer haue an end otherWise.* What is this to say, but to wish the English Church reformed by the Roman Catholick? Therefore something (if these quoted words bear sense) is amiss, not in the Roman, but in the English Church, which needs Reformation. Now on the other side, if you say the Roman Catholick was and is à true Church, and that the English also is altogether as true as she, or hath not separated from the Roman in matter of true Doctrin; it follows ineuitably, if the Supposition hold's, that neither of them needs Reformation in matter of Truth (for here we speak not of Rites and Ceremonies which are alterable.) To what purpose then is it to talk of reforming either Church, in point of Truth, when both are Supposed so true, that neither can be reformed, nor differ, if true in faith, from one another?

*Another In-
ference as
clear.*

18. Perhaps you may (yea and must) reply, if your Discourse haue

haue sense. Though they are true in Doctrins called fundamental, yet both haue their lesser corruptions, and these need Reformation. This is all that can be Asserted, For if both are false in fundamentals neither of them at this day is the Orthodox Church of Christ, and consequently both the Romanists and English wanting fundamentals, are People essentially Churchless. Now vpon the Supposition of lesser corruptions only not fundamental, you haue à dreadful Inference against Protestants, And as true, as dreadful. *Viz.* That their first Separation from the Roman Catholick Church was damnably Sinful, though She were here falsely supposed to haue erred in smaller matters; This, I Say followes, not only because the Ancient Fathers expressly teach, No Reformation can be of such Importance, as to counteruaile the danger of Diuisions, And that all things should be rather tolerated than to consent to Schism in the Church; But vpon this other account also, that the Renolt of Protestants from our Ancient Church hath laid such à visible disgrace vpon à noble Kingdom, That none but the powerful hand of God, with the wisdom of our Gracious Souereign and the States concurrence, can take it of. The Nation, we see with our eyes, is strangely diuided, hideously discomposed, Religion is of the hinges, and men generally are so transported into Extrauagancies; that none can say what the Religion is which England Professes at this day, There are so many Sects, so many Diuisions, so many Tub-Preachers, so many woemen-Gospellers, so many Quakers, so many Fanaticks, so many Leuiathan-Monsters, that you may read and see without turning to the Bible, à Babylonian Confusion, amongst them. Would Popery, Sr. think ye; (you are as I vnderstand moderate, and learned) had that continued, laid England vnder such à publick Disgrace as this Rabble of men, and Fanaticks haue done? Let the world iudge.

19. Now if you Ask, from whence came this fearful Disorder, which to my sorrow makes our Country ridiculous to forrain Nations? I answer. The first Rent, the first Rupture, the first Schism of Protestants from the Catholick Church, occasioned
all.

A third Inference.

*Touching
vpon the do-
lesul Diui-
sions in Eng-
land.*

*The Origen
of all these
lamentable
Divisions.*

*The Fana-
ticks Argu-
ment against
Protestants.*

*All seclanes
will reform,
and none can
do it.*

*The Church
which re-
form's other
erring So-
cieties must
not need any
reformation.*

all. Here is the Source, and Sole Origen of these vnfortunate, Reuolutions. Wherefore this Argument proposed by à Fanatick against Protestants is vnanswerably conuincing, *Ad hominem*. (I say *ad hominem*; not that I approue Fanaticism). As ye Protestants without recourse to any other iudge but your Selues vpon your own Authority quitted the Roman Catholick Church, and thought your Fact reasonable; So we Fanaticks, without recourse to any but our own tender Consciences, (knowing you began à Reformation not yet compleat) leaue Protestantcy, And hold our fact as reasonable as yours: And thus others by your first Example may reform Religion to the worlds end. Yet all of vs (may these men Say) make but one true Church, For if M^r. Thorndicke Page. 9. Answer's pertinently to that demand. Where his Church was before Luther. *There it was, saith he, where it is. The same Church reformed, which was depraued afore.* If this Answer I say be good, Pray you why should Fanaticks, Nay why ought the Arians, and worst of Heretickes be excluded from being of one and the same Catholick Church? For the Church seems to Sectaries an ample field, and embraceth all called Christians though differently reformed. The only difficulty then is, to find out him, or se Those, who among so many dissenting Reformers (the whole world ouer) haue happily made the best choise, in mending Religion. The Protestant you see reform's the Catholick, the Puritan, the Protestant, and the Quaquer will reform all at once, vntil some new Sectary peep out, that bring's in à better Fashion. And is it possible, shall all these vnreformed People reform one another? This difficulty cannot be solued in Protestant principles.

20. I say in à word. It is impossible to reform any erring Society of Christians, but by the *Rule Doctrin* and Authority, of some one Church, which must be owned so pure, that She cannot be reformed in what She teaches. The reason is clear. For à fallible and deformed Church, can no more help to reform another like wise fallible or unreformed, than the blind lead the blind. Hence methinks M^r. Thorndick, who hold's Protestantcy

as fallible, and as much out of order as Popery, Speak's little to the purpose Page. 11. where he saith. *There is no Power in this Church and Kingdom (he mean's England) to reform it self in matter of Religion, but only by that Form, and to that Form which may appear to have been held by the whole Primitiue Church before the Corruption came in, which we pretend to reform.* I cannot but smile at this word *Appear.* Pray you Sr, Say to whom must it *Appear*? What? To you or me, or to any priuate fallible man? You talk as if, forsooth, the Primitiue Doctrin were so apparently Manifest to People, that euery one by opening Books and reading Antiquity, may with à wet finger clearly discover the true and Orthodox Form of Religion, Whereas the contrary is euident, For haue not we and Protestants (to omit others) now for à whole Age perused Councils, and Fathers, and after all, do we not see with our eyes, that what seem's Orthodox Doctrin to one Party, seem's not so to the other? It appears manifestly to me, that the Primitiue Fathers, so openly maintained an vnbloody Sacrifice vpon the Altar, that the wit of man cannot without violence, wrest them to à contrary sense; doth the Truth appear so to Protestants? It appeared to S. Cyprian *Epist. 55. ad Cornel.* and to me also, That Heresy and Schism, take their Origen from this, *That the fraternity of Christians answerably to Gods command, Obey not one Priest (and one Iudge) who is Christs Vice-gerent in the Militant Church on earth.* Will Sectaries read and vnderstand this as I doe? It seemed clear to S. Hierome cited aboue, That one out of the Roman Catholick Church, wherof Pope Damasus was then Head *really belonged not to Christ, but to Antichrist, and Therefore ought to be esteemed an Alien from the house of God, à Person vnclean, and prophane.* Will the Protestant after his reading these words own the Doctrin pure and Orthodox? No he dares not.

21. What then is the Result, though we read these and à hundred other Passages in the ancient Records so Plain for Popery? Experience tell's vs, nothing els ensues but an endles contest about their Sense, and crossing one an other with contrary glosses.

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*Dissentions
arises after
the perusal
of the primi-
tiue writings*

The plainest
Authorities
Convince
not Sectaries

what is re-
quired
of Mr
Thorndick

A New Re-
former of
Religion in
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culous to all.

This is all that can appear to Mr Thorndick. Wherefore Unless Recourse be had to better Principles then to meer Appearance, Disputes may goe on till Dooms day, without Satisfaction, or fruit to any. Be it how you will. My hearty wish is, that Mr Thorndick, who hitherto Stays in Generallities, would please fully to set down that whole Plat-form of Religion, which he conceives exact, and suitable to the Primitiue Church. Were this done (which will neuer be) I am confident, His Extract or Draught would appear so imperfect, and mishapen à Business in the iudgement of Catholicks and Protestants also, That as the one Party cannot, but look on it with disdain, so the other would reiect it as vnworthy Acceptance.

22. Besides, would it not seem à new wonder to Strangers abroad, Yea and as ridiculous as wonderful, were they told, that after so much labour spent about reforming Religion in England, we haue yet at present à thoughtful Gentleman there, that's very busy in Setting forth the last and best Edition of *Protestancy Reformed*, which perhaps may proue worse than any other gon before. Naught it must needs be, for this Reason, That the means he would reform by, has no Proportion with the designed End. For by the light of à few dead Manuscripts, written 14. or 15. Ages Since, He offer's now to amend all the Churches in the world, though the very sense of these Writings which must be the Rule of his Reformation, is neither well known to Himselfe, nor yet agreed on, by those dissenting Churches he would reform. What think ye? Were this sense yet to be learned, (the want whereof causes endles Errours among Sectaries,) would not common Prudence rather take it from à liuing Oracle, which has taught the world time out of mind, than from à late Nouellist that Professes himself fallible, and Therefore may most easily Misinterpret the best Records? This liuing Oracle at least promises infallibility (Which Shall be proued presently) And therefore is à Surer Principle to rely on, Then The Fathers Sentences long Since Written, whilst Sectaries make Their sense and true meaning à Matter of Contest.

23. Yet one word more and I end. Mr Thorndick will Reform the present Roman Church Corrupted, by the Primitiue supposed pure for the first 4. or 5. Ages. I must needs demand first, whether that Primitiue Church, the Rule of his Reformation was infallible, and pure in those pretended fundamentals only, necessary to Saluation, though not in other Doctrins of lesser Moment? Or. 2. Whether She (because fallible) as much needed Reformation in smaller Matters not called fundamental, as this present Church is supposed to need? Or. 3. Whether She was so entirely pure in euery doctrin, little, and great, that She could not be brought to more Purity, or be better Reformed? Grant the first. viz. That the Primitiue Church was vnerrable and pure in fundamentals only, not in others, The present Roman Church is as good as She was, For our Aduersary own's Her à true Church wherein Saluation may be had, and thus far She needs no reforming. Grant. 2. that both these Churches, because fallible, might erre, and perhaps haue erred in lesser Matters, not named fundamental, The Primitiue can be no Rule of Reformation to the present Church, because that Primitiue is alike errable, alike reformable, And for ought men know, as much out of the way of truth in Non-fundamentals as the present Church is; Therefore I said aboue, if the blind cannot lead the blind, à Church wanting Reformation cannot reform another sick of the same malady.

*Questions
proposed to
our Aduer-
sary.*

24. If finally it be Said, the Primitiue Church was so infallible, so pure euery way, both in great and little Matters, that She could not be more reformed in the first 5. Centuries for example: We haue à Church once entirely pure, And then vrge our Aduersary not barely to say it, But to proue vpon indubitable Principles, *scriptures, Fathers*, or the *General Consent of Christians*, that She continued not wholly as pure in the sixt, seuenth, or eight Age, and so downward to our dayes as She was before. To shew à Deficiency in this Church once confessedly true, in after Ages, will be more than an Herculian labour, when it is demonstratiuely euenced aboue, That nothing but à Church equally

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equally as Ancient , as Vniuersal , and glorious in Miracles as the Roman is , can probably impeach Her of the least Corruption. Mr Thorndicks Mistake is, that he makes (as Secretaries vsually do) à false Supposition his Proof; He supposes our Church corrupted in Doctrin , and then will amend it according to his fancy by the Primitiue, whereas he knowes, or ought to know, that we Catholicks deny His Supposition , and say both are vnerrable, and withall Assert, that no Authority on earth can better inform vs of the Primitiue Doctrin than the present Roman Church , which hath successiueley handed it to vs Age after Age. Howeuer to take away all ambiguity and further Dispute in this Matter, you haue next, three following Chapters which I hope will giue Satisfaction to the rational Reader. More shall be added hereafter.

CHAP. XIV.

Whether there be à Church of one Denomination infallible, not only in Matters miscalled Fundamental, but in all and euery Doctrin She Proposes, and Obliges Christians to belieue, as Faith?

*what we
intend to
proue.*

1. **A**S the Answer to the Question aym's at à clear and easy way of ending Controuersies Concerning Religion , So the following Discourse tend's to settle one great truth in the minds of euery one. viz. That both the Ancient , and present Roman Catholick Church is not only infallible , But that the Aduersaries of Her infallibility destroy the very Essence of Christian Religion , And deseruedly merit vpon that Account , The name of Schismaticks and Heretiques also.

2. To

2. To make good what's now Asserted, à few *Postulata* or Principles must be premised. One is. That Church which Promises, and proves Herselfe infallible in Doctrin doth not only facilitate, but giues also absolute Security to Faith, For such à Church Participat's most, and comes neereſt to that first Diuine Apostolical Spirit, which confessedly was infallible.

Upon these following Principles.

3. A. 2. Principle. Whereas nothing hath, or ought to haue, à stronger Influence ouer the minds of men than Religion, So nothing can discountenance it more, than à stedfast Perswasion of its Fallibility, and Consequently, of it's easily being False. This Perswasion Cur's of all Christian Assurance, and driues men to so cold an Indifference of embracing this or that Religion, That it much import's not which to take to, any or none.

4. A. 3. Principle. The means or influence whereby Christ preserues his Church infallible, needs not to be explicated by any Supernatural quality, personally inhering in the *Teaching Representatiue*, or intrinsically eleuating the conuened *Relates* to à State of Infallibility; for t'is enough, that the safe Conduct of Almighty God, who is alwaies vigilant, and Assists by his exterior Protection, so secures the Church from error, that She neither can be misled, when she teaches, nor mislead others. Yet I deny not but that an interior Motion of Grace may be, yea and often is in the hearts of such as are Assembled together in God's name, and Assisted to define infallibly. Diuine Faith, Tis true actually elicited, euen after the permanent Habit infused, requires à Supernatural Motion of Grace, But hereof we speak not at present.

What the Churches Infallibility requires.

5. A. 4. Principle. When it is enquired Whether the Church Diffusiue be infallible, the Querie is not, whether the Motiues inducing to distinguish that Oracle from others, Demonſtratiuely and with all Metaphysical certitude, euidence likewise Gods Reuelation relating to the Myſteries Belieued; For this might lead vs to enquire whether Faith be euidēt in *Assistance*, That is, so Vnexceptionably manifest, that all may clear-

*The Que-
stion stated.*

*A threefold
Infallibility.*

*Mans Duty
grounded on
Christ's
Promise.*

ly Infer from the Reuelation clearly known, That the Mysteries believed, are evidently true. We now meddle not with that Difficulty, though great Diuines patronize the Affirmatiue, But only Ask, Whether the Doctrin of Christ's Church be so infallibly Certain, that it cannot be False or deceiue any. Catholicks own à triple infallibility necessary to Faith. The first proper to God's Reuelation, no Proteltant denies that. The second belongs to the Church, either *Diffusiuè*, or *Representatiue* in General Councils, whereby we learn, and that infallibly, those Truths which God reueals. The third infallible Assurance necessary to Faith, all Orthodox Christians haue, that belieue the Mysteries reuealed vpon the Diuine Testimony, Proposed by Christ's Church.

6. A. 5. Principle. If, (what is most vndoubted) Diuine Faith essentially relies vpon Gods infallible Verity speaking by one or more men sent to Teach, (who proue their Mission and Demonstrate the *Credibility* of the Doctrin deliuered) it necessarily followes, That, that first infallible Verity beget's in euery true Belieuer, no less perfect Faith Than what is most certain and infallible. Wherefore as it is the indispensable Duty of euery believing Christian to acquiese in, and rest vpon God's infallible Veracity; So it is an indispensable Promise, That we haue Christ present with à Church which teaches all Truth, And therefore cannot but Propose the Obiect of Faith infallibly. The firm Promise irreuokably issued from Power and Goodnes it selfe, *Matt. 28. 20. I am with you alwayes to the end of the world. Iohn. 14. 16. I will Ask the Father, and he will giue you an other Comforter, the Spirit of truth to remain with you for euer. Hell gates cannot preuail against the Church.* Thus much premised.

7. The Difficulty now agitated is. Whether the Roman Catholick Church and Her approued General Councils be so secured from Errour, That She cannot swerue from that first Support of Truth, (I mean God's infinit Veracity) But must when She teaches, Teach that exactly which God hath reuealed, and will haue after à sufficient Proposal, Vniuersally believed. Secta-
ries

ries say, She may, Yea actually has swerued from God's Reuelation, and in great Matters too, though not perhaps in the *Primary Fundamentals*, (as they are Called) or in Fundamentals *Simply necessary* to Saluation, And they were forced to this wicked Doctrin vpon three naughty Motiues.

What Protestants assert,

8. First to giue Scope, or rather to inuite Libertins to hold or deny so much of Christian Religion as pleaseth their fancy; And do we not see the liberty effectually laid hold on in England amongst Phanaticks, and such giddy People? All this giddines came first from the reformed, or rather the deformed Nouelty of Protestancy. They do it. 2. to make Controuersies Endles, For deny the Churches Infallibility, Cauils go on; Grant Her infallible Disputes are ended. 3. This is done, to quit themselues of an Infamy iustly laid vpon them, of being both Schisfinaticks and Heretiques at once, which shall neuer be claw'd of, do what they can. For these vnfound reasons, or pestilent Motiues rather, The Church forsooth must needs be fallible. Catholicks on the other side, maintain the contrary, And say there is à Church so Infallible, that She cannot err in any thing She teaches, as *Faith*. And thus much God willing shall be euinced in the following Discourse. But to do it exactly, I am briefly to lay open to all that haue eyes, The Abiect, the Desperate and Desolate condition of à fallible Church. You haue here my first Proposition.

And why?

The Catholick Assertion.

9. A fallible Church is essentially Constituted, in à State of publick Rebellion and Hostility with it Self, Wages War against Infidels without hope of conuincing, or conquering any: And therefore cannot be Christ's Orthodox Church. To declare further what I would say know first, That Sectaries own à Catholick Church much larger than the Roman Catholick, And make Themselues Part of it. Conceiue now (which though very hard is yet possible); that the Representatiue of this great Moral Body meet's in à General Council, and discusses the Question now in hand. Viz. *Whether there be à Church of one Denomination Preserued infallible by Diuine*

A fallible Church is in à State of rebellion.

Ass-

No means to
use it.

Assistance? Part of the Representatiue, and these are Protestants, Oppose the total Infallibility of euery Church. Part (Catholicks I mean) Say one Church is infallible, and that is the *Roman*. The Difficulty proposed can be decided, or not. If not; This great Representatiue meet's to no purpose, but only to make more Strife in the world. If it can be decided, God has prouided means whereby the truth of so weighty à Matter may be known, But there is no such means left, vnless some one Church or other (or all together) be owned infallible, Therefore an endles Hostility goes on, in this supposed *Representatiue*.

Without so-
me One
Church
be Infallible

The Scriptu-
re.

10. That all means fail may Sectaries Votes haue place, is indisputably Euident. You shall see it clearly. The Catholick Party Appeales to Scripture, alleges these and other like Passages. *He who hear's you hears me*, and from thence infer's, Who euer hear's the Church hear's Christ, an Infallible Teacher. *The Church is the Pillar and ground of Faith*, and hence concludes, She is infallible. *The Spirit of Truth shall remain With the Church for euer. Pastors, and Doctors, are appointed by Providence to preserue the faithful from Wauering in Faith, and all erroneous Circumuention. Hell gates cannot preuail against the Chutch &c.* What can be more Significant, if plain words haue sense for the Infallibility of some One Church? Yet all these and many other Testimonies so shrink to nothing, (may Sectaries Glosses stand in force) That no man can say what God speak's in these Scriptures or know the Truth now debated. *Viz. Whether any Church be infallible or not*, This means failing of its End which ought to compose our Strife, Hostility is as vigorous, as when the Dispute began, for yet we know nothing certainly.

And Fa-
thers Speak
significantly
the Chur-
ches Infalli-
bility,

11. Passe from Scripture to Fathers, We haue there most pregnant Expressions. *The Church cannot be adulterated. Cyprian de Vnt Eccle: VVhat She once receiued from Christ, She euer hold's. Idem. Epist. ad Corne. She is à pure Virgin in Faith, and cannot be deceiued or seduced, nor ouercome With any Violence, being vpheld by Her Virginal integrity. Fulgent. Epist. ad Probum. Cap. 5. Her Faith is inuincible, euen to the Powers of Hell. Euseb Casar. Prepar. Euang. lib. 1.*

lib. 1. C. 3. If any fear to be deceiued by the obscurity of à Question, let him Consult that Church concerning it, Which the Scripture Demonstrat's without any ambiguity. S. Austin. lib. Contra Crescon. C. 33. What think ye? Is not the Churches Immunity from Errour clearly established? No say Sectaries, For though we cannot confront these Passages of Scripture and Fathers, with others as significant for our Plea of Fallibility; Yet we do, and must deny Their plain Sense; We do, and must say, The Roman Church has been adulterated, otherwise we are Schismatic'ks. We must say, that though once pure She lost what she had receiued; And therefore is now no Virgin, but à Harlot. VVe must Say, Her Faith is Vincible, That it is not safe to consult Her in dubious Matters, for She can return no better Answer, than what is fallible and may be false. Thus Sectaries.

Sectaries deny all, or must own themselves Schismatic'ks.

12. Hence it followes first; That our great supposed Representatiue, made vp of Protestants, Catholics, and all other called Christians stand's without redress in an open Rebellion, in à publick Hostility with it self, And consequently taken in its whole Latitude is not Christ's Church, Because the Church of Christ is essentially founded in Vnity, This supposed Representatiue, torn as you see in pieces with intestine Diuision is not one, And therefore most desolate, For, *Omne regnum diuisum in se desolabitur.* And here by the way, I take leaue to tell Sectaries, T'is but Folly to talk as They doe, of à Catholick Church wider than the Roman, Or of à lawful Representatiue possibly to be conuened in Vnity, out of the Body of all named Christians, For as such à Church (considered in the largest Extent) which stands diuided in Faith is not Orthodox; So such an assembled Council, made vp of so many iarring Belieuers (considered vnder that notion of Hostility and Rebellion) can be no legitimate Council. The reason is. Christ neuer owned à Church professing more Faiths than one, nor lawful Councils consisting of other Members than Orthodox Christians. You will then say Hereticks, are not to be admitted into Councils lawfully called. I Answer they are admitted, but how? Freely to dispute, not to Teach; to propose

Two Mistakes of Sectaries.

What Hereticks haue to doe in Councils.

pose difficulties, but not to Regulate Faith, to acquiese in the Churches Definitions, but not to define, remaining Hereticks.

13. You see. 2. That à Church fallible in Her Definitions concerning Faith, vainly attempt's to reclaim Infidels and Hereticks from their Errours. Wherefore the Nicene Fathers Cõdemnation of Arius might haue been iustly excepted against and pleaded reuerfable vpon this ground, That what they defined (because fallible) might be as far from Truth, as the very Errours they Censured, and defined against. Nay I say more: If that Council was then fallible, it lies yet at the mercy, not only of Arians, but of all Christians at this day, to admit, or reiect, the Nicene Censure, or rather, if Prudence haue place, to suspend their Iudgements and say, no man knowes what to belieue. Into such darkness, vpon such Hazard, and indifferency, Christians are cast, if God's Church or that Council could err. One instance may giue you some light:

*Strange se-
quels if the
Church be
fallible*

14. Imagin à Heathen at that time, when Arianism seemed prosperous, and carried much vogue in the East, well inclined to embrace Christian Religion, VVithall Suppose the man firmly settled in this Iudgement, That Catholick Religion (much resembling Arianism) was so fallible, that both the one and other might be false. Say I beseech you How indifferent would this Iudgement haue made the Heathen, to either Religion? Nay would it not, had interest swayed neuer so little, haue drawn him more to Arianism? Yes most assuredly. For thus he might haue discoursed, and prudently. VVhat, they call Catholick Religion and Arianism are much alike, both fallible both may be false. My Interest now when Arianism flourishes, carries me thither. T'is true, I meet there with fallible Doctrin which may be false (God knowes how things are) but the mischief is I can find no better amongst Catholicks, nor in any other Society of Christians. Now if all I can learn be no better but fallible, and perhaps false Doctrin too, I may as well learn that from the Arians as from Catholicks, or rather ought to suspect all

*How the
Heathen
discourses.*

all Christian Religion of Error, because none of that Profession can assure me infallibly, what God has Said. But such Doctors saith the Heathen who may as easily teach me to iniure an Infinit Verity, and ascribe that to God he neuer reuealed, as lead me to acquiesce in his reuealed truths, (were any such truths in being) deserue no Credit, Therefore I neither can, nor will belieue any thing.

And Concludes against à fallible Religion.

15. Before we make à further Step to one or two Propositions which decide this Controuersy, à few difficulties are to be cleared against the precedent Discourse. One is. Hostility ceases in the ample Council now mentioned, would all, which is easy, Agree in one Truth, That Christs Church is infallible in Fundamentals only, *or fundamentals simply necessary to Saluation.* Answ: This is to say If that were done (which neuer was, nor can be done) à Reunion followes. Alas, it is not yet agreed on by all nor euer will be (vnless some quit their Errors) which and where, Christs true Church is. It is not yet nor can be agreed on, How many or few these fundamentals are, For though Catholicks and Protestants Vnite in à belief of the Trinity, and call that à Fundamental Article, The Arians stand out, and oppose both. The means then here thought of, is so far from establishing Vnion that it increaseth Diuision, And so it will euer fall out whilst à Church of one Denomination, is not acknowledged infallible in euery Doctrin She teaches, and obliges Christians to belieue vnder pain of Damnation. See more hereof aboue. Chap. 5. n. 5.

One obiection answered.

Hostility ceases not but increaseth by the Sectaries Means.

16. A. 2. Obiection. Dissentions in Councils (witness those at Basil and Florence) or the Access of Hereticks cannot lessen their Power, or Anull their Definitions, Therefore our Plea taken from the Hostility in à most ample Council Euinces nothing. Answ. I grant the Antecedent and say, Though Heretiques and dissenting Christians meet together, yea, Though some too busily aduance opinions dissonant to truth and Orthodox Doctrin, Yet God's gracious and watchful Prouidence, which drawes good out of Euil, And often conuert's War into Peace,

will with all Assurance effect that such à Council either break vp and Define nothing, Or, if à Definition issues forth that only shall be defined which is certain, and infallible. Thus much is granted. Yet I deny the Consequence and Say, The Argument drawn from Hostility Conuinces. Here is my reason. That Imagined *Representatiue* consist's, as we now suppose, of Arians, Protestants, Catholicks, Socinians and all other called Christians, For these, as some think, Collectiueiy taken, make vp the diffused Church of Christ more ample than the Roman, Or, if so many Constitute it not, Let Sectaries please to tell vs what Christians are to be excluded, or precisely how many are the Members of this diffused Catholick Body? In the mean while vouchsafe to Consider the force of my Argument, grounded vpon an implacable Hostility.

The Argument taken From Hostility Conuinces.

17. This whole diffused Moral Body evidently maintain's Contradictions. For example, *Christ is the highest God, Christ is not the highest God. Our Lords Sacred Body is substantially present in the Eucharist: That Body is not substantially present.* As therefore this large Society of Christians, now supposed but one great Church holds contradictions, So it must be granted, that the Representatiue of it also hold's the same Contradictions, Or, ceaseth *eo ipso* to Represent the whole Diffused Moral Body.

18. Hence one of these three Sequels ineuitably followes. The first. If this Representatiue still continues to Represent (which is euer to be noted) and proceed's to à Definition, answerable to the Sentiment of the large Moral Body in Diuision, it necessarily Defines the Contradictions of those Churches to be Orthodox Doctrin, and were this done There is More then Hostility enough, For thus impossible Contradictions, are both Definable and Belieuable. Or, it followes 2. that our imagined Representatiue break's vp, and leaues all points in Controuersy as Wholly vndecided as they were before, And this which implies an endles Hostility, would, I think, be the Result of that Council, And vpon that Account appear à ridiculous Representatiue. Or, 3. This followes. That some one Part or other in the

The Reasons and Proofs of my Assertion.

the Representatiue must lay down Arms, and acknowledge one Church of One Denomination absolutely infallible, in whose Sentence all are to rest. Without this Acquiescency in one Orthodox and Infallible Church, Errours in Faith goe on as we see hitherto in à remediless condition. This truth S. Austin. *Lib. de symb. ad Catechum. C. 6.* Saw well, where He speak's profoundly to my present purpose. *Ipsa est Ecclesia sancta, Ecclesia vna &c.* She, and she only is the holy the one Church, the Catholick Church, which fights against all Heresies, she may fight, but cannot be foiled. And Might I here Digress à little, I could Demonstrate That neuer Heresy yet of any Fame in the world appeared since Christs time, but it was Crushed censured, and condemned by one only Oracle the Roman Catholick Church, to whose Sentence the very best of Christians dutifully Submitted, relying on our Sauours secure Promise. *Hell gates cannot preuaile against that Oracle.*

S. Austin
Speak's
what we
Assert.

19. A. 3. Obiection. Scripture alone though all Churches were fallible, is sufficient to teach infallible Faith necessary to Salvation. Answ. Of all Obiections proposable, this is least worth. For had Scripture that sufficiency, it may, I hope, be yet Enquired, Whether the Church also, which cannot clash with Scripture, has the like Prerogatiue of infallibility. Scripture was infallible when the Apostles preached, and yet their Preaching was as infallible as The words they wrote. But here is not my greatest Exception. I say scripture and all the Verities in it goe to wrack if the Church be fallible, For grant this, we haue no infallible Certainty of the Scriptures Canon, of it's substantial Purity or Immunity from corruption, of it's true Sense in à hundred controuerted passages. We cannot belieue that Christ is God, or That his Ascend into Heauen was real, and not à vain Vision. We Cannot belieue what Sacraments are, nor know the number of them without the Church. Therefore vnless this Principle stand vnshaken. *It is immediately more certain that the Church, manifested by Her Marks is Gods own Oracle. Than That Scripture, setting Church Authority aside is Gods Word,* we can

Scripture
without the
Churches
infallible
Testimony,
to seth force.

believe nothing. For who sees not but that very Book would soon have been out of credit, had not God by special Assistance preserved as well it's Doctrine pure in Mens hearts, as He preserved the words in Volume or parchment, And this by the means of à watchful living Oracle his infallible Church.

The Assertion is proved.

20. Again, and this Reason convinces. Were Scripture judged sufficient to teach Salvificall Faith compleatly, independently of the Church, Or were the Church (when that Iudgement is) held not only errable but actually erroneous, How can any having these two iudgements (*Scripture Infallibly teaches Faith compleatly*). *The Church because erroneous fails in this Duty*) Account himself à Heathen or Publican (as our Lord saith) though he absolutely refuse to hear the Church? His refusal Certainly is prudent and defensible vpon this ground, That Scripture doth all, learns him enough, Therefore none can oblige him to hear the Church, which may mislead and Propound false Doctrins, For no man in his wits will listen to à Fallible Oracle, whilst he has another at hand, that teaches all Truths infallibly.

A Reply answered.

21. If you reply. Such an one is at least obliged to hear the Church in Fundamentals, but not in others. The Intelligent Person Asks, whether Protestants who lay that obligation vpon him of believing fundamentals only, own that *Assertion so infallible*, that to believe the *Distinction* is an Article of their Faith? If they say it is à fundamental Article and that he is obliged to believe so; Protestants doe not only maintain one infallible fundamental Point peculiar to themselves, disowned by the Roman Catholick Church (for She certainly reiect's the *Distinction*) but moreouer now become infallible Oracles, in à Matter of greatest Importance, which cannot pass, because they are Professedly fallible in all they teach, Therefore may truth have place, the Distinction giuen between fundamentals, is both *Vnfundamental* and *fallible* Doctrine, And so without More we are freed from all Obligation of believing the Church, for that Distinction failing to be à fundamental truth, The Church is absolutely fallible in fundamental Doctrine. Well then may we not hear Her

The Sectary Committed of Error.

Her at all, without any Note of being looked on as Heathens, and Publicans.

22. Some perhaps, great Patrons of Christian Liberty, and freedom of mind in matters of Faith, may object. 4. The Church cannot exercise Her Authority ouer mens Iudgements, or oblige any to an internal Assent, Her power being limited and to thus much only, as to order and regulate the Exterious for this end, that Vnity and peace May be preserued without publick Dissention. Answ. These men certainly neuer say their Creed. *I belieue the holy Catholick Church*, that is in mind interiourly, I giue Assent to all the Catholick Church teaches, Now if this Doctrin stand, They may well not yeild Assent at all to any Doctrin the Church teaches, but like Hypocrits may outwardly be fair Catholicks, and inwardly foul Hereticks, And this is, to Profess one thing, and belieue another. Christ is ashamed of them. Luke. 9. 26. and so is the Apostle also Rom. 1. 16. VVho blushed not to preach as he believed, And to belieue as he preached. But enough hereof is said in the other Treatise.

*A Reflection
made upon
Christians
Libertins.*

CHAP. XV.

Diuine Faith in this present State of things, necessarily requires à Church infallible. The Reason hereof. The Church neither Defin's, nor can Define by Humane Authority only. Her Definitions, more than morally certain, are Infallible. Sectaries Recourse to Moral certainty in Matters of Faith, à most frigid Plea. Their Fallacy is discovered.

Obiections Answered

One Principle premised.

The perfection of Faith.

1. **O**ne Principle established aboue. N. 6. Proues the first part of my Assertion. *Diuine Faith which is à firm Assent to what euer God speak's So vltimately rest's vpon his Infallible Veracity, That if à true Belieuer yeild Assent to him as He speaks, and because He speaks, All the power in Heauen cannot Separate Infallibility from that Belief. Herein consist's the Perfection of all Diuine Faith, That without sweruing, it tend's vpon à Verity Infallible, and without Hesitancy hold's that infallibly true, which the infallible Verity Reueal's. A lesser Perfection than this is not Faith, And à greater the Apostles had not, if we precisely respect the Motiue of their Assent, Hence all must Distinguish à twofold Infallibility, One intrinsick, and infinit, proper to Gods Verity, The Other answerable to à creatures Capacity, (finit, tis true), yet Infallible, and such the Apostles Faith was.*

2. Thus much Supposed, not easily gain'said by Sectaries, the infallibility of one Church which we say is the Roman Catholick, Stand's firm. And here is the Reason. As Faith relies vpon an infallible Verity that reueal's Truth, So it also rest's vpon

upon an infallible Oracle, which (without danger of Error) Applies and Proposes that very Truth yet obscure, to Believers, For it little avails to have à Verity infallibly Revealed, if à fallible Oracle which may both Miss and Mislead, be our best and only Guide, or Proponent. The Church therefore which Saith Indubitably, I Propose what God Reveals, must be infallible, answerable to the Infallibility of Divine Revelation. Ruin the *One or Other* Infallibility, Faith can be no more but an uncertain Assent, And consequently no Faith at all.

*One ground
of the
Churches
Infallibility.*

3. To Reinforce this Reason. Please only to cast à serious Thought upon such as have been iustly reputed Hereticks, and upon their Procedure. The Arians after the reading Scripture denied the high Godhead in Christ, His Eternal *Consubstantiality* also to the Father, And erred. The Pelagians reiecting Original Sin, swerved likewise from the Verities of Christian Religion; so did the Monothelits that impiously bereaved Christ of his two Sacred *Wills*, Divine and Humane. The true Church, All know condemned, and yet condemns these Tenets as Heretical. Right say modern Sectaries, And it was well done. Very Good. If *well done*, hereupon ensues another troublesome Question, and it is. Whether that true Church, whilst She condemned these Errors and defined the contrary Truths, proceeded *Doubtfully*, *Probably*, upon *Moral Certainty only*, or Spake as Gods Oracle ought to speak, *Infallibly*? If She Defined doubtfully, it is yet also doubtful whether Christ be the high God, and Consubstantial to his Father, Unless Scripture (now supposed God's word) in *express Terms* clear the doubt, and raise the Doctrin to absolute Certainty, which most evidently is not done.

*The reason
reinforced.*

*If the
Church de-
fines doubt-
ful.*

4. The whole Contest then is, *Whether* the Church or Arians Interpret Scripture better, For the Object of my Assent when I believe the eternal *Word*, *Consubstantial*, being not *Express Scripture*, but an Interpretation only, it followes, if the Interpretation which the Church giues be supposed doubtful, She wrong's the Arians, and all other Christians, whilst She obliges them to believe the Mystery otherwise than only, *Sub dubio* or

*She wrongs
both Arians
and All
Christians*

doubtfully, which is not to believe at all. Again If the Churches Definition get à Step higher, to à degree of Probability and no more; The Arians Opinion for ought we know yet, may be as tenable as the Contrary Doctrin now supposed Orthodox, And Consequently the real Consubstantiality of the Son to his Father, is no more any Obiect of Faith, but meerly à disputable Matter like this or that Opinion in Schools, earnestly tossed to and fro, But neuer ended. Doubts therefore, And meer probabilities reiected, too weightles for Church Definitions,

*The Secta-
ries Plea of
Moral Cer-
tainty exa-
mined.*

5. We are next to look à little into one only Refuge left Sectaries, called *Moral Certainty*. Tis à dark cloud, they are lately got into, our Endeauour shall be to dissipate it. They may say. When the Church condemned Arianism (the like is of any other Heresy) and defined the Eternal *Word* Consubstantial. The Definition (much aboue Probability) though not absolutely Infallible, was yet so morally Certain that no man can, but most vnreasonably, doubt of its Verity. In passing, I may without Offence take notice of Sectaries Inconsequencies, and Ask, if Moral Certainty be at least had from Church Definitions, when She interpret's Scripture, though the Doctrin be not formally expressed There, Why are not Her Definitions euery whit as Morally certain against Luther and Caluin, though what She Defin's be not in *express Terms* Gods word? I would also as willingly learn, why Protestant Doctrin is not esteemed ouer all the world so Morally certain as these Ancient Catholick Definitions are? But let these Queries, not easily Answered pass, We come to the main difficulty, and demand.

*A question
Proposed to
Sectaries,*

6. Whether this Positiue Doctrin. *Christ is the Highest God, and Consubstantial to his Father* be à Fundamental Article of Christian Faith finally resoluable into the Diuine Reuelation, And admitted as most Fundamental by Protestants? I verily perswade my self they will Say *it is*: If not; This followes ineuitably, that there is no fundamental Article in our Christian faith. Vpon the supposed Concession I Argue. But If the Church be fallible, this Positiue Doctrin. Christ is Consubstantial. is no Article of

of Faith because it cannot be resolved into an infinite Verity infallibly Reuealing Truth, Therefore it is only à Moral humane Perswasion at most, which may be false.

7. The Proof of the *Minor*, will best appear if we Ask why Sectaries belieue that positie Doctrin? They cannot Answer, Scripture *expressly* Teaches it; For most euidently that's not so. Will they say the Mystery may by good Discourse be deduced from Scripture? I Could wish to see à clear Deduction, yet fear it. Howeuér Suppose that done, new Doubts arise concerning the certainty of the Deduction, which can be no more but morally certain, most insufficient to ground Diuine Faith. The true Answer therefore must be, or none. The Nicene Council, The both past, and Present Church faithfully interpreting Scripture, Definitiuely deliuered the Doctrin, and vpon this ground we belieue the Mystery.

*The true
Answer
proues Fai:b
Certain.*

8. Now here we come to the main Business, and Ask again, whether God speaking by this Church as his own Oracle, Proposes that Doctrin and obliges all to belieue it, Or, Contrarywise, whether the Church diuorced as it were from Diuine Assistance teaches vpon Her own humane fallible Authority, And obliges all to belieue the Mystery? Grant the first, The Definitions of the Church are infallible, because an Eternal Verity speaks infallibly by Her. Say secondly, That the Church wholly Vnassisted, teaches and Defines vpon Her own fallible humane Authority, the Doctrin we learn from Her of the *Incarnation*, of the *highest Godhead in Christ*, of his being *Consubstantial*, of the *Blessed Trinity*, of *Original Sin*, beget's no Faith, Because if the Supposition hold's, that Assent relies not at all vpon an *Infallible Verity* speaking by the Church *Assisted*, but vpon à weak and fallible Human Authority which cannot support any certain Believe, For it is most preposterous to Say, that men meerly fallible, as all are left to Themselues, can Assure vs, what that Doctrin is, which God Reueal's Infallibly. Now we Come to this Moral Certainty.

The Churches Infallibility further euinced

9. And one Perhaps will say, Such men, though fallible, may

may at least giue *Moral Assurance* of the truth of the Doctrin, and that's enough. Contra. 1. Moral assurance which euer implies some weak Degree of fear of the contrary may in rigour be false. But the Church, which obliges all to belieue Her Doctrin vnder pain of Damnation speak's without fear, and Saith boldly. God reueal's as I teach, Therefore her Doctrin if false, is the Diuels Doctrin. But none can say, That the Nicene Definition against Arius was the Doctrin of Diuels, But Contrarywise à Truth reuealed by God, and Belieuable *Fide Diuina*, Ergo it was infallible, and more than Morally certain. Contra. 2. God Speaking by the Church giues greater Certainty than Moral, And if he do not speak at all by Her, the Definition now remoued from Infallible Assistance Vphold's not Faith, as we shall se presently, nor can it be prudently iudged morally certain.

The Churches Definitions More then Morally Certain.

10. Though much be said in the other Treatise. *Disc. 1. C. 4. 6.* against this Pretence to Moral certainty (Sectaries casually light on it because, forsooth, they brook not the word. *infallibility*) yet here we must wholly weaken that Plea. I say Therefore, could the Church (as She cannot) Define or teach without Gods special Assistance, Christians would either not attain to so great certainty of Her Doctrin, *as is Moral*; Or if no greater could be had, That certainty would not be *Diuine Faith*. Every one knowes Moral certainty to be à kind of knowledge, whereby men iudge such things are, or are not, without great Hesitancy or any reasonable cause of Doubting, It is vually grounded vpon some vulgar Perswasion, or common half owned Euidence, which the most of men trust to prudently, When no surer can be had. Thus we say. *All People in Common Conuersation speak not alwayes contrary to their thoughts. Some mean Well in their Proceeding. Rome and Constantinople are now Citties in being.* These and the like Assertions may in rigour be false, Yet our Iudicative faculty without Violence readily yeild's to all, induced thereunto by à Perswasion vulgarly receiued whereby we say, That as such things are Commonly reported, So they also are vually believed, and Commonly true. In à word the greatest part of Moral certainty

The Nature of Moral certainty briefly hinted at.

ainty may be rightly stiled à kind of half Supposed Evidencce, current in the world , which may Deceiue, yet easily deceiues not.

11. Now be pleased to reflect. The sublime Mysteries of Faith, remote from all vulgar Apprehensions and half owned Evidences, are neither visible like Constantinople, seen by innumerable Eye-wittnesses, Nor assured vpon any either Fallible or deceivable Authority, nor finally believed vpon à meer humane prudential Discourse only. No. They lie in à higher Région above our natural knowledge in the Abyss of Gods inscrutable Wisdom, and the more remote they are from Sense Or any Half-evidences; the more they stand in need of an infallible Proponent, Whereby All rest Ascertain'd of their being Eternal Truths. Hence I Argue. None but God about who Reueal's; and an infallible Church which Proposes the Mysteries can giue Assurance of their being Diuine Truths, or say absolutly They ought to be believed answerably to their Dignity, *as Diuine*. Now further. But. if God reueal's them as his own Truths for this End, that all believe them infallibly, thè Church cannot but Speak in the name of God; and independently of this Vulgar humane knowledge, Propose them also infallibly as Diuine, Or if She could turn vs off with no more but à Moral Perswasion of their *seeming Gods truths*, yet may not be so, The Strength of Faith vanishes into à dissatisfactory Topick, into à meer *Perhaps* thus. *It may be we Believe Truth, it may be nos.* In à word we believe not as the Apostles did, infallibly.

12. Hence none, I think, shall euer comprehend how this Whimsy of Moral Certainty got into our Protestants thoughts, For had Christians agreed in that Certainty, or had they said: Because the Mysteries of faith are proposed so weakly, *We can believe with no stronger assurance but Moral*, They must haue receiued and learn'd that Doctrin (not from their own fancy) but from some Superiour Power, some known Oracle that taught so, which either reuealed, or proposed the Mysteries as only Morally certain, and no more. But to point at any such Ora-

A reflection

*No Power
deceivable
can ground
Faith.*

*The insuffi-
ciency of
Moral
Certainty.*

*Faith only
Morally cer
tain reserued
by all that
taught
Christianity*

de is impossible, And here is the reason. All know, that God an infallible Verity, cannot Reueal any Truth only Morally Certain. Christ our Lord taught his own Verities infallibly, so also did the Apostles who were Strangers to this low and half lame Assurance. No ancient Christians nameable professed à less certainty (of Faith) than infallible in the Church which taught them. The Roman Catholick Church you see for conuincing Reasons, laies claim to diuine Assistance when She Teaches; and disclaims this petty kind of Certainty, which may be false: From whence then came the Perswasion of that certainty into mens Heads when neither God, nor Christ, nor Apostles nor Ancient Christians, nor any Orthodox Church euer fauoured it?

*The Author
of Moral
certainty.*

*It is vfeles
to Sectaries
in all Dis
putes.*

13. The true Answer is, *Inimicus homo hoc fecit*. An old Enemy to decry the Infallibility of Gods own Oracle conueyed the fancy into à few Sectaries, Though when they haue it, it becomes wholly vfeles to end Controuersies. Obserue my reason. If these men Dispute with à Iew, will they say that Christian Religion, taken in what latitude you please, is not absolutely infallible, but only à little More morally certain than Iudaism? Or if they Argue against vs can they be so shameless, as to allow Moral certainty to Protestancy and deny it to Catholick Religion? They must do so, and here is the reason. Moral certainty is neuer appliable to two Parts of à Contradiction, The One must of necessity be made morally Improbable, (so if all iudge in this Instant that Constantinople is à City in being, the Contrary is Morally improbable) if therefore Sectaries hold Protestancy Morally certain and the Roman Catholick Doctrin not, This becomes in their Opinion Morally improbable. Dare they say so much with any Countenance? If they doe, our Dispute begins à fresh, we come to the Trial of their Assertion, and will show when it pleases them to hear, that their high challenge to Moral certainty, is far from being probable. At least this is Euidēt, That whilst we most rationally except against it, its only an vnproued Supposition and ends no Controuersies.

14. To discover yet more the Vnweightines of this weak certitude in Matters of Faith. Imagin if you please First. (it is in this present State an impossible Supposition yet giues light to what I would say) that the Church had not Proposed at all the abstruse Mystery of the Sacred Trinity, As it is already significantly Defined. Suppose again that twenty learned men, (but fallible) after à perusal of Scripture had endeauored to bring Themselues and others to belieue it. viz. *The Father of himself Eternal and vnbegotten, the Son Coequal and Eternal, begotten, The holy Ghost Eternal also and proceeding from Father and Son. All three Consubstantial, one in Essence, in Power, in Wisdom, in Omnipotency, only distinguished by their Relatiue Oppositions.* I say notwithstanding; This their Assent would only haue been à weak Opinion not morally certain, and though hundreds more had Sided with these Twenty vpon the like Ground, none could haue believed the Trinity with Diuine Faith. The reason is, Because whilst men meerly fallible (and as fallible) Propose an incomprehensible Mystery far aboute the reach of humane vnderstanding, The Proposal (relying vpon à deceiuable, Or an vnassisted Power) cannot bring Faith to it's own Obiect, *Gods infallible veracity.* The Resolution of this supposed Faith clear's all. For Ask why They belieue the Trinity? It is Answered they verily think and perswade Themselues that the Mystery lies couched in Holy Writ. But Ask again, whether that Thought or Perswasion be not fallible, they Answer, *affirmitiuely.* Ergo, Say I, their Faith which cannot goe beyond the strength of that weak Proposition, is also fallible and consequently not Diuine.

*An Instance**Proving
Moral
Certainty
insufficient.*

15. Here you see first, the absolute Necessity of an infallible Proponent in Points of Faith, which Sectaries haue not, And therefore can belieue nothing Diuinely; And truly Catholicks would be in as bad à Condition (yea really no Catholicks) could the Church only guesse at these high Mysteries, could She propose them vpon à humane errable Authority only, Or in à word, Define Fallibly. You see. 2. Vpon what ground the faith of à Catholick is infallible, For being demanded why He belieues

*An Infallible
proponent,
necessary*

belieues this, or any other Mystery, his Answer is, God reueal's them. Questioned again who giues him so much Assurance? A satisfactory Reply is at hand. He belieues so, because an Assisted Church, which cannot Err, Proposes all Her Mysteries infallibly. Take away Diuine Assistance, She is errable and may deceiue euery one She teaches.

*Sectaries
haue no
faith moral-
ly certain.*

16. One may here demand whether the Protestants Belief of the Trinity, or of any other high Mystery growes vp to so much Certainty *with them*, as is Moral? Answ. 1. It import's little whether it do or no, So long as their Faith is meerly fallible. I Answer 2. If we Speak rigorously, Their Belief is not morally certain. Here is my reason. Their own Diuining in so abstruse à Matter cannot raise the Assent so high, And if they would borrow, as it were, Certainty from the Catholick Church, and Apply that to Themselues, They know well this Oracle Ownes no other Certainty in the Belief of reuealed Truths, but what is infallible, and cannot be False.

*An Obie-
ction.*

17. By what is said already we easily Solue à common Obiection. *Moral certainty seems often equiualent, yea wholly as Satisfactory to reason, as that is we call Physical*, For one that neuer saw Constantinople can no more Question the Being of such à City, than doubt of the sun's shining at Noon day. Answ. All is most true, but nothing to the purpose, For, that certainty Therefore equalizes physical, because (Originally grounded vpon à sensible visible Euidence) it is taken from innumerable Witnesse who haue seen the place, This makes the common Report indubitable, and conueyes vnto vs à certainty as firm, as if we saw Constantinople with our Eyes. But the Mysteries of Faith lie, as is now noted in à higher Region, and are neither proposed nor conueyed to vs by the help of any visible or sensible Euidence; And were they in some low degree morally certain vpon humane Reports, that would neither match, nor be so strong as natural Euidence is. Wherefore God interposes his own Assistance and raises the Proposition of these Mysteries and our Belief

*Moral Cer-
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Assurance.*

lief of them, to à yet higher Degree of certitude far aboue either Moral or Physical, For whether we consider them as *Truths* reuealed by an *infinit Verity*, or proposed by the Church *Diuinely Assisted*, They stand firm vpon infallible Principles. And thus we haue their Truth indubitably conueyed, And the Conueyance you se, admits of nothing but Infallibility. I say *the Truth*, For without doubt there is à strong visible and sensible Euidence in the Marks and Motiues which Denote Christs Church, and make Her Doctrin in the highest manner *indubitably Credible*, But hereof you shall hear more partly in the Obiections, But most simply in the third Discourse.

18. To end this point concerning Moral Certainty. I Ask (and for Answer appeal to the Iudgement of euery rational man) what cold comfort would it haue been to the Primitiue Christians, had the Nicene Fathers after à resolute Definition issued forth, whereby the *Consubstantiality* of the Diuine Word was Asserted, and à Peremptory *Anathema* Pronounced against all that believed it not, Declared themselues and Sense in this frigid manner? It is so indeed Defined. But we only mean thus much, That the Doctrin is morally certain and may be false. Would not Arius think ye haue slighted the Definition? And might he not haue Argued to the purpose Thus? If no man can hold himself happy for being actually in Errour, He cannot Certainly think himself out of the danger of an vnhappy State, if he be exposed to the danger of Errour, But the Moral certainty you defend thrust's you vpon the danger of being in Errour, Therefore your Condition is none of the surest, Nay it is as bad as mine, For the worst that can befall my Doctrin, which I pretend Scripture for, is, That it may one day proue false, and so may yours too (Good Fathers) if in the least degree fallible.

19. Hence You se first, That the Definitions of Christs euidenced Church must either be owned infallible, And then meer Moral certainty hath no place, Or Hereticks may endlessly cauil at Her Doctrin and boldly say, nothing is taught nothing

Moral Certainty in Faith à most frigid Plea. And why?

To except
against the
Churches
Infallibility
destroys
Faith.

can be believed infallibly. If you Reply. Many cauil and except against the Churches Infallibility. I answer. This is to say, Exception is made against à Truth which either must stand vnshaken, or Faith (made no more but à tottering Opinion) is destroyed. And Mark in what à Distress poor Christians are, who Ask. *Domine quo ibimus?* Lord whither shall we goe to learn Eternal truth? Protestants will needs draw vs from à Church hitherto held infallible, And to afford à better prouision of Truth, remit vs to Themselues, who confessedly are fallible in all they Teach. A Paradox beyond Expression. *The Church is supposed fallible, and Protestants are really fallible.* Where then is our Security? From whom shall we learn Truth? From no body. But more of this hereafter.

The Secta-
ries Para-
dox.

Inferences.

20. You se. 2. There is not one receiued Christian Principle so much as seemingly fauourable to Moral certainty only which may be fals, or which forces *That* vpon the Churches Definitions. Whereas, on the contrary, *Scripture Councils*, and *Fathers* Positiuely Avert Church Doctrin to be infallible. You se. 3. To pretend to true Faith or to true Religion diuorced from Infallibility, Destroys Both, For although euery Truth be not infallible, yet *Truth* and *Infallibility* inseparably meet in Faith. Wherefore this Inference inuiolably hold's good. My Catholick Faith is true *Ergo* it is infallible. For Faith relies vpon, And is vltimaty Resolued into God's infallible Veracity, which (with the Concurrenee of other Principles requisite) Transfuses into it à Supereminent infallibility aboue all natural Certitude. *That Therefore which makes Faith true, makes it also Infallible.* Now further to. our present Purpose. God as we here Suppose reuealed the *Consubstantiality* of his Son *Infallibly*, But the Mystery lies dark in Scripture, The Church impowred to Propose exactly eternal reuealed Truths, Answerable to Her Trust and the weightines of the matter, speak's not like one faint hearted, *Forsooth*, *Morally speaking Christ is the highest God.* The Word is *Consubstantial*, But Asserts it without all *Peraduensures*, And strik's Arianism dead with one only Definition. And thus Faith stand's firm
vpon

What euer
makes
Faith true
makes it
Infallible.

upon a double infallibility, the *One* infinite and Essential to God's Verity; The *Other*, the infallible Proposition of an Assisted Church, For as She Proposes the obscure Mysteries of Faith, so we believe. Whereof more presently.

Other Objections proposed by Sectaries, Solued. More of Moral certainty.

21. One, though enough broken already, must appear again in our New mens Terms, or nothing is done. Thus they Discourse. If Christian Doctrin be in so high a Degree Morally Certain, As it is Certain that Cæsar, Pompey and Cicero were men once in Being, None can reasonably doubt of the Doctrin, And why may not Such an Assurance Content vs, without our pretended Infallibility? I read this in Mr Stillington more then once, And had I not seen it with my own Eyes, I Should never haue thought, That One Professing Knowledge in Diuinity could haue erred so enormously. To lay open the foule Mistake.

*Sectaries
Mistake
concerning
Moral cer-
tainty.*

22. All know the Certainty we haue of Cæsars once being in the world was first grounded upon a Visible clear Euidence, for Innumerable saw the man, heard him Speak, whilst He liued on earth. The Verity euer since conueyd down from Age to Age Continues still to our dayes, And here is all the Moral Certainty men can haue of Cæsar, of Pompey, or of any other, so remote from vs. Please now to obserue. As Cæsar and Cicero were seen by many Eye-witnesses, So Christ our Lord was both heard and seen by Innumerable when he Preached, and suffered on the Cross. The Euidence to those Spectators was Sensible and Physicall, To Iewes and Gentils now, its Moral, who upon a Vniuersal report Say without boggling, There was once a man in the world called Christ, as they say, There was once One, Called Cæsar. But (and here we Come to discouer

To say
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What is to
believe in
Christ.

Faith is
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A Conuin-
cing reason
hereof.

Mr Stillingfleets Error) Do These Iewes and Gentils therefore believe in Christ, or Assent to his Sacred Doctrin by Faith, because they Iudge vpon Moral Certainty, He was once on earth? Is this Truth, I say, *As it is grounded vpon à Common Report*, or Morally Certain the Obiect of Faith? It is more then ridiculous. For grant *That*, All the Iewes in Europe at this Day may be well thought to Believe in Christ, because they haue Moral Certainty of his once Being in the world.

23. To Believe in Christ Therefore, is not to Say, such à man once had his Being, he Preach'd, and suffered (for this lay open to Sense) But implies Much more. viz. To Assert indubitably vpon Diuine Reuelation. That the Man called Christ Iesus was truely the Highest God, The only Messias, The Redeemer of Mankind, Consubstantial to his Eternal Father and finally to Assent to Euery Doctrin he taught. These and the like Truths (neither visible nor sensible, like Cæsar) are Obiects of Diuine Faith, far enough remoued from Physical and Moral Certainty, And we firmly Assent to All, not because they are seen with our Eyes, or Scientifically known, Or finally Conueyed vnto vs vpon the weak Support of Moral certainty, But because God an Infinite Verity has reuealed them. Here is our Ground. Now This Reuelation being not evidently known by virtue of any Principle in Nature, must be Belieued (together with the Obscure Mysteries, *Attested*) by an Act of Diuine Faith.

24. And Hence it followes, That as no Obiect (*as seen or Evidently known*) Can terminate Supernatural Faith; So no Moral Certainty can be essential to it, Or vphold it. The vltimate Reason hereof is most Conuincing, and Briefly thus. *What euer God reueal's (as it is reuealed) is Certain and Infallible Doctrin. Wherefore, He or those that take from this infallible reuealed Doctrin, its own intrinsecal Certainty, And make it no More but Morally Certain Wrong God the first Verity, and iniure all Christians, who are to learn it as Infallible, But Sectaries do So, That is, they vnnaturely turn Gods infallible Doctrin out of its own intrinsecal Certainty, and Say its only Morally Certain to vs, Therefore they wrong that*

that first Verity and abuse all Christians. This Principle alone Proues the Churches Infallibility, And vtterly ruin's the Protestants Pretence to Moral Certainty, whereof you Shall haue More hereafter.

25. Now to deal fairely with Mr Stillingfleet, let vs at present falsely Suppose Moral Certainty à sufficient ground of Faith, what Good for Gods sake get Protestants by that? Can They tell vs where the Church is, whose Doctrin must be reputed only morally certain? The Arians call themselues à Church, so do the Græcians, the Protestants likewise, and finally so do Catholicks. Are all these different iarring Doctrins Morally certain? Euidently No. For the Professors of them maintain Contradictions, vtterly Destructiue both of Moral and all other Certainty. Some One Society therefore teaches it, For more than *One* (if diuided in faith) cannot, This *One* must be Signalized and pointed out, which no Protestant can do, For if he name his own Church he hath the whole world against him, and will be forced to proue his Assertion vpon indubitable Principles: And if he point at the Roman Catholick Church, he ruin's his own cause, For two opposite Churches cannot teach Doctrin morally Certain. Now if he can point at no Church of One Denomination teaching Doctrin Morally certain, This *certainty* is only an insignificant word in the aire, applicable to no Christian Society.

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Church
Doctrin only
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certain,
Sectaries yet
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thing.*

26. A second obiection. The Motiues of Gredibility though commonly held only Inducements morally certain, so Denote the true Church, that all may find it out, Therefore though Church Doctrin were only morally Certain, and not Infallible, it may sufficiently lead to belieue that Doctrin which God has Reuealed. Answ. Here is neither Parity nor any Inference consequental, And the want of distinguishing between the *Credibility* of Reuealed Doctrin and its Truth, breed's the Confusion. The Motiues then only make the Doctrin *euidently Credible*, and remit vs to the Church which teaches Truth, She proposes the Doctrin, and vpon Her Proposition Faith relies, which therefore

*Faith relies
not vpon
Motiues in-
ducing to
Beliefe.*

must be infallible, not vpon the Motiues too weak to Support Faith. In à word here is all I would say. God Reueals truth infallibly, the Motiues in à General way manifest the Church where truth is taught, the Church thus Signalized Proposes Truth infallibly, And vpon Her infallible Proposition (not for the Motiues) Christians belieue Infallibly.

27. A third Obiection. If the Churches Proposition be infallible, or if God speaks by the Church As he anciently did by the Prophets and Apostles, And She likewise Speak's in his name. Whateuer this Oracle Proposes may be called the Voice of God, and Consequently the Formal Obiect of Faith. I Answer no hurt at all were it so, For perhaps in this present State of things, few Articles of Faith are, or can be believed independently of the Churches Proposition. At least it is very easy to say. *I Belieue the Sacred Trinity because God anciently Reuealed it to the Apostles, and also because the Church now Testifies that the Mystery was anciently Reuealed.* Howeuer we here waue this Doctrin and Say. The Churches Proposition, though absolutely infallible, is not properly speaking the Formal Obiect of Faith, Though much may be *de Nomine*. First, because it is meerly Accidental, not. Essential to Faith, to be proposed by the Church, by this, or that Oracle, For Christ our Lord at his first Preaching was not the Church, yet he Proposed Articles to be Belieued, and most Infallibly. 2. Diuines by the word *Formal Obiect*, vsually vnderstand the Ancient infallible Reuelation made to the Prophets and Apostles, And not the Churches Proposition, which though it be an Intrinsic, Essential, and Necessary Condition *compleating*, and *Applying* the Ancient Reuelation to Belieuers, yet Principally it Terminates not Faith. Now to be an essential Condition, nothing at all impairs the Churches Infallibility. Thus much is said to solue the Obiection, though the Matter, t'is true, is capable of higher Speculation, but Sectaries like not Speculatiue Learning.

28. A fourth Obiection. The Churches Infallibility seem's chiefly Asserted vpon this Ground, that She is to be Heard, and Obeyed,

whether the
Churches
Proposition
may be
Call'd the
Obiect of
Faith?

Disc. 2. C. 15. *The Roman Catholick Church &c.* 423

Obedyed, which proues nothing. For Iudges, Gouvernours, and Parents are to be heard and obeyed, though all are fallible. Answ. A most silly Obiection. The very Matter, wherein These and the Church are to be Obedyed Shewes the disparity, For No Ciuil Magistrate pretend's to regulate Faith, or to Define what God Reueal's. This the Church, and She only is impowred to do, To crush Heresies as they rise vp, and to establish without Erring the contrary Truths, which cannot be effected (the matter being so Sublime) without the infallible Assistance of the Holy Ghost. Now we are to Proceed to the main Business in hand.

The Disparity between Gouvernours Commanding and the Church defining.

CHAP. XVI.

Principles promised to the following Doctrin. The Roman Catholick Church is a Church of One Denomination. She, and no other Society of Christians, is Infallible. Other Grounds of Her Infallibility laid forth. The Infallibility of Councils maintained against Mr Stillingtons Supposed Truth and Reason. There are no Principles whereby Approved Councils can be proued Falible. Sectaries Conuinc'd by their own Doctrin.

I. **W**E here first Premise three certain Principles. One; that the Doctrin of all Churches severally Denominated from their Authors, as Arianism from the Arians, Protestantcy, from Protestants, Christian Verities from Christ our Lord, is not in the whole (or totally considered vnder One Notion of Christian Doctrin) either True or Infallible, For in this whole diffused Body, We evidently find Contradictions. The Arians contradict Protestants, These Set against Arians, And the Catholick

One Principle, importing the Disunion in Faith.

424 Disc. 2. C. 16. *The Roman Catholick Church*

lick Church Opposes both. Therefore All of them maintain neither *One, nor true, nor infallible* Catholick Doctrin, And consequently infallibility ceases in the *VVhole*, when the seueral Parts stand in an implacable Opposition with Oneanother.

Another Principle.

2. A. 2. Principle. If all Churches which Contradict One another are not infallible, One only, and of one Denomination must be infallible, or none at all can be so. For example. Catholicks, and Protestants, teach Contrary Doctrin (the like is of all other dissenting Societies) both Parties cannot be infallible, Therefore the One is so, or Neither. Now further. Protestants disclaim the Prerogatiue of teaching infallibly; whence it follows First, That the Roman Catholick Church enioyes that Priuiledge, or there is no such thing on earth as an infallible Church. Secondly this is Consequent, It is the same to Say. *The Roman Catholick Church is infallible*, as to Say, *that God yet Preserues an infallible Church in Being*. This I Assert, not only because Protestants quit all Pretence to infallibility, but vpon this ground chiefly, That no other Society nameable can Parallel this One Oracle in Her Marks and Signs, Illustrious Miracles, admirable Conuerfions, Sanctity, the blood shedding of Martyrs. By these Signs the Infallibility of this present Church is no less rationally proued, than the Infallibility of the Primitiue Church in the Apostles time. Here I Petition our Aduersaries to giue à probable Disparity.

The present Church proued by her Signs as Infallible as the Primitiue.

3. A. 3. Principle. One may teach true Christian Doctrin, and yet not Propose it *as infallible*. So all do that hold the Definitions of the Church only morally Certain. One again may teach infallible Christian Doctrin, and yet not teach it *infallibly*, And thus Sectaries teach the General Truths of Christianity, of *one God*, and of *one Christ*. The Doctrin, obiectiuey attested by Diuine Reuelation is in it self infallible, But these Nouellists for want of Diuine Assistance, teach it not *infallibly*, And therefore Confess themselues so fallible that they may swerue from Truth. Finally, One may teach, true and infallible Christian

Differens wayes of Teaching infallible Doctrins.

stian Doctrin with this Addition, That he Teaches it *Infallibly*. And these three Perfections now named, were most Eminent in the Preaching of Christ and His Apostles. *They Taught true Doctrin, They taught infallible Doctrin, and moreouer taught it infallibly,* In so much that their very formal Teaching was not liable to Errour. Thus much premised, here is my Assertion.

4. The Roman Catholick Church is Gods infallible liuing Oracle, and teaches not only Christs *true* and *infallible* Doctrin, But moreouer Deliueis it so infallibly that She cannot err. The Proof of the Assertion wholly depend's vpon à Discourse in the other Treatise. *Disc. 1. C. 2.* and in the Appendix. *P. 2. 3. 4.* Whence I Argue. If once you annul this one Principle, that à Church which pretend's to teach Christs Sacred Doctrin, teaches it so fallibly that She may Deceiue, it doth not only follow that one Eminent Perfection in our Sauours Preaching (who taught infallibly) is vtterly lost, and now remoued from vs, But this is also consequent, That no man can haue assurance of so much as of one Christian Verity at this day Proposed or taught the whole world ouer. The Reason is. Whateuer Church teaches Christian Doctrin fallibly, can say no more but thus much timidly, That (*as taught*) it may by *virtue of the Proposition* be false, but à Doctrin so far remoued from infallible Certainty for want of à due Application of its Infallibility, comes not neer to the Doctrin of Christ and his Apostles, which was Applied, Taught, and. Proposed *Infallibly*. Therefore such à Doctrin if valued by the merit of its *Deliuery*, Can be esteemed no more but à weak vncertain humane perswasion, not at all resoluable into Gods infallible Verity. For though God own's à Doctrin obiectiuely True, and *Infallible* (because he Reueals it) yet he vtterly disowns such à Proposal as discountenances *that VVorth*, and makes it look like à changling, or dislike it Self, (That is) neither True, nor *Infallible*, but contrarywise *Possibly false and fallible*. And it neither is, nor can be more to Christians than fallible, if *proposed Fallibly*.

*The Roman
Catholick
Church is
Gods Infallible
Oracle.*

*The Assertion
proved.*

5. The Case is thus, As if one had à Gem of mighty Value,
Hh h and

An Instance

and skilful Jewellers were appointed to Prife it, yet none after all Art and Industry vfed can know the true worth Thereof. The Jewel may indeed be precious, and perhaps, not. More the most skilful cannot Say. Put this case, the Owner would be little enriched by fuch an vnknown treasure whilst the worth is not known. And no More Say I, are Christians now enriched with Christs Precious Verities, whilst none can esteeme of Their vltimate Value nor Say *infallibly*, They are Gods own infallible Truths? Moral certainty has here no place, For the Reasons alledged aboue. Hence it followes, That as God Reueals his verities of an Immense Valuation (*True and infallible*) So Prouidence has ordained that they be. Propofed answerably to their due Estimate, *truly*, and *infallibly*, without which Their vnfitness to ground Faith is more than palpable, as will appear by the Resoluing any one act now held *de Fide*. Please to obserue. We and Sectaries belieue the Diuine word Consubstantial to his Father, the Church. Propofes that infallible Truth, but as it is now Supposed, *Fallibly*, the Assent which followes vpon that Proposition and should be Diuine, reaches not so high, because it Answers not to the Strength of the infallible obiectiue Verity in it Self (yet not asserted by any, as infallible) But to the weakness of the *formal Proposition*, which is supposed so fallible that it may be false. All then that à Belieuer can Say by virtue of that weak Light is thus much only, and no more. *Perhaps the Diuine Word is Consubstantial, perhaps not*, For none doth or can auerr the Truth otherwise, but as à thing doubtful or indifferent to truth and falshood.

The Assertion further declare d.

6. The Reason à *Priori* of all now said is. We neither know, nor belieue by external *Obiectiue Truths* considered in Themfelues, but by our own *Subiectiue internal Acts*, as therefore an Obiectiue Truth appears in our own internal Acts, of so much worth it is to vs, And neither more nor less. Now further. My internal Faith necessarily depend's on two external Obiects when I belieue any Mystery: The first is *Gods Reuelation*, The other the *Churches Proposition*: Neither the one or other.

other is my true Faith, for that's inherent in me, if I believe. When therefore the Church after Her Proposition obliges me to Settle my internal Faith vpon the Diuine Reuelation, I rationally demand in what manner, Or how I shall fix it? Knowing well, if God speaks he speak's infallibly, But my Scruple is whether the Church can infallibly Assure me so much? If She Answer's truly She doth so, I am secure vpon this Principle, that an Oracle teaches which cannot Deceiue. But if it be replied, She is only impowred to Propose reuealed Truths *fallibly*, and I by my internal Assent close, as it were, with *That*, or lay hold of the reuealed object iust so as it is proposed *fallibly*, most evidently my Assent and Belief, is no more but Fallible.

*We believe
not by
Objects but
by our inter-
iour Acts.*

7. In this Matter then as in all others, we are exactly to attend to the Proposal of Objects, for as they are laid forth to vs, so much weight they haue. For example. A real Good in it Selfe is by mistake Proposed to me as an Euil, I adhere to that Object as it is proposed, and must Adhere to Euil, because it appear's so to me. In like manner, an infallible Truth, is Proposed not as it is in it Selfe, *infallible*, But discoloured, and defaced, by a viciated Proposition which is fallible; Therefore by force of that weak Declaration it appear's no other to me but weak and fallible: And none on earth can vnbeguile me, or Propose it with greater certainty, Because all are now Supposed fallible in their Teaching.

*As things
are proposed
so they are
to all that
believe.*

8. One Instance may yet clear my meaning. The Protestant reads Christs Sacred words. *Matt. 26. This is my Body.* And Proposes what he conceiues to be belieuable by Faith, But doth it fallibly. Imagin that the Roman Catholick Church also could Say no more for Her Doctrin, or the Sense of those Words, But as the Protestant doth so fallibly that all might be False, it is clear That none, whether Catholick or Protestant, can haue Certainty of the Doctrin, which Christ our Lord deliuered in that one short Sentence. Why? Both declare their fallible Sentiments only and *Fallibly* concerning the Sacrament, So far their teaching reaches and not farther. Therefore the Faith which

An Instance

should be had of the Mystery dwindles into nothing but into à fallible Opinion, by virtue of that imperfect Teaching.

Scripture alone makes no man infallible. And why?

9. Hence we learn, that à Doctrin though infallible in Gods word without more Help, makes no man (though he be à Prodigy of wit) an Infallible Teacher. The reason is. Infallibility Proceed's not from Scripture *easily* misinterpreted, but immediatly from Gods special Assistance, And this Assistance which fixes an Assumed Oracle vpon Truth *vnerably*, no malice can wrest to falshood. Now that the Book of Scripture as dayly Experience teaches, is horridly peruerted to à Sinister sense, needs no proof, For all know, what ruin Hereticks haue (to the vtermost of their Power) endeouored to make of the chief Articles of our Christian Faith, though they acknowledged Scripture to be God's Diuine Word. There is scarce One which remain's Vnperuerted. Some Deny the Necessity of *Diuine Grace*, Others, that great Mystery of the *Incarnation*, Others an *Equality in the Diuine Persons*, Others our Sauours two. Wills, Diuine, and Humane. Thus the Pelagians, the Antitrinitarians the Apollinarians and Monothelits taught and deceiued The world. And when Scripture is Alleged in behalf of euery Orthodox Truth, All you haue from them is à return of ouerthwart Glosses. *Grace*, must signify what the Pelagians please, *The VVord made Flesh*, what the Antitrinitarians fancy, and so of the rest. Whence it is Euident that Scripture *Alone* without more light, clears not sufficiently its own Truths, For here you se the most Primary Atticles disowned and Consequently scripture abused by Priuate spirits, which therefore makes none infallibly certain of Gods reuealed Doctrin.

How abused

What Catholicks require besides the bare Letter of Scripture.

10. We Catholicks require à further Help, One faithful Oracle to teach, which in this contest about the sense of Gods Word end's all Strife, and saies both plainly and infallibly. *Thus and thus an Infinite Verity speaks* in scripture: Yet sectaries are offended with vs, because we can assert without hesitancy. *VVe belieue infallibly what Truth is Selse Reueal's infallibly: Nay more, They are angry with God for hauing done them the greatest fauour*

favour Imaginable. For to put à Period to these endles debates raised among Christians, To teach all Infallibly by his own vnerring Oracle what may and ought to be belieued Infallibly, is à signal Mercy for which due Thanks can neuer be rendred. Disowne the Mercy, we liue and shall liue, in à Spirit of Contention to the worlds end.

*A signal
Mercy of
God makes
sectaries
offended.*

11. Now if you Ask why the Church, after She has proposed the Sense and verity of Scripture, more easily beget's infallible Faith in Her Children, Than the bare letter of Gods word can doe without Her? I Answer. The facility (Diuine assistance Supposed) arises from the Clarity of Her teaching known to all Vniuersally, whether Orthodox or others. Whence it is, that few of our Aduersaries scarce moue any doubt concerning the Sense of the Churches vniuersal received Doctrin (for that's plain) but chiefly Question the Truth of it. Whereas all is contrary in our contest with the forenamed Hereticks, For there is no Dispute whether Scripture be true, The debate only being what it saith, or what the Sense of Gods sacred word is? Here we fight in darkness before the Church Speak's and Declares Her Sense, And if She be diuinely Assisted to teach truth, as is already and shall be more amply proued in the sequele Discourse, that doubt also ceases, and vanishes into nothing.

*What is
chiefly
debated
with Secta-
ries.*

12. In the mean while, Some may Object. 1. The greatest part of Christian Doctrin is now agreed on, and Supposed by Catholicks and Protestanss both true and infallible, what necessity then haue we of any other Oracle besides Scripture, to teach infallibly? Answ. The Agreement is Null, and the Supposition destroies it self, if all that taught Christian Doctrin since the Apostles time teach it fallibly, For How could any agree in this, That such and such à Doctrin is both true and infallible, when He, or They (yea all) that teach may, because fallible, erre in their very teaching, and call that infallible Doctrin, without Assurance giuen of its Infallibility? Do Therefore all own the Verities in Scripture infallible (not

*An Obiection
Answered.*

infallible *ex Terminis*) We must ioyntly own with that, an Oracle which Proposes these Verities *infallibly*, or can belieue nothing. And by this you Se the Supposition destroys it Selfe, For to Suppose à Doctrin infallible, when none can Propose it answerably to its Merit, as *infallible*, or *infallibly*, is as implicative, as to Suppose without Proof, the Starrs in Heauen equal in number, and from thence to Inferred they are to be iudged equal. The Parity holds exactly.

*The Sectaries
Supposition
destroys it
selfe.*

13. Obiect. 2. Whoever, though fallible, Delivers by chance Infallible Christian Doctrin, Teaches the very sence that Christ taught. Answ: Very true. But he giues no Assurance That he doth so, For à fallible Deliuery of à Truth, as yet only Supposed not Proued infallible, raises it no higher but to such à State of Vncertainty, that one may iustly doubt whether it be Christ's infallible Doctrin or no.

*Another
Error of
Sectaries.*

14. Obiect. 3. The fallible teaching of an infallible Verity may well conuey vnto à Hearer that which God has Reuealed. For why may not an infallible Verity, as *Reuested*, though *fallibly Proposed* haue influence vpon Faith, and work in Belieuers à most firm Assent? Answ. It is vtterly vmpossible; For à fallible teaching of an infallible Verity not yet Proposed as infallible by any, neither Supposes the Truth *Certain* vpon *other principles* (and this is euer to be noted) *nor makes it infallible*. It Supposes no Truth *taught* infallibly, for Protestants Say None now can teach so, All Doctors being fallible: And most euidently it makes not that Verity infallible, For *the Verity* (as reuealed) *was antecedently infallible before this fallible teaching medled with it*, Which therefore can not make it Infallible. By what is said, you se our Sectaries Supposition of some Christian Doctrin acknowledged infallible is pure Sophistry, for none can Assure them so much, if All that teach it be fallible. The very Apostolical Doctrin respectiuey to vs now liuing loses its Infallibility, if this Supposition stands, That all Teachers are fallible. Now we Proceed to à Second Argument and Discourse thus.

*Sectaries
clearly con-
uincid.*

15. If the whole Church (the like is of any General approved Council) can err, She may not only traitorously betray Her Trust, But moreouer doe so much Mischief to Christians by vnitng all in Errour, That they must remain in it, without redress or remedy, For if the Church may mistake, whilst She Teaches, No man on earth can be rationally Supposed wiser than She is, nor goe about to Vnbeguile the deceiued by Her. The Euil here hinted at is so Notoriously horrid, the Perplexity it causes so Great, that either Church Doctrin vnauoydably becomes despicable, (whilst euery one may iustly Quarrel with it) Or this Principle must stand vnshaken, that the Church cannot teach à Falshood.

The Church does Infallibility further proved.

16. Some Sectaries seing the Force of this vnanswerable Argument, hold the Church Diffusiue infallible in fundamentals, Yet neither name nor can name those Christians who constitute an infallible Church larger than the Roman, whereof enough is said both in this, and the other Treatise. In the next place their whole Strife is to Oppose the Infallibility of the Churches *Representatiues* in her General Councils, But methinks inconsequently, For what euer Reason proues Immunity from Errour in that diffused Moral Body, Conuinces as forcibly the like Priuiledge in its *Representatiues*, Which are not Conuened to deceiue, But to teach God's reuealed Verities

Sectaries Oppose The Infallibility of Councils, without reason.

17. Mr. Stillingfleet. Part. 3. C. 1. 2. P. 506. After à larger Prologue to very little Substance, Tell's vs. *It is not any high challenge of Infallibility, in any Person, or council, which must put an end to Controuersies; For nothing but Truth and Reason, can euer do it, and the more men pretend to vnreasonable wayes of deciding them, instead of ending One, they beget many.* I say contrary. If the Church and Her Councils be infallible, Controuersies are ended without more Adoe, For all know vpon that Supposition, What to belieue and what to reiect. And if they be not Owned infallible, there is no such thing or things in being as *Truth*, and *Reason*, which can put an end to Controuersies. To explicate the Assertion is to proue it.

The Infallibility of Councils asserted.

18. Doe then no more but cast away all thought of an Infallible Church, as also of Her infallible Councils. It is clear, that euery Doctrin Taught since the Apostles time has been deliuered *Fallibly*, Tis clear likewise, All that teach it at this day (highly dissenting among them selues) Teach fallibly, Imagin now that two aduerse Parties, Ten learned Protestants on the one Side, And as many learned Catholicks on the Other, meet together and seriously Discuss this Point, whether Protestancy or Catholick Doctrin (as opposed to Protestancy) be the true Religion? (the like is if any particular Controuersy fall vnder Debate.) I say the Attempt to decide any one controuerted matter is Vain and Impossible, if both Church and Councils be Supposed fallible, And consequently Mr. Stillingfleets *Truth* and *Reason* are no more but meer insignificant Words. The Reason is. Whilst fallible men plead for Religion vpon Principles as fallible as they are that Argue, the Result of that Dispute necessarily carried on by Arguments and reasoning purely fallible, can end in nothing but in dissatisfactory Topicks, if yet it come so far. But this is so, and obserue well. The Protestant plead's for his Tenents, or oppugn's our Doctrin and doth it fallibly: The Catholick Answers, and fallibly too; The Protestant Replies, but hath no infallible Principle to ground his Reply vpon, no more hath the Catholick, if the Supposition hold's, any other Answer but what's Vngrounded, and Fallible. Say I beseech you, do not both Parties, busied in this Contest vpon vncertainties, run on in Darknes? Haue we yet the least hope of Satisfaction? Or so much as the Truth we all seek for yet discovered in this weak skirmish, Whilst Fallible men, and Fallible Arguments, and Fallible Principles are the only Support of the whole Discourse? Most euidently no. All are left where they were before in a deep Perplexity.

The weaknes of two parties pleading fallibly.

19. I Said iust now, If we *exclude an Infallible Church*, and her approued Councils, *Truth* and *Reason* vanish to nothing, and that no Principle remain's whereby these Contests of Religion can be ended. To proue the Assertion further. I first vrge
the

the Protestant to name the last certain Principle, or that vltimate Iudge in whose Sentence he dare Acquiese, and Say positiuely vpon this Principle we must both rely, This shall Define whether you my *Aduersary*, or I *yours*, defend Truth. The man will not for stark shame name Himself nor any priuate Person on earth for Iudge: He cannot recurr to an Inferiour Council and Oppose, that, against One Generally receiued the Whole world ouer: He will not adhere to à Schismatical and Heretical Church, and plead by Her in defence of his Doctrin, against an Oracle neuer yet taxed or tainted of Errour, Or if he doth so, he gain's nothing, For all those are as fallible as the two Parties now in contest. Where then is the Sectaries Sure Principle, or last Iudge to stand to in these Debates? Or whither will he goe to find out his yet Vndiscouered *Truth* and *Reason*? Will his refuge be to Scripture? It help's nothing in this Case, not only because Scripture omit's to speak either explicitly of the half of such Controuersies as are now agitated, But vpon this Account Chiefly, That if the Church and Councils be fallible, the Book it self becomes à most fallible Principle to all, For neither Catholicks nor Protestants, nor Arians, nor any, can Say with Assurance, such and such is the vndoubted sense of Gods word in Controuerted Matters, if the Churches Iudgement be set light by, and look't on as fallible. Yet I'll Say thus much. Were the Church fallible, Sectaries may well blush, first to decry Her Sense of Scripture, and then to set vp the far inferiour and fallible interpretation of every single Person against the Church?

20. Some may Reply. The grand Principle of Protestants, is, that Scripture in things necessary to Saluation, appeares plain to all who vse ordinary Diligence to vnderstand it, wherein certainly their *Truth* and *Reason* may be found. Contra. And I Press not in this place the Vncertainty of the Principle, which is as disputable as any other Protestant Tenet, But Say more, it is wholly improbable, Yea and destroys Protestancy. It is improbable, Because it cannot be supposed that any priuate man or men, haue vsed full Diligence to vnderstand the Scriptures Sen-

Sectaries are urged to name the last Iudge in these Debates,

And cannot pitch on any.

The grand Principle of Protestants, reiected,

And why?

se, And that à Church of à thousand years standing hath neglected à Duty so necessary. But these priuate men whether Arians, Protestants, or Socinians, and the Church draw contradictory Senses from Scripture, And all these iarring Sectaries with their different Senses defend not truth, Therefore some of them (let the fault yet light where you will) haue not vsed Diligence, nor rightly vnderstood God's word. The Question now is (and some Oracle must decide it) where, or in whom, this Misunderstanding lies? Most willingly would I haue this one Difficulty solued and t'is worth the Labour, whilst euery one See's it is no more certain, that the Protestant hitt's on the Scriptures true Sense, *than it is certain that the whole Church after à thousand years Diligence, mistakes it.* Can this think ye be euer cleared in behalf of Protestants by any proof, so much as meanly t'robable? It is Impossible. Wherefore I Conclude, Their Grand principle is rotten at the very root, fail's all that Rely on it. I will say it once more. If the Protestant hath no greater Certainty of his Sense of Scripture than it is certain, That he hitts right, and the Church Err's in her Sense, His Belief after all industry vsed stands vnprincipled, rests on his own fancy, and is not rectifiable, *while he iudges so.* Say the very vtmost it is no more but à meer hazard, whether he belieues, or no, and this destroies Protestancy. Thus much of Scripture.

21. The next thing pleadable in behalf of Mr Stillingfleets Truth and Reason, may perhaps be the Authority of Holy Fathers. It is weightles if the Church be fallible, or has Erred. And first Protestants say all Fathers are liable to Errour. I add more and Assert, if that Church whereof They were Members taught or can teach false Doctrin, it is à meer vanity to seek for certain Truth, or any satisfactory Reason in the Fathers Writings. What can Streams (the Fathers were no other) be Supposed pure, and the Head fountain (Gods own Oracle) Poysoned and infected? Did they hit right vpon our Christian Verities, when their only Guide (Christ's sacred Spouse) missed Posterity? Could they Dedicate all their Labours to make an Oracle renowned, that afterward

*Why Should
Sectaries his
right on the
Scriptures
Sense.*

*And the
Church be
deluded?*

*The Secta-
ries pretence
to Fathers
improbable*

afterward whispered Errours into all mens ears? These are Paradoxes. I Say then, it is à stronger and far more reasonable Principle to Assert, That the Church neuer erred nor can erre, Than first to Suppose Her erroneous, And next to find truth in the Fathers, who were no more but Schollers, and suck't the milk of purest Doctrin from the Brests of this their Mother, *The Catholick Church*; If She therefore poysoned them with fals learning, both She and They yet poyson vs; And consequently neither the Church, nor Fathers deserue credit, nor can be prudently Belieued.

22. And here by the way I cannot but reflect vpon à strange Procedure, vsual with Sectaries in All their Polemicks. First they Suppose the Church and Councils errable, yea actually misled in Asserting *Purgatory, Transubstantiation &c.* And to Rectify what is thought Amis, Some few Gleaning of Fathers (how little to the purpose is seen aboue) are produced, and these, Forsooth, must stand as it were in battail Array, fight against à whole Church, and ouerthrow Her Errours. Is this, think ye Reasonable? Can it be imagined that God preserued his Reuealed truths in the Hearts thoughts, and words, of à few Fathers, and suffered his Vniuersal Church, with so many learned Councils (conuened after the *Four First*) to fall presently into so shameful à Dotage, as Sectaries charge vpon Her? Were the Fathers *Then* illuminated, and was the Church afterward darkened and besotted? There is none so blind, But must needs se Himselfe out of Countenance by aduenturing to Defend à Tenet so highly Contrary to all Reason. Wherefore I must earnestly petition the Reader once more to reflect vpon the greatest Folly which, Methinks, euer entred the Thoughts of men. Thus it is. The primitiue Fathers, (not many in number) Who wrote in the First three or four Centuries in different Times and Places, (perused by few and vnderstood by Fewer) are Supposed to Deliuer exactly the Catholick Verities, (What They sayd was True) And an Ample Vniuersal Church together with Her Learned Councils known to All; spread the whole world ouer for à Thou-

The procedure of Sectaries, unreasonable.

To say the Fathers taught truth, and that the Church deserted Truth

*Is worse
then a Pa-
radox.*

land yeares and vppward, must be Supposed so Abominably sinful, so Fearfully misled, as to Desert the Ancient Faith of Those Fathers, to Peruert Gods Truths, And Finally to Bring into the Vast Moral Body of Christians à Vniuersal Mischiefe, à Deluge of Errour, of Idolatry, And no man knowes what. If this be not pure Phrensy, there was neuer any.

23. The last Principle to ground *Truth* and *Reason* vpon, or to bring Controuersies to an end, is Vniuersal Tradition, but this also Fail's to vphold Truth, if the Church be fallible: For who will, or can with certainty trust the Tradition of à Church (or so much as take the Book of Scripture from Her) were she branded with this foul Note of hauing Publickly taught, and wilfully imposed à hundred Doctrins vpon Christians contrary to Gods reuealed Reuealed Truths. But more of this aboue. C. 5. 6.

*Clear Infe-
rences
against
Sectaries.*

24. After all you se first, *Truth* and *Reason* brought to Ruin, Faith and Religion vnHINGED, if the Church and Councils, be Fallible. You se. 2. These Inferences Setled vpon vndeniable Principles. *The Church is infallible, Ergo Controuersies are without Perplexity ended. Contrarywise. The Church is Fallible: Ergo Con-
sensations goe on without Redress, endlessly.* Scripture as you haue heard because differently Sensed decides nothing, No more do the Fathers (Say Sectaries) confessedly fallible. Church, and Councils are reiected as errable when and as often as sectaries please, Those that Dispute of Religion (Yet more Fallible) are not to be Iudges in their own Cause, and without à Iudge Their best Arguments will be thought by all Prudent men, no more but Vnconcluding Topicks, And really they neither are, nor can be better for want of Principles, and some Oracle Infallible.

25. Whoouer desires to haue the Principle I Rely on further established by clear Inferences drawn from our Aduersaries, needs only to read M. stillingfleet from page. 534. to the end of that 2. Chapter. My Principle is. There is no possibility of ending strife touching Religion if the Church and Councils be fallible,

ble, yet Mr. Stillingfleet and his Lord, Say they must have some end, or They'l tear the Church à sunder. My Task then is to show that these mens Doctrin Tears all in pieces, and makes Controuersis Endles.

26. *The Determination of à Council erring (say our Aduersaries) is to stand in force and to haue external Obedience at least yielded to it, till evidence of Scripture, or à Demonstration to the Contrary, make the Errour appear, and vntil thereypon, another Council of equal Authority, reuerse the Errour.* Here is their Position, which breed's nothing but Confusion among Christians, and licenseth euery vnquiet Spirit, interiourly at least, to Censure Church Doctrin as abominable if *He iudges it Erroneous, or Contrary to Christ's Verities.* I say *Interiourly?* And T'is hard to Silence and oblige men to external Obedience, if this full Perswasion remain's stedfast in their minds. *Gods truths are Ouerthrow'n, by an Erring Church, or à misled Council.* There is no law humane or Diuine wich can bind to Hypocrisy; But to iudge one thing Euidently fals, and to Profess it as true is pain Hypocrisy, To auoide therefore this Sin all are in points of faith not to Speak Contrary to Truth, or hostility will of Necessity follow Between the Profession of priuate men and their interiour Iudgements, which cannot but foment Rebellion in the Church whilst People generally liue in such à Perswasion that God's Truths are wronged.

27. But here is not my greatest Exception. Please to mark those other words. *Till Evidence of Scripture, or à Demonstration makes the Errour appear: Or, another Council reuerse the Errour of the Former,* And say I beseech you, to whom must this Evidence of Scripture appear? To whom must the Councils Errour be Demonstrable? What to Priuate men, and these Fallible? If so; the Contest will be whether these Priuate Erring men or the Supposed Erring Council; has the greater Evidence of Scripture, Or on which Side the Demonstration against the Errour lies? I say if the Church and Councils be fallible, There neither is, nor can be, any thing like Evidence

*The Secretaries
Doctrin
breed's Con-
fusion.*

*And necessa-
rily brings in
Diuision.*

*It can not be
said to whom
the supposed
Errours of.*

*Councils
must appear.*

or à Demonstration in either of the Contenders, Therefore an endles Dispute vpon meer Vncertainties must ensue, vnless Mr. Stillingfleet laies the Errour vpon whom he pleases, and makes Himself Vmpire in the cause. You will say he supposes the Councils Errours evidently known. Pitiful. To whom I beseech you must they be known? Its impossible to return an Answer. Again if Suppositions may once pass for Proofs, I'll goe the Contrary way, and either Suppose all Councils infallible (or maintain this Truth: *Errours cannot be evidently known*) And why should not my Supposition, be as good as his? What then remain's but that we bring these Suppositions to the Test, and Examin which is better? And here the Dispute begins again in behalf of what is Supposed, which can neuer be ended without an infallible Iudge.

*Sedition
reign's if
Councils be
fallible.*

28. It may be replied. These Aduersaries proue not Councils fallible vpon any bare Supposition, but only Say thus much: If they were Fallible, the Peace of the Church may yet be Preferred. Contra 1. Peace is infinitely better vpheld were Councils (as they truly are) owned Infalible, For so euery one would Acquiese in their Decrees, as the Christian world has done hitherto. Contra 2. The Churches Peace is torn in pieces, Sedition necessarily reign's, Debates are endles, if Councils be fallible. To proue this.

*One Proof of
the Assertion*

29. Call once more to mind the Assertion. *Viz. The Determination of an erring Council is to stand in force, vntil there vpon, an other Council of equal Authority Reuerse the Errour.* Obserue I beseech you. Both these Councils are Supposed fallible, and of equal Authority. The Second therefore cannot reuerse the Errour of the First, being as weak, as fallible, and of no more Authority than That first was. Or if thus by Turns one may Annull the Decrees of the other, A third may be conuened which recall's the Decrees of both, and à Fourth which Cashieres all the precedent Definitions, And so *in Infinitum* without Stop or Stint. Hence arise endles Quarrels, not only between Council, and Council (For euery one will Stand for its own Right)

But

But also among Christians; Who seeing the Discord are thrown into a remediless Perplexity, and can never know what to Believe, or whom to Obey. You will see clearly what I would express by one or two Instances. The Nicene Council Defined the *Consubstantiality* of the Son to his Eternal Father. So much is undoubted. Imagine now, that an other like Assembly as fallible as the Nicene (for that with Sectaries was fallible) and of equal Authority, had Defined the quite Contrary Doctrine, And let this be also supposed (for in Protestant Principles it is Supposable) that this Second corrected the Error of the First. What tumults think'ye, what an endless Rebellion would have ensued there upon in Christendom, had the One Council thus clashed with the other? No man in Prudence, could have Believed or Obeyed either, because both are Supposed fallible, and of equal Authority.

Further declared by an Instance.

30. There is yet one Instance more Suitable to a Sectarian Humour. Imagine only, another Council Convened, as Learned, as General, and as fallible as Protestants Suppose the Council of Trent to have been, And that this reverses all the Doctrine contained in the Tridentine, Offensive to our Nouellists. Would not this destroy the Unity of the present Church? Would not some Side with the first, some with the second, or rather would not All (upon the Supposition) scorn and contemn the Authority of both Church and Councils? The like Inconvenience follows, were the Catholick Church as large as some Sectaries make it, or embraced all called Christians, If in that case Two Councils representing the whole Moral Body should meet, and the later Tear in pieces the Decrees of the former, Would not Dissentions Grow as high, and as odious upon these Voting and Vnvoiting Councils, as they are now in England whilst Prelatiks Preach One kind of Doctrine, and Fanaticks another quite contrary? And is it possible, Do all Eyes see the Horror of this contrary Preaching in One Island, and are they shut upon a greater more Terrible, were it true, That two of the highest Tribunals in the Church could stand in open Hostility,

and

Another Instance Shewing.

This horrid Inconvenience of Iarring Councils.

and the One band against the other? Thus much of Dissensions and Tumults, necessary Appendants to iarring *Representatiues*.

*Sectaries
destroy their
own Princi-
ples.*

31. But all is not yet Satisfyed. Our Aduersaries Say, There can be no cause of Tumults in the Church, if an Error be evidently Discouered, For euery One ought to thank God (not to grumble) when they se themselues freed from so great à Mischief: On the other side, *if the Errour be not Euident, All are to submit to the Councils vntil à Publick Declaration makes the contrary truth manifest*, And thus the Peace of Christendom seem's well secured. Answ. And we will first begin with these last words. *If the Errour be not Euident or intolerable, all are obliged to submit to the Council vntil some publick declaration &c.* Hence I Argue. But there neither is, nor euer was any Euidence of Errour produced against one of our Catholick Councils (the *Lateran, Florentine, or Tridentine* for example) there neither is, nor euer was, any Legal Declaration more against these, than against the First most ancient and purest Councils in Gods Church, Therefore Sectaries by their own Principle are obliged to Submit to the *Lateran, Florentine, and Tridentine*, as well as to others. That there has not been any Publick Legal Declaration made against them is manifest, And here is my proof.

*The Assertion
proued*

*Clamours,
no Proofs.*

32. The clamours and Calumnies of Arians Cast vpon the Nicene Council were no Legal Declaration against *That*, but most Vncanonical, Ergo the clamours and calumnies of Protestants cast vpon the now named *Representatiues* are fully as Illegal and Vncanonical, yea and more forceles (if more can be) to Declare them Inualid, And besides clamours, we neuer yet had, nor shall haue hereafter any Thing from Sectaries. The true Reason is. Go groundedly to work, There is not one Imaginable Council whereby the *Nicene* can be proued à more lawful Council then the great Council of *Lateran* was, so much decayed by Nouellists: And ift were Possible (as it is not) to Ouerthrow the One by any solid proof, the Other *Eo ipso* loses all Credit and Authority.

33. Hence

33. Hence These and the like calumnies vented by Sectaries in Corners. *The Lateran and Tridentine were unlawful Councils, Oueraided by the Pope, they had not freedom. Their Votes ought to be accounted Surreptitious. The Conuened were not men of vnquestionable Integrity. Some few by fair Pretences brought ouer the greater number wanting Iudgement, to side with their Designs &c.* Such corner-Calumnies I say, and I read them in our Aduersaries (As easily clattered out by Arians against the Nicene Fathers) can neuer pals for *legal Declarations* against Catholick Councils, whilst euery Proposition want's proof, and euery word its due Weight: *That is, what euer can be said to this Sense stand's Vnprincipled.* Therefore vnless all must be iust so as Sectaries will haue it; Vnless fals Suppositions become conuincing Arguments, and à pure begging the Question proue it, Or be able to decide our Differences, We haue Right to cry as loud They. *Audiatur & altera Pars.* Let Catholicks be heard also. And when they are heard and return their Answers before à lawful Iudge to euery particular, these Calumnies will vanish, or rather appear like Themselues, Forged and far-fetch't Improbabilities. Exclude à Iudge and à iust Sentence, Sectaries are where they would be in the old Labyrinth of Quarrelling without Principles, or giuing any hope of ending One Question in Controuersy.

The Arians and Protestants Clamour and Calumniate alike.

A Iudge is to decide all, and not Clamours.

34. Now to implead our Councils of Errours? and to pretend Euidence for it, is more than à desperate Attempt, vnless as I say the Corner-votes of à few iarring disperfed Sectaries (neuer legally Assembled) haue Power to create à new kind of Euidence vnknown to the world. Please to reflect à little. It must, Forsooth, be Eident That the Doctrin of *Transubstantiation*, or *Praying to Saints* are Errours, whilst à whole vnited learned Church Opposes these vain Pretences and Defend's the Articles as Catholick Verities. It was neuer yet heard, that Sectaries Scattered here an there had Authority to impose such foule disgraceful Names of *Eident Errours*, or *Errours morally Certain* vpon Doctrins so vniuersally receiued, when as I say The most learned Body of Christians that euer was, Vnuotes all they blow into the

Sectaries neuer legally assembled.

Create à new Kind of Euidence;

eares of others, as meer Impertinences. Euidence, Good Reader, and Moral certainty lose force and neuer yet stood in the Sight or presence of so strong an Opposition. I will yet say more. Though we abstract from Church Authority, we Catholicks are able to maintain our Doctrin against Sectaries vpon Tradition, the Authority of Fathers, ancient Records &c. But still we require A last Iudge to giue Sentence, whether they or we abuse the Principles we plead by (For certainly the one or other Party doth so) But this, Nouellists euer Decline and will haue vs to Dispute without either Iudge or indubitable Principles, and so make, as is now said, all Controuersies endles, which indeed is the only Thing they ayme at, and I haue vnder-taken to proue against them.

Sectaries decline both Iudge and final Sentence.

35. Mr Stillingfleet. P. 539. speak's so fully to my purpose that more cannot be desired from an Aduersary. He Demands, *how it can be known when Errours in Councils or the Church are manifest or intolerable, and when not?* And Answers thus. *We appeal to Scripture interpreted by the Concurrent Sense of the primitive Church; the common reason of mankind, the consent of wise and learned men, Supposing Scripture to be the Rule of Faith.* And a little after. *If you Ask further. Who shall be Iudge what a necessary Reason or Demonstration is?* His Lordship tell's you plainly enough from Hooker. *It is such as being Proposed to any man and vnderstood, the mind cannot chuse but inwardly assent to it.* Here you haue the Gentlemans last Principles: And euery one when applyed to our present Matter is as much Controuerted between Catholicks and Protestants, as the very Question now in Dispute. Obserue well.

Our Aduersaries Doctrin.

36. The Question is whether the *Lateran, Florentine, and Tridentine Councils* haue erred in their Definitions (the like may be moued of all others) *Protestants say, they haue erred; Catholicks Deny it.* Both Parties Appeal to Scripture interpreted by the Sense of the Primitiue Church So far as that Oracle learns vs. And if any Passage be found there seemingly fauorable to Sectaries, Catholicks after the Contest of one whole Age haue been more ready to clear all Doubts, To take of any thing like

Lead's still is to dispute, but to make no end of Controuersies.

Imagined

Imagined Errours, Than Protestants were euer yet able to lay such foul Asperitions vpon either Church, or Councils. What then is to be done? Must we eternally Dispute concerning that Sense and end nothing? Must we Commence new Quarrels about Matters so often debated? Must the old *Actum agere* come ouer and ouer again? Sectaries like that Sport well, but no Progress is made this way. As yet we only skirmish in the dark. Wherefore recourse at last is to be had to a lawful Iudge to some known Oracle or other, in whose final Sentence all are to acquiese, If any lawful Iudge, or owned Oracle (Primitiue or latter) Condemn our Councils of Errour, and we licence Sectaries to name either (Prouided they make not Themselues Iudges, nor their long since defeated Arguments Euidences) We are indeed the guilty Persons, and They the wise Reformers, But if All of vs Decline this last Iudicature, and do nothing but hear our Selues talk vpon Principles grossly misinterpreted, by the one or other Party, Dissentions will goe on remedilessly to the great Scandal of Iewes and Gentils, and controuersies of Religion cannot but proue endles.

*Sectaries
who began
the quarrel.*

*Like well to
hear them-
selues talk
without
Principles.*

CHAP. XVII.

More of this subiect. A further Search made into Errours called intolerable. Whether the Roman Catholick Church must be supposed by Sectaries to haue already Committed intolerable Errours, Or only, whether She may for the future Err Intolerably? The Doctrin of Protestants proued False, And Most inconsequent.

1. **M**R Stillingfleet to find out Euident and intolerable Errours in Councils Appeal's (as you Se) in the
K k k 2
next

next place to the *Common Reason of mankind*, and to the *Consent of wise and learned men*. None could haue more ruined his own cause, For this Dilemma is vnanswerable. The forementioned

A Dilemma

Councils haue either erred intolerably in Defining the Doctrins of *Transubstantiation*, and of *Purgatory*, Or haue not erred intolerably. If not; Protestants, as is now said, are obliged by their own Law to yeild at least external Obedience to them, which is not done, For herein they haue made à Publick Reformation, and call such Doctrins Errours. On the other side, if these Errours be intolerable you se by their own words, We must haue the *Common Reason of mankind*, the *Consent also of wise and learned men* both ready to Oppose and Condemn them: But this is enormously improbable vpon à clear Ground. Do no more but Deuide the Moral Body of Christians now at Debate into two Classes, *Catholicks* and *Protestants*, For one that makes these Councils Illegal or their Doctrins intolerable, you haue hundreds, yea I think thousands, who auouch the Contrary, and clear *Both* from that vnworthy Imputation. Therefore vnless Protestants engross the Gift of *common Reason and Wisdom* to themselues, and allow no little parcel of it either to the Greek or Latin Church, They are to recal what is Said: And if they will haue Reason so fast intailed vpon à few Sectaries, That no body els can share in it, There is no further Dispute: All we say is. *God help Them*.

*Or à clear
Cenuiction
of Prote-
stants.*

2. But what say we to Mr Hooker who tells vs necessary Reason or à Demonstration is that, which being proposed to any man and vnderstood. *The mind cannot chuse but inwardly Assent to it*. I answer, the Principle, though good, is most impertinently Applied to the controuersy now in hand, For haue not we (As is already noted) Thousands and Thousands in the Roman Church most learned and pious, who hear the Doctrins of the fore named Councils proposed, and in Iudgement so inwardly Assent to all without scruple, that they would dye for the verities there defined? The Truth is manifest. Therefore Mr Hookers necessary Reason, or Demonstration has no place in these far more

*A Princi-
ple ill ap-
plied.*

more numerous than all the Protestants are in England, and consequently every man stands not evidently convicted of our Councils Errours. Now if you say so many Thousands are fool'd, Know Sr, That no few of these fools, are wise enough to dispute with you, and to Show you Speak at random without Principles.

3. Thus much is said of our Catholick Councils hitherto convened in the Church, now if we return to the old Supposition, and First imagin all Councils fallible, and Secondly thinke, that the latter, of equal Authority amends the First, or à Third the Errours of the Second, and so *in infinitum*, I Say it is Impossible, either clearly to Discover the pretended Errours, or to redress them, and this I Assert vpon these grounds.

4. One already hinted at, is, that none can by an inward Assent (and Mr Hooker requires that) own any such Evidence whilst the Council which makes them Errours, is as weak and fallible as the other was that Defined the contrary, and Published all vnder the Notion of Christian Truths. No more can I, were I yet to Learn rest Satisfyed, in what either of these two iarring Councils Define (for the One is as bad as the Other) than I am able to trust to two Ministers Talk, if I heard them Preach quite contrary Doctrin at Pauls Church, That is, no man can believe either, vpon their fallible Authority. This Principle therefore Stands firm. *An errable Council is as vnfit to Teach, or Vnteach another likewise Erring, in the high and yet vnknown Mysteries of Faith, as One Wholly ignorant, of an vnknown Path, is to direct à Stranger into it, For as Both these are to learn the way from à third Guide more skilful, So both these Councils must take their Instructions from some third certain Oracle, Or remain, as they are, Ignorant. But Sectaries remit none to any living certain Oracle, Therefore they cannot but still Sit in Darknes (Tis Gods iust Iudgement vpon them) and blind as They are, lead the blind they know not whither.*

An Assertion proved.

A fallible Council, most vnmeet to teach the high Mysteries of Faith.

5. Again (and here is my second Reason) Before the Discovery

couery of these intolerable Errours we ought to haue à List of them, and know How many or few they are, And who can Ascertain vs of this? Are we to diuine at their Intolerableness by our own priuate Iudgements? Or is some' wiser body to instruct vs, when there is no Council at hand to do it? Must all Christians dispersed vp and down the world write letters to one another, Or inform themselues whether the Errours be intolerable? And if so; whether it be yet high time to cry out against them? Or, is it enough to Ask our next Neighbours what they think of the Business, and rest there? Perhaps some will hold them inconsiderable, Others of à violent temper hainous not longer to be born with. And can such Iumbling and Confusion which teares the Vnity of the Church in pieces Pre-serue Her in peace think ye? Must we first Suppose à learned Council to haue erred, and next rely on vnlearned iarring Multitudes to Proclaim, Censure, and Reuerse the Errour? If this way be not more than Vncanonical in matters of Religion, there was neuer any.

These Supposed Errours in Councils.

Cannot be discovered by Iarring Multitudes.

6. You will Say, the next Council is to mend all the failings of the former. Answ. Were this, as it is not Possible, what is to be done in the inean time, whilst there is no Council in Being? Must the Church which Belieues the Definitions of the former erring Councils and all Christians with it, Err on so long till this other Council Appears? Or is euery priuate man to resoluë for himself what's best to do in such Exigences? Reflect I beseech you. How far easier were it, to quiet all; might Councils once be owned infallible. Yet here is my least Exception. I say therefore to proue what I sayd aboue. If Church and Councils can err notoriously, There is no means left on earth, either to discouer the Errours, or to amend them.

What if à Council be not in Being.

When diffculties arise

7. The Assertion will be proued by sifting this one Point to the Bottom. And Much light will be had if we leaue Generalities, wherin Sectaries alwaies lurk, and descend to particulars, Or lay forth the nature of some imaginable Errours.

One Point Examined.

Call

Call then These if any be, horrid and intolerable.

8. To teach *there is no God, no Christ, no Redeemer, no Salvation.* I Ask whether the Councils in Gods Church can err thus grossly, or are so secured by Diuine Assistance, as not to Define such vast Absurdities? If it be Answered, They are so far at least preferred infallible, I clearly Infer, No man can exclude à total infallibility from Councils. If it be Answered, Possibly they may err in this Damnable manner. I infer Again, Ergo, Possibly, Councils, Church, and all Christians may vtterly desert Christ, become Atheists, Turks; Iewes, Diuels, or what els you will, that naught is. Can this also be granted.

*The Nature
of horrid
Errors.*

9. One may reply, it is indeed possible, yet will neuer be. *Contra.* Who hinders the Mischief, I beseech you, if the Supposition may stand? The Roman Catholick Church, Say Sectaries, is already Idolatrous, and long since was Antichristian, when some English Protestants made the Pope Antichrist. Why then may not *Atheism, Iudaism, and Turcism* infect likewise the Whole Moral Body of Christians, and Destroy both Church and Councils? Grant this Possible, there can be no more talk of after-Councils correcting the former, erroneous, For the Church is now Destroyed, Christ our Lord must please to appear again, or send some great Prophet to establish à new Church more firm than the other was now ruined, or we are left desolate, vtterly Churchles.

*The Church
accused of
intolerable
Errors.*

10. I am verily perswaded our Aduersaries will think twice on't, before they once grant these horrid Consequences, and therefore must needs make the Supposed Euident intolerable errors not altogether so abominable, but less, or of à lower rank, yet *euident and intolerable.* Remember that. And what may these be think ye? I would fain know whether any such foul Doctrins have been euer taught *de facto*, or, because Councils are Supposed fallible, whether they yet remain in à State of possibility, and only may be Taught? If it be Said they are not actual but only possible, Or may be intolerable hereafter, And Sectaries vpon that Account abandon the Roman Catholick Church:

*A question
proposed to
Sectaries.*

Concerning
these Suppo-
sed Errours
Actual or
Possible.

Church : Their Sin is now actual and more horrid than such Errours are, Because They desert à Church vpon supposed faults which only *may be*, yet neuer were hitherto. Now if for à meer Possibility of falsities, (neuer yet actually Discouered nor known) The Roman Church is to be quitted, Protestants ought to forsake Their own Religion, For they are all liable to Errour, Yea, And may well hang vp the most Innocent man in the world vpon this score, That he may be à thiefe, Though as yet he neuer Stole any thing.

None Con-
demned for
Errours
which Possi-
bly may be.

11. The Errours therefore, if we Discourse rationally, hitherto pretended against vs are not in à meer State of Possibility, But *Actual*, *Euident*, and *intolerable*. We inquire after them, And still proceed vpon this wretched Supposition, that both Church and Council are fallible, or haue erred. When Enuy has done its Vtmost, you only can get à List of these or the like Supposed Falshoods. *Praying to Saints. The Real Presence. Worshipping of Images. Transubstantiation* or some thing of this nature, which Catholicks maintaiu. Now truely, it is more than extrauagant (and I know not with what Conscience Sectaries do it) to Decry these as *Euident* and *intolerable* Errours, whilst à whole learned Church defends them as Truths.

Sectaries in
consequen-
ces.

12. What Saith Mr Hooker? Is the mind so forced that after à full Proposal, it cannot chuse but inwardly Assent to All as eident Errours? Toyes. Trifles. Millions, as we now sayd, own them as Apostolical Verities. 2. If *Euident* and *intolerable*, they strike at such Verities as Sectaries call the fundamentals of Faith, And consequently the Roman Church which maintains them, has been Vnorthodox in fundamentals for à thousand years and more. Will this be granted? Grant or deny, here is an vnanswerable Dilemma; They are fundamental Errours (in our Sectaries sense) destructive of Diuine Faith, or not. If not; but only smaller matters, Protestants Oblige themselves to forbear, and to expect the Churches Good pleasure vntil, some other Council meet's, and Reuerles what's Amis. Their Clamours therefore against the Churches Doctrin now,

are

are vnauthorised and most illegal by their own Principles. Nor haue they Power, as is confessed, to Reform themselues in lesser matters, but only in things of à higher Concern, *Eudent*, and *intolerable*.

13. Now if they be of this nature and consequently fundamental Absurdities against Faith, It followes, that there was no Church right in fundamentals the whole world ouer for ten Ages before Luther: Not the Roman; if the Supposition hold's, Nor any other Society of Christians for all those (name whom you will) were more deeply plunged into fundamental Errours. 3. And T'is the chiefest thing I aime at. If Church and Councils be owned fallible, can err, or haue erred, Our Aduersaries Supposition of Errours *Eudent*, and *intolerable*, is purely chimerical, And therefore I said iust now, None can know them as such, and consequently no Power on earth can amend them. I proue the Assertion.

14. First they cannot be known as eudent or manifest, without Principles, as clear as the Errours are Supposed to be, which therefore must be so indisputable That the mind inwardly Assent's to them, as Mr Hooker Saith. A weaker light, as Probability, or à miscalled Moral Certainty, beget's Euidence in none. Now here we Vrge our Aduersaries to bring to Light but one, or more clear Principles, whereby it may manifestly appear, that *Transubstantiation* or any other Catholick Doctrin, is so manifest à Falshood, That the mind conquered, and conuicted with the Euidence, cannot chuse but decry it as intolerable. Whither will these men run for Principles? To Scripture, it's eidently abused by the one or other Party, but who is in fault? You will say That's yet disputable, therefore far of from Euidence. Church and Councils, supposed errable, and erroneous, cannot tell you nor giue in euidence against him or them, that abuse Scripture. Whither next? To the Fathers? All are fallible, and their Sense In controuerted matters is made so intricate when you hear Them glossed by the Protestant, and vnglossed by the Catholick,

A clear inference against Socinians.

Intolerable Errours cannot be proued against the Church.

By any thing like à principle.

that you would Swear they speak Contradictions, And can any thing like evidence or certainty, grow from these contrary Glosses, which as Experience teaches, breed endles Quarrels?

*Scripture,
Church Fa-
thers and
all Princi-
ple fail Sec-
taries.*

15, Other Principles we haue not any, except Mr Stillingfleets *Common Reason of Mankind* (the worst of all) for doe we not see, that Hereticks euery where make Themselues and their own Sects most reasonable? Where we haue nothing like common Reason, but so many different and diuided Sentiments of iarring men dispersed vp and down the world. If therefore Scripture, Fathers, and this Common Reason fail to be Principles, our Sectaries Supposition of *manifest or Euident* falsities in the Church, goes beyond all Moderation, and implies an Ouershooting more than *intolerable*.

*Vncertain
Topicks, no
Principles.*

16. Their vngrounded Mistake lies here, That Principles are Supposed at hand, or ready at à call to Decide in this case of à Councils Supposed Error, *Whereas if both Church and Councils can, or do Err, There are no such things in being as Principles.* Topicks at most, or an endles iarring vpon meer Vncertainties lead none to an Euident Discouery of Errours, Therefore I sayd right, they cannot be known as Euident for want of Principles, and if not known as such, no Power on earth can amend them. Yet good Principles reach thus far at least, as to Demonstrate that Protestants grossly Mistake in their Clamours against our Churches errors *De facto*, And here you haue my Principles already hinted at.

*A Strong
Argument
against
Sectaries.*

17. Either these supposed Errours are those vnchristian Tenents mentioned N. 8. And certainly Councils neuer transgressed so enormously as to Define such diuellish Doctrins. Or 2. They are only Possible false Doctrins which may be Defined if Councils can err; but yet are not taught. If So; All must Say, that as it is horrid to condemn à man for à crime he may commit, though he neuer did it, So it is the highest Iniustice to condemn à whole Church for Falshood's She may teach (if fallible) though She neuer taught them. Nothing then remains but to plead against our Church Doctrin *de facto*, as evidently
and

and intolerably Erroneous, and herein we will not spare Sectaries one whit, but Urge them, as we doe, to speak home in the cause. Their Accusation is evident, we Press them Again and again to justify it by Proofs and Principles *as evident*. What must these errours be decayed as Evident and intolerable, and can none but Sectaries get so much as à glimpse of the Evidence? Away with such fooleries. No man can hear them with Patience.

18. By what is said already you see, that The Doctrin of Protestants Shewes it Selfe as it is, not only false but most Inconsequent. Mark, I beseech you the Inconsequence. These Nouellists Define the Church to be *an Assembly of men who Believe and Profess the pure Word of God*, But such men (find them where you can) as believe and profess the pure Word, *which is in it Self Infallible*, are certainly infallible if they Believe it *as God's infallible Word*, Therefore they must acknowledge an infallible Moral Body of Christians that Constitutes an infallible Church.

*Sectaries
Doctrin, in
consequence,*

19. In Lieu of Doing this, They Tear all in picces, and First Decry the Roman Catholick Church as Errable, Yea actually erring; Next, and this Marr's their own Cause, they withall Profess themselves fallible: Whereas, had any thing like consequent Doctrin entred their Thoughts, They should at least haue made Protestants infallible, being as They Say, new commissioned Doctors sent from God, to amend the Churches Errours. And believe in their own Infallibility, had they casually laid claim to it, would as soon haue been perswaded (That's neuer) as now without Probability or any thing like à Principle, They endeaour to proue the Roman Catholick Church Fallible. But let this pass. Thus much I Assert. To tell vs on the One side, There is an Assembly of men who Believe the infallible Word of God, And on the *Other*, To make all that Teach and Believe it, Fallible, liable to False Doctrin, is not only to proceed inconsequently, but moreouer to Expose Christian Religion, to the Scorn of Iewes and Gentils, yea quite to ruin Diuine Faith,

*By their own
Principles,
they should
hold some
Society of
men Infalli-
ble.*

*The contra-
ry Doctrin
ruins Faith,*

And finally to make vs all Scepticks, certain of nothing.

20. If it be replied. The, Councils, and Sectarles with them, are at least preserued infallible in things Called the Fundamentals of Faith plainly reuealed in Scripture, I vrge them first to giue in their Proofs for this half or partial Infallibility, which will be more than ridiculous, if once they Appear in paper. Again, if we are all infallible and secure in à few Fundamentals plainly registred in Scripture, to what Purpose do Sectaries keep à coyle about smaller Matters, called Vnfundamentals, Which are neither intolerable or Considerable, because Small, Much less can they be Euident Errours, so long as à whole Church defends them as Truths, For this Euidence cannot but faile Sectaries (or come to nothing) whilst the Church and They stand in Contest about it. Be it how you will. Here without à Iudge, we are got into the old Labyrinth again of an endles Dispute, which can neuer Produce any thing like Euidence in behalf of Sectaries.

Their pretended Euidence of Errours is evidently à Courb.

CHAP. XVIII.

Two Aduersaries mainly Opposit to True Religion. The last and most Urgent Proof of the Churches Infallibility taken from the Necessity, the Notion and Nature of true Religion. Mr Stillingfleets Obiections found weak and weightles. Most of them already Proposed and Dissolued by others. A short Reflection made vpon some few.

¶ **T**Here is à Knot of half-witted People who Say, though Religion Seem's indeed necessary to Preserue huma-

ne Society in peace, And to Ouer-awe vnruely Spirits, yet the best (were any Good) is no more but à meer Fiction, à forged tale, in fine an Errour. These men make nature Monstruous, and must Consequently maintain two vast Paradoxes. The one; That humane Societies euery were (That is) All Kingdoms, and Common-wealths stand in need of Fiction and Errour to make them happy. The Proposition is eident: For if peace, Tranquility, and the subduing of vnquiet Spirits, be à true necessary Happines to all, And these cannot subsist without à fained Religion, It is manifest that Fiction, Foolery, and Errour make them happy, which is as much as to Say, à Constant Sicknes keep's the body in health, weaknes giues it strength, Pain and Griefe ease and refreshment. Certainly no less is errour dissonant to à rational Nature, than Sicknes repugnant to health, cold to fire, or heat to water.

Two Paradoxes maintained by these half mad men.

Fiction and foolery can make no man happy.

2. The second Paradox wholly as bad and clear, keeps Parallel with this other. It is now supposed that Religion which is nothing els but Fiction, necessarily conduceth to the Peace of Kingdoms and Common-wealths, wherevpon their Happines rest's more secure, And is better preferued than if this fiction were not. Hence it followes eidently. To know and Profess Truth, to quit our Selues of Errour and fiction, robb's vs of Happines and makes humane nature miserable. The Inference is vdeniable, *For if we be happy vpon this score that we liue in à Dotage, we are miserable in case we get free of it or become Wise,* which is against the light of Reason, For if God has endued all with à desire of true Wisdom and the knowledge of truth, (whereof none can doubt) Man cannot be miserable if he Possesses that Good which the Author of nature would haue him to enioy. Hence it is also Inferred, that the vniuersal Persuasion of true Religion is no Dotage, no Deception but à Truth, and that most notorious.

Nature is not miserable by being freed from dotage.

3. Now if you Obiect, some liue without Religion, and no few embrace à false one; you plead by cases meerly Accidental, As if one should Say, Nature has made man Sociable

and

*Cases meerly
Accidental
made use of
to no purpose*

and giuen him à tongue to Conuerse with others, But some are dumb, others abuse their faculty of speaking, Therefore man is no sociable creature. This is our case. Those who liue without all Religion, (if any such be) are the dumbe and blind: Those that Profess à fals Religion, like lying tongues abuse Gods Gifts, the Abuse is Theirs not Gods, who would haue all to be *unus labij* of one Tongue and one heart in à matter of so high Concern. And thus much of these first Aduersaries Opposite to true Religion.

4. In the next place, I may well name our modern Sectaries no less than Arch-aduersaries of Religion, who make the Church and all that teach Church Doctrin fallible.

*Sectaries pa-
rallél'd with
the other
Aduersaries.*

My reason is. *A Fained and Fallible Religion*, are neer Cousen Germans. The one is à Fiction, The other at least may be so, And for ought any man can know, is no better. For there is no Principle whereby it may appear so much as probably, that all the Christians who liued since the Apostles time or yet are aliue, haue not been deluded with fictions concerning Gods truths, but rather are plunged into à deep Deluge of gross Errours, if the Church and Councils can Teach or believe false Doctrin, And here be pleased to reflect à little, How neer these two Aduersaries come to one another.

*The Parallel
laid forth,
and proved.*

5. The first mentioned account it Happines to remain in Error, and Sectaries like well not only the Possibility but more, à present manifest danger of erring in this matter of highest Consequence. Actual error pleases the one, and à great hazard of it contents the other. Humane nature, say the first, would be miserable were men so wise as to learn this Truth, that Religion is à Foppery, though it be so, And we are all vndone (Say Sectaries) could we acquire so much Wildom in this present state, as to be infallibly Ascertain'd that Religion is no Foppery, which perhaps may be one. Wherefore to weaken all certitude They tell vs, That none can learn infallibly those truths which God has revealed, because *all Churches, all Councils, all Pastors and Doctors*, whose Duty is to giue Assurance of truth are

are so fallible, And that the very best may erre and oblige men to belieue Errour. Here is all the comfort we haue from Scri-
 ptures. Thus much premised.

6. We come to the fundamental Ground which proues our
 Catholick Religion, and the Church that teaches it to be infal-
 lible. I Said in the first *Disc. C. 1. n. 9.* speaking against
 Atheists. If we receiue the first lights of nature called general
Maxims from any Power inferiour to God, They are all fallible,
 and may deceiue vs. This granted, which I think no Christian
 can deny, It is most consequent to Assert, That if we receiue
 the Supernatural lights or truths of Grace reuealed in Scripture
 (vastly about all humane Comprehension,) from a lesse Power
 than God, the wisest of men may liue in errour, and cannot
 but be deceiued. And thus both Nature and Grace necessarily
 depend on God.

*The funda-
 mental gro-
 und of the
 Churches
 Infallibility.*

7. This great Truth is the Apostles Doctrin. *Iacob. C. 1.*
17. Omne Donum perfectum de sursum est. Euery perfect Gift
 comes from aboue, descending from that Father of lights. God
 therefore, rightly stiled the Father of light, or, as Diuines Speak,
Prima veritas the first vnerring Verity, Pleased to make known
 some few of his Diuine truths in that Book of Holy Scripture.
 Few I call them; compared with innumerable others, not at all
 reuealed, which yet his infinite Wisdom comprehend's, Howeuer
 these few (often darkly expressed in that mysterious Book,
 or in Terms lesse perspicuous) Dazle the eyes of weak sighted
 Mortals, and wonder nothing, The Apostle giues the Reason
1. Tim. 6. 16. because all proceed from him, *Qui lucem inhabi-
 tat inaccessibilem*, That dwell's in an vnaccessible light, none
 can attain vnto. Yet truths they are, the first vnerring Verity
 Asserts it, and therefore ought to be esteemed treasures. If trea-
 sures; Providence will haue them conueyed vnto vs by secure
 hands, And if eternal truths concerning Saluation, God cannot
 but will, and his Will is a law, That all be Proposed and
 Taught as Diuine and infallible Verities, depending vpon none,
 (if we ultimately bring them to their last Center) but vpon the

*Deduced
 from the
 Apostles
 Doctrin.*

*Treasures
 Communi-
 cated.*

*How to be
 Valued.*

first.

first Truth only, who neither will, nor can deceiue any.

*The main
Difficulty
Proposed.*

8. Now here is the Difficulty. Seing it hath pleased Almighty God for reasons best known to Himselfe, to leaue most of the high Mysteries registred in Scripture in no little Obscurity, Some expresse his own Perfections of being one essence, and three distinct Persons, Others relate to the admirable works of Grace effected by his Infinite Power (Of this nature are the Incarnation, and the whole Series of mans Redemption.) The Difficulty I say is to find out à trusty Interpreter, some faithful Oracle, which can when doubts occur concerning the darker Mysteries clear all, lay open the Book, and absolutely Assert. *An infinite verity speaks thus, This sense and no other is what the Holy Ghost intended.* And this is necessary, because Almighty God teaches no more immediatly by himself, nor will haue Enthusianisms to be our Doctors.

*The necessity
of an infal-
libile Oracle.*

9. Moreouer the necessity of such à sure Oracle (if Diuine truth must be learn'd) is proued vpon this ground chiefly. That these mysteries, as is now said, haue both their Difficulty and Darknes. Natural reason left to it self boggles at them, *Jews, Gentils, and Hereticks* reiect the highest. It is, Say they, mighty hard to believe à *Trinity, the Diuine Word made flesh, God and man to dye vpon à Cross &c.* What can Reason yeild so far, or submit to these as eternal Verities, when their last and only Proof is taken from à Book which we se evidently sensed different wayes, and so interpreted, that One in rigour may own the Scriptures Diuinity as the Arians do, and yet so farr fauour Reason, as not to force vpon it the Belief of such sublime secrets, which offer violence to our intellectual Faculties. Thus the Arians discourse.

*Quinced
because the
Mysteris
are difficult.*

10. Now here I iustly appeal to the common Iudgement of Mankind, and Ask whether our God of truth, who on the one side perfectly comprehend's the depth of his own revealed Mysteries, and on the other, penetrat's no less our shallow capacities (puzled as we se in the search of the most Obuious things in nature) could make choise of men *meerly fallible*, and diuorced

diuorced from Diuine Assistance to interpret Scripture, whilst all of them none excepted, because errable, may grossly mistake and change the purest Verities which were euer yet reuealed, into Errours. What think ye, could God who from Eternity foresaw, and yet sees his written Truths depraued, abused, yea Heresies drawn from his most sacred words, Could this Alseing wisdom I say, put his own Sacred book into such Sacrilegious hands, or like well that à few scattered and diuided Sectaries should be the only best Interpreters of it?

11. I say yet more. All the men in the world, considered meerly as nature has fram'd them, *fallible*, would commit the Sin of Presumption, and wrong both God and his verities, did they venture so far as to interpret Scripture by no other Rule or law but by their own weak Reason, and there vpon resolutely define, that *God is one pure Essence, and three real distinct Persons: Original Sin is such an euil as the Orthodox Church teaches: Children are to be Baptized &c.* To deduce thus much from the bare letter of Scripture, and to define euery particular resolutely, is about the force of all natural knowledge. Those then who Interpret the Truths of the first Alseing Verity that inhabits light not seen by our natural eyes, must be specially Priuiledged, and either receiue illumination from the Father of Light, or thankfully take infallible Assistance from the Holy Ghost the Spirit of Truth, which is both promised and readily giuen to the Catholick Church.

*Presumption
in this mat-
ter easily
Committed.*

*Diuine Assis-
tance neces-
sary.*

12. Hence I deduce the Churches infallibility, and Argue thus. Either there is such à Society of men preserued by Providence infallible in all they Define and interpret, or not. If you Affirm, The Roman Catholick Church alone has the Priuiledge, for all others disclaim Infallibility. If you Deny. The highest Mysteries of Christian Religion are things only sought for, but not found, talked of, but neuer learned. In à word Religion is à meer Scepticism, the best that learn it seem iust like those Schollers the Apostle mentioneth. *2. Tim 3. 6. Semper discentes &c.* Alwaies learning, but neuer throughly instructed.

*A further
Proof.*

If I euidence not what is here said so manifestly, That no Sectary shall rationally contradict it, censure me at your pleasure.

13. A few Questions will clear all, And first I must Demand. From whence has that we call Religion its truth? All Answer from God the first vnerring Verity. Very right. But we Ask again, Where is the Master teaching Oracle which plainly deliuer's these reuealed truths, or clearly Proposes the Mysteries now named? Sectaries vsually tell vs, Their Oracle is holy Scripture. Herevpon followes à third Querie more difficult than all the rest. Viz. Who Ascertaines you *Arians*, you *Monastiss*, you *Pelagians*, you *Protestants* you *Quakers* (All fallible) that you rightly vnderstand what you read, and grossly depraue not Gods Word, for without controuersy innumerable called Christians do depraue it? Protestants (à perfect Representatiue of all the other) shall Answer for all. O say they, *VVe read Scripture attentiuely, We pray for light, We peruse the Originals, we compare Passage With passage,* and after much pains taken we both belieue the highest Mysteries, and moreouer perswade our Selues, that the new Model of Protestancy is conformable, or (at least) not Dissonant to Gods word. Here you haue their last and very best Principle, For they will not hear of an Infallible Church.

14. Reflect Gentle Reader à little. Do Protestants only read, pray, peruse, and compare? No Certainly. The *Arians* long since haue done So, yet boldly oppose Protestants, and deny the highest Mysteries of our Christian Faith. If then the *Arians* Praying, perusing, and comparing proue no conuiction to Protestants, Why should the Protestants praying or perusing Conuince the *Arians* of Error? Again. Haue not *Catholicks* (think ye) of à longer continuance and far more numerous than Sectaries, prayed and perused Scripture? None can doubt it. And yet they hold the whole Model of pure Protestancy à Nouelty, and openly declare it Heretical. Therefore vnless Sectaries haue à singular talent in praying and perusing aboue all other Christians, Vnless they can produce better Proofs for the Mysteries of Faith against the *Arians*, and stronger Arguments against *Catho-*

*The Secta-
rics pretence
to their rea-
ding Scrip-
ture, exa-
mined.*

*Arians also
read, and
Oppose Pro-
testants.*

*So do Ca-
tholicks.*

Catholicks in behalf of Protestancy, than the bare letter of Scripture, And their own weak conferring Texts together, or praying vpon them, They do not only make Protestancy ridiculous, but moreouer, euery new whimsy defensible; For was there euer yet Fanatique in the world that could not Say thus much? He certainly both professes and teaches truth, because he has à Bible, read's that, peruses it and prayes earnestly. And will not any Aduersary retort the Argument vpon him and defend whateuer foolery he fancies contrary.

*Sectaries
Pretence to
reading
Scripture.*

15. Belieue it, if this way of Arguing haue force the meane-
st Quaker in England, will make his cause good against the
stoutest Protestant, and the Protestant if he say. I read, I Ponder
I pray, proues his Religion euery whit as strongly against the
Quaker. That is, neither proues any thing. Nay more, the
worst of Hereticks, may vpon this ground maintain his Errours
against the Orthodox Church (be that yet where you will) and
could the Church *only* say, She reads Scripture, ponders it and
prayes, Her case would be the same with the worst of Hereticks,
But besides reading and praying There are other Proofs, whereby
One Church only is euinc'd God's Faithful Oracle.

*makes Pro-
testancy
ridiculous.*

16. From what is now said I Argue first. A Principle,
which makes false Religion true, yea all Religions though most
erroneous as credible as true Religion, is more than intolerable.
But this Principle of Protestants, *we read scripture*, we ponder
and pray, makes false Religions true, and all Sects though most
erroneous as credible as true Religion is, Ergo it is more than in-
tolerable. The *Minor* as is now said proues it self, For euery
Heretick pretend's to read and ponder Scripture, but if you moue
à further Question concerning the Sense of what he reads, he
returns you his own fancy as the best light he has, and makes
that his Iudge. This and no other is the Protestants Principle,
and the chief, if not the only support, of all Herefy in the
world.

*The Secta-
ries Princi-
ple makes
false Reli-
gions true.*

17. I Argue. 2. And hold it à Demonstration. To make
Religion à Scepticism eternally debatable, without hope of at-
taining

*Another
Convincing
Argument.*

attaining truth at last, is wholly as ridiculous, as if two men should goe to law meerly to wrangle, hopeles of euer hauing their cause determined. But this Protestant Principle. *We read, Pray and ponder* makes Religion à meer Scepticism without hope of euer knowing it, or hauing truth finally decided (*Semper discentes they are alwaies learning but neuer well taught*). Ergo it is more than ridiculous.

*To teach
Contrary
Doctrin and
true Doctrin.*

18. To proue the *Minor* let vs first suppose, that either we Catholicks, or Protestants teach and profess true Religion (both certainly do not, for we hold Contradictions). Suppose. 2. This fallity, which our Aduersaries will haue supposed. *Viz.* That the Roman Catholick Church after all Her reading, and perusing Scripture is as fallible in all She teaches, as Protestants confessedly are in what they deliuer after their reading. *Both teach as they doe contrary Doctrin, Yea and fallible Doctrin, yet both tell you, they teach true Doctrin.* Say I beseech you, what man in his wits can belieue Either vpon their bare Assertions, chiefly if we Suppose them of equal Authority? when he find's the Result of their reading, and perusing Scripture, to end in nothing but in open Contradictions, and sees plainly that the opposit Doctrin of the One Church, so much abates the Credit of the other teaching contrary, that in real truth both become Contemptible. And hence I Said, that which we call Christian Religion would iustly deserue Scorn, if no Church teach it infallibly. But here is not all. To discouer more the gross error of Sectaries in this particular,

is impossible.

*A Doctrin
taught
falsibly.*

19. We are yet to Demand vpon whom this iarring Doctrin of the two dissenting Churches now supposed Fallible is to be laid? Or whence it proceeds? Can it come from Gods special Assistance think ye? It is impossible. Because God teaches no contradictions. Nay, if we consider it as contradictory, no Spirit of truth can teach it. Therefore we must part the Doctrins, and Ascribe to each Church its own particular Opinion, And then (were that possible) Examine which is true.

20. But here lies the Misery. I say boldly. There neither

is nor can be any appearance of certain reuealed truth in either Church, not only becaùle all Principles fail whereby to discern à certain Christian truth from Errour, but most vpon this ground, That we must now remoue the fallible taught Doctrins of both these Churches, from Gods *infallible Verity* and his Special assistance also, and make them lean vpon mans weak and shallow vnderstanding. We haue no other Principle to rest on, if once infallible Assistance be excluded. But it is manifest, mans shallow capacity communicat's no Certainty to Any, concerning the high Mysteries of Faith, remoued from their Center (The first infallible Verity). Therefore all we can learn from such Teachers, is no more but doubtful Doctrin at most, or, if it reach to an Opinion meanly probable, there is all, Yet you haue often heard, (and it is à Truth) that no Principle less then one which is infallible, Can vphold our Christian Doctrin. Wherefore an vtter ruin of true Religion ineuitably followes vpon this Ground. *As Diuine Doctrin infallibly taught begets infallible Faith, So if taught doubtfully, it begets only à doubtful Assent, which is no Faith at all.* Now were these Doctrins respectiually to each Church probable (as I think neither would be if the Supposition of their fallibility stand's) we are only brought to the old Scepticism again, and may dispute of Religion as we doe of Probabilities in Schools, and so if men please, They may as often change Religion as they change Opinions, or apparel.

21. Some perhaps will reply. Protestants can certainly Say more for themselues then only to tell you They read Scripture, and compare the Passages of it together by the light of their own weak reasons, Could so much indeed make them accomplished Doctors able to lay forth Gods eternal truths, it would seem strange, mighty bare, and dissatisfactory to Reason. Answ. Here is all you haue from them, For they neither do, nor can pretend to more. Wherefore I challenge them again and again to Say plainly what other Principle can be relyed on, not wholly as doubtful, and as much controuerted as their very Religion

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*Proceed's
not from
Cod.*

*But relies
upon mans
weak Vn-
derstanding.*

*No ground
less then
infallible
Supports true
Religion.*

*Sectaries
can pretend
to no other
Principle.*

*But to their
own Compa-
ring Scrip-
ture.*

is, when they either teach, or interpret Scripture, contrary to the Roman Catholick Church. Obserue their Procedure. If à contest arises betwixt them and condemned Hereticks, The *Arians* for example, All ends in à meer throwing Texts at one another, And the sense must be iust so as each Party conceiues. And do they not follow the same strain in euery Controuersy with Catholicks? One Instance will giue you sufficient light, and may well serue for all.

*Sectaries seek
to quarrel
but so End
nothing.*

22. They (Protestants I mean) read those words of our Sauour. *This is my Body.* So do Catholicks also. They compare Text with Text, and Sense all as they please. Catholicks as wise and learned compare also, yet hold contrary Doctrin, and discouer no little fraud in these new mens Deductions, and Criticisms. Say now plainly. Who is He that acts the Sceptick's part? Who is He that would endlessly quarrel about the Sense of Gods word? Is it the Catholick? No certainly. He is willing to haue the cause vltimately decided, He Petitions to haue these endles strifes remitted to the censure of one Supreme Iudge, to à Church which manifesteth it self by euident glorious Miracles (neuer yet censured, by any Christians but known Hereticks) and which finally has taught the world euer since Christ left it. Dare Sectaries do thus much? Dare they appeal to any Orthodox Church, by whose iust Sentence these debates may haue an End? No. They recoyle, and without listening to any Iudge but Them selues, would stil continue these Debates. Therefore they are the Sceptists. And to proue this, giue me leau to propose one Question to the Protestant (He is the man we now treat with). Has he any Church so free from Censure, of so long Continuance, so glorious in Miracles as the Roman Catholick is. Has He any Council as generally receiued the whole world ouer, as either the Lateran or Florentine which euer interpreted Christs words or Sensed them as he doth? Most euidently no. Therefore I said well, His reading and glosses, and all he can Allege for himself, are nothing but His own weak

*A Conuin-
cing Proof
of our Asser-
tion.*

weak thoughts, as far remoued from the foundation of truth, (*Gods infallible Verity*) as earth is from Heauen and more.

23. But its needles to Profecute this Point further, when one only reason, which none can contradict giues Euidence enough against Protestants. I Propose it thus. What euer Doctrin they teach peculiar to Protestancy, or maintain against the Roman Catholick Church, either proceed's from Gods infallible Assistance, or wholly borrowes strength from their own fallible Conceptions, after their reading and comparing Scripture. Grant the first; They teach infallible Doctrin, by virtue of Gods infallible Assistance, and consequently are the men who constitute an Infallible Church. Say secondly, that all they teach deriues force from their own weak reason (guided only by the external words of Scripture, vnderstood as they conceiue,) They teach as the Arians, and all Hereticks haue taught before them, à learning which is not from God. Their Doctrin in à word, Diuorced from all Diuine Aide and Assistance, stand's tottering vpon their own errable Sentiments, and therefore neither is (which I intended to proue) Christ's Doctrin, nor at all resoluable into that first Principle of truth, God's vnerring Verity.

Seſtaries teach Doctrin diuorced from Diuine Assistance.

And therefore not from God.

24. Shall we to giue some clearer Light to the Controverſy hitherto handled compendiously recapitulate à few of these many reflections made already in the foregoing Chapters? And then more establish the Churches infallibility vpon vndoubted Principles. To do so, may perhaps benefit the Reader.

25. Say therefore. *Is it true that Christian Religion vltimately depend's vpon God, the first vnerring Verity?* No man doubts it. *Is it true, that innumerable called Christians grossly misconceiue those reuealed Truths, after their reading and perusing Scripture?* It is no less certain. *Is it true, That the bare reading, and pondering Scripture no more ascertain's Protestants of the Verities there registred, than the Arians or any other Hereticks?* The truth is vndoubted, For

A brieſe recapitulation of what has been Said.

Seſtaries like Arians.

from

Fanaticism.
Scripture
wrested.
Doubifull
faith.

Comparing
Texts, falli-
ble.
Scepticism.

No Iudge.

No Orthodox
Church.

Nor Councils
Want of In-
fallible Assi-
stance.

Fallible Pro-
fessors, of
fallible Do-
ctrin

Diuine Re-
uelation
wronged.

Doctrin ne-
uer owned.

Endles Dis-
putes.

from whom should they haue greater certainty. Is it true, That euery Fanatique recurr's to Scripture, as Sectaries do? Experience proues it. Is it true, That this sole recourse to Scripture wrested to a sinister Sense, vpohld's the most false Sects in the World? Is it true, That Christian Doctrin; doubtfully taught, beget's only a doubtful faith? Is it true, That the only support of Protestants in points of Religion amount's to no more but to their own doubtful and bare pondering Scripture, or to their various and fallible comparing Texts together? Is it true, That these men like Scepticks would stand euerlastingly quarrelling about the sense of Gods Word, and cannot be iuduced to hear any Iudge speak in this cause of Religion but themselves? Is it true, That we urge them to make choise of what Iudge they please, provided they appeal not to their own Sentiments and Glosses, as muth controuerted as Protestancy is? Is it true, That they can name no Orthodox Church which taught as they teach, glossed Scripture as they gloss; No Council generally receiued (Comparable either to the Lateran or Florentine) which fauours their Interpretations forced vpon Christs Words? Is it true, That the Doctrin they propound confessedly proceed's not from Gods infallible Assistance? Is it true, That they assume to themselves the name of Christians, and yet are ashamed to be called infallible Professors of the whole systeme of Christian Religion? Is it true, That they haue done their utmost to take from God's infallible Reuelation its own intrinsic nature of Infallibility, by making it no more but morally certain in order to our Christian Faith? Is it true, That, that half Infallibility some lay claim to, in a few yet vnknown fundamentals, appear's euen to Protestants, nor any Doctrin owned by the Christian World, nor can it appear otherwise, whilst a whole vniuersal Church decryes it as improbable? Is it true, That These Nouellists raise not their Doctrin any higher, but only to an endles Contest, whilst no Iudge but themselves must speak in the cause?

26. Are all these things (I say) more amply enlarged and clearly proued already so vndoubted that no Sectary shall euer rationally contradict them? If the Iudicious Reader find I speak truth, as he will, may Preiudice be laid aside, I may boldly Conclude. Who euer see's not the deplorable Condition of
 misled

missed Sectaries, who euer see's not also an absolute necessity of an infallible Church to set them in the right way of truth Again is wilfully blind, supinely negligent, Yea vtterly Careless of Saluation.

C H A P. XIX.

Certain Principles, where vpon the Churches Infallibility stand's firm. The End of Diuine Reuelation is to teach all Infallibly. Euery Doctrin reuealed by the first Verity is no less infallible then true.

Its one thing to teach Truth, another to teach Diuine and Infallible Truth. Se-

ctaries Strangly vngrateful. A

word of Mr Stillingfleets

weak Obiections.

1. **N**ow wee come to the last certain Principles where vpon the Churches infallibility stand's most firmly. Here is one. *The Doctrin which God reueal's, as it proceed's from that first vnerring Verity, is not only true but infallible.* The Second Principle. *Scripture which makes none infallible is often abused by Hereticks.* The third Principle. *Some Christians are yet in Being That both teach and learn this true Diuine, and infallible reuealed Doctrin.* The Proof is easy: For vnless some Teach and learn it, All Teach and learn another Doctrin distinct from that which God reuealed, and this neither is, nor can be Diuine, but meerly humane at most, and Perhaps à foolery. That therefore, which the Prophet Asserts. *Iohn. 6. 43. All shall be Docibiles Dei, docible or taught of God, is not so, For now if the Supposicion hold's,*

*Principles
premis'd.*

*The Princi-
ple Proued.*

the whole Church (take it in what Extent you please) is deluded as the Apostle Saith *Ephes. 4. 14* *With the Wind of Doctrin, in the Wickednes of men, in Craftines to the circumuention of errour.* And this brings ruin to Christian Religion.

A Church must be acknowledged absolutely infallible.

2. The. 4. Principle. This Diuine Doctrin is not only true and infallible in it self, but moreouer so infallibly Proposed by one vnerring Oracle, That all who will receiue it, are most indubitably certain of thole very truths which God has reuealed, and therefore cannot err. Make good this one Proposition, We haue an infallible Church established, not only in a few nicknam'd vnknown fundamentals, but in euery Doctrin She teaches. Now the Proof is taken from the End of Diuine reuelation which seem's most Conuincing, For say I beseech you, Why did God impart truth and infallible truth to the world? The end was not to improue his own knowledge, being euer *Omniscient*. It was not that the Angels and blessed in Heauen should belieue, for Faith ceaseth in that happy State, All these intuitiely what they once belieued. The end therefore why God reuealed true and Infallible Doctrin was, That we, yet Pilgrims on earth walking by Faith should yeild Assent to it, and belieue all as both *true and infallible*. But this is impossible, if the Church which immediatly Proposes the Doctrin can clash with Scripture or with Gods Reuelation, and peruert his Verities. Therefore She must be acknowledged both true and infallible in euery Doctrin She teaches.

The Proof is taken from the End of Diuine Reuelation.

3. If any reply. It seem's sufficient that the Church teaches Truth, though She neither proposes nor teaches it so infallibly, but that some times She may sweue from it, He destroyes again Christian Religion. Be pleased to obserue my reason. If the infallibility of reuealed Doctrin be lost as it were in the way between God and vs, If the Reuelation appear not as it is in it selfe infallible, when we assent to it by Faith, That is, if it be not infallibly conueyed and applyed to all by an vnerring *PropONENT*, as it subsists in its first *cause*, *infinitely infallible*, Faith perishes, we are cast vpon pure Vncertainties, and may iustly doubt,

Diuine reuelation is to be assented to infallibly.

doubt, whether such à Doctrin, separated from that other Perfection of infallibility, be really true or no? To se this clearly laid forth, Please to make one reflection with me.

4. May not either Jew or Gentil, well inclined to Christian Religion rationally propose this Question to the Protestants or to any? Has God revealed any Doctrin which is only true, and not infallible? You will Answer, No, because the same infinite verity which support's truth, is powerful enough to uphold also its infallibility. Say on I beseech you. Can you who pretend to teach truth (the worst of Heretiques haue done so) Ascertain me also, that you teach and propose Gods infallible Truths, *infallible*? Proue your Selues such Doctōrs, and none will euer Question further the Truth of what you teach, For if you once make this clear, that you teach the infallible Doctrin which God has reuealed, the truth inseparably connexed with infallibility, is no more disputable but manifestly Credible. But if you turn me off, with à fair Story of teaching truth, and Ascertain me not of your teaching it infallibly, euery rational man will most iustly doubt of your teaching Truth. And here is the reason à *Prion*.

God's reuealed Doctrin is no less infallible, then true.

5. Euery Doctrin which is taught as à *Verity*, founded vpon God (the *first Verity*) is no less *Infallible* than *true*, Therefore who euer Ascertain's me of the one, must ioyntly ascertain me of the other: Or if he will diuorce truth from that perfection of Infallibility, he giues me no more but at most the half of that Doctrin which God reueal's. Nay I learn not so much from him, seing God own's no true Doctrin (men can teach natural truths) which is not as *eminently infallible, as true*. Now further. If I be sob'd off with no man knowes what halfes of Diuine Doctrin, That is, if the Proponent parts truth from its infallibility, and no Authority in Heauen or earth licences any to Separate what God has ioyned together, I only learn the faint Sentiments, or weak Opinions of fallible Teachers founded vpon fancy, which God disclaim's And (which is euer to be noted) man by nature fallible can do no more, but only propose them

There is no parting Infallibility from truth.

when we beliene God's reuealed Doctrin.

as meer humane or doubtfull Vncertainties. But à humane doubtful Proposition, though true, beget's, as is said aboue, no certain faith in any, Therefore who euer will not vtterly ruin the very *life and Essence* of Christian Religion; must absolutely assent both to the truth and *Infallibility* of Religion, and consequently acknowledge an *Infallible Oracle* which teaches and proposes *Infallible Verities*, *Infallibly*. But this is only the Roman Catholick Church, as is said aboue, for no other Society of men laies claim to teach Gods *infallible truths*, *infallibly*.

One Church
only *Infallible*.

A certain
Principle,

6. To solue all Obiections against this Discourse, it will much auaille to be well grounded in this sure Principle. *Viz. It is one thing to teach truth, and another to teach Diuine and infallible truth.* Man by natural reason can teach truth, yet is insufficient to teach *Diuine, reuealed*, and *infallible Truth*, this must come from à higher Power, either from *Diuine Assistance*, or *Supernatural Illumination*. If therefore the protestant Should demand, Why we cannot belieue his Doctrin euen when he only Proposes those general Verities which all Christians admit (He neuer offers to Obtrude vpon you his inferiour Tenents peculiar to Protestants). Answer. They are truths indeed, and *infallible truths*, but not proued so, *because he vnassisted teaches them.* If he Ask again vpon what foundation do we Catholicks lay the truth and *infallibility* of that Doctrin we belieue and teach? Answer. Vpon this firm Ground, that Scripture interpreted by an *Assisted Oracle* (the Church) which cannot beguile any, Proposes all we learn, as *true and infallible Doctrin*.

Wherevpon
our Answers
to Sectaries

are ground-
ed.

7. If he reply. 3. protestants abstract from the Churches Interpretation and hold Scripture plain enough in all fundamental Doctrin necessary to Saluation. Answer. He errs not knowing the depth of Scripture, which is so dark, and vintelligible in the abstruse Mysteries of faith, that vnles certain Tradition and the Sense of the vniuersal Church cast light vpon it, or impart greater clarity to the bare letter, The wisest of men will be puzzled in what they read, or at most guess doubtfully at its meaning, And therefore may easily swerue from truth. To
se what I say, proued.

Scripture is
obscure.

8. Imagin

8. Imagain only, that twenty learned Philosophers or more, who neuer heard of *Church Tradition*, or of her *Generael received Doctrin*, had our Bible dropt down from Heauen with Assurance that it contain's Gods infallible truths, prouided all they read be rightly vnderstood, but not otherwise. Suppose. 2. They peruse that one Sentence in S. Iohns Gospel. *In the beginning was the Word, and that Word was with God. Thus same was in the beginning with God &c.* Suppose. 3. They also confer the Sentence with all other Passages in Holy Writ relating to this Mystery. Could these Philosophers think ye by the force of their natural discourse only acquire exactly the infallible truth of the Incarnation, iust so as the Church now teaches and belieues? No. Euery Particle would put them ypon à further Scrutiny. What is signified Saith one, by this. *In principio. In the beginning?* What is that *Word* saith another, which was with God, or how was it with God? Was it One real thing Essential to him, or meerly à breath à Word terminated ypon creatures, without which nothing was made? All know though the Arians had à Church to teach, yet with that sure Rule of faith they mangled and misvsed this very passage of the Gospel, Therefore difficulties much more would molest these Philosophers, hauing no Oracle to interpret, And as many would arise concerning other Scriptures, relating to the *sacred Trinity*, *Original Sin*, and the like Mysteries.

The most learn'd Philosophers ignorant of Tradition and Church Doctrin.

Cannot vnderstand it.

9. Now here is my reflection, and I think euery Intelligent person will speak as I doe. Iust so much as these Philosophers haue to gloss with and descant ypon, So much Sectaries may challenge, but no more, if we seuer Scripture from the Churches Interpretation. Both haue à Body without life, words without sense, difficulties propofable concerning their reading, but none to Answer them.

An application made to Sectaries.

10. The only difference between them is; That the Philosophers, yet ignorant of Church and Tradition haue no Schoole to go to. Sectaries haue both, yet run as it were

The difference between them and the Philosophers.

from Schoole with half à Lesson, with one part (and 'tis much the obscurer part) of Diuine Learning only, the bare Texts I mean, of holy Scripture, shutting out the Churches infallible Sense. And what haue you in lieu' of this light, which hath hitherto illuminated Millions of Christians? The weak and errable Sentiments of a few disynited Sectaries. And is this all we can rely on? Do we belieue the Trinity, the Incarnation and other high Mysteries (so obscurely expressed in Gods word, that innumerable haue mistaken the true Sense) becausè à *Luther*, à *Caluin*, or their followers expound it? Or is our Belief grounded vpon that Churches Interpretation which has euer taught the world? The One or Other must haue influence vpon Faith, if we will belieue. But most manifestly the first (men only of yesterday, and fallible) are not our Doctors, Therefore the Church is the only Oracle which Ascertaines vs of the Scriptures Sense, of its Truth, and infallible Doctrin also.

Whether Luther's followers, or an Ancient Church is to teach?

Sectaries manifestly ungrateful, And why?

Recourse to the Primitive Church, firstholow.

11. Two things necessarily follow from this Discourse. The one. That Protestants Shew themselues strangely vngrateful, becausè they slight an Oracle, which has taught them all they know concerning the Primary Articles of Christian Faith, for in real truth the Churches Authority in Her expounding Scripture vpholds that true Assent they yeild to the Mystery of the Sacred Trinity. So much is granted, Or not. Grant it. I Ask. Why disdain they to hear this Church in other matters? If you deny. Their Submission to this and the like Mysteries wholly relies vpon their own fallible dissatisfactory thoughts and glosses. Here Some perhaps will retire to the Primitiue Churches interpretation, and ground their Assent vpon Her Doctrin. Nothing is got this way, For the most Primitiue exposition of Scripture was no more infallible, than what the latter Church or Councils haue Defined. But enough is said aboue, of this Chasing all Controuersies vp to the Primitiue Ages.

12. The second Inference is. If God has not made Religion

a matter of eternal Debate, If all are obliged to believe by divine Faith the very truths, yea the same infallible truths which God has revealed, and no other of a lower or slighter Rank; If he has revealed them for this end, that all may be Ascertain'd of their intrinsecal Worth, (That is,) of being both Divine and infallible; If the whole Christian world remain's not at this day in Error, or is not cast upon uncertainties what to believe; If both the truth and infallibility of all revealed Doctrin stand's and subsist's firmly ioyned together in God, the *first Verity* (impossible to be separated there). And if Finally as T'is there true and infallible, all are obliged to learn it: Nothing can be more manifest then that diuine Providence has established and impowred Some Oracle to teach and propose that very revealed Doctrin vnder its own *Nature* and *Notion*, as it is both *true* and *infallible*.

A second Inference.

13. Thus much Supposed and proued, All further Questions concerning the Oracle ceases, For it neither is, nor can be another but the Roman Catholick Church which has charge to interpret Scripture faithfully, to rescue Gods truths from the lewd misusage of Hereticks. Clear therefore once that Sacred Book from abuse, Learn what this one certain Oracle teaches, our Faith is *sound*, *Catholick*, and *Apostolical*. But if Scripture by reason of its Obscurity deceives any, or the Church could deuiate from the sincere interpretation of Gods truths there registred, The Very life of true Religion is lost, Faith vanishes into error.

The Oracle teaching truth cannot be questioned

14. Who euer seriously Consider's what is already said in this and the precedent chapter will find Mr Stillingfleets scattered Obiections against the Infallibility of Church and Councils vterly void of strength. Some worthy person of our Nation (who he is I know not) in his *Guide of Controversies*. Disc. 3. has so broken and vanquished the little force they haue, that I may well supersede all further labour herein. There is not one Obiection proposed, but T'is either first, evidently retorted vpon Mr Stillingfleet, Or 2. Implies a pure begging of the Question.

Mr Stillingfleets Obiections weighless.

sion. Or 3. Impugn's all Councils. Or 4. Appears so slight at the very first view, that it deserues no Answer. What can be more slight then to tell vs as he doth. P. 508. That we are absolutely auerse from free Councils, becaule we condemn all other Bishops but those of our Church without suffering them to plead for themselves in any *Indifferent* Council. It is hard to say what the Gentleman mean's by *free* and *indifferent* Councils, for he fetters all with so many Conditions, that neuer any was yet found in the Church so qualified, as he would haue it. Read him through his 1. and 2. Chapter, as also P. 557. You will se what I assert, Manifest. It is true, we condemn all heterodox Bishops (and doth not Mr Stillingsfleet re-criminate, and condemn ours?) But to say we suffer none to plead for Themselues in a free Council is a flat Calumny, vnless that only be free which some bodies fancy makes free, and no other. A word now to one or two Obiections.

*He speak's
not truth.*

*A Calumny
for a Proof.*

15. If you (saith Mr Stillingsfleet) require an Assent to the Decrees of Councils as infallible, There must be an antecedent Assent to this Proposition. *That whatsoever Councils decree, is infallible.* I first retort the Argument. If you require an Assent to your Definitions in the Dort-Meeting, Or hold That the conuened there deliuered *true Doctrin*. There must be an antecedent Assent to this Proposition, That what soeuer those Dort-men taught is *true Doctrin* before you own it *as true*. Ascertain vs of thus much, And you solve your own difficulty. If this Instance please not, make vse of another. Your Ministers in England pretend to teach *true Doctrin*, though not *infallibly*. Say only vpon what antecedent Proposition the Truth of their Doctrin is assented to by all, before it be believed *as true*, and we shall without labour Answer in behalf of our *infallible Doctrin*.

*The first Ar-
gument re-
sorted.*

16. In a word thus Catholicks plead. This generall Proposition is to be assented to, as both true and infallible. Viz. *All are obliged to Hear and Belue the Pastors of God's Church when Lawfully Commissioned to teach in God's name, and as the Orthodox Church teaches.*

*And clearly
solved.*

teaches. Here is the *Thesis* or the vniuersal receiued Proposition. But these Pastors and Doctors when assembled in Council are still Pastors of the Church and lawfully commissioned to teach in God's name, both true and infallible Doctrin, Therefore they are to be heard and believed in all and euery Definition, proceeding from that Assembly, lawfully conuened. Here you haue the *Hypothesis* as indubitably certain, as the *Thesis*.

17. A second Obiection you meet with in his Page 509. *What infallible Testimony haue you* (he means Catholicks) *for this, that Councils are Infallible? It is not enough for you to say, That the Testimonies of Scripture you produce are an Infallible Testimony for it: For that were to make the Scripture the sole Iudge of this great Controuersy, which you deny to be the sole Iudge of any.* I first retort the Argument and Ask. *What Testimony haue you Sectaries* (I do not say Infallible) *But so much as seemingly probable taken from Scripture, whereby Councils (the greatest Representatiues in God's Church) are made fallible? Not one can be alleged.*

Another Obiection retorted, and Solved.

18. Now my Answer briefly is. Scripture once admitted for God's word (which our Aduersaries will not reflect on) manifestly conuinceth the Churches infallibility. To those express and significant Passages of holy Writ known to euery one (*The Church is the pillar and ground of Truth*) you haue them already, We add the iudgement of Fathers cited above (*The guide of Controuersies. C. 3. P. 147. Produces more*). Besides, Gods Church which we hold an Infallible Oracle, interpret's Scripture so this sense, and here are our abundantly full Principles for Her Infallibility. Come you Sr, now closely to the point, confront vs if you can with as many Passages of Scripture, as many Testimonies of Fathers, Or (and this we alwayes vrge) with the Authority of any Orthodox Church which fauours your contrary Tenet of Fallibility, The Strife is ended. But hereof there is no fear at all. And thus you see how Scripture is the Iudge when once admitted as Diuine, and faithfully interpreted, not otherwise.

The Catholick Principles for the Infallibility.

Sectaries haue none for their Tenet.

19. A. 3. Obiection. Page. 509. The Decree or Definition

*A third
weak obiection
retorted*

of à Council receiues Infallibility from the Council before the Pope confirm's it, or not. If not; The whole infallibility resides in the Pope, and this some Say is not de *Fide vniuersali*. If it arise from the Council before the Pope confirm's it (for that act of confirmation followes the Definition) the Council is infallible antecedently to the Popes Confirmation. I first retort the Argument. An Act of Parliament, or à law made for all, receiues its force from the Conuened Members before his Maiefty Confirm's it, or not. If not; The whole Power of making such à Law resides in His Maiefty, which some will say is not so. If it arise from the Parliament, before His Maiefty Confirm's it (and that Confirmation followes the Act) The Parliament is impow'd to make such Lawes, before His Royal Assent Confirm's them. Here is the very same Form of arguing (though in à different matter) and you se the weaknes of it.

And solved.

20. The true Answer to the Obiection is as followes. Euery Doctrin definable may be considered two wayes, first as it Proceed's from God the most supreme Verity, and vnder that Notion, it is both true and infallible in it self before the pope and Council Define it, (And note, they can Define no other Doctrin on earth, but what God ratifies in Heauen). 2. It may be considered as the Doctrin of the *Representatiue Church infallibly Assisted* to teach Diuine truths; And vnder that Notion it is called *Church Doctrin*, proceeding from the Head and Members of one mystical Body: The Head therefore Separated or solely taken, Defines not in Councils, The Members diuided from the Head define not, But one and the same Definition proceed's ioyntly from both Head and members vnitèd together. The Instance already hinted at giues light enough. If any reply, The Definition when the Council proposed it, was both true and infallible Doctrin. I distinguish the Proposition. It might be then Certain and infallible Doctrin in it self (that's true) but as yet it is neither known or owned as such or called Church Doctrin: It was then the whole *Councils* or *Churches* true and infallible Doctrin, I deny it. This is founded vpon both Pope and Council

Euery Doctrin true in it selfe, is not therefore Church Doctrin.

Council infallibly assisted, as is now supposed, and already proved.

21. I find no more in Mr Stillingsfleet worth any notice That which follows in his Page 510. ouerthrowes all councils or proues nothing. What certainty haue you, Saith he, that this or that Council proceeded lawfully? That the Bishops were lawful Bishops? That the Pope who confirm's them was a lawful Pope? That some *By-ends* or Interest swayed not many? That all conditions were exactly performed &c. I Answer first, and Ask. What certainty haue you of any illegal Bishops, of vnlawful Popes, of Interest Swaying all. Here because you accuse, we put you to the Proof: I Answer. 2. That Certainty which you or any has of no *By-ends* in the four first general Councils, of their lawful Bishops, of no interest swayng &c. The same we haue of all the approued Councils in Gods Church. To insist further vpon such faint Obiections, is only to lose time or (might one retaliate in Mr Stillingsfleets own language) *meerly to kill flies, to run after them, and make sport with them.* And thus much of the Churches Infallibility, (I mean the Roman Apostolical Catholick Church) to whose Censure and infallible Iudgement I do most willingly submit my Selfe, and euery particular in this Treatise.

Other Obiections waived as impertinent.



THE

THIRD DISCOVRSSE.

OF.

The Resolution of Faith.

THe subiect here hinted at, is as all Shollers know very Speculatiue. Terms, according to my little Skill in the English Tongue, often Fail to expres what is necessary. Wonder not therefore, if now and then you meet with that which may seem Obscure to à Vulgar Reader. My Endeauour Shall be to giue the Discourse so much Light, as that Euery one may perceiue the Aduersary I treat with, clearly refuted.

THE

THE FIRST CHAPTER

*Some chiefe Contents in this Discourse briefly declared:
Mr Stillingfleets weak attempts against the Churches
infallibility and the Resolution of Faith.
The Catholick way of resolving Faith, the very
same with that of the Primitive Christians.
Of the mistakes which run through
Mr Stillingfleets whole Discourse.*

I. **I**N the following Chapters, we first remove such difficulties as may seem to obstruct the clearest Resolution, And all along discover Mr Stillingfleets Errors. viz. Chiefly those, most apparent in his 5. Chapter. 2. We examine what Influence the Motives of Credibility have over Faith? 3. Necessary Principles are premised much availing to Conceive the true Analysis. 4. We shew wherein the Main Difficulty lies in this Resolution (Omitted by Mr Stillingfleet) and solve it. 5. The whole Progress of Faith is Explained in order to its last Resolution. 6. The true Analysis is given in two Propositions. Here we also treat of the Evidence of Credibility, and solve the Sectaries Objections. 7. This question is proposed. *Whether the Churches Testimony may be called the Formal Object of Faith?* 8. We Ask what is meant by this word *Reason*, And enquire how far true Reason conduces to end Controversies? 9. Protestantism is proved a most unreasonable Religion.

*What this
third Discourse
contains?*

2. Mr Stillingfleet. Part 1. C. 5. P. 109. offers at much; it is to discover strange ill Consequences, yea grand Absurdities, if Faith be resolved by the Churches Infallibility; and seems some what over-heated in carrying on the cause against his Ad-

*Our Admirers bold
advertising.*

versary. Let any man (saith he) iudge whether this be not the most compendious way to overthrow the belief of Christianity. There is hardly any thing more really destructive to Christianity, or that has a greater tendency to Atheism, than the Modern pretence to Infallibility. The unreasonableness of it is so great, that I know not whether I may abstain from calling it ridiculous. And much more to this Sense.

What his
Adversary
asserted.

3. It seems by what I read in Mr Stillingfleet T. C. (whose Book I had not then seen) said that Catholicks in this present State, resolve their Faith after the very same manner, as the Israelites anciently, and the Primitive Christians resolved theirs. If he said that, he spake a Truth, not only defensible; but so sound and irrefragable, that Mr Stillingfleet (to use his own pretty Phrase) like one under an Ephraim shall tumble, groan, toss this way and that, and yet not rid himself of the vexation.

4. The Doctrine I find plainly delivered, and the Instances of the ancient Israelites and the Primitive Christians, so well made use of for the Catholick Resolution by our learned Countryman, Thomas Bacon Southwell. *Analysis Fidei*. Disp. 4. and 5. That here I must needs insert some Part of it, because it much availes to conceive the easiest way of resolving Faith, and well penetrated so utterly defeats what Mr Stillingfleet has, that much more is not requisite to make void his forceles Objections.

Is sound
Doctrine.

5. F. Southwell therefore, *Analysis Fidei* now cited, chiefly n. 18. speaks much to this sense. Had one asked a true Believer in Moses his time after the Pentateuch was written, Why believe you that God is iust, wise, faithful in his Promises? Or (if you will have one particular) why Adam sinned in Paradise? He would have answered Scripture saith so. But if again demanded, How know you that Scripture is God's Divine word? Would he think ye have answered, I see that by the very light and Sparkling of the Letter? It is impossible as shall be proved afterward. Thus therefore He would have replied. Moses our great Prophet Affirms it, or rather
God

How the
Israelites
questioned
about faith.

God speaking by the mouth of Moses saies that Verity open to vs, And vpon that ground I belieue it. So we read. *Deuter.* 1. 3. *Moses spake to the Children of Israel all which God had commanded him to say to them.* Now if thirdly Questioned. How Proue you that Moyfes was à true Prophet, or God's Oracle, He could not haue satisfied by alledging Scripture, without à Vicious Circle, but would haue Said: This truth is immediatly, and most *evidently Credible by it selfe*, for the Wisdom, Sanctity, and Power of working Miracles, manifest to all eyes, proue to Reason, that Moses is à great Prophet.

It wuld haue answered?

5. In like manner Catholicks proceed in their Resolution of Faith. Demanded why we belieue the Mystery of the Incarnation, it is Answered Scripture Assert's it. Ask again, why we belieue the Diuinity of that Book called Scripture? It is replied. The Church ascertain's of *That*. But how do we know that the Church herein deliuer's Truth? It is Answered, if we Speak of knowledge preuius to Faith, Those admirable Signes of Diuinity mentioned aboue, and manifest in this one Oracle. *Viz. The Sanctity of life the Contempt of the world, the continued Austerity of Pennance*, the height of Contemplation apparent in thousands and thousands, And aboue all the glorious Miracles most illustrious in this one Society of Christians proue it an Oracle. *so evidently credible*, That we cannot, if prudent and manifest Reason guides vs, but as firmly belieue what euer this Oracle teaches, as the Israelits belieued Moses and the Prophets. Here is only the difference (And the Aduantage is ours) that in Lieu of Moses we haue an ample Church: Innumerable multitudes in place of one Seruant of God, The incomparable greater light, I mean, the *Pillar and Ground of truth*, the Catholick Church diffused the whole world ouer.

Catholicks in this present State, return the very same Answer.

One only Difference aduantiagious for vs.

6. Answerable to this Doctrin the primitiue Christians resolued their Faith, after the Canon of Scripture was written. Ask therefore why these first conuerted People, whether Iewes or Gentils, belieued Christ to be the true Messias, the Son of God, and Sauour of the world? They might haue Answered.

red.

*The Primitive
Christians way
of resolving
Faith.*

red. We read this and much more in Holy Scripture. But how know you, that these Scriptures are not suppositious or fained, as some Gospels have been? We believe this, Say They, vpon the vndoubted Testimony of those blessed men the Apostles, who both taught vs, and wrote that holy Book. Yet more. How know you that those Apostles were not Cheats (for there haue been false Prophets and Apostles) but men Authorized by Almighty God to teach and write his holy Verities? Had they replied, We proue this by Scripture it self, the Circle would haue been ineuitable. *For to say Scripture is Gods word, because the Apostles Assers it, and to say the Apostles were infallible Oracles of Truth, because Scripture affirm's that, is to Proue Idem per Idem,* And implies à most vicious Circulation.

*Is One way
also.*

7. Their Answer then must haue been, for there is no other. The manifest Miracles wrought by the Apostles, Their eminent Sanctity and Holines of life (our Lord working with, and confirming their Doctrin by manifest Signes) proued them Gods Oracles, True and faithful commissioned Teachers. And thus we discourse of the Church Whose vndeniable Miracles, Sanctity, and Conuerfions wrought by Her, conuince reason of this great Truth, that She only is Gods Oracle. All this is said supposing the Canon of Scripture already compleat, For if we goe higher, and consider à Church (whether it be that of the ancient Patriarchs, of the Israelits, or finally of the Christians before Scripture was written) Faith must be resolued into Diuine Reuelation by the means of some liuing Oracle (Whether One or more it imports not) who manifested themselues Gods commissioned Teachers by Signes and Miracles. Whereof more afterward.

*These Mi-
stakes chief-
ly pointed at*

8. This much premised (And it is Very easily vnderstood) you shall se Mr stillingfleets verbose Obiections brought to nothing, but to meer Cauils and Mistakes. Three Mistakes chiefly, run through his whole 5. Chapter. First he strangely confound's the Iudgement of credibility necessarily prerequired to true Belief, with the very Act of Faith it Self, whereas the

Resolu-

Resolution of these two, haue indeed à due Subordination to one another, yet depend vpon quite different Principles. The Iudgement of Credibility whereby the will moues and command's the intellectual Faculty to elicit Faith, relies not vpon that Object which finally Terminates Faith it self, But vpon extrinsecal Motiues which perswade, and Powerfully induce to belieue, *Super omnia.*

*The first
breeds Con-
fusion.*

9. Here is the Reason. The high Mysteries of Faith, the Trinity, for example; *Original Sin*, and the like Transcend our natural Capacities, or to speak with some great Diuines are *naturally Incredible*, Therefore Prouidence hath by the force and efficacy of extrinsecal motiues, raised them from that degree of natural Incredibility, and made all most credible to humane Reason. And this no Sectary can deny, For before that Doctrin be belieued which he embraces, and before he reiect's the contrary not belieued by him, He will tell you, He hath Motiues and reasons as well for the one as the other. Here is all we require at present.

10. Mr Stillingfleet's second error is, that he distinguishes not between the nature of *Science and Faith*. Science is worth nothing vnless it *proue*, and Faith purely considered as *Faith*, (mark well my words) is *worthles*, if it *proue*, For as innumerable Fathers affirm, *Fides non quaerit quomodo*. Faith reason's not, nor Ask's how these Mysteries can be, but simply belieues. Science makes vse of Principles, *Per se nota*, known by themselves And then discourses, Assuming nothing but what is *proued*, wherefore no virtue, no validity, can be in the progress, or end of à rational Discourse, which was not precontained in the first assumed Principles. Faith, t'is true, has its Preambulatory Motiues, as we haue seen already, yet *Scientifically* draws no Conclusion from them (and herein Mr Stillingfleet all along beguiles himself, and the reader). The Motiues inducing to belieue this Truth. *God has reuealed à Mysterious Trinity* are morally certain, yet there is à more firm Adhesion to the infallibility of that Diuine Testimony for which we belieue, than the extrinsecal

*In the second
Science and
Faith are
not.*

*Sufficiently
distingui-
shed.*

Motives inducing to belief either do or can draw from vs. And in this sense Faith contrary to Science, goes farr beyond the certainty of all extrinfecal Inducements, as shall be presently declared.

*The third
also wants
a Distin-
ction.*

11. Our Aduersaries third Mistake lies here, That he distinguishes not, between the humane and Diuine Authority of the Church. S. Austin *Lib. con. Epist Fundam. C. 4.* Speaking of the first, Saith. *The profound Wisdom of so many Doctors, the consent of Nations, the Antiquity, the continued Succession of Pastors &c.* held him within the Pale of the Church Catholick, yet this Authority precisely considered as humane, and therefore fallible, is not sufficient to ground Diuine Faith. I say as humane, for though I believe that the Church has euer been *Visible*, with a continued Succession of Commissioned Pastors to teach Orthodox Doctrin, yet my Act of Faith no more relies vpon such motives, considered merely as Motives, inducing to belieue, Than the Primitiue Christians Faith relied vpon the visible Miracles, which Christ or his Apostles wrought.

*What caused
our Aduer-
saries Errorr*

12. As therefore that first Act of Faith, whereby they believed our Saviour to be the true Messias, was built vpon his infallible Diuine Authority, manifested by Miracles, Sanctity of life &c. So that first Act of Faith whereby euery one belieues the Church to be God's own Sacred Oracle, is built vpon Her infallible Diuine Authority manifested by Miracles, and other signal Marks of truth, whereof Scripture plainly Speak's. *Hell gates shall not preuaile against the Church. She is the Pillar and ground of truth,* And so much is said aboue. C. 16. 17. that I know well Sectaries cannot Answer. The not reflecting vpon this twofold Authority which Mr Stillingfleet knowes Catholicks do distinguish, makes his Circle charged on vs so irregular a Figure, that it look's rather like a Rhomboides than a round Circle, as shall appear presently, with a further Discouery of his other mistakes. One thing I cannot but admire, and t'is, That though his 5.th Chapter be tediously long, yet the main and most real

Difficulty

difficulty concerning the Resolving of Faith is scarcely so much as hinted at. After à few Pages I will propose the Difficulty, and endeauour to solue it.

CHAP. II.

Mr Stilling fleets 5. th Chapter. Part. 1. examined, is found VVeightles. The weaknes of his Arguments discovered. His First and chiefeft Argument retorted and solued.

1. **I** Must and will waue all this Gentlemans Parergons, all friuolous excursions with his vnciuil language, and if I touch in à word vpon his pretty conceipted Ieers scattered here and there, it shall only be *Perransennam*, as if I little minded them.

2. Thus he begins. Page 112. *The Infallible Testimony of your Church is the only Foundation for Diuine Faith, and this Infallibility can only be known by the Motiues of Credibility* (He means in this present State) *Therefore this way of resolving Faith is vnreasonable, because it requires an infallible Assent vpon probable grounds beyond all Proportion or degree of Euidence, which is as much as requiring infallibility in the Conclusion, where the Premises are only probable.*

*Our Aduer-
saries first
Argument.*

Answ. Our Aduersary Spoils à good Difficulty by proposing it lamely, He would fain say some thing like that which Catholick Diuines learnedly propose whilst they handle the Resoluition of Faith, But so fumbles and doth it by halfes, that He reaches not home to the main Business.

*The difficult-
ty not fully
proposed.*

3. I Say therefore first. The Argument proposed if of any force, destroies all Faith euen the most Primitiue. To proue the Assertion I Ask, whether the first Christians believed

Ppp 2. infallibly

The Argu-
ment restor-
ed.

infallibly the Infallible Testimony of the Apostles Preaching, with a Diuine Infallible Assent? Most certainly they Did. Yet the Infallibility of that Testimony was not known (if we speak strictly of Knowledge) but by Motiues of Credibility which were *no Object of their Faith* (vnless you make faith to be Science) but Inducements only to belieue. Ergo this very Primitiue Faith was vnreasonable, because it was an infallible Assent built vpon probable grounds, beyond all Proportion or degree of that Euidence, whereby those pious men were moued to belieue. Hence You Se, though the Motiues which illustrate the Church were in themselues fallible, and not Metaphysically conexed with the Diuine Testimony, yet Faith grounded on that Testimony cannot but be certain and infallible, and consequently must *Transcend*, or goe beyond all the degrees of Certitude appearing in the prerequired Motiues. Mr Stillingfleet reply's. *This is to require Infallibility in the Conclusion, where the Premises are only probable.* Answ. He err's not knowing the nature of Faith, which Discourses not like to Science. For example. Make this Sillogism. *Whateuer God reueal's is True, but God reueal's the Incarnation of the Diuine Word, Ergo that is true.* The difficulty only is in the *Minor*: *But God reueal's*, which cannot be *proued* by another believed Article of Faith, wholly as obscure to vs as the Incarnation is. I say *proued by Reason*, because the same difficulty will be as much moued again Concerning the Proof of that second believed Article, as concerning the first of the Incarnation, and so in *Infinisum*. Therefore *all rational Proofs* auailing to beget Faith in any, must of necessity be extrinsecal to belief, and lie as it were in another Region more clear (yet less certain) than the reuealed Mystery is, we assent to by Faith.

And Shew'd
Proofes.

Rational
Proofs for
the bur-
shes Infalli-
bility.

4. Now to our Purpose. We hold this an Article of Faith. *The Church is God's infallible Oracle*, And therefore Say, antecedently to Faith it cannot be *proued* by Arguments as obscure, or of the same Infallible certainty with Faith, *For then Faith would be superfluous*, or rather *We should belieue by a firm and infillible Assent, before we do belieue vpon the Motiue of Gods infallible Reuelation.*

tion, which is impossible. Hence it is that when we goe about to *Prove* the Infallibility of the Church independently of Scripture, Yea, and also independently of all *believed* Church Doctrin, We must necessarily *Euince* this *rationally*, by reflex Arguments and Motiues extrinsecal to what we *Believe*, which are not of the same certainty with Supernatural Faith it self. Now these Arguments founded vpon the Motiues of Credibility can goe no further (stretch them to the utmost) But only to *proue* this great Verity. That what euer we *believe*, either of Scripture, or of the Church is most *evidently Credible* aboue all things propofable to the contrary, And this great light the learned at least haue, before they yeild an infallible Assent vpon Diuine Reuelation to the very Doctrin of the Church, or Scripture either.

5. I Say. 2. Mr Stillington and all Sectaries, whilst They *Believe* with an Infallible Assent the most fundamental Articles in Scripture, goe beyond all Proportion of that Evidence whereby they are *induced to Believe*, And consequently must Solve their own weak Argument, yet strong *Ad hominem* against them. If I *Euince* not this Truth blame me boldly; And obserue my Proof.

6. The Sectary believes that Verity which S. Iohn expresses in this short Sentence. *The word was made Flesh*: That is, he believes the Incarnation of the Son of God with an Assent so infallible, that it cannot only be false, but that he would not disbelieve it vpon any reason Propofable, Though an Angel should reach Contrary, But neither this Act of Faith, nor its Formal Object (the Diuine Reuelation) are *ex terminis* evidently true, *Quoad os*, yet must be *proued Evidently Credible* to reason, or Faith becomes vnreasonable, and rash, For, *Qui cito credit leuis est corde*. Now further. None can *proue* this, by another Act or Article of Faith (no more its own Self-evidence than the believed Incarnation is) All therefore which can be done, is to make it evidently Credible by Motiues extrinsecal to Belief, by vniuersal Tradition, and the Consent of innumerable learned men, who haue both conueyed vnto vs the Words as *Diuine Scripture*,

Have not
the certain.
ty of Faith.

what these
Motiues
Prooue.

Sectaries goe
beyond that
Evidence
whereby
they are
induced to
believe.

The Asser-
tion, Proued;

and the genuine Sense of them also. But this very humane Tradition, this exterior Consent of all, or what other Motives can be Imagined preuius to Faith, (because fallible,) may deceiue: Yet by the help of such fallible Motiues Mr Stillingfleets Faith, if it rest's vpon the Diuine Reuelation is raised higher, and stand's firmer vpon that Ground, than the Euidence of his Motiues can induce to. Therefore he makes the conclusion surer than the Premises, And goes beyond all Proportion and degree of fallible Euidence, preambulatory to his certain Belief. What I Assert is manifest. For by Faith he Sayes the Incarnation is so infallibly true, that it cannot be false, Yet all the Motiues which induce him to believe Say, *Possibly it may be false*, or exclude not à Possibility of falshood. And if this be not to Transcend all Proportion of his acquired Euidence, nothing is to goe beyond it.

Our Adversary Clearly Convinced.

The Conuiction Manifest.

7. The Argument will be yet more clear if proposed after this manner. Mr Stillingfleet infallibly believes the truth of that Scripture now Quoted. I Ask by what means can he know That this very believed Truth is à Diuine Verity, or Scripture? The Answer may be, That's known vpon Tradition, or the publique Authority of all, not only Christians but others also, who haue conueyed the Book to vs. Very good. But this Publick Authority, this Conueyance, or what euer Tradition you will, is either of equal infallible certainty with the *Belieued Truth* of Scripture, Or less and much weaker; If less and weaker, Mr Stillingfleets Faith goes beyond all propotion and degrees of his preuius acquired Euidence, And it be of equal infallible Certainly (That is) If he believes as infallibly the *Conueyance of those Words*, For, or Vpon Gods Diuine Testimony, as he believes the *Doctin* there contained to be à Diuine Truth, He makes one Article of Faith the Proof of another, and evidently incurs the Circle objected to Catholicks, as shall appear afterward, When we examin his 170. Page, and refute his Errour concerning the Moral Certainty of Faith.

Another most Conuincing Proof.

Not to be answered.

8. Now to the Obiection. *It is not possible, That the Assent in matters of Faith rise higher, or stand firmer than the Assent to the Testimony is, vpon which those things are believed.* Answer. Very true. But know Sr, we Assent to matters of Faith vpon Gods Diuine Testimony, and not for the Motiues which only induce to believe. So the Primitiue Christians believed vpon Christ's infallible Testimony, and built not their Faith vpon the exterior Motiues Euident to Sense, which meerly considered as *Motiues only* made his Testimony highly credible to Reason. Viz. That it was *Diuine* and *infallible*. Forexample. Some saw, Others heard of our sauours great Miracles, of his admirable Sanctity, And then discoursed. The Man that doth these wonders cannot but be one *sent from God*. It is true, he preaches both new and difficult Doctrin to our eares, But if he be sent from God, we are obliged to Believe him vpon his word, And vpon that Word Their Faith relyed.

*A Mistake
in the Obie-
ction.*

*One Instan-
ce which
none can
boggle at.*

9. Apply this Instance to the Church, you haue all I would Say. The Church is euenced by Miracles, Sanctity of life in Millions, by Conuerfions and the like signal Motiues. Here are the Inducements which proue Her Gods Oracle, and the Doctrin highly credible, aboue what euer all other Societies called Christians haue Taught, Yet our Faith is not built vpon these Motiues considered as Inducements, but vpon Her infallible Testimony. The Instance now giuen Concerning the most Primitiue Belieuers is so clear, That our Aduersaries shall neuer weaken the force of it, or shew the least Disparity.

Clears all.

10. And thus you se all Mr Stillingfleets talk, P. 113 Comes to nothing. *I desire Saith he to know, whether an infallible Assent to the Infallibility of your Church can be grounded on those Motiues of Credibility?* Answ. And I desire to know whether an Infallible Assent to the Apostles Preaching, was grounded on those Motiues which the Primitiue Christians saw or heard of before they believed? what you say, I'll say. Briefly. Many learned Diuines hold the Motiues of Credibility Metaphysically connexed with Gods diuine Testimony speaking by the Church,
and

*A Question
answered,
and resorted.*

Shewed also
impertinent.

and if that opinion be true, the Motiues ground an Infallible Assent but *that's Euidence*, and *no Faith*, And therefore most impertinent to your following Inference. If, *say you*, *We affirm the Motiues ground an Infallible Assent*, there can be no imaginable necessity, to make the Testimony of our Church infallible, in order to Divine faith. For, *We Catholicks*, you hope will not deny, but that there are at least equal Motiues of Credibility to proue the Diuine Authority of the Scriptures, as the infallibility of our Church, And if so, *Why may not an Infallible assent*, be giuen to the Scriptures vpon those Motiues of Credibility, as well as to our Churches infallibility? *Ans.* A strange kind of Argument.

No Motiues
make Scrip-
ture euident-
ly credible.

Indepen-
dently of
Church Au-
thority.

11. First, Sir, you know, or should know, Catholicks hold with *s. Austin*, That no certainty can be had of Scripture without Church Authority (How then do you say, *You hope we will not deny &c*). No Motiues as is proued aboue and in the other Treatise also, immediatly make Scripture Credible, independently of the Churches Tradition. No Miracles were euer heard of which proued the book of *Ruth* admitted by you, more Canonical scripture, than that of *Iudith* which you reiect. Did any Martyr euer yet dye in defence of salomons Canticle (that's Scripture say you) and refuse to dye for the Book of Wisdom, cast out of your Canon? Or was euer any soul sooner conuerted by reading the One, than the other? These *Miracles*, Sr, these *Martyrdoms*, these *Conuersions* immediatly illustrate the Church, and proue not à Part only but Her whole Doctrin to be most *Euidently Credible*, and worthy of belief, whilst you see your Signs of Diuinity and no man knowes what imagined motiues in behalf of Scripture, as little Euidence the Books you admit, as those you reiect, *That is*, neither indeed haue any *Self-Euidence* in them, abstracting from Church Authority. Your Euidence therefore is à strong fancy and nothing els.

12. But admit one had Euident Motiues for the whole Canon or bare letter of Scripture, you haue not any so much as probable for the Sense (chiefly in Controuerted matters) which properly is God's Reuelation, without the Churches infallible Inter-

Interpretation. Speak, Sr, your Conscience plainly, What can it auaille you or me, to know that the Book we read is God's word (Seing innumerable false Religions by peruerse Misinterpretations are drawn from thence) if that other Principle. *Deus ita dixit*; God, or Truth it self speaks *this* and *this* particular Sense, lies in darknes concealed from vs. This Principle then. *God speak's this Sense*, being the very vltimate Resoluent and last foundation of Christian Faith, must, when that Sense is Obscure, borrow light from no dark mistaken fallible or doubtful Oracle: But the bare letter of Scripture is dark, and grossly mistaken by Heretiques, mans priuate Iudgement is fallible, our comparing the Scriptures Passages together, is meerly Coniectural, and dubious. Therefore if the certitude of Faith must rely vpon what God has spoken (I mean the infallible Sense of his sacred word) The Oracle which interpret's, can be no other but an Infallible Church. And here I both Petition and vrge Sectaries to assign any other Surer Ground where vpon Faith can be built, seing all confets we are obliged to belieue that Infallible sense, chiefly in matters they call Fundamental. This Argument alone could we say no more, forceth euery rational man to own à Church absolutely infallible in Her exposition of Scripture.

*No Motiue
for any Scrip-
tures Sense.*

*Without the
Churches
Infallible
interpretation.*

13. From whence also it followes first, that Mr Stillingfleet much mistakes Himself, when he Saith. *Both sides I hope agree, that there are sufficient Motiues of Credibility, as to the belief of Scriptures.* I answer. There is not one firm Motiue for the true reuealed Sense (and this only is Scripture) if we exclude Tradition, and the infallible Interpretation of Gods Church. Bring to light but one, and I am satisfied.

*Our Adver-
sary mista-
kes.*

14. It followes. 2. That, that half Tradition owned by Sectaries in order to the conueyance and deliuey of the Books of Scripture, leaues them wholly Scriptureles, and as Faithles as if they had no Bible, For it neither grounds faith immediatly, *because it is not God's Reuelation, but the fallible Consent of men*; Nor can it induce as à Motiue to belieue any one particular

*The halfe
Tradition
for the bare
letter.*

Not sufficient.

particular Article of Christian Religion, without further certitude had from the same Churches infallible Tradition and interpretation, concerning that most weighty Point of the Scriptures meaning. Reject therefore this infallible Interpreter, All of vs iust like *Arians*, *Macedonians*, *Donatists*, desperately rely vpon the worst Guides Imaginable, our own fallacious and vngouernable fancies, and will needs learn of such giddy Teachers, the pure interpretation of God's Word. These we make our Oracles in lieu of Christs Church, and in doing so, may easily ascribe to God a Doctrin he disdain's to own, and become Heretiques by it. The very hazard men run in this wilful Course, is an open Iniury to the Supreme Verity, vnauoidable in our Sectaries Principles.

Sectaries pernicious Doctrin.

Concerning the Clearness of Scripture.

15. And here by the way, you se the Vanity of that pernicious Doctrin published by them, wherewith the world is cheated. Viz. *The Sense of Scripture is plain enough, euen to the vnlearned, in things necessary to Saluation, in other matters not necessary, a right Faith an vnerring Guide, an infallible Interpreter, Seem vfeles and superfluous, As if forsooth, the Arians, Pelagians, Nestorians, had not grossly erred in Points most necessary, though they read the same plain Scripture, which we all read. Did then that supposed Clearness nothing secure them from Herefy in Necessaryes? Why should it, I beseech you, rescue Sectaries (wholly as fallible) from gross errors in other matters, when the words of Scripture are more exprefs against them, than against the worst of Arians. But hereof enough is said aboue.*

The Roman Catholick only has Stability in Faith.

16. It followes. 3. That no Christian has stability in Faith but the Roman Catholick, for the most which others, no members of this Church, can know (if yet they know so much) is, That the Books of Scripture are Gods word, but with this half piece of imperfect Learning, they neither know nor can belieue one particular Article of Christian Faith, because that other Principle, the last Resoluent of all Belief, *God speaks infallibly this very Sense*, has no influence ouer their Assent, and therefore is rejected by them as impertinent to ground Faith vpon. One instance

instance will giue you more light.

17. The Arian and Protestant agree thus farr, That those words. *John. 1. 5. 9. Three giue Testimony in heauen &c.* are Diuine Scripture, yet so vary about the meaning, and the difference is in à matter most fundamental, that the One Assent's to the sacred Trinity for these words, which yet the Other impiously denies. Say now, vpon what infallible Principle doth the Protestants faith stand more firm, than that of the Arian? Will Mr Stillingsfleet say the Scripture is Clear? The Arian takes him off that Plea, and endeauours to obscure the passage, by adding to it no small number of his Arian Glosses. Next he Argues thus *ad hominem*, and thinks no wrong at all done. Can yee Sectaries belieue that your glosses laid vpon those Scriptures which Catholicks produce against you, are strong enough to diuert, and peruert the Sense or Interpretation of their Vniuersal Church, and shall my glosses opposite to your Doctrin, haue no force to diuert or weaken the late, priuate, inuented Sense of à few Lutherans? What law is there for this? I call it *late* and *priuate* as it comes from you, for you disdain to ground it vpon any Church Authority absolutly infallible, in all She teaches. Therefore it is your own Priuate Sense, and not the Churches. O but the Church of Rome in this particular interpret's Scripture faithfully, though She err's in other matters. Pitiful. That is, She hitt's right when You'l giue leaue, and misses when you think otherwise.

18. One may Say again. The whole Orthodox world euer proued the Mysterious Trinity from that alleged Passage of Scripture. *Contra*, Replies the Arian, I, and my Adherents who deny the Mystery, hold our Selues as precious à Part of the Orthodox world as you Protestants doe, And hope we expound Scripture by the help of our priuate Reasoning and comparing Texts together, as well as you. Why not I beseech you? Or giue à Disparity. But say on, And the contest is ended. Haue you any Oracle, which *more infallibly Ascertain's you of that sense* of Scripture to be as you gloss, then we haue who giue

Both Arians
and Prote-
stants
want à Sta-
bility.

And why?

How the A-
rian argues
against Se-
ctaries.

His Arge-
ment Con-
uinces,

it à quite contrary Interpretation, For hitherto we are both alike, and expound all by our priuate Iudgements. Grant such an Oracle (Distinct from Scripture) whereby you haue Assurance of God's meaning darkly expressed in those words, you become plane Papists; Own not Any Infallible, you cast your Selues vpon as great Vncertainties as we Arians are thrown, who expound Scripture by our own natural Discourse. No infallible Church therefore, no Stability in faith, no Stability in faith, that specious word of an *Orthodox VVorld* Signifies nothing, For this I Defend, and haue Proued it, if all Churches be fallible in their Definitions, there neither is, nor euer was since Christs time any such thing in being, as an *Orthodox VVorld*.

No *Orthodox* world, without an *Infallible Church*.

The distinct Marks of true Believers, and All Heretics.

19. It followes. 4. That as it has euer been the proper Mark or Character of all faithful Belieuers to yeild Submission to the Churches Doctrin, though weak reason conceiues it difficult, so Contrarywise, stubbornly to resist Church Authority has euer been inseparably the Mark and Badge of all Heretiques, whether ancient or modern. With this virulent Spirit they began to Oppose God's Oracle, and held on for à time, But as *S. Austin* obserues at last ended in shame *Conterentur*, faith the Saint, the battered Rock of the Catholick hitherto stand's firm, maugre that Violence, And their Scattered forces routed and broken, as experience tells vs, are brought to nothing.

CHAP. III.

More of this subject. Objections Answered. A word to Mr Stillingfleets forceless Instances Motives of credibility euer Precede Faith. Whether the rational Evidence of the Truth of Christ's Doctrin, can be à Motive to believe it.

1. **W**Hat follows in Mr Stillingfleets. 3. or. 4 next Pages, seem's so slight that the very most is refuted by the grounds already established, Yet to Comply with the mans humour, we must follow him further. How Saith He *can you make the Assent to your Churches Testimony to be Infallible, when that infallibility is attempted to be proved only by the motives of Credibility?* I Answer. Iust as you make the Assent of the Primitiue Christians giuen to the Apostles preaching infallible, So I make the Assent to the Churches Testimony infallible. The Motiues are alike in both Cases, if not greater for the Church.

The first Argument retorted.

2. He Obiects. 2. *If Diuine Faith, cannot be built vpon the Motiues prouing the Doctrin of Christ, what sense is there that it should, be built vpon those Motiues, which proue our Churches infallibility* Here is the old Mistake again. I Answer therefore. Diuine Faith is not built vpon the Motiues inducing to believe, but vpon the Infallible Testimony of Christ, and his Church. The Motiues ground the *Judgement of Credibility*, The Infallible Testimony Support's Diuine Faith. Now if by this word, *Built*, you mean no more but rationally, *to induce*, I say none in this present State can be induced to believe Christ's Doctrin reuealed in Scripture, in case he reiect's the Authority of that euidenced Church

The second is à gross Mistake.

*The third
retorted, and
answered.*

which both Ascertain him of the Canon, and the Sense also. Hence, That other Objection falls to nothing. *How can there be an infallible Assent to the truth of this Proposition: Scriptures are the Word of God, when that Infallibility at the highest is but evidently Credible?* I Answer and retort the Argument. How could the Primitiue Christians Assent to the Apostles preaching as *infallible*, when that *infallibility* at the highest, was but Evidently Credible, before they believed?

*A Discovery
of the whole
Fallacy.*

3. The whole Confusion lies, as is said, in not Distinguishing between *Faith*, and the *Judgement of Credibility*. *Infallibility* therefore, whether we Assent to Christ, to his Apostles, or to the Church (all taught one and the same Doctrin) is the Object of Diuine Faith, but none euer assented to any Doctrin these Oracles taught, *infallibly*, without sufficient Evidence preuiously had of its *Credibility*. And thus I believe by Faith Scripture to be God's word, because the Church Saith so, But if you Ask, why I hold all the Church Teaches to be *Evidently Credible*, I Euince not this truth by the *Infallibility* I *believe*, But recurr to those Motiues whereby She is proued an Oracle as evidently Credible, as euer any Apostle was, And consequently I believe Her *Infallibility* with the same Diuine Faith, as I believe the Words of Scripture.

4. Page 114. He Object's. 3. *We Catholicks make by this way of resolving Faith every man's reason the only Iudge in the Choise of his Religion.* Why doe we more so, I beseech you, than the Primitiue Christians, who certainly had the very like rational Motiues with ours, and no other, before they believed? But of this Subject we shall treat largely towards the End of this Discourse.

*Objections
grounded on
Instance.*

5. Page. 115. He Saith. *If the Infallibility of the Church of Rome, be à jure foundation of Faith, what will become of the Faith, of all those who receiued Diuine Renelations, without the Infallibility of any Church at all?* And he brings in these Instances. First, *of the Apostles believing the Diuine Authority of the old Testament when Christ suffered, which certainly was not Grounded on the infallible Testimony of*
the

the Jewish Church, for at that time it consented to the Death of the
Messias. 2. Of all that believed the woman of Samaria (no infal-
 lible Oracle) when She declared the Discourse between Christ our
 Lord and her self. 3. Of such as believed our Saviours Doctrin
 and Miracles related by men honest and faithful. These, Saith
 he, *had no infallible Testimony but only a rational Evidence to build Faith*
vpon, and consequently an Infallible Testimony of the Conveyers of Diuine
Reuelation is Vnecessary to Diuine Faith, which seem's vndoubted,
 For very few in the first Ages of the Christian Church recei-
 ued the Doctrin of the Gospel, from the mouths of persons in-
 fallible.

6. By the way I much wonder, Why Mr Stillingfleet omitted
 to touch here vpon an other Instance farr more difficult, which
 both he and all other must solue concerning rude and illiterate
 Persons (chiefly if of no great maturity) who are induced to
 belieue by the Testimony, or Instruction of their Parents, or of
 some other simple Teachers. These certainly may haue Faith,
 without acquiring that full Evidence of Credibility whereunto
 the learned reach, yea, and without any Discouery of the Scrip-
 tures rational Evidence, neuer perhaps heard of, much less vnder-
 stood by them.

*Another In-
 stance more
 difficult.*

7. Now I Answer to the Obiection. None makes the
 Roman Catholick Church in all Circumstances the only sure
 foundation of Diuine Faith, For the first man that believed in
 Christ our Lord before the Compleat Establishment of His Church,
 had Perfect Faith resting on that great Master of Truth, without
 dependance on the Christian Church, For Christ alone was not
 the Church, But the supreme Head of it. Faith therefore in
 General requires no more, but only to rely vpon God the first
Verity speaking by this or that Oracle, by one or more men
 lawfully sent to teach, who proue their Mission and make the
 Doctrin proposed by them *Evidently Credible*. In like manner,
 the Apostles preached no Doctrin in the name of the new
 Christian Church, whilst our Saviour liued here on earth, But
 Testified that he was the true Messias by virtue of those Signs
 and

*The Church
 in all Cir-
 cumstances
 was not the
 only Foun-
 dation of
 Faith.*

and Miracles, which had been already wrought about the force of nature. Thus much Supposed.

*The Mistake
of the first
Instance.*

8. It is hard I think for any to Say, where the force lies in that Instance of the Apostles believing the Divine Authority of the old Testament, which innumerable Jewes then dispersed all Iury over, and the other parts of the world (not at all conscious of Christ's Passion) most firmly believed. Why therefore might not the Apostles believe the Diuinity of the old Scripture vpon the Authority of that Church, whereof there were at that time many and very many Professors in other places distant from Hierusalem? Hence I say the Belief of that Article neuer failed, But was alwayes preserved entire in both Churches of the Jewes and Christians, for we all yet believe the Authority of the old Testament, And Consequently its hard to Conceiue what this Obiection aymes at.

*Supposed
true its
forceles.*

9. Again, admit à total Subuersion of the Iewish Church, Had not the Apostles our Blessed Lord present who could well Ascertain them that he came not to Cancel any Diuine Authority of Scripture (for this was impossible vnless God be contrary to God) but to fulfil, to perfect, and change the old Law into à better State. O but the High Priest and the Elders also erred in consenting to Christs death. Very true, and the Reason is because their Priuiledge of not erring, lasted only to Christ's comming and not longer, But hence it followes not, that then there was no Iewish Church which believed the *Diuine Verities of the old Scripture*. I verily think, Mr Stillingfleet mistook one Obiection for another. Perhaps he would haue said, that the Apostles lost faith of our Sauours Resurrection, at the time of his Passion, But this Difficulty is solued ouer and ouer. First it is Answered, that Article was not sufficiently Proposed to them, Therefore we read. *Luke. 18. 34. They vnderstood none of these things. This word was hid from them.* Again. Had they failed in Faith at that time, They were then as Bel-larmin obserues. *Lib: 3. de Ecclesia. C. 17.* neither the whole Church (but only material Parts of it) nor could that improbable

*The Apostles
failed not in
Faith.*

bable Supposed Error, haue preiudiced one whit the Faith of others, who firmly believed in Christ.

10. That other Instance of the Samaritan woman is soon cleared, if we distinguish between the Motiue, or the *natural Proposition of Faith* which comes by hearing, and the infallible Oracle wherevpon it relies, And T'is strange Mr Stillingfleet saw not the Distinction. The Faith therefore of those other Samaritans that believed in Christ vpon the wofans word, Vltimately relyed vpon our Sauiours own Authority who had conuersed with her, And hence the Gospel Sayes. *Now we Believe not for thy saying, for we our selues haue heard, and know, that this man, in very deed, is the Sauiour of the world.* T'is true, had this woman, whom the Fathers Suppose perfectly conuerted to Christ, been made an Infallible Oracle in all she deliuered, as the Apostles were in their Teaching, or the Church now is. Her Testimony might well haue supported Faith, but because thus much only can be euinced by Scripture, that She zealously Proposed what She had heard of our Sauiour, Her testimony alone might serue well as à natural Proposition to raise Belief in others, though insufficient to ground in them that Supernatural Assent, And her words had vpon this Account greater weight, because She confirmed them with à Sign about the force of Nature. *T'is man has told me all I haue done.* I know some Authors are of opinion, that this Samaritan called Photina first reduced to the Faith of Christ her Sisters and Children, which done, She went into Affrica, and there Propagated the Christian Doctrin with great Successse, till at last both She and her Children were crowned with à glorious Martyrdom. The only difficulty is, whether She be the same with that S. Photina whereof à memory is kept in the Roman Martyrloge the. 20. day of March, some Greek Authors stand for the Affirmatiue, Be it so or other wise, it imports little to our present Purpose. Who desires more of this Subiect may read the erudite Godefridus Henshenius. *Tom. 3. de sanctis Martij die. 20.* immediatly after the life of S. Ioachim.

The other Instance cleared, by one Distinction,

The Samaritan woman proposed what She had heard,

Different Opinions Concerning her.

*Other Instances
shew'd for
celes.*

*In Doctrin
Commonly
receiv'd.*

11. Conformable to this Doctrin we Answer to these other forceles Instances, and might say with some good Diuines, That all Immediate Propounders or Conueyers of Diuine Reuelation in such particular Cases, need not be Infallible, For Faith (as These Diuines Teach) requires no more; But first that the Obiect be truly reuealed, and Proposed to one vpon prudent Motiues, Suitable to the firm Assent Hee must elicit. 2. That by the light of such Motiues Hee be induced to fix Belief vpon the Diuine Reuelation, although that full Euidence of Credibility which the Church Manifesteth and the more learned attain to, be not yet acquired by him. These Conditions presupposed, Diuine Grace is euer ready to make that mans Faith most firm and supernatural, And consequently an Obligation lies on him to belieue. But from this Doctrin which is Common, no such thing followes as Mr Stillingf. would infer. Viz. That the Churches infallibility Seem's vnecessary to vphold infallible Faith, for may not young Beginners growing more mature (chiefly if solicited to abandon Their first Faith) iustly demand to haue more full Satisfaction in all their doubts, and so much Assurance concerning that they once assented to, as not to be remoued from it vpon any false Motiues or fallacious Arguments, though neuer so Specious? Such cases (Say these) fall out euery day.

*The Churches
Infalli-
bility absolu-
tely necessa-
ry.*

12. But in this present State, none can clear these doubts, none can Assure any that his Faith is certainly true, none can bring the most learned to a perfect acquiescency in Belief, but an Infallible Church, Therefore vpon this very Account Her infallibility is proued not only *conuenient*, but absolutely *Necessary*. And hence it is, That Gods sacred Prouidence neuer failed since Christianity began, to haue in readines Some one or other infallible known Oracle, wherevpon faith might rest most Securely. The Apostles had for their Master the best liuing Oracle, *Christ our Lord*. The Primitiue Christians learned of the Apostles. After them the Church perfectly founded did succeed, as the only Oracle wherevnto euery one may take
recourse

recourse for further Satisfaction when difficulties arise, Though in some particular Cases, as is now Said, Her Motives and glorious Miracles, be not at the first laid forth most fully to every simple Believer. *Ceteram umbam*, saith *S. Austin*, *contra Epist. Fund. C. 4. non intelligendi viucitas, sed credendi simplicitas saluam facit.* That is. Candid Simplicity, makes these more safe, than curiously to search into the vltimate grounds of Believing. The Reason is, because fewer Motives (if yet prudent and Conuincing) may well serue to induce Beginners, seldom molested with Difficulties against Faith, than will conuince Others more learned, who often struggle to Captiuat their Vnderstanding, when the high Mysteries of Christianity are Proposed.

*How young
Beginners
are drawn.*

13. Moreouer, many great Doctors maintain, that in the particular cases now mentioned, God by his special Illumination Supplies the want of the exterior Proposition when that's deficient, or less conuincing. See *Suarez. Disp. 4. de Fide sect. 5.* and this way also, we easily solue Mr *Stillingfleets* difficulties. Lastly it is noted in the other Treatise. *Disc. 1. C. 2. n. 5. § 6.* That whoeuer is lawfully sent to teach the Christian doctrine, and deliuers those Truths in the name of God and his Church, if considered, as a member couiyned with Christs infallible Oracle, He may be Said to teach infallibly. The Reasons you haue there giuen more largely.

*Two Solu-
tions more.*

*And both re-
ceiued Do-
ctrin.*

14. I am now to retort Mr *Stillingfleets* Instances vpon himself and show, That though he walk's neuer so far abroad to view the *seueral Plantations of Faith* amongst either Brittans or Barbarians, he must solue his own difficulties. Thus I discourse. We now Suppose, All these Barbarians Conuerted to Christ to haue had true Faith, and Consequently prudent Motives to belieue, before they firmly assented to the Diuine Reuelation. We make Enquiry after these, and Ask: By what Inducements were such as yet knew not our Sauour, drawn to belieue in him? Mr *Stillingfleet* return's the strangest Answer I euer heard, For he seem's to make his Motives inducing to Faith nothing

*These In-
stances re-
torred.*

*What our
Aduersary
but asserts.*

but the rational Evidence of the truth of the Doctrin deliuered, and Therefore grieuouſly complains. P. 118. That we deſtroy the Obligation to Faith, which ariſeth from the rational Evidence of Chriſtian Religion. If this be not pure Fancy there was neuer any, and my Reason is. That Suppoſed rational Evidence, is either the very ſame with the inſinſecal Verity of the Doctrin deliuered, or à rational intellectual Light diſtinct from the Doctrin.

His rational
Evidence of
Chriſtian
Religion
Reiſted,

If it be the very ſame, Theſe truths ſimply Propoſed. Chriſt is God and man, Adam infected his poſterity with Original Sin. God is one Eſſence and three Perſons, are without more their own Self-euidences, and conſequently all the Miracles which Chriſt and his Apoſtles wrought to ſettle theſe, and the like Verities firm in the Primitiue Belieuers, were to as little Purpoſe, as if one ſhould raite the dead to perſwade vs that the Sun ſhines, or (if we ſpeak of Moral certainty) that there haue been ſuch men in the world as Pompey and Iulius Caſar, which is enormouſly vntrue.

And reſtoried.

15. Contrariwiſe if he ſaith, This rational Evidence neceſſarily implies à preuiouſ intellectual Diſcourſe grounded on prudent Motiues, diſtinct from the Verity of Chriſts Doctrin, He firſt caſhier's his own fancied Evidence. And 2. muſt Answer to the Inſtances propoſed, And. 3. Aſſent to this true vniuerſal Propoſition. Viz. That neuer any believed, or can believe (if we abſtract from priuate Reuelations) without Motiues diſtinct from Chriſts Doctrin, (fit to induce Faith) And an Infallible Teſtimony to ground Faith vpon. Thus the Samaritan woman, and thoſe who heard her Relation, being firſt induced by precedent ſignes to iudge that Chriſt was à Prophet. I perceiue thou art à Prophet ſaies the Text (and perhaps his Goodnes added more interiour light to ſtrengthen thoſe Signes) firmly believed vpon his infallible word. Ieſus ſaid to her I am he (the Meſſias) that ſpeaks with thee. Neither can any Inſtance be giuen where true Faith is, But you haue with that very Faith, Prudent Motiues Propoſed to reaſon, as Inducements, And beſides an Infallible Oracle to ground it vpon. O, but euery immediate

Prudent Mo-
tiues and an
Infallible
Oracle.
Necessary to
all Faith,

diate Propounder of the Diuine Testimony is not infallible. Be it so at present, What matters that? If he leads me to one which giues me à clearer Euidence of Credibility, and proues Himselfe by Motiues about the force of nature, God's Oracle.

16. Some thing of this nature we haue in the first Conuersion of Christs Disciples *iohn. 1. 44.* Philip, Saith the Text, meeting with Nathanaël told him. *We haue found Iesus the son of Ioseph of Nazareth, whom Moses in the Law and the Prophets wrote of: Nathanaël wondred. What can there be any good from Nazareth? Philip answered. Veni & vide. Come and se.* Drawing neer He vnderstood that our Sauour knew his Interiour, *where in there was no Guile*, and beheld him vnder the fig-tree before he was called: Thus enlightened by Signs about the natural knowledge of man, forthwith that true Profession of his Faith followed. *Rabbi, thou art the son of God, thou art the King of Israel.* In like manner it may easily fall out, if one not very learned treat with another wholly illiterate (yet morally honest) that has heard little of Christ or his Church, He who would instruct, Sayes no more, *But, Veni & vide.* Come I will bring you to an Oracle right able to teach you, we call it the Catholick Church, She can show you who laid Her foundations firm, She will conuince your vnderstanding by the efficacy of such Motiues, (*Miracles, Conuersions, and Sanctity of life*) which far surpasss the power of natural causes. Now after you haue seen and heard what I Say to be most true, Belieue not vpon my word (for I only point at the Oracle) but vpon the Churches own Testimony, She is without Guile, and cannot deceiue you.

17. And here by the way you se how differently the Sectary and Catholick proceed, in the Conuersions of an Vnbelieuer, whether Heathen or other. The first only open's à Bible, and without further Motiues but what are found there, bidd's him read the Book. This yet vnconuerted man Saies thè sensè is dark, He vnderstand's it not. The Catholick on

A Proof taken from the Conuersions of Christ's Disciples.

The Application.

How differently the Catholick Doctors, and Sectaries proceed.

In the Conversion of Pabelieners.

the other side, Proposes à Church evidenced by the very same Marks and Signes, whereby our Sauour and his Apostles were manifested to be Oracles sent from God. This Church both proues that the Bible is of Diuine Inspiration, And mereouer declares its Sense in all controuerted Passages. Finally after Her Motiues laid foath, She remit's euery one to Christs own words, *He that hears you hears me*, and our Sauour remit's vs to his Eternal Father, for he Assures all. *Iohn. 7. 16. That the Doctrin deliuered by him was not his, but his Fathers that sent him.* And here is the last ground of all Diuine Faith, which stand's fast vpon three strong Principles neuer yet at variance with one another. *The Church, Christ our Lord, and God the first Verity.* Consider I beseech you which of the two Teachers proceed's more rationally.

The Instances of Barbarians proued forceles.

18. You se moreouer those Instances of the Brittans and Barbarians brought to nothing, For suppose first, which some Authors asert, that *S. Peter* Prince of the Apostles Preached in Brittainy or England, Or that *S. Paul, Simon Cananans* surnamed the Zealous, *Aristobulus* à Roman, and *S. Ioseph of Arimathia* performed that Apostolical function there, (whether so or no I dispute not). Suppose again, And herein all agree, that England received the Christian faith very early; For it is as certain that *King Lucius* and his Subiects, were conuerted by *S. Damianus* and his Associates, sent to preach by that holy Pope and Martyr *Elutherius* about one hundred and eighty years after Christ; As it is indubitable, that the English Saxons were afterward Conuerted by *S. Augustin* and his followers sent by *S. Gregory* the great in the six Century, to do that most worthy and laudable Duty. Vpon these Suppositions you see, that the first Preachers were Apostolical men, and priuiledged by our Sauour to work Miracles, *Mark. 16. 20.* Those others in the two following Conuerfions receiued their Commission from Popes, held à strict Vnion with the Roman Catholick Church, and finally made their Doctrin euidently Credible by great Sanctity, and other Signal wonders, as known History recounts.

The reason here of.

19. Some may reply. All these Conuersions would haue been easily wrought, had those Preachers only made our Sauours Miracles known, and done none Themselues. I Answer first, Done they were and preiudiced nothing, but rather highly aduanced the Glory of our Sauours wonders, Yea and as experience teaches, yet notably facilitate the Conuersion of Infidels euery where, when God is pleased to work them by his Seruants. Therefore the Apostles were impowred not only to Testify that the Messias did Miracles, but moreouer to do the like themselues, And for this reason, Almighty God has euer hitherto preferred, and will hereafter preferue that singular Grace of working Miracles in the Church. I Answer 2. None can haue infallible Assurance either of our Sauours Miracles, or of any other Verity recorded in Scripture, independently of some actual *luini*, actual *infallible*, and most *clear euenced Oracle* by Signes about the force of Nature, which in this present State is the Church, And therefore I said à great Truth, That Diuine Faith had in all Ages that necessary Expedient of rational Motiues to induce it, an Infallible Oracle to teach it, and finally to rely on.

*A Reply
Answered.*

*Prudent
Motiues in-
duce to
Faith and
An Infalli-
ble Oracle
support it.*

20. Hence we easily Answer Mr Stillings Question. P. 118. What, Saith he, *cannot men haue vnquestionable Assurance that there was such à Person as Christ in the world who dyed for vs, if the present Church be not infallible.* Answ. You might, Sr, haue proposed à wiser Question. Know I beseech you That in the forenamed Proposition. *There was such à Man as Christ who liued in the world, and dyed for vs,* Two things may be Considered. First, That the man called Christ dyed on à Cross, And this Verity, as we sayd aboue, Once visible, both Iewes and Gentils yet Assent to vpon Moral Certainty, but therefore do not belieue in Christ. The Reason is Manifest (and it vtterly destroyes your Doctrin) because that Common report, or Moral Certainty is not God's infallible Reuelation, which only can support Faith.

*An vnlearn-
ed Obiec-
tion answer-
ed.*

21. The second thing to be considered is. That the man called Christ dying for vs, was the only *Messias, truly God*, the Redeemer of Mankind. Here you haue the hidden Verities of
Christian

Christian Religion, the Certain Objects of Faith Conueyed vnto vs, by no Moral Assurance but solely vpon God's Infallible Reuelation, whereof more presently.

22. Page. 119. He tell's vs first. We cannot say, what or where *that Church is which we suppose infallible*. Nor. 2. *What in that Church is the proper Subject of infallibility*, Nor. 3. *What kind of Infallibility this is*. Nor. 4. *How we can know when the Church Defin's infallibly*. Here is very slight Matter to work on. To the first we Answer. The Church, which we do not barely Suppose, but haue already proued Infallible, is that diffused Society of Christians (vnited in one Faith vnder one Head) which is most discernable from all Societies, by the same eident Marks of truth, that Christ and his Apostles manifested to the world. To the. 2. We haue both Answered and retorted the Argument in the other Treatise, where it is Said. The Church may be considered, First as it is *Docens, or Teaching*, And thus Her *Representatiue moral Body*, the Pope, I mean and Council assembled together, for the Reasons alleged. Chap. 17. is the proper Subject of Infallibility: Again if we consider the Church as it is *Discens*, learning, or taught, All those diffused multitudes of Christians that are vnited in one belief, and own due Submission to their lawful Pastors, because they belieue as the Church Representatiue teaches, may be rightly styled vpon the Account of their infallible Faith, the proper Subject of Infallibility. And must not our Aduersaries who hold à Society of men infallible in Fundamentals solue this Difficulty, and Declare in what Subject that half Infallibility is lodged? To the. 3. we haue Answered. Chap. 16. This infallibility which proceed's from the Special Assistance of the Holy Ghost, is of such à Nature, That, that Blessed Spirit will neuer permit the Church *instructing*, to Define à falshood, nor the *instructed*, Vniuersally to fail in faith. To the. 4. I Answer. Then we know the Church Defin's infallibly, when She obliges all vnder *Anathema*, to belieue her Doctrin, and when the Doctrin is so sufficiently proposed to her Subjects, that it cannot be morally doubted of. But enough of these

The true
Church
denoted.

The subject
of infalli-
bility.

From
whence In-
fallibility
Proceed's?

these Strengthles difficulties, examined and solued à hundred times ouer. May better be expected hereafter? We shall se that in the following Chapter.

CHAP. IV.

More of Mr Stillingfleets Errours. Of that odd kind of Faith he seem's to maintain, grounded on Moral Certainty. VVhat Influence the Motiues of Credibility haue vpon Faith? Other Parcels of his Doctrin Examined, and refused. Obiections Solued.

I. **A**FTER Mr Stillingfleet had said, All may haue vnquestionable Assurance of our Sauours once being in the world, though the present Church were fallible, He tells vs again, that the Assurance of the matters of fact, which are the foundations of Faith, is necessary, in order to the obligation to belieue, And then add's. I mean such an assurance as matters of fact are capable of, for no higher can be required than the nature of the things will bear. He goes on in his Ignorance. Cannot we haue vnquestionable Assurance, that there were such persons as Casar and Pompey without some infallible Testimony? If we may in such things, VVhy not in other Matters of fact, which infinitely more concern vs, though the Church stamp not her Infallibility vpon them? The man you see would say, That these verities. Christ dyed for vs, is our only Redeemer, truly God and man, being Matters of fact, and foundations of Faith, are conueyed to vs vpon no higher certainty than Moral only, For the nature of them, iust like that Assurance we haue of à Casar, and Pompey, bear's no greater. Hence he also tell's

*Mr Stilling-
fleets
Doctrin.*

*Explained
by himselfe*

*The Doc-
trin is dar-
gerous*

vs. P. 206. that *Moral certainty, may be as great as Mathematical and Physical, Supposing as little reason to doubt in moral things, as to their Nature, as in Mathematical and Physical, as to theirs.* And afterward. *There can be no greater than this Moral Certainty, of the main foundations of all Religion.* Reflect Christian Reader. But the Verities now mentioned. *Christ is our Redeemer. The only Messias, truly God and Man,* are the main foundations of Christian Religion, And Conueyed to vs by moral certainty, Therefore Mr Stillingfleet laies the whole weight of Christian Religion, hitherto held infallibly true, vpon à certainty which may be false. By this confused and vndigested Discourse, I hope all will perceiue, what it is to write Controuersies, with half an Insight into Difficulties.

*And Proued
Mosterro-
neous.*

*A two fold
Prabation.*

2. I prouie it first both indigested and erroneous by this vndeniable Principle. No Authority in Heauen or earth deliuered these Verities (*Christ is the true Messias. Christ is God and Man*) vpon Moral Certainty only, Ergo, None can belieue them with so weak an Assent, as is only Moral. The Consequence is clear, For if no Authority conueyed or deliuered the Verities as Morally certain only, And I Assent to them with à Belieue only Morally Certain, my Assent is giuen to some Authority which hath no Being either in Heauen or earth. Or, Argue thus, and you Conuince. If all Authority Imaginable, wherevpon Faith can depend, Conueyed or deliuered these Verities both as Infallible Truths, and *infallibly*, And I Assent to the Doctrin with à Beliefe not infallible, but only morally Certain, I leaue by my fallible moral Assent, the true Infallible teaching and Conueying Oracles of Christian Doctrin, and belieue vpon à meer fancied Authority, which was neuer impowred to Conuey God's Verities to any.

*All Teachers
of Christian
Doctrin
conueyed it
Infallibly.*

3. Now that all Authority (wherevpon Faith can depend) deliuered the forementioned Verities Infallibly, is Manifest. God's Reuelation, was and is infallible. Christ our Lord and the Apostles taught these Doctrins Infallibly. The Orthodox Church, Disclaim's this petty way of conueying and teaching Christian

stian Doctrin fallibly. Therefore No Authority can be concei-
ued, which deliuered such Verities (owned euen by Sectaries essen-
tial Doctrins) vpon Moral Certainly only, or Conueyed them
fallibly to Any.

4. Hence you se first. This-Dilemma cannot be Answered.
Either we belieue, That our Sauour is the *true Messias* (the like
is of all other Mysteries) because God reuealed it, **And** because
Christ himselfe, His Apostles, and the Vniuersal Church euer
since taught the Doctrin; Or Contrarywise, we belieue it vpon
some other Authority Inferiour to, and distinct from the Infal-
lible Testimony of these Oracles. Grant the first, our Faith
stand's firm vpon à Testimony both Diuine and Infallible, and
therefore Cannot but be Infallible. Say. 2. We belieue vpon
another Authority distinct from the Testimony of the Oracles
now named, that misplaced Assent, because not resoluable into
the first Verity, is no Faith at all.

A Dilemma

5. You se. 2. Whoeuer attempt's to turn these high reuea-
led Verities out of their onw nature of being Infallible, Or
rashly presumes, to conuey that Doctrin to vs vpon Moral cer-
tainty only, which God by Diuine Reuelation, Christ our Lord,
The Apostles also deliuered and Conueyed, as most infallible
certain Doctrin, Becomes thereby à publick Corrupter of Di-
uine Truths vpon this account, that He transfigures what the
first Verity has spoken Infallibly, into weak Topicks and vn-
certain Moralities. The Offence is Criminal, and the wrong
done to God not pardonable, without à serious Repentance.

*A 2. Infe-
rence.*

6. You se. 3. That No Authority Imaginable vphold's this
pretended Moral Certainty of Sectaries in Matters of Faith.
And here I desire Mr Stillingfleet to Answer. Will he belieue
that Christ our Lord is the true Messias, God and man, becau-
se All Orthodox Christians assent to the Verity? I Answer
first. All these belieue the truth with infallible Faith, and why
dare not he do so also? 2. If he Assent's because they Vniuer-
sally consent to the Mystery, He build's his Faith not vpon
God's Infallible Reuelation, but vpon the Assent of Others

*No Autho-
rity concei-
uable vphold's*

This pretended moral Certainty.

which He saith Should only be moral, and fallible. 3. Will he believe the Verity because Heterodox Christians Iudge it true? That's neither God's Reuelation, nor Christ's Doctrin, And consequently his Faith has no foundation. 4. Will he believe for the Motiuēs of Credibility preiuous to Faith? These considered as Motiuēs, are nor God's Reuelation, Nor so much as Apostolical Doctrin. Besides as we Shall se presently, Protestants haue no Motiuēs at all to rely on. Finally will He tell vs, He believes that Christ was in the world and dyed on à Cross, with the same Moral assent as He yeilds to the being of Cæsar and Pompey? I haue Answered, that's nothing to the Purpose, For Gentils assent to such Matters of Fact (once Visible and Sensible) by Moral Certainty, And yet are Infidels. That therefore which vrgeth at present, Concern's the *hidden and obscure Mysteries of Faith*, In these Moral Certainty hath no place at all. The reason is manifest For if as reuealed they stand firm vpon God's infallible Testimony, No Power vnder Heauen can alter their own intrinsic Infallibility, Or Conuey them vnto vs vpon weak Moral Certainty, yet Mr Stillingfleet boldly Assert's. *There can be no greater Certainty then Moral, of the Main foundations of all Religion.* Iudge good Reader, whether this be not à gross Mistake, And whether I wrong'd the man, when I told you his Discourle is vndigested, and highly erroneous.

were the main difficulty?

Moral certainty more rigidly examined,

7. Yet we haue not said all. Wherefore because Mr Stillingfleet seem's highly to value This late inuented Nouelty of Moral Certainty, we will examin the Doctrin most rigidly, till at last the whole fallacy be discouered. To do this, my first demand is, to what Obiect will He apply his Moral Certainty in this Matter of Fact? *Christ is the Mesias truly God and man.* These four things and no more, can only be thought of. 1. The Matter believed. 2. The Diuine Testimony, which reueal's that Truth. 3. The Faith of those who believe vpon Reuelation, And. 4. The Motiuēs whereby we are induced to believe the Truth reuealed, *because God speak's it.* Now all know first, that in Material Obiects purely considered in themselves, there neither is, nor

Four things to be Considered.

can

can be moral Certainty, *For every thing is, or is not*, independently of our Judgements, where only Moral certainty is founded, therefore God, and all those who see things intuitively, are exempted from this imperfect degree of Knowledge. 2. There can be no moral certainty in the Diuine Reuelation, which proceed's from an infinite Verity, for this without Question is most Supereminently Infallible. 3. If that infallible Testimony, or Reuelation be infallibly applyed to Belieuers, and hath influence vpon their Faith, it cannot but transfuse into it infallible Certainty, if *God Speak's infallibly, for this end that we belieue him infallibly*, And if Faith rest not vpon that Perfection of his infallible Testimony, *it is no Faith at all.* Thus we Argued in the other Treatise. *Disc. 1. C. 5. n. 7.*

The efficacy of Diuine Reuelation.

8. It remain's, that we now Say à word of the Motiues which induce to Faith, and examin what Influence they haue ouer it, when we either belieue the *Doctrin* in Scripture, or the *Churches Definitions*. Mr Stillingfleet. P. 203. Having first told vs, that the *Reuelation which was communicated to one, was obligatory to all concerned in it, though they could haue nothing but moral certainty for it*, Concludes thus. *By this it appears, that when we now Speak of the resolution of Faith, though the virmost reason of our Assent be that Infallibility, which is supposed in the Diuine Testimony, yet the nearest and most proper Resolution of it, is into the Grounds inducing vs to belieue, That such à testimony is truly Diuine, and the resolution of this cannot be into any Diuine Testimony, without à process in Infinitum.* He would Say, That à true act of Faith relies vpon two foundations, one remote, *the supposed Diuine Testimony*, The other most proper and nearest, To wit, the *Grounds* which induce to belieue, that such à Testimony is in being, or truly Diuine. And his reason (if he has any) must be, because these grounds, immediatly Apply, or Conuey vnto vs the supposed Diuine Testimony. Now this Conueyance, or Application of the Testimony, being made by grounds only Morally certain, It followes, that the Faith we elicit Answer's not to the *strength of the Testimonies Infallibility* (considered in it self) But to the *weaknes of the Conueyance*, and consequently can be no more,

what Influence The Motiues haue vpon Faith?

Our Adversaries Doctrin.

*removes
Faith from
its own
Object.*

but only à *Moral certain Faith*, not at all *Infalible*. And thus you see, To lay Faith as low as may be, to remove it from its own Center, and fasten it vpon no man knowes what moral ground's; Finally to introduce à new, weak, and vncouth way of believing, is the best seruice Mr Stillingfleet can do for God and Christians. But, *Ad rem*.

*The Doctrin
refuted.*

*Rational
Inducements
to Faith are
euer presup-
posed to
Beliefe.*

*Church
Motiues
Slighted.*

9. I Say first. Protestants haue no grounds distinct from the Diuine Testimony, whereby to discouer any one particular Truth, which God has reuealed. I proue the Assertion. These supposed Grounds, are either reduced to the rational Euidence of Christian Religion, already refuted (as laid forth by Mr Stillingfleet) Or to the Doctrin contained in Scripture, And this Saith He. *Page 170. VVe belieue by Faith vpon à Diuine Testimony*, which therefore is not the antecedent Reason or ground, Why we belieue it, For no verity Assented to *by Faith*, can (as *assented to*) be the preuious Reason of our Assent, or à rational ground iuducing to belieue. Therefore we said, our Sauours Miracles *belieued by Faith*, when we read Scripture, are not the Inducements to belieue them, because an Inducement to Faith, is euer presupposed, and not inuolued in the Act of *belieuing*. But it is needles to Say more of this, For no man in his wits, if Questioned by either Iew or Gentil, why he belieues the Sacred Trinity, can for the last Answer tell him, He *belieues so because he belieues it*, or because he read's that Mystery in à book called Scripture. Now besides these proofles Inducements, there are no other imaginable, whereby the Diuine Testimony can be *Discovered, conueyd, or applyed* to Belieuers, but only those known Catholick Motiues (as Miracles, Sanctity, Conuerfions of Nations &c) which illustrate the Vniuersal Roman Church, And these Mr Stillingfleet scornfully call's, *mute things, à grand Salad too often serued vp*, found very dry and insipid. Therefore he has no rational Inducement morally Certain for any one Article of Christian Religion, much less for the Tenets of Protestants.

10. I Say. 2. If the Grounds or Motiues inducing to belieue (let these be what this Aduersary pleases) haue *Infalible*

ble connexion with the Diuine Testimony, or conuince vpon Metaphysical Certitude that God speak's the Truths we belieue, The Assent giuen to the Motiues is not moral, but highly infallible. Contrarywise, if all Motiues preuious to beliefe be supposed so fallible, that they may deceiue, Faith neither is, nor can be built vpon them, Therefore Mr Stillingfleet Err's in Saying. *The nearest and most proper Resolution of Faith is into the Grounds, inducing to belieue, that such a Testimony is Diuine.*

Faith cannot be built on Fallible Motiues.

11. To prouethe Assertion, I demand, Whether God obliges all to belieue his reuealed verities, vpon his vnerring Testimony, as the only *Formal Object*, or to belieue for Motiues extrinsecal to *that Testimony*, which though morally certain, may possibly Deceiue? Grant the first, Faith stand's fast vpon its own foundation, the Diuine Testimony. Say. 2. It is jointly built on Motiues, as the nearest and most proper Object which in rigour may deceiue, it hangs, as it were, Vpon two *Heterogeneous Principles*, The One most firm and *Infallible*, The Other weak and *fallible*; Viz. Motiues which being fallible, cannot but contribute as much Weakness to Belief, as the infallible Testimony giues it Certainty, And so these two Principles, by their different Influence, Doe and Vndoe, build and destroy, wind on and wind off: The one imparts infallible Certainty, the other staikes it away, and makes Faith no more, but a fluctuating, moral, and fallible Assent.

The Assertion proved.

12. To aduance this Proof yet further, I Ask Again (if all Diuine Reuelation were by a supposed Impossibility not infallible, but only morally certain,) whether then Christians could belieue the reuealed Mysteries, with a Faith as certain, as they now elicit vpon Reuelation? Answer, *Tea.* That Perfection of infallibility, essential to Gods Reuelation, would then be vseles and impertinent to Support Faith. Answer, *No*, or Say Faith, if the *Hypothesis stand's*, would not be Diuine and certain. I infer. Ergo, it is neither Diuine nor certain *De facto*. My reason is. So far, and not further, Gods infallible

The Proof further explained, convinceth.

infallible Testimony or the Diuine Reuelation has influence vpon Faith, as fallible motiues Apply it to Belieuers, or giue it leaue (might one speak so) to Support that Assent, But these fallible Motiues, which immediatly apply the Reuelation to Belieuers, permit it not to raise that Act to any greater certitude, than only moral which may be false, Therefore the Reuelation *de facto* communicates no more Certainty to Beliefe, than if it were only morally, and not infallibly certain, For here is our Aduerfaries Principle. According to the Proofs and grounds, whereby we discover the Diuine Testimony to be in *Being*, We belieue, But all these Proofs and grounds Say only *Morally* and *Fallibly*, that the Testimony is now in *Being*, Therefore faith also can be no more but only Moral, Fallible, and liable to Errour.

All Consequences deduced out of

Sectaries Doctrin.

13. Hence it followes first, That neither the very Apostles, nor any other Belieuers euer since that time, had any surer faith than only moral, which may be false. It followes. 2. That the Truth of all Christian Religion, inuolues in it a Possibility of falshood, For being applyed or proposed to vs, vpon grounds only fallible and moral, we are to iudge of it, according to the *Exigency* and *Merit* of such weak grounds, And therefore can esteem it no better than fallible. It followes. 3. (And this I would haue noted) That Faith in these mens Principles, tend's not absolutely into the Diuine Reuelation, but only with doubt and fear, or meerly *conditionally*. For euery man may rationally Say. Lord if you haue reuealed this truth. *Christ is the true Messias*. I belieue it as vndoubtedly true, but the certainty I haue thereof, is only Settled vpon Motiues which may deceiue me, Therefore my faith can be no more but Hypothetical or conditional, to this Sense. *If you haue reuealed it, I beliene, if not I reiect it*. Hence you se, it were much better (could not the difficulty be otherwise solued) to Say the Motiues preuius to Faith conuince with Metaphysical certainty, that God speak's by his Scripture and Church, Than to make the Reuelation so strengthles that it can (because weakned by

They make Faith à Conditional Assent.

fallible

fallible Motives) contribute no other certainty to Belief, but what is Moral, and may be false.

14. And thus much Mr Stillingfleet, could he proceed consequently (as he doth not) should Assert. For, if (as he saith) considering the Nature of things, moral Certainty be as great, or beget's as firm an Assent as any Mathematical, or physical certainty, what is it that fright's the man from allowing Infal-
 lible certainty to Faith? Or what gain's he to Substitute in Lieu of that, another certainty which he call's Moral? For if these two certainties be equally as strong, it is Senless to establish the One, and reiect the Other, but the truth is, in matters of believe, moral certitude has no place, as is largely proued aboute.

*This Aduer-
sary Pro-
ceed's not
Consequent-
ly.*

15. Against this Discourse one may first Obiect. God can oblige all either to believe what is reuealed, as *infallible true to vs*, So that there can be no possible Deception in our Belief.

*An Obiection
proposed.*

Or. 2. He may oblige vs to believe His reuealed Verities meerly according to the efficacy of such Proofs, as intimate to vs that God Speak's; And why may not Mr Stillingf. build his Faith vpon such Grounds or motives as the nearest foundation, though the vltimate Principle of believing be the Diuine Reuelation? I haue partly Answered. Either those Motines conuince withall

*Of no force
if the Moti-
ues be infal-
lible.*

Metaphysical certitude, that the Reuelation doth actually Exist, and than the Difficulty ceaseth, for the Assent yeilded to them, is infallible; Or contrarywise, They are as Mr Stillingfleet supposes, fallible, And may stand with all their Lustre, though the Reuelation really were not in Being. Speak So; It is most clear, such Motives cannot support Faith, For all which right reason can draw from them (if not absolutely infallible) is thus

*If fallible,
they uphold
not Faith.*

much only, That our Christian Verities according to Prudence, are evidently credible. But by virtue of that Iudgement we reach not as yet to the infallibility of the Diuine Testimony; Therefore if God obliges all *de facto* to ground Faith vpon his infallible Testimony which cannot deceiue, He iointly Obliges vs not to ground it vpon fallible Motives, which may deceiue, and stand as Mr

*The reason
hercof.*

Stillingsfleet will haue it, although God had neuer reuealed any Christian Verity. Again. If we are obliged to free Christian Religion from all Possibility of falshood, That is, if God will haue vs to belieue it as absolutely infallible, We cannot without wrong done to his infinite Verity Say, he obliges vs, to settle faith vpon Motiues only morally certain, or absolutly fallible, for thus He would oblige vs to belieue that as *his own Truth*, which possibly may not be Truth, but contrarywise, à lie, à falshood, an Errour.

A second Obiection Solved.

16. 2. Obiect: Now *De facto*, in this present State there is no Difficulty, For all iudge though the Motiues be fallible, yet God has reuealed our Christian verities. Answ. All do not iudge so, But admit some do, They iudge so by their infallible Assent of Faith, terminated vpon the Verities as reuealed, But antecedently to to beliefe, none can iudge they are infallible reuealed truths, *whilst Motiues only fallible ground that Iudgement.*

A third proposed by no Sectary, more difficult.

17. A 3. Obiection. Suppose Eternal truth had neuer reuealed the sacred Trinity (the like is of any other Mystery) Suppose also that the whole System of Motiues had then stood in the same vigour and force as now they appear to vs: Would not God and prudence haue obliged vs in that case to belieue as firmly the Trinity, as we now belieue it? I answer. If the Supposition implies no Contradiction, as I verily think it doth, (at least many hold so) Prudence would then haue laid vpon vs an Obligation of firmly belieuing; But what followes from hence? Thus much only, That poor Mortals not seing the depth of things would haue been invincibly deceiued; But Deception is remote from God, for his wisdom penetrates all Truth, and his Goodnes could not vpon the Supposition haue obliged any to belieue à falshood, or that to be, which really is not, Therefore he could not in the Case now supposed, haue afforded Diuine Assistance to make Faith supernatural, because the Obiect by errour apprehended belieuable, really was uot. Thus much is true, and God might haue obliged vs to iudge, That
the

Solved. The ground of the Solution.

the Motiues would then haue made the Myſteries evidently credible (though they were not) yea, and perhaps further to belieue *Conditionally*, As is ſaid aboue.

18. A. 4.th Obiection. This Propoſition is true. We belieue for the *Motiues*, Or, we proue that God ſpeak's becauſe the Motiues apply and conuey the Diuine Teſtimony to vs. I diſtinguiſh the Propoſition. We belieue for the *Motiues* as *Inducements*, to ſettle Faith vpon another Obiect. *Viz. God's Teſtimony*, I grant it. We belieue for the *Motiues*, That is, We ground our faith vpon them, as either the neareſt or more remote Obiect, *Why we belieue*, I Deny it. Thus the will loues good, becauſe the vnderſtanding apprehend's or conueyes good to it, yet loues not the knowledge which conueyes it. Fire laid neer to fewel burn's, the approximation burn's not, but is only *Conditio applicans*, a neceſſary condition applying heat which burn's. So we ſay the Motiues auaille to make it moſt *credible* that God ſpeak's, But no more ground Faith, than approximation burn's, or the knowledge, when we proſecute Good, is the Obiect of loue.

19. And here by the way you ſe Mr Stillingfleets conſtant Error, who makes the Motiues *inducing* to Faith the *foundation* of it; That is, in other Terms: He Confound's the Iudgement whereby we Aſſert, the reuealed Myſteries are evidently Credible, with the Aſſent of *Faith it ſelf*, And will needs haue the formal Obiect wherevpon Faith is built, not only to be the Diuine Reue- lation but the Motiues alſo, though they can do no more but *induce the Will* guided by reaſon, to ſettle belief vpon the infalli- bility of the firſt Reuealer.

*A fourth
Obiection
ſolued*

*by a clear
Inſtance.*

*Mr Stilling:
Conſirms
Error,
diſcouers*

CHAP. V.

*More quarrels Answered, Mr Stillingfleets endeavor
to catch Catholicks in à Circle, demonstrated
both vain and improbable. His Obiections
are forceless. A word to an
unlearned Cawil.*

1. **F**rom the Page last cited, to P. 123. I find nothing in Mr Stillingfleet worth any larger Answer than is given already. Here He tells vs, *That many things in Christian Religion are to be believed before we can Imagin any such thing, as an infallible Testimony of our Church.* It is hard to guess at his meaning, for he names not one Article, thus Assented to. Perhaps he would Say, That the Verities reuealed in some books of Scripture, called *Protocanonical* known by their own proper Signatures or Motiues, as the *Harmony, Sanctity, and Maiesty* of the Style, may be believed without the Testimony of an Infallible Church. If so; I Answer first. All this Harmony or Maiesty, considered only as Obiects of Sense, or as preuiously known by their *Natural Evidence* (thus far and not further they bear the name of Motiues) auaille not to belieue any Verity in Scripture, if the *infallibility of the Church be reiected*. And therefore we said aboue, this Sanctity and Harmony are assented to by Faith only, after the Church immediatly Euidenced by Her Motiues, Ascertain's vs that such Books are Diuine. I Answer. 2. Grant such Motiues may in some weak manner, and particular Circumstances conduce to belieue the Scriptures *Diuinity*, yet in this present State, when we haue à Church most clearly manifested, which both Ascertain's vs of Scripture and the Sense also, it would be no less than an vndiscreet rashness

*His meaning
obscure.*

*The Church
reiected, no
Maiesty in
Scripture
can gain
Beliefe.*

ness to cast off her Authority, (being the most facile and plainest Rule) and in Lieu of Her, to rely on another forrain, vnfit way of Belieuing by Motiues, not half so clear, and far less conuincing.

2. Thus some Diuines Teach, though à Heathen after à due Consideration of the works in Nature, may come to belieue that God will reward Good, and punish Euil, yet none do Assert, That when our Christian Articles are clearly proposed to him, by the Pastors and Teachers of the Church, For example, That *Christ dyed for vs. The dead shall rise again. God will reward the iust &c.* That then if he reiect Church Authority, he can belieue the forenamed Articles with Diuine Faith. This I Deny, And the reason is, because that way of belieuing, when à more ordinary and facile is proposed, Seem's temerarious and imprudent, And so it would be, should any now when the Church giues vs full Assurance of the Scriptures Diuinity lay aside Her Authority, and Say. I will absolutely belieue this or that Truth to be God's word, because I Discouer apparent Signs of Diuinity, in what I read.

An Instance

It is imprudent to reiect we easiest way of Belieuing.

3. In the next place, Mr Stillingfleet Quarrel's with à word. *The Roman Catholick Church*, which, in his opinion, is iust as much as to Say. *The German vniuersal Emperour*, That is particular and vniuersal together, for Roman restrain's or marks out one Church, vniuersal, includes all. Answ. It is à meer Quibble exploded by the Fathers, particularly S. Hierome. *Apolog. I. aduersus Ruffin.* not far from the beginning, who call's the Roman Faith the *Catholick Faith*. *VVhat*, Saith he, *is Ruffinus his Faith?* It is that wherewith the Roman Church preuail's, or another founded in Origen's Writings? *Si Romanam responderit, Ergo Catholici sumus.* If he Answer's it is the Roman Faith, This Inference is good, we both profess the vniuersal Faith. Therefore Roman and Vniuersal are here synomimal or words of one Signification, which the Apostle clearly Insinuates. *Rom. 1. 8. Your Faith is renowned the whole world ouer.* Again. *Epist. 16. ad Principiam Virg: circa medium.* He shoues that the most ancient Saints addressed them-

A meer quibble exploded by Fathers.

S Hierom's
express.
Testimonies.

selues to to the Roman Church, *Quasi ad tutissimum communionis sue portum*, as to à place of refuge, or of mutual Communion, which was General, Publick, and belonged to all. Yet more. When, *Epist: 57. ad Damasum*, This great Doctor positiuely teaches, That he was ioyned in Communion, with no other Society of men then such as adhered to *Damasus*, S. Peters Successor, (*where vpon the Church was built*) And that those who eat the lambe out of this House, were prophane. Did he think ye speak of any one particular Roman Diocels, and not of the vniuersal Catholick Church? It is contrary to his Discourse, and reason also.

Other Fa-
thers speak
with S.
Hierome.

4. See more of this subiect in the Epistle of S. Athanasius to two Popes, *Iulius* and *Marcus*, Read also S. Cyprians Epistle. 52. n. 1. And S. Ambrose, *De obitu fratris*, about the middle, and know withall, The word *Roman* added to *Catholick* is not to limit the vniuersal Iurisdiction of that See, But to distinguish Orthodox Belieuers from Hereticks, who were professed Enemies of the Roman Faith. If therefore we may rightly comprise vnder this word *Roman* all other Christian Societies, past or present vnitd in belief with this one Mother Church, There is neither *Bull* nor *Solacism* in speech, to call the Roman (euer One and the same in Faith) the vniuersal Church of Christ.

why the Ro-
man Church
was called
Vniuersal.

5. Page. 127. To catch Carholicks in à Circle Mr Stillingfleet Ask's, why we belieue Scriptures to be the Word of God. If we Affirm vpon this Ground; That the Church which is infallible deliuers them so to vs, He demand's again (and bidd's vs Answer if we can) whether t'is possible to belieue the Churches infallibility any other way, than because infallible Scriptures Say, She is infallible, which implies à plain Circle. Answ. It is very possible, For seing Scripture demonstrat's not *ex terminis* its owne Diuinity, nor can be made evidently credible by any light internal to the Book, some other infallible Oracle distinct from it, must necessarily ascertain vs, that the Book is Diuine, And the Doctrin there preferued, is yet pure as the Apostles wrote it. But this Oracle can be no other but the Church which proues Her selfe by Signs and Miracles to speak in Gods name, independently

Mr Stilling-
endeavour
more then
weak,

to catch
Catholicks
in à Circle.

denly of Scripture, therefore the first act of Faith, whereby we believe in a General way the Churches infallibility, relies not (as this Gentleman weakly supposes) on Scripture; But vpon the Church it self, as the most known manifested Oracle. And thus the Circle is easily auoyded.

6. You will see more clearly what I aime at, by one Instance taken from the Primitiue Christians. Ask what induced them to believe the Apostles Infallibility when they Preached? All Answer; They believed so, because those blessed men immediately proued themselves commissioned Oracles sent from God, and made their Doctrin evidently Credible by sensible Signs and Wonders which surpassed the force of Nature. Very true. In like manner we believe the Churches infallibility, hauing preuius Motiues as Stronge to believe that Truth vpon her Authority, as euer Christians had to believe that S. Paul was infallible, when he preached. If then there was no Vicious Circle in those first Christians Faith, there can be none in Ours, whilst all of vs haue infallible Oracles, manifested by Supernatural Signs to rely on: And Those first now mentioned had them before Scripture was written. You will say this Discourse seem's to proue, we cannot believe the Churches Infallibility vpon the Scriptures Testimony. It has been Answered ouer and ouer; supposing Scripture be one admitted as Gods sacred Word, we proue the Churches infallibility so strongly by it against all Aduersaries, who own the Book as Diuine, that none of them shall euer return a probable answer to our alleged Testimonies.

7. But what Saith Mr Stillingfleet. *Is there no difference between the way of prouing a thing to an Aduersary, and resolving ones own Faith?* Answer yes. But we both resolve and proue. We Resolve the first Act of Faith concerning Scripture into the Churches infallible Authority, and believe that Book to be of Diuine Inspiration, because this Oracle saith so. Then we Argue vpon a Principle proued by vs, and supposed, (though not proued) by Sectaries. The Principle is. Scripture

No Circle in the Primitiue Christians Faith.

Therefore none in our Resolution.

How we both resolve and proue the Churches infallibility.

ture

ture is God's word. We read the book which all Christians Say is Diuine, And proue also from it the Churches infallibility against our Aduersaries *Ex probatis & concessis*, That the book is Diuine. Here is no danger of à Circle, nor any fault in this way of Arguing.

Another Reply
sorted.

8. Yet Mr Stillingfleet makes his Exceptions, and will needs haue the Circle goe on against vs. You proue, Saith he, the Churches infallibility from such Passages. *Super hanc Petram. Pasce oues &c.* But how come you to know infallibly, that the Sense of those places is as you belieue, *For your Aduersaries deny any such thing as infallibility proued out of them?* I may Answer first, by proposing the like Question. How do these Aduersaries know that their contrary sense is exactly the true Meaning of the Holy Ghost? Will they tell vs they think so (here is all we haue from them) what am I better for that? When the Donatists, Pelagians, and all Heretiques can think as boldly as any Protestant, And by their deluded thoughts vsense, as we se by experience, the most choise and sacred Passages in holy writ. To whom then shall we recurre in case the Sense be doubtful? I Answer to the Church. O, saith Mr Stillingfleet Here we are got into à Circle again, and though his own words (see them in the page cited, *sine*) giue no force to his Probation, yet I'll help them on to all the Strength his meaning is capable of. He should therefore Argue thus. We belieue the Churches infallibility because the true sense of Scripture sayes, *she is infallible.* Again, We belieue this very Sense of Scripture to be infallibly true, because the infallible Church saith so. I haue Answered. The first Act of Faith wherwith we belieue the Churches infallibility, is not at all founded vpon the true sense of Scripture, as yet not known (*in illo signo*) to be so much as Diuine, but vpon the Churches own infallible Testimony made by it self, and for it self, immediatly credible.

Another Reply,
Answered.

9. Now if we Speak of another Distinct, consequent, and more explicite act of Faith, when we belieue the Churches infalli-

falli-

fallibility vpon this ground, That she declares the Scriptures genuine Sense which proues Her an infallible Oracle, There is no difficulty at all, Because this very Exposition or Interpretation of Scripture brought to its last Principle, is vltimately resolued into (and therefore again believed vpon) the same infallible Authority of the Church, or rather vpon Scripture and the Churches Interpretation together, For thus iointly taken, They ground Faith, and not like two disparate Principles, As if we first believed the Scriptures sense independently of the Churches Interpretation, And then again believed the Churches Interpretation to be infallible, because the Sense of Scripture known aliunde, or without Depending on Church Authority, Saith she is infallible. This cannot be, if Scripture and the Churches Interpretation Indiuisibly concur to this latter act of Faith, whereof we now speak.

*The sense of
Scripture
resolued, and
believed.*

*Vpon Scrip-
ture and
Church Au-
thority
iointly.*

10. Here then is à Dilemma that clear's all, and free's vs from the least Shadow of à Circle. We either know (or believe) the Scriptures Sense independently of the Churches infallible Interpretation, or receiue it vpon her infallible Authority. Grant the first, There is no danger of à Circle, for in case that Truth were know vpon à sure Principle distinct from the Church, it would be another new and as strong à Probation of her Infallibility, as if an Angel sent from Heauen should interpret Scripture to the Catholick Sense, And then we might Assent to the Churches Infallibility vpon two disparate Principles (which proue not one another). The one Ordinary, the Churches own Interpretation, The other independent and extraordinary, Should an Angel or Prophet sent from God, interpret. Say. 2. We believe the Sense of Scripture vpon the Churches own infallible Authority, There are no two imaginable Propositions to make à Circle of, whilst that Sense internal to the letter, can not be infallibly propounded otherwise, then by the Church.

*The Asser-
tion Cleared.*

*This way, are
two Proposi-
tions to ma-
ke à Circle
of.*

11. Page 128. I find an vnlearned Obiection much to this Sense. We Catholicks destroy all Possibility of auoiding à Circle, if we proue by the Motiues of credibilty no new Reue-

*A weak Ob-
jection in
effect solued.*

*Repeated
Again.*

*One Instan-
ce clear's all.*

lations Distinct from the old; And this we Pretend not to, For we only seek to euince by these Motiues à Diuine Assistance with the Church in euery thing She Defines, but this Assistance cannot be proued from any other ground, but 'only from the Promises made in Scripture, Therefore we are still in à Circle, For we belieue the Scriptures infallible, because of the Churches Testimony, and we belieue the Church infallible, because of the Promises in Scripture concerning the Assistance of the Holy Ghost with the Church, so as to secure Her from all Errour. Here in Effect is the same Obiection repeated again, Therefore I Answer. We belieue not in the first place the Churches infallible Assistance moued therevnto by the Promises in Scripture, For this first *General Act of Faith* wholly relies vpon the Churches own infallible Testimony without depending on Scripture, because Her Testimony is made most Credible to reason by conuincing Motiues, before we belieue, that She is *infallibly Assisted*. All must Say what I now Assert, For before Scripture was written, The Primitiue Christians belieued infallible Assistance granted the Apostles in euery Doctrin they taught, being induced to belieue so by the Signes and Miracles which those blessed men Euidenced. In like manner we in this present State, answerable to the Procedure of these Christians, hauing the same Motiues manifest in the Church, may well be induced to belieue, That She both now is, and euer was no lesse Assisted by the Holy Ghost to speak Truth, then the Apostles were, for as much as concern's the Substance and Verity of her Doctrin.

CHAP. VI.

Mr Stillingfleet solves not His Aduersaries Argument: A word of his tedious Shuffling. The Motiues of Credibility both distinguish the Church from all other Heterodox Communities, and proue Her Infallible. The Agreement with the Primary Doctrin, no Mark of the Church. More Mistakes and Errors discovered. Of Mr Stillingfleets double Faith who Belieues, but not vpon Diuine the Testimony, That the Books of Scripture contain Gods word in them: Yet Belieues the Doctrin in those books, to be Diuine.

1. **I**N the next place, Mr Stillingfleet labours to solve his Aduersaries main Argument, the Substance whereof is. *As Christ and his Apostles proued themselues Oracles sent from God by their Works, Signes, and Miracles; Again as the Primitiue Christians induced by such Signes believed Christ and the Apostles vpon their own Testimony to be infallible Teachers: So we hauing euer had the very like Works, Signes, and Miracles manifest in the Church, are prudently induted to believe Her as an Infallible Oracle, vpon her own Infallible Testimony.*

The substance of the Argument.

2. To solve this plain and pressing Argument, one of these two things must be done: Either a Disparity is to be giuen between Those first Signes and Miracles of the Apostles, and the latter of the Church, or it must be shown wherein the Inference made, is Defectiue or vnconcluding. Viz. *That the Church*

What's required to solve the Difficulty.

evidenced by Her Signes, is not proved God's infallible Oracle, as the Apostles were proved by their Signes, to be infallible Teachers. I heartily wish, any would read Mr Stillingfleet through all his long Pages of this Subject, And afterwards Gratify me so far as to Say, where or in what Paragraph the direct Answer lies to either of these Difficulties, I would Own it as à Singular favour, in the Interim give me leave to Speak truth. He Shuffles all along, Waues the main Matter, and Answers nothing.

Nothing is,
or can be
Answered.

3. Thus he trifles. *The Church of Rome is infinitely obliged to vs, could we make all good we say. Our Attempt is Heroical and generous. What, must men be as much obliged now to believe your Church infallible, as that Moses and Christ were so? He wonders nothing at the Seuerity in our Censures of all out of our Church, if to deny our Churches infallibility be an Offence of so high à nature.* Then he Asks. P. 129. *Whether the same Motives of credibility belong to our Church, by which Christ and his Apostles shewed their Testimony to be infallible? We haue Answered Yea, and proved the Assertion largely. Disc. 1. C. 7. 8. 9.* And here press him to refute our Probations; Or if he hold's them not refutable, to giue à Disparity betwixt the Apostolical, and our Churches Motiues.

More Trifles
returned.

4. But he run's on headlong, and to slight the Deuotion and Charity manifest in the Church, talk's of our Superstitious Ceremonies, and burning of Heretiques. To what purpose are these Parergons when à Categorical Answer to the main Business is expected? Is it only to giue à vulgar Reader Entertainment, or to withdraw all who peruse his Book from minding *where*, and *how* he would Shift off the Difficulty? He shall not do it, for we will follow him closely, and therefore take notice of one great folly. P. 130. Where he pleases to Say. *How much we haue befooled our selues, in attempting to proue the infallibility of our Church, in the same manner as Christ and the Apostles proued their Infalibility.* And Mark his Proof expressed in this proofles Proposition. *Insisting, Saith he, on that of Miracles as the greatest Euidence of their infallibility (he means the Apostles) our Church cannot with any face pretend to it.* Is not this Heroical and generous only to Say we

More Parer-
gons in Lieu
of à Solid
Answer.

are.

are befooled and Faceles, When we haue conuinc'd in the Chap-
 ters already cited, that the Church has wrought Miracles eüery
 way equal with those, which the Apostles wrought? What Doings
 are these? May men vapour thus with their bare Assertions,
 whilst we Proue, and sti I expect to haue the Arguments solued,
 either by Reason or Authority?

To say we
 are befooled
 is no Proof.

5. Page. 130. As if one still sought to diuert à Reader with
 à deep piece of Learning, He tells vs Mans vnderstanding becau-
 se finite cannot be in it self infallible, without receiuing à partici-
 pated Infallibility from an infinite Power aboue it, And à tedious
 Discourse followes herevpon known to eüery one, but what is
 all this Said, ouer and ouer, to our Difficulty? Haue we yet
 any Disparity giuen between the Apostles Miracles and those which
 the Church Euidences, Or is our Inference already made, any way
 infringed hitherto? Not à word is yet returned to either, and
 therefore the Argument stand's in its vigour without reply.

More Shif-
 ting yet.

6. Page. 131. He saith first. *The Apostles deliuered not their
 Doctrin from Themselues but immediatly from God, and consequently their
 Testimony must be owned infallible.* Answ. Neither can the Church
 without Diuine Assistance deliuer her Doctrin as from Herselue,
 but from God. As therefore the Apostles were immediatly In-
 spired to teach as they did, so the Church is immediatly Assisted
 by the same Holy Ghost to define as she doth, and vpon this
 account her Testimony must be owned infallible, For what euer
 reason or Authority ascertainment the one, ascertainment also the other.
 And here we may come to Principles if our Aduersaries please
 Let them euince (and t'is à Truth) that the Apostles were so
 eminently priuiledged, I will lay down my Proofs by Theirs, and
 Shew by as great Authority, that the Church has her Priuiledge
 also of Diuine Assistance.

The Apostles
 Dininely
 inspired, the
 Church in-
 fallibly
 Assisted.

The Proofs
 are equal

7. He Adds. *It being most vnreasonable to think that God would
 fauour such persons (the Apostles) with so extraordinary à power, who
 should falsify their Message, and deceiue the world.* Gentle Reader
 consider à little. The Apostles taught the world for à few years
 only. The Roman Catholick hath stood inuincible, and taught

Aparadox

*The Apostles
taught for à
Short time,
and Erred
not.*

*The Church
longer, and
grossly erred.*

*Church Mo-
tives both
distinguish
and proue.*

*A sling at
Bellarmine
to no purpose.*

Millions of Christians for sixteen Ages, If then it be vnreasonable, yea impious to think, that God could permit those first Blessed men to falsifie their message, and deceiue with error for that short time; Is it not I beseech you as highly vnreasonable and impious to Iudge, that an Infinite Goodnes could permit the very Church he founded, made glorious by Her Miracles and other Signal Motiues (all which Proue her faouored with à Power extraordinary) to falsifie her Message, to betray Her Trust, and lead Millions of souls into damnable error, during the vast circuit of à thousand yeares? Consider I Say, And blush at his boldnes, who dare impeach this purest Spouse of falshood.

8. Page. 132. He goes on. *These Motiues of credibility were wont to be esteemed only the notes of Distinction of the true Church from all others, and not rational Proofs of her infallibility.* Answ. They both distinguish and proue. The Apostles were distinguished from all false Teachers, and proued also Oracles sent from God by their Signs and Miracles, The like we say of the Church, whose Marks and Miracles are not inferiour to those the Apostles manifested, and far more Numerous. Shew vs à disparity if you can, or be silent hereafter.

9. Page. 132. I find nothing but first leaue giuen Bellarmine, to multiply his fifteen Notes of the Church to fifteen hundred. How comes this to the Purpose? Or what need is there of multiplying, when One of those Fifteen, (and He tell you which it is) the Churches glorious Miracles, hath so silenced Sectaries, that none of them all has hitherto attempted to return any better answer than this. *Bellarmino thou liest?* He Saies. 2. *The only certain Note of the true Church is its agreement with the Primary foundation of it, in the Doctrin which was infallible, and attested by miracles undoubtedly Divine.* This is à strange Note or Mark, which cannot be distinguished from the thing Marked; as the Motiues of Credibility, manifestly sensible, are distinguished from the Doctrin believed.

10. Answer therefore, Good Sr, is this Agreement with the Primitiue Doctrin its owne *Self Evidence*, as à Mark should be

Or, do all dissenting Parties accord thus far, That anciently such was the Primitiue Doctrin, but now is changed from it selfe into another new Learning? Most evidently no. For the whole contest between the Church and Her Aduersaries (may these be heard) is, whether of vs Professe the Primitiue Doctrin laid in the first foundation of Christianity? This point then being yet disputable (for so Sectaries will haue it) it is meer folly to make it à Mark whereby to distinguish truth from falshood, And there is no clearing it from Improbability vnless you say. Sectaries more wise then the rest of the world can exactly tell vs, who those Christians are that now agree with the Primitiue Doctrin, and who dissent from it, But others as wise as they, want faith to belieue such bare Assertions without Proofs and Principles. In à word there is no knowing what the Primitiue Doctrin was, nor can any now haue infallible certainty of the Apostles Miracles, without à Church actually in Being, and Infallible.

That's made à clear Mark

which Sectaries must say, is yet disputable and obscure.

11. He saith. 3. If our Doctrin be repugnant to what was Originally deliuered by the Founder of the Christian Church, our Society is not the Christian Church. Answ. No more. Sr, is Yours, if it be repugnant. But To what purpose are these Iffs, and conditional Propositions? when Proofs are expected from Accusers. Proue you if you can, but doe it vpon sound Principles, that our Doctrin is repugnant to that which was Originally deliuered, you are Conquerour, and we no more Catholicks, but, Sr, à hundred more of your Volumes will neuer Euince this.

Conditional Propositions, here Proouers

12. He demands. 4. whether we cannot conceiue à Church should be Consonant to the Doctrin of Christ, without being infallible? Answ. No truly. T'is impossible and here is the Reason, because in à lesse space then one Age, there would be as many Religions in such à Church, as there are Townes or villages in it, And perhaps more. And is not this manifest in England, where almost every year we haue à new Religion coyned? Therefore to Imagin à Society of men vnited together in the belief of Christ's infallible Doctrin, without an infallible Oracle to teach, is à meer Chimera. O, but every Man in this fallible Society is bound

A fallible Church cannot be Consonant to Christ's Doctrin.

to take care of his soul, and to believe the infallible Doctrine of Christ. I Answer. If to take care of his Soul necessarily implies the Belief of Christ's infallible Doctrine, it is impossible to take that care, because he can have no infallible Assurance of Christ's Doctrine, without a Church which teaches it infallibly. Hereof enough is said above.

13. Page. 134. He desires to have such Miracles wrought as may convince Infidels, as to the point of the Churches infallibility. Answ. He has all he can desire. *The Blind see. The Dumb speak, the Deaf hear, The Dead rise up to life again* were our Saviours own Miracles, and convinced Infidels, but these are our Churches likewise, as is largely proved. *Disc. 2. C. 8.* What would the man have more?

14. Page. 135. To his no little disgrace, without any Proof at all, he scornfully slights that evident and most known Miracle wrought at *Zaragoza* in Spain. But enough of this above. *Disc. 2. C. 9.* Here I can add, having it from a right Honourable Person yet living, who heard His Majesty Charles the first Say, in the presence of many others. The cure of that young Man at *Zaragoza* was certain. Some hereupon Proposing a further Question, whether it could be thought a Miracle? His Majesty Answered be it as you will, the thing was done, The leg cut off and buried, was certainly restored again.

15. In the same Page he Questions whether the Motives we produce belong only to our Church? But grant, Saith he, they do belong, its hard to find the connexion between them and Infallibility. We have Answered to the first. No Society of men can shew the like Motives, and therefore urge Mr Stillingfleet to produce his Evidence, That is, To prove they belong to any other Society, But to the Roman Catholick Church only. The other point concerning the Connexion, Nicodemus a Prince of the Jewes. *John. 3. V. 2.* long since cleared. *Rabbi we know thou art come a Master or Teacher from God, for no man can do these Signs which thou dost, unless God be with him.* Was

A Parallel
of Miracles.

An Evident
Miracle
sighted.

The Connexion
between
Miracles
and Infalli-
bility un-
sed.

Was then our Sauour proued by the works and the Miracles he did, à *Master sent from God* to teach? And did these Signs conuince reason, that God was with him when he taught? None can deny it. Therefore none can doubt, but that He was also proued infallible by Virtue of His wonders, And consequently the connexion between them and infallibility hold's good. But the Church (and here is our Inference) Euidences the very like Signs about the force of nature, therefore reason concludes that She also is proued Infallible. Wherefore, Mr Stillingsfleet is either obliged to find à flaw in the consequence, or to giue à Disparity between our Church - Motiues, and those other Primitiue, which he neuer goes about to do.

The true Inference.

16. I meet with nothing in *His* 136. Page, but loud vntruths concerning our Doctrin of Pennance, as if we indulged sin here, and yet gae men hope of Heauen hereafter. It is à Calumny (euery one knowes we teach no such Doctrin) and in this place à meer Parergon besides. I therefore slight it, and take notice of another straying out of the way. P. 137. where he Speak's thus. *The Principles of any Conclusion, must be of more credit then the Conclusion it self. Therefore if the Articles of Faith, The Trinity and Resurrection be the Conclusions, And the Principles by which they are proued be only Ecclesiastical Tradition, it must needs follow, That the Tradition of the Church is more infallible then the Articles of faith, if the Faith we haue of those Articles, should be finally resolued into the veracity of the Churches Testimony.*

Another Parergon to diuert the Reader.

17. This Difficulty not well digested, either Proues nothing, or makes euery Resolution of faith void, For suppose I belieue the Trinity because God hath reuealed the Mystery plainly in Holy Scripture. I Ask whether God's Testimony, supposed the Principle of belieuing, be more infallible then the Trinity, which is believed vpon it, here called the Conclusion? Say, The Diuine Testimony is more Infallible, I'll Affirm the very same of the Churches Proposition, For what the Church speak's, God speak's. Answer No. And giue this

Every Resolution made null by this Obiection.

How the
Churches
Testimony is
the Clearer
Principle.

reason, Because we believe the Testimony and the Mystery attested, by one *Indivisible* certain Act of Faith, which tends infallibly upon both these Objects at once, without making Conclusions, The difficulty ceases. And hereby you see first. How the Churches Testimony is a Principle to the thing believed, For every one knowes, that a Formal Object compared with its Material which lies in darkness, is the *greater Light*, and has the preheminance to be immediatly known *For it Self*, and not for another: Whereas, the material Object would still remain in a State of obscurity, and never be yielded to, but by the Energy of its formal Motive. In this sense therefore, the *ultima ratio assentiendi*, or formal Object may be well called the more certain Principle, Though as I now said, the Assent be *indivisibly terminated* upon both Objects infallibly.

The Mistake
discovered.

18. You see. 2. Where the mistake of our Aduersarie lies. He Supposes faith generated by Discourse. First that we believe the Trinity (for example) upon one Principle. Viz. The Churches Tradition or Testimony, and then descend lower to believe the same Mystery upon God's Reuelation distinct from the Churches Testimony, As if, forsooth, the Churches Testimony were an *extrinsecal condition* preparing all to believe upon the Diuine Reuelation (This must be intended or nothing is said to the Purpose) now we utterly deny the Supposition, and Say when we believe the Trinity, or any other particular Mystery upon the Churches Testimony, or rather upon this reuealed truth: *God speaks so by the Church*, We then elicit not two distinct Acts one depending on the other, but with one *indivisible tendency of Faith* believe at once, *the Formal and Material Object together*, That is, we believe God speaks the truth by the Church, which is to say: we Assent to it because he speaks it, *by his own infallible Oracle*.

One Indivisible tendency in Faith,

19. This one syllogism clears all. *What the Church saies is true. The Church saies God has reuealed the Trinity. Ergo that's true.* We resolve the *Maior*, or first Proposition thus. *What the Church saies is true. That is. What God speaking by the*

Church

Church faith, is true. But God speaking by the Church Saies the Mystery of the Trinity is, *ergo*, That's true. Where you see, we only Discourse (could Faith be so generated which some Diuines Assert) from the Formal object, or from Gods Reuelation, to the Material believed. Now Mr Stillingfleet makes this Sense of the Maior Proposition, (and here lies his Error)

What the Church Saies of Her self, not including Gods Reuelation, is an act of Faith and true, But the Church of her own sole Authority saith, God reuealed the Trinity. Ergo I must first belieue the Mystery by one act of Faith vpon the Churches Testimony, as à Preparatiue to belieue it better, vpon Gods pure Reuelation, which is another distinct Formal Object from the Churches Testimony. This Discourse is implicatory. First because the Churches Testimony, if separated from the Diuine Reuelation, can ground no act of Faith. 2. If which is true, it only cooperates with, or consummates the ancient Reuelation in order to the Belief of any Mystery, it can help nothing to bring in à Conclusion, wholly as obscure as it self is. That word, Conueyance, beguiled Mr Stillingfleet, for he thought, if the Churches Testimony conueyes vnto vs the ancient Reuelation, it must be excluded from being infallible, and much more from being à ioynt Motiue with it. Herein lies his Error.

The Error more Cleavly pointed at.

What beguiled by Adversary.

20. It is difficult enough, To Say what He would be at in his two next pages. Some times he will haue no want of Euidence in faith, *as to the Reason inducing to belieue*, And if he means, That what we Assent to by faith must be *evidently Credible* before we belieue, its à Truth, but if he will haue the very act of Faith elicited to be euident, the Apostle. *Heb. 11. 1.* contradict's him. *For Faith is an Argument of things not appearing.* Sometimes again he saith, the Assent is not required to what is *obscure and Vneuident*, And then to mollify the Proposition, add's. *But what is euident to vs And therefore credible.* In à word, if he intend's thus much only, That the *euidence* of credibility precedes the *ineuident* act of Faith, all is well. But by

Faith implies Obscurity.

Obscure Declin.

*The truth of
the Trinity
evident to no
Believer.*

one Instance we may guess where he errs. The manner of the Hypostatical union, Saith he, is to vs inuident, wherevnto God requires not our Assent, but to the truth of the thing it selfe. Answer, good Sr, Is the truth of the Hypostatical union in it selfe, or of the Trinity euident to vs? Where lies that Euidence? Or vpon what Principle is it grounded? Hereticks are found that for the very difficulty of these ineuident Mysteries deny both, And the best Orthodox Christians ingenuously Profess, they so far Surpass all natural capacities, That ther is no assenting to either but only by an humble submissiue Faith, which essentially implies Obscurity. If therefore what you say be true. We may lawfully suspend our Assent, where God giues not euidence of the thing Assented to, you may consequently suspend your Assent, and neither believe the Trinity, nor the Incarnation.

*An Obiection
Proposed.*

21. Page. 140. He demands why we believe the Resurrection of the dead? We Answer because God reueals it. But Questioned again why we believe, that God hath reuealed it? We Answer because the infallible Church saies God did speak it, whereby it is plain that though our first Reply be from God's Authority, yet the last Resolution of our faith is made into the infallibility of the Churches Testimony: For though God had reuealed it, yet if this Reuelation were not attested by the Church's infallible Testimony, we should not haue sufficient ground to believe it, Therefore the Churches infallibility must be more credible, then the Resurrection of the dead.

*Answered by
Scripture it
selfe.*

22. To giue a Satisfactory Answer, please to hear what I demand also. Mr Stillingfleet believes that our Sauour is the true Messias, because Christ spake the Truth with his own sacred mouth. *Iohn. 4. 16.* And if he believes Scripture, He Assents again to that truth vpon S. Iohns Testimony, And so firmly believes it, that if the Euangelist (or some other of like authority) had not wrote it, he could not haue believed S. Iohns Testimony, or that our Sauour Spake those words. Here is our solution. God long since said the dead shall rise,

but

but this Ancient Reuelation being remote from vs, (if solely considered) cannot moue vs to belieue the truth, vnless an Infallible Oracle Ascertain vs that God once spake it, iust as S. Iohn assures all that Christ said. *I am the Messias.* Ask now why Mr Stillingfleet belieues, that our Sauour vttered those words? He will Answer, God speaking by S. Iohn an Infallible Oracle, Affirms it. So I say God speaking by the Church, an Infallible Oracle, affirm's the Resurrection of the dead. O, but independently of Church Authority we know the resurrection is reuealed in Scripture, Contrariwise we know nothing of our Sauours words, but from S. Iohns Testimony. Answ. we know indeed the Resurrection is asserted in à Book called Scripture, But that the Assertion is *Diuine*, or vttered by Eternal Truth, we haue no more Infallible certainty without the Churches *Testimony*, Then if any vulgar Samaritan, without Diuine Assistance, had said. *Christ spake those words. I am the Messias.*

*An Appli-
ation of the
Instance
clear in
Scripture.*

23. By what is now briefly touched you se first, That as our Sauours own words and S. Iohns reflex Testimony vpon them, concur *Indiuisibly* to the Faith of these Aduersaries; So the reuealed Verity of the Resurrection in Scripture, And the Churches reflex Testimony which infallibly Ascertain vs that it is reuealed, may well *indiuisibly* concur as one *complete Motiue* to our faith, whereof more hereafter. I say *indiuisibly*; And therefore this Faith vltimatly resolued, relies not first vpon Scripture only, as our Aduersary conceiues, without any relation to the Church, and then rest's vpon the Churches Testimony, *as vpon à distinct Formal Object*, but by one simple Tendency it pitches on both together.

*The ancient
Reuelation
and the
Churches
reflex Testi-
mony*

*Concurr in-
diuisibly to
Faith.*

24. You se. 2. Its hard to Say what Mr Stillingfleet would haue, when he tells vs. This Principle. *The Church is infallible, must be more credible then the Resurrection of the Dead.* If he mean's, the Churches Testimony is to vs in this present State, the *more known and nearest Motiue*, wherevpon the Faith of that Article is grounded, we easily Assent. But if he

*We clearly
distinguish
what our
Aduersary
Confound's,*

An improper
Speech.

think's we must first Assent to Scripture, which asserts the Resurrection and own that as Diuine, or the only Motiue of Faith without all Church Authority attesting it to be Diuine, He err's not knowing our Doctrin: For we Say, no Scripture can be infallible assented to as Diuine independently of the Churches Testimony. Again those words. *More Credible*, are improper, if applied to the Formal Obiect of Faith, For the Formal Obiect terminates Belief, the *Credibility* whereof goes before, and is grounded on the preuius Motiues inducing to belieue.

*Whether we Square Circles in our Resolution of Faith:
The other mentioned Points in the Title of the
Chapter, discussed. Vpon what ground those
Articles called the fundamentals of Faith
are believed, in the Opinion of
Sectaries.*

25. In many following Pages we haue little but that the Churches Infallible Testimony must be called the Formal Obiect of Faith, whereof something is said aboue, And you shall haue more hereafter.

Scripture
Proued Di-
uine Con-
uinces the
Churches
Infallibility.

26. P. 149. He thinks we Argue like men squaring Circles, when on the one side we make Scripture obscure, yet on the other, giue it light enough to proue the Churches infallibility, And then he talk's of an *Apocryphical key* hanging at the Churches girdle, able to vnlock all the Secrets in it. To the first I haue Answered. Thus much Supposed, that Scripture is proued Diuine, we haue so great light from the feveral Passages thereof, to conuince the Churches Infallibility, that no glosses of Sectaries shall euer obscure them. To the Ieer of the *Clauis Apocryphica*, I Answer. Some one or other must vnlock those high secrets, when

Disc. 3. C. 6. *His Aduersaries Argument.* 535

is euident innumerable Heretiques by à wrong key wrest Gods word to most pernicious Senses. The Question is whether you, or the Church must turn the key?

27. Page. 152. After thanks given for our Coleworts so often serued, Those mute Persons, the good Motiues of credibility; He is Brisque and in earnest resolute, to solue our Argument, Asking before hand: Whether it be not enough to be in à Circle our selues, but must need's bring the Apostles into it also? Reflect I beseech you. We said aboue, that the Apostles induced by the Signal works and Miracles of our Sauour, Assented to his sacred Doctrin as most infallible. In like manner, The Primitiue Christians induced by the works and Miracles of the Apostles belieued them to be infallible Oracles. Therefore we also in this present State, hauing Motiues and Miracles of the same weight and Euidence in the Roman Catholick Church, Belieue with à firm Assent of Faith that he is God's Oracle, and her Doctrin most infallible. *The short Answer to all this (saith Mr Stillingfleet) is, That the ground why the Christians did Assent to the Apostles Doctrin as true, was because God gaue sufficient Euidence, that their Testimony was infallible in such things, where such infallibility was requisite.* Pray, Consider well, whether this be not à gliding, or rather à plain running away from the difficulty? We haue vrged all this while the Parity between the Churches Motiues, and those of the Apostles, We haue proued and yet plead, That the Euidence is à like in both. The Churches most manifest Signes are. *The blind se. The lame walk. The dead rise, Diuels are dispossesed &c.* And these termed by you as sauory Coleworts, and mute good Things, were the Apostles Signs also. Are not you therefore obliged in all law of Disputation, either to proue, and vpon sound Principles indeed, That we falsly appropriate such Motiues and Miracles to the Church, Or, if you cannot disparage so illustrious an Euidence, to shew à fault in this reference? *The Church is known as well by her Signes, to be an infallible Oracle.*

28. Now mark how we are put off with half an Answer. God gaue you, gaue sufficient Euidence, that the Apostles Testimony

leers and empty words

The force of our Arguments

Wholly waned

What all law of Disputing requires

was infallible. None doubt's it. But Say on, what want do you find of the very like Euidence in the Church? Her Miracles are as manifest, Her Conuerfions as Numerous (and more) Her fame as renowned, Her name as Catholick, finally might we vse your scornful language, Her Motiues (no mute Persons) speak aloud, and Her Colewarts are euery whit as good, as those were the Apostles serued vp. To this you Answer not à word, but first tell vs with your Aduersary, that the Apostles confirmed their Doctrin *with Signs that followed*, by which Signes all their Hearers were bound to acknowledge them for infallible Oracles; And it is very true. But we proue the like Signs accompanied and followed the Church in all Ages, therefore her Hearers are also bound to acknowledge Her an infallible Oracle also. In this place you should haue spoken to the Cause and Shewed, Why, or vpon what Account, those first Signs were so powerful to Proue the Apostles infallible, And these latter of the Church lesse pregnant to proue Her infallible. This, and t'is the main Point, you *Wisely waue* For it is vnanswerable, and most frigidly tell vs P. 153. You must be excused as to *what followes*. viz. *That those same Motiues moued the Primitiue Christians and vs in our respectiue Times, to belieue the Church.* And why not dear Sr? Giue vs the Disparity, and we haue done, but you cannot. If therefore it be à bold Attempt to deny the Euidence of the Church we plead for, which. S. Austin. *Epist. 166.* compares with the Sun manifest to all, *vsque ad terminos ad terre*, To the last bounds of the earth, it is impossible to weaken the force of our Inference, when we Say. *The Church is proued by her Motiues an infallible Oracle.* You next Terme this Expression, *The formal Object of faith*, à *Cocycism*, whereby it appear's how little you are versed in School-Diuinity.

29. It seem's in the Page now cited, your Aduersary vrges this Argument, *Ad hominem*. If à Church be acknowledged infallible in *Fundamentals*, The last reason why you belieue it infallible, must rest vpon this Principle, That the present Church doth Infallibly witness so much by her Tradition. To this you

return

*Nothing like
an Answer
giuen.*

*The main
point pressed
again.*

*which can-
not be
Answered.*

*An Argu-
ment vrged,
ad homi-
nem.*

return à most dissatisfactory Answer, in these words. *When you Ask us (Protestants) why we believe such an Article to be fundamental, As for an Instance. Christ will give Eternal life to them that believe him, We Answer not because the Church which is infallible in fundamentals Delivers it to be so, For that were to Answer Idem per Idem; But we appeal to that Common Reason which is in Mankind, whether, if the Doctrin of Christ be true, This can be any other than à fundamental Article of it, it being that without which the whole Design of Christian Religion comes to nothing.*

The Secta-
ries an.

30. Good Reader ioyn here two things together. Mr Stillingfleet believes (and Mark the word) such an Article to be Fundamental, not vpon Scripture or Church Authority, for neither makes the Distinction between fundamentals and not fundamentals; And again, before he has proved by any infallible Authority that such à Distinction in his Sense ought to be made, He brings in the common Reason of mankind to Iudge in à matter, which Catholicks Say is *de Subiecto non supponente*, not capable of Iudicature, Because there are no Things in being as he call's *fundamentals*, distinguishable from others, of à lower Rank. Moreover (And take notice of this) He believes such an Article to be à truth because God reueal's it, and believes it to be à *Fundamental Truth* vpon this Motiue, that Common reason hold's it so. Doth not therefore this one act of Faith, rely vpon two heterogeneous Formal Obiect? *As Faith*; it is built vpon God's *Veracity*, as *Fundamental Faith*, it stand's tottering vpon mans fallible reason.

highly dissa-
tisfactory,
and why?

Faith
stand's not
vpon two
different
Motiue
Diuine and
humane.

31. What followes is as bad or worse. *It is sufficient, Say you, That the Church doth deliuer from the Consent of vniuersal Tradition, the infallible Rule of Faith (which to be sure, contain's all things Fundamental in it) though She neuer meddles with the deciding what Points are fundamental, and what not. Pray you, Sr, Answer. Who shall dare to meddle with those fundamentals, were they Supposable in your sense, if the Church doth not? What must your private Iudgement or mine, decide here? Quo iure? by what law or Authority? whilst Scripture saies nothing, and you will not permit*

Worse Doo-
trin yet.

*Their broken
kind of
Faith.*

the Church to meddle in the Business, were there any such thing to be meddled with, Therefore you leaue all to mens priuate Opinions, to make what they please fundamental, and exclude from Fundamentals euery thing which likes them not. And here is your fumbling way of Belieuing no man knows what, whilst the Church tells you, that euery thing She Proposes, as an Article of faith, is Fundamental. This impregnable Principle we establish in Lieu of your loose Faith, and broken way of Arguing also. Lastly you are out in the main Supposition, that Scripture only is the Rule of faith, But hereof enough is said in the first Discourse.

*The main
Point con-
cerning
Scripture,
and its sense,
examined.*

*A reason-
able Demand.*

32. The next Thing I meet with worth any Notice, is. P. 158. Wherevnto we also ioyn his. 170. Page. It seem's D. Lawd before Mr Stillingfleet wrote his Account, was urged to giue à satisfactory Reply to the Question: *VVhy, or vpon what ground Protestants believe the Books of Scripture to be the VVord of God?* Scripture alone Sayes not which Books are Canonical, much lesse declares their Sense in matters controuerted. Sectaries reiect the Churches Infallible Authority And say, She is not to tell vs which Books are Scripture, or, what their sense is, though admitted as God's word. Is it not very reasonable think ye to demand vpon what Ground these men stand, when either they believe Scripture to be the word of God, or giue an Assent to the particular doctriens contained in the book? For clearing these difficulties, you shall haue Mr Stillingfleets own word's P. 170.

*The subst-
ance of Mr
Stillingfleets
Answer,*

33. *This Question, Saith he, how we know Scripture to be Scripture, may import two things. First, how we know that all those books contain God's Word in them? Or secondly how we know, the Doctriens Contained in these Books to be Diuine? If you then ask me, Whether it be necessary that I believe with such à Faith, as is built vpon Diuine Testimony, that these Books called Scripture, contain the Principles of the Iewish and Christian Religion in them, which we call God's Word, I do and shall deny it (viz. That This belief is built on any Diuine Testimony) and my reason is, because I haue sufficient ground for*

for such an Assent without any Diuine Testimony. But if you ask me on What ground, I belieue the Doctrin to be Diuine which is contained in those books; I then Answer affirmatiuely, on à Diuine Testimony, because God hath giuen abundant Euidence, that this Doctrin was of Diuine Reuelation.

34. Here are two Assertions. The first is, That the Books of Scripture contain God's Word in them, And this cannot be believed vpon any Diuine Testimony. Thus much granted, It followes inuitably. Though one should pertinaciouly reiect the whole Canon of the old and new Testament, or absolutely affirm, These Books, and all the particular Sentences contained in them, are not God's written word, He could not yet for such à peruerse Denial, be accounted an Heretique. I Proue it. None can incur the guilt of Heresy, but he who denies à Truth which God has reuealed, or which stand's firm vpon à Diuine Testimony. But he that denies the Books of Scripture to contain God's Word in them, renounceth no Truth reuealed by Almighty God, For, Saith our Aduersary, this is no reuealed Truth, nor stand's firm vpon any Diuine Testimony, Therefore he is no Heretique. Now further, if he may without the sin of Heresy deny these Books to be Diuine, Seing God neuer said so, It is impossible to belieue the Doctrin therein contained to be Diuine, vpon any Diuine Testimony, yet Mr Stillingfleet thinks he may.

Drewes an ill Consequence after it.

Heresy not incurred, though one denied the Books of Scripture to be Diuine.

35. My Reason is. No man vnderstand's by the Books of Scripture which contain the Principles or Doctrin of the Iewish and Christian Religion, to be meerly the Paper or Couer of the Books, but he must vnderstand, if he rightly conceiues what Scripture is, the very Principles and Doctrin contained in those writings. For example. Here is one Principle in the old Testament. Gen. 17. 4. God made à Couenant with Abraham and his seed for euer. Another in the New. Ioan. 1. 14. The Word is made Flesh. Answer I beseech you? Can any man truly affirm, that these two Principles (the like is of innumerable others contained in Scripture) stand not firm vpon

What is to be vnderstood by the Books of Scripture?

Principles of
Religion de-
nyed.

God's infallible Testimony, when T^r is manifest, the whole Christian world is obliged to believe them, with à Faith grounded vpon the same infallible Testimony, that reuealed them? It was Therefore no little Ouer-sight in Mr Stillingfleet to Speak here of the Principles of the Jewish and Christian Religion, contained in à Book called Scripture, And positiuely to Assert, these cannot be believed vpon à Diuine Testimony. This certainly is not Defensible.

An Answer-
to such as
here distin-
guish

Between the
bare words
and the sense.

VWords are
Diuine.

36. Some may yet Reply. Two things are here to be considered. First the bare letter or outward words of Scripture, and these we believe not vpon Diuine Reuelation, but haue them from vniuersal Tradition, or the consent of Nations. The second, is the Sense or Diuine Doctrine which these outward Signs or exteriour words Conuey to vs. Now this Sense or the interiour Doctrine of Scripture, as *contradistinct* from the bare outward letter, we purely believe vpon the Diuine Testimony, casting the Assent giuen to the Words vpon other forrain Principles. I believe Mr Stillingfleet elsewhere Saies some such thing as this, or must say it. Contra. 1. The meer outward words though pure, are no Books of Scripture, And as separated from the Sense and interiour Doctrine, are neither Principles of the Jewish or Christian Religion, nor in *reuer* God's Word, For God neuer spake nor inspired others to write words, but he iointly conueyed with them his own Sense, and Doctrine also. And Methinks its very hard to believe this Doctrine. *This is my beloved Son* as God's sacred words, and not to believe those very words to come from God, vpon the same Diuine Motiue which Support's the Doctrine. Moses, saith our Sauour. *Iohn. 5. 47.* Has written of me. *And if you will not believe his Writings, how will you believe my Words?* These outward Signs therefore, the very words of truth, called by the Apostle. *1. Th. 2. 13. Verbum auditus Dei.* Words of hearing, or heard, are in very deed the VWords of God; and consequently may well, where none can rationally doubt. of their Purity, be assented to vpon the same

same Diuine Testimony, with the Doctrine contained in them.

37. The Reason is. God would haue been the same Verity he now is, although he had reuealed nothing, that therefore which moues or determin's Belieuers to assent to the truths reuealed is not only his increated Authority, but the *single external* Reuelation with it also. These Two iointly concurr as one Motiue, whence it is that the First Verity, as *Speaking, or Reuealing* may be rightly called the Formal Object of Faith. I know Diuines vary about this Question. Whether the external Proposition be à *partial Motiue* with Gods internal Verity, or only à necessary condition whereby that Verity, (*the ultimate ground of faith*) is applied to Belieuers, herein much may be *de Nomine*: But none of them all Say, The exteriour Reuelation is assented to vpon one Principle which is not Diuine, and that the Doctrine conueyed by it, is believed vpon another most Diuine and infallible. This is à novelty. Neither do I see, how Sectaries can find that Lustre, that *Majesty* and Diuinity, so often talk'd of in the purest words of holy Writ, if they be not owned as God's true words vpon his Diuine Testimony.

The First Veritas Speaking is the Object of Faith.

38. Let vs now briefly examin Mr Stillingfleet's Proposition, without depending on what he teaches or must teach, concerning the belief of words separated from the *Doctrine*. *We believe*, Saith he, *the Doctrine contained in the Books of Scripture vpon à Diuine Testimony, because God has given abundant Evidence. that this Doctrine was (or is) of Diuine Reuelation.* Here are three things Distinguishable. *The Doctrine Belieued*, *The Incarnation* for example. *The Testimony reuealing* the matter believed, and finally *the Evidence* whereby that Testimony is brought to light. Now all our difficulty is concerning the Evidence of this Diuine Testimony wherevpon we believe any Mystery, and we Ask from whence Mr Stillingfleet takes his Evidence (He has you se abundance of it) wherewith to proue that God euer Said. *The Diuine Word was made flesh?*

What Sectaries should grand.

The Doctrins in it self examined.

39. The Question seem's reasonable, because this Testimony which all ought to believe, and consequently doth *Exist*, is not it's own *Self evidence*, nor can it be *evidenced* by another Testimony of Scripture (wholly as obscure to vs) that God spake that Truth, For so we should goe *in insinuum* and *Proue* one dark Testimony by another equally as dark. Infallible Tradition not written, and the infallible Authority of the Church our Aduersaries reiect, And may Say, *Both* (though admitted) are Objects of faith, and consequently vnder *that Notion* appear as little Euident to vs, as the Scriptures Testimony is, we desire to *proue*. Therefore whateuer is rightly called *Evidence* in this matter, whereby all would discouer an obscure Testimony (not yet *proued* God's word) must of necessity be *extrinsecal* to the Testimony it *selfe*, and if *extrinsecal*, no other Evidence can Possibly be had, but that which arises from the known Motiues of Credibility, For by these the Church is *proued* an Oracle no lesse Infallible, then those first Masters of Christianity were. Wherefore Mr Stillingfleet is constrained whether he will or no, if he giues in any thing like Evidence, to make vse of these good *nate things* the Motiues of Credibility, which he scornfully call's *Coleworts* too often 'serued vp, or shall neuer *proue* that God once said. *The Diuine Word is made flesh*. Which is to Say, *He must first evidence à Church, before he Proues those words Diuine*.

The Diuine Testimony, not its own Self evidence.

Therefore the Evidence of its Credibility must be taken from extrinsecal Motiues.

40. It may be replied; His Evidence for the whole Book of Scripture and euery particular sentence in it, is taken from the fallible Tradition of all called Christians, and others also no Christians. I say *fallible*, For he owns none Diuine or Infallible. *Contra*. 1. The Scripture was acknowledged Diuine, before men agreed so vniuersally that it was Diuine, Tradition therefore, which is rather an Effect of our Christian Beliefe concerning Scripture, then à proof of it, presupposes some other more clear foregoing Evidence, whereby the Book was anciently owned as Diuine. This we enquire after, and very reasonably; because the Chineses haue à vniuersal Tradition for their

Fallible Tradition no sufficient Evidence.

their Bible, and the Turks for their Alcoran one also general, yet such à humane, fallible and weak Tradition proues not those Books to be Diuine. *Contra.* 2. And here is an Argument *ad Hominem*. If Mr Stillingfleet belieues the Testimonies of Scripture Infallible, vpon fallible Tradition which may be false, he makes his Conclusion concerning the belief of euery Passage in Holy Writ, far more sure then the Premises are which lead in the Conclusion, And this Doctrin he reiect's aboue as improbable. *Contra.* 3. He has neither vniuersal Tradition for the Protestants Canon of Scripture (disowned by more then half of the Christian world) much lesse for its true Sense, wherein dissenting Christians so much vary, that none of them all can Say vpon humane or fallible Tradition, what the true meaning of the Holy Ghost is, and consequently this very Tradition, as also Mr Stillingfleets double Resolution of Faith into the Books of Scripture, and into the Doctrin, or sense, come iust to nothing.

41. Page. 158. He Argues the whole Church consist's of men subiect to errour, That is, All the Parts are liable to mistake, Ergo the whole Church cannot possibly be infallible, *in and of it selfe*. Answ. Lay open these couered Terms, *In and Of it selfe*, The Argument loses force. I Say therefore, Men meerly considered as nature has made them fallible in order to belieue Supernaturally, haue *In and Of themselues* no immunity from errour, yet taken vnder another Notion, as they *constitute à Church*, they are infallible. That is. There *was, is,* and will euer be à Church Teaching, and à Church Taught, Infallible, So that all shall neuer err in Faith. You may easily reioyn. This or that man, these or those Multitudes may wilfully abandon Christ's Doctrin. Too true God knows: And if so, They are no more members of the Church, but Heretiques or Infidels. Again. If you run ouer the rest of Christians remaining Orthodox (whether Pastors or People) and Say these may also fall from Faith; I Answer Some may, All cannot, because God has promised euer

An Argument ad hominem.

Sectaries haue no vniuersal fallible tradition for their Scripture.

A fallacious Obiection Solved.

Some may err All the Church, cannot.

to

to preferue à Church in Being, I mean faithful Teachers and faithful Believers, to the end of the world. And must not Sectaries acknowledge thus much, who hold à Church infallible in Fundamentals, which vpon that account cannot wholly err?

42. Mr Stillingfleet Answer's, Though the Authority of the whole Church be not Diuine, yet she cannot err in Fundamentals, *because she is tyed to the vse of means.* Say, Good Sir, who tyes Her to this infallible vse of Mean's, if the whole Moral Body and euery Member of it be fallible? Grant that God by his special Assistance ties Her fast, She is for that reason infallible, and must Vse the means: Take from Her diuine Assistance, and Say She is only guided by the erring Conceptions of fallible men, She may easily sverue from the Means, and reuolt from Christ. And thus the fallacy is cleared. You, Sr, Suppose the Infallibility must be taken from the right vse of means, whercas the contrary is true. *Viz. Therefore she rightly vses the means, because she is antecedently preferued infallible by Diuine Assistance.* You suppose again, that all the Parts of this Assisted Church are fallible, And we Say no, For as long as they continue members of it; So long as the Pastors lawfully commissioned teach in Christ's name, and the faithful belieue their infallible Doctrin (There will be euer such à Church on earth) So long they are all infallible. If any fall from Faith, whether few or many, These, *eo ipso*, cease to be Members of this Mystical Body, yet the Church fail's not, for the failing of some, infer's not à possible Failure in all. The want of this Distinction caused your error.

43. And thus hauing remoued such weak difficulties out of the way (thought great ones in that 5th chapter) which to an vnwary Reader may seem to Obstruct the Catholick Resolution of Faith, We will in the following Discourse, first Promise some Principles much auailing to conceiue the easiest Resolution, and next declare where the chiefest difficulty lies which Mr Stillingf. has not done, and finally endeauour to solve

*The fallacy
discouered,*

*They rightly
use the
Means, be-
cause antec-
edently made
Infallible.*

*Difficulties
remoued, we
proceed to
the Resolu-
tion.*

solue it, without the least danger of any vicious Circle. Afterward we shall proue that Protestants haue no Faith at all to resoluē.

CHAP. VII.

Necessary Principles promised to the Resolution of Faith.

God can Speak in à Language proper to Himselfe.

His external language is twofold. VVhen

*God speaks not immediatly, He must
be heard by his Oracle. VVhat the
exact Resolution of Faith implies?*

1. **T**He first Principle. God who is an Infinite verity and speak's not to stones, can by à Diuine Language proper to himselfe, so make his interiour mind and sincere meaning known to rational creatures, that all vpon hearing His voyce may without hesitation indubitably, Say. *Thus God Iudges, thus he* Speak's, which granted. All are obliged both readily and firmly to yeild assent to so great à Maiesty for his own Authority. The reason hereof is clear. If God can speak to Mortals, and for this end that he be vnderstood, there arises an obligation in euery one to belieue him without fear or doubt, Or in case it be impossible after àll humane industry vsed, to learn what he speak's, none can absolutely belieue him.

*God's proper
language*

*Known to
all.*

2. **A. 2.** Principle. Then (and not otherwise) this external Language is certainly known to come from God, when it is spoken in his name, and so fairely appear's by its own Signatures, Lustre, and Wonders, to proceed from him, That all must confess an infinite Goodnes cannot permit, either Diuel or false

How this
Divine
Language is
known to
proceed
from God?

Prophet to use the like way of Speaking, I mean by Signs peculiar to God, and withal to utter a falshood in his name: For were this possible, we infringe the greatest Evidence which Christianity has, and must Say, though Christ our Lord and his Apostles Significantly spake to all in God's name by their *wonders, and Miracles*, Yet neither Iewes nor Gentils could be obliged (after a clear discouery of them) to believe that they were sent from God, To teach the world.

By one
Example,
Gods im-
mediate way of
speaking,

is declared,

The language
known to
proceed from
God; And
why?

3. Now because this external Language is twofold, First *Private* and *Immediate*. 2. *Publick* and *Mediate*, both for our better Satisfaction are to be declared. Concerning the first. Imagin that one like another Moses were in a Desert, and saw a Bush burn, yet not consumed, Drawing near he hear's one Speak out of the flame, and Asking who it is? it is Answered. *I am God that speak's*, and command thee to believe and deliuer to all what I Say, And to Evidence that I am God, I fore-tel thee now things, which shall happen in thy dayes. Besides thou shall see these wonderful Signes to confirm this Truth, that I Speak. Put thy hand into thy bosome, it shall become leperous, and presently pure again, Cast thy rod vpon the, ground I'll make it a Serpent, and without delay turn it into what it was before. And if these Signes moue thee not, look into the next Thicket, there is one lies dead, barbarously slain by his Enemies, this man I will raise vp to life, and thy own eyes shall see the Miracle. For these wonders therefore, thou must believe, I am God who speak's, and know it belongs to my Prouidence not to permit such a signalized Language to passe from me, vnless it were mine. Thus we haue Gods private and immediate way of speaking.

The way of
Speaking by
another.

4. Herevpon this retired man leaues his Solitude, goes abroad, and publisheth to all what he has heard and seen, but yet gain's no credit. He then tells his incredulous Auditors, God has sent him as a Messenger to speak in his name, and proues his Commission by working strange Wonders. He cures the *sick, dispossesses Devils, raises the Dead*, which done, the most obdurate hearts Assent to what he teaches, and believe he is no Impostor, but a Mes-

à Messenger indeed sent from God, For none, as that Prince amongst the Iewes argued aboue. *Iohn. 3. 1.* can say he comes from God, and work such wonders, vnless God be with him. And this is God's publick way of speaking by another.

5. A. 3. Principle. Whoouer grant's that God can speak to man by an Oracle distinct from himselfe, must also (if so great à Maiesty pleases not to impart his truths *immediatly*) hold it Obligatory, to hear the *Mediate* Language of that Oracle, where-by God speak's.

what we are obliged to, if God speak's not immediatly.

6. Imagin now, you had an earnest Seeker after Truth, à meer Stranger to Christ, yet thoughtful of à long Eternity, that look's about him, and is resolu'd to find out what God has spoken by the best Oracles. He read's Aristotle, Plato, and the like ancient Philosophers, And ponders all most diligently. What followes? Some few Sparks of light he finds there, but so mix'd with darknes and errour, that the ill Lustre of it, leaues him quite dissatisfied. Perhaps he may hope to learn more from Mahomet's Alcoran. Worse Succes here. For no sooner has he the Book in his hands, but the impudent lies, the horrid Impostures, the filth and contradictions discouered there, so disquiet his troubled soul, that he curses the Book, And rightly Conclud's so foul à language, could neuer come from God. Inquiring moreouer who this Mahomet was? He learn's, he was à Counterfeit, an Ignorant, an vnpure and most cruel man, onely pray-able in this, that he owned *One God*, Though he neuer adored him in Spirit and truth.

How à Zealous Inquirer after truth, proceed's?

He meet's first with profane learning.

7. Thus much done, our Zealous Seeker, hears of à Book called the Holy Scripture, highly reuerenced by Christians. He reads and reioyces, for now he meets with à language befeeming God, *grauè, simple, familiar*, yet withall *serious*. The Doctrin and Precepts of the book appear also most sacred, But one doubt occur's Concerning the strange Miracles and wonders in the old and new Testament. So doth another in no few Passages, which there Seem so obscure, that He vnderstand's them not. However, by what is discouered, most happy Man were He, could

Falls next on th Holy Scripture.

doubts occur's

any Ascertain him of the truth of all now perused, And indubitably proue it to be God's own infallible word.

*He seek's
satisfaction.*

8. In this restless condition, He proposes the Doubts to one or more of Caluins followers, and Ask's how they proue the Scriptures Diuinity? They tell him the Question is as impertinent, as if he should demand, how light may be known to be light, and not darknes, white to be white, and not black. Much dissatisfied with the Answer, wholly as bad as that other Proof is, taken from the priuate Spirit; The inquisitiue Person hauing heard of à known Christian Society called Catholicks, addresses himselfe to some of the learned among them who pretend to Speak in the name of Christ and the Church, And assure him that God is the Author of Scripture. This yet reaches not home, and though it were further answered, the Church positiuely teaches so, yet he may iustly demand. How we proue the truth of the Churches Testimony?

*And repaires
to Catho-
licks.*

9. Here whilst Sectaries are silent, We proceed as the solitary Man did, and euidence God's own Language spoken by one only Oracle. That is, We lay forth the Motiues mentioned aboue, which illustrate the Church and most prudently conuince, that God speak's by this Oracle. The Motiues are her vndeniable Miracles, the eminent Holines of life in thousands, the Sanctity and Vnity of her Doctrin, witnessed by the consent of so many different Nations, who all agree, and will agree in one and the same Faith, to the end of Ages. We Add hereunto the Constancy and fortitude of Martyrs, those admirable Conuerstions the Church has wrought, Her amplitude extended the whole world ouer, and yet to giue more light, We Ask whether euer since the first Creation of things, such multitudes of Professors so well vnited in one Faith, so wise, so learned, so pious and virtuous, can be found in any other Religion not Catholick? Who more exactly complied with the Law they liued vnder, or yeilded à readier Obedience to it, then those doe and haue done, that make Profession of the Roman Catholick Faith. The In-
genuous man saith No, and the truth is manifest. The Heathens
so

*He listens
to God's
own language
Spoken
by the
Church:*

So notoriously transgressed the Law of nature, that few and very few obserued it. During Moses Law the Church was but little, yet the Peoples sins were great, And if we compare the Learning, Wisdom, and Piety of the Iewes, with the eminent Knowledge, Virtue, and Piety of those who profess the Catholick faith, there is no Parallel. Mention modern Sectaries, diuorced from Christ and his Church, what are they? Men of yesterday; truly Lawless, in à word à very small disioynted company. Their Critical learning appears in their Writings, and the virtue they haue, is best known by their works. Nothing hitherto of God's Language. I mean, no rational Motiues illustrate this Religion.

No Motiues found in any other Religion but the Catholick.

10. Thus you se Firft. How à Seeker after truth may by prudent Industry learn, that the Doctrin contained in Scripture, is Gods own Sacred and Diuine word. But. 2. To be Assured hereof, an Infallible Oracle, euenced by Supernatural Signes is to attest the Verity, for so Prouidence has ordered, *That God's own most sublime and Diuine language, must be conueyed to vs by another more plain and easy.* The Motiues which illustrate the Church are this plain exterior Language; Induced by them, we hear the Church speak, And vpon her Testimony belieue that other sacred Language of God, deliuered in Holy Writ.

The last assurance given.

11. A. 4. Principle. The Resolution of Faith is then exactly made, when all the Causes or conditions wherevpon it depend's, are plainly laid forth, vntil we fall vpon the very last Cause or Motiue of our assent, giuen to the Diuine Reuelation. Briefly: The final Cause of belieuing is, that in this our short Exile we liue virtuously, as Faith requires, and after enioy eternal Happines. The material Cause or Subiect of Faith is Man's vnderstanding. The intrinsic Formal cause is no other but Faith it selfe, which as truly makes à soul *beluemo*, as vision receiued in the *retina* of the Eye; denominat's it seing. Thus far there is no great dispute, nor much can be questioned concerning the resolution of the very Formal Act of Faith (as distinguished from the *Obiectiue*) which is made by à reflex Contemplation vpon

what the Resolution of Faith implies? and when exactly made?

it, as it tend's in to all those causes and Conditions, whereon that act depend's. The only difficulty therefore remaining, concern's the Formal extrinsecal Motiue, which all Say is Gods Diuine Reuelation.

12. Now one Question may be. From whence haue we Catholicks greater assurance, of our Doctrin, or why Say we That, that stand's firm vpon the Diuine Testimony, and reiect the Arians and Protestants Doctrin as à Nouelty, or not built vpon the same foundation, whilst all of vs pretend to Scripture? The Arians say Christ is not the highest God. We assert the contrary. Protestants teach the Church is fallible. We the contrary. In this Opposition of Iudgements, who can certainly Define what God has spoken? To this (and it is the least of difficulties) we Answer. God who cannot deceiue has giuen so many Diuine and manifest Signes, in behalfe of the reuealed Doctrin which the Church teaches, that none can Question the Truth, vnless he will either say: An infinite Wisdom cannot declare his own Interiour mind by clear exterior Signs; Or which is worse; That he has established an Oracle, and set it forth with strange Supernatural wonders, only to make à fair Appearance, though the final End be to cheat all that belieue it.

An easy difficulty

Solued vpon this Principle, That God cannot cheat the world.

13. Now here is the only Question. Whether these Arians, or Protestants, haue any better euenced Oracle by more, (or equal) Signs and miracles, which teaches their Tenets, then the Roman Catholick Church is, that Teaches ours. Could such an Oracle be euenced, They might talk of the Assurance of their particular Doctrins, but till this be shown, which will neuer be, silence must proue the best Answer.

CHAP. VIII.

The main Difficulty in the Resolution of Faith, Proposed. What Connexion the Motives haue with the Diuine Reuelation? Of their weight and efficacy. God's own Language not imitable by his Enemies. Faith transcend's the certainty of all Motives. The main Difficulty solued. Of our great Security in Believing God, Though we haue not Euidence of the Diuine Testimony.

1. **T**He real Difficulty in this matter which Mr Stillfleet hitt's not on, is so common to all Christians, that Sectaries are as much, yea more obliged to solue it, then the Catholicks. Thus I propose it. The last Resolution of faith, is made into this Obiectiue Truth. *God has reuealed the Incarnation* (the like is of any other Diuine Mystery) but the Reuelation appear's, and must appear Obscure to him that belieues, For T'is neither its own Selfe-Euidence, nor can be *euidently* applied by any other *Medium*, especially if the Motiues of credibility, haue not infallible connexion with the Diuine Testimony. Thus much supposed, which none can deny, it followes, that the intellectual Faculty, when the Reuelation is obscurely proposed, stand's as it were howering, and cannot, for as much as yet appear's, be more inclined to assent infallibly, then to dissent.

2. If you Say, the Will after à full Sight of the *Reuelations credibility*, can determine the vnderstanding to assent *super Omnia*, or Infallibly, t'is Answered. This seem's impossible.

The Difficulty common to all.

None knowes Euidently the Mystery of the Trinitie in its Selfe.

The ground of the difficulty.

First.

First, because the Motives whereby the Object is made credible, can settle in vs no other iudgement, but This. *God's Testimony and the thing attested by it*, are most prudently thought to exist, or appear so highly credible, that it is the greatest folly, not to believe, But this Iudgement, you see, neither reaches to the *Verity* of the Reuelation *in it selfe*, nor to the matter reuealed, therefore Faith cannot as yet, be elicited.

The will Seem's to help nothing in this particular.

3. Again. The will cannot moue the vnderstanding to assent to an object, *Sub ratione veri infallibilis*, vnder the Notion of an infallible Truth, vnles manifest reason first conuincs the intellectual Power, that it Exists, and is infallible. But all the reasons preceding Faith, bring with them no such Conuiction, for all are here supposed fallible, Therefore if the vnderstanding yeild's an infallible Assent to that, which is not rationally conuincd to be *infallible*, it proceed's temerariouly, and doth more then it can do, for it goes beyond the limits of Prudence; saying. *This is infallibly so, though it has no reason to iudge it infallible.* The force of what is now said, will best appear in this Syllogism. A Truth (though really a truth) Proposed or represented, as obscure, cannot moue the vnderstanding to an infallible Assent, but the Diuine Reuelation is proposed and represented as an obscure truth, *Ergo*, it cannot moue the vnderstanding to an infallible Assent.

The whole difficulty proposed in one Syllogism

4. To Solue this pressing Argument many learned Diuines ascribe, and Methinks most reasonably, so great an Euidence to the Motives of credibility, so strong a connexion between them and the Diuine Reuelation, that it's impossible to separate what God has conioyned. *Viz. The Truth of his Reuelation*, from the eident appearance, or rather the real Exhibition of so many glorious *Miracles*, so much *blood shedding* for Christ, so great *Sanctity*, such *innumerable conuersions* wrought vpon Millions &c. These and the like Signal wonders, taken atlogether, God cannot permit to be done in his name, and with all their Circumstances to confirm a Faith which tend's to no other end, but Holiness of life and euerlasting happines, vnles the Di-

The Iudgement of learned Diuines.

uine

uine Testimony were really in Being, as these Signs convince.

5. To illustrate more this necessary Truth, be pleased to consider à little, wherein the weight of our Church Motiues lies, and first behold them as they are *Positiues Signes*, Miracles, Sanctity, Conuerfions *so positine*, that neither Iew nor Gentil can deny one of them. 2. Carry well in mind this negatiue Truth also. *The want of Arguments to the Contrary*. I would Say; Nothing like à rational Proof can be alleged against them, but what equally discredit's the admirable Wonders of Christ, and hie Apostles. Add herevnto. 3. That no Society of men, be they Heathens, Iewes, or Hereticks haue hitherto shewen or shall hereafter shew Signes Comparable to these in confirmation of any doctrin apposite to that, which the Catholick Church teaches.

Where in the force of Church-Motiues lies.

6. From what is here hinted at, and the Principles already laid, I Discourse farther. God can speak to creatures in à Language worthy himselfe, and so proper to his own great Majesty, that no false Prophet can forge, counterfeit, or perfectly imitate it. The Assertion seem's manifest, For if his own Language be forgeable, or imitable by Enemies, It is impossible to judge by any Sign, whether he, or the Diuel speaks. Nay, it followes clearly, that God Cannot speak at all in à Language worthy himselfe, or powerful enough to gain Belief, For if His voyce be not distinguishable from that of an Enemy, How Shall men yeild à surer Assent to God when He speaks, than to an Impostor that speak's like him?

God's exterior voyce, not Imitable by the Diuel, or any false Prophet.

7. Thus much supposed, these two things follow inuitably, and in right Order. First. Something is certainly signified by these Marks, and signal Motiues manifest in the Church, and consequently they are either God's Voice, or the Diuels: Take which you will. If God's own Voice (for *etiam factis loquitur Deus*, Saith S. Austin) it is so clear and discernable by it selfe from another cogging Gypsie Language, that all may know it

Church Motiues certainly Speak Something.

A a a a

proceeds

what follows, if the Language of the Motives be an illusion

God either Speaks by them, or Christianity Perishes.

The Connexion asserted follows from hence.

Faith not Evident, though the Motives have an Essential Connexion.

proceeds from God: Or if this cannot be known, it avails him not to speak, when the language he utters, cannot possibly be discerned to be his. Contrarywise, if you say The whole Aggregation of Motives are à meer illusory language of God's professed Enemies, you vndoe all, you destroy the Evidencè of Christianity, you annul our Saviours most glorious Miracles, and render the Apostles admirable wonders, not only insignificant, but contemptible to Jewes and Gentils. Let therefore the man appear in publick who dare boldly Assert. *All the illustrious Motives and marks of the Catholick Church* (which as I said certainly signify something) are the Language of Diuels, or false Prophets, when it is evident they induce to belieue à Doctrin most Pious and sacred. If you Affirm, Christianity goes to wrack. Say no, or acknowledge such supernatural Signes to proceed from God, we haue enough, the very Lustre of ithem so discountenances and abashes Heresy that it appears, as t truely is, in the highest measure improbable.

8. Hence we see (T'is the second inference, and the chiefest thing I aym at) an inseparable Connexion between these supernatural *signes*, and the *thing signified*, I mean between the Motives and the Diuine Reuelation: For if it be certain, that such Signes proceed from God (which is indubitable, vnless either Diuel or false Prophet fourge them) None can doubt, but that God's interior Reuelation actually exist's, as the Motives Morally Euident, do Conuince.

9. You will Say, If the Motives haue an Infallible Connexion with Gods internal Reuelation, that very Reuelation, and Consequently the Mystery Reuealed, must also appear euident *in Themselues*, to all Belieuers, And so faith would be Euident. I deny the Consequence, because the Assent giuen to that Connexion, which implies the highest Moral certitude conceivable vnder the *degree of most strict Euidence*, is *Science* and not *Faith*, For it saies no more but thus much. The Diuine Reuelation, *not seen in it selfe*, but only by the light of external Signes, is, by virtue of these Signes, made evidently Credible, Now this evidence, Faith,

4. Faith leaves, Or laies aside, And firmly adheres to the Diuine Reuelation *only for it selfe*, as *Contradistinct* both from the Moral Euidence of the Motiues, and their apparent Connexion with the Reuelation.

10. The reason is taken from the Notion of Faith, which essentially tend's obscurely vpon its own Obiect, as the most ancient Fathers assert, whose words, because known to Euery one, I waue at present, and will only mind you of what some Protestants teach. Faith, Saies one, *and the Twi-light seem to agree in this Properly, that a mixture of darknes is requisite to both; With too resurgens light, the one vanishes into knowledge, as the other into day.* Thus much granted, 'tis clear, that no Euidence of the Testimony assented to, can moue to Faith, not only because we should in the case of Euidence be necessitated to belieue, But vpon this account also, that the certitude of Faith, taken from the *Supremest Verity*, is of a higher Strain, and far surpasses all the certitude we find in Nature, or in the Motiues inducing to belieue: For were it possible, as it is not, that these Motiues, and all the preuious Proofs leading to Beliefe, could deceiue, it is yet more impossible, *that God's infinite Veracity deceiues any.* Now by Faith, we lay hold vpon this most *Supreme*, or, *All-comprehending Infallibility proper to God alone*, not communicable to any creature. And in this sense, Faith far transcend's the Certitude of the forementioned Connexion, which is known to be Infallible by Natural Discourse only.

11. It is true, The more eident these Motiues appear the better they induce to belieue, yet for that reason haue lesse to doe with the very *act of Faith*, which as I sayd, rest's vpon, and laies claim to no lower a Verity then the most *Pure and Supreme* only, And if it rest's not here, it is no Faith. I say, *Supreme and Pure*, and for this reason also, we exclude the connexion between the Motiues and Diuine Reuelation, from the Formal obiect of Faith, because the Connexion implies a *Complexum*, or Mixture of two things *known Scientifically*, and therefore is vnmeet to ground Faith. One may replie. The exterior words of Scripture taken with the Diuine Testimony

The nature and tendency of Faith.

The excellence of it surpasses all created Certitude.

Faith relies vpon the most pure and supreme Verity.

are Objects of Faith, therefore these Motiues assented to vpon the same Testimony can, also terminate Faith, For we all belieue that the Church is Holy and Vniuersal. Answ. Very true, because the same thing can be *Scitum & Creditum*, both known and belieued vpon different Motiues. known by the force of reason, which see's the Connexion between the One and the Other, and belieued also vpon pure Reuelation. Thus we know the Existence of God by the works manifest in nature, and withall belieue it vpon his own sole word, or the Diuine Testimony.

*The same
thing known
and belieued*

*How we
trust God
by Faith.*

12. Vpon these Principles we Answer to another Obiection. To belieue, Say some, is to trust God whom we belieue, which is impossible, if his outward words, or exterior Signes be necessarily connexed with his interior speaking. For how can we trust, when an absolute Assurance, is had of his Testimony? Answ: This is done very easily, when the Assurance giuen is extrinsecal to the Testimony, and far inferior to the Supereminent Infallibility of God that speaks. Now this *Motiu*e only, and no lesser certitude ground's supernatural Faith. In a word we trust, because we transcend all created Certitude and rely vpon the most Supreme Verity, by an Obscure Assent of Faith.

*Church
Motiues
proned
efficacious.*

13. Others, Obiect. 3. We suppose all this while, the Motiues inducing to belieue more perswasive and efficacious, then can be euinced by reasons: For why may not God separate the exterior appearance of a Miracle from the reallity of it, And So permit the Diuel to delude vs all? I Answer. 1. This Criticism first reuerfes the most glorious Miracles which Christ euer wrought. I Answer. 2. Though the appearance and reallity of a Miracle be separable, yet the euident Signes of Sanctity manifest in innumerable, The Euident Appearance of whole Nations conuerted to the Catholick Faith, are inseparably conioyned with the reallity of interior Sanctity, and real interior conuersions. Now in the weighing these Motiues, One is not to be thought of singly, but pondered with the rest; Altogether indubitably euince, that God speak's by them: Or if you Still Deny, Say I beseech you, whose language they are? I Answer 3. The absolute

*All Collec-
tively taken,
most Con-
uincing.*

absolute Power of God cannot permit (If He positively intend's not to lead all into error) That a false Miracle be wrought and done in his name, to confirm a Doctrine suitable to his Goodness, and the increase of Holyness. In this Case therefore, The Miracle must be real without guile and deceit, For were this couzenage possible, God could haue no language proper to Himselfe, Contrary to what is already proued. Thus much premised.

God cannot cheat any by a false Miracle.

14. We are to solve the Difficulty another way, perhaps more plain and easy, And therefore distinguish with Diuines, a *Twofold certitude* in euery act of Faith. The one (called *the Certitude of Infallibility*) arises from the supernatural Principles which concur to the very act of Belief, And these not liable to error, can neuer operate but when the Diuine Reuelation really is. This certitude may be had, though we no more experience or know it by any reflex Consideration, than One who is directly moued by the Holy Ghost to write a Truth, need's to know that he is diuinely assisted; And it implies not only *the meer Truth of the Act*, but moreouer an infallible *Determination to truth*; The other called *Certitudo adhesionis*: or a firm Adhesion belongs to the Believer, and is not grounded on Euidence, as it fall's out in Science, but vpon most prudent Motiues proposed to Reason (which clearly discovered) the Will by her pious Affection commands, and determins the intellectual Faculty to Assent indubitably, For, *corde creditur ad iustitiam. Rom. 10.* The Heart or Will can thus further and incline the mind to yeild, when 't is euident credible, that God speak's, and eternal Saluation depend's vpon an assent, which is giuen without fear or hesitation.

The Difficulty solved another way

A twofold Infallibility explained.

The heart or will furthers our Assent.

15. S. Bonauenture eminent for Sanctity and Learning. 3. *Distinct. 23. art. 1. Quest. 4.* speak's most pertinently and profoundly to my present purpose. *Est certitudo speculationis, & est certitudo adhesionis &c.* There is, Saith he, a *speculative certitude* and a *certitude of adhesion*, or of cleaving fast to what we belieue. *The first has respect to the intellectual power, the other to*

S. Bonauenture.

Both clearly distinguishes and.

Explains this twofold Infallibility.

Faith no Speculative operation.

Hereticks without Motives, assent to fooleries.

What force the will hath.

the pious Affection of the Will. If we speak of this firm adhesion, it is far greater in faith, than in Science, because faith makes him that believes more certainly to adhere to the truth revealed, than Science doth, to any thing known. Hence we see, that men truly faithful, cannot by Arguments Torments, or inticements be inclined to deny in words à believed Verity, which none in his Wits will doe for à thing he knows, vnless it be vpon this account that faith dictates, he is not to Lye. *Stultus etiam esset Geometra &c.* A Geometrician would be very vnwise, who for any certain Conclusion would vndergoe death (as thousands haue done for their faith). Whence it is that one truly Faithful, though highly learned in natural knowledge, would rather lose it all, then deny one only Article of Faith, so strong is his adhesion to truth believed. What this great Doctor Asserts, need's no further Probation, For if it be certain (as all confess) that Faith is no speculative knowledge grounded purely vpon Euidence, (discouerable in the Diuine Reuelation) it must of necessity be à practical Assent in order to the effects now mentioned, of suffering, and dying for Diuine Reuealed Truths, when occasion is offered: Now that such an Assent may be elicited vpon Prudent Motiues has no difficulty, whilst we see condemned Heretiques by meer pertinacy, so Stifly fastened to their Errours without Motiues, that it is very difficult to make à Diuorce between Heresy, and their Phantries.

16. One may obiect first. The vnderstanding cannot practically Assent to à thing as indubitably true by any Command of the Will, when this Power is vterly vnable to change the nature of Motiues, or to make them appear otherwise then they are, That is, highly Probable, yet vncertain. I Answer (to omit that Heretiques without Motiues, pertinaciously assent to meer fooleries) The Will can with another Help (whereof more presently) Supply the inefficacy of those intellectual Lights, which prudently euince this truth. *It is evidently credible that God speak's by the Signs laid before mee. God's peculiar Language, his Seal and Signature appear more clearly in these Euidences, than in any Princes commission sent me, when I see his own Seal and Hand Writing.* O, but

but yet we haue not Euidence of his Testimony. No thanks to thee poor Creature, to Assent, had'st thou Euidence. Know therefore His Maiesty is too far aboue vs all, to humour such à Curiosity. As reasonable creatures we are obliged to submit our iudgement to his, though it be not eident he Speak's, for this Duty the highest Power imaginable requires of vs (who infinitely surpasses all created Excellence) That, vpon à most *credible Appearance of his speaking*, when nothing makes *the contrary probable*, we yeild an Assent answerable to his supreme Excellence, that is firme, certain, and Infallible. Who then dare stand trifling in so weighty an Affaire as concern's Saluation? Or, who dare tell our glorious God? Lord, I find my self obliged to belieue, And Se great Soueraign the Signes and seales, Witnesses of your Speaking, Yet because all possibly may be counterfeited, I will, like one little Loath to yeild, deal both warily and Sparingly with you; You shall haue no other faith from me, but what is faint and meagar; In fine, à poor miserable and moral certain Assent. Is this think ye to proceed Nobly with God? No. If we belieue, our faith ought to suite his great Worth and Dignity, or really we belieue not at all.

As reasonable Creatures, we are Obligated to submit

Vpon à Credible appearance of God's Speaking.

17. From what is Said, Two things follow. 1. That our Security is greater whilst we belieue God, induced by most prudent Motiues, though we se not the Euidence of his Testimony, Than to belieue the most eident Assertion of any man liuing, esteemed one of the very best Reputation. The reason is. If God speak's, I am certain he deceiues not, And therefore cannot mistrust his Veracity, But If man speak's, whom I know liable to errour and deceit, The main ground of Certainty fail's, For though I hear his voice and haue euidence of his words, yet neither giue me absolute Assurance of Truth.

Two Certainties compared together.

18. The Question therefore is? Whether I may not more prudently belieue God who cannot deceiue, though I want *euidence of his Testimony*, than to belieue man, that by errour or *mistake may deceiue*, when I haue only Euidence of his outward words;

The difference, declared.

words, which are separable from Truth? In the one case *Words are evident*, And I haue with them some degree of *moral certainty* concerning Truth, In the other; I haue infallible certainty of truth (If God speak's) and the highest moral Assurance imaginable of his speaking, before I belieue.

19. It followes. 2. That Euidence in the formal Obiect assented to, is inconsistent with Faith, which implies à prudent, and withall à most infallible practical Assent in order to an *appretiatiue Esteem of the Will*, and those effects, mentioned by S. Bonauenture. Therefore it is of à quite different nature from Science, whose tendency is *Speculatiue*, and sees clearly the Obiect assented to. But I know some will yet require further Satisfaction in this hard matter. I shall endeaouour to comply with their wish, in the next Chapter.

Faith quite different from Science

CHAP. IX.

The whole Progress of Faith explained in order to its last Resolution. Of that which the Fathers Call the light of Faith. Its wholly different from Sectaries Priuate Spirit. From whence Faith hath Infallible Certainty. Obiections Solued.

1. **F** *Aish* faith the Apostle. Rom. 10. 17. *Comes by Hearing.* Again. V. 14. *How shall they hear without à Preacher? But how shall they preach vnless they be sent?* All then must hear the Diuine Verities and belieue what they hear taught, by men lawfully sent to preach. Now because God has been pleased

Faith comes by hearing.

to speak by different Oracles, anciently by his Prophets, by Christ our Lord, his Apostles, and finally by the Church (altogether make up but one School as it were of Diuine learning) His whole endeauour euer was in all ages to haue *this truth* Taught by these Oracles. viz. *God is the Author of the Doctrins which all are obliged to belieue*, and to make thus much highly Credible, He neuer sent as I said aboue, *Prophet, Apostle, or Christ himself* to teach, but iointly Authorised them to show the Royal Signes and Seals of his own Soueraignty, Miracles I mean, and other Supernatural wonders, whereby they were proued *commissioned Oracles*, to speak in the name of God.

One great Truth to be heard.

2. To our present purpose therefore. None can belieue, *vnless he hear*. Which is to Say: That *Via ordinariâ* before the Hearer elicits Supernatural faith, à natural Proposition of the Mystery reuealed, necessarily precedes that Assent. Yet more. He that Teaches is not barely to Say. *Vnlesse you yeild assent, you will be damned*, But he must also propound some Motiue of prudent credibility with the Mystery, which Motiue, so far surpasses all the Power in nature, that it manifestly appears to be God's work, or his own vnimitable language, as is already noted.

What necessarily proceed's Faith. A natural proposition of the Mystery. with a Motiue about the power of Nature.

3. Besides it is not sufficient that the Preacher tell's vs, God is the Author of his Doctrin, clearly confirmed by Miracles, but he is to make the Assertion morally certain either by working à Miracle Himselfe, as Christ and the Apostles did, or in want of that, to bring in strong Arguments and witnesses, whereby it may appear, such supernatural Wonders haue been done, to confirm that God is the Author of his Doctrin. Now this Moral euidence by witnesses, is equiualent to the seing of Miracles done before our eyes, which fall's out in all euidence called Moral, For I am now no lesse assured by most credible witnesses that Cardinal *Atieri* was clected Pope of Rome, then if I had been present at his Election. After this natural Proposition made of any Diuine Mystery, some apprehensions of its Verity (or *credibility* rather) easily follow in the Hearer, which also are natural.

Moral euidence by witnesses.

B b b b

4. Thus

*The prudent
Judgement
of Credibili-
ty.*

4. Thus much done by the Preacher, One desirous to learn truth discourses, and perceives so great à Concern as Salvation depend's vpon his believing the Mystery proposed, that at last, he is brought to this prudent Iudgement of credibility. *God cannot deceive the world by such exterior Signs, as are here proposed by this Preacher,* therefore I ought in prudence to yeild my Assent, and believe. Now here enters another Principle, wholly necessary to make Faith certain, which may well be called *the last hearing of Gods Voice, or his powerful Invitation to believe with full certitude,* and it consists in an interior illustration of Grace imparted to à soul, whereby the Object of Faith with its credibility, is represented *another way, more clearly then before,* yet so, that no Mystery is seen evidently.

*God's po-
werful inui-
tation to
believe.*

*The will
prevented by
grace Com-
mand's,*

*The intellec-
tual Faculty
Obeyes and
believes.*

5. Herevpon, the *Will* prevented with diuine Grace begins to work by her Pious affection, after that preuious iudgement had of the Mysteries Credibility, and the interior Diuine illustration, which is the last speaking of God to à Believer. The Will therefore affectioned to the Happiness propounded, moues the vnderstanding to elicit most certain Faith, *Super omnia.* The Vnderstanding Obeyes, and forthwith believes by an infallible Assent the truth of the Mystery, though not seen evidently.

*The Twofold
voice of God*

6. Hence you se, This infallible Assent proceed's from à *Twofold Voice of God.* First from the Motiues preuious to Faith, whereby its evidently credible that God speak's, though the Motiues were fallible; But the last Voice of his Diuine illumination, which represent's the Reuelation *more indubitably* than meer Motiues can doe, takes all doubt away, And we come to an absolute certitude in Faith, vpon this interior sacred language of God, called by the Fathers, *Alta Doctrina,* à high learning. *Celestis Doctrina,* The Language of heauen, which opened Lydia's heart. *Act. 16. 14.* And made her to attend to such things as S. Paule deliuered. And might I here speak à word in passing, I can auouch in all Christian Sincerity, rhat treating with many reconciled to our Catholick Faith, I haue heard some Ssy (and it was à singular comfort to me) *that such Miracles, so strange*

*The last
voice called
high lear-
ning*

Conuer-

Conversions, as the Catholick Church has made, Her long Continuance, Maugre all attempts against Her; The eminent Sanctity of innumerable who profess her faith, appear to be Gods own glorious works; But besides these outward lights, which conuince much, God (Said these) seem's to Speak to our very hearts; and tell's vs. Truth only is taught by this Oracle, and vpon so clear conuiction, we find our Selues obliged to believe. But as S. Austin profoundly obserues. *Lib. 1. de Prædest. Sanct. Cap. 8. Valde remota est à sensibus carnis hæc Schola, in quâ Deus auditur & docet.* The School where God is heard and teaches, is very remote from flesh and blood.

Giues certainty to Faith

7. Answerable to what is here noted of God's interiour voice by Illumination, the illuminated S. Austin. *lib. 11. Confess. Cap. 3.* speak's most significantly, Where he desires to Hear and vnderstand, How God in the beginning made Heauen and earth. *Scriptis hoc Moyses, Scriptis & abijt &c.* Mo'es wrote this, but he his gone from vs. Now he is not before me, for if he were. I would hold him fast &c. And for your sake increat him, to lay open these things. I would giue good eare to his words. If he spake in Hebrew, I could not vnderstand him, but if Latin, I should know what he Said. But how should I know that he Speaks Truth? And if I knew so much, should I know it from him? The Saint Answers. *Intus vtiq; mihi, intus in Domicilio Cogitationis &c.* Inwardly, where my most secret thoughts dwell, Truth verily spoken not in Hebrew, Greek, Latin, or any other barbarous Language, without mouth or tongue, without a rustling noise of words, would tell use. Moses speak's Truth. *Et ego statim certus,* And I presently made certain (Mark wherevpon his last certitude is grounded) would confidently Say to that blessed man. You speak truth. Thus S. Austin, who in the 8. Chap. now cited, call's this light à secret Grace, giuen by God to take away the hardness of hearts in Matters of belief. And his Doctrin is consonant to these, and like Expressions of Holy Scripture. *2. Cor. 4. 6. He hath shined in our hearts, to the illumination of the knowledge of the Glory of God. Esa. 54. All shall be taught of God. Math. 16. Flesh and blood hath not revealed it to thee, but my Father*

S. Austin confirm's our Assertion.

Truth inwardly teaches.

Certainly arises from that interiour learning.

Scripture speak's fully his Sense.

Which is in Heauen. Iohn. 1. 2. 27. His vnction teaches allthings. Iohn. 6. 44. No man can come to me, vnlesse the Father that sent me, draw him. Iohn. 10. My sheep hear my Voice. &c.

*The Holy
Fathers In-
ferences.*

8. From these and many other Passages, The most ancient Fathers, (especially S. Austin and our Venerable Bede) teach that none can Hear, and Assent to the exterior Propositon of the Diuine Mysteries, vnless at the same time the *light of Grace* work's interiourly, and proposes *all after another* way more efficaciously. Read S. Austin towards the end of this 8.th Chap. at those words. *Cum ergo Euangelium predicatur &c.* Where he tell's you, when the Gospel is preached, some belieue and others do not. Those, saith he who belieue, when the Preachers outward words sound in their eares, *Intus à patre audiunt & discunt*, interiourly hear Gods own Voice and learn, what he teaches: Others, who belieue not, Hear words spoken by the Preacher, but hear not that interiour *Diuine Language*, and therefore learn nothing.

*Chiefly S.
Austins.*

9. Grant then first, That the Motiues inducing to Faith were supposed fallible, because perhaps we haue no reflex Euidence of their infallible Connexion with the Reuelation. Grant also, that the exterior Propositon of Diuine Mysteries, retain's Obscurity (which is true) yet this *Secret*, this perswasiuue *illustration of Grace*, (being as I said the last hearing of God's Voice) can on the one Side, supply the inefficacy of the Motiues, And on the Other, so accomplish the Mysteries exterior Propositon, that it brings faith to its full certitude. Do then the Motiues Shine lesse clearly, or leaue Some Capacities, as it were, in à wauering condition? The illustration giues more light, and driues doubt away. Is the Diuine Testimony, meerly considered according to its outward propofal, obscure? The Illustration add's new clarity to it, and makes Faith most certain, yet still without Euidence. *Et ego statim certus*; And by virtue of this light, I say confidently with S. Austin, what I belieue, is infallible true.

*The illustra-
tion of grace
supplies the
Inefficacy of
Motiues,*

*And add's
more Clarity*

10. To Illustrate yet more this necessary Point (I speak to Catho-

Disc. 3. C. 9. In order to its Resolution. 565

Catholicks (Sectaries will not hear me). Read the Angelical Doctor. *s. Thomas. 2. 2. quest. 2. a. 3.* Where as his manner is, He object's. It is dangerous to giue an assent to things when we know not, whether that which is Propos'd be true or false, as it seem's to fall out in matters of Faith. *Ad. 2.* he Answers.

As man by his natural light Assent's to natural Principles, so the virtuous man by the Habit of Faith rightly iudges of what belongs to that Virtue, And therefore, per lumen Fidei diuinitus infusum, By the light of Faith diuinely infused, he assents to the Mysteries.

S. Vincentius Ferrerius also in his Sermon, vpon the Sunday within the Octaue of the Epiphany, pondering our Saviours Answers to the Doctors Questions in the Temple, speak's to our purpose and very significantly. Christs words, Saith he, ueniebant ad Cor Doctorum cum lumine, came to the hearts of those Doctors with light, and they Said. O verum dicit. The Child speak's Truth. Again. Christus loquebatur Diuinâ virtute, Christ spake with à Diuine virtue, and all the Doctors vnderstanding him, assented. Pro certo verum dicit. Most certainly he speaks truth. Thus. S. Vincentius.

The Angelical Doctors Doctrin,

S. Vincentius words, conformable.

11. The Principle whereon this Doctrin relies, All must admit. *Viz.* That an act of Faith is wrought in à Soul by the operation of God's Spirit, and therefore the Holy Ghost must not be excluded from that work, which none can doe but He. Now what we Assert in this particular, is, that the infallible certainty of faith comes from this interiour Illumination, as it more liuely set's forth the formal Object assented to, or help's to à clearer Proposal of the Diuine Mysteries.

Faith à work of the Holy Ghost.

12. And thus in à word we haue the whole Progress of faith in this present State, explained. First, à natural Proposition of the Mysteries precedes: This beget's à natural apprehension of their Credibility. After some consideration, there may arise an imperfect Iudgement of Credibility: But, should the Will offer as yet, to incline the mind to Assent only vpon what appear's hitherto, it could not moue to à

*The whole
Proceſſure of
Faith briefly
laid forth.*

Faith which is an Aſſent *ſuper Omnia*, or moſt certain. Therefore the illumination or powerful Invitation of Grace (by which, as I ſaid, the Object appear's another way and more clearly) is infused, whereof the ſoul is *Recipient*. The will now after other Preparatiues, thus ſtrengthn'd à new, command's boldly the vnderſtanding to Aſſent vpon the ſafeſt Principles imaginable. Viz. Vpon God's infallible *Reuelation accompanied with his own Diuine light*, which makes Faith to grow higher in certainty, than all the Reason or knowledge in this life, can ariſe to. For as S. Thomas obſerues, Humane knowledge deriues its Certitude from Mans natural Reason, which may Err, but Faith has its infallibility, *Ex lumine Diuina ſcientia* from the light of Gods diuine wiſdom, which cannot deceiue, and therefore is moſt certain.

*The efficacy
of Diuine
Light.*

13. Some may Oppoſe. In this Diſcourſe of the Diuine illumination, we ſeem to fauour Heretiques, who talk much of their light. It is à ſtrange Obiection, ſaith F. Granada. *Controp. 1. de Fide. Tract. 1. D. 5.* Whilſt all acknowledge this Light to be, *Gratia per Chriſtum*, à Supernatural grace purchaſed by our Sauour, which raiſes vs aboue the force of natural Principles, and moues to belieue moſt firmly, And the Motiue is, *the Diuine Reuelation it ſelfe, inueſted or appearing, in God's own Diuine Illustration.* To what is pleaded in behalf of Hereticks, I Anſwer. Hereticks talk euery whit as much of their Faith, as of their Light. Do we therefore agree with them in faith, becauſe they Say, theirs is as diuine, as ours? No certainly. For the like ſound of words, implies neither the ſame reality of things, nor any agreement at all. Why then ſhould we fauour the light they pretend to, which like their faith, is à meer illuſion, and no more ſymbolizes with the Illustration of Catholicks, then their faith doth with true Faith?

*Heretiques
Claim to
Faith and
light, makes
nei: her Di-
uine.*

14. I ground my Aſſertion on theſe three Principles. S. Paul ſaith firſt. *No man can belieue vnleſſe hee hear's, nor hear without à Preacher*, Therefore in this preſent ſtate of things, an exteriour Humane Propoſition of the Diuine Reuelation neceſ-

necessarily precedes the true light of Faith, and that light is not giuen to belieue, *viâ ordinariâ*, vlesse one authorized to Preach in God's name, Propofes the Reuelation fuitable to the natural way of hearing other Verities, *by our senses, Imagination, and humane vnderstanding*, Otherwise, that would be possible which the Apostle makes impossible. *Viz. To hear and belieue without à Preacher.* Now further none can be à fit Minister to propound the Reuelation, but he that makes his Proposition good by à Miracle, or sonie supernatural wonder, otherwise à meer Impostor, may as well gain credit by Saying he speak's God's truths, as the very best of the Apostles. But no Protestant, is able to doe thus much, none of them all can say with truth. *God has reuealed my particular Doctrin, add Seal that very exteriour Proposition with à Miracle, As euery Preacher in the Catholick Church can do, Therefore the illustration he pleads for is meer Phansy, and nothing els.*

15. Again, and here is my second Principle grounded also vpon the Apostles words. *How shall they Preach vlesse they be sent.* Which is to say. He only is fit to Propose Gods Diuine Reuelation, who proues himselfe commissioned to Preach, by Supernatural Signes and indubitable Miracles, For thus Christ our Lord sent by his eternal Father, thus the Apostles sent by Christ, and the Church euer since (all shewing Wonders about the force of Nature) proued their Mission; withall euinced, That God only impowred them to teach as they did. Now here is the main point we vrge. Could the Protestant, who certainly neuer yet wrought one indubitable Miracle to countenance his Doctrin, giue in Euidence by some one or other Miraculous work, That an Oracle sent him to teach, He might speak more boldly, But this being impossible, The light he pretend's to, is iust like his doctrin, *An Signus fatuus*, vain and void of all reallity.

16. 3. Our latter Protestants seem to attribute no other certainty to the very act of Faith, then what is moral, and necess-

The Pretended light of Hereticks Proued an illusion.

First because none of them can propound their Doctrin, warranted by Supernatural Signes.

2. They haue no Commission to teach.

3. *Their Faith being only moral and fallible, Cannot Proceed from the Holy Ghost.*

The Catholics faith most certain.

A harder Difficulty.

Proposed by no Sectary.

necessarily consequent to à humane fallible Ratiocination, T' is much like to the Assent we elicit, when we say *Cæsar* or *Pompey* have been in the world. If this Doctrin be defensible, its impossible to declare, how either Faith it selfe, or the illustration preuius, can proceed from the Holy Ghost: For did the Spirit of God work with à Soul, when it belieues, The certainty of Faith, would without all doubt, goe beyond that assurance which is only humane, moral, and fallible. Now wee Say quite contrary, That Faith is an absolute Infallible supernatural Assent, whereby all ought to adhere to Mysteries most profound, or about all humane Reason, And consequently, we deriue its certitude from God's Infallible *Reuelation*, *invested* in his *own Diuine light*, and readily return him à double Obedience of our whole interior, of the Will, and Vnderstanding together, and belieue most vndoubtedly.

17. One may Obiect. 2. As none can discern true Gold from another mettall very like it, vnlesse there appear's in the Obiects some real Difference, so it is impossible to discern à true Reuelation, from one meerly apparent, *or false*, by any Diuine light, vnlesse there be an Obiectiue diuersity or *discernibility* discoverable between them, which cannot be assigned.

18. This Obiection (proposed by no Sectarie) is to the Purpose. To solue it, I must remind you of that Solitary Man Commissioned to preach, after his Vision had in à desert place, who goes abroad, tell's what he had heard and teen in his own natural Language, But gains not belief. He vseth another Idiotism, Speak's in Gods name, and as one sent from God ought to speak, That is, he euidences his Mission by supernatural Signes, work's Miracles, or proues them wrought in confirmation of his Doctrin: All now adore him as à Prophet, All belieue. This Language some Diuines rightly call an extrinsecal Form of speech, which is Supernatural *Quoad modum*, because it contain's wonders done about the force of nature, and proceeds from the Faith of him that teaches, as also from the Belief of the whole Church besides. Please to obserue. As mans natural speech, is apt

Disc. 3. C. 9. In Order to its Resolution &c. 569

to beget in à Hearer à natural knowledge of his internal Conception that speak's, and the thing spoken of, So this Supernatural Language is apt to beget in one well disposed, à Supernatural apprehension of his internal conception that speak's, and the Mystery likewise spoken of. Now because this exterior Language is God's proper *Form of Speaking* and most peculiar to himselfe, it carries with it *Ex natura rei*, its own *signature*, its own *Discernibility*, in so much that its distinguishable from all other wayes of speaking which are false, or come not from the first Verity. And this peculiar mark of God's speaking, (very discoverable) the preuius light of Faith perceiues, as most different from all other counterfeited Languages. And thus you haue the Obiectiue Diuersity sought for, fully pointed at.

The language of God, whether exterior, or interior

Carries with it, its own discernibility.

19. Hence you see first, That none can propose A false Mystery, for example, *the Incarnation of the Holy Ghost*, inuested in all and euery due Supernatural circumstance, requisite to belieue à reuealed Truth. Something appertaining to God's exterior Language, and the natural preuius Proposition, whereof we haue now spoken (though both Miracles and Mission be *falsly pretended*) will euer be wanting. You se. 2. That when two Mysteries are propounded together, the one false, the other true, both in the same natural manner, neither of them contain's à sufficient proposal Inductiue to supernatural Faith, nor can God according to ordinary Providence, giue his Grace to belieue in such Circumstances, whilst the Preacher abuses his function, and teaches things he was not sent to teach.

Two Inferences deduced from this Doctrin.

CHAP. X

The easiest way of resolving Faith, Laid forth in two Propositions. The evidence of Credibility further declared. Sectaries have no Evidence of Credibility. It is as evidently Credible that God now speak's by the Church, as that He did anciently Speak by the Prophets.

In to what faith is resolved?

1. **T**He first Proposition. Faith which comes by exterior Hearing is resolved into the *first Verity*, speaking by one or more lawfully sent to preach, who proue their Mission, and make their Doctrin evidently credible, by Signs both prudent and supernatural. You haue in this Assertion first, Faith's *Formal Object* (God's increated verity) *specified*. You haue. 2. the Appendants requisite to beget Faith briefly hinted at, whereof more presently.

One and the same Answer returned by All.

2. If therefore any Ask why we belieue this or that Diuine Mystery; The Incarnation for example? Some Answer the belief is grounded vpon vnwritten, or Apostolical Tradition; Others vpon the words of Scripture, others finally recur to the Churches infallible Testimony. All of them speak but one and the same thing, comprised in these few words. *God saith it, who cannot err*, speaking by One or more, lawfully sent to Preach.

3. Inquire again. But from whence haue we Assurance that God has said the Diuine word was made flesh, for the Doctrin *so vs*, is neither *Evidently* true, nor *Evidently* false? I Answer. God Himselfe giues infallible Assurance hereof, And who can
do

do that better then He? Here Faith precisely considered, as an intellectual Assent, finally rests; In so much that if you multiply demands to the world's end, no other Answer can be returned but this only, *Eternal Truth has said it*, or *reueals that he speak's this Verity*. All further Questions proposed and replies giuen, though different in sound are really Synonimal. The reason is, because the last Motiue of Faith can haue none before it Selfe, for to run on in *Infinitem* with Motiues and stop no where, is to make no Resolution at all.

4. I know à Heathen Philosopher may abuse the Sense of the Apostles words. *1. Cor. 1. 18.* And say we now preach foolery indeed, *Gentibus Stultitia*. For what can be more deuoid of reason, then to belieue most infallibly, whilst the mind yet in darkness doth so, hauing by the very act of Faith. no evidence why it *belieues Infallibly*. I Propose this Obiection in the name of à Heathen, for no Christian, whether Sectary or other, can vse it, because Christian Doctrin teaches, that none can be saued without Faith, which as I now said, is neither *Evidently* true, nor *Evidently* false, *ex Terminus*, Therefore all that belieue are ineuitably cast vpon à necessity of chusing à Doctrin whereby Saluation may be attained, though it be not like the first Principles in nature, its own *Selfe-Evidence*.

5. Now to satisfy the Heathen and quiet à mind too inquisitiue after Euidence, both haue what they ask, *Euidence enough*; not of the Truth of the Mysteries in *themselues*, For as on the one side, it is not meet that Gods great Maiefty should impart such an euidence (who I hope may keep the like distance from his Creatures, as Great Monarchs do when they intimate their Command's by only shewing the *seal* and *signes* of Soueraignty to subiects) So on the other side, it is not fit that man haue euidence of the Mysteries, because it is incompatible with à perfect Subiection, with that merit and Obsequiousness which God requires of his rational Creatures, who are to walk to heauen by an humble and dutiful Faith, or shall neuer come thither.

Vpon what Verity Faith finally relies?

All further Answers impertinent, the Reason hereof.

An Obiection Proposed in the name of à Heathen.

It is neither meet for God to giue, nor man to haue euidence of the Mysteries.

The reason hereof.

6. And here by the way we may iustly admire the Sauciness of some half-Atheistical Spirits, who find themselves puzzled in the search of the most obuious things in nature (none of them can say how, or by what, one poore flies wing is knit together) yet will forsooth, haue God to giue Euidence of his own deep Secrets (the greatest Mysteries of grace) or Cannot belieue. Experience teaches, how prompt and ready euery good Subiect is to obey his Prince, at the least beck, signe, or insinuation of his will, Though the Intimation carries not with it strick euidence, yet in this matter of mans Submission to God, when both his glory and our eternal Welfare are Concerned, innumerable stand ho- uering and doubtful, Questioning whether God requires firm Faith from them, And why? Because an Euidence suitable to their fancy seem's wanting.

*The puer-
ness of A-
theistical
Spirits.*

7. Humour once such à Curiosity or giue them à greater light of Euidence, the next thing required will be, that God interiourly teach all by Himselfe, without Church, Pastors, Doctors, or any. And if this serues not the turn, He must either please to open the Heauens at à call, and (once à year at least) visibly instruct them, or there is no drawing such Spi- rits, out of à state of Incredulity. I Say contrary, the Euidence of Credibility apparent in those manifest Signs and marks which illustrate true Christianity (à great mercy of God he gi- ues so much of it) is abundantly sufficient to induce the most obdurate heart in the world to belieue with such an Assent as suites God's great Maiesty, that is, with à Faith most firm and Infallible. Obserue an vndeniable Euidence.

*Euidence of
Credibility
enough.*

8. It is eident That euer since the first Plantation of Chri- stianity, there has been à Continued Succession of Pastors and Doctors, who taught the Belief of one God and one Sauour Iesus Christ, with other Articles of the Catholick Faith. It is Eident, that innumerable Professors of this one belief, haue been eminent in Learning, wisdom, Sanctity of life, and Con- tempt of the world. It is Eident, that the Predictions of Pro- phets

*The Appea-
rance and
Credibility
of true Chri-
stianity.*

phets vttered whole Ages before our Sauour preached, agree only to one Christian Society known the whole world ouer. The Vniuersal extent of this great Moral Body is euident. Vnity in Doctrin, Euident. Admirable Conuerfions wrought by this Church, are euident. Vndeniable and most glorious Miracles, Euident. The Courage, the Constancy, the profound Humility of Martyrs, and finally their bloodsheding, the last Testimony of loyalty (Authors worthy of credit number them to eleuen Millions) are Euident. Here in few words, you haue before you no *Romance*, no *Furb*, no *fraud*, but most clear and indisputable Euidence. Now ponder first but seriously; And Ask whether God, after the sight of so many illustrious Marks. Manifested to all, could permit, those Millions and Millions who loued truth, and heartily fought to serue no other, but the great God of truth To be deluded, with meer Phansies and fooleries? Were this possible, might we not all, charge plain Coufenage vpon an Infinite Goodnes, and most iustly complain: *si error est quem Credidimus* &c. If we belieue an error, it is you great Soueraign, that has deceiued vs.

The Euidence, indisputable.

The impossibility of deception in this Euidence

9. In the next place cast your thoughts and seriously also, vpon all Sectaries pas't and present since Christianity began. You will find (and here likewise we plead by Euidence) no Succession of Pastors lawfully sent to preach, no Conuerfions of Nations wrought by any. No eminent Sanctity, no Vniuersal extent of their Religion, no Vnity in Doctrin, and which vtterly ruin's their Cause, nothing like à Miracle among them. How then dare these Nouellists destitute of all outward appearances of Truth, or any thing like Euidence, goe about to make their Religion credible by meer toyes and trifles? These I call trifles. Here to snarle at à Pope, there at abuses in the Church. Now to fill Volumes with Criticisms, now to patch together à few broken Sentences of the ancient Fathers; That is in à word, to be euerlastingly quarrelling, and neuer to Propose so much as à probable Way how quarrels may be ended. Can such trifles I Say (and here in brief you haue the vtmost

Sectaries vtterly destitute of all Euidence of Credibility.

Sectaries new way of Arguing.

Sectaries can doe) extinguish the light, the Lustre, and Evident Credibility of God's own manifested Oracle? Let common reason Iudge in this case. Now wee goe on in the Analysis.

This evidence explained, the Analysis, goes on clearly.

10. Having Said already, We believe because God has revealed the Incarnation, (the like is of any other Mystery) and being impossibilitated (if we stand within the *formal Term's* of Faith) to allege any further intellectual Motiue of believing than this; The last of all. *God has revealed, what I Assent to.* It necessarily followes, that every other Question relating to the *Formal object of Faith ceases here.* But if it be demanded, how the Understanding dares rest most firmly on an Object not evidently seen, wee passe from that Power (without breaking off the Analysis) to the Will and Say, she can by her pious Affection command the intellectual Faculty to *Captivate* it selfe, in *Obsequium fidei*, and believe most vndoubtedly.

The Power of the will Over the Understanding. Manifest impiety not to believe.

11. Now if another Question ensue's. How the Will can bring the Intellect to so much Obsequiousness? The Answer is at hand. It doth so, because God has shewed by all those most prudent and manifest Signes already laid forth to Reason, that He is the Author of the Doctrin we believe: In so much, that it is not only the highest imprudence imaginable to disbelieve, but Wickednes to do so, in a matter of such Consequence. *I say Wickednes*, for after a full sight had of the rational Motiues inducing to Faith (seeing none can arrive to Evidences of the Mysteries) One of these three wayes must be followed. *To believe nothing. To believe meer Fooleries: Or finally to believe a Doctrin which God has distinguished by Evident Marks and Signatures, from Heresy and falshood. To believe nothing* either is, or tend's to Atheism, and that's Wickedness. *To believe Fooleries*, no wise man will hear of. Therefore all are bound to believe, and if so; Faith must bee Evidently prudent and rational, I mean so manifested by supernatural Wonders, that reason is proved vnreasonable in case it denies Assent. Now I Subsume. But these Supernatural Signes, One only Society of Christians Evidences, and it is no other but the

What reason forces upon Every one.

Roman

Roman Catholick Church, Therefore she only proposes Faith which is rational, and consequently obliges all to believe her Doctrin.

One only Society Proposeth Faith which is rational.

12. Hence you see that every one in the Choise of Religion, is to ponder in the first place, those weightly Arguments which make an Election prudent: And then it is prudent (not otherwise) when Signes from Heaven Gods own Marks, heighten the Religions Credibility so far above all other false and forged Sects, That these at the first full Sight, appear (as they are) horrid, gastly, and contemptible.

What makes an Election Prudent?

13. If you will Discover more clearly, what I would have reflected on in this Particular. Be pleased to compare *Heathenism, Iudaism, Turcism*, and finally *heresy* with one glorious *Roman Catholick Church*. Speak plainly; Can you find in these any thing like the Miracles, the Conversions, the large Extent, the Vnity and Sanctity of this one most Evidenced Oracle? I need not proue the Negatiue (*You cannot*) for its Demonstrable to sense. Heathenism and Heresy, are now things of Scorn the whole world over, *Iudaism*, tis true once had its Signes and Miracles, wherein it far surpassed Heresy (which neuer had, nor will haue any like it). However, Christ's Illustrious Kingdom, his Church Militant, vastly surmounts that Ancient and now decayed Lustre of *Iudaism*: And thus much briefly of the Euidence of Credibility, which once had, Faith most firm easily followes, and without it, none can believe.

No Society comparable to the Roman Catholick Church, in this rational Euidence.

14. A second Proposition. *Faith in this present State is resolved into the Authority of God; the first Verity speaking by the Church.* This way of resolving Faith is both plain and easy, and very suitable to the common Apprehension of every one, learned and vnlearned, who if Questioned, why they believe any Diuine Mystery, readily Answer. *Sic docet Sancta mater Ecclesia.* So our Holy Mother the Catholick Church teaches. And they Answer well, For the First Instrumental Principle where-into Faith is resolved, must be so clear and Conspicuous

The plainest resolution of Faith.

spicuous

spicuous à Rule , that all may easily learn the Doctrin delivered by it.

*The Assertion
Proued
by Scripture.*

15. The Assertion is plainly laid forth. Deut. 30. V. 11. *The Commandment I command this day is not above thee, nor farr off, nor situated in Heauen that thou may'st say : Who of vs is able to ascend into Heauen so bring it to vs ?* That is. To know where true Faith is taught, we need not to weary our selues with much Speculation, or expect that God in Heauen, lay open the sense of Scripture by Enthusianisins or any Priuate Reuelation. *Nor placed beyond the Sea that thou may'st pretend : Which of vs can passe over the sea and bring it to vs.* And hereby That endless Labour, that euerlasting Inquisition made after Truth, proper to Sectaries, seem's reiected. Originals must be examined, Passages of Scripture compared, History sought into, Libraries turned ouer, Languages learned, Yea, and the very particular Mysteries of Diuine Faith, must be weighed by humane Reason (and thus they descend *into the Abyss* of God's secrets) before they come to Satisfaction in Religion. All is toylsome, all dissatisfactory, all endless. A more short and easy way is at hand, For faith the Scripture. *Iuxta est sermo valde, in ore tuo.* The Word is very neere thee, in thy Mouth and in thy Heart to doe it. And the Apostle. Rom. 10. 8. Applies this very Passage to *the Word* of our Christian Faith. Hence I argue.

*Sectaries
endles La-
bour.*

*The Church,
is the first
Instrumental
Principle.*

16. But the Church is that first Instrumental Principle, and most easy Rule which teaches our Christian Verities, Scripture teaches them not so plainly, Therefore Faith may well bee resolued into the first Verity speaking by the Church and whoeuer resolues it without all dependance of this liuing Oracle, put's the Conclusion before the Premises, as we shall see afterward.

17. I proue the first part of my Assertion. 1. It is as euidently credible that God speak's to all by the Church, as that he anciently spake by the Prophets and Apostles, For we haue
the

the same supernatural Signes manifested in all these Oracles à like, as is largely shown above, and Consequently haue with them the same Grounds of an Euident Credibility, But Euident Credibility, induced the Faithful to belieue those manifested Prophets and Apostles, Ergo, the Churches Euident Credibility, euery way Parallel, induces all in this present State to belieue this Oracle. 2. God is equally infallible, Yea one and the same Verity, whether He speak's by one single Person or many, and must be heard with all profound Submission, Prouidèd, that the Oracle He speak's by, bee made immediatly Credible by the lustre of Supernatural wonders, as most euidently the Church is. 3. The Church, Answerable to the Prophets and Apostles, is à Liuing Oracle, and vpon that Account able to Solue all doubts which may occur in controuerted Matters, but the Clarity of à liuing euenced Oracle, ready to decide all such difficulties, makes the Rule of Faith easy; and much auail's to à clear Resolution. 4. Our Analysis into God's Veracity Speaking by the Church, Stand's firm vpon that *first Principal* and infallible Motiue, the *Diuine Testimony it Selfe*, I call it *Principal* because the Church is only Instrumental as we now said, whereby God speak's: And this Resolution is made without any danger of à Proceſs in *Inſinitum*, or the least Shadow of à vicious Circle, as Shall presently appear by giuing the last Analysis.

The Churches Euident Credibility, parallel with that of the Apostles.

A second reason

At third, and

fourth reason

18. In the Interim, know thus much. To proue the second part of our Assertion. viz. That Scripture is not à Rule so perspicuous and clear in deliuering the very Chiefe Articles of Faith, as the Church is in controuerted Matters, were to proue à plain Euidence, For what can be more manifes't, then that wee, and all Hereticks pas't and present, are at enlless debates concerning the true Sense and meaning of those very words we read in Scripture? Yet the Rule of Faith (Sectaries confess it) ought to bee clear open and manifest to all. I waue all further discourse vpon this Subiect, and here adioyn our last Analysis.

The other part of the Assertion is manifest.

19. One demand's, why I belieue that great Mystery of the
 D d d d Incar-

*The last
Resolution
given.*

*All De-
mands
answered.*

*Our resolu-
tion the same
with that of
the Primiti-
ue Chri-
stians.*

*The Motives
alike.*

*Why we be-
lieve? And
how we
proue by
rational
Motives*

Incarnation? I may well Answer first. God's own sacred Word, which we call Scripture Asserts it. The next Question will be, Why I believe this to be Scripture? I answer. The same God speaking by his own Oracle, the Church, affirm's it. A third Question followes. Why doe I believe that God speak's thus by the Church? I Answer the Ground of my Faith in this particular, is *God's own speaking* and the very same with that hee spake by the Apostles. As therefore his Own word, vttered by those first great Masters, vpheld the Primitiue Faith, without any further ground, or Proceſs in *Infinium*, So his own Speaking by this Oracle of the Church, vphold's mine. And I can go no further; For the last formal Obiect of Faith, has none latter, That One word of Truth is enough to believe vpon. Again, as those first pious Christians, had any moued à doubt concerning their Inducements to Faith, would haue answered. *The blind see. The lame walk, strange Miracles are wrought by these blessed men*, And therefore we both must in Prudence, and will believe that God speak's by them; So I likewise bring to light the same Signal Motiues Euident in the Church, and Say, I both *must*, if prudence guides me, and *Will* believe that God speak's by this Oracle, known as well by Her Miracles and supernatural Signatures, as euer any Apostle was known.

20. And thus you see first, as I noted aboue, How we passe from the *Formal Obiect* of Faith (*God's own Testimony proposed by the Church*) to the Prudent Inducements of believing, whereupon the Iudgement of Credibility (not Faith it selfe) is vltimately grounded. Now these Inducements being laid forth to reason, The Will command's an absolute Assent, which rest's vpon *God's word*, spoken by this Oracle. You see. 2. All danger of à vicious Circle auoyded in this way of resolving Faith. For when I believe that God speak's by the Church, I resolve not the Belief of that Truth, into another antecedent Reuelation taken from Scripture, yet wholly obscure, and no way so immediatly Credible as the Church is, (for if I did so, à Proceſs in *Infinium* would necessarily follow) But I believe that *word of*
Truth

Truth for it selfe immediatly, and rest there, As the ancient Christians relyed vpon the very words spoken by the Apostles, without recurrng to any former, or surer Reuelation. If therefore those happy Belieuers made no vicious Circle in their Faith (hauing no two Propositions prouing one another to make à Circle of) We in our belief are altogether as free, from that faulty Circular way, in our Resolution. It is true, All of vs, if Questioned about the Euidence of Credibility, most bring to light Motiues inducing to Faith, *They theirs; We ours;* both are à like significant, both Supernatural, as is already explained.

21. You may gather. 3. out of what is here and formerly noted, how easy it is after à full Sight had of those signal Motiues (and they more set forth the Churches Glory, than any Traine of attendants can illustrate the greatest Monarch) That the first connatural Language which God speak's by the Church, is this general Truth. *There only his Special Providence Directs and govern's, where the illustrious Signes of his own Soueraignty manifest, That he teaches by à Voice peculiar to Himselfe.* But these Signes most evidently, are seen in one only Society of Christians, the Roman Catholick Church, Therefore he teaches by this One only Oracle, And the necessary Lesson he will haue all to learn is; *That he has called all to one Communion of Faith in one Church,* Euidenced by Supernatural wonders. This fundamental Verity we belieue, And it is the first Act of faith we elicit, Or, that Primigenial Assent which connaturally arises from God's own voice deliuered to vs by this Oracle, without depending on Scripture, if we make à right Analysis. This General truth once established, and none can rationally contradict it; We now proceed to solue à few Obiections.

The word of truth believed for it selfe

The primitive Motiues, and ours, the same.

The illustrious Signes apparent in the Church.

are God's own Voice.

what we learn by them.

CHAP. XI.

Sectaries Obiections solued. The fallible Agreement of all Concerning the Canon of Scripture, no Proof at all. No vniuersal Consent for the Sectaries Scripture, or the Sense of it. How the Church is both the Verity beliened, and the Motiue, why we believe. Other Difficulties Examined.

1. **I** Speak here of Sectaries Obiections, knowing well, some Diuines who make the Churches Proposition most infallible (and herein all Catholicks agree) yet hold it insufficient to be the last Principle, Whereinto Faith is resolued: For say these, it is only à necessary Condition by virtue whereof the ancient Reuelation is infallibly applied to vs. In this Strife (purely Theological, and some what as, I thinke, *de Nomine*) I shall not long busy my Selve, being chiefly to attend to what Sectaries do, or can propose against our Doctrin.

2. The first Obiection. If the Catholick after à prudent Consideration had of the known Motiues already specified, can believe what euer the Church teaches, and Consequently resolue his faith into the Authority of God speaking by that Oracle: Why may not the Sectary as well vpon this one Iudgement. viz. All acknowledge Scripture to'bee God's word, as easily believe, and resolue his faith into pure Scripture, independently of Church Authority? Answ. Such à Beliefe and Resolution is impossible, because as we said aboue, none can in this present State assent to this general Truth. Scripture is God's word, or believe so much as any Verity in it, if the Authority of an
Infallible

Sectaries Obiections only, answered

why Sectaries cannot resolue their Faith into Scriptures

As Catholicks Doe into the Church?

Infalible Church be reiected. To the pretended ground taken from the Consent of all Christians owning Scripture for God's word, I haue partly answered. That consent *alone* induces not any to belieue one reuealed Article by an Infalible act of Faith, if those whole Consenting multitudes, be all supposed fallible. First, euery one knowes, the multitudes of Turks agree thus far, that their Alcoran is God's word, yet such an agreement though very Vniuersal, induces no wise man to belieue any Diuinity in the Book, or to own its Doctrin as Diuine, and sacred.

2. And this reason hinted at aboue is, more à *Priori*.

3. The Agreement of all Christians; is truly an effect of Faith, or rather of the Obiects Credibility antecedently presupposed Credible vpon other grounds, before men agreed so vniuersally in that Christian truth: For this Causal is good, *Therefore Christians agreed in that Truth, because it was preuiously made Credible vpon other sound Motiues*: And not the contrary. *It is credible; because all conspired in à Consent so vniuersal*. Wherefore, if very many, who now own Scripture to be Diuine, should leaue off to iudge So, and reiect the Book or any Part in it as fabulous, That would not diminish its ancient Credibility; And no more, Say I, would the Addition of any new Consenters, who now reiect it (should, they agree with vs) highten one whit our Beliefe, or make the Truth we Assent to more Credible, than it was before. And this proues, That the *Original Credibility* of Scripture is not grounded vpon any vniuersal fallible Consent, but stand's firm vpon other stronger antecedent Motiues. Nay it cannot Originally depend therevpon, Seing that Consent is an Effect of those other preuious Motiues, as S. Austin often cited, fully and most amply declares. Be it how will.

4. The greatest Difficulty yet remain's, for if we enquire of Sectaries, where we may find this common Consent, we haue but à very slippery Foundation to stand vpon? Because not only Heretiques of old, denied the greatest part of Scripture, But, to come to these neerer times, the *Machianellians* and *Socinians*

The agreement of all, Concerning Scripture is an effect,

Not the Original Proof of the Scriptures Credibility.

The Sectaries Plea taken from any vniuersal fallible Consent, is groundlesse

enians also called Christians, hold many things in that Sacred Book so far aboue all humane reach, that they Say, it is vnworthy God to require from any à firm beliefe of them. Add herevnto the multitudes of Heathens, Iewes and Turks, who incomparably surpass Christians in number; All these, you know, Vnanimously reiect our Scriptures. How then can the far lesser number of Witnesses agreeing in one consent Plead so much as probably against such multitudes of Opponents, If no other motiue be alleged in behalfe of the Scriptures Credibility, but only the Consent of few, against many.

whole Multitudes against Sectaries.

5. But to silence all Sectaries hereafter, Who insist so much vpon this vniuersal Consent, we will here *gratis* suppose the Argument drawn from thence to be most conuincing, Yet withall Assert, it so little aduantages the pretences of Protestants, That it vtterly ruin's their vndefensible Cause. For where haue these men, any vniuersal Agreement of Christians for their Canon of Scripture? Where haue they it in behalfe of their iarring Opinions? Where for their Negatiue Articles? Where for their particular Sense of Scripture, which not only the Roman Catholick Church, but others also reiect as false, vngrounded, and Heretical. If therefore this Common consent for the Bible were more Vniuersal then it is, it help's not Sectaries, whils't their singular Opinions, their Canon aud Sense, And in à word their whole Religion (as Protestancy) is so particular to Them selues, That the rest of Christians, ashamed to own it, will be no Partners with them.

Sectaries plainly Conuinc'd.

Obserue the Proofs.

6. And thus you see, where the Weaknes of this whole Plea lies. They will haue à vniuersal Consent for the bare letter of Scripture; Let that be so. Its nothing to the purpose, if afterward, without any thing like à Vniuersal agreement they misinterpret the Book, and make it speak what God neuer meant.

The Book of Scripture misinterpreted Proves nothing.

But this is done, and I proue it vpon an vdeniable ground thus. Whilst these men cannot name, or Design à Church reputed Orthodox siue or six Ages since, which as vniuersally maintained their new Doctrin, as She then owned the old letter of the

of the Bible, They misinterpret the Book, And gain no more by vying that vniuersal Consent for the meer letter, then the Arians, or worst of Heretiques gain. But to name such à Church for their Nouelties is imposible, and consequently no less imposible, to resoluè one Article of Protestancy into God's Diuine Testimony, expressed in Scripture.

7. A 2. Obiection. Christians faith seem's not resoluable into the Diuine Testimony speaking by the Church, because the Church is *Res credita*, or, the *Material Obiect* believed, Witness that Article of our Creed. *I believe the Holy Catholick Church.* Therefore it cannot be *Ratio Credendi*, or the *Formal Obiect*, which moues to belieue. I Answer first. Sectaries must solue this Difficulty, For is not the very Doctrin contained in Scripture according to them, the *Res Credita*, or the *Material Obiect* believed. The *Incarnation* I hope, whereof we read in Scripture (the like may be said of euery other Mystery) is the Truth believed with such à faith as they haue. And the very same Word of God, wherein these Truths are contained, is also the *Ratio Credendi*, or *Formal Obiect* mouing to belieue. For demand why they Assent to the *Incarnation*? T'is Answered, because God has reuealed it in Scripture. No other Motiue can be pretended. Therefore the same Scripture, differently considered, is both the *Material Obiect*, or *Verity* believed, and likewise the *Formal*, which moues to belieue. And thus we Say, The Churches Proposition, Or rather God speaking by the Church, may well be the Truth believed, and à Motiue also why we belieue, wherein there is no Difficulty at all. Take here one Instance in known Philosophy which teaches, that light both terminates our Vision, and so considered, is the *Material Obiect* seen; withall, it moues the Power to see it, and vpon that Account, is rightly called the *Formal Obiect*. In Acts of Faith you haue the like Instance. For example. When the Iewes Assented to the ancient Prophets, vttering these words. *Hæc dicit Dominus &c.* Our Lord. *speaks thus.* They believed that God spake by the mouth

But Sectaries do So, and tis proved.

How the Church is both the Truth believed. And the Motiue also why we belieue.

Sectaries must solue this difficulty.

By two Instances we clear, what is asserted.

mouth of those Prophets (it was one of the Material objects Assented to by Faith) and they believed also for those Prophets words (as God's own Voice) and had respect to them, as to à Formal object, *Why they believed.*

8. A 3. Obiection. If the Church be the *Primum Credibile*, or the first *Belieuable Oracle*, whereby God speak's to all in this present State, We are to declare, how and in what order, those Truths are deliuered by it, which all are obliged to believe: And this cannot be done without Confusion, and perhaps danger of à Circle also. We haue partly Answered above, where it is said, That as the Apostles after the Knowledge had of our Sauours Miracles, believed first in à *General way*, *He was the true Messias*; So we, in this present State, induced by all the Motiues of Credibility already laid forth, believe first in General, That this Manifested Oracle is Christs own Spouse, which infallibly teaches the right way to Saluation. And this truth we Assent to immediatly vpon the Churches Proposition, or rather vpon God's Testimony speaking by the Church, without depending on Scripture; Iust as the Apostles believed Christ our Lord to be the true Messias, vpon his own Testimony proued Credible by Miracles, and other Signal Wonders. Thus far there is no Confusion at all, nor any danger of à vicious Circle. Now further. This General truth admitted, we proceed to the Beliefe of other particular Verities proposed, and herein also follow the Apostles Steps and practise, who assented to euery single Article which our Sauour deliuered afterward, vpon his own Word. Why therefore may not we also believe euery particular Article proposed by the Church, speaking in the name of God, If (which is already proued) the same God deliuers Truth as well by this Oracle, as he did anciently by the Prophets and Apostles. No disparity can be giuen.

9. Hence I Say, whoeuer will make à full Proposition of Diuine Faith, and giue à Satisfactory Resolution thereof, must both Propose and Resolue it into God's Authority speaking by

How, and in what Order we believe the truths Proposed by the Church?

This general Assent first precedes.

Afterward we descend to other particulars.

by this one *Signalized and evidenced Oracle*. And here in few words is the vltimate reason of our Assertion. If we exclude the infallible Authority of an evidenced Church, neither the Canon of Scripture, nor any verity in it, nor its true sense, which Heretiques deprave, can be admitted as Gods infallible word. Therefore S. Austin Spake most profoundly, where He professes: *He would not believe the Gospel without Church Authority*. Hence it followes, That though one might believe the Mystery of the *Trinity*, or the *Incarnation*, for the truths reuealed in Scripture, yet if à further Question be moued concerning the Authenticalness of these very *Scriptural Expressions*, All, if they will finally resolue their Faith, must rely on Gods Testimony speaking by the Church, and believe that very Doctrin to be Diuine, because She own's it as Diuine.

The reason why faith must be resolued, into Gods Testimony speaking by the Church.

10. Thus we said. *Chap. 20. n. 11.* That the infallible Authority of the present Church consummates the ancient Reuelation, which long since past and remote from vs, cannot moue to believe, vnlesse Her Testimony conuey's it to vs, and in this sense compleat's it; And what way of believing or resoluing Faith can be more easy, then to Say. I believe the *Incarnation*, both because S. Iohn wrote it, and because God speaking by the Church, saith he wrote it. These two *Indiuisibly* taken may as well make vp one total Motiue of believing, as the Royal Prophets Testimony, and. S. Peters infallible declaration added to it. *Act. 2. V. 25.* became one entire total Motiue to those first believing Christians. I say *Indiuisibly*; And therefore the Churches Testimony concures not meerly as an extrinfecal condition preuioussly assented to, but iointly terminates Faith together with the ancient Reuelation, as shall be Presently declared. Herein also there is nothing like confusion, but the greatest Clarity, free from all danger of any vicious Circle.

This way of believing most easy.

The Churches Testimony not meerly à Condition.

11. A. 4. Obiection. The Motiues inducing to believe that God speak's by the Church, or that all ar called to seek their Saluation in this one Euidenced Oracle, are *Church Doctrins*.

E e e e

Doctrins.

How the Motives inducing to believe

Arins. For we all believe that the true Spouse of Christ is Holy, united in Faith, vniuersally spread the whole World ouer &c. Therefore they can no more rationally induce to believe, that first necessary Truth. Viz. All are called to one Communion of Faith, Than one Article of faith obscure in it selfe, rationally induce to believe another, wholly as obscure. We haue Answered aboue. These Motiues may be considered two wayes. First, as they are evidently perceptible by sense, and so naturally they precede Faith, and induce to believe. 2. As attested vpon Gods own Authority speaking by the Church, And in this Sense they precede not Faith, but are Articles believed, wherein there is no Mystery at all, if, which is certain, The same thing can be both known and believed by different Assents, vpon distinct Motiues.

Are Doctrines of the Church also.

In what sense Scripture was Compleat to the Primitive believers.

A 5. Obiection. Scripture when newly written, and proposed by the Euangelists or Apostles to the Primitiue Christians, was to them so total, and compleat à Formal Obiect to ground faith vpon, that they needed no Authority of the Church to compleat it more, Therefore it's still à full and perfect Motiue of believing, in order to all this very Age, independently of Church Authority. The Obiection brings with it its own Solution, For if those Holy Writers of Scripture were Infallible (whereof no man doubt's) and proposed all they wrote as Gods Diuine word, That very Proposition was fully as certain to them, as any Church Authority, whether past or present, can be to vs. Hence I say, though Scripture was then (That infallible Publication supposed) à full and compleat Motiue to ground faith vpon, yet now it Cannot be so *Quoad nos*, or in order to Belieuers in this present State, without more, not because there is any want in Scripture, considered in it self, But vpon another account that Circumstances are very different, and notably changed since those first dayes, For now we haue neither Apostle nor Prophet at hand, to Testify or publish the Scriptures Diuinity; The ancient signes of Credibility which adorned those first blessed men, and made Scripture

Why not so now to vs, without Church authority?

ture most acceptable, are out of our sight; Therefore God's Church succeed's with her Lustre, and Supplies, as it were that want, or takes the place of those deceased Prophets and Apostles.

13. By what is here Said, you may easily vnderstand the sense of those two Terms, *Quoad se*, and *Quoad nos* frequently vsed in this matter, though not free from Sectaries Cauils, Who say; Whateuer is *Quoad se*, considered in it selfe à Formal Object, must be so in order to others, because it is à Relatiue, and cannot but haue respect to our vnderstanding. Answ. All this is true, after à full and infallible Proposition made of the Object; Otherwise most certainly à Reuelation may be in it selfe both Diuine and infallible, though it appear's not so to all, for want of à dne application to Belieuers. Again, It may be in some Circumstances à compleat Motiue to ground faith vpon, and in another State cease to be so. Many Verities in Scripture, when first written and proposd by Apostolical men, were compleat Objects of faith to the Primitiue Christians, yet are not by virtue of that Proposition now, so to vs, Because They neither write in this State, nor immediatly Propose the truths contained in Scripture. Hence it is, that the Church, as wee said, Supplies that defect, and compleat's by her Proposition those ancient Reuelations, which issued from Christ and his Apostles. And for this reason Her Testimony, *Quoad nos*, is more clear, more known, and more immediatly Credible, than Scripture can bee.

14. 3. Difficulties may arise concerning the Scriptures Canon, and sense also, which none can decide but the Church only, and vpon that Account, Shee is more Credible and more immediatly known to vs, than the Scriptures abstruse Sense, which is very often remote from vs, before God speaking by this Oracle, laies the truth open in clearer Terms. And what wonder is here? Whilst Sectaries confels, (to vnderstand the true sense of God's word in matters most Fundamental) other

*Two Terms,
explicated.*

*A Reuelation
may be in it
selfe Diuine.*

*Though it
appears not
so to all.*

*The Churches Testi-
mony Clear.*

*And necessa-
ry for other
Reasons.*

§ 88 Disc. 3. C. 12. *How the Churches Testimony*

*what Scri-
vies ack-
nowledge.*

Rules and means must be vsed. The Original Languages are to be examined, feveral Passages compared together, daily Reading and pondering the different places with much Prayer also, seem necessary. What is this to Say, but that their *reading*, *pondering*, and *comparing*, are in order to them, means and Rules more immediatly known, then the hidden Sense of Scripture? Herein then lies the difference, that we in *Lieu* of their fallible reading recurr to an Infallible Church, and Say her Testimony is more perspicuous, easy, and clear to vs, than the dark Verities in Scripture are to them, after all their pondering and comparing.

CHAP. XII.

The last Obiection Proposed. Whether the Churches Testimony may be called the Formal Object of Faith. Other Notes and Considerations, Concerning The Resolution of Faith.

*God has
spoken the
Same Verity
by different
Oracles.*

I. **A** 6.th Obiection. If God, (whereof no man doubt's) once said in Scripture. *The Word was made flesh*, its needles to speak the same Truth again by the Church, Nay, this seem's impossible, vnless the Churches Testimony be properly the *Formal Object of Faith*. Answ. The first part of the Obiection contains no difficulty, for it is certain God has spoken the same Verities by distinct and different Oracles, by different Euangelists, for example. And why cannot he as well speak them again, by an Euangelist, and the Church? If the Church be absolutely infallible, for the Diuersity of the Organs or Oracles He speak's by, diuersifies not at all his Sacred word.

2. Now

2. Now to what is hinted at concerning *the formal Object*. I Ask, whether this Assertion in Catholick Principles be not de *Fide*, and reuealed by Almighty God? *Euery Doctrin proposed by the Church is true*. The Catholick Answer's affirmatiuely, And here is one Verity, as an Instance for many. *The Church is infallible, or cannot err*. I Ask again, whether this very Proposition made by the Church, may not be belieued vpon Her own Authority, by an Act of Diuine Faith? Some Diuines Answer negatiuely, and Discourſe thus. The Assent giuen to the Authority or Proposition of the Church is not Faith, but rather an extrinsecal disposition to Faith, So that by one Assent we first Say, The Churches Proposition is infallible, and afterward by a true Act of Faith, belieue the Truth proposed by Her, vpon God's pure *Reuelation* contained in Scripture, or *vpon Apostolical Tradition*.

*A question
proposed.*

*What some
Diuines
answer.*

3. Though this Discourse, which defend's the Churches absolute Infallibility, giues no aduantage to Sectaries, yet it seem's difficult for two reasons chiefly. First, if a firm and infallible Iudgement terminated vpon the Churches neuer erring Proposition, which fully declares Christ real Presence in the Eucharist, for example, Precedes the true belief of that Mystery grounded on *Scripture*, or *Apostolical Tradition*, That very faith as grounded on Scripture, would be a necessary obscure act-generated by the Discourse, or ineuitably inferred from the Connexion between the Churches *infallible Proposition* (not assented to by Faith) and the *Diuine Reuelation* in Scripture. The Inference is clear. For the Church Saies infallibly, *Christ is really present*, And I Assent to that Truth, but by no Act of Faith (say these) Yet from thence I euidently infer. That He is really present, and this is done before I belieue the Verity by Supernatural Faith. I think this cannot be granted. Some Answer that preuius Iudgement is only a condition disposing to belieue, and not the Cause or Motiue why I belieue. *Contra*. Call it cause, call it condition or what you please, by virtue of that Iudgement, I Assent to the truth of the Mystery in it selfe, and from thence must necessarily infer that

*Their An-
swer
Seem's
difficult.*

*What is
necessarily
inferred
vpon that
Iudgements.*

God has revealed it, before I believe it by supernatural Faith. And this is to Discourse, not from the *formal* Object of Faith to the *material* (which may be probably defended) but from one Principle purely *extrinsecal* to Faith. viz. The Churches Proposition *obscurely known*, to the Diuine Testimony and the *matter revealed*.

The Church
immediately
Credible.

4. A second Reason. God truly speak's by the Church which is as well known by its own lustre and Miracles to be à Diuine Oracle, as euer Prophet or Apostle were known to be so, by their Signatures and Miracles. No Disparity can be giuen. But these Prophets and Apostles were made by their Marks and Wonders, immediately Credible, therefore the Church hold's Parallel, and is also by *it selfe* and for *it selfe* immediately credible. And hence it followes, That the Churches Infallibility may, and must in à General way be believed, before we come to an infallible Belief of Scripture. For to Say, I must first believe by true Faith the Churches Infallibility vpon Scripture, And to Say again, I cannot first believe that very Scripture to be Diuine or to speak truth, But vpon the Churches Testimony, seem's, if not impossible, at least à very implex, intricate and à difficult way of Believing. I say first believe, For none in this present state can know the Scriptures Diuinity, without Church Authority.

This way
of believing,
implex and
intricate,

The Church
can ground
an act of
Diuine
Faith.

5. For these and many other Reasons I Conclude, that this Proposition made by the Church. *She is an Oracle teaching all truth whereby men may attain saluation*, is à sufficient Motiue to ground an Act of Diuine Faith vpon? The learned Suarez, to omit many other Diuines. *Disp. 9. de Fide. Sect. 9. n. 14.* Speak's most profoundly, and pertinently to my purpose. *Ipsa Ecclesia seipsam proponit vt veram, & quia &c.* The Church proposes Herselfe as true, and because she is sufficiently and evidently proposed, therefore she obliges all to believe such à Verity, no less then other things appertaining to Faith: Iust after that manner, as à true Prophet who sufficiently proposes truths revealed to him by God, Consequently, Sufficiently proposes himselfe to be à true Prophet. Moreouer. *Disp. 3. de Fide Sect. 11. n. 11. Quod Ecclesia definit, Deus per Ecclesiam testificatur.*

Diuines
teach So.

What the Church Defines, God testifies the same Verity by the Church. Scripture is Consonant where the Church is called the Pillar and ground of truth. The Fathers accord so vniuersally that à Volume would not set forth their expressions. Take only these two in place of many. S. Cyril. in Conc. Ephes. Tom. 1. de Nicanis Patribus. They (the Fathers there) were inspired by the Holy Ghost not to recede from Truth. Non enim isti loquebantur &c. For they spake not (but Christ our Sauour Witnessing) it was the Spirit of God and the Eternal Father that spake in them. S. Greg. Lib. 1. Regist. Epist. 24. Is yet more significant, where he professes no less Reuerence to the four General Councils, then to the four Euangelists.

scripture
accord's

Ancient Fa-
thers Speak
most signi-
ficantly.

6. Whoever reads these and the like Authorities cannot but say, the Voice of the Church as it Proceeds from that Oracle, is the Voice of God, And therefore Diuine, certain, and infallible, Or contrarywise must grant, it's only Humane, fallible, and may err. Speake so: And it followes first, that if the whole Church should err in the most essential Points of Faith, God would not be yet Said to deceiue any, because his increated Authority Speaks not by it; nor is engaged to rescue this his own Spouse from error. It followes. 2. If any one denied, either *Purgatory*, or *Transubstantiation* explicitly defined by the Church, and not so clearly expressed in Scripture, He would not be guilty of Heresy, though he peruersly refused to believe these Articles, precisely vpon this account, That the Church Defines them. The Inference is clear, for in doing so, He denies not Gods Reuelation, because the Churches Definitions (no Diuine Testimony) are in a lower ranck, and much inferiour to all, that God has spoken. It followes. 3. We believe the Churches Definitions by a very different infused Habit from that, whereby we Assent to the Truths reuealed in Scripture, and to find such a supernatural and Infallible Habit distinct from Faith, when we Assent to the Churches Definitions, seem's to me a new learning, vnkknown to Antiquity.

Reason also
proues the
Assertion.

7. Thus much and more well considered, which might be Said in behalfe of Christ's glorious Oracle, And this one Principle.

592 Disc. 3. C. 17. *How the Churches Testimony*

Principle added, which all Catholicks grant. viz. That the Church and Scripture Speak alwaies the same truths, and can neuer be at Variance,

Faith may be resolved into Scriptures and the Church together.

8. Why may we not in this present State, resolve Diuine Faith into the first Verity Speaking by the Scripture (or Infallible Tradition) and by his own Oracle the Church also? For example We believe the *Sacred Trinity*, the *Incarnation*, *Original Sin* &c. because God revealed them in Scripture, or first conveyed them by Apostolical Tradition; But these Verities which the Apostles and Euangelists long since made Credible, are now remote from vs without the Churches *reflex & Testimony*, whereby

The reason.

God ascertain's all in this State, that both Scripture is Diuine, and that his Church speak's the very same Verities in Scripture, And consequently we Assent to euery particular vpon a Twofold Motiue or rather, vpon this *one Formal Obiect*, *ioynly*, and *indiuisibly* taken, because Scripture and the Church Assent's them. Neither is there the least Difficulty in ioyning one reflex Testimony with another former, or anciently deliuered, whereof we haue examples in Holy Writ, For we all believe, God made a Couenant with Abraham of multiplying his Seed, because *Eternal Truth* said so some Ages before Moses. Again, we believe that Verity, because the reflex Testimony of *Moses* reiterat's the same Verity, anciently spoken to Abraham. *Gen. 17. 4.* Other Instances of the same nature you haue about, and more are found in Holy Writ.

Scripture and the Church make but one ioyn indiuisible Motiue

An instance

9. Thus much supposed, It's (Methinks) easy to Say (if all be not *de Nomine*) how the Churches Testimony may in one Sense be called the Formal Obiect of Faith, and not in another. Consider it as *Diuine*, *infallible*, and *God's own Voice*, proceeding from no *humane Authority*, but from the *First Verity* speaking by this Oracle, it well merit's the name of a *Formal Obiect*. Compare it again with the Primary Reuelation, which it only compleat's in order to vs, and consequently presupposes more *Ancient*, more excellent, and all things considered more worthy, it must yeild to Scripture, And may be called an *intrinsic condition*, whilst it Declares what anciently was Reuealed.

How the Church yeild's to Scripture?

10. Now if any Ask wherein the Excellence and Dignity of Scripture consists, when you compare it with the Churches Definitions? Diuines answer. 1. Euery word and reason in Holy writ is *de Fide*, but not so, in the Churches Definitions, where the Sense only of the Definitive sentence has weight, as coming from the Holy Ghost's Assistance. 2. The Church has her limits, and Defines nothing but what was long since revealed or necessarily connexed with the ancient Doctrin, And vpon this account the Hagiographers are deseruedly called our first great Teachers, who made first euery Truth they wrote à matter of Faith. 3. When she Church Defines or interpret's Gods word, All is done for Scripture, and look'd vpon as the end of Her labours. But what is performed for another, yeild's in worth and weight to that other it is done for, as S. Austin obserues. *Lib. de Magist. c. 9.* Whoeuer desires more of this Subject may read Bellar. *Lib. 1. de verbo Dei C. 15.* and Serrarius, in *Proleg. 6. 7. 9. 12.*

*The excellen-
ce and digni-
ty of Scrip-
ture.*

*Compared
with the
Church.*

11. To solve other difficulties proposed by Sectaries, please to Note first. This Primary Act of Faith. *All are called into the Communion of one infallible Church, whereby God teaches the true way to Saluation*, is groundd immediatly vpon the Authority of this Oracle, manifested by her Marks and Supernatural Signes, Although yet the Book of Scripture be not admitted as Gods word; Notwithstanding, when it is once owned as Diuine vpon Church Authority, I can belieue this Oracles Infallibility, with another Act of Faith groundd on Scripture, yet if we make à search into the vltimate Principle, or final Resoluent of that very Belief, We must as is said aboue, come at last to Church Authority, whereby Assurance is giuen, that such à truth is Scripture.

*One Primary
act of Faith,
is groundd
on Church
Authority.*

*How Scrip-
ture also ter-
minates that
Faith?*

12. Note. 2. This General truth supposed of the Church being *immediatly Credible*, or known by her Motiues as an Oracle, which teaches the right way to Saluation, it therefore followes not, that euery other particular Verity (for example) the *Popes Supremacy, the Infallibility of Councils &c.* can in like man-

ner be first and *immediatly* Credible, or believed *explicitly*, when I Assent to that General Truth, For it is enough that such Particulars, be consequently, or, afterward assented to, vpon the Diuine Reuelation in Scripture and the Churches own Proposition, as is already declared.

How other particular Truths are believed afterwards.

13. The Reason is, because the Marks and Motiues manifest in the Church immediatly induce to belieue, that She is God's Oracle, constituted by Prouidence to guide all in the way of Truth, *But how* or in *what manner* this Duty is complied with, must be learned by the Practise and Doctrin of the same Church, by Scripture, and Tradition also. Now that it is most Connatural to know first in à General way, The Churches Infallibility, before we descend to belieue euey Doctrin She teaches in Particular, you may well conceiue by the Instance giuen aboue of the blessed Apostles, who first acknowledged Christ our Lord, as à true Prophet sent from God, before they believed many other Verities, which afterward were taught by that great Master, and learned by them.

We understand by the Church, the whole moral body of Christians united in one Faith. What the Beliefe of Councils presupposeth?

14. Note. 3. In the Resolution of Faith into Church Authority, we vnderstand not in the first place the *Church Representative* consisting of the Head and Members conuened in General Councils, but rather this whole large diffused Body of Christians vnited in one Beliefe all ouer the world, Wherein the way to Saluation is laid forth to all. The Reason of my assertion is, first. Because that more explicite and distinct Faith had of General Councils, Connaturally, as wee now said, presupposes the other General Truth assented to. *Viz. This manifested Society of Christians is God's Church, and the only way to Saluation*, and the truth is assented to by Faith, antecedently to the beliefe of the Churches Representatives. 2. Because all Catholicks assert, that the whole Moral Catholick Body consisting of Pastors and Hearers, cannot totally err, or Swerue from Christ's Sacred Doctrin: Whence it is, That those Promises of the Gospel. *Hell gates cannot preuaile against the Church. The spirit of truth abides with it for euer, most properly and primarily* belong

The promises in Scripture belong properly to the vniuersal Church.

belong to this one diffused, and vnited Society of Chistians, To the Pastors as *Teachers*, to the Hearers as *schollers* or *Learners*, And if the First (according to Christ's promise) teach infallibly, the instructed must learn also *infallibly*, And thus the whole Moral body guided and directed by the Spirit of Truth, is that stronge Fortreſs wherevpon all must rely at last, if à right account be giuen of Faith, or the true Analysis be made. Neither can what is now said, Preiudice in the least the infallible Authority of the *Church Teaching* (I mean of the Pope and Council assembled together) for this notwithstanding, is most properly called the Church, has and hold's the keys whilst it vnlock's the Mysteries of Faith, and laies open Explicitly our Christian Verities. Children teach not, Layicks teach not, weomen teach not, Therefore the *Church Representatiue* properly teaches, although it be not first known, *viâ Analyticâ*, that is, when faith is brought to its last Principles.

A lawfull Representation, properly the Church also

15. Note. 4. When Sectaries demand, where doth the Church taken vniuersally as one diffused Body, teach, that She is Infallible, or, that She deliuer's Gods truths, *Whilst yet, neither Scripture nor Councils which teach so*, are reflected vpon, or known in that *Priority of nature*, when we belieue that great Moral Body is an infallible Oracle. If this I Say be demanded, I Answer by proposing à like Question. Where did Moyſes, where did the Prophets, or Apostles explicitly and signally Say at their first Appearance. *Wee are Infallible, Wee are the sure Rule of Faith, and because we say it*, you Hearers are obliged to belieue. Not à word to this Purpose. What then was done? God Honoured and priuiledged such Persons with Miracles and other visible supernatural Wonders; These Euidenced, They actually taught the truth, and were credited vpon their Teaching, not because they Said in *Actu Signato*, They taught it; but because really they did so in *Actu exercito*, and confirmed all by Signs from Heauen, And thus the Church teaches to this present Day, and gain's Beliefe.

All Oracles sent by God to teach, were first made Credible by Motiue;

And so the Church was, and is yet.

CHAP. XIII.

Protestants haue no Faith to resolute, And vpon that account are freed from à Vicious Circle. Some yet are in à Circle. Two Sorts of Sectaries refuted.

What the supposed Faith of Protestants, is?

The Object of this Faith must either be their Negatiues,

Or à Doctrin Common to all Christians.

Their Negatiues no revealed Verities,

1. **I** Proue the first part of the Assertion. The Protestants supposed Faith, is either reduced to the Beliefe of their own Negatiue Articles, *No Transubstantiation, No Sacrifice of the Altar. No Purgatory &c.* Or, to à Faith common to all called Christians, which consists in belieuing *One God,* and one Iesus Christ, as à Redeemer. This, or something like it, must be called Faith common to all, For to belieue the *Sacred Trinity,* the *Incarnation,* with other great Mysteries, is no common Faith, because many deny these Articles. Now my Assertion is. What euer can be conceiued out of the List of these Negatiues, or is not inuolued in that *Common Faith,* ceaseth to be an Article of Protestancy, *as Protestancy.* For example. To belieue one God, is à Tenet common to Iewes, Turks, and Christians, That's no Article peculiar to Protestants. To belieue the *Sacred Trinity,* and the *Incarnation,* is common to Catholicks, Protestants, and other Heterodox Christians, therefore no singular, no Special Protestant Doctrin. Besides these, imagin whateuer can be Imagined, you must either pitch vpon things which no Christian has obligation to belieue, or finally, vpon such Doctrins as Catholicks own, and are disowned by Protestants.

2. Thus much Supposed, it is demonstrable, That the Protestant has no Faith to resolute, who first doth himselfe so much Iustice as to Cashiere all his own Negatiue Articles from being truths spoken by Almighty God, which therefore are

are not resolvable into the Diuine Testimony, because God neuer reuealed any of them. Again, *his Articles* common to all Christians *without more*, cannot be resolved into Diuine Reuelation, vnless, he first excludes with the Arians, The beliefe of The Trinity and Incarnation, as not necessary to Saluation, And afterwards proues by plain Scripture, or the Authority of an Orthodox Church, that such an Abstract Doctrin wherein Catholicks, and all Heretiques agree, is sufficient to saue Souls. But to Euince either, by Scripture or any Church Authority, will be wholly as impossible, as to proue, that the Negatiue Articles are Doctrins reuealed by God.

3. Vpon these grounds my Proposition stand's so firm, that none can contradict it. For, if whateuer they doe or can belieue as *Protestants*, be evidently such Doctrins as God *neuer reuealed*, it's manifest they haue no Faith to resolve, and consequently are easily freed from all danger of a vicious Circle; But this is so, For cast away Their Negatiues, All that remains as matter of Beliefe to them, can be no other but the Common faith now mentioned; Or, if they require more as necessary to Saluation, *That More* will either be Confessedly no Doctrin reuealed by God, Or not peculiar to Protestants. For example. Suppose the Protestant layes Claim to these two Articles: *Scripture Contain's all things necessary to Saluation.* Or thus. *What Scripture speak's plainly is the Protestants Doctrin, and no more.* I say first. Neither of these Articles are Confessedly truths reuealed by God, And this I assert, not only because The Roman Catholick Church denies them to be truths, in the Sectaries sense, But vpon this Account Chieffy, that it is impossible, to Show, where or in what passage of Holy Writ, God euer sayd plainly. *Scripture Contain's All things necessary to saluation:* Or *that such Doctrins as are plainly expressed there* (without more) *Comprehend Matter enough to Saluation.* This cannot passe for an indubitable Principle, whilst euident Experience tell's vs, That such Verities as Sectaries hold clear and indisputable, are yet to this day Controuerted, and not esteemed clear by many,

*A Doctrin
Common to
all as vn-
found, as
their Nega-
tiues.*

*Their parti-
cular Do-
ctrins no re-
uealed
Truths.*

*What Secta-
ries account
clear Veri-
ties, Others
who do not*

who goe vnder the name of Chriſtians. Obſerue well.

4. What Verity can be more clear, then the Incarnation of the Eternal word? Yet Arians deny it. What more clear, then the real Preſence of Chriſt in the Eucharift? Yet the Calui- niſts reieſt it. Therefore when we Come to Examin, which Ve- rities are clearly expreſſed in Scripture and which not; we are thrown into à Labyrinth, whiſt no other Iudge is made uſe of but the bare words of Scripture, manifeſtly peruerted, when Op- poſit to the Interpretation of à Vniuerſal Church.

*Seſtaries
clearly
convinced by
their own
Principles.*

5. But here is my leaſt Exception. We will Contrary to truth, grant gratis, That Scripture Contain's all things neceſſarily to Sal- uation; Withall, that the *plain Doctrin* thereof, is matter enough for Beliefe. The Seſtary yet gain's Nothing, vnleſs He deſ- cend's to the *Particular Tenets of Proteſtants* (Mark my words) And truly Aſſert's. *Theſe and theſe Doctrins are plainly ſet down in Scripture. Theſe, and theſe Doctrins I am (as Proteſtant) Obliged to be- lieue vnder pain of Damnation, and no more.* Thus much I ſay ought to be done, which is vtterly Impoſſible, And the Reaſon is. Either thoſe Doctrins layd claim to, will not be plain *expres* Scripture; Or, if plain and expreſs, they ceaſe *eo ipſo* to be the *particular Tenets* of Proteſtants. The laſt reaſon of all, reſt's vpon à Truth already proued, and T'is, That Proteſtants haue no Eſſence of Religion, and therefore haue no Faith to re- ſolue.

6. In paſſing, you may Ask. What Say we to ſuch Pro- teſtants, as make the Negatiues now mentioned, Articles of their Faith? Theſe we diſpatch in à word, and vrge them to pro- ue their Negatiues by Scripture, which is impoſſible. But what is to be done, if they Pretend to belieue the Catholick Doc- trins (the *Trinity*, the *Incarnation*, or any other reuealed Myſtery) vpon God's diuine Teſtimony?

*Two ſorts of
Proteſtants
reſuted.*

7. Here we muſt diſtinguiſh between Proteſtants and Prote- ſtants. The older ſort belieue the Scriptures Diuinity atteſting the Incarnation, For example, by virtue of à ſecret and hidden Diuine Spirit of God working in their hearts, this being the only
light

light or means, whereby that Diuinity is laid open to their intellectual Eyes. These ineuitably fall into à Circle, for they proue Scripture to be of Diuine inspiration, because the Spirit tell's them so, And again they belieue this interiour light or Spirit to be from God, moned thereunto by the very light or letter of Scripture, not known at all to be Diuine, but by this hidden Spirit, which is as much vnknown as Scripture, without their light. But because the recourse to the Priuate Spirit in the Resolution of Faith, is amply refuted by euery Polemick Author, And now much vnderualued by our latter Sectaries, I'll on-ly briefly Propose one Argument against all that Patronize it.

*The Priuate Spirit
men,
plainly in à
Circle.*

8. Either this Spirit is Scripture, or really distinct from Scripture. Grant the first. Scripture; *no Selfe euidence*, is yet believed *for it selfe* only, and so no more is Said, but that Scripture is believed because t'is Scripture, without all further Probation. If secondly you distinguish this Spirit or light from Scripture, it followes that the Diuinity of Gods word is Assented To, and believed *Vpon* à Motiue, which is not Gods word, For this supposed Light of the Spirit, not at all contained in Scripture, is no reuealed word of God, and consequently Scripture is believed, for That, which is no Scripture.

*A Conuin-
cing Argu-
ment
against the
Priuate
Spirit.*

9. The newer Sectaries with whom Mr. Stillingfleet Sides, suppose à fallible Tradition, as à Preparatiue to receiue the meer Books of Scripture, which once owned vpon the account of Tradition, The Resolution of their Faith is made into the Diuine Light, which Shines in the very *Doctrin* of God's word, That is, into the *rational Euidence* thereof. So Mr. Stilling. P. 226. And P. 222. Discourses thus. *Though Tradition doth not open our Eyes to see this light, yet it present's the Object to vs to be seen, and that in an vnquestionable manner.* To giue his Doctrin more Lustre, he set's it forth with the sparkling of à Diamond. *May not à man, Saith he, very probably believe that à Diamond is sent him from à friend, vpon the Testimony of à Messenger who brings it, and*

*Other resol-
ue Faith in-
to the inter-
nal Euidence
of Scripture.*

*Tradition,
Say these,
Conuisey
the Book,*

yet

600 Disc. 3. C. 13. *Sectaries Faithless, haue*

yet be firmly perswaded of it, by discerning the Sparklings of it? He He would Say, Tradition resembles the Messenger that hand's Scripture to vs, but the very innate *splendor* and *sparkling* of its Doctrin is that, which Faith must be finally resolued into, without regard had to Tradition.

How these men differ from the Formar.

10. This way of resoluing Faith differ's from the Former, that it makes the pure Verity of Gods word *considered Objectively in it selfe*, the last Resoluent, or the only *Formal Object* of believing, whereas the more aged Protestants superadd to that, an internal vital act, called the *Private Spirit*, or an infused in-strinct of Grace, whereby the Scripture is clearly discerned to be Diuine, and into this Instinct, as a *Medium Cognitum*, or the only means *to see by* (which both discover's the Scriptures Diuinity and it's sense) they resolue their Faith. This way being already reiected.

The Similitude of a Diamond, Prooves

11. We now Argue against Mr Stillingfleet, and Say first. The similitude of a Messenger deliuering the Diamond is nothing to the Purpose, For were that Diamond found in the streets, a skilful Jeweller (And who more skilful then Protestants, when they read Scripture) would soon know its worth by his Art, and presently tell you, whether the sparkling were Counterfeit or no. Can the Sectary, as easily discover the Diuinity in Scripture by its innate Light and Splendor? Speak plainly. If he can, Tradition no more conduces to its Sparkling, then if a Boy first put the Book into our hands, or were found by chance in the Highway, For as the Diamond Sparkles by it selfe, without dependance of the hand which giues it, so the Scripture must do, if it haue that splendor in it, whether Conueyed by Tradition, or not. Nay, if another Scripture were now drop't down from Heauen (were the Parity of the Diamond worth any thing) All skilful and well spirited Protestants might without any Tradition, know it to be God's word.

The Disparity plain, between the Diamond and Scripture

This double resolution Supposed,

12. Yet more. Our Aduersaries maintain a twofold Resolution of Faith. First into the *Books of Scripture*, and these Books, fallible Tradition without any Diuine light seen as yet, Conueyes

eyes to vs, For Tradition, as they say, is not Diuine. 2. Into the internal light of the Doctrin contained in the Books, And into this light of Doctrin they Resolue their Faith, not into Tradition.

13. Now here you shall haue an vnanswerable *Dilemma*. The Tradition which only *Conueyes the Books*, as Contradistinct from the *internal Doctrin*, makes that very Diuine Doctrin to sparkle more, than it would sparkle without Tradition; Or not. If not: The light, the Splendor the internal Lustre of that Doctrin, *Considered as Doctrin*, is, and must be independent of Tradition, and Shine as I now said by it Selfe as à Diamond doth, though the Books were found in the Streets. Contrarywise, if the Tradition of the Books Augments in the least, or makes the internal Doctrin there contained to appear more Diuine, than it would appear without Tradition; That very Tradition must be à ioint Motiue, wherevpon we belieue the Diuinity of Scripture. I proue it demonstratiuely. That which laies before the intellectual Eye of à *Beliuer*, the Lustre, light, and Sparkling of the internal Doctrin contained in Scripture, is the true cause, or à Partial Motiue at least, why He belieues that Doctrin, Tradition doth this, *Ergo* it is à Partial Motiue why he belieues the Doctrin, Or if it auail's not at all to discouer that Lustre of the Doctrin, the pretious Diamond of Scripture, may be well discouered and known without Tradition. I would willingly hear what our Aduersaries can reply to this very plain, and as I think, no triuial Obiection, without reminding vs of their killing flies.

14. To Say more in this place is needles, hauing proued in the other Treatise that the Maiesty and sparkling of Scripture, lies not in the exterior Syntax, or in any outward Connexion of words (common to other pious Books) But Contrarywise, in the Special Assistance wherewith God directed the Hagiographers to write, as also in his own Diuine Volition which Seal'd and approued all that's Writ, as Verities issuing from no other fountain, but from Truth it selfe. Herein con-

*we Argue
against
Sectaries*

*The force of
the Argu-
ment.*

*what the
true Maiesty
of Scripture
is.*

sist's the Dignity, worth, and Maieſty of Holy Scripture.

*The true
Excellence,
not diſcon-
erable by our
exteriour
Senſes,*

15. Now becauſe that Diuine Aſſiſtance and God's internal Volition, whereby Scripture is approued as moſt ſacred are no Obiects of ſenſe; It neceſſarily followes, that none can diſcouer the true Excellence of that Holy Book by any Inſpection, though moſt diligently made, into the Syntax or outward words of it only. Hence I ſaid, Had. *s. Iohn* not at all recorded that truth in his Goſpel. *The word is made fleſh*, but ſome other without Diuine Aſſiſtance, had left the Verity written in Velume, The words and Truth alſo would haue been the very ſame, now and then, yet very different in their value, if Conſidered, as Proceeding from the Spirit of truth in the *one caſe*, and from no Diuine Aſſiſtance in the *other*.

*Though the
Maieſty of
Scripture lay
in the words*

*That would
not auail to
vnderſtand
the Senſe.*

16. By this its plain, that the Maieſty of Scripture lies not in any expreſſion of outward words. Howeuer admit *gratis* it did, doth that Maieſty think yee, help any to vnderſtand its true Senſe in Matters controuerted? Euidently no. For ma-niſt experience teaches that whole Multitudes of diſſenting Chriſtians, both read and Reuerence the ſame bare letter, Yea, and haue the ſame Maieſty of words laid open to their view, yet ſo notoriouſly oppoſe one another, and in Points moſt fundamental concerning the genuin Senſe thereof, that plain contradictions are forced out of this ſacred Book, after their Reading. But enough of this is ſaid aboue; And much more you haue of Mr Stillingfleets ſtrange way of Reſoluing the Proteſtants faith, in the other Treatiſe. Diſcourſe. 1. C. 9. Where you may ſee that Proteſtancy is neuer medled with, nor brought to any better Reſolution by him, than Arianiſm or à worſer Hereſy. Yet I Say, he took the right Courſe, for in real Truth, Proteſtants haue no Faith to reſolue, which truth will better appear in the following Chapter where we examin, whether true Religion Can be found out by Reaſon.

CHAP. XIV.

The Mistakes of some Sectaries in this Controversy. Its necessary to distinguish between true Reason, and fallacious Reasoning. Private Reason liable to Error. Principles presupposed to the Decision of this Question. Reason easily finds out true Religion, by a rational Evidence previous to Faith.

1. **S**ome who endeavour to make a Friendly Agreement between Reason and Religion, wholly omit to discuss the mainest point of all, which concerns Christianity. And 'Tis in a word to tell vs, whether amongst those innumerable Religions now swarming in the world, (whereof certainly many are false, and Only is true) men by the force of prudent Reason, can come to the Knowledge of the true One. This is the *Vnum necessarium* worth our knowledge indeed: For, what avails it to hear of an Agreement between Reason and Religion, if I cannot by the light of Reason find out that Religion which God hath established? It would be but a comfortles Word should One Say. Sir, There is a rich Inheritance in the world belonging to you, but neither you, nor I, nor any other after all diligence used, can tell you where, or what it is.

2. This, and it is a grand Omission, may be well grounded on another error, these Authors Maintain, who first make, a Religion according to their own Phantasy, and then offer to

*The Attempt
of some
Sectaries,*

*who Omit
the main
Business
concerning
Religion*

*The ground
of their
Omission.*

Shew the Reasonableness of it; Whereas All iustly expect to haue at least in à General way, some Hint of, that full Doctrin which Christian Religion comprises, before we Cry it vp as reasonable, or yeild our Assent to it. Thus much neither is, nor can be done by any Sectary; And mark how we are left dissatisfied.

Their Distinction of Fundamentals and others, improbable,

3. After some general Duties pointed at, which belong to natural Religion, we hear of à Distinction between the Fundamentals of Faith, and Others. Then we are told, that All the Fundamentals, are contained in the Apostles Creed, And that, if we go beyond the Creed for the *Essentials* of Faith, none can Say, where we shall stop. Answ. Sr, you are told in this Treatise where the stop is to be made, And there also, you will find this late Inuented Distinction of Fundamentals and no Fundamentals, cast away as vnfound Doctrin. All I will Say at present, is, that you build vpon Sand, you make à meer fancied Supposition your Proof, in Calling That à Reasonable Religion, which the greatest Part of Christians rejects, as both false and Improbable.

Why improbable.

4. What Scripture I beseech you, what Orthodox Church, what receiued Authority, Nay what Reason, euer yet made à few owned Verities (and the fewer the better) of Christian Religion, The whole, the full, and only Essentials of it? If this once passe for sound Learning, I se not why à Turk, that Own's one God, and Christ our Lord as à Very great Prophet, May not as well account those two Articles the Essentials of Christianity, as our Sectaries do their Few Fundamentals; For if we once begin to Diuide Christs sacred Doctrin into different Shreds, *More* and *Lesse* Valuable, Say I beseech you, where shall we stop in the Diuision? And thus your own Question is retorted.

Nothing lesse, and more valuable in Christ's Doctrin

The ground of our Assent;

5. You tell vs indeed, you take some few Fundamentals to be Religion, and can proue so much Reasonable. I Answer you Mistake, For no halfe Pieces of Religion can be proued reasonable, without the whole entirely taken, and Assented to.

Here

Here is the Ground of my Assertion, and it is amply Proved in this Treatise. Either All that Doctrin which Christ our Lord taught, And the Church euer since deliuered as Faith, is *Fundamental*, Or Nothing at all can be *Fundamental*.

6. Other Flawes I find in this Gentlemans Discourse, but haue not time to pursue halfe of them. Here is One, and of main Importance also. He neuer rightly distinguisheth, between that Obiect wherevpon Reason rest's, And the Obiect of Faith, Considered in it self. Reason euer precedes Faith, and is grounded vpon those rational Motiues which Induce to Belieue. Faith, *precisely Considered as Faith*, relies vpon à quite Different Obiect, *God's pure Reuelation*, and Cannot Discourse, For the Reasons giuen aboue, not here to be repeated. Only know thus Much in passing, That the wrong done by this Author to the Learned *Perron*, *Veron*, and Others, hath its Origin from this Ouer sight, of not distinguishing between the Obiect of Reason, and Faith. These Saith He, *loudly declaim* against Reason, All know it very well. I Answer; they declaim against Reasoning or Arguing, in the very intrin sick Act or Tendency of Faith (For *Fides non quarit cur, aut quomodo*) is most true, and So you and the whole world must do, if you Belieue. They declaim against Reason, or all rational Discourse built vpon Manifest Motiues Inductiue to Faith, is à Calumny, and most vntrue.

A want of Distinguishing between the Obiect of Reason, and Faith.

Perron and Others Cause lesly blamed.

7. Another Mistake. *The Diuine Authority of Scripture, is to be proued by Reason, and only by it.* Yet more. *The great Argument for the truth of Scripture, is the Testimony of the Spirit in the Miracles wrought by Christ and his Apostles.* Sr, I thought ye all pretended to belieue the great Miracles of Christ and of his Apostles by Diuine Faith, founded vpon God's Reuelation in Scripture; This granted, the *rational* ground why you belieue such Miracles, Cannot be your very *Act of belieuing them*, But must be extrinsecal both to your Faith, and its Immediate Obiect also. What I Say is Manifest, For Questioned

Another error.

by à Iew, vpon what *rational ground* (I say *rational*) you belieue the Incarnation, or any Miracle in Scripture, you will not answer the reason of our belieuing is your Beliefe, but must fall vpon prudent Motiues extrinsecal to Faith, Otherwise you Confound again the Object of Faith, with that of Reason.

Evidence of
the Diuine
Testimony
infer's evi-
dence, in the
thing at-
tested.

8. You Say moreouer. Though Reason Cannot of it Selfe, immediatly proue the *truths of pure Reuelation*, Concerning the *Trinity*, for example, or the *Incarnation*; Yet it *Demonstrates* the Diuine Authority of the Testimony that declares them; *And that way*, (Viz. by demonstrating the Testimony) proues *euently these Articles*. This Certainly is à Mistake; First becausè great Diuines teach, That if the Diuine Testimony be demonstrated, Or *euidently* proued to exist, The Verity attested by it is also *euidently* known. Therefore who euer has evidence of this Truth. *God that Cannot err, Reueals the Trinity*, must *euidently* infer The Trinity is, And So Faith would be euident both in respect of its Formal Object, and Material also. But here lies not my greatest exception.

No Principle
giues Eui-
dence of the
Diuine Te-
stimony.

9. I say in à word, There is no Principle in Nature or Grace which has force to *demonstrate* (and mark my word) That God euer said; The Mystery of the Trinity Exist's. And first, the Doctrin in Scripture, (no Selfe-Evidence) demonstrates not its own Verities. The Beliefe of Orthodox Christians, terminated vpon the Diuine Testimony, is Faith, and vnder that Notion, obscure. Infallible Tradition you own not, and Though you did, it would Lay no Evidence of the Diuine Testimony before Reason. Nothing then remain's, if you seek for Rational Evidence, but that you recurr to the known Motiues of Credibility, which Induce to belieue, Now, Sr, These Motiues demonstrate not the *Truth* of the *Diuine Testimony*, But only make it *euidently* Ctedible. And here by the way I must needs reflect vpon another Mistake. You seem not to distinguish between Credibility, and Truth; Nor between Truth and Infallible Truth. A thing may be Credible which is false: As if three or four of good reputation, for ought I know, Should

Evidence of
Credibility
and Euiden-
ce of truth,

Are to be di-
stinguished.

Disc. 3. C. 14. Knowledge of true Religion? 657

Should Conspire to inform me of the death of à Friend in England, who yet liues; The Relation to me would be prudently Credible, yet false. Truth implyes à Conformity with its Obiect, and Cannot be false. Infallible truth in the present matter of Faith, requires moreouer the Influence of Supernatural Principles, whereby the Act of Faith is determined to rest vpon its own Obiect, the First Verity. All these Particulars are largely explain'd in this Treatise.

10. Thus much briefly noted (Though more might be said) we Shall Examin by the help of Good Principles, How far Reason can proceed in Matters of Faith; And whether by prudent reason, all may Come to know, where true Religion is taught and professed?

11. Cardinal de Richelieu. *Traicte pour Conuertir ceux &c.* Lib. 1. C. 11. well obserues with the best Philosophers, That when à Verity stand's sure vpon one clear, rational, and indubitable Principle, its needles (though sometimes not amiss) to bring in more Proofs. For, *frustra fit per plura &c.* One solid Ground is equivalent to many.

12. I am you se engaged to answer the Question proposed. Viz. How far reason is to meddle in matters of Religion, And Say in à word. All debates in this most weightly Affaire, may be decided and easily, by Reason only. But to clear the Assertion from Mistake, we are first To distinguish between à nicknamed or miscalled *Reason*, And that which really is Reason, There being no word more abused, or fallacious than this, which vphold's all the Heresies in the world, Yea and Atheisim also. For Euery Atheist, euery Arian, Euery Donatist, laies claim to Reason, And thinks his own Errour built vpon reasonable Grounds.

All debates concerning Religion may be decided by Reason.

This word, Reason, abused by many.

13. I Say first. The priuate Reason of fallible men, considered as *private* and *fallible*, Discerns not easily between truth and falshood, chiefly when the contest is about this or that particular Controuerly of Religion. The Assertion stand's firm vpon this indubitable Principle. None can prudently acquiesce

*The weaknes
of Priuate,
and clouded
Reason*

acquiesce in so weighty à matter as Religion is, to that which of its own nature may probably bee clouded with Ignorance and Errour (to say nothing of passion) And for that caute, seems vnable to discern between Truth and falshood, But the priuate Reason of falltble men considered *as priuate and fallible*, may be so clouded, that it discern's not between Truth and falshood, Therefore T'is most vnmeet to decide in particular Controuersies.

An Instance

14. To confirm what I Say: Imagin that à Protestant and an Arian, were at an earnest dispute concerning That which each Party belieues. Both plead by Reason. What result think ye can follow vpon the contest, whilst both the one and other may iustly auouch, Neither of vs know our own Ignorance or weaknes? Therefore vnless you with whom I Argue can ascertain me, And I you, That our Reason is purely disinterested, free from mistake, and all clouds of Ignorance, We must of necessity quit this Tribunal of our own priuate Reasoning, and take recourse to some Iudge that giues Satisfaction, And finally declares, whose reason is more reasonable.

*The chiefest
Obiection of
Sectaries,*

*Proposed in
their own
Terms.*

15. One may Reply, And t'is the only Obiection of Sectaries. Were it possible to find out such à iudge (as it is not) the priuate Reason of these two Disputants, And of euery other particular Man, is, in points of Religion to ponder well the Sentence giuen, T'is He, and no other, that must conclude within his own Interiour, whether the Sentence giuen be reasonable or no, And consequently the last Vmpirage, the final Decision of all in the choise of Religion, is brought to euery Mans priuate Reason. *Here is the true Rule of Faith*, (Say these) when that choise is made; For to say Men are damned for not following the Iudgement of another, whilst their own Reason hold's it not Reasonable to do so, is harsh Doctrin, dissonant to the Principles of nature it selfe, And to all Euangelical liberty. Wherefore though Atheists, Iewes, and Turks be Iustly reprehensible, because they abuse the Principle of follo-

following Priuate Reason, yet Sectaries who vse the Principle with moderation, And euer belieue something within the compass of Christianity, seem not blamable. Here you haue the Ground of all Heresy.

16. To Ouerthrow this false Pretence, and to lay before you à manifest Truth, its necessary to premise à few *Postulata*, before we come to our Second Proposition. I Suppose first, with all Christians (Iewes and Turks accord also) That God has established one true Religion only, The Verities whereof, *as revealed by the first Verity*, are infallible. I Suppose. 2. The end why he reuealed these Truths, was that all Should belieue them, and *belieuing*, gain eternal Happines. Now seing the Apostle. 2- Tim. 1. 12. send's afore his Beliefe à measure or degree of *knowledge*. *Scio cui creditur*; I first know, it followes, that all prudent Belieuers must haue the Euidence of Credibility, before they elicit Faith. I Suppose. 3. That God's eternal Design in establishing Religion (which comprises reuealed Truths) was to haue it known or found out by easy means, obuious to the Reason of euery one, learned or vnlearned. And certainly its far more easy, to know by sensible Marks and Signatures, where, and by whom true Religion is taught, than with an industrious and almost endless Scrutiny, to find it out by examining euery particular Tenet, contained in it.

*Principles
premis'd to
the*

*Decision of
this Contro-
uersy.*

17. The Ground hereof is clear, for true Religion cannot but Shew its own facile, Obuious Marks, and rational Discernibility, Otherwise the Ignorant and Vnlearned, would be exempted from all obligation of belieuing, seing none can Assent to the high Mysteries of Faith, without Preuius Euidence of Credibility, laid forth to Reason.

*Two Reasons
shewing,*

18. Now if you Reply, The learned in case of Ignorance and obscurity are to instruct the illiterate, I Antwer, That's very true, But if after all Instruction they bring not the Learner to à due Degree of preuius Euidence, The Instruction void of substance becomes both vain and fruitless. Again. And here is my second Ground. The Purpose of Almighty God in foun-

*why true
Religion is
easily found
out.*

610 Disc. 3. C. 14. How Reason lead's to the

ding Religion, was not to puzzle Mens wits with it , or to set them at endless debates concerning so weighty à Concern, But if it be not obuious and easily found out by its own rational, and clear Indications represented to Reason , There arises (*not from Mans malice as now à dayes fall's out*) But from the very Nature of it , euerlasting Quarrels , which breed distast , and rather inuite all to loath , then to loue Religion.

*The Secta-
ries way of
Seeking is,*

19. Hence I boldly Assert, could Religion not be known without so many Iniunctions, as Sectaries vsually lay vpon vs. Were it not attained, before an exact perusal made of the Fathers, and Councils large Volumes. Did it lye in Obscurity; till such and such Inferences were drawn out of Scripture. Had it dependance vpon This and That Deduction framed by euery fancy, that reads Gods word, were Libraries to be turned ouer, and Languages to be learned as necessary to settle all in Truth.

*long, tedious,
and dissa-
tisfactory.*

Could I Say, none come to the true knowledge of Religion without without so much Adoe, And so many endless Incumbrances, The most of men might well Superseede all further Disquisition, and rightly Iudge , all further Enquiry too intricate for them , being out of the reach of that wee call , *easy and obuious Reason*. God I am sure, Disowns such Perplexity in the Religion he founded, who tell's vs Deuter. 30. 11. *His commands* (And what's more seuerely commanded then to embrace reuealed Truths) *are not hid from vs, nor farr off. We need not to ascend to the Heauens, or Cross the Sea to find them out. No. The Word is neer to vs, in our mouth and heart &c.* But of this enough aboue.

*The word of
truth is
neer vs,*

20. A second Proposition. Reason clear from Passion find's out (and easily) True Religion by an vndoubted Euidence , before debates arise concerning particular Controuersies. One Proof of our Assertion is already hinted at. God obliges all to embrace true Religion , and consequently afford's means to know it , for to Say on the one side, He will haue vs to belieue, and on the other, not clearly to giue light concerning what wee are obliged to belieue , is to assert that His Goodnes Abandon's the

the care of our Saluation, and leaues all in darknes Now further. The clear obligation of believing arises not from Faith it Selfe, nor from the Euidence of the Mysteries assented to, for no man saith (as is often noted) *I believe because I believe, or because I see the Diuine Mysteries Euidently in Themselues*, but contrarywise Hee Speaks thus: *I therefore believe, because I find my selfe antecedently to my Faith, obliged to submit to the Diuine Testimony with à most firm Assent*, But that which laies so strong an obligation on him, must of necessity be à clear Iudgement grounded vpon *Obiectiue Euidence*, nothing less certain, can auail in this weighty affair concerning Faith.

The Obligation of believing arises from

à clear Euidence, known before we believe

21. I proue the Assertion. Whoouer firmly believes vpon Gods infallible Reuelation must antecedently Iudge, He cannot err by believing; or, if He Iudges he may err or be deceiued, it is impossible to believe firmly vpon the Diuine Reuelation. What I Assert is clear; For to Say, I will infallibly believe because God Speaks infallibly, and withall to keep in mind this Iudgement. *I may be deceiued by my Faith*, is plainly to Say, I doe that which my Conscience tells me cannot be done, Therefore that preuius light must arriue to Euidence of the *Obiects Credibility*, whereof more presently.

The Assertion Proued.

22. Now you shall see how the force of our Argument hinted at, is drawn from the Obligation of believing. Ask any whether one thought ready to elicit Faith, hold's himselfe bound to Assent with à firm Adhesion, because God speaks; Or Contrarywise, stand's as yet Houering and vncertain, what to doe. In case he clearly sees his Obligation, that necessarily implies the euident Iudgement we plead for, And hence arises à firm Faith. But if He remains in à wauering Condition, ambiguous whether to believe or no, He can no more resolute to Assent firmly vpon God's infallible Testimony, than one in à Iourney doubting which of two wayes to follow, can prudently prefer the one before the other. A Iudgement then which brings all to an inuariale State of believing, is absolutely necessary: And hence Diuines Teach, that none can believe before he finds

The Argument taken from the Obligation of believing

Further urged,

himselfe obliged to doe so, And when Hee see's clearly that obligation, he is bound vnder Sin to belieue.

*Rash Faith,
blamable*

*Sectaries
seem so
disown it.*

23. A further Reason hereof is thus, and seem's very conuincing. Whoeuer belieues induced by à doubtful or probable Iudgement, without that degree of Euidence now mentioned, may lustly fear least by his too forward Assent, He imputes to God à falshood, reckoning that amongst the Articles of his ouerhasty Beliefe, which was neuer reuealed. This open wrong Sectaries endeauour to auoyd, who before they belieue the Verities in Scripture, Prerequisite à high Moral certainty grounded on Vniuersal Tradition, whereby Assurance is giuen that the Books are Diuine. As therefore à meer probability would be too weak an Inductiue, to lead in that Faith they pretend to; So it would be in our case also, and Consequently all must Come to à degre of Credible Euidence preuious to Faith, or Faith cannot stand firmly grounded.

*Three diffi-
culties, con-
cerning this
Euidence.*

24. Now seeing Euidence is necessary. There difficulties may occur concerning it. The first. What we vnderstand by the Euidence hitherto only spoken of in General Terms. 2. From whence it proceeds? 3. What Christians haue it? These particulars discuffed, we shall easily make way to our third Proposition, as also to the last Decision of the Difficulty proposed.

*What this
Euidence
implies?*

25. Briefly, Euidence in this matter of Religion implies so strong à light, so great à Moral certainty (at least) That euery well disposed Vnderstanding, may without fear or hesitancy boldly Say. *God founded this Religion. If this be error, you great Soueraign haue deceiued vs. This or none is the sure way to Saluation. All other Sects are improbable.* And to this sense that stout Champion of Iesus Christ F. Eduund Campian Spake vndantedly. *Testor Dei Solium, & illud tribunal ad quoad stabo &c.* I call Heauen to witness, And that high Tribunal where I shall once stand to giue an Account of all I haue said. *Aut nullum Calum esse, aut nostrorum esse.* That is. Either we Catholicks are right in Faith, or There is no Faith. Either Heauen is Ours, or there no such thing as Heauen. The Euidence here touched on,
though

Disc. 3. C.14. Knowledge of true Religion? 613

though called ~~Moral~~, is not yet inferiour to Physical certainty, but beares that name, because the Nature and Tendency of it is such, And of so great Conuiction, that it quit's euery rational Man of doubt, and peaceably settles the mind in à quiet State, when the choise is made of true Religion. Arnob. *Lib. 2. Cont. Gent.* Proues the truth here asserted by and excellent Argument à *Posteriori*. *Nisi aperta res esset &c.* Vnless, saith he, Christian Religion had been manifest and more clear to all than Daylight, *Incredulum humanum Genus &c.* Mans nature most incredulous and hard of beliefe, would neuer haue consented to the difficult Mysteries of it. Hence S. Austin. *Lib. de verâ Relig. C. 2.* Tells vs, none can doubt which amongst so many Religions is true, And the only safe way to Saluation. S. Chrylostom. *Serm. Quod Christus sit Deus.* Saies more. Viz. That the Man is wholly stupid, Mad, and deuoid of sense, who sees not so clear an Euidence, or, goes about to Contradict it.

26. The Reason hereof more largely handled in the other Treatise. *Disc. 1. C. 8.* is taken first from the Infinite knowledg and power of Almighty God, who in founding Religion engaged as it were in à Dispute with Hell, Herefy, and all Opposers. He engaged; Therefore Hee is sure to Conuince, otherwise it had been vain to haue Commenced the Dispute (He began it not either to bee foiled, or to haue it end in shame, or finally to leaue the matter doubtful). Now further, if He bee sure to Conuince and conquer, Hee doth it by the power and efficacy of rational Arguments, laid forth to all that haue the vse of Reason, For, *He Argues in behalfe of these:* But clear Arguments are potent Orators, and plead so powerfully that they induce Reason to acquiesce, and quit the vnderstanding of all doubt. Herein lies the Euidence wee enquire after, whereof more presently.

27. I Say *Clear.* For were the Arguments doubtful, all would be left in Suspence which Religion to embrace. Were they only probable (*or more probable*) then the pretended Arguments of Sectaries, of Arians (for Example) are, They destroy

Why Called Moral?

Arnobius his Arguments.

S. Austin and S. Chrylostom accord.

The fundamental Ground, of our Assertions

Probability insufficient.

*The Strength
of this Evi-
dence.*

not *eo ipso* Probability in Arianism, or in any other false Sect, Therefore the Conviction drawn from these Arguments must be so strong, That one (as is now noted) may without Hefitancy boldly Say first. Induced by the force of Evidence, its manifest to reason that God has founded one only true Religion. 2. Induced by the force of Evidence, Its manifest, This and none but this, is the Religion, He founded. 3. Induced by the force of Evidence, its manifest to reason, that All other Sects called Religions are false, And not only false, but in the highest degree *perniciously* improbable.

*The works in
nature speak
Gods power
and Wisdom*

28. These Assertions Stand firm, vpon this one Principle. God Govern's the world (whereof no Christian doubt's). He giues Being to every creature; His Power and Wisdom are most discernable by these works in Nature. And shall we haue no clear knowledge think ye of his Wisdom, care, and singular Prouidence drawn from the Noble works of Grace, laid open to all Mens View, and most manifest before our Eyes, in that admirable Fabrick of true Christian Religion, founded by him? Shall the works in Nature speak plainly their Creator, And the Admirable wonders of Grace, be silent of their Author? The common Sense of all rational men disclaims the Paradox, And must, if induced by Reason, acknowledge an Evidence in that Oracle whereby God vouchsafes to Speak. But if a false Sect could either Surpasse in its Marks and Indications (or so much as Equalize) The true Religion, That Specious Evidence leading to belieue would Cease, and be so much Eclipsed that none could by the force of Reason Say. *This is the Way that lead's to Heauen. This is the Religion which God founded*, And consequently all might shake of the Obligation of belieuing, seing none can belieue without a preuius Clear knowledge had of what, He is bound to Assent to. The Religion therefore, I am obliged to liue and dye in, must bee Clearly made discernable by its Marks, from all false Spurious Sects, or This obligation ceases, whereof enough is said already.

*And shall
the manifest
works of
Grace be si-
lent?*

CHAP. XV.

From whence the Evidence hitherto mentioned Proceed's? That Religion only is reasonable, which Heauen declares reasonable. The Declaration is evidently made in behalfe of the Roman Catholick Religion. VVho is the misled reasoning Man? Other Particulars handled. The readiest way to Convince Sectaries.

1. **I**T remains now to Examin from whence the rational Evidence here pleaded for, proceeds? Methinks That received *Maxim* in Schools. *Qui dat Formam dat Consequentia ad formam*, Help's much to Answer pertinently; For if the Cause that giues à Thing being, giues it also what's consequent or belongs to its Being, And if all Vnanimously agree concerning the Cause and Author of true Religion, This necessarily followes,

God who founded Religion

2: The same God and infinite Goodnes that founded Religion, laies also be fore vs the Evidence we Propugn. But an Evidence proceeding from such an Author (whose works are perfect) and is annexed to the Religion which Wisdom it selfe giues Being to, must needs bee clear, and haue force to Convince the most obdurate hearts; May Prudence Sway, and Passion be laid aside. To explicate what is here said, is to proue it. All know that God, who will haue vs walk to our last End by obscure Faith, giues no Evidence of the Mysteries Considered in Themselues, For none knowes the

Layes forth its rational Evidence.

Trinity.

616 Disc. 3. C. 13. *One only Religion reasonable*

*It is called
the Evidence
of Credibili-
ty.
On what it
is grounded.*

Trinity, or that great work of the *Incarnation* by any Evident Principle clearly proposed to Reason, Therefore the Evidence we seek after, must be Extrinsicke to the Mysteries believed, which Divines rightly call the *Evidence of Credibility*, and it is grounded vpon those visible supernatural works of Grace, which an infinite Power only can produce, And vpon this ground I Said, The same God that found's Religion, laies before the Eye of reason its rational Evidence also.

*Heavens de-
claration.*

*Supernata-
ral Signs.*

*Publickly
approved.*

*Admirable
Conversions.
Neuer Cen-
sured.*

*That giues
Assurance.*

3. Hence I boldly Assert (and T'is no less of singular comfort to all Faithful believers, then of shame and Confusion to Iewes and Heretiques). That Religion only is reasonable (and brings with it an Obligation of believing) *Which Heauen it selfe declares reasonable. That Religion only is reasonable, which Evidently beares the Marks the Characters, and Supernatural signatures of an Infinite Power and Wisdom. That Religion only is reasonable, which has been approved by the publick Iudgement of the very best, the most choise and learned, who haue liued since the Creation of the World. That Religion only is reasonable, which by God's special Assistance hath wrought Strange Conversions, giues in Evidence of vndoubted Miracles, preserues vnity, and was neuer yet Censured by any known Orthodox Christian. That Religion finally, is only reasonable, which Assures euery one by à present Vniuersal Tradition of à Church diffused the whole World ouer; VVhat God has Said, what Christ hath taught, and what Doctrin the Apostles preached.* Here is both Reason and (in Tradition) the Rule of Faith with it. Find me out then such à Faith, such à Religion as evidences these Illustrious Marks, the Cognifances and Signs of Heauen, that's only reasonable, or none euer was, or can be accounted Reasonable.

*Who, or what
Religion can
shew these
Masks and
Signs?*

4. We are now in the last place to Examin, what Prophets, what Teachers, or finally what Church, haue been Signalized with these strong pleading Testimonies, with these Signs and Marks of Power and VVisdom? The Iewish Church had them in some measure, when Almighty God. Exodus. 9. 16. told Moses *Posui te &c.* I haue placed thee my Seruant, *vt ostendam in te fortitudinem meam, to show my*

my Power and Might, And that by thee, my name may be spoken of through the whole earth. Certainly Christ our Lord manifested yet far greater Wonders. Iohn. 15. 24. If I had not done among them Works which no other Man hath done &c. Whilst the blessed Apostles preached, none can doubt of their Miraculous Signs, which Heauen Euidenced, and God himselfe manifested by them. Thus much supposed, and no Sectary can Question the certainty of my Supposition.

5. I will come neerer home, And to lay Forth the Evidence of the Roman Catholick Church, Speak this great truth. None but She, euer Since those Apostolical times, hath had not only the like Vnity in Faith, The like Supernatural Marks and wonders wrought in Her, by an Infinite Power and Wisdom, But also more Miracles, greater Conuerfions, à greater number of Belieuers, and Consequently à more Vniuersal consent of Hearts ioyned together in one Beliefe. In à word as full an Evidence euery way, as the Apostolical Church was made glorious withall. Therefore Reason cannot but acknowledge, that this Oracle euer since these first blessed Men preached, is the only Marked and Manifested Church in the world. Deny the Evidence we Propugn; its own Sensibility and Visibilty Obuiou to all, that haue Eyes to see, or Eares to hear, is our Proof, And because it stand's vpon clear Principles both Sensible and Visibile, we do here Challenge all the Heathens, all the Iewes, and all the Sectaries in the world, to bring to light any thing like it, in behalf of that they call Religion. But there is no fear hereof, For such an Attempt would be desperate, yea vtterly impossible.

6. Now if on the other side, the Evidence here pleaded be granted the Church, Wee haue our Intent, For this Principle stand's firm. Where God preserues the same Evidence of Credibility, Where He set's before all the legible Characters, the Publick Signatures of his own Power and Wisdom, There Reason cannot but acquiesce. By such lights and no other, it must be guided, and take direction to find out Truth. Vpon these Grounds,

*The effects
of power and
wisdom*

*resulgent in
the Marke
of the Ro-
man Catho-
lick Church*

*The Euiden-
ce because
Sensible, is
undeniable,*

*If granted,
we haue our
Intent.*

By what Reason true Religion is found.

True and mislead Reason, distinguished.

Who those are that follow Reason in points of Faith?

By all sayd, we better understand what is meant by Reason.

7. I Say lastly. True Religion is easily discover'd by Obvious reason, And in this sense, Reason Regulat's Faith, but know withall; That, that Mans Reason only is reasonable in this weighty matter, which has for its Object the Signal Marks of an Infinite Power and Wisdom now hinted at, and Argued by them. Whoever therefore makes choise of Religion, and is not induced to believe by these publick Indications, which Heaven manifest's, err's grossly, is seduced, and Iudges falsely. And thus we distinguish between false and true Reason. The misled discouraging Man makes his own formal Act, *Reason*, whilst he pitches on a Doctrin, and auouches that reasonable, before he knowes by any rational Motiue, whether God be Author of it, or no. So Sectaries proceed in every thing they believe, as Protestants. Contrarywise, One that's guided by right and prudent Reason See's, before He believes (*Scio cui credidi*) that weighty Obiectiue Evidence, whereby Millions have been gained to Christ. Hence I Say. *As that Man only believes with Divine Faith, who Assent's vnto what God has Revealed; So He only follows true reason, who is induced to believe vpon God's own Evidence, laid forth to Reason.* For I hold this Principle indubitable. *The Author of Religion, giues it also a rational Evidence of Credibility.* Whoever followes not that Light, run's astray, and cannot believe.

8. By all hitherto noted wee may yet more clearly Discover, what is meant by this word, *Reason*, in our present Controuersy. Briefly, it imports (as is already said) an Intellectual light grounded vpon the Evidence of Supernatural Motiues, which God from the beginning of Christianity hath manifested to every rational Vnderstanding, and by it induced the wisest of the world, to become Orthodox Christians.

9. A second Inference. By this easy obuius Rule of Reason grounded vpon rational Motiues, All Controuersies relating to Religion are clearly ended. For find me out the forementioned Evidence of Credibility, Those signal Marks, I mean, of an Infinite Power and Wisdom, We haue with them the manifested Oracle, whereby God Speaks to the world. Now whoever

euer

ever refuses to hear God's own Language spoken by such an Oracle, is of necessity thrown into a State of perplexity, For thus, if reason regulates, he must Discourse. Shall I deny this Evidence of *Miracles*, of *Conversions*, of *Vniuersality* to the Roman Catholick Church? I deny that which the whole world owns, and is visible to Sense. Shall I grant all, and Say its forceless, or insufficient to induce to belieue that Oracle? I Destroy the rational Evidence of Christianity, yea of the Apostles Themselves, And cannot belieue either Prophet or Apostle, were such Messengers sent now from Heauen to teach me. For no particular Prophet, no Apostle, euer shewed the like full Evidence of Credibility, as this one Oracle has manifested to the world, for sixteen Ages.

Controuersies ended, by reason.

How Reason discourses in this matter of Religion.

10. A. 3. Inference. Sectaries neuer yet took, nor can take the easy, right, and Reasonable way of writing, much less, of Ending Controuersies. This one Principle protes the Assertion. As the Truth of Christian Doctrin stand's firm, when an Euidenced Church teaches it, So by the Nullity of an Euidenced Church, you may, in this present State, easily gather the vncertainty, and falshood of any Doctrin taught Contrary to that Oracle. But most evidently Sectaries haue no Euidenced Church which euer taught their Doctrin, or opposed ours; Therefore they are impossibilitated to write, much more to follow any short, easy, or rational way of ending Controuersies, by an *Euidenced Oracle*, which yet as St Austin cited aboute against the Donatists saith, is, in the first place to be found out. This found by her Marks, and Signatures (And *Digito demonstrari potest* Adds the Holy Doctor, its pointed out with your Finger) all further Contest ceases, or might we speak in Cardinal de Ricleliu's own words, lately quoted, *Seems little profitable, because The true Church cannot but Ascertain all of true Doctrin.*

Sectaries follow no probable way of ending Controuersies.

The Reason why they cannot.

11. Hence you haue a 4th Inference. Sectaries who in all their quarrelling Polemicks Still insift vpon particular Controuersies. *The Real presence, Transubstantiation, The Worshipping of*

620 Disc. 3. C. 15. One only Religion reasonable,

Sectaries
make known
the weaknes
of their own
cause-

Images &c. And dare not so much as offer to haue their Pro-
testancy tryed by the Iudgement of any Euidenced Orthodox
Church, Publish to the world the weaknes of their vndefensible Cause,
and plainly giue over to plead by Reason.

Sectaries
wanting an
Euidenced
Church,

12. I'll tell you à Story for the substance very true, con-
cerning à Discourfe between à Pert Nouellist, and à Catholick.
The first would needs debate the Controuersy of the Real
Presence of Christ in the Eucharist. The Catholick, though
not very learned, yet of à good Iudgement, willing to see somie
effect of the Conference, prudently demanded, vpon what
Grounds the Dispute was to be held on, and finally ended?
The other replied vpon Scripture; But said the Catholick,
what shall be done, If you and I agree not about the Sense
of Scripture? *Nouellist.* We are if things be so, to Appeal to
the Fathers. *Catho.* But what if we vary as much about the
Sense of Fathers, as about Scripture? *Nouellist.* Wee are
then to recurr to the Primitiue Church, and examin what Doc-
trin She deliuered, relating to our Question in those purer
times? *Catho.* O Sr. Wee are yet in Darkness, farr off from
the last sound Principle, For how shall you and I, after our
priuate perusing those few ancient Records left vs, end our de-
bate, whilst you'll turn them to one Sense, and I to another?
Nouel. Reason shall end all. *Catho.* That I wish for, But
quit me yet of one Scruple. What if your priuate Reason be
byassed one way, and mine another? Or, what if you Iudge
that Reasonable, which I doe not? Here the Nouellist like
one struck dumb, spake not à word.

are driven
off all
grounds
of Arguing

what is to
be Iudged
reasonable?

13. Yet the Discourfe might well haue gone on, for I
would haue further inquired, whether to do as all the Chri-
stians in the world, learned and vnlearned haue done, be not
reasonable? None can deny it. Then I would haue infer-
red. But all these Innumerable Christians, The very Apostles
themselues, and others haue vpon prudent Motiues Constant-
ly iudged it reasonable, to submit to Mysteries aboue the
reach of humane Reason, Ergo that must pass as à reasonable
Principle

Principle; But the Reason cannot be taken from the very *All of submission*, For that is Faith, nor from any Evidence in the Mystery believed, or obscurely proposed, nor finally from Scripture alone, for that Book *Considered in it selfe*, is not its own Evidence, Therefore the Evidence of Credibility, Or the Evidence *Proposed to Reason*, is extrinsecal to what euer I believe, and fundamentally lies in the Marks, and Signatures of Christs own manifested Church.

The Evidence of Credibility, not taken from Faith.

14. Hence I Conclude with this Dilemma, and hold it vnanswerable. *Either God has set before all Mens Eyes An Oracle* (which now teaches truth) most discernable by clear Marks and Motiues from all false erring Societies, Or omitted to do so. Grant the first, Reason is as much obliged to believe that Signalized Oracle now, As the Primitiue Christians were anciently bound to believe the Apostles. Say Contrary; There is no such Marked Oracle distinguishable from erring Sectaries, Reason is left in à Labyrinth, and shall neuer find out true Religion, Wherefore Protestants who seemingly stand for Reason, and slight the Doctrin of our Euidenced Church, are the men amongst all other, most vnreasonable, and as dayly experience teaches, meer Scepticks in matter of Religion.

A Conuincing Dilemma.

Sectaries vnreasonable.

15. A 5th. Inference. The readiest way to conuince à Sectary (and one though no great Clerk may easily do it) is in the first place, at least, to waue that long tedious work of handling particular Controuersies (which depend vpon Authority) and to plead by Reason; Thus I would Argue, and haue often done so, with good Success. You as à Protestant; lay claim to à reasonable Reformation, and consequently to à Reasonable Religion, Say I beseech you, from whence haue you the Moral Evidence, which makes this Reformation Credible to Reason? I speak not yet of it's Truth, for *Evidence of Credibility euer preced's the avouching of it true.* We Catholicks proceed candidly, and propose to the reason of euery one learned and vnlearned, the very Marks and Signs of truth, manifest in our

How they are easily Conuinc'd?

Evidence of Credibility is first to be laid forth.

Church, which Christ our Lord and the Apostles evidenced to the first Conuerted Christians. You set vp à new faced Religion, and when that's done, put it out of Countenance, because Reason sees nothing in it, which has appearance of Credibility. You auouch *it true*, before you make it *Credible*, which is to put the Conclusion before the Premises.

Sectaries
auouch their
reformation
true, before
it be made
Credible.

16. One perhaps will Say first. The reason of your Reformation stand's vpon this rational Ground, that wee Catholicks were deformed, or out of all right fashion in our Religion. Lamentable. And are you the doughty Doctors that must mend what was marred, and prescribe à new Model of Religion? Can you Say what is, or what is not Catholicism?

They make
à false sup-
position, their
Proof.

It is too much Boldnes not only to teach more learned then you Selues, But à high Iniury also, to make à meer *supposition* (and very false too) to pass for à rational Proof. You know wee deny your improbable Supposition, And you vpon no Principle call it reasonable. Howeuer; Suppose the falshood, that wee are out of Fashion, doth it therefore follow that you are got into the right *Mode* of Religion? No truly; If the Supposition stand's, wee are both out, And both need à new Reformation.

17. Some may yet Reply. Sectaries regard not that new coyned word of *Euident Credibility* (à Term wholly Popish) They endeauour to proue the *Truth* of Protestancy by Scripture and Fathers, And to do so much, is more than to make it *Credible*. Contra. 1. Were it possible (as it is not) to proue the truth of *Protestancy*, That's besides the matter here in hand, whilst wee only Treat of *ending Controuersies by Reason*. Now all know that Authority, whose *Credibility* must first be Euidenced before it haue weight (*precisely considered as Authority*) is not the *Reason here spoken of*. For Example: I Assent to the Mystery of the Incarnation vpon Gods own *Authority*, that's Faith, but no *rational Inducement* to belieue. What we demand of Sectaries, is to haue the rational Motiuies which induce to belieue *this Protestancy*, laid open before the Eyes of rational men?

They are still
besides the
matter now
agitated.

Herein

Herein we require Satisfaction, but haue none.

18. Contra. 2. Could these men proue their Protestancy by Scripture and Fathers, it should, Methinks, be very easy to point at an Orthodox Church which Six Ages since, publickly owned the particular Tenets of it. Here is my Reason. *What euer* Doctrin the Scripture and Fathers teach, the Orthodox Church conceal's not, but openly Professeth. She is not ashamed, if Orthodox, to teach what God has reuealed. Now further. Had such à Church euer owned this Reformation; it must either haue been like an inuisible Ghost; not perceptible (which our Newer Sectaries Disclaim) or contrarywise discernable, by the like Marks and Signatures of the Apostolical Church, And if their Doctrin was euer taught by it, They are to talk no more of its Truth, before Its Credibility be euidenced to Reason, by the Marks and Signs of that Church, which is now supposed to haue taught pure Protestancy. That is in à word, They are first obliged to Say plainly, what Articles of Faith, Protestants (as Protestants) hold Essential to their Religion, And then to make so much Doctrin, and no more, first *Credible*, then *true*, by the known Authority of an Orthodox Church. But This is impossible. Hence.

If the Reformation could be proued true;

Some Orthodox Church must haue owned it,

19. And it is the last Inference, whereby one grand Cheat of our Sectaries is discouered. Long haue we inquired but without Satisfaction, *Where their Church was before Luther?* The Common Answer returned by some latter Protestants, making little Account of an inuisible Church, is much to this Sense. *Our Church was there where it now is, and where it alwayes was, The same Christian Church as before the Reformation, Having lost nothing that made it so.* And if you Obiect. The Church in England before Luther was certainly Popish, now its Protestant, Ergo it is not the same Church, They Answer and vow it to be the very same, though it ceased to hold Popery.

How our Adversaries Shuffe.

20. Much might be said against these meer Empty words. I'll here only entertain you with two Reflections vpon the whole Paralogism. First it makes the worst of Heresies defensible, for

*They make
the worst of
Heretics de-
fensible,*

*And their
Reformation
unreasona-
ble,*

*Because
strip't of all
rational Mo-
tives.*

*Sectaries fol-
low the
strain of
Condemned,
Hereticks,*

*No Motives
Proposed so
Reason.*

For might not Arius haue pleaded in like manner? My Church is where it was before, The very same Christian Society, though changed into *Arianism*, as the ancient Religion in England, now is into *Protestantism*. So also the *Pelagians*, The *Macedonians*, and all other Heretiques could haue Argued, excepting perhaps à few *Donatists*, who confined the whole Church to their little Part in *Affrick*. Again, As the Thing is reformed, it passes with Protestants for à Part of the Catholick Church, Therefore as reformed, its supposed à Piece of Reasonable Religion (Sectaries pretend not to an vnreasonable Reformation) And it fit be So, before the Professors of it talk of the *Truth* of this Reformation, They are obliged to make it Credible, by such Miracles, Signes, and wonders as an *Infinite Power and Wisdom* (and no other) Proposes to Reason. But all is contrary. They begin, and bring in à Reformation so naked and strip't of rational Motiues, that none can Say. God himselse declares it reasonable, by any Signature, which may bee esteemed an effect of his Power and Wisdom, Or in à word *Supernatural*.

21. And here in passing, You haue the true Reason, why Sectaries in their Polemicks, keep close to the Procedure of all condemned Hereticks. The *Arians*, for Example, neuer went about to giue Reason the least Satisfaction, in behalfe of their Rupture made with the Church, but leauing that Rational way, pleaded by Scripture. So do *Protestants*. Before they had Shown any thing like à rational Euidence of Credibility, to countenance that shameful Diuorce, They voted it Iust. So do *Protestants*. Wauiug the Ancient Sense of Scripture receiued by the Church, they glossed it after their fashion. So do *Protestants*. Tradition, that strong Tenure whereby the Church hold's Her best Inheritance, or Deriues Christ's Doctriu down from Age to Age, The *Arians* slighted, And so do *Protestants*. But All this while, though we earnestly wish to hear of Motiues proposed to Reason, whereby this Reformation may be made Credible, we are turnd off with meer Talk, And neuer yet heard, or shall hear of more Euidence for *That*, than the worst of *Arians*,

can allege for Arianism. Wherefore, I conclude, Protestantism is an vnreasonable Nouelty, and consequently no Religion, for meerly to Say à Religion is true, and from God, before it be made Credible by Supernatural Signes, Vphold's *Arianism*, *Donatism*, *Quakerism* and the greatest fooleries in the world.

CHAP. XVI.

Objections solued. Sectaries pretending not to Se the Churches Evidence, are either blind, or wilfully shut their Eyes. The Assertion clearly proued. A Parallel of the Primitiue, and the present Churches Evidence. How far Reason may be sayd to Regulate Faith.

1. **A** Gainst our pleading Evidence of Credibility for Catholick Religion manifested by the Lustre of supernatural Motiues, One may first Obiect. Euery Mans priuate Reason is to Iudge whether this Evidence Conuinces, or no, And consequently the last Iudgement belong's to the Tribunal of priuate Reason. I haue Answered. The Evidence (vpon two rational Principles) is so great that it cannot but conuince, First because the Author of it is no other but God, who certainly was no Impostor when he set before Reason the light of most glorious Supernatural Signes, And by virtue of them, hath induced both Iewes and *Gentils* to belieue in Christ.

2. Because, That which the most Wise and Learned of the Christian world, haue Iudged *Euidently reasonable*, May vpon so great Authority, be supposed Reasonable. But All those Vast

Why the Evidence of Credibility is most Conuincing.

Two Reasons

K k k k

Multitudes

Multitudes Conuerted to true Christian Religion, haue Iudged the Euidence of Credibility manifest in the Church, both rational and conuincing, Therefore, it is so.

The Iudgements long Since giuen, now is not reuerfable.

No other Inducements, excogitable.

2. Hence it follows. 1. That the, true Iudgement concerning this Euidence, was long since giuen, antecedently to the weak Censure of this or that particular man, who now would Cauil at it. 2. That all Exceptions made against it, are evidently vnreasonable vpon this ground, That those Thousands and Thousands most Wise and Learned, who owned the Euidence, And haue been induced by it to belieue; must (if Mised) be accounted not only temerarious, but also Mad, befotted, and grossly Seduced by Fooleries. This cannot be Granted. Perhaps you'll Say. Those Wise and Learned belieued vpon other Inducements, Distinct from our Churches Motiues. Answ. Not one can be Assigned distinct from these, if wee speak of Motiues *Proposed to Reason*, as is proued already.

Sectaries want not light, but Eye-sight

3. A. 2. Obiection. Sectaries for all this, Pretend not to see the Churches Euidence. I Answer; it is not for want of *Light*, but for want of *Eye-sight*, That is, becaufe they will be blind Thousands, As is now Said, as Wise and Learned as they, haue seen the Light and followed it, Why then do They stumble in Darknes, when the same Euidence is Set before their Eyes? I haue no other Answer, but what Truth it Selfe Deliuer. *Ioan. 1. The Son of God, The Light of the world came amongst vs, Et mundus eum non cognouit.* The world would not know him, Both Iewes and Gentils wilfully shut their Eyes, to the Signal Marks of his sacred Preaching, And so do Sectaries at this day, to the Churches Euidence.

They wilfully Shut their Eyes

4. Some may Reply. What we now Say, is only to Preach, and not to Proue, For how can wee Euince that Sectaries Shut their Eyes to any Light of Euidence? Answ. Enough is proued Already, Howeuer to come clofer to the Matter, and to leaue them without all excuse, I'll Add one word more, which shall be Conuincing.

5. Pray you Imagin, That some of our Sectaries had liued

in

in those happy Dayes, when the Holy Euangelists set forth the Life of our blessed Sauour, And the Apostles preached his Sacred Doctrin to the first Conuerted Christians: Would not They think ye, haue as readily belieued what euer Doctrin those Blessed men then wrote, and Preach't, As the other vast Multitudes who came flocking in, belieued? Yes Certainly, Their Obstinacy, though great; would not haue surpassed that of Iewes and Gentils, These yeilded, after they heard such Oracles speak, And so I think Sectaries would haue done also.

An Argument drawn from the primitive Evidence.

6. Now I Demand (and the Question is very pertinent) vpon what Evidence of Credibility; By what prudential Motiues laid forth to Reason, could These men (had they then been in the world) belieued that *S. Mattheu* (for example) wrote truly the Life, and Preached exactly the Doctrin of Iesus Christ? Did God Ascertain all men then liuing by priuate Reuelation, that the Euangelist was his Diuine Oracle? Or, did He openly proclaim that Verity to the world by an audible Voice, in the Aire? Was an Angel sent from Heauen to testify, that *S. Mattheu* deliuered Truth, and nothing but Truth? Or, was the Holy Ghost seen in any visible Form to suggest all He spake and wrote, And to secure his tongue and hand from Error in euery Syllable, in euery least Iota? No. Although God could haue done all this and more, yet wee read of no such Wonders.

The Primitive Evidence of Credibility, was not, as some may Imagine

7. Say Therefore, Vpon what prudent Motiues, by what Evidence of Credibility would Sectaries, had they then liued, been Induced (with Iewes and Gentils) to belieue the Words and Writings of this one blessed Euangelist, or of any other Infallible Oracle? The Gospel Answers. *Luk. 16. They went forth and preached euery where; Our Lord working with them, Confirming the Word with Signes which followed, And the Signes are known to all. They cast out Diuels, raised the Dead, cured the Infirm, Suffered persecution, Conuerted Nations to the Faith of Christ; which was one, and perhaps not the least, among their many other glorious Miracles. The great Apostle Heb. 2. 4. Speak's most signi-*

The Primitive Evidence explained.

ficantly this Sense. God withall testifying by Signes and Wonders, and diuers Miracles and Distributions of the Holy Ghost, according to his Will. Here we haue the Apostolical Euidence laid beforevs, And by it the Doctrin they taught made Credible to Reason. Hence I Argue.

*The Roman
Catholick
Church
only Shewes
the like
Euidence,*

*with an
Aduantage.*

*Particulars
insisted on.*

*strange Con-
uersions.*

8. But most certainly the Roman Catholick Church, and no other Society, demonstrat's the very same Miracles, the very same Signes and wonders, not one Excepted, as is largely proued aboue, And to raise Her Glory aboue that, which à short time allowed not the primitiue Christians to Se, Hitherto neuer wanted the tryal of à 1671 years Persecution from Heathens, Turcks, Heretiques, licentious Catholicks, and Diuels also, And yet, to Gods Glory be it, She keep's Her Posture Still, immoueable, Inuincible.

9. One word more. Had we liued in those happy Dayes, wee should haue seen or heard of à great Conuersion, wrought by our Sauour vpon one Zachew, à Principal Publican, à rich man, and à Sinner. A plain Miracle cries one of the Older Protestants, And therefore The Conuersion comes in with an Ecce. Behold the wonder. It this so? was it indeed à Miracle? Ecce. Behold Innumerable notorious Sinners, accustomed to vice Conuerted to the true Faith, and reclaimed from their lewdness by the incessant Labour of this one Roman Catholick Society.

Martyrdoms

*Manifest in
the Church.*

10. Again; Had we liued in those Dayes, wee should haue seen or heard of à Couragious S. Stephen who sealed with his blood, that very Doctrin which the Euangelists wrote, And the Apostles afterward Preached, We should haue seen or heard how zealously the blessed man prayed for his merciles Persecutors, And from thence haue concluded, no other but God, gaue the Martyr that Courage to fight on to the end, and Charity to dye as Hee did most Gloriously. Here cast your thoughts again vpon the Roman Catholick Church in after Ages, and sicce, Behold, for one S. Stephen you haue had Thousands armed with Courage, with Charity, and Constancy, who as be-
hooued

hooued true Valiant Souldiers of Iesus Christ, stoutly shed their blood for that very Doctrin, She maintains at this day.

11. Thirdly, had you liued in those dayes, you would haue heard à new Doctrin preached contrary to corrupted nature, and the worlds Vanity, you would haue seen moreouer whole Multitudes of Conuerts, repaire to the Apostles, and cast their wealth down at their feet, calling nothing their own, but God only, who rich in Mercy was their Possession; And would you not haue Said, after to great à wonder, such Preachers were certainly inspired by the Holy Ghost to reach, And that those who complied with the Doctrin, were faithful Seruants of the most high God? None can doubt it. Now. *Ecce*: Behold, the very same Learning is yet, and has been euer taught in the Roman Catholick Church, And to proue by real Effects, of what Power it is, Thousands, o-uerflowing with worldly Fortune slighted all, and to contemnit the Vanity retyred Themselues; Some into Desert places, o-thers to the Solitude of Religious Cells, where rich in Virtue, they liued and dyed happily. Thus much, for à hint only.

12. Besides, wee haue in this ancient Mother Church, o-ther great Aduantages of Holyness and Deuotion, answerable to the Practise of the Primitiue times. We want not those, who earnestly striue to obserue the highest Rules of perfection, and to follow the footsteps of the most blessed Saints, that now are glorious in Heauen. We want not Means to reclaim the most obdurate Sinners; and to help on aspiring Souls in the Exercise of mental Prayer, and Diuine Contemplation. We want not Doctrin worthy of God, set forth in the profound Mysteries of our Faith, nor à dutiful Submission to them by the greatest Capacities of the world. We want not our Fasts, our long Abstinences; and other Corporal Mortifications. Hard lodging, poor Fare, course Apparel, watchings, And the like medicinal Austerities weary not out, but proue

Contempt of the world in those Primitiue times.

The like in the Church, at this day.

More Aduantages yet. Rules of Perfection.

Imitation of Saints. Means to reclaim sinners, Submission.

*Fasts and
Austerities.*

delightfome to Innumerable, that might haue had both pleasure and plenty in à secular Condition.

*The Parallel
Euery way,
Exact.*

13. By the little here briefly hinted at, you may learn (though à volume might be written of this Subiect) How exactly the Roman Catholick keeps Parallel in euery particular with that Primitiue and most perfect Christian Society. The Euidence of Credibility is the very same in both Churches. The signatures of Diuine Power and Wisdom, are no less illustrious in the Church at this Day, than when the Apostles preached.

*A most pres-
sing Argu-
ment drawn*

14. Hence I Argue, And remind the Reader of my Proposition aboue, much to this sense. Sectaries either Se, or will not Se the Euidence of our Church Motiues, already spoken of. These *Conuerfions*, these *Miracles*, These *Martyrdoms*, These *Austerities* &c. Appear to them no less clear Effects of Gods Diuine Power now, than the very like Signatures or Motiues appeared to the first Conuerted Christians, when the Apostles Preached. Say; They are no less clear, no less perswasive now, Sectaries are as much obliged to follow this light of Euidence, And to belieue the Church, as they would haue been obliged to belieue the Apostles, Had they been Eye-witnesses of their Wonders, and heard them Preach. Say Contrary. The Euidence of Credibility seem's much abated, from what it was in those Primitiue times, I'll first vrge these Nouellists to giue à Disparity between that ancient Euidence, whereby Nations were Conuerted, And this we now plead for, And if none can be giuen (as manifestly there is none) I must conclude they are either blind and Se not, what the whole world has seen, Or which is à Truth, that they wilfully shut their Eyes, and vpon that Account are peruerfly Obstinate.

*From what
is Sayd al-
ready.*

*Sectaries Ob-
stinate.*

*Gods Inten-
tion was
not, to delude
any,*

15. Again, Because such Miracles, and those other Signes are manifest in the Roman Catholick Church, and in no other Society of Christians, I will Demand, what God (for they are the works of his own Power) intended by them? Was his meaning think ye, to foole the world? To delude poor
Chri-

Christians? To Contenance and Colour falshood, by His own admirable Wonders? Most certainly, No. For, they haue not only inclined, but obliged all to belieue Christ's Doctrin vnder pain of damnation. Again, Truth it Selfe can *oblige none to Erre*, The very light of nature teaches, there neuer was, nor will bee any necessity for God to work Miracles, in Confirmation of Falshood, which He abhorrs, louing *Truth for Truth*, as well in others, as in Himselfe.

By His admirable Wonders.

He loues truth for truth.

16. Some, who for stark Shame, cannot deny all our Churches Miracles, grant many, and withall Assent to the other signal Motiues already Specified. Yet. 3. Obiect. None of them haue any necessary Connexion with Truth, I haue Answered aboue. This Argument either destroieth the first great Euidence of Christianity, manifest in our Sauours wonders and the Apostles, or becomes forceless. Besides, the Ground of it hinted at, is null, For I haue proued already à necessary Connexion between à Real Miracle, and Truth, vpon this conuincing Principle. *True Miracles, as is now Supposed, are, and haue been wrought in the Church, And by no other but by the Infinite Power of God (they surpasss the force of Nature) Therefore Wisdom it Selfe either deceiues, equiuocates, and openly speak's vntruth, when: He shewes these supernatural wonders, Or this Inference stand's firm. A real Miracle and Truth are necessarily connexed.*

The ground of this Obiection, worth nothing.

Real Miracles infer truth.

17. Others Argue. 4. And more impertinently. Were All that profess the Roman Catholick Religion, holy and virtuous, we might better plead for the Churches Euidence of Credibility, But many, and very many are great Sinners, and this seem's much to obscure Her Euidence. Now if we retort the Argument vpon Sectaries, and tell them also of their lewd Liuers, that *Darken Protestancy*, its easily replied, (*and very truly*) They haue no Euidence of Credibility to Obscure. Therefore We, who certainly haue it; and not They, are obliged to Solue the Obiection. Answ. That's quickly don. And to solue it, I am once more to lead our Nouellists to those hap-

Whether sin and sinners can obscure the Euidence of Credibility?

*The Answer
is negative,
and*

*Proved by
many Exam-
ples in the
Primitive ti-
mes.*

*Sim Eclypses
not*

*The resul-
gent signs of
power and
Wisdom.*

*Another Ob-
jection*

py Dayes of the Primitiue Age, and Demand, Whether all then, were Saints? No certainly. We read of à wicked Iudas, who betrayed his Master, Christ our Lord. Say I hefeech you, would that haue extinguished the lustre of Christs Glorious Miracles, or withdrawn them from belieuing in the true Messias? We Read also of à couetous *Demas* that abandoned S. Paul, and returned to the world. *Demas me reliquit, diligens hoc saculum*, would his bad Example haue obscured the Apostles Wonders, or made the Beliefe of His Doctrin, less firm? Finally we read of an incestuous Corinthian, infamous for Luxury, would Sectaries think ye therevpon, haue been dismayed, or giuen ouer the Practise of Virtue, because he was naught? Not at all. For if Wise, they know, that Cockle and Wheat grow vp together in the same large field of the Church, and it will be so (the Gospel is my warrant) vntil the Haruest, makes the separation. Say then, did those *Iudas*es, those *Demas*es, those *Incontinent Liuers* dishearten any, or Eclyp's in the least that Apostolical Euidence We speak of, when vast Multitudes were found faithful and eminently virtuous? You will Answer No. Why therefore should lewd Liuers at this day, Eclyp's, or discountenance the Glorious Euidence of the *Roman Catholick Church*, whilst we find in it, Innumerable iust, Innumerable strong in Faith, confident in Hope, Zealous in Charity, And moreouer, which is euer to be noted, behold to our great Comfort, Gods own illustrious Signatures most apparent Age after Age, in this one Blessed Society of Christians?

18. Some to Oppose what we said aboue, Obiect in the 5. Place. The Church cannot be according to the Principles of à Catholick the Rule of Faith, But contrarywise, the Catholicks own *internal iudgement* of Reason, must regulate, For this makes the best Catholicks in the world, to belieue the Church. If you will haue à Proof Hereof: Ask any knowing Orthodox Christian, Why he hold's the Church His Rule of Faith, He cannot Answer, because He belieues so, but will presently tell you, He is assured of that truth by prudent Reason. Answ.

No

No man, whether Sectary or Catholick, can make his own internal Judgement, though fancied reasonable à hundred times over, the Rule of Faith, Vnles more bee added. Now If you enquire after what I exprefs by this word. *More*? I Answer. It implies an *Obiectiue Evidence, set before euery rational vnderstanding which laid hold on, makes à the Iudgement Reasonable*, without this Obiectiue Light, or Evidence, euery condemned Heretick, may nickname things, and call his own fancy Reasonable, though He hath nothing like à rational Motiue to settle it vpon. This is the main thing to be noted, in our present contro- uerfy.

Pretended Reason, without rational Evidence, no Rule of Faith.

19. Now here is the whole Contest between vs and Sectaries. We ground our Judgement of Credibility vpon such an Evidence of Motines as Conuerted the world, We say, An Infinite Goodnes cannot permit the world to be led into Error, by Euident Miracles, euident Conuerfions, and other both Signal, and *Supernatural Wonders*. All this is Reason, and vndeniable reason, The Signs are *Manifest, Sensible, and Visible*. In the next place, We vrge Sectaries to speak in behalfe of Protestancy, or to giue in the like Evidence for that Nouelty? They recoyle, draw back, and talk (tis true) of Reason, but turn vs off with the *bare word* alone, hauing no obiectiue Evidence to ground à rational Iudgement vpon. I speak truth, And will defend it. No more can these men, if you set aside A selfe-wilful Perswasion, satisfy Reason why they belieue as they doe, then the worst of Arians tell you, why they belieue Arianisin.

The Catholicks rational Evidence grounded.

Sectaries haue none at all.

20. It would bee ridiculous in this contest; to bring in Scripture as à Rule of their Faith. For first we here enquire not after the Obiect of their Belief, But call for rational Motiues, whereby they are induced to belieue Protestancy. 2. We Say, Though Scripture were in à General way owned The most immediate Rule, and the Sense of it could bee known by the priuate Reason of some men in the world, yet The Sectary gain's nothing vpon the Concession, because He knowes

Scripture here not pleandable.

The Reason. not, nor shall euer know vpon any sure Principle, That his Reason hath the singular Priuiledge to hit right on the Scriptures true Sense, whilst all His Aduersaries (and they are very many) openly oppose it, as improbable.

21. One may yet reply. For as much as The Sectary Belieues, which *is not much* (For it lies in à few Fundamentals) He has the same Euidence of Credibility as we Catholicks haue, And so far ioyn's with vs in Beliefe: In other Matters of Contest, He neither Belieues, nor Disbelieues, but Abstract's from all. Contra. 1. Thus the Arians and all Heretiques proceed, who first *chuse*, and lay claim to so many Tenets of Christian Doctrin as pleases Fancy, and then tell vs, They haue Reason to chuse, to Diuide, and separate from the rest. We demand (and here is the main Point) what rational Euidence haue they to do so? Who made Beggars (For all they haue, they took from the Church) such bold Chusers? Again, if they prescind or abstract, They are obliged to Design an euidented Orthodox Church, which abstracted like them, and positiuely taught so much Doctrin is precisely necessary to Salvation, And no more. This is impossible. O yes. The Primitiue Church seem's to haue abstracted from many Doctrins now taught by the Roman Catholick. Contra. Who tell's you so? Your lame Negatiue way of Arguing? *Wee read not of Purgatory, nor of Transubstantiation &c.* Pitiful. The euidented Roman Catholick Church by Her Constant Tradition speak's of both, and also positiuely auouches, that all now taught, was then Anciently deliuered, Here is our Principle, and wee vrge Sectaries to oppose it by producing the Authority of another more ancient Church, which Spake then, as they speak now. Or which abstracted from such Particular Doctrins, as they would abstract from. But this is Impossible. Out of all I Conclude, Sectaries haue no Euidence of Credibility for any Doctrin believed by them, and Consequently no true Faith at all, but Opinions only, and those false too. Now we must solue two or three difficulties of another Nature.

If the protestant abstracts from what Doctrin he likes not,

why may not the Arian do the like?

No Church fauours this Doctrin.

Sectaries vrge to name the Orthodox Church, which abstracted as they do now.

22. A. 6. Obiection. Reason Affares the Catholick, that God speak's by the Oracle of the Church. *Ergo*, his Faith is vltimatly resolued into Reason. I Deny the Consequen- ce, For if wee make à right Analysis, The Act of Faith is not yet in Being, in that *Sign*, or *Priority* of Nature, when Pru- dence tell's Him. *God speak's by the Church*. The nature of that Iudgement, serues only to induce the vnderstanding to Faith, or to fix it vpon an vnvariable state of Belieuing, And Con- sequently must be resolued, into its own clear Principles, *Pre- uiously penetrated*, before the Catholick belieues. Faith followes, and relies immediatly vpon its own Obiect, which is God's Reuelation proposéd by the Church, or by Scripture infallibly interpreted. Now,

Another Obiection,

23. If you Obiect. 7. It is my priuate Reason which makes me to belieue the Church. I Answer. The Proposi- tion is equiuocal, For it may either signify, what I call Reason independently of all known *Obiectiue Euidence*, makes mee to belieue the Church, And that Sense is very false, Nay its impossible, to hold euery internal Act, not resoluable into *Obiectiue Euidence* in à matter of such Consequence, *Reasonable*. This as I said about Patronises the worst of Heresies, and Atheism also.

The equiuo- cation disco- nered.

One sense false.

24. Or Contrarywise, the Sense may be. The Church gloriously marked by clear and Conuincing Motiues, *known*, and *applied* by my formal Act of Reason, makes it *Reasonable*, and that's most true. Wherefore, euery rational Iudgement in the present matter, must be fixed vpon rational prudent Moti- ues, *distinct from the Act we iudge by*. The Iudgement is no more but *Conditio applicans*, à Condition, whereby the *Obiectiue Euidence* is laid hold on, and set before an Vnderstanding. The Ground hereof is clear, For we know not by *Obiects* extrinseck to our *Knowledge*, but by vital Acts which interuene between the Intel- lectual Power, and *Obiects*. Now if any Ask, why may not this Iudgement mistake and erre? I Answer first, by Propo- sing the like Question. Why might not the Iudgement of the Primitiue Christians, when they saw or heard of the Apostles

The other true, when the Iudge- ment is grounded on rational Euidence

Why this
Iudgement
cannot be
erroneous.

great Wonders, haue also been à Mistake or Errour? Solue the one, you solve the other. I Answer 2. The Iudgement cannot (if it pitch vpon what really is the *Obiectiue Evidence*) be Erroneous, For no fundation of Errour, as wee now Suppose, Lies there; Therefore, none can be deriued from thence into any vnderstanding. *A pure fountain yeilds no pudled water.*

Faith Considered two
wayes

As prudent,
how it is
resolved.

The resolution of her-
wise, if con-
sidered as
it relies vpon
the Diuine
Testimony.

25. A. 8. Obiection. Faith is an Act of à reasonable power, and consequently Conformable to Reason, Therefore Reason regulates Faith, or is its immediate Rule. Answ. The Act of Faith may be Considered two wayes. First, as it is à prudent reasonable Submission to Gods Reuelation. 2. As its terminated vpon the Reuelation proposed by the Church, or any other infallible evidenced Oracle. Consider it vnder the First Notion of à prudent Submission, it ever Implies, or rather presupposeth, the rational prudent Iudgement now mentioned, And this Iudgement preuiously set fast vpon such Motiues, as conuerted the world, may well be Said to, denominate the Act of elicitè Faith, à *rational Obsequiousness*, Yea, and its extrinsecal Rule also, as will appear to euery one, that makes à right *Analysis*, or brings Faith to its last Principles. But consider again the very Act, it Selse, or precisely as it tend's vpon the Diuine Reuelation proposed by an Infallible Oracle, it *reason's* not at all, nor more proues; or Scientifically *knowes* its Obiect (*as Faith*) Than Science as *Science* belieues. This *Proues* that submissiuey *Belieues*. Nor can Faith, which euer presupposes its Obiect and Rule proued to Reason, Scientifically prouè either, without lossing what is Essential to it, I mean *Obscurity*. Se more hereof in the other Treatise. Disc. 1. C. 5. n. 12. 13.

Particular
Controuer-
sies exami-
ned by this
and that
particular
Authority

26. By all hitherto Said you se, How the Priuate Reason of this or that Man may more easily swerue, or lose the right way of Arguing, when à Dispute is held vpon particular Controuersies, then when its brought to the Censure and easy Tryal of an evidenced Church. This Oracle Speak's clearly, Whereas if the debate be of particular Points examined by Scripture, or Authority,

Authority, We find by experience that two Aduersaries seldom *not easily ended*
 or neuer agree vpon the Sense of those very Authorities, they
 would haue Matters decided by.

27. You se. 2. The Summ of all handled in this Chapter *The summ of all hit her- to handled,*
 to be as followes. The Catholick hold's his Faith infallible, which essentially relies vpon à Reuelation *Diuine*, and *Infallible*.
 Now because God proposes not by Himselfe or immediatly His own sacred Doctrin to Euery faithful Belieuer in particu-
 lar, He hath established à Church, and made Her an Oracle *briefly hit- ted at*
 to speak in His name. She comes as it were, between God and Belieuers; And conueyes vnto vs the true *Diuine Doctrin* of the first *reuealing Verity*. Now because, She is an Oracle im-
 mediately Credible by supernatural Signs, which an Infinite Power and Wisdom Demonstrates, We Iustly call Her the Infallible Rule. Though Scripture faithfully interpreted, be our Rule also, but not so *immediatly Credible*. The Church once discou-
 ered, by the Euidence of an Assent grounded on *conuincing Mo- tiues*, Regulates Faith, plain Reason preuiously resting vpon those Motiues, tell's vs, God speak's by Her. Here we rest, by this Rule we are guided.

28. Hence you se. 3. Whoeuer depriues the Church of her Lustre and Signal Wonders (manifest to Reason) ma-
 kes her Doctrin, and the very Scriptures also not worthy Be-
 liefe, dead's Faith, Eclipses Gods reuealed Truths, and doth the vtmost to bring in Atheism. In à word He makes Christian Religion vnreasonable, which is vtterly to Destroy it. what I say seem's manifest. For Suppose, we had, had no Mi-
 racles since the Apostles times, no Succession of Commis-
 sioned Pastors, no further Conuerfions of Nations. No more eminent Sanctity in this great Moral Body, after that first Age,
 No Martyrdoms †, no Generous contempt of the world. Who I beseech you would, or Could haue certainly believed,
 either the Sacred Trinity, or the great Mytery of the *Word Incarnate*, vpon the bare report of à few fallible vncommis-
 sioned Men or women, that might Perhaps haue Spoken (and

Ill^o Conse- quences follow, the Denial of Church Motiues.

*The world,
not with
standing
most glorious
Mortues
Shewn, is
much incre-
dulous,*

*without
them, would
have not be-
lieued any
thing.*

*The sin of
Sectaries.*

*Evidence of
Credibility
not separa-
ble from true
Religion.*

Perhaps not) of these, and other sublime Mysteries, but without rational Motiues. Appeal now boldly to the Tribunal of Reason, and Ask, whether such a Doctrin, appears not to all Prudent men more than improbable? Whilst experience teaches; that a great Part of the world both now, and in former Ages also (though the Church euer shewed Her Selfe the only glorious evidenced Oracle) remain's notwithstanding in a State of Incredulity. What then would so many Nations haue done? How cold would Their Faith haue been? Who would haue believed, had all the After-Motiues of Faith perished, and nothing been heard of but high Mysteries mentioned, without supernatural Signs Confirming the Doctrin, In a word without all Evidence of Credibility? Hence,

29. You Se. 4. The hideous sin of Sectaries, who do not only rob the Church of her Glorious Marks manifes to Reason, and so make Her Doctrin and whateuer Scripture teaches, incredible; But to ruin all, They will haue the Mysteries of our Faith talk't of, but not one Taught Infallibly, And thereby destroy Faith it Selfe. Thus Reason and Religion go to wrack at once.

30. You Se. 5. It is impossible without subuerting Christianity, to Seperate the evidence of Credibility grounded on Conuincing Motiues, from true Christian Religion. Wherefore I conclude, That as God has euer hitherto, assisted the Orthodox Church to Teach Truth, So also he has, and will preferue in Her the evidence of Credibility, whereby all Rational men may find truth, And indubitably Assert. *This and no other, is the only Society of Christians, which teaches God's reuealed Verities, and can best inform vs of euery Doctrin the Church taught in foregoing Ages.*

CHAP. XVII.

*A Digression Concerning Doctor Stillingfleets Discourse
Where he treat's of the Protestants Faith redu-
ced to Principles. He is all à long quite
besides the matter handled, and Sayes no
more for Protestancy, than for Aria-
nism, or any other Heresy.*

1. **K** Now Courteous Reader, that when this Treatise was vnder the Press and towards an end, there came now very lately to my hands A Discourse concerning the Idolatry practised in the Church of Rome. A stale worn-out Cauil, by Edward Stillingfleet D. D. Doctor, as I interpret, of Diuinity, though in his Account he was only B. D. and therefore, hitherto named by me plain Mr Stillingfleet. The fault (if any) is easily amended, He shall haue his due hereafter, and be called Doctor. In this Discourse, which very candidly I haue not read, nor I belieue euer shall; For the matter appear's very triuial, and look's like à Rapsodie, I find towards the end of it à Flute, and no more, at à Book Intituled Protestants, Without Principles. I know, Saith he, no other Answer necessary, not only to this present demand, but to à Book called Protestants Without Principles, the falsity of which, Will appear by what folloves.

*The Occasion
of writing
this Chapter.*

*The Doctors
quick Dis-
patch,
Like one
Loath to en-
gage.*

! 2. You may well imagin, I hasten'd to this. What Followes, And saw in the next Page, Six Principles agreed on by both Sides. 1. That there is à God, from Whom Man and all other Creatures had their Being. 2. That the Notion of God doth imply

Six Principles, remote from Protestancy.

ply, that he is à Being absolutely perfect. 3. That man receiving his Being from God, is thereby bound to obey his will, and so on to the Sixt, which, Methought, seem'd as remote from Principling the Protestants Faith, as if he had told vs. Adam was tempted by Eue.

3. The next Leaf turned ouer; I found this Title, Contrary to *Protestancy without Principles*. The Faith of Protestants reduced to Principles, with this Addition. These things (viz. The six Principles) being agreed on both Sides, we are now to inquire into the particular wayes which God has made choise of for reuealing his will to Mankind. He should also haue said. And concerning the Faith of Protestants (here lies the main Business) if mankind be concerned in it, but this is waued.

A promising Title. But the main matter is waued,

4. Nay more is waued, whereon all depend's. Obserue I beseech you. We haue here à fair Title. *The Protestants faith reduced to Principles*, before we know what these men belieue. Yet most certainly, we should first haue had some light concerning their Beliefe, before we hear talk of its Principles. We should know how many Articles the Professors of it maintain as necessary to saluation, How many also they reiect as Heretical? We should know what it is, one may boldly renounce as an Opinion, proper to Protestants; And what it is he must hold, as Protestant, or be damned? All this I Say and more, Should in the first place haue been fully explained, to the end we may haue some hint of the Thing Principled, before we are informed of its Principles. The Proof of à Thesis euer presupposes the Thesis plainly set down. You neuer heard of any Tenet publickly exposed in Schools, to the Examinatiou of others, But euery Opponent knowes, what's Asserted. All here run's in à contrary Strain. A Faith is spoken of reducible to Principles, which is so remote from all humane vnderstanding, that none shall, or can euer tell me, what it is. Or speak thus, And you speak truth. *What euer the Protestant maintain's (as he is Protestant) though called Faith, may, without danger of our Souls, be boldly renounced by him,*

Particulars omitted.

The pretended Faith of Protestants cannot be known. All may assure that Faith without danger of Saluation.

by

by me, and the whole world besides.

5. The Conuincing Reason of what I now Assert, is so groundedly laid forth in this present Treatise, that no Sectary shall ouerthrow our Proofs. Read I beseech you, *Ibe. I. Disc. C. 20. n. 7.* and what followes, you find there à Sect of men called Protestants, but without the very *Essence of Religion.* Read also the. 2. Discourse, you haue there in seueral places, the whole Faith of Protestants brought to à List of meer false Opinions, or rather to flat Heresies. Their negatiue Articles, of *not Praying to Saints!* Of *no Transubstantiation* are cashiered by them. *The Doctrin common to all called Christians,* without more, is à plain Fourb, unless they deny the sacred Mysteries of the Trinity and Incarnation also, with Arians: Their Pretence to belieue so much of Catholick Doctrin as pleases their Fancies, is not singular to them, but common to others, no Protestants.

They haue no Essence of Religion.

Their Negatiues, disowned. Doctrin Common to all Insufficient.

6. Now (and its euer to be noted) we enquire after the *singular Faith* of Protestants as contradistinct from *Popery*, And all other known Heresies, And desire, That this Faith as it is *Peculiar*, may be reduced to Principles? I Say the Reduction is vtterly impossible, and the Reason is best expressed in few words. *Their Faith is Phansy, They haue nothing like Faith to found on Principles.* But to Se this proued, You are once more wished, to read the Discourses and Chapters already quoted, for I will not take so much pains for the Doctör as meerly to blot Paper, and repeat in this place, what is there Conuincid. Thus much Noted.

Where the main difficulty is: And what should be Answered?

7. Be pleased to hear two Propositions, which come neerer to our present matter. One is. *Whateuer Faith the Sectary laies Claim to, as peculiar to Protestancy* (be it what you will) if contrary to the receiued Doctrin of the Roman Catholick Church, *is not reducible to Principles.*

Two Propositions.

8. Another Assertion. All the Principles, tediously made vse of by the Doctör (we may Suppose him very conuersant in the best) are wholly impertinent, And haue no more to doe
M m m m with

with the Faith of Protestants; No more support that Nouelty, then if one should tell you. *Abraham begot Isaac.* If I proue this, you'l Say, the Doctōr has ventured vpon à desperat Attempt; If not; I disgrace my selfe.

The Doctrin contained in these Principles,

And the Application, are to be distinguished.

9. To goe on and proue. We must first well distinguish between the Doctrin contained in these Principles, supposed to vphold the Protestants Faith, and the Application or Inferences drawn from it, in order to that end. The Doctrin is sometimes true, sometimes false, and often (not well expressed) dubious. But the Application of it to Protestancy, And this most Concern's the Doctōr, *when true*, is as remote from the purpose, or no more Concern's the faith of Protestants, then if one should Say. *God made the world*, I say *when is true*, for if false or dubious, its wholly impertinent.

The first Principle.

10. Thus the Doctōr begins (and pity me that I trouble the Reader, and my Selfe also with meer Parergons, which relate not at all to Protestancy) First. *An entire Obedience to the Will of God being agreed on to be the condition of Mans happines, no other way is in it selfe necessary to that end, than such, whereby Man may know what the Will of God is.* Answ. This general Doctrin, though true, Support's no more the particular faith of Protestants (be it what you will) then the Faith of *Arians*, or *Pelagians*. For all these and *Catholicks* likewise, may grant. *There is no other way necessary to happines than such, whereby a Man may know what the Will of God is*, yet must withall acknowledge the Inference, the Reduction, or Application to this *or that particular Doctrin*, wherein these Parties dissent from one another, wholly impertinent, vnless more be Sayd. For Example, the worst of Heretiques hold with *Catholicks*. There is no other way to be saued but by *Christ Iesus* our Redeemer, But as the *Arian* neuer offers, immediatly to draw from thence his Denyal of à *Mysterious Trinity*, So the *Catholick* would be as far to seek, should he aduenture, *without more*, to build the *Infallibility* of the Church, or the Doctrin of *Transubstantiation* vpon that General owned Truth only. The Reason is. A Principle Common

The reason, why it is insisted on?

mon

mon to all, or more, Considered as *Common*, stand's firm, giues light, T'is true, so far as it reaches, but cannot possibly extend it selfe, to all the different Tenets Wherevpon Men fall, when they vary and dissent among Themselues. Here the Principle becomes vfeless without more light, or à new *Supply of other Proofs*, which relate immediatly to euery particular Doctrin, really true, or pretended to be so.

11. Thus you Se the Doctors errour, whilst first he giues you à Principle common to all, And will next build the particular Faith of Protestants vpon it. I Say this is impossible, For à truth so General, (as is now noted) giues no more Support, or Light to Protestancy, than to Arianism. Had the D^r better explained these General words. *There is no other Way than such, whereby Man may know what the Will of God is*, And then adioyned. *But Protestants in behalf of their new Faith, Teach and Proue such and such to be the only only wayes, whereby Man may know the Will of God*, and Papists cannot doe it; He had offered at something, But in doing so, He would First haue receded from the General true Principle, And next haue spoken à loud vntruth, because Protestants haue no such wayes. Now only to tell vs, what all the world knowes, and to make that à Principle for Protestancy, is certainly more then à strange Impertinency. Yet this Strain run's through all his other miscalled Principles.

*The Doctors
errour.*

*No applica-
tion made of
the general
Principle.*

12. Obserue it in the three following Paragraphs. *Man*, Saith He, *being framed à rational creature may Antecedently to any external Reuelation certainly know the Being of God*, and his dependency vpon him. What's this to the Purpose? All is true, but the Truth is so General, that it reaches not at all to the Protestants particular Faith. No more doe the other two which follow immediatly, as euery Reader will easily perceiue, at the first view.

*The want of
Application,
hold's on*

13. Perhaps the Fift in order may proue better. *There can be no other means Imagined whereby we are to Iudge of the truth of Diuine Reuelation, but à faculty in vs of discerneng truth and falsehood*

Another Principle proves nothing, vnless Sectaries suppose themselves, the only upright Iudges.

in matters proposed to our beliefe, which if we doe not exercise in Iudging the truth of Diuine Reuelation we must be imposed vpon, by euery thing that pretend's to be so. The Assertion Still too General Euinces nothing for Protestancy, Vnless these words (if we do not Exercise). (VVe must be imposed vpon) Signify that Protestants only are to Iudge, excluding others, both Catholicks and all called Christians. Say that Protestants only can Iudge, you speak à Paradox. Allow others à Faculty in Iudging, the Question will be who Iudges best? Which is far from being decided by this abstract Principle, Therefore as its worth nothing, it concludes Nothing, without à further Application. Now if you desire to Se how Reason proceed's in Iudging of Religion, Read the. 3. Discourse. C. 15.

The Doctor speak's of à way, but tell's vs not,

What Christians follow it?

14. The sixth Way or Principle. *The Pretence of Infallibility in any Person, or Society of Men, must be Iudged in the same Way, and by the same means that the truth of à Reuelation is.* Say good Reader, who can know what to do by force of These General Terms, whilst neither *Way* nor *Means* in particular, are so much as hinted at? The Arian takes his way, The Protestant another, the Catholick proceeds contrary to both. Therefore vnless the Doctor can proue that Protestants take *the right way*, and All the rest of Christians doe not (and it must be proued by à Principle distinct from this General one) He abuses the Reader, and will seem to speak in behalf of the Protestants Faith, though he comes not neer it.

The 7th. Principle as bad, as the rest.

15. The. 7th. Principle. *It being in the Power of God to make choice of seueral Wayes of reuealing his Will, we ought to enquire what Way God has chosen? Answ. Once more who are these We, that ought to enquire? What, Protestants only? Haue not others before. Sectaries were born, both sought and found the true way to Saluation? But let this pass. The Principle too General concern's not Protestants at all, before it be shewn vpon better Proofs, that they only haue hit on the right way, which neither is proued, nor can be made probable.*

16. The. 8th. and 9th. Principles only fill Paper, and concern

not

not the matter now in hand. In the 10th. we are told, that Cod can as well declare his Will by Writing, as by men *Infallibly assisted*. Answ. All grant God can clearly declare his mind in Writing, But the Question is, whether this be done *de Facto*, in the Holy Book of Scripture? S. Peter cited above, Sayes no. However, suppose it done, A second Question followes, and T^{is} à hard one. Viz. Whether that singular Priuiledge of vnderstanding Gods declared Will, expressed in Scripture, can be granted Protestants, before all others called Christians, and particularly before their Elder Brethren, the *Roman Catholics*? Affirm, The Paradox must be euinced by à stronge Proof in deed. Say No; or grant that others besides Protestants may as well vnderstand it, as They, The Principle no more Concern's them, them the rest of mankind. And thus you Se, The Application of all true Principles to Protestancy, euer Fail's, and Cannot but faile.

Secretaries haue not the singular grace, to vnderstand Scripture before all others.

17. The 11th. Principle is true, But touches Protestants no more, then other Christians. The 12th. Where t^{is} Sayd, *We* are to Iudge by those writings (of Scripture) *what the Will of God is in order to Salvation*, is no Principle, but à false Supposition, in case the Authority and infallible Interpretation of the Church, be reiected. But grant all. Ask again, who are those, *We*, that must Iudge? What Protestants only? Or others with them? If all may Iudge, and differ, as is most euident, in the highest matters of Faith after the perusal of Scripture, A new Question ensues, Whose iudgement is finally to be stood to, which shall neuer be decided without introducing another Principle, whereby all must say. *Such an Oracle Iudges for all.*

An vntire Supposition.

What follows, if all dissenting in the high matters of Faith, may Iudge?

18. Hence I briefly Answer to 13th. and 15th. Principles (The 14th. is à meer Parergon) In the first we are told. *It is repugnant to the Designe, to the Wisdom and Goodnes of God, to giue infallible Assurance to Persons in Writing his Will, for the benefit of Mankind, if those Writings may not be vnderstood by all persons who sincerely endeavour to know the meaning of them, in such things as are necessary*

646 Disc. 3. C. 17. *The Protestants Faith, not*

Who are the Sincere Seekers.

Still want of Application

Euidenced by this one Syllogism-

An Vntruth. Supposed.

Though the Assertion were supposed true, it helps not Protestants.

for their *Saluation*. Answ. And mark, How remote we are yet from Protestancy? Grant those writings may be vnderstood by all who take the right Way, and *endeauour to know their meaning*, Nothing followes, whilst the Doctor proues not by another distinct Principle, that Protestants only are the sincere Inquirers, *excluding others*, who after all endeauour vsed, Dissent from them. This not done, he turn's vs off with à general Proposition, making no Application of it to his own particular Cause. You will Se what I would Say, by this one Syllogism. Those writings may be vnderstood by all who take the right way, and endeauour to know their meaning, But Protestants do this, and Papisfs do not. Here the *Minor* is euidently dubious (I say absolutely false) and therefore the Application of the general Principle to Protestants, fail's, But this failing; *or not applied home* by another Proof; The general Proposition no more Supports Protestancy, then *Arianism* or *Pelagianism*. Of this want of application which transcend's all the Doctors Principles, when true, you shall haue more presently.

19. In the mean while take notice of it again in the. 15th Way. *These Writings being owned as Containing in them the whole Will of God so plainly reuealed, that no sober Enquirer can miss of what is necessary for Saluation, There can be &c.* First its false, that the whole Will of God, is plainly reuealed in Scripture. And had we no more, but Thus much only. Viz. The vast multitudes of Christians who zealously defend that sense they Conceiue of Scripture, yet contradict one another in Points most Essential, Proues it false, whereof enough is said in the seueral parts of this Treatise. But let that Pass. Suppose it à Truth The Propositions or Proofs must run thus. *No sober Enquirer can miss of knowing God's Will, or of what is necessary to Saluation.* Now add this *Minor*. But the Protestant only, is the sober Enquirer, For No *Arian*, No *Pelagian*, No *Quaker*, No *Papist* soberly enquires, *excepting the Protestant*. Thus much must be Assumed or to the General Proposition Vnapplyed, help's the Protestant no more then others, that execrate his Doctrin; For if these
or

or any of them, may be listed among the number of sober Enquirers (its ridiculous to exclude all) and yet reject Protestantism, The general Proposition (for ought appears yet) may be applyed as well by every one to his particular Religion, as by the Protestants, to *Protestancy*, Therefore it signifies Just Nothing, before à right Application be made by distinct Proofs, to the One only true Religion. Some may reply every Man is to enquire, and Answer for Himselfe. Pitiful That's to Say, we must alwaies be Scepticks, euer learning and neuer well taught. Weak reason and fancy are thus made our Doctors, if this Principle be owned. Se *Disc. 2. C. 17. Per totum*. In the *Interim* know, this long inquiring after one whole Age, brings no vnion in faith to Protestants, who are as the world Sees, at endless Iarrs amongst themselves.

The Reason hereof

Se Faries after their long Enquiry haue no vnion in Faith.

20. The 16th Principle Opposes such Men as pretend to infallible Assistance, without giuing an equal degree of Euidence, that they are so assisted as Christ and his Apostles did, by Miracles as great, as publick and conuincing, as these were. Answ. This Principle is quite besides the matter. First, because Protestants own à Church infallible in Fundamentals, without giuing an Euidence equal to that of Christ and his Apostles. Why then may not such an Euidence as proues the Church Infallible in Fundamentals, be further extended, and induce All to belieue Her Infallible, in every Doctrin She teaches. 2. The Principle is false. We haue Apostolical Euidence in the Church euer since those Primitiue times, as is largely ptoued *Disc. 1. C. 14. 15. 16.* And *Disc. 3. C. 3.* Lastly it is no more but à Prooffes Assertion against the Church, which laies claim to Infallibility, And cannot though it were true, aduantage *Protestancy* one whit. Please to obserue my Reason. Suppose the Catholick Church, and the Protestant party were like one another, equally fallible, vpon what Principle can the fallible Protestant Party plead better, or Say more for his Cause, then the supposed fallible Roman Church in behalfe of Her Doctrin? Both of them, as is proued in the second Discourse, would in this case,

This Principle is first against Protestants.

Secondly, false.

Thirdly, though supposed true, it help's not Protestants.

648 Disc. 3. C. 17. *The protestants Faith not*

*Thereason
hereof
Conuinces.*

case, be à Publick scorn to Iewes and Gentils, whilst they Out-braue one another, with the Meer Nothing of fallible Principles, And (which is euer to be noted) can stand on no surer Ground then what is fallible, and may be false, if no Church be owned Infallible.

*Nothing yet
for Prote-
stancy*

21. In the. 17th Principle we are told its absurd, to pretend the necessity of an Infallible Assistance, to assure vs of the truth of Scripture, And at the same time to Proue the Assistance from those writings, *from which nothing can be certainly deduced.* Answ. Here again is nothing for Protestancy. For Suppose which is false; we proue not an Infallible Assistance, Are therefore Protestants in à better condition then Catholicks? But to speak truth, the Doctor wholly Mistakes, we proue the Churches Infallibility independently of Scripture. Read Disc. 3. C. 5. In the. 18. Principle we hear talk again of the *best Means* for vnderstanding the Scripture, but whether we *Catholicks, Arians* or *Protestants* happily light on't, is not so much as hinted at by the Doctor, wherefore I Said aboue, these Generalities proue nothing, without à neerer Application, made by Proofs, yet more immediate.

*How The
Churches
Infallibility
is first
Proued.*

22. The. 19th Principle. *The Assistance which God hath promised to those who sincerely desire to know his Will, may giue them greater Assurance of the truth of what is contained in Scripture, than it is possible for the greatest infallibility in any other persons to doe, Supposing they haue not such assurance of their Infallibility.* Answ. All this (were it true) is to say Iust nothing concerning Protestants, vnless they be supposed the only Men who sincerely desire to know Gods Will, for if any other called Christians of à different Beliefe, be as Sober Inquirers, or desire as earnestly to know Gods vwill, as Sectaries, What gain they by this remote abstract Principle? Now to Suppose all other Christians negligent, in the Inquiry after God's will, and Protestants only the zealous Seekers, comes neerer to à bold Presumption, than to any thing like the nature of à Principle. In à word here you haue all. The Application to the Protestant Faith

*Sectaries
gain nothing
by this ab-
stract Prin-
ciple.*

Faith is wanting. But what will you? The Doctor cannot be drawn to plead for his own cause. Finally, sense is wanting in that last clause. *Supposing they have not such assurance of their Infallibility.* Which is only to Say. *Supposing the Church be not Infallible, Catholics cannot believe Her Infallibility.*

Unless they Suppose Themselves, theonly sober Inquirers, Want of Sense.

23. The 20th Principle. *No Mans Faith can therefore be infallible, meerly because the Proponent is said to be Infallible.* Answ. But if the Proponent be both said, and Proued Infallible (and this is amply proued) Faith with the Assistance of God's Grace may well, yea and must depend vpon it, and be infallible. Howeyer, let all here Said pass. There is yet nothing drawn from the Principle more concerning the Faith of *Protestants* then of the *Arians*. Obserue well. Both hold the Proponent of Faith which is the Church, Fallible; Make now the Inference. *Ergo* the Protestants Faith seem's more sound then the Arians, is a pure *Non-sequitur*, not at all Deducible from this Principle alone, nor indeed from any other.

This Principle concern's not Sectaries,

More then the Arians.

24. In the three folloing Paragraphs. 21. 22. 23. You have only gross Mistakes, though if all were true, Protestancy has no aduantage by them. The Substance of all is thus. *If Diuine Faith cannot be without an Infallible Assent, all other Infallibility (He means in the Proponent) is rendred vseles.* Answ. Why so I beseech you? The Apostles Faith was certainly Infallible, did that render our Sauours Infallible Doctrin *Infallibly* proposed, vseles? In like manner the Church teaches Infallibly, The Faithful Man elicits Infallible Faith, grounded vpon Her Doctrin, Doth this make Her Teaching *Vseles*? When the internal faith of euery Belieuer so necessarily depend's vpon an Infallible Oracle, that none euer believed without some one or other, absolutely Infallible.

None can infer, if Faith be infallible,

That therefore an Infallible Proponent of Faith, is unnecessary.

25. But now Ad rem. Make hauocke of Faith as much as may be, Destroy Christian Religion; Say boldly (and falsly) the Roman Catholick Church both is, and euer was fallible. Say also, *Protestants, Arians, Pelagians,* and all the rest are fallible. Speak once to the Purpose, and tell me (For here is the only

Were all Proponents of Faith fallible,

*The Protest-
stant yet
would not
be in a bet-
ter Condi-
tion then
the Arion.*

doubt) Why should the Protestant with his fallible Faith, be in a better and a more Secure condition, than the fallible *Papist*, or the fallible *Arian*, with that faith they lay claim to? This the Doctor neuer meddles with, nor can the difficulty be solued by him.

*Though all
were grant-
ed which
the Doctor
can ratio-
nally desire*

*Nothing, yet
proued.*

*The reason
hereof, brin-
gim.*

26. And Hence To rid my Selve of the rest, which folowes (for really I am more weary of this Sport then the Dr^r euer was at killing flies) you shall Se with what Candor I Proceed. I freely permit the Doctor to make vse of all his following Principles, yea of the whole Thirty in Number, And say notwithstanding this ample Concession, He shall neuer Proue or infer from any of them, So much as One true Tenet peculiar to Protestants, which can be owned by these very men, that pretend to belieue Protestancy, an Article of Faith necessary for saluation. Here is my Reason. The General owned Truths (as that a rational creature may antecedently to any External Reuelation, certainly know the Being of God &c) no more belong to Protestants, than to others. The Doctors false Principles, as his 16. and 17. are, though Supposed true, euince nothing for Protestancy, as is already Proued. No more do his other Controuerted Principles, denied by innumerable Christians, proue any thing. His obscure *Oues* (and his 27 and 29. appear to me of the darker sort) must be further explained, For truly I vnderstand not what is meant by those obscure words. Which reiection is no making Negative Articles of Faith, with the rest that folowes. Be it how you will, thus much I defend, that, whether the fore mentioned Principles be True, False, Controuerted, or Obscure; no Verity peculiar to Protestants can be deduced from them, absolutely necessary to Saluation.

27. I Say deduced, either by lawful Consequences, or by the Addition of any received Principle, And I Speak thus, because Perhaps the Doctor may Answer, He intended no more at present, but only to set down some general Grounds, wherevpon Protestancy, by the ayde of further Proofs *adioynable*, though not as yet not made vse of, Can be established. If this
be

be his Reply, I Answer First. He has gone most lamely to work, leauing the whole Matter vndertaken, halfe done halfe vndone, in à word incompleat. I Answer. 2. There are neither Proofs nor Principles, to goe forward withall, I mean, whereby to Euince the truth of one *Pure Protestant Tenet, held by Sectaries themselues,* necessary to Saluation, And I coniure the Doctor (who must hold his abstract Principles hitherto laid forth, very imperfect) to aduance further, That is, to euince by some other more immediate Proofs, the absolute necessity of Belieuing one Protestant Article. This cannot be done.

The Doctors whole work hitherto, most imperfect

He cannot goe on, and Compleat is

28. The Reason why I Speak thus boldly, is the Verity hinted at in the beginning, and proued aboue. *Protestancy as Protestancy has no truth in it, No Essence of Religion, No One Article Conducing to Saluation.* And Hence it is, that the Doctor keep's off at distance, Or rather run's on as you se, partly by assuming false Principles against the Catholick Church; Partly with Generalities, which relate no more to Protestancy then to Arianism.

The ultimate ground of my Assertion

29. Now here in passing you may well obserue The different Procedure of Catholicks, from Sectaries. The first tell you plainly what their Faith is. Besides the common Doctrin admitted by all Called Christians, They giue you in particular, à list of their *Credends.* The *Real Presence, Transubstantiation, Purgatory, Inuocation of Saints,* and in the first place, of the *Infalibility* of their Church, *peculiar to Catholicks only.* They moreouer Assert, without the Beliefe of these Articles after à due Propofal made, none can be saued; And, here to omit other Probations, taken from Scripture, Councils, and Fathers, They ground their Beliefe vpon the Authority of God's own vniuersal euidenced Oracle, which hath taught the world from the Apostles Age.

How differently the Catholick and Sectaries Proceed.

30. The Sectary on the other side, neither dares nor Can name one Article, *Singular* to Protestants (Mark my words) Or Preach this Doctrin to any of his Hearers. *Such and such particular Articles, you are, as Protestants Obliged to belieue, as most essen-*

The Sectary cannot name one Protestant Article, judged by him necessary to Salvation

A possible Cautil answered.

tial Tenents of our Religion, or will be damned, if you reject them. He cannot build one peculiar Protestant Article, vpon plain Scripture, vpon ancient Tradition, or any other receiued Principle, much lesse Proue its Truth by the Authority of à Church, which euer Shewed the Marks and Signatures, of God's Infinite Power and Wildom. It may be, Some Sectary will here Cautil at our Articles, and Say indeed, we plainly deliuer them, but needlesly multiply too many. If this be Obiected, I Answer first. The Assertion is no Principle, but à meer vnproued Supposition. I Answer. 2. in this place, it is an Impertinency, where we only vrge the Sectary to name but one Article, *Iudged by him Essential to Protestancy* and necessary for Salvation, As we plainly giue in our Seueral necessary Articles. Thus much Comply'd with, We are as ready to Proue the Truth of our Catholick Positions, as to Euince vpon sound Principles, the Sectaries false and Improbable.

CHAP. XVIII.

The Doctors Inferences, proued no Inferences, but vntrue Assertions. Hauing answer'd his Principles and Inferences, Satisfaction is required to some few Questions, hereafter proposed.

The first Inference is à meer Tautology.

I. **I**T followes, Saith the D^r I. *There is no necessity at all of an Infallible Society of men, to assure men of the truth of those things, which they may be certain without &c.* Answ. Here you haue neither Inference, nor Principle; (In very reallity neither true Consequence, nor *Consequencia*) No Inference; because, its à meer Tautology, or à bare repetition of what the Doctor had

had formerly asserted, without Proof or Probability, And Consequently far enough from the Nature of either Principle or Inference. Had the Doctor brought in any thing like an Inference; He Should haue Said. Vpon such and such grounds already established, *It followes, that these and these particular Doctrins of Protestants are true*, and immediatly deduced, *from this or that Principle*, But he totally abandon's the Protestants Faith, and leaues his Fellow-sectaries as faithles, as they were before he wrote these Principles. The True Inference therefore, or all that followes, is, that he hath lost his whole Labour.

what should be proued.

2. The. 2. Inference. *The Infallibility of that Society of men, who call themselues the Catholick Church, must be examined by the same Faculties in Man, the same Rules of trial, the same Motiues &c.* Answ. Here is no Inference, but the same thing repeated again, which for the substance lies in his 6th Principle. Now if we Speak of this Doctrin considered in it Selse, we easily grant, that the rational faculties in men, both may and ought to examin by the Light of prudent Motiues, what Society of Christians is Infallible, as also what Diuine Reuelation is made euidently Credible to Reason. But herein à double Caution seem's necessary. The first. That Sectaries assume not to themselues, the sole Faculty of examining and iudging, but leaue to others à share of it also. The second *Prouiso* is, that Reason in this Search, go not beyond its Bounds, but pitch vpon that which is *Reasons* proper Obiect, I mean vpon those Signatures of God's own Visible Wonders, already explained. These two Conditions obserued, All is well. Sectaries will soon Se their Errour.

yet no Inference.

what Reason is to examin

A twofold Caution to be obserued.

3. The. 3. Inference, deduced out of no Principle, falsly Supposes but proues not, the want of Miracles, and other conuincing Motiues in Roman Catholick Church. It is largely refuted vpon seueral Occasions, in euery one of these three Discourses.

No Want of Motiues, and Miracles in the Church

4. *The fourth Inference* (From whence it comes, I know not)

N n n n 3

is

654 Disc. 3. C. 18. *The Doctors Inference null.*

is thus. *The more absurd any Opinions are, and repugnant to the first Principles of Sense, and reason, which any Church obrudes vpon the Faith of men, The greater reason men Will haue; to reiect the Pretence of Infallibility in that Church, as à grand imposture.* Answ. Had à Jew, who hold's it against Sense and Reason, to belieue that God became an Infant; Or had an Arian that denies the Trinity, because the Mystery seem's repugnant to his weak Reason, Spoken after this manner, None would haue much wondred; But that à Doctor, who pretend's to belieue these Fundamentals of Christian Religion, Cannot find roome enough in his head for *reason* and *Faith*, in euery particular the Church Teaches, argues some little want, both of the *One* and *Other*. But say on, what is it he boggles at? O, à Consecrated Wafer appear's to be bread, and is not bread, this is repugnant to sense and reason. Contra. Those two Angels that came to Lot. *Gen. 19.* appeared to the Sodomits like mortal men, but were not so: Was not Reason here, vpon the suggestion of Sense beguiled? And are not both these faculties now rectified in vs, by what we read in Holy Writ, which ascertain's vs they were not men but Angels? Thus it fall's out in the Mystery of the Blessed Sacrament. Wherefore I Say, Were it not that God, Speaking by Scripture and the Church assures vs, that what we se, is not substantianly bread, the whole world would (guided by outward Appearances) hold it bread, as those wicked Citizens iudged Lots entertained Guests to be men, and not Angels, But when eternal Truth interposes his Authority, and tell's vs by his own Oracles, what is here contained vnder the Forms of bread, is not bread, but Christ's Sacred body; Reason yeilds vpon this most prudent Ground. *It is the highest reason in the world to beieue God, though by reason we know not how things are.* Here is our Principle, not possibly to be reuerfed, vnless the Doctor proues his Contrary Doctrin by the Authority of another Scripture, or some other Church, more euenced by Supernatural Wonders, and Conseqently more Orthodox, than the Roman Catholick Church is. You may read the First Discourse. C. 12. n. 4.

where

*A Speech
like that of
Iewes and
Arians.*

*Sense begui-
led.*

*How recti-
fied?*

*God in this
Mystery
interposes his
Authority
and unbe-
guils reason.*

where its Proued, that the immediate Object of Sense Ceases not to be, in this Mystery.

5. Wherefore I Infer, that if the Doctor would haue the Infallibility of that Church reiected, as à grand Imposture, because it obrudes vpon vs Doctrins, in his Opinion repugnant to Sense and reason; He ought also by good Consequence, to Inuite both *Iewes* and *Arians*, to reiect the Infallibility of Scripture, as à grand Imposture, where it Speak's of the *Incarnation*, and the *sacred Trinity*, for certainly these Mysteries, are far more aboute all Mens weak Reason, then this other of the Blessed Sacrament is.

6. The Doctors 5th and 6th Inferences deserue no such names, because they are not deducible from any Principles, being only his own plain Assertions, and most vntue. Say I beseech you, From what Principles can He infer, *That to disown à Church which teaches Doctrin about the reach of weak Reason, is not to Question the Veracity of God, but to adhere to that, in what he hath revealed in Scripture?* How can this be done, Whilst the whole world see's, the holy Book of Scripture so variously Sensed by dissenting men called Christians, that none can conclude vpon any clear Principle, which sense is true, which false, without owing à Church Infallible? I Say, *about the reach of weak reason*, But not repugnant, as the Doctor supposes, For no Catholick Verity can be repugnant to Euident reason, though much about it. In à word. That Doctrin is *repugnant to Reason*, from whence two Contradictions clearly follow (now I vrge the Doctor to giue vs any thing like à Contradiction in the Mystery already mentioned of the blessed Sacrament.) That Doctrin is *about Reason*, which cannot be known by the ayde of natural Principles only, And thus the Mystery of the Sacred Trinity, of the Incarnation, of Original sin, and Transubstantiation also, are so far remoued from our natural faculties, that none but God only, can discover them by his Supernatural Reuelation. The 6th Inference where the Doctor tell's vs, *That the Church of Rome, neither is the Catholick Church, nor any sound Part or member of it,*

A hint giued to Iewes and Arians, to reiect the Scriptures Infallibility.

Vntue Assertions in place of Inferences.

No knowing what Scripture Speaks, without an Infallible Church.

What's Contrary to Reason,

And what's about it?

it, is his own bare Assertion, already proued à loud Vntruth.

7. Hauiing now done with this List of Principles and Inferences, we may, I hope without offence, iustly require the Doctors *Express, direct, and Categorical* Answer to these few following Questions.

*The first
Question
Proposed*

8. The first, and of main importance, though already plainly set down, may be thus. What that Essential reuealed Doctrin is, now *peculiar to Protestants*, and held by them necessary to Saluation, which distinguishes that Religion *as it is Protestant*, from Popery, and all known Heresies? I Speak of Doctrin indubitably reuealed by Almighty God, or taught by any Vniuersal Church, which these men own as à Truth peculiar to *themselves*, and *necessary for Saluation*. If à List of some such few Articles peculiar and *necessary* (mark my words) can without dispute be clearly giuen in, Protestants will highly aduance their own Cause, and most easily point out some ancient Christians, that in former Ages believed as they do now. But Contrarywise, if not so much as one reuealed Article of this nature, I mean *peculiar to them*, and in their Iudgements *necessary for Saluation*, can be owned or laid claim to. It followes evidently, that Protestantism is no Christian Religion, because in the whole Essence of it, you find not one *truth reuealed by Almighty God, or taught by any Vniuersal Church*.

*Not one
Truth re-
uealed by
Almighty
God, taught
by Prote-
stants, as
Protestants.*

*Two De-
mands
more.*

*One concern-
ing the
ordination
of the first
Protestant
Bishops.*

9. In the. 2. place, D^r Stillingfleet who charges flat Idolatry vpon the Roman Catholick Church, is desired to Answer Categorically to these two Demands. The first. If he acknowledge with D^r Bramhal and others, that the first Protestant Bishops receiued their Ordination from the Roman Catholick Bishops, or will assert with Luther, that the first Protestants had the Bible from the Catholick Church; My demand, I Say is. Whether Mr Stillingfleet will roundly grant that the Protestant Bishops receiued their Ordination from Idolatrous Popish Prelates, or that Luther and Sectaries had their Bible from an Idolatrous Church? Affirm (and it must be granted) Mr Thorndicke in his *last VVeights and Measures*. Page. 7. tells

us plainly. *If it be true* (Viz. That the Papists are guilty of Idolatry) *We cannot without renouncing Christianity, hold Communion with those, we charge with it.* And what greater Communion Can there be then to take Orders from such Idolatrous Prelates, and the Bible from an Idolatrous Church? Again, in the Contents of the first Chapter, Mr Thorndicke add's. *They that Separate from the Church of Rome, as Idolaters, are thereby Schismaticks before God.* This truth he proves very amply in the following Pages, And in the 7. P. now cited, Concludes thus. *So that, Should this Church declare, that the Change, which we call Reformation, is grounded vpon this Supposition, to wit of Idolatry, I must then acknowledge, that we are the Schismaticks.*

10. Moreouer, whereas the Doctor Charges the Church with Idolatry vpon this twofold account Chiefly, That She adores Christ in the blessed Eucharist, and allows the Veneration of holy Images, Mr Thorndicke. Chap. 19. in the Contents free's Her from both these Calumnies. *The worship of the Host in Papacy* (Saith he) *is not Idolatry,* and he Proves the truth in the Context, *because no Papist will acknowledge, that he honours the Accidents of bread, for God.* Again. *Reuerencing of Images in Churches is not Idolatry.* Se the Probation hereof in his Page. 127. For it is not now my Intent to debate these Controuerfies, but only to let the Reader know, how clearly the old Doctor (and I think the far more knowing man) Contradict's the younger; And this is done not in Matters disputable, or agitated in Schools, but in à Point of the highest Concern Imaginable touching the very essence of Religion. Wherefore he that Err's in à thing of such weight (vnless inuincible ignorance excuses, incurr's God's Just Indignation, and Sin's damnably. If therefore Mr Thorndicke clears the Church (were She guilty of Idolatry) from that Crime, He wrong's God, that hates Idolatry. But if our younger Doctor lais an Aspersion so abominable vpon the most ancient Mother Church, and thereby send's to Hell all his own Ancestors, with Millions and Millions of other Souls; T'is He, that drawes God's heavy Iudgement vpon him, and for this loud

O o o o

Crying

Orders taken from Idolatrous Prelats, argues an ungodly Communion.

Mr Thorndicke's Iudgement

Another Concerning worship and Adoration.

Two Doctors Contradict one another

The one or other of these Doctors, horrid Sinners.

658 Disc. 3. C. 18. *The Doctors Inferences null.*

Crying sin, besides Shame and Confusion, will haue many à sorrowful thought laid to his heart, before he dyes.

A second demand, contains two things.

11. My Second demand Proposed to the Doctor, includes these two things The first. Whether the Roman Catholick Church, which the D^r expressly Saith, err's not against the Fundamentals of Faith; yet withall boldly auerr's, that She teaches Idolatry, be not à most open, plain, and manifest Contradiction? I Affirm it is. For to auerr on the one side, that She err's not in the Fundamentals of Faith, and on the other to say, she teaches Idolatry, which is à fundamental errour, is with one breath to affirm. She *Err's, and err's not, in the fundamentals of Faith.* One

an open Contradiction.

A Turk errs not so far as he teachestruth.

may reply, so far as the Church teaches truth, She err's not in fundamentals. Answ. No more doth à Turk who hold's one God, err in that, yet because the rest of his Religion is false, and destruictiue of Saluation, he can neuer get to Heauen by it. In like manner I Say, Though the Church teaches twenty fundamental Truths, yet if She spoil's all by maintaining one Point of Idolatry, Her Condition is damnable, and can no more bring any that belieues Her whole Doctrin to Heauen, then Mahometism can, which owns the Belieue of one God.

Idolatry makes Saluation impossible, though the Church teaches some truths.

12. Hereupon you haue another manifest contradiction, and the Doctor shall neuer quit himselfe of it. In his Rational Account, He grant's à Possibility of Saluation to Catholicks, because they belieue in à Church sound (though not euery way safe) in fundamentals: Here again, he taxes Her with the horrid Sin of Idolatry, which most evidently makes Her Doctrin damnable, and Consequently Saluation impossible to those that belieue it; Therefore vnless these two Propositions which are Contradictory, be true. *There is à Possibility of Saluation in this Church to saue Soules. There is no Possibility in it to saue them,* the Doctors Assertions are as evidently Opposite to one another, as, if you should Say. *She can saue soules; And she cannot saue them.* Or, She is à true Church, and she is not à true Church.

The Doctors open Contradictions.

The Church can saue her Children. She cannot saue them.

13. A third Question. Whereas it is manifest and granted by Sectaries, that the Roman Catholick Church once was confessedly

feſſedly Orthodox, at leaſt for the firſt three or four Centuries, yet as our Aduerſaries aſſert, failed afterward, and brought in ſtrange new Doctrins, yea flat Idolatry. We vrge the Doctour to ſatiſfy Reason in this one particular. viz. Why Proteſtants deal not as Candidly with vs, as we do with them. I would ſay. We accuſe them, for deſerting à Church wherein their Progenitors had liued for à thouſand years, and as à little *Method* lately published, obſerues excellently well, *ſpeak open, and acknowledged Evidence*; We tell them who began this new Mode of Reformation, we exactly Point at the time of its firſt Riſe, we Shew how it was Propagated, what Abettors it had, and omit no Circumſtance, which may Conduce to à plain diſcouery of the whole Nouelty. Sectaries on the other ſide accuſe the Church of *heretical*, yea of *Idolatrous* Innouations, and yet as the *Method* notes, their charge is ſo *obſcure*, ſo vtterly *unknown*, that the very Accuſers cannot ſay, who firſt publiſh'd them, Or where they began; from what occaſion they had their Origin? who patronized them? Or who oppoſed them?

14. Pleaſe now to mark, what my demand is in this place. The Doctour and his Partizans ſuppoſe, theſe and the like wicked Innouations, of an *vbloodly Sacrifice*, of *Adoring the Sacred Hoſt*, to haue been evidently brought into the Church, Contrary to the Primitiue Doctrin. For that publick act of *Adoration* came not in by night, but was à thing notoriously known, notoriously practized. Is not therefore the Dr obliged, either to tell vs plainly, *when, where, and how*, this viſible worſhip firſt began That is, to proue by *Evidence*, what He ſuppoſes *evidently innouated*, Or, to giue à reaſon; Why when Catholiks evidently proue the Sectaries reuolt from the Roman Church; Proteſtants cannot vpon *the like Euidence* Proue, that the Roman Church in latter Ages receded from any former Roman Church, pure and Orthodox? Obſerue well the difference. We accuſe them of an actual Reuolt from our Church, (whether they had reaſon for it or no, is not here diſputed) The ground whereypon our Accuſation relies, is euident and notoriously known. They accuſe as boldly as we do, But when their Proofs come to the Teſt, àll of

*A third
Queſtion
grounded, on
what Secta-
ries grant*

*How plainly
we deal
with them,*

*And how
darkly they
with vs?*

*What the
Doctour is
obliged to.*

*we accuſe
and giue in
Evidence,*

Sectaries accuse upon guesses and false Suppositions. them dwindle into lame guesses, false Suppositions; in à word into à meer Nothing, as will better appear in the next Chapter.

A Point worthy Reflection. 15. Now here is à Point, I would haue euery prudent Reader to reflect on, for I hold it à manifest Conuiction of our Sectaries open Injustice. If, whoeuer accuses à whole Kingdome (euer known loyal) of Treason against the Soueraign Power in it, ought to Produce no less then Euidēt Proofs in so weighty à Matter. Much more ought he or they, who impeach à whole ample Church of high Treason, plead by Euidence, or sit down Silent. The

The Loyalty of the Church euidentced.

Loyalty of this Church to the most Supreme Soueragn *Christ Iesus*, is manifest. She hath, as is noted in the Other Treatise, dilated his Empire, defeated his Enemies (perfidious Heathens) gain'd him Friends, and innumerable Seruants. Her repute was neuer yet stained by any, nor Fame blemished, but only by Infidels, Iewes, or known Hereticks. Now Start's vp à little late Knot of inconsiderable Sectaries, who both Cauil and accuse boldly, They impeach this Church of high Treason, For, She hath changed the true Doctrin of Christ, and in place of it taught, and yet teaches Plain Idolatry: She is therefore à Rebel against that King, whom She hath serued so long, and most faithfully. Here is à loud and euident Impeachment, an abominable Treason laid to the charge of à Spouse, most euidently Loyal. But where are the *Euidēt Proofs* (answerable to this euident Accusation) against the already Loyal *Euidenced Church*? There are none so much as Probable, as shall be euinced in the following Chapter, where I positiuely proue, that Sectaries most iniuriouly Calumniate the Church, without Law, without Authority, or any rational Argument.

Of what poor Condition her Accusers are.

The impeachment loud and criminal.

But Proofs answer not.

How the Doctor may gain applause.

16. If Doctor Stillingsf. Shall please to return à plain Answer to what is here briefly proposed, as also to the rest which followes Concerning *this very point*, in the next Chapter, he will certainly gain the applause of à singular great Doctor, but if he Fob's vs off with his old Raillery of *killing Flies of Small Grains, Woofsacks*, and such like stuffe, the world will iudge (as to my knowledge many do already) *That He cannot Answer*, For thus they *Discourte and Methinks* reasonably:

bly : Had he not found himselfe more then à little in the briars, that is in plain language vnable to Answer such Arguments as are pressed vpon him, by thole two Authors he Slights, He would most indubitably before this day, haue replied to what is Obieced, without mispending time in publishing à triuial thread-bare *Cauil*, as is now done, Concerning the Idolatry of the Roman Catholick Church, which destroyes not only Catholick Religion, but Protestancy also, as is amply Proued in the 2. Disc. C. 4th and 5.th In this wauing of difficulties, and he is told about which they are, he bewrayes too much weaknes.

The Dr bewrayes his weaknes in wauing difficulties, which urge

17. The fourth Demand is, and it will giue the Doctor some trouble. Suppose falsly, the Roman Catholick Church to haue brought in that abominable Sin of Idolatry many Ages before Luther, It is euident that when Luther and Protestants deserted Her, She was far (if Idolatrous) from being the pure Spouse of Christ, or any thing like an Orthodox Church in the very Fundamentals of Faith. Herevpon à great doubt Occurr's which ought to be cleared. It is. What other Church, neither Idolatrous nor notably erroneous, succeeded in the Place of this supposed pestiferous erring Roman Society? Such à Church distinct from the Roman, free from Idolatry and gross Errour must be Pointed out, and plainly named, or it followes ineuitably that the world was then without à true Church.

what Church Succeeded in place of the Roman, Supposed Idolatrous?

18. Perhaps the difficulty may yet be more significantly Proposed after this manner. When Luther reuolted from the Roman Catholick Church infected, as is now imagined, with Idolatry and false Doctrin, There was then another Church in the world pure and Orthodox; Or not. If not; All our Sauieurs Promises of being with the Church to the End of the world (He made no Promise of being with an Idolatrous, or any notorious erring Church) are false. Again, All that the Apostle writes. *Ephes. 14. 11.* of the Continuance of Pastors and Doctors in the work of the Ministry, for the edifying of Christ's Mystical body till we meete in one Vnity of Faith (most Certainly he Spake not of any deluded or Idolatrous Pastors.)

Christ's Promises made voyd. if then there was no Orthodox Church in Being.

The Apostles words also, and

*The Creed
falsified*

are likewise utterly false. Nay more, that Article of our Creed, *I believe the Holy Catholick Church* ceased to be true in those dismal dayes, when the whole Roman Catholick Church made Idolatrous went to wrack, and the rest of Christians (if not Idolatrous) were all Professed Heretiques.

*What followes
if then
there was
à true
Church?*

19. Contrarywise, if there was at that time another Orthodox Church in Being, when Luther Separated from the Roman Catholick Society; One of these two Consequences necessarily followes. Viz. That Luther and his Associates (the Protestants) either made themselves Members of that Imagined pure, Spotles, and Orthodox Church; Or founded à new One vpon their own Authority, neuer before heard of in the Christian world. Now further. It is most impossible to nominate any such Christians as Constituted à pure Orthodox Church distinct from the Roman Catholick, Therefore Luther and Protestants haue by their own Authority made à new One, neuer before known to the world.

*Luther and
Protestants
made à new
Church.*

*The Church,
if Idolatrous
err's in the
fundamen-
tals of Faith*

20. There is yet à third Inference which methinks pinches such Protestants as Say: They and we make but one Church Orthodox in fundamentals. How can this Doctrin stand, if the Roman Catholick Church teaches flat Idolatry? For vpon this Supposition She err's grossly in that fundamental Point of Idolatry, And consequently Protestants must either leaue her as horridly erroneous, or maintain Idolatry with Her. If it be replied though thus rainted, She yet teaches some few Truths, and Sectaries can exactly tell vs which and how many they are; They first argue vpon an improbable Supposition, and secondly make the louely Spouse of Christ, beautiful and vgly, treacherous and loyal, false and true together, whereof enough is sayd in the former Discourses.

*Sectaries
improbable
Supposition.*

21. The last question proposed, is, that the Doctor giue Satisfaction concerning the *Mission* of Protestants. In à word we demand who sent them to teach as they doe, *that the Roman Catholice Church is fallible and Idolatrous? That man hath no free Will? That the Body and blood of our Sauour are not really in the blessed Sacrament,*

Sacrament, with à number of other Nouelties? Our demand is grounded vpon the Apostles words. *Rom. 10. 15. How shall they preach vnles they be sent.* Say therefore, who commissioned these men, who countenanced them to preach such Doctrins? Dare they tell vs, that as their English Bishops receiued Orders from the Supposed Idolatrous Catholick Prelares, So also they had Commission from them (Idolatrous as they were) to teach Idolatry? Grant this and they make their Mission nor only ridiculous, but null also, and vtterly void of Credit. Whither will they run next think ye? Can they pretend to haue had their Mission from the Arians, from the Hussits, or Waldenses &c? No certainly, For they teach not in all things as these Hereticks taught, And besides neuer receiued Commission from them, or from any men called Christians, to teach at all. Therefore they are vnsent Preachers and consequently in the Apostles Iudgement ought no more to be heard, than the Arians or Pelagians.

A difficult Question Concerning the Mission of Sectaries.

They neuer had, nor can haue Commission to teach Protestancy.

The Assertion proved.

22. Some Sectaries tell vs, its needles to Question their Mission, whilst the Testimony of the Spirit assures them that they teach the true Doctrin of *Iesus Christ*. Here is first à Supposition for à Proof, because The whole world, excepting themselues, deny what is now assumed, *of their teaching truth*. Howuer, admit gratis this false Supposition, The meer speaking truth, giues them no Commission to teach it, For Children, Vagabonds, and Diuels also, may Speak eternal truths, yet are not therefore authorized to preach, or made Christ's lawful authorized Ministers. The Reason hereof seem's manifest. To preach truth is an effect of à lawful Mission, and not the cause of it, Wherefore this Causal or Inference, is good. I teach truth, because I am lawfully Commissioned to teach it, and exactly Comply with my Duty; Not the Contrary. I teach truth, therefore I am Authoritiuely sent to teach it.

A reply answered.

To teach truth argues no Lawful Mission.

23. By what is hitherto briefly noted, you se in what case Sectaries are, who first suppose à long interruption of Orthodox Pastors in the Roman Catholick Church, and consequently

The desperate condition of Sectaries.

No Church
Orthodox or
Heretical,
sent them to
teach.

quently neuer receiued Commission from them to teach, and though (which is true) they continued Orthodox, yet these Catholick Pastors neuer gaue them any Authority. Again, They scorn to receiue their Commission from known Hèreticks, nor can they pretend it, because being in most Essential points opposite to Protestants, Such Hereticks could not impower them to teach Protestancy. For these Reasons Sectaries are obliged to renounce all claim to that Mission which is called *Ordinary*, because No Church, No Society of Christians, whether Orthodox or Heretical, sent these Nouellists abroad to teach as they do, their reformed Gospel.

Some with
Luther plead
à Mission
Extraordi-
nary

24. Now if with Luther they challenge to themselves à Calling and Mission *extraordinary*; *Not by men, or from men, but by the Reuelation of Christ Iesus*, Their Plea no less Proofles then Presumptuous, is highly improbable vpon this ground, that neuer any since the beginning of Christianity was sent as *extraordinary* by Almighty God to preach, who made not his Doctrin *Credible* by manifest Supernatural wonders. So Christ our Lord did, and the Apostles also. Others that followed in the after Ages, laid forth the Miracles and signal Marks of the Church whereof they were Members, and euinced by Signs the Authority of that Oracle which sent them. But Sectaries who began with Luther to teach extraordinary Doctrin, neither plead by extraordinary wonders (having none to produce) nor can so much as hint at any Church, false or true, which commissioned them to publish Protestancy, Therefore they are vnlawful Ministers, neuer sent to preach Christ's true Doctrin, nor so much as their own false Nouelties of Protestantism.

They haue
neither ex-
traordinary,
nor Ordina-
ry Mission.

CHAP. XIX.

The supposed grounds of our Protestants Reformation manifestly ouertrown. Protestancy no Religion, but an improbable Nouelty.

The conclusion of this whole Treatise.

1. I Say the *Supposed Grounds*, for in very truth Protestancy hath not any real Ground to Stand on, as is amply proued in the forecited Chapters, Howeu^r, because Pretences are not wanting to such as Oppose God's verities, and our Aduersaries seem to build the whole Machin of their Reformation vpon one Principle Chiefly, we will here in the first place, Shew you what they pretend, and vtterly destroy it.

What Sectaries pretend to?

Vpon what they would build their Reformation

2. In a word. The main ground of our Protestants late Reformation, or the Chiefest cause why they deserted the Roman Catholick Church, is best declared in their own language. The Roman Catholick Church (Say they) though once sound and Orthodox, yet in after Ages turned from God, betrayed his truths, brought in Idolatry and damnable Heresies. Hence it is we boldly accuse her, hence it is we write against her notorious Errours, and out of loue to our Souls leaue Her. *Nos iussu diuino, Babylone Egredi*, Saith Riuet, in *Sum. Trac. 2. q. 2. n. 3.* We, by God's command are gone out of Babylon (he mean's the Roman Catholick Church) not so much for her vnpurities, as for Her Idols and Heresy. More he hath in the following words, often accusing this Church of Idolatry and Heresy, Consonant to

The Protestants pretence laid forth.

What Sectaries Assert

what Mr Stillingfleet teaches in the several passages of his Account.

*The ground
of their
Doctrin
ouerthrown,*

*by this one
Syllogism,*

3. To overthrow this whole Plea, I Argue thus. Whoe-
ver evidently impeaches an ample Church of Idolatry or Heresy,
once vniuersally acknowledged Orthodox, and proues not *evidently*
the truth of his Accusation by clear and vnquestioned Principles,
but deserts that Society without *Evidence* alleged against her Doc-
trin; *Acts most vniustly, Err's notoriously, and Sin's damnably.* But
Protestants do So. That is, They evidently impeach à whole
ample Church (once vniuersally reputed Orthodox.) of Idolatry
and Heresy, and haue also most evidently deserted Her, without
Evidence alleged against her Doctrin, which can be grounded vpon
vnquestionable Principles, *Ergo, They act most vniustly, Err notoriously,
and Sin damnably.*

*The Maior
Proposition
proued, and
confirmed*

*What if one
discoursed
of Scripture,
as Sectaries
do of the
Church?*

4. The Maior Proposition stand's firm vpon à Principle
hinted at aboue. *Viz.* That an euident Accusation in so weighty
à Matter vterly loses force, vnless euident Proofs support it.
This may be further Confirmed by one Ratiocinations, in the like
Form of Arguing. Whoeuer should evidently impute to Holy
Scripture (once vniuersally receiued as God's Sacred word) *Ido-
latry and Heresy;* or so much as impeach it of flight and incredi-
ble Doctrin, as the *Machiauellians* and *socinians* do, without
clear and *euidens Proofs,* would be à most desperate Plaintife,
and Sin damnably; because he endeauours to bring into publick
disreputation God's own truths, which the wisest of the world
euer reuerenced as Sacred and Diuine. And though he should
plead (as Sectaries Discourse of the Church) or Assert that the
Book indeed was once pure and Orthodox, but afterwards fal-
ling into wicked hands, notorious Corruptions, false Doctrins
(when or how no body knowes) clancularly got in, and spoild
its purity; *Though I say,* He Should plead after this manner wi-
thout à clear demonstration, or *Evidence* of Proofs, He would
yet be à most vniust Accuser, and Sin damnably. *Ergo, He
or they that tax à whole Church once owned for God's Spouse,
and most certainly Orthodox, of notorious corrupted Doctrin*
(with

(with an addition of Idolatry) are guilty of the very same open Injustice, and Sin damnably. The Parity holds exactly.

5. The Minor Proposition. viz. But *sectaries impeach* &c. Says two things. First, that they *evidently* accuse à whole Church, and haue evidently deserted Her, which is manifest *Ad oculum*. Secondly, that they haue done so without *Evidence* of Proofs against her Doctriⁿ, grounded on vnquestionable Principles; And this we shall most easily demonstrate, if our Adversaries will please to own with vs these following Principles, or any of them, as most vnquestionable.

*The minor
Proved.*

6. First the plain and exprest Words of Holy Scripture, without Mixture of their particular Glosses, or ours also. 2. The unanimous Consent of ancient Fathers, but still without Glosses. 3. The clear Iudgement of any Orthodox Church, whereunto we add the exprest Definitions of ancient approued Councils, and vniuersal Tradition received by all. 4. Manifest Reason. No Principles can be better, or equalize these in worth, Proofs if solid, must stand vpon One, or more of them.

*Indubitable
Principles
supposed,
where vpon
proofs must
stand*

7 Speak therefore its high time. Let vs not eternally word it, but go closely to Work. We are here in à main Matter Concerning Saluation, can you D^r Stillingfleet, or any Protestant in England, as *Euidently* proue that such and such an Article of Catholick Religion is Contrary to all, or any one of these mentioned Principles, as euery Grammarian can evidently tell you, that this or that Solæcism is evidently against the Rules of Grammer? I here boldly challenge you; vouchsafe to Answer without tergiversation, if you can reioyn, you are worthy Doctōrs, if not; be pleased to surcease from writing Controuersies hereafter. Yet one word more.

*Sectaries are
urged to fol-
low closely
the main
point.*

8. You say *Evidently*, we are Idolaters, because we Adore Christ in the Blessed Sacrament. Hold on I beseech you, and proue your Euident Assertion *Evidently* by plain Scripture, by the unanimous consent of ancient Fathers, by the known Iudgement of any Orthodox Church &c. When you pretend to haue done thus much (But begin you first) I'll boldly Confront you, and demonstrate, that the Scripture you allege is no Scripture, your supposed Fathers

*By Proofs
drawn from
the Princi-
ples already
mentioned*

668 Disc. 3. C. 19. *Protestancy euinced, improbable.* •

*Sectaries
Proofs meer
Phantasies,*

are false Oracles, your supposed Councils, your Tradition, and lastly what you call *Reason*, merit not so much as the very *Names* you giue them. All this is to Say in other terms, You grossly abuse these Oracles, you either Corrupt their very words (as is most vsual) or violently force from them à new peruerse Sense, which God neuer intended to speak by them; And Consequently the Euidence you pretend to, is nothing But à strong Illusion, or au vngrounded Phansy, not resolvable into the *Clarity* or *Truth*, of any one of the forenamed Principles. Thus much premised.

*The minor
Proposition
proued*

9. I prove the *Minor* positiuely. If it be à manifest Truth, that Christ our Lord had an Orthodox Church on earth, for the last ten Centuries; If it be also manifest, that the Professors of this Church (be it yet where you will) were either Idolaters or damnable Hereticks, it is most demonstrable, that Sectaries cannot *Euidently Euince the Roman Catholick Church guilty of Idolatry.*

*Whoever
proues the
Roman
Church
Idol-
atrous, ruins
Christ's true
Church.*

10. The ground of my Assertion is. Whoever euidently proues the Roman Catholick Church guilty of Idolatry, euinces *eo ipso*, That Christ had no Orthodox Church on earth for à thousand years. To make this manifest, Please to diuide the whole Moral Body of men called Christians into three Classes, into *Orthodox Believers* (if yet there were any) into *Idolaters*, and known *Heretiques*. This Diuision made, I boldly Assert, you may iustly cast away that Class of *Orthodox Believers*, and call all rhe Christians in the world according to Sectaries, *Idolaters*, or known *professed Heretiques*. Catholicks you se, are listed amongst *Idolaters*, because they Adore Christ in the holy Eucharist, as the ancient Orthodox Græcians did; Those Græcians yet of the Schism, pray to Saints, that's plain Idolatry, Say Sectaries. The rest of Christians nameable the whole world ouer, from Luther to the third or fourth Age, (whether *Macedonians*, *Pelagians*, or *Arians*) were all professed Heretiques. These and none but these Imagined *Idolaters*, and known *Heretiques* (à Monstruous heteroclite Progeny of men) essentially constituted Christ's Orthodox

*The reason
herof.*

*The ancient
and modern
Gracians,
supposed
Idolaters*

thodox Church. Therefore he who proves Evidently, that Catholics are Idolaters, and rightly supposes, All others called Christians to have been Heretiques, Proves and rightly Supposes, Christ to have had no Orthodox Church on earth for a thousand years, which is a desperate Improbability, deduced from our Sectaries Principle, who blush not to charge an ancient Church with that Shameful crime of Idolatry; though no Proof meanly probable (as we shall see hereafter) much lesse Evident, vphold's the Calumny.

The rest were Hereticks

The Inference clear, against Sectaries.

11. Some may here demand, why we require to have these supposed Errors and Idolatry of our Church evidently proved against vs? Is it not enough to euince this vpon moral Certainty? The First Question is easily answered, by proposing another of the like nature. Would not these Protestants iustly require Evidence from a new Sect of men, should it now start vp, and pretend on the one side to believe in Christ, yet on the other, as boldly impute error and Idolatry to the holy Book of Scripture, as Sectaries do to the Church? They would certainly not be satisfied with lesser proofs then evident. Hence it is, that we in like manner, exact neither Topicks, nor guesses, but clear Evidence against the supposed errors of our Church; and reasonably do so, First because, She by God's Special Prouidence, hath hitherto preferred Scriptures pure, without Corruptions in Doctrin. 2. Because all must own Scripture as both Diuine and pure, vpon the Authority of Christ's Church. Therefore it as highly concern's Christians, to maintain the purity of Christ's Church, as to maintain the purity of Scripture, And Consequently, if nothing lesse then Evidence can bring that Sacred Book into contempt, or Euince it of error, Nothing lesse then Evidence can cast a blemish on the Church, which giues vs Scripture, and ascertain's all, that it is Diuine.

Why Evidence is required?

An Instance taken from Scripture proves what is required.

It as highly concern's all to defend the purity of Christ's Church, as the purity of God's written word.

12. That other Pretence to moral Certainty is a meer whymsey reiected aboue in the second Discourse. The Reason there hinted at, much to this sense, Conuinceth. A Doctrin in Matters of Religion Contrary to the Publick Iudgement of the whole

*The pretence
to Moral
Certainty
refuted.*

*A Doctrin
Contrary to
the publick
Iudgement
of the world,*

*Cannot be
Morally
certain.*

*What may
well be cal-
led this pu-
blick Iud-
gement?*

*The Instan-
ce concer-
ning Scrip-
ture, intro-
duced again.*

*That Sacred
Book cannot
be iustly ca-
lumniated*

*whilst à
whole
Church
defend's its
purity.*

Christian world, cannot be morally Certain, But what Sectaries Assert Concerning the Errours and Idolatry of the Church, is à Doctrin Contrary to the publick Iudgement of the whole Christian world, Ergo. I proue the *Minor*. One great part of the Christian world, is the Roman Catholick Church, She stily opposes this loud Calumny of Idolatry and errours laid to Her Charge.

Add herevnto the Sentiment of the Chiefest, and the most known Arch-heretiques, Who, whilst they were in their wits, that is, before their wicked Apostasy, Iudged as the Church Iudged, and believed as she believed. This Vniuersal Consent of an Euidenced Church, together with the Sentiment of Her once Orthodox Members (though afterward wilful Reuolters) I call à Iudgement of Christians *so publick*, and vndoubted, that nothing Contrary to it can be morally Certain. Giue me but one Instance of any Truth reputed Morally certain amongst men, which euer merited that name, when witnesses so vniuersal, so numerous, and well qualified opposed it, and I shall acquiesce, But this is Impossible.

13. Here again fitly comes in, what we now Sayd of Holy Scripture. Suppose which is true, that your Chiefest Arch-hereticks once reuerenced that sacred Book as God's Diuine word, with the same high respect as the Roman Catholick Church euer did, and yet doth. Suppose. 2. That Some Abettors of those first wicked men, whether *Arians*, *Socinians*, or *Others*, should begin to charge the Book with false Doctrin, would such à supposed Calumny, thinke ye, euer arriue to so high Moral Certainty, as to bring Scripture into open Contempt, whilst à whole learned Church defend's its purity? No the Calumny would not be meanly probable vpon this Ground, that neither Probability (much less Moral Certainty) can stand in force, when Witnesses of so great worth, so vniuersal, and numerous oppose it. Apply what is here noted to the Church, and you will find an exact Parity. Both She and her own Arch-aduersaries, *once* maintained Her Doctrin as Sacred, and Orthodox, Now rise vp à Company of iarring Sectaries, who will, forsooth, haue their Charge

Charge of Idolatry and notorious Errours against Her, passe for à *Moral certain Truth*, The Assertion cannot arriue to moral certainty before the whole Body of Christians becomes mad, and makes Scripture it selfe, no lesse an erroneous Book than the Church Idolatrous, For here is my Principle. With one most certain Assent, I hold the Church inerrable, and the Scriptures Diuine: Destroy the Churches infallibility, or Say she hath erred, you make Scripture *eo ipso*, à Book of no credit.

14. A. second Argument. Those who exactly follow the strain of all old condemned Heretiques, and as wickedly implead the Roman Catholick Church of error, are vpon that account like them, that is, guilty of horrid Sin and Heresy. But Protestants do so, *Ergo* they are guilty of horrid Sin, and Heresy. The *Maior* is vnquestionable, For if our Modern Sectaries exactly close with the mode of all condemned Heretiques, it follows thas as those first Apostates for their malice, were guilty of Heresy, so also these latter are.

15. The *Minor* is easily proued. Your ancient Heretiques accused as boldly the Roman Church then in Being of error, as our modern Sectaries do the present Church. They rebelled against it, and deserted it, so do our Protestants. They sought to reform it, so would our Protestants. For example. The Arians were as earnest to reform the Churches Doctrin concerning the *Consubstantiality* of the Son with his Eternal Father; The Pelagians as busy, to cancel Original sin; The Donatists as Zealous to perswade men, that the *true Church* was not vniuersally extended; as euer Protestants were earnest, busy, and Zealous, to haue this present Church reformed in her Doctrins of *Transubstantiation*, of *Adoring the Sacred Host*, praying to *Saints*, And what els you will. Now I Subsume.

16. But all these Accusers, all these rebellious Reformers (as like, as like can be to one another) are wicked, and ayme at the Ruin of Christs true Church, *which is Manifest*, For had euery one of them done what they desired, or reformed according to their Capricious humours, There had not been at this day.

No more can
à few iar-
ring Adver-
saries iustly
Calumniate
the Church

A second
Argument,
taken from
the procedu-
re of old
Condemned
Hereticks.

Our Secta-
ries accuse
like them,
rebel, and
would
reform as
they did.

Therefore
their sin and
Apostasy,
the very
same.

Because all
tend to the
destruction
of Christs
true Church.

*A difficult
question
propoſed.*

day any Orthodox Church in the world. Now here in my Queſtion which certainly deſerues à candid Anſwer. If all Heretiques, ancient and Modern reform the Church according to their particular Sentiments, moſt evidently Chriffs true Church is deſtroyed. Why therefore ſhould I or any, if we were yet to ſeek à better Religion, rather adhere to the Reformation of à fallible *Proteſtant*, than to that other, of à fallible *Arian*, or à Pelagian? You Shall haue à Strange Anſwer.

*Our Secta-
ries Anſwer,
is an unpro-
ued Suppoſi-
tion,*

*And con-
tain's no-
thing but
what
your old
Heretiques
taught then
to ſpeak.*

17 We are told, when the Arians went about to reform, the Church was pure, but now Her known corruptions force Sectaries, out of true loue to their Souls (at leaſt) to reform themſelues, If the Church will learn Her duty by their good example, She may, if not; She muſt remain in her errours. Anſw. Is not this more then ridiculous? Firſt to make an vnproved Suppoſition their Proof, and then to ſay nothing, but what both the Arians and other Heretiques haue put in their mouths, and taught them to ſpeak. For did not theſe wicked men pretend as dear loue to their Souls? Did they not Clamour as loud againſt the Churches imagined errours in thoſe ancient dayes, as euer Proteſtants haue done in theſe latter? Say therefore why ſhould the Proteſtants Reformation be eſteemed more ſecure, and Orthodox, than what the Arians endeauored to introduce? It will be hard to Anſwer, whiſt this Principle ſtand's firm. *If all reform, the Church is ruined.*

*Another
Reply exa-
mined.*

*Sectaries are
urged to
pitch vpon
Some parti-
cular con-
trouerſy*

18. Some may Reply. Proteſtants without all doubt (who haue diuorced themſelues from the Chnrch) therefore clamour ſo loud, becauſe they haue ſtrong Proofs at hand, whereby to euince that, that once faithfull oracle, is now guilty of noterious errours, which no Arian could then do. Anſw. Here is the main Point I would willingly be at, and haue examined to the bottom. I therefore preſs theſe Nouellifts to pitch vpon ſome one particular Controuerſy (*Transubſtantiation*, for example, or this now debated point of Idolatry, in adoring the Conſecrated Hoſt) and vrge them firſt, to Argue by the plain words of Holy Scripture. When all they can Say is ſaid, I will demonſtrate, that

that the Arians produce Passages of holy Scripture far more significant (might we rest in the meer sound of words) for their Heresy, than euer Protestant alleged against *Transubstantiation*, or any other Catholick Teneer. 'Tis true, your Arians make little account of any Authority but what seem's to them plain Scripture, or appear's deducible from Scripture (and this was the old Protestant way) But our Newer-men haue some respect to the Consent of Fathers, and an ancient Church: These, we presse to dispute closely in *Forme* and to make our supposed errors, or their Contrary pretended truths known, by virtue of any one receiued Principle. It is Answered, thus much is done in their Books already set forth. We Reply. All their Obiections hitherto proposed, haue been as fully and clearly solued, as either they or we, solue the Arguments of Atheists against God, and the Jewes Cauils against Christ, Or, if they haue any new ones yet in store, which require further satisfaction, it is certainly most easy to propose them in good Form. This done, I will engage, they shall no sooner appear in publick, then haue à full and satisfactory refutation.

19. We are told again, such and such Books published by Protestants haue not been answered, As if forsooth, all Books set forth by Catholicks were refuted. In à word here you haue all. It is very true, the *Cauils*, *The Icers*, and *sedious length* of some books haue not been answered, with the like *Cauils*, *Icers*, and *length*, But what's this to our purpose, whilst we vrge for Arguments, whereby it may appear to à disinterested Iudgement, that Catholicks haue forsaken the ancient Orthodox Faith, And that Protestants now lately had the singular Priuiledge of setting Religion right on its old firm foundations? All Arguments hitherto proposed of this nature, or which tend to infringe any particular Catholick Doctrin, haue been dissolved and torn in preces, ouer and ouer, Or, if, as I now said, there yet remain any vnanswered, our Adversaries may vouchsafe to let vs hear them.

20. Sectaries reply. We haue indeed offered to solue their

The sound of words in Scripture, more plain for Arians then for Protestants

Sectaries Obiections hitherto Proposed haue been solued.

Sectaries pretence of Books not answered, reiected.

what hath been answered by Catholicks, and what not?

674 Disc. 3. C. 19. *Protestancy euinced, improbable.*

*An other
plea of
sectaries*

their Obiections, as also to attaque Protestancy with many Arguments; but as our Solutions are slight, so our Arguments against them seem light and forceles. Call me to mind one or two only.

*Arguments
undervalued
by them, as
forceles*

*Though
most Con-
uincing.*

*Of Sectaries
unreasona-
ble appeal to
Scripture
alone.*

*Their un-
reasonable
preceeding
declared by
one Instance.*

*This Dis-
course
driven
home, and
applied to
these two
dissenting
Parties.*

21. They haue been told, If the Roman Catholick Church be fallible, and Protestants as fallible, Iewes and Gentils may iustly Scorn Christianity, when they se à fallible Protestant attempt to settle an erring Papist in the right way to Saluation, or à fallible Papist to do the like on an erring Protestant, whilst neither the one nor other can know *infallibly, which is the right way to Saluation.* They haue been told. 2. To make Scripture alone the sole Rule or Iudge in Controuersies, encreases the Scorn of these Aliens from Christ, who hold it more then ridiculous, to appeal to à Iudge for the Decision of their doubts, when none of them after the appeal made, can Certainly know what the Iudge Speak's, or this Rule of Scripture regulates. What I say is manifest, for So various and discordant are all these in their Interpretations of God's word, that the Arians auouch it Speak's *Arianism*, Protestants *Protestanism*, Papists *Popery*, Pelagians *Pelagianism*, and so of the rest. Imagin I beseech you, that two who accuse one another of high Treason Should come before à Iudge and desire to haue the final sentence pronounced against the Criminal person (Both I suppose are not guilty) The Iudge speaks once, and no more, but these two at discord agree not about the main point, which is the true meaning of his Sentence, may not Both return home as wise as they came, and contend till Dooms Day, vnless some other Iudge break's off the quarrel, and sayes plainly. *Thou art the Traitour?*

22 This is our very case, either we or Protestants betray Gods truths, The one or other Party Contradict's the first Verity, and boldly auerres, *he speak's what he never Spake.* We appeal to Holy Scripture and would haue our Debates decided by that Oracle, Two or three Passages (*He that hear's you hears me. The Church is the Pillar and ground of Truth. He that hears not the Church, let him be as à Heathen &c.*) literally taken, denote the guilty Party,

But.

But our Sectaries tell vs, we mistake the Scriptures meaning, They vary from vs in the main Point concerning the very Sense of our Judges Sentence, Is it not therefore euident, that they must either recurre to some other Tribunal for à final decision, or Secondly ingenuously Confesse, they are the men, who will not haue the traitorous Party discouered, Or lastly acknowledge, Controuersies can haue no End, and that God has not left any means on earth, whereby the notorious Deprauers of his reuealed Truths may be known? One only Instance will giue more light to what I haue sayd.

Sectaries cast themselves into inextricable difficulties

23. We and Sectaries appeal to Christs sacred words. *This is my Body.* We vnderstand them literally and strongly plead our cause alleging for vs, not only the Authority of the western and eastern Churches, but, (if need were) of the Lutherans also. They reiect all, yea Say, we grossly mistake the sense of Christs words, and therefore hold vs the Traitours that commit grosse Idolatry, in the sight of God and Angels. Consider good Reader, are not such Aduersaries obliged to plead their Cause before this *Iudge of Scripture* by à Church as vniuersal, by witnesses as Faithful, by an Authority as great, as we produce against them, or to confesse ingeniously, This Controuersy cannot be decided. They may, 'Tis true Oppose the Calvinists to Lutherans, but to denote à Church either Latin or Greek, that maintained their Opinion of the Eucharist, Shall neuer be made so much as meanly Probable. O yes, the Primitiue Church taught as they teach. *Contra.* Its vtterly vntrue, as is largely proued in the first Discourse. Again that's à thng yet in Controuersy, and therefore far from being à manifest sentence against vs, yet their Clamours against our Idolatry are manifest, and as iniurious as manifest.

What different senses are made of Christs own words?

How the Catholick plead's?

Sectaries allege nothing for their Sense.

24. These, and yet far more forceable Arguments proposed by Catholick Authors against Protestancy, our Aduersaries call *Flies, Small Grains, gnawing of Rats &c.* We wholly Contrary hold them conuincing, and the cause we defend most iust. Here both Parties Stick in the hight of their heats, Stiffe in their wayes, without yeilding

676 Disc. 3. C. 19. *Protestancy euinced, impossible.*

*A Iudge
distinct from
Scripture
proued abso-
lutely necessa-
ry.*

to one another. Is it not therefore full time, and reasonable think-
ye, to appeal to some Iudge *distinct from Scripture*, by whose just
Sentence it may appear, whether we old Papists, or our young
Nouellists are the guilty men, that impiouly oppose God's
truths?

*Contention
is not the
last end of
writing
Controuersies*

25. You se whilst the sense of Scripture and Fathers is not
agreed on, we are aduanced no further but only to quarrel, as if
Contention were the final end of Writing Controuersies. Or, as if an
eternal Debate were desired and after that, to haue nothing
decided. For this sole Reason, A Iudge is absolutely necessary,
though our Aduersaries will hear of none, hauing an horrou to
admit of any Churches Iudgement, whereby the cause now in
debate may be happily ended. Yet if we follow the Rule of
Reason, what can be more Satisfactory then to appeal to Church
Authority in this weighty matter? We Catholicks stand to the
Sentence of our own euinced vniuersal Church, She is our
Iudge. Are not Sectaries therefore obliged (if their Arguments
against vs be thought solid, and their cause good) to appeal
to the Iudgement of some other Church, as euinced by Mira-
cles, and as vniuersal, as ours is, which once taught as they teach,
and publickly decryed our supposed Errours?

*Catholicks
appeal to
one Iudge,*

*Protestants
are forced to
appeal to
another of
equal Au-
thority, or
their Cause
is lost.*

26. What we now propose seem's reasonable, because Pro-
testants most certainly (*as they defend Protestantism*) will not pre-
tend to publish a Doctrin (with a strict obligation laid on their
Partizans to acquiesce in it) which no Orthodox Church euer
taught, or if any Church euer taught so, This must be as clearly
euinced, as it is euident, that the Roman Catholick Church
taught Popery, seuen or eight Ages since. Here in a word is the
true trial of their whole Cause. Denote, Point out, or name
an Orthodox Church which owned this Protestancy fise or six
Centuries since, Controuersies are ended; But if it be (as it is)
most impossible to name such a Church, The Abettors of Pro-
testancy only follow the strain and Method of all Condemned
Hereticks, and proue themselues by their own procedure He-
retiques. That is, They plead against Catholick Doctrin, by

*They cannot
pretend to
teach a
Doctrin,
which no
ancient
Church euer
taught.*

*Sectaries
proue them-
selues, here-
tiques.*

false.

false Calumnies, weak Cauils, lame coniectures, vn-sensed Scriptures, and abused Fathers, without any Church Authority to rely on, And thus all your ancient Heretiques haue Proceeded.

Calumnies,
their only
Defense.

27. Wherefore to conclude I Say in à word. Protestancy as Protestancy is à most improbable Religion, or to speak more plainly, no Religion at all. The ground of my Assertion will be best laid forth in these few words. No ancient vniuersal Church, no Orthodox Christians in any part of the world, euer taught Protestancy, ergo its improbable. Nay more; no Heretical Society of men euer taught that whole Doctrin, Therefore it is an vnpatronized Nouelty, reiected by the Vniuersal Christian world, whether Orthodox, or others. And Hence it is, that whateuer Protestants can Say in behalfe of their own Tenets, or Contrary to Catholick Doctrin, comes to no more but to *improbable* and *vnproued Suppositions*. Obserue I beseech you.

Protestancy
proued an
Improbable
Religion.

The ground
of our
Assertion.

28. They tell vs the Roman Catholick Church once true, deserted the Ancient Faith, we vrge them to proue the Assertion, and with good reason, because neither ancient Church, nor any sound Christian euer said so before themselves. And what Answer haue we? The very Calumny without more, and their own vnproued Suppositions, serue both for proof and Answer. We demand Again, when, or in what Age the Church became thus accursed and traitorous to Christ? They sob vs off with fooleries, of beards growing Gray, and weeds peeping vp in à garden inperceptibly. Is not thy ridiculous? We Ask. 3. Seing the world was neuer Since the Apostles preached, without an Orthodox Christian Society, what other pure Church succeeded in place of the Roman now supposed Idolatrous, and heretical? None hitherto has offered to answer this Question, nor can it be Answered, vnless Sectaries admit two or three distinct different Churches. The first Primitiue and pure, the second corrupted which came in when the Roman Catholick began her supposed Idolatry, The third again pure and spotless, which closely followed the Roman fallen into Errour, And this is à meer chimera. We lastly demand why this Protestant Reformation, should be

Improbable
Suppositions;
the only
Proofs of
Sectaries.

Questions
proposed. |
when the
Church
failed?

what other
pure Church
succeeded in
place of Roman
supposed
Idolatra-
rous?
How many
different
Churches
will Secta-
ries oppos?

Why Should the Protestants Reformation be better, then that of the Arians?

For one weighty reason it is far worse.

The improbability of Protestantism further declared, in a very unequal Parallel. The first reuerenced the other scorn'd The one hath à head, the other is headles. Tradition teaches the one, fancy the other The one far and neer diffused, the other hid in corners. Councils and no Councils, Unity, and Diuisions

more lik'd, more look'd on, or held any wayes better, then those precedent Reformations of their elder Brethern the *Donatists*, or Others? Will it be said Protestants came after the rest, or in the last place, and therefore think themselves more skilful, the only gifted men in this business of mending Religion? Plead thus, I answer, They speak improbably, and are worse then all their Predecessors vpon this very account, that hauing seen the Malice, the weak Attempts, the vnlucky successe of defeated Heretiques in former Ages, will not learn by such woful examples to be more wise and wary, then to run the Risque with them, and thereby to incurr God's heavy Indignation.

29. Whoever desires to make à further inspection into that high improbability, which other Christians Charge Protestancy with, may please to compare à little our Catholick Religion with this other late risen Nouelty. If things be well weighed (without Controuersy so euident that they need no Proof) The first will be found alwayes reuerenced, and neuer opposed by Orthodox Christians; Contrarywise, the other will appear an obiect of scorn, not only to the wisest of the world, but also to innumerable that professe it against their own Consciences. The One hath an Ecclesiastical Head for its Guide; The other is an vngouernable Body without head, or ioynts to tye its iarring parts together. The One shewes you manifest and most euident Miracles, The other (if euer nature wrought Miracles) à Miraculous boldnes to deny the greatest wonders, God hath wrought by the Church. The One teaches what it anciently receiued, by à neuer interrupted Tradition; The other what is suggested by euery Priuate Phansy. The one is diffused the whole world ouer, The other only Creeps vp and down in à few Corners of these Northern parts, in so much that some Religious Orders are further extended than Protestancy. The One hath had seueral Oëcumenical learned Councils; The other neuer any, learned or vnllearned. The one still retain's à strict vnyty in Faith, the other manifestly is torn in pieces with Diuisions

fions. The one giues you à large Catalogue of its ancient visible Pastors, and visible professors, for full Sixteen Ages, The other cannot name one Protestant Village, nor one Protestant man, before the dayes of the vnfortunate Luther.

30. The one hold's its Catholick deceased Ancestors worthy respect and veneration, The other makes them all besotted Idolaters, and worse then mad men. The one Religion Stand's firmly built vpon plain Scripture, and the Authority of an euidentenced vniuersal Church; The other vtterly vnprincipl'd, has not one word of Holy writ for it, nor either vniuersal or particular Church, which euer taught Protestancy. The one has à Mysterious Bible and à certain Interpreter, the other à meer body without à Soul, the bare letter without life, words without sense, and Phansy to Interpret. The one resolues its faith into God's infallible Reuelation, the other has nothing like Faith to resolue. The one Religion Proues its truths Infallible, The other seek's for fallible Doctrin, and has found enough of what is both fallible, and false also. An Ancient Possession vphold's the One, and à publick iniurious rebellion against the Mother Church giues the other all the Right it hath. The Professors of the one, proue God to haue been the Author of it, who yet preferues it vnalterable and pure by Diuine Assistance. The Professors of the other say plainly that God neuer reuealed one Article of their *reformed Protestancy*, and therefore need no Diuine Assistance to preferue it. The Professors of the One, shew you à Church gloriously marked with Signes and Wonders (peculiar effects of God's Infinite Power and Wisdome) which make the Religion *euidently Credible* to Reason. The Professors of the other, in lieu of such Marks, *See* you à bare *Naked Nothing*, without Miracles, without Conuerfions, without austeritie, or any thing that appear's like à work of God in it, and therefore is most euidently incredible.

31. Thus much for an Essay only which might be further enlarged, but its needles, for you haue euery particular proued in the Treatise here in your hands. If our Aduersaries hold

them.

visible Pastors and visible, compared together

Respect and à high dishonour

Principles and no Principles An Interpreter and no Interpreter

Faith and no faith Infallibility, and fallibility, à An ancient Possession, an open wrong, Diuine Assistance, and no Diuine Assistance

A glorious euidentenced Church, and a meer Naked Nothing, parallel'd.

680 Disc. 3. C. 19. *Protestancy euinced, improbable.*

What's required, if our Adversaries hold their Cause wronged?

themselves or cause injured, whilst we so highly extol the one Religion, and extenuate the other to Improbability, it will, methinks, be very easy to right *Both*, by shewing plainly (upon *sound and very sound Principles*) wherein our mistakes lie, or in what substantial Matter we haue erred. *But still remember Principles.*

The sole End why we propose this.

32. What I here propose Seem's reasonable, and 'tis done for this sole end (Almighty God knowes) that after our long Debates, it may at last appear to euery one, on which side Truth stand's. Now if vpon so faire an Offer we haue nothing return'd, but Sectaries wonted strain of Cauils, trim'd vp with pretty ieers. I, for my part, haue done and shall in place of

We exhorte with Blessed S. Austin.

Arguing further, mildly exhorte as Blessed S. *Austin* once did in à like Occasion. *De Vnit. Ecclesia. C. 19. fine. Si autem non potestis, quod tam iuste à vobis flagitamus, ostendere, Credite veritati, Conticescite, Obdormiscite à furore, expergiscimini ad salutem.* If you, Sectaries, cannot Conuince our Church guilty of errour, by vndeniable Principles (this we iustly require) *Belieue Truth.*

And appeal to their own guilty Consciences.

Let your weak Attempts and fury sleep, Surcease from this friuolous charging vs with Heresy, and Idolatry. You know, Gentlemen, you know full well, we are no Idolaters, your own Consciences tell you your Plea is naught, your Cause vndefensible, *Expergiscimini ad salutem*, Wake, open your drowsy eyes, and look about you.

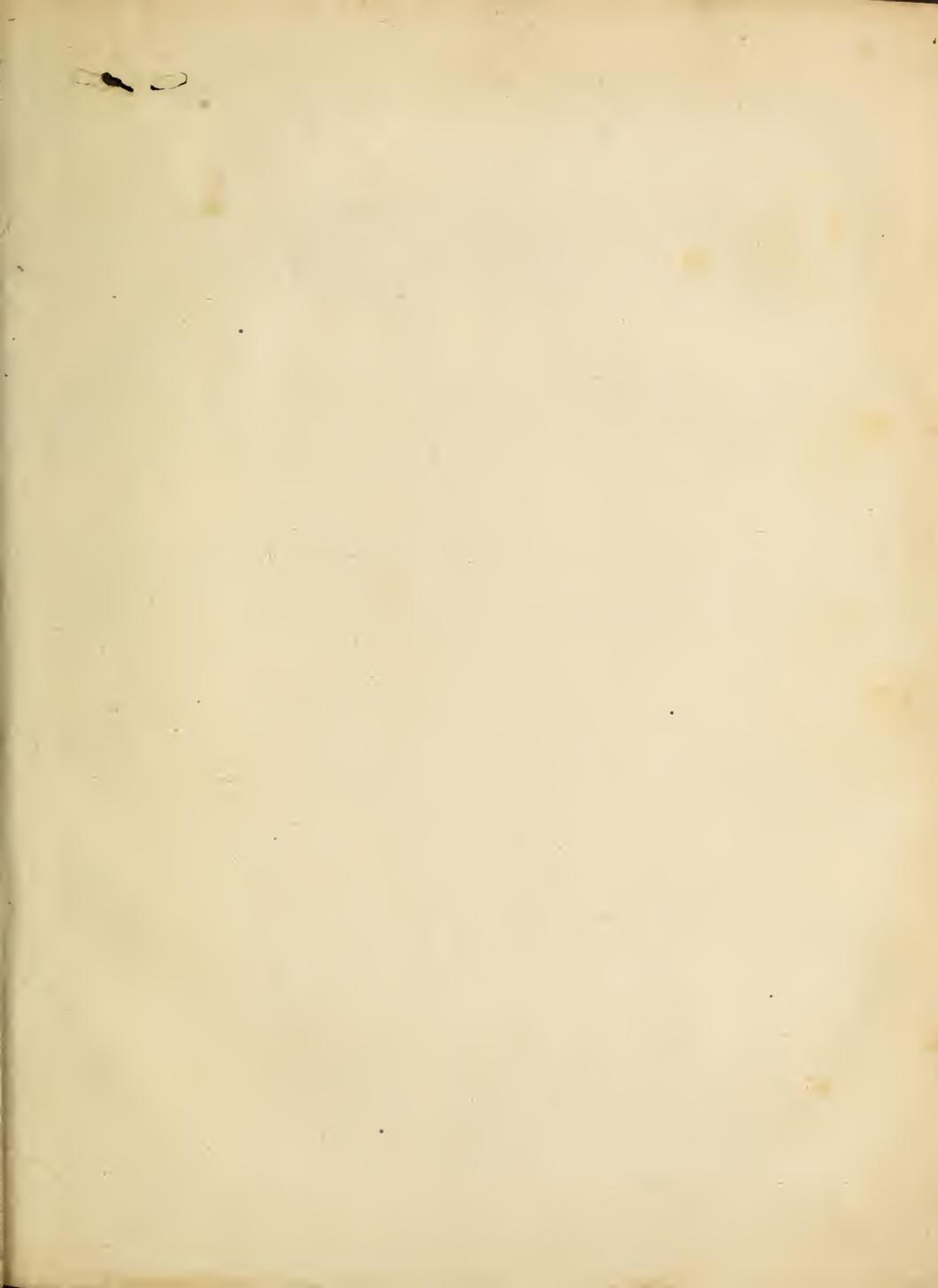
After à long drowsy sleep its time to wake.

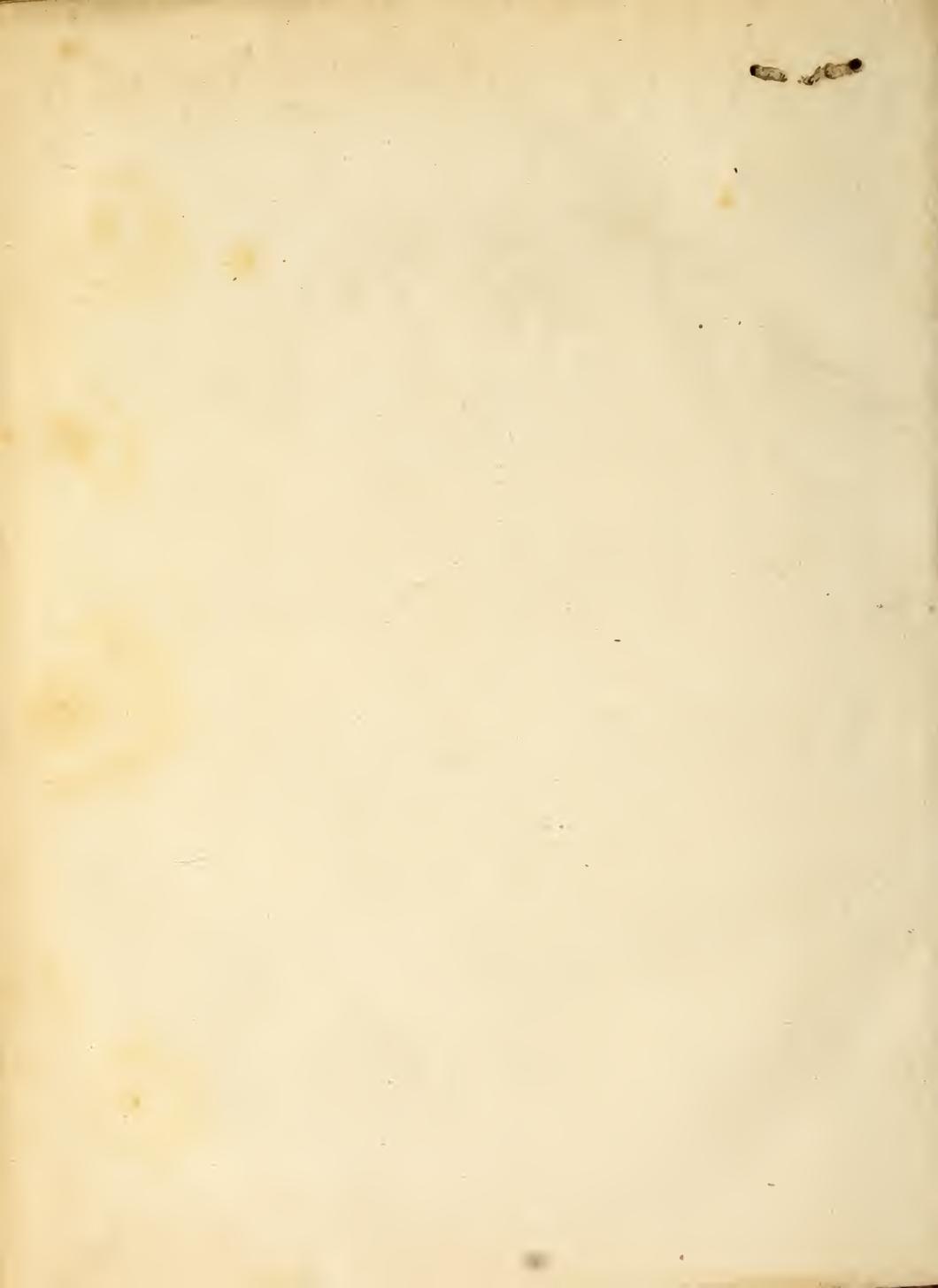
33. You se our Noble England set on fire by your vnfortunate dissentions concerning Religion, bring your teares to quench the flames. You se your Selues vpon your different Engagements (some brain-sick with Fanaticism, some with no man knowes what) worrying one another; Wonder nothing, it must needs be so, whilst you are out of the peaceable Fold of Christ's vnited Church. You haue been too long Prodigal Children straying from the house of God, return with à hearty *Peccani*, A tender Mother (the Catholick Church) is willing to receiue you, and à good old Father, Christ's Vicar vpon earth, as ready to embrace you with open armes.

armes. You se Atheism enters, and is rife among you; pernicious *Leviathans*, and other like Monsters range vp and down, and poyson innumerable. How Should it be otherwise? Atheism followes vpon what you haue done, For those who Separate from the true Church, soon Separate from Christ also, and cannot after that double Diuorce, long Continue Friends to God. Wherefore once more *Expergiscimini ad salutem*, be vigilant. *Hora est iam nos de somno surgere*, it now high time to wake. Your Concern is no less à Matter then eternal Saluation: My earnest prayer is, that Christ our Lord, the *Light of the World*, may break through the thick cloudes of all darken'd hearts, and with the radiant beams of Diuine Grace illuminate euery one, *Ad salutem*, to endles Bliff and Happines.

*The Authors
heartly wish,*

F I N I S.





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