THE

APOLOGIES

OF

JUSTIN MARTYR, TERTULLIAN,
and MINUCIUS FELIX,

In Defence of the

Chriſtian Religion,

WITH THE

COMMONITORY

OF

Vincentius Lirinenſis,

Concerning the

Primitive RULE of FAITH,

Tranſlated from their Originals:

With NOTES, for the Advantage chiefly of Engliſh Readers, and a PRELIMINARY DISCOURSE upon each Author.

Together with

A PREFATORY DISSERTATION about the Right USE of the FATHERS.

By WILLIAM REEVES, M. A. Rector of *Craneford*, in *Middleſex.*

Vol. II.

Tu ſcito nobis nihil eſſe antiquius quam Chriſti jura ſervare, nec Patrum transferre terminos. Hieronym. Epiſ. 68. ad Theo.

LONDON, Printed by *W. B.* for *A.* and *J. Churchill*, at the *Black-Swan* in *Pater-Noſter-Row.* 1709.

BT
1115
R33

THE CONTENTS OF THE PRELIMINARY DISSERTATION TO THE *Octavius* of *Minucius Felix.*

THE *Difference between* Tertullian *and* Minucius *in point of Stile, with the Reaſon for that Difference* p. 1, 2

The Deſign and Structure of the Dialogue 2

Cæcilius, Octavius, *and* Minucius, *all three* Africans, *with their ſeveral Parts in this Dialogue* 3

All three Heathens ibid.

Octavius, *and* Minucius, *both Lawyers, with their Character and Converſion* 3, 4

The Converſion of theſe two famous Advocates gave new Life and Luſtre to the Chriſtian Cauſe 4, 5

The Character of Cæcilius, *with the Difficulty of his Converſion* 5

Octavius, *dies firſt, and the Primitive Way of expreſſing our Sorrow upon the Death of our Friends, in the Example of* Minucius 5, 6

This a real Dialogue, put together by Minucius *after the Death of* Octavius 6

The CONTENTS.

The Time in which Minucius *liv'd* 6, 7
A Summary of the whole Dialogue 7, &c.
A Supplement of the ancient Catechetical *Inſtructions, being an Abridgment of St.* Auſtin's *Book* de Catechizandis Rudibus 19, &c.
A Vindication of Minucius *from two things charg'd upon him by Mr.* Dupin 32
This Dialogue reſtor'd to its true Author by the learned Baldwin 33
The Edition of Mr. Davies *followed in this Tranſlation, with a ſhort Account of the Verſion and the Notes* ibid.

THE

THE

CONTENTS

OF THE

PRELIMINARY

TO

VINCENTIUS LIRINENSIS.

MOdern Looſneſs in Belief and Practice like to prove deſtructive p. 173
The Papiſts do ſignal Service to their Church by pretending great Deference to the Ancients, tho' really they have but little 174
All Parties think it reputable to ſeem Primitive ibid.
Such wanton Wits, who banter us for being ſo, oppoſed to the Founders of Parochial Libraries 175
A Character of Mr. Le Clerc's *Temper and Learning* 176
Inſtanced in his reſolving the Miracle of the Sun's ſtanding ſtill, Joſ. 10. 12. *by Refraction* 177
This Tranſlation of Vinc. Lirinenſis *deſign'd for an Antidote againſt ſuch Innovators* 180
Such Ancients being the beſt Guardians and Interpreters of our ſacred Rule of Faith the Scriptures ibid.
This Commonitory when wrote, with the Advantages of that time, and for what Purpoſe 181

The

The Author's Country, Family, Imployment, &c. 182
The Deſign of this Book, with its chief Rules ibid.
The Church of England *conformable hereunto* } 183
That of Rome *falſly pretends to be ſo* }
The Primitive Fathers of what Authority 184
Their Senſe of Scripture a good Rule for our Interpretation of it } 186
Proved by Arguments which Tertullian *urgeth againſt Antiprimitives* }
Objections anſwered. 189
The Orthodox ſhew a continual Succeſſion of Biſhops in their Church, which Hereticks do not attempt 192
A Recapitulation of Tertullian's *Arguments, proving thoſe the beſt Interpreters of Scripture to whom its Cuſtody was committed* 193
Hereſies, what, in what Senſe, and why they muſt be 194
Becauſe ſome Men will indulge Luſts and Paſſions 195
When they do ſo, they will wreſt Scripture to countenance 'em 196
Exemplified in Cerinthus, Socinus, Le Clerc, *&c.* 197
Why the Scriptures are left capable of falſe Conſtruction 199
By Men of corrupt Minds eſpecially 200
The Being of Hereſies conſiſtent with the Chriſtian Church and Faith, therefore impertinently objected by Papiſts againſt us in England 201
Diſputes and Differences about the Nature of Things, rather a Proof that there is ſome Truth, than that there is none 203
Theſe Differences in Religion foretold by Chriſt, are rather a Confirmation of, than Objection againſt his Goſpel 204
The good Uſes which Providence makes of 'em, eſpecially for eſtabliſhing true Faith 205

Matters

The CONTENTS.

Matters of Faith as neceſſary to Salvation as Matters of Practice 208
Creeds neceſſary to teach Matters of Faith 210
Hereſy to oppoſe eſtabliſh'd Creeds 212
Proved from Scripture and Reaſon 213
What done in this Verſion, and Notes 219
Eſpecially to ſatisfy ſuch Seekers whom Tertullian *complains of, and are now revived in* Spinoza, *and other Scepticks.*

A PRE-

ERRATA.

PAge 137. l. 4. in Notis, for *Demoniacks*, read *Dæmoniacks*.
Pag. 139. l. 2. in Not. f. *as well*, r. *as well as*.
Pag. 175. l. 13. f. *Balade*, r. *Balad*.
Pag. 310. l. 8. f. *Simulation*, r. *Similation*.

The Third Sheet wrong Pag'd.

A

PRELIMINARY DISSERTATION

TO THE

OCTAVIUS

OF

MINUCIUS FELIX.

FROM the *Wildes* of *Africk*, come we now into the Gardens of *Italy*; from the Ruggedneſſes of *Tertullian*, into the Plains of *Minucius*, enrich'd with all the Delicacies of an eaſy and flowing Eloquence. For theſe two *Apologiſts*, tho' they differ not in Countrey, and very little in Time, yet are they very much different in Dreſs, or in their Mode of Diction. In *Tertullian*, you ſee the Air of *Carthage* almoſt in ev'ry Particle, a vaſt ſtock of Science of all ſorts, with a mighty Weight of Argument, and a very plentiful Vein of Salt and Poignancy, that runs thro', and highly Seaſons all his Diſcourſes. But tho' the *Ore* is very valuable, and worth digging for, yet is it extremely hard to come at; the Treaſure is guarded about with a moſt formidable Stile, and Men care not for Converſing much upon hard Terms, where they can't do it without the trouble of an Interpreter.

he haſtens with the glad Tidings to his *Minucius*; and *Minucius* on the other hand well knew that his *ſecond Self*, his dear *Octavius*, cou'd have no Deſign upon him but his Happineſs; and ſuch an aſſurance, no doubt, fully prepar'd his Mind for the impreſſions of Reaſon; for words from the Mouth of ſuch a Friend, drop like Honey from the Honey-comb; when, from the Mouth of *Micaiah*, or a Prophet whom we hate, Truth it ſelf becomes unacceptable. We are now then to look upon this bleſſed Pair as one in Religion, as well as Friendſhip; and their Chriſtianity, we may well conclude, made no Abatements in Friendſhip, but only refin'd their Love, and made the Paſſion burn the Purer. Accordingly, we find theſe two heavenly Friends congratulating each other upon their new Life, and with all their Oratory, ſeeming to want words for the Joy. They look back upon the paſt pleaſures of Sin with diſtaſte, ſhame, and ſorrow, and can reliſh nothing for the future, but the ſeverities of the Chriſtian Religion; the Tranſports they now expreſs, are like thoſe of poor Wretches in ſight of Land after a fruitleſs and tempeſtuous Voyage; they are now in the Haven where they wou'd be; they both turn Advocates for the Faith; and Racks and Tortures they overlook with Triumph; and without any other retaining Fee, but the proſpect of a Happineſs beyond the Grave, the two Lawyers ſtrenuouſly maintain and plead the Cauſe of the *Crucify'd Jeſus*.

The coming over of two ſuch Advocates, gave a new Acceſſion of Luſtre to the *Chriſtian* Party, and help'd to take off from that popular Objection of Poverty and Ignorance, ſo perpetually urg'd againſt 'em; and therefore [a] *Arnobius*, in a kind of Inſult, lets the *Heathen* know, that *Orators* and *Lawyers* of the firſt Magnitude had embraced the Doctrine of the Croſs; and that he had his Eye upon our *Minucius* in this *Encomium*, is

[a] Lib. 1.

no

no improbable Conjecture. *Octavius* and *Minucius* ſeem now to be under no want but to reduce their ſtraggling Friend, and make *Cecilius* as happy as themſelves.

But this was a Work of Difficulty, and ſeem'd to call for the laſt efforts of Reaſon and Friendſhip; for he was a Man of *Latitude*, and therefore hardly to be come at with Argument; he was his own Idol, and had no Religion but to ſerve himſelf; he was loud, empty, and inconſiſtent, and in a word, a ſwaggering Atheiſtical Wit; for one while we find him for neither Gods nor Providence, and then again for both; for all the Gods in vogue, all the World over; a mighty *ſtickler* for *implicit Faith*, and *blind Devotion*, for *Antiquity*, *Univerſality*, and *Temporal Succeſs* and *Felicity*, as Demonſtrations of the Truth of the *Roman Heatheniſm*; the very Three Notes, according to *Bellarmine*, of the Truth of the preſent *Roman* Church. And to compleat his Character, he had imbibed Philoſophy enough to raiſe his Vanity, and corrupt his Mind; enough only to intoxicate his Head with Conceit, and to ſet him at the greateſt diſtance from the reach of Argument. But notwithſtanding this ſeemingly inacceſſible temper of Mind, we find *Cecilius* at length by the Grace of God and good words, a glorious Convert; and in all probability, the Converter of the Great St. *Cyprian*; for a farther Account of which I refer to Section the firſt, and Note the 3d in the following Treatiſe.

Octavius departed this Life firſt, and as I ſaid before, in this Death alſo they were not divided; for *Minucius* perſues him beyond the Grave, and in his Mind goes along with him into the other World; he raiſes him again as it were by the Powers of Gratitude, and is never well without him in his thoughts; he bleſſes God for his Example, and keeps his good Inſtructions alive upon his Soul, and digeſts 'em into Spiritual Nouriſhment; and in ſhort, reads us an admirable Lecture on a Primitive Duty, much out of Faſhion and Repute at

preſent, and that is, what acknowledgments we ought to make to God in particular for the Example and Benefactions of [f] departed Friends.

We are now then to look upon this as a real Dialogue, which our *Minucius* inſcribes *Octavius* in honour of his departed Friend of the ſame Name, and as the ſum of that Conference they held together at the Converſion of *Cecilius*. It was evidently thus put together by *Minucius* after the [g] Death of *Octavius*; but to go about to aſſign the diſtance between the Conference, and the Compoſing this Dialogue, wou'd be rather to Divine, than to Conjecture: For the very Time in which our *Minucius* liv'd is much Controverted, and we have very little from the *Ancients* to help us out in the matter. The Learned *Baldwin* in his Diſſertation before this *Author*, places him below the middle of the third Century, between St. *Cyprian* and *Lactantius*, about the Reigns of *Decius* or *Valerianus*; and his reaſon for ſo doing is grounded upon St. *Jerome*'s Apology againſt *Jovinian*, Ep. L. c. iv. p. 106. where he is placed in this order. But then 'tis to be remember'd, that St. *Jerome* ſets him before St. *Cyprian* not only in his Epiſtle, lxxxiv. p. 328. where he does not perſue the order of Time, but even in his *Catalogue* where he does, *vid. Hieron. de Script. Eccleſ.* c. lxviii. *Edit. Par.* Here, I ſay, our *Minucius* is placed among the *Writers* who liv'd about the Reign of *Severus*, immediately before that *Caius* ſo much celebrated for his Diſpute with *Proclus* the *Montaniſt*, under *Antoninus Caracalla*. The Learned *Du Pin* ranges him in the beginning of the third Century, and our no leſs Learned Dr. *Cave*, in his Chronological Table of the firſt three Centuries, places him in the Year 207. tho' in his *Hiſt. Liter.* Part i. p. 66. he ſets him lower, to the Year 220. and others put him under the Reign of *Alexander*; but *Baronius*

[f] See more upon this Head, *Sect.* 1. *N.* 1.
[g] Sect. 1. N. 1.

places

places him about the end of *Severus*, *Ann.* 211. and in my opinion not without Reaſon; for he is favour'd by the order of Time in St. *Jerome*; he obſerves moreover, that the *Chriſtians* look juſt with the ſame ſad Face of Affliction in this Dialogue, as in the Apology of *Tertullian*; that the Perſecution was ſtill on foot, or rather freſh ſtarted, and that this therefore muſt needs be the Perſecution of *Severus*; for when *Cecilius* upbraids the Chriſtians for having neither [h] Church nor Altar, *Octavius* does not go about to deny the Charge, but now in the time of *Alexander*, 'tis well known that the Chriſtians had publick places of Worſhip, which were afterwards Demoliſh'd by *Maximin* about the Year 235. nor does it look probable, that *Cecilius* wou'd call the Chriſtians in the Reign of *Alexander*, a parcel of *Tatterdemalion*, *Ragged*, *Starv'd* [i] *Scoundrels*, becauſe *Alexander*'s Palace ſwarm'd with Chriſtians; and his Mother *Mammæa* was concluded a Chriſtian, having given good Reaſon for ſuch a ſuſpicion at leaſt, by ſending her Guard for *Origen* to conduct him to *Antioch*, where he continued for ſome time, and inſtructed her fully in the Chriſtian Doctrine, *vid. Euſeb. Hiſt. Eccl. lib.* vi. *c.* 21. p. 223. *lib.* vi. *c.* 28. And thus much for the Time in which our *Minucius Felix Marcus* liv'd.

In the next place I think it proper, for the greater eaſe and Entertainment of the *Engliſh* Reader, to lay before him a ſummary of the whole. *Cecilius* the *Heathen* begins firſt in Commendation of *Scepticiſm*, and what he wants in Science makes up with Confidence. He grows angry, and talks himſelf ſtark Mad in a Moment, and then, according to cuſtom, vents his Paſſion in calling Names; he ſwears it is inſufferable, that after the greateſt Philoſophers have been quite jaded in the purſuit of Truth, a company of blockheaded *Chri-*

[h] *Vid. Sect.* 10. And the Notes upon the place.
[i] Sect. 8.

ſtians forſooth, ſhou'd ſet up to be wiſer than all before 'em. He diſcards all certainty, and yet poſitive is he, that there is neither God nor Providence, and then gives us a Taſt of his Philoſophy, and tells how to make a World with *Epicurean Atoms*, with as much Aſſurance as if he himſelf had made it; and goes on to inſult a Providence from the common Topicks of ſuffering Innocence, and other ſeeming Flaws and Incongruities in the preſent Syſtem. Thus Reeling to and fro for a while, like a Man drunk in his Intellectuals, at length he turns quite over to the other extreme, and from a *Sceptick*, or *moderate Atheiſt*, commences a violent *Bigot* for all the Superſtitious ways of Worſhip all the World over; he ſets up for Apparitions, Oracles, Auguries, Omens, Soothſayings, and the very fictions of the Poets; and in the ſtrict Obſervations of theſe things, he founds the riſe, progreſs, and completion of the *Roman* Grandeur.

In his Judgment, 'tis the wiſer way by much to go on in the Track of our Fore-fathers without Reflection, and trouble our Heads no farther about Religion; but if we muſt needs be religious, his Maxim then is, to be of the Religion that is uppermoſt, to make ſure of ſleeping in a whole skin, and not play the fool and let our Conſciences do us a miſchief. But as the Superſtitious Fit grows hotter upon him, he puts on freſh Whipcord to his Satyr, and with all his Zeal lays on the *Diagoras*'s, *Protagoras*'s, Atheiſts and Scepticks, and brands them as the Bane of all Society, and a Nuſance to the World.

Afterwards, he attacks the Chriſtian Religion in particular, and the *Chriſtians* too at firſt went by the Name of *the Atheiſts*, whom he moreover calls a pack of *Illiterate, Poor, Sneaking, Pale-faced, White-liver'd Raſcals*, confederated in the Night by inhuman Rites and Sacrifices, ſculking about in Holes, without a word to ſay for themſelves in publick, and yet perpetually canting in corners about a Reſurrection, and the Joys

of

of another World; a ſtarv'd ragged Tribe, and the moſt contentedſt, ſaddeſt look'd Fellows that Eyes ever beheld. And what (ſays he) can be more provoking, than to hear theſe Κακοδαίμονες, or *Poor Devils*, always pitying the *Heathen* in their Purple and Proſperity, and in ſpite of all our Charity and Temptations, to ſee 'em obſtinately ſtarve and ſuffer on with pleaſure for the Worſhip of their one God? The ſtrangeſt compound certainly of Ignorance and Fool-hardineſs that was ever put together! for they make a perfect jeſt of our Racks and Tortures, careleſs of Life and Fortune, and every worldly Comfort, and all for a Fool's Paradiſe in Reverſion, for a Life to come, forſooth, after Death.

After this, he runs raving on at the amazing growth of the *Chriſtian* Sect; charges 'em with private Marks of Diſtinction; for extravagant Charity and Paſſion to one another upon little or no acquaintance; for the endearing titles of *Brethren*; for the Worſhip of an Aſs's Head, and the *Genitalia* of the Biſhop; for the worſhip of Croſſes and a Crucify'd Malefactor; for eating in the Sacrament an Infant cover'd over with Meal; and for the moſt unclean Practices at their Love-Feaſts. He upbraids 'em for having neither Temple, Altar or Image; he ridicules the notion of One God, ſuch a God as was never worſhip'd by any Nation, but that wretched one of the *Jews*, and worſhip'd by them too with Temple, Altar, Sacrifices, and Ceremonies; and that this one God, with all his worſhippers, was taken and led away Captive by the *Romans*, by the help of the *Roman* Deities. Then he argues againſt the poſſibility of one God's taking care of every thing, and blaſphemes ſuch an over-curious Being, as intolerably impertinent. He makes merry with the Doctrine of the general Conflagration, and ſtands up for the eternal duration of the Univerſe. He ſpends a deal of his Artillery againſt the Reſurrection of the Body, and banters Heaven and Hell as a meer blind only, and the

Dream

Dream of Poets; and all this by the help of Deſtiny; for he ſuppoſes Man a neceſſary Agent, and then concludes him unaccountable. He inquires into the preſent Circumſtances of *Chriſtians*, and finds 'em in *this Life to be of all Men moſt miſerable*; which in his judgment is Demonſtration enough, that the *God* of *Chriſtians* either will not or cannot relieve his Servants, and conſequently, that he is either malicious or Impotent. Whereas the *Romans*, who bid defiance to the *God* of *Chriſtians*, Lord it over the World, and take their ſwill in all the pleaſures of it; while the *Chriſtians*, poor Rogues, mope about in diſmal plight, deſpis'd and perſecuted by all, and are their own Perſecutors too into the bargain: for they are ſworn Enemies to their own Fleſh and Blood, to all the Pomps, Plays, Pleaſures, and *jovial* Doings of the World; they'll be hang'd ſooner than come into our Temples, or touch our Sacrifices, or be ſeen at our Feaſts and Theaters, or ſo much as wear a Garland of Flowers upon their Heads. For ſhame then (concludes *Cecilius*) forbear to be ſuch religious ſuffering Coxcombs any longer; take down your Affections and Eyes from above, and employ 'em about your Feet and the World before you; ſit down contentedly with your ſorry pittance of Learning, and confeſs your utter Ignorance in Divine Matters, as being quite out of your Element, according to the Example of the Great *Socrates*, and the moſt knowing *Sages* of old; take my word for it, and 'tis a choice good Maxim, that 'tis the wiſeſt way by much, without more ado, to leave things juſt as we find 'em, for fear of unſettling, and introducing either Superſtition or Atheiſm to the Ruin of the *State*.

Thus the Heathen *Cecilius*; and in him you ſee the Principles of a Libertine, and a Man of Intereſt; you ſee in him a mighty pretence to Argument, a world of Smoak and Darkneſs, Noiſe and Confidence, Paſſion and Inconſiſtency in all his Reaſonings. You ſee likewiſe the dreadful Diſcouragements the Chriſtian Religion

gion at firſt lay under from Perſecution and Calumny, and *how hard it was for Fleſh and Blood to enter into the Kingdom of God*, or embrace the Goſpel. Had the ſame Diſcouragements continu'd on, and Chriſtianity been ſtill on the ſuffering ſide, perpetual miſery had been too mighty a Temptation to infidelity; but the Doctrine of the Croſs being ſo worthy of God in it ſelf, and put into the Hands of ſuch weak Inſtruments, who ſuffer'd ſo long and ſo much, and thereby gave greater and more publick proofs of their ſincerity, and for ſome Ages Triumphing over the Heathen Gods, the Devils then worſhip'd as ſuch, till they had quite routed the Kingdom of Darkneſs, and then at length bringing over the Civil Powers to the Religion of the Crucify'd *Jeſus*, and all this only by Meekneſs, Miracle, and Non-Reſiſtance, theſe, I ſay, are Demonſtrations of that Almighty Wiſdom, that *hath made every thing beautiful in his time*, and which put it almoſt out of the Power of After-Ages to ſuſpect Chriſtianity for a Cheat; it never being the way of an Impoſtor to deal ſo much or ſo long in the Light, and upon ſuch Politicks, as humanly ſpeaking, are never likely to ſucceed. And therefore, after ſo much Expence and Plenty of Evidence, after all this miraculous Suffering and Succeſs, to diſ-believe on ſtill, makes the Caſe of *Modern Infidels* more intolerable than that of *Heathens*, who had ſuch terrible Arguments to Fleſh and Blood, as Poverty and Perſecution, Racks and Tortures, to plead for their not being *Chriſtians*.

One thing here indeed is too remarkable to be paſt over in ſilence, and it is this, that *Cecilius*, after all his raking into Dirt to make up his load of Calumny, ſhould forget to put in *Rebel* into that foul-mouth'd Catalogue of ill Names he throws at *Chriſtians*. Adultery, Inceſt, Murder, and eating of Children, he charges roundly upon the *Faithful*; but this *new Sect* was ſo ſcandalouſly *Paſſive* at the firſt, ſuch notorious *Non-Reſiſtance-Men*, ſuch ſtrict Followers of that *Juſt One*,

One, whom St. *James* ſo emphatically ſays, *ye have condemned and killed, and he doth not reſiſt you*, that this *Heathen* thought it more adviſable to blacken 'em with any thing than Rebellion. Hence alſo we may learn Patience under the moſt provoking Accuſations, and to get the better of Calumny by the Primitive Art of living our ſelves into Reputation; and that if *Non-Reſiſtance* be an Error, we are encompaſs'd with a cloud of Witneſſes for the ſame Doctrine, and may be ſure we err in good Company, and that it is but a beautiful frailty at the worſt, and ſuch a one as God will graciouſly interpret to our exceeding Reward, it being an Error ſo very like Truth, that the noble Army of *Martyrs* made the ſame miſtake; and it being certain alſo that the miſtake is not wilful, becauſe no Man wou'd wilfully chuſe to ſuffer, did he think he might go to Heaven as ſurely upon much eaſier Terms.

When *Cecilius* had finiſh'd his Harangue, he Plumes himſelf upon his Performance, as unanſwerable, and with an Air of Triumph, what (ſays he) can this beggerly Baker of a Philoſopher, this Gentleman of *Plautu*'s Tribe, reply to my Arguments? And thus he begins and ends with great uniformity in giving ill words for Reaſons.

Here our *Minucius* the *Moderator* interpoſes; gently, fair and ſoftly, good *Cecilius*, ſtay and hear what *Octavius* has to ſay, before you inſult him at this rate. After a Complement or two paſs'd upon *Cecilius* for his mighty Command of Words, and a friendly inſinuation of his Dexterity at Shuffling and Evaſion, he makes this juſt Remark upon the way of Diſputants in general, that they make it their buſineſs to perplex and puzzle a Cauſe, and ſhew much more concern for Victory, than Truth. But not to ſpend more time in Reflections of this kind, *Octavius* the *Chriſtian* ſtands ready with an Anſwer, and pray without more ado let's hear what he has to ſay in defence of his Religion.

Octavius

Octavius at his firſt ſetting out, takes notice of the rambling inconſiſtency throughout this whole Diſcourſe, and of the ſtrange Union of extremes, of Atheiſm and Superſtition in one and the ſame Perſon. But this, (ſays he) I will not charge upon my *Cecilius* as Artifice and Cunning, ſuch ſlippery dealing being no ways agreeable to the frankneſs and ingenuity of his Temper; but it fares with him, as with a bewilder'd Traveller, who when he comes to ſeveral Paths, ſtands in ſuſpenſe, not daring to chuſe any, nor yet able to follow all. Afterwards he takes to pieces, and examins all his Reaſonings in particular; he lets him know firſt, how weak and unbecoming a Man of Senſe it is, to be in ſuch a terrible Paſſion with *Chriſtians*, meerly for the want of Riches and Literature; that in all diſquiſitions about Truth, 'tis not the Authority or Weight of the Diſputant, but of his Arguments, that is the Point to be minded, for the more plain and unadorn'd a Diſcourſe, the greater Air it hath of Truth. He readily grants to *Cecilius*, that 'tis every Man's duty to keep his Thoughts more at home upon the ſtudy of himſelf, and to be ſenſible of his own Mediocrity; but then he argues that we cannot come to a right knowledge of our ſelves, without knowing our Maker; for abſtracting Man from his Relation to God, and another World, he is one of the oddeſt and moſt unhappy Animals in Nature; either prey'd upon continually with vain Fears, or flatter'd with vain hopes about a Life to come, when there is no ſuch thing. He then proves a God and a Providence from that admirable Beauty and Contexture which comes out and meets our Eye in every part of the Univerſe, from the harmony of the Seaſons, from the make of every Creature, and of Man eſpecially. He goes on to prove that there can be but one God, and that he muſt be inviſible to our Eyes of Fleſh, as being a pure Spirit, and that being Infinite, he cannot be comprehenſible by any thing but his infinite Self only. That Mankind naturally know him, and when the

the Vulgar lift up their Hands to Heaven, and cry out, *the Great God, the true God*, and *if it ſhall pleaſe God*, 'tis pure Inſtinct, and the Voice of Nature declaring for the Unity of that God which is the God of *Chriſtians*. He then runs over the Opinions of the Philoſophers, and ſhews, that the moſt celebrated of them all concur in the notion of one Supreme Deity, tho' under different Denominations. After this, he demonſtrates the Antiquity of the *Heathen* Fables to be no Ground for their Credibility, and that they have not the leaſt ſhadow of Truth, either from Reaſon or Teſtimony, but are in themſelves wickedly impertinent and ridiculous, and that a Man muſt be void of common Senſe, as well as Shame, to entertain and credit 'em. Then he taxes the Poets for giving Life and Reputation to ſuch horrid Abſurdities, by inſtilling 'em into the Minds of unwary Youth, by inflaming their Lufts with the intrigues and ſtories of luſtful Deities, and by taking poſſeſſion of their Hearts with the Melody and Magick of inchanting Verſe. He proves likewiſe, that the Foundations of the *Roman* Empire were not laid in Religion, but in Parricide, Rapes, and Perfidiouſneſs, and grew up to its preſent Bulk by the ſame Arts of Injuſtice, Violence, and Sacrilege. That their Generals frequently made a Jeſt of Auguries, Omens, and other Sacred Ceremonies, and yet were victorious in ſpite of their Irreligion. That their Oracles were moſt often falſe, and always ambiguous, and the *Demons* had bad luck indeed, ſhou'd they never chance to hit right once after ſo many random Conjectures. That theſe *Demons* are unclean Spirits, and being alienated from God, make it their whole employment by ſuch Superſtitions to eſtrange Mankind alſo from him. That theſe likewiſe are the wicked Spirits that lie ſculking about in your Statues, and in the Entrails of Beaſts, and diſpoſe the Lots and the Flight of Birds, and play ſuch mad pranks in the Bodies they poſſeſs; but by us adjur'd in the Name of our God; they quit

their

their Poſſeſſions with howling Agonies; they cannot ſtand our bare words, but fly away in ſuch horrid confuſion, as if it were Hell to them to hear us ſpeak.

After this, he lays open their Injuſtice and Barbarity for accuſing *Chriſtians* of Inceſt, Murder, and every Abomination, and yet never concerning themſelves about the Truth of theſe Articles, but Tormenting and Racking the accuſed only to renounce their Religion. He lets them know likewiſe, that the *Chriſtians* are Men of more Senſe than to Worſhip the Head of an Aſs; and of much purer Morals, than to commit the leaſt uncleanneſs in their Feaſts and Sacred Myſteries, and that ſuch Accuſations were too monſtrous to find any Credit in the World, did not the Accuſers, by their own Actions, prove 'em practicable. That for Chriſtians, they neither worſhip'd a Malefactor, nor a Man; well knowing, that a Criminal cannot deſerve Divine Honour, nor a meer Man be poſſibly a God. And for Croſſes, they neither worſhip'd nor wiſh'd for 'em. That they were ſo far from eating an Infant, that they religiouſly abſtain'd from every thing where there was Blood. But for the *Heathens*, 'twas evident ſuch Murders went glibly down with them, from their frequent expoſing their own Children to be devoured by wild Beaſts, or ſtarv'd by hunger, *&c.* and from their Potions to procure Abortions, and from their Human Sacrifices, and their continually dealing with Blood in all their holy Things. Moreover, he adds, that the *Chriſtian* Sect diſcover'd all the Charms and Graces of Modeſty, not only in their Looks and Behaviour, but the Virtue was rooted in their Hearts, and from thence ſhot forth into the Face, and beautify'd all their Actions; and therefore they commonly married but once, and for no other end, but for the ſake of Children. Their Feaſts were frugal, and always ſeaſon'd with Gravity and Chearfulneſs. Their numbers continually encreas'd from all parts of the World, and from all Degrees and Ranks

Ranks of Men; and this was no ill ſign of the Power of Chriſtian Godlineſs. Nor had they any private Marks of Diſtinction; a rare ſimplicity, meekneſs, and ſweetneſs of Temper, was the diſtinguiſhing Livery of *Chriſtians*. They love one another ſo exceedingly, and call one another *Brethren*, becauſe they are Children of the ſame God, Servants of the ſame Maſter, and Coheirs of the ſame Happineſs. That they have neither Images, Temples, nor Altars, is, becauſe they look upon the infinite Majeſty of God to be abus'd by the repreſentation of Images, and not to be pent up in Temples; and the moſt agreeable Altar, to be a Holy Mind. That the moſt acceptable Sacrifices to God, are Juſtice, Charity, Purity, and Innocence. That the God of *Chriſtians* is both Inviſible and Omnipreſent, and that he knows all things, and is every where in the darkeſt of Abyſſes, even the Abyſs of our own Minds. That never People were ſo encompaſs'd with Miracle, and ſo prodigiouſly defended as the *Jews* were, while they ſtuck cloſe to the Worſhip of their God; but miſery with a witneſs, always purſued upon the heels of Diſobedience.

He then goes on to ſhew how the Philoſophers in general concur'd with Chriſtians in the Conflagration, and other Doctrines. That *Pythagoras* and *Plato* taught one part of the Reſurrection, when they taught the Immortality and Tranſmigration of the Soul. And as to the ſeeming impoſſibility of a Reſurrection, 'tis much the ſame thing, if not eaſier, to raiſe Men from the dead, than to give 'em Life and Being at firſt from nothing. He argues likewiſe, that all the Revolutions in Nature are Emblems of a Reſurrection; and that wicked Men are againſt this Doctrine, becauſe the Doctrine is againſt them; for they had much rather be Annihilated, than rais'd again only to Torment. That they take Advantage from the preſent impunity in this Life, to conclude againſt any after reckoning in a Life to come; but Vengeance will be juſter, and heavier

the ſlower it comes. That the Torments of the Damned are infinite both in degree and duration. That the Fire of Hell conſumes and nouriſhes at the ſame time the Bodies it preys upon. That after ſo many Divine Leſſons and Demonſtrations of a Deity, 'tis not a leſs Sin to be ignorant of God, than to affront him. That there is no compariſon between *Heathens* and *Chriſtians* in the point of Moral Duties; for the *Heathens* practiſe the Adulteries they prohibit, but Chriſtians will not ſo much as allow of wickedneſs in Thought, and ſtand in awe only of their own Conſciences. That their Priſons were cram'd with Criminals, but not one *Chriſtian* to be found amongſt 'em, but either a *Confeſſor* or an *Apoſtate*. And as for Deſtiny, it was ſtrangely fooliſh to plead that in excuſe for Sin, becauſe Deſtiny is nothing but the execution of God's Decrees, regulated by his infallible Preſcience of what the Actions of every one will be, but without neceſſitating them ſo to be. And as to Poverty, Chriſtians are ſo far from being aſham'd upon that account, that they glory in the Objection; for they conclude no Man poor, but he that thinks himſelf ſo; and that they have learnt the Art of poſſeſſing all things, by deſiring nothing; and that by being ſtript of the incumbrance of Riches, they find themſelves the lighter to run the Race that is ſet before 'em. That their Sufferings are no Argument either of the Malice or the Impotence of the God they ſerve, but Tryals only to prove and purify 'em. That many *Heathens* are cry'd up to the Skies for Suffering, tho' *Chriſtians* are cry'd down as much for the very ſame Virtue; and yet the *Scevola*'s and *Regulus*'s are not comparable, not only to the Men of our Sect, but even to our Women and Children, who look upon all your inventions of Cruelty as meer Jeſts and Scare-Crows. That the Perſons who are inclos'd in their own Fat, and ſurrounded with Wealth and Honour, are in a manner but fatted like Victims for ſlaughter,

and made a Prey for Sycophants, to be flatter'd out of their Senſes into the groſſeſt Abominations. That there can be no real Happineſs here without the true Knowledge of God, becauſe worldly Happineſs is but a Dream, and ſlips thro' our Fingers, while we fancy we have it faſt in our Hands; and therefore, that a *Chriſtian*, tho' he may ſeem to be miſerable, yet in reality can never be ſo. He adds likewiſe, that the *Chriſtians* religiouſly abſtain'd from the Plays, and Pomps, and Vanities of the *Gentile* World, becauſe they look'd upon ſuch Diverſions, as inconſiſtent with good Manners, and their moſt Holy Religion. That the Diſciples of the Croſs liv'd above the very ideas and ſpeculations of the Philoſophers; who, notwithſtanding a mighty appearance of Wiſdom in their Writings, and a very grave Face of Virtue and Auſterity in their Beards and Habits, were ſeldom found at Heart; whereas the *Chriſtians*, tho' they always kept a ſtrict guard upon their Behaviour, yet their main buſineſs was to be good at bottom, to have their Hearts and Looks all of a piece, and a *Conſcience void of offence towards God and Man.*

Octavius had no ſooner finiſh'd his Anſwer, but *Cecilius*, as it were like another *Saul*, was ſtruck down with the light and brightneſs of heavenly Truth; and being convinc'd and raviſh'd at the ſame time with the Diſcovery, the Tranſport was too big to ſtay for the determination of *Minucius*, and therefore he uſurps the Office of the Judge, and thus pronounces Sentence himſelf, *We are both Conquerors*, Octavius *triumphs over* Cecilius, *and* Cecilius *triumphs over Error*; *I am perfectly ſatisfied, and from henceforth ſubſcribe Chriſtian for ever.*

Cecilius's Eyes being thus open'd, and the Man at length help'd out of the Mire of *Heatheniſm*, the next Point was to ſet him right in the way of Truth, and to *Catechiſe* him more particularly in the firſt Fundamental Principles of the *Chriſtian* Religion; but this,

by

by conſent, was put off for the ſubject of the next days Conference; and that *Catechetical* Lecture is not now extant, which from the foregoing Piece we have good reaſon to believe, wou'd have been a moſt inſtructive and beautiful Concluſion. To ſupply therefore this *Deſideratum*, aud from an *African* Biſhop too, in whoſe time the way of *Catechizing* can hardly be thought to have vary'd much from that of *Minucius*, I have here ſubjoin'd a Summary of St. *Auſtin*'s Book, *De Catechizandis Rudibus*; which to me is a moſt warm and enlight'ning Diſcourſe; whereby the *Engliſh Reader* will ſee the *Catechetical* Inſtructions of Old, before Adult Perſons were admitted by *Baptiſm* into the Privileges of the *Faithful*; and which, I think, he can hardly read, without ſome good Effects both upon his Underſtanding and his Heart.

The firſt Interrogatory propos'd by the *Catechiſt* to the *Catechumen*, was, whether the Motive of his coming now to be made a *Chriſtian*, was the proſpect of ſome Advantage in the Life preſent, or in that to come? Upon his anſwering, *inthe Life to come*; God be prais'd, (reply'd the *Catechiſt*) and O! my *Brother*, I exceedingly Congratulate your Arrival at this Haven, and am heartily glad to find you now Anchoring upon true and ſolid Happineſs, in this dangerous and ſtormy paſſage of Life. But let me tell you, that tho' you are now in queſt only of a future Happineſs, yet if you keep firm to your promiſe, you will find ſtrange Enjoyment and Complacency at preſent; you will ſoon be ſenſible of the inexpreſſible Difference between the pleaſures of a *Chriſtian* and a *Voluptuary*, and that a good Conſcience is the greateſt *Epicuriſm* in the World: And this you'll find the rather, becauſe Temporary Satisfactions are not the things you come now to reap from your Religion. Some indeed turn *Chriſtians* the better to ingratiate with ſome great Men; and others come with more ſincerity, but not with leſs dangerous Prin-

ciples; for they ſeem to look upon it, as an Article in the Covenant, that *Chriſtians* ſhou'd be the happieſt, richeſt, and fineſt People in the World; but finding ſome *Gentiles* making a better figure than *Chriſtians*, they are offended, and immediately take leave of their new Religion. But he only is the perfect *Chriſtian*, who loves God much more than he fears Hell; who, ſuppoſing God ſhou'd put it to him in theſe words, *You are at liberty to wallow everlaſtingly in carnal Pleaſures, and to ſin on to the utmoſt of your Ability, nor ſhall you be interrupted in your Enjoyment by Death, or puniſh'd with Hell; only remember, that you ſhall never be ſuffer'd to reſt in my Preſence.* He, I ſay, is the True *Chriſtian*, who upon theſe Terms wou'd abhor the Indulgence to Sin, not out of fear of Puniſhment, but purely for fear of offending that God he loves above all Things, and in whoſe Preſence alone is that Reſt for Souls, *which Eye hath not ſeen, nor Ear heard, nor has enter'd into the heart of Man to conceive, and which he has prepar'd for them that love him* in this manner.

After this Congratulary Introduction, he goes on to inſtruct the *Candidate* in the Belief of the one True God, who was the Maker of Heaven and Earth; for *Marcion* and other Hereticks aſſerted another Being above the Creator. He then acquaints him with the Creation of our firſt Parents, the Nature of that Divine Image after which they were made, their conditional Happineſs and Immortality, their original Righteouſneſs and Perfection, both as to Underſtanding and Freedom of Will; their unhappy Fall, and God's Fore-knowledge of it, and the Juſtice and Goodneſs of God, in making Man under that View, either to be an Object of his Juſtice, or an Illuſtration of his Mercy. After this, he lays before him the amazing Patience and Long-ſuffering of God with obſtinate Sinners, and his wiſe and merciful Projects to bring them to Repentance and Happineſs. For before he brought the

the Deluge upon the World, and deſtroy'd all Mankind but good *Noah* and his Family, he gave 'em fair warning for an Hundred Years together while the *Ark* was a building, and this he did in order to prevent the impending Vengeance by a timely Repentance, as he afterwards did to *Niniveh* for the ſame Reaſon, and with better Succeſs. That this *Ark* of Wood was a Type of that Salvation, which the true Believers in After-ages ſhou'd obtain by the Crucify'd *Jeſus* on a wooden Croſs; that in the idolatrous World there were always ſome righteous worſhippers of the True God, and ſuch was faithful *Abraham*, from whom a mighty People were to ariſe, who ſhou'd Worſhip the True God, Maker of Heaven and Earth, whilſt the reſt of the World lay in darkneſs and the ſhadow of Death, totally immers'd in ſin and the Service of Devils. However, this peculiar People, theſe worſhippers of the True God only, were ſtrangely Carnal, and groſs of Underſtanding; for excepting ſome few only, the greater part by much ſerv'd God under the view of a Temporal Benefactor; and tho' the *Jewiſh* Religion was in a manner wholly figurative, and there was no one Ceremony of it, but what was a ſhadow of things to come, of Chriſt and his Church, yet they ſat down with the Shadow for the Subſtance; they look'd not beyond the Type, nor cou'd ever by all the Succeſſion of Prophets, be made to underſtand the Deſign of a Suffering *Meſſiah*. The Patriarchs and Holy Men of Old, you are to look upon as myſtical Members of Chriſt, tho' they liv'd long before the coming of Chriſt in the Fleſh; for they by Faith were united to him who is the Head of the Church, the only begotten Son of God, the *Logos* of the Father, equal to, and Coeternal with the Father, he by whom all things were made, he himſelf, I ſay, was made Man for our ſakes.

This People of God, the Poſterity of faithful *Abraham*, was ſorely afflicted by a cruel Tyrant in *Ægypt*,

till upon their complaints to God, he ſent his Servant *Moſes*, one of their own Nation, to deliver them. This ſame *Moſes*, by a prodigious ſhower of ſucceſſive Calamities at length plagu'd the obdurate Tyrant into a compliance, ſo that he let the *Iſraelites* depart his Kingdom upon their own Terms; *Moſes* then conducted them to the Red Sea, which upon his Command forthwith divided its Waters, and open'd a way for the People of God, with all their Subſtance to paſs thro' upon dry Ground; and then again upon the Command of *Moſes*, *the Waters returned and cover'd the Chariots, and Horſemen, and all the Hoſt of* Pharaoh *that came into the Sea after them, there remained not ſo much as one of them.* Thus as the Earth was purg'd from a Deluge of Sin, by a Deluge of Water, and the Juſt were ſaved by an *Ark* of Wood; ſo here again the People of God found Salvation by thoſe Waters that deſtroy'd their Enemies; and the Rod of *Moſes* which wrought the Salvation, was Typical of the ſalutary Wood of the Croſs, by virtue of which all true Believers are to be ſaved; and the Red Sea likewiſe was but Typical of the *Baptiſmal* Water, by which the Children of God paſs over as it were into a new Life; and whereby their greateſt Enemies, their Sins, are waſh'd away and deſtroy'd. But among the *Iſraelites*, nothing was a more lively figure of Chriſt's Paſſion, and the Virtue of his Blood, than that Command of God, to kill a Lamb and eat it, and *take of the Blood and ſtrike it on the two ſide-poſts, and on the upper door-poſt of the houſe whereon they ſhall eat it*, and the Blood was to be a token upon the Houſes where the *Iſraelites* were, that when the Lord ſaw the Blood he wou'd paſs over them, and ſmite only the *Ægyptians*. And therefore is Chriſt called the *Lamb of God*, and ſaid by the Prophet, *to be led as a Sheep to the ſlaughter*; in token of whoſe Blood, and with the ſign of whoſe Croſs, you your ſelf are to be ſign'd this day in the Forehead, as all *Chriſtians* are, and as the *Jews* in figure

figure only ſign'd the Poſts of their Houſes. After this, he preſſes the neceſſity of Church-Communion; and ſhews how Chriſt our Head, and his Church, were delineated to the Life in all the *Jewiſh* Oeconomy; and that the ceremonial part of the Law was obſerv'd indeed by all the *Iſraelites*, but underſtood by few. Thro' ſuch variety of Types and Shadows of Things to come, (which now ſaith he wou'd be too tedious to recount, and which we now ſee fulfill'd in the Chriſtian Church) was that choſen Nation conducted to the Land of Promiſe, which was another Image of the Kingdom of Heaven; for there was the famous City of God, *Jeruſalem*; a Type of that *Jeruſalem which is above, and is free, and the Mother of us all*; the Citizens of which, are all the Holy Men which were, and are, and ever will be, together with all that Hoſt of Angels who fell not by pride from their Primitive Holineſs and Obedience. Of this City, the Lord *Jeſus Chriſt*, the *Logos* of God, is King; to whom the higheſt Angelical Powers pay their profoundeſt Obedience; which Divine *Word* or *Logos* took upon him human Nature, to give him a new Title to the Obedience of Mankind; all which unfallen Angels, together with juſt Men, ſhall Reign with him in Reſt and Triumph everlaſting. An eminent Type of which heavenly King, in that Temporal Kingdom of *Jeruſalem*, was good King *David*; from whoſe Seed, according to the Fleſh, came our true King, the Lord God Chriſt, *who is over all, God bleſſed for ever.* Amen.

After this, he proceeds to inſtruct the *Chriſtian Novice* in the Doctrine of Obedience to Civil Powers, from the Example of the Captive *Iſraelites* in *Babylon*, who during their Captivity, were commanded to pray for the Peace and Proſperity of thoſe who held 'em in Captivity. And moreover, St. *Auſtin* affirms this to be Figurative of that Subjection which the Chriſtian Church in all Ages was to pay to the Kings

of this World, according to that Apoſtolical Doctrine, which commands, *That every Soul be ſubject to the higher Powers*, and that *we render Tribute to whom Tribute is due, Cuſtome to whom Cuſtome*, and ſo likewiſe in all other Caſes, where we can pay actual Obedience to human Conſtitutions, without breaking in upon the Commands of God; an example of which Doctrine our Lord himſelf was, when at the expence of a Miracle he paid his Capitation-Money for that head, which he took upon himſelf purely for the Redemption of Mankind. And therefore all the Redeemed of Chriſt are commanded to do as he did, to pay Obedience to their Temporal Maſters, which very Maſters the Chriſtian Servants themſelves ſhall Judge at the laſt Day, if they perſevere in their wickedneſs, or with whom they ſhall equally Reign, if their Maſters turn unto their True Lord in Righteouſneſs. However, we *Chriſtians* are commanded to bear with the worſt of Tyrants, and to be ſubject till the final Deliverance of the Chriſtian Church at the concluſion of the World; which very Deliverance of the Church was prefigur'd alſo by that of the *Jews*, after ſeventy Years Captivity in *Babylon*; but till this appointed time of Triumph, we are to continue in ſubjection to the moſt perſecuting Princes of this World, and according to St. *Paul*'s Doctrine to pray *for Kings and all that are in Authority*, even whilſt they are the enemies of the Church of Chriſt.

When *five* Ages of the World were finiſh'd, the *firſt* of which is to be computed from *Adam* to *Noah*, the *ſecond* from *Noah* to *Abraham*, the *third* from *Abraham* to King *David*, the *fourth* from *David* to the *Babyloniſh* Captivity, the *fifth* from the Captivity to the *Advent* of Chriſt: In this *ſixth* Age or Period of the World, I ſay, the typical part of the Law, and the Predictions of the Prophets were notoriouſly verify'd; the promis'd *Meſſiah*, underſtood only by a few Patriarchs and Prophets, manifeſted himſelf to the

the *Gentile* World; and now Mankind for a greater Proof of their Ingenuity, are not put under that neceſſity of believing as the *Jews* were: They are led on now to the Faith of Chriſt by the hopes only of an invisible Happineſs, by the expectation of Joys to come in the full fruition of God in the other World; whereas under the *Jewiſh* Oeconomy, they ſerv'd God as it were by a compulſion of viſible Rewards and Puniſhments, and were continually over-aw'd by a miraculous Succeſſion of Mercies or Judgments. So that as in the ſixth Day of the Creation Man was made after the *Image of God*, ſo in this ſixth Age of the World, the Mind of Man was to be reſtor'd to that *Divine Image* again, *which after God is created in Righteouſneſs and true Holineſs*. And then is this Law of Righteouſneſs fulfill'd, when we ſerve God not in hopes of ſome preſent Gratuity or worldly Bleſſing, but purely out of Love to the Divine Nature, who enjoins the Duty. And who can forbear to make the moſt ample returns of Love to that moſt Holy and Merciful God, who firſt ſo loved us, his moſt bitter Enemies, as for our Redemption to ſend his only begotten Son, by whom he made all things, and who, without any change or diminution of his Divine Nature, but by aſſuming Human Nature, was made Man; not only to live here upon Earth and inſtruct Man by his Example, but alſo to be Sacrific'd by him and for him. Accordingly, being made Man for our Inſtruction, he gave us in himſelf an imitable Example of the contempt of worldly Grandeur; he endur'd all the Evils himſelf, which he commands his Diſciples to endure, that ſo we might learn from our Maſter to place neither our Happineſs nor Infelicity in the things of this World. He was born of a Mother who was a Virgin; a Virgin at her Conception, a Virgin at her Delivery, and a Virgin to her Death; and yet betroth'd to a poor Carpenter, to be a ſtanding Mortification to the Pride and Folly of ſuch who pretend to be Chriſt's Diſciples,

and

and yet value themſelves ſo exceedingly upon the account of Family. The Almighty Maker and Proprietor of all things choſe to be born in a Village and in a Manger, that his Servants might learn from his Example to fare contentedly as their Maſter did; he would not be made an earthly King, that his Followers might learn from thence *to ſet their Affections on things above, and not on things on the Earth.* He who was the *Bread* and *Well* of Life, choſe to be Hungry and Thirſty for our ſakes; he who was himſelf the *Way*, the *Truth*, and the *Light*, fatigu'd himſelf on Earth to bring us to Heaven; he who made the Dumb to Speak, and the Deaf to Hear, became Dumb, and opened not his Mouth before his Revilers, the better to inſtruct us in the great Chriſtian Duties of *Humility*, *Meekneſs*, and *Patience*; that Almighty and Almerciful Phyſitian who looſen'd us from our Infirmities, he who was the Scourge of Pain, Diſeaſes and Devils, who was the Lord of Life, and Triumph'd over Death, he, I ſay, was bound and buffeted himſelf, ſcourg'd, and ſpit upon, and crucify'd, and all for our ſakes. This raiſer of the dead dy'd himſelf, but roſe again never to dye more, that no Man henceforward ſhould preſume to build his contempt of Death upon this falſe Principle, *That after death he was to be no more.*

After his Reſurrection, for the further confirmation of his Diſciples, he convers'd with 'em forty days, and made his Aſcent into Heaven before their Eyes; and upon the fiftieth Day from the Reſurrection, he ſent down the Holy Ghoſt upon his Apoſtles, according to Promiſe, by whom the Love of God was ſhed abroad in their Hearts in ſuch a meaſure, that to fulfil the Law of Righteouſneſs, was no longer a burden but a pleaſure. For as the Children of *Iſrael*, fifty days after the killing and eating the Lamb, and ſigning the Poſts of the Door with the Blood, (which was the *Paſſover* in Type only) receiv'd the Law written with the

the *Finger* of *God*, by which we underſtand the *Holy Ghoſt*; ſo after the Paſſion and Reſurrection of our Lord, who is the true *Paſſover*, on the fiftieth Day, was the ſame *Holy Ghoſt* ſent upon the Apoſtles, and ſat upon each of them in the appearance of Cloven Tongues, like as of fire; by which they were enabled to addreſs to all the diſperſed *Jews* at that time at *Jeruſalem*, and to preach the wonderful Works of Chriſt in all Languages, and with all Boldneſs, and to do all manner of Miracles in his Name, inſomuch that the very ſhadow of *Peter* paſſing by, gave Life and Health. The *Jews* confounded at this Power of Miracles in his Name, whom they had juſt Crucify'd, were ſome of them the more enrag'd at the Apoſtles on account of this new acceſs of Strength and Confidence upon the Death of their Maſter; others of them obſerving, that after the utmoſt efforts of Human Power and Malice, his ſurviving Diſciples were Arm'd with ſtill more Courage and miraculous Aſſiſtance, were perfectly overcome with the Evidence, and many thouſands of 'em believ'd on him whom they had Crucify'd. They were now entirely wean'd from worldly Bleſſings, and the expectations of a Temporal *Meſſiah*; their Thoughts were all on wing after their Lord in Heaven; and as a ſure proof of this, they ſold all their Poſſeſſions and laid the Price of 'em at the Apoſtles Feet, and had every thing in Common, and with Heart and Mind were all one in the Lord. Upon this, the believing *Jews* were barbarouſly perſecuted by the unbelieving party, which occaſion'd a general Diſperſion; and by this, the Word of God, the good Seed, was ſcatter'd abroad in remoter Countries, and the perſecuted Converts not only propagated the Doctrine, but ſuffer'd alſo after the example of the crucify'd *Meſſiah*, who endur'd grief, ſuffering wrongfully, that they might follow his Steps. Amongſt theſe Perſecutors of the *Saints*, the warmeſt Zealot was the celebrated Apoſtle St. *Paul* himſelf,

but

but he was violently Arreſted from Heaven in his courſe of Perſecution, and from thence forward grew much more remarkable for his Zeal and Sufferings for the Name of *Chriſt*, than ever he was before for his outrage againſt it. Afterwards the ſtorms aroſe much more violent and laſting, and the *Chriſtians* were continually harraſs'd by the *Gentiles*, drag'd to their Tribunals, and there condemn'd to the moſt frightful Deaths, meerly upon profeſſing the Name of *Chriſtians*. So ſadly did they experience the Truth of that Prediction of our Lord, *Behold, I ſend you forth as Sheep in the midſt of Wolves.*

But the Church of Chriſt, ſet forth by the *Vine* which was to ſpread her Branches thro' the World, was according to Prophecy likewiſe, to fructify, and ſpread the more, the more it was water'd by the Blood of *Martyrs*; accordingly, after a moſt prodigious effuſion of Chriſtian Blood all the World over, the perſecuting Kingdoms laid down their Arms at length, and ſubmitted with Triumph to the worſhip of the *Crucify'd Jeſus*, which for ſo many Years had been a ſtumbling block to the *Jews*; and to the *Greeks* Fooliſhneſs. However, after this amazing growth of the Chriſtian Church, the *Vine*, by our Lord's Command, was ſtill to be prun'd and kept in order, and thoſe unfruitful Branches taken off, which ſpread forth and made a goodly ſhew in the Name of Chriſt, but in truth corrupted the Purity of his Doctrine to ſerve their own Glory and Intereſt, and propagated Schiſms and Hereſies wherever they came; by which Diviſions the Church was exercis'd, approv'd, and illuſtrated, and her Patience and Doctrine clear'd and vindicated to her great Advantage. All theſe things therefore, which we read ſo long before they had a being, deſcrib'd in Figure and Prophecy, we now with wonderful Satisfaction ſee fulfill'd in Fact. And as the Primitive Chriſtians by the power of preſent Miracles, were thoroughly perſuaded that all theſe Predictions

wou'd

wou'd be verify'd in their Seaſon, ſo we now, by the completion of theſe already paſt, make no doubt of the fulfilling of the reſt which are yet to come. We are therefore confident that the Day of Judgment, we read of in Scripture, will moſt aſſuredly come to paſs, wherein all the Citizens of *Babylon* and *Jeruſalem*, that is, the good and the bad all the World over, ſhall be rais'd again with their former Bodies to give an account of their Actions before the Tribunal of Chriſt; for he who came in the Humiliation of Man, ſhall come again in the Brightneſs of his glory, and divide the Juſt from the Unjuſt, not only from ſuch as wou'd not be prevail'd upon to believe the Goſpel, but from ſuch alſo as held the Truth in Unrighteouſneſs; upon the Good, he ſhall beſtow a Kingdom with himſelf eternal in the Heavens; and upon the Wicked, eternal Puniſhment with the Devil. But as no worldly Happineſs can in any wiſe come into competition with the Bliſs the Saints ſhall inherit, ſo no temporal Puniſhments can be compar'd to the Torments of the Damned, either as to degree or duration.

Let me therefore entreat you, O my Brother, to ſtrengthen your ſelf in his Might, on whom you now profeſs to believe; fortify your Mind againſt thoſe virulent Tongues that make a mock of our Religion, and from the Quiver of the Devil ſhoot their Arrows, and play all their bittereſt words againſt our ſtrongeſt hold eſpecially, the Doctrine of the Reſurrection. Think with your ſelf, that he who made you to be what you are when you was not, can with the ſame eaſe, after death, make you again to be what you was. For 'tis no more trouble to Omnipotence to rally again thoſe Particles, however diſpers'd, which once compos'd your Body, than to muſter together the ſcatter'd Clouds, and cover the Sky in a Moment. Be you therefore ſtedfaſt and immoveable in this Faith, and betake your ſelf forthwith to a good Life. Fly, O my Brother, fly thoſe Torments, where the Tormentors

tors never ceaſe, and the Tormented never dye, but are dying for ever. Contract your Paſſions all to this Point, and ſet your Soul on fire with the Thoughts of that heavenly Bliſs, where you will be always in Action and always at Reſt; for the Devotion of the Saints above never ceaſes, nor will ever ſatiate; labour of Mind, and pain of Body, will be no more, not one pityable Object, not a breath of Sorrow, or the leaſt ſhadow of want ever overcaſt that Beatifick Country. For there God will be all Delights, and we with all the bleſſed Society of Angels and good Men made perfect, ſhall, from his Divine Preſence, drink Rivers of Pleaſure for evermore. The equality of Father, Son, and Holy Ghoſt, and that Unity of Trinity by which theſe Three are one, the Myſtery we now embrace by Faith, and ſo loudly celebrate in our Creed, we ſhall then contemplate Face to Face in the profoundeſt ſilence of extatick Adoration, and be abſorpt in Viſion. Let theſe heavenly Joys live fixt and rooted in your Heart, and pray fervently to your new Lord, that he wou'd defend you againſt all Temptations. Be conſtantly upon your Guard againſt the Wiles of the Devil, for he will not only attack you openly by his profeſs'd Agents who gnaſh to ſee the Kingdom of darkneſs in a manner quite deſtroy'd by Chriſtians; but he will undermine you alſo by thoſe Hereticks and Schiſmaticks I juſt now mention'd, as cut off from the Unity of the Church, like unfruitful Branches from the Vine; and ſometimes he will make the *Jews* his Engines to tempt and ruin you. But above all, beware of the Wolves in Sheeps-clothing, thoſe Serpents that lye as yet undiſcover'd in the boſome of the Church; for the *Poiſon* of *Aſps* under ſuch unſuſpected Lips, is in moſt danger of inſinuating with ſucceſs. Prepare thy Soul then for Temptations of every Kind, and from every Quarter; for you will find many of thoſe to frequent the *Pagan* Theaters, whom, upon the Chriſtian Feſtivals, you will find in the

the Church, and this perhaps may be a Temptation to you to do the like. In ſhort, you will find ſome ſtark naught, and worſe than *Heathens*, who go by the Name of *Chriſtians*; but let me tell you, that if your coming to be baptiz'd into Chriſt's Religion, be with a deſign to live like theſe Men, your coming will be to no purpoſe; for the Name of Chriſtian will be of no Service to an unrepenting ſinner; according to that of our Maſter, *not every one that ſays unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father.* Place not your confidence in good Works, nor look upon any thing you can do as Meritorious, *for it is God which worketh in you, both to will and to do of his good pleaſure.* If you ſuffer for Chriſt, great will be your Reward in Heaven; but from him, who giveth place to the Devil, and miſemploys his Talent, *ſhall be taken even that he hath.* Walk humbly with thy God, that he permit thee not to be tempted above what thou art able; for God *reſiſteth the proud, but giveth grace to the humble.*

After theſe Inſtructions, the *Catechumen* is interrogated, whether he believes the things aforeſaid, and heartily deſires to obſerve 'em; and when he has ſolemnly profeſs'd his Faith and Sincerity, he is to be Baptiz'd, and ſign'd with the ſign of the Croſs, and then treated as a Member of the Chriſtian Church.

This Digreſſion from *Minucius* to St. *Auſtin*, is not going much out of my way, becauſe it not only gives the *Reader* a beautiful Scheme of the Divine Oeconomy in Man's Salvation from the firſt to the ſecond *Adam*, *the Lord from Heaven*, but in ſome meaſure ſupplies the want of the next Day's *Catechetical* Conference, which from the Taſt we have of this Author, we may well judge wou'd have been a very deſirable piece of Chriſtian Antiquity; for the Dialogue as we now have it concludes abruptly, and is rather a

Con-

Confutation of *Heatheniſm* from *Heathen* Writers, than a Proof and Explanation of the Chriſtian Doctrine. But I cannot, with the Learned *Du Pin*, think this a fault in my *Author*; for certainly, *Cecilius* the *Heathen* was to be convinced of the Folly of his own Religion, before he was particularly to be inſtructed in the Myſteries of the Chriſtian Faith. Mr. *Du Pin*'s Character of the Treatiſe before us is this, *The Dialogue is Elegant, the Expreſſions are well choſen, the Words proper, the Turn agreeable, the Reaſons are ſet forth to Advantage, and beautify'd with a great deal of Learning: But he does not appear to be very well skill'd in the Myſteries of Religion, and he ſeems to have believ'd that the Soul ſhou'd dye with the Body.* Now for my part, with all the Eyes I have, I cannot ſee where *he does not appear to be very well skill'd in the Myſteries of Religion*, for he has hardly ſaid a word about 'em, this being left for the Subject of the following day's Conference, which is not now extant. And for his *ſeeming to have believ'd that the Soul ſhou'd dye with the Body*, this *ſeems* to me to be a miſtake both of *Du Pin* and his *Commentator*; for he *ſeems* to believe no ſuch thing, nor can it fairly be deduced from this Expreſſion, *Nihil eſſe poſt obitum, & ante ortum nihil fuiſſe*, as I have obſerv'd upon the Paſſage. For this is no more than [a] *Tertullian* had ſaid before him, no more than St. *Auſtin* ſaid after him in the ſummary before us, and in ſhort is this. He is Arguing with the *Heathen* the poſſibility of the Reſurrection, and therefore, ſuppoſing with you, that Man after Death is *juſt ſuch a nothing as he was before his Conception*, yet you muſt grant it as eaſy for God to raiſe him again, as to make him at firſt. And this is

[a] Apol. *c.* 48.
De Reſurr. Carn. *c.* 2. *c.* 18.

the Argument the *Fathers* all make uſe of, for the proof of a Reſurrection. 33

This Dialogue *Octavius*, paſs'd a great while for the Eighth Book of *Arnobius*, it being found together with the ſeven Books of *Arnobius*, in an ancient Manuſcript of the *Vatican* Library, till the Famous Lawyer *Balduinus* diſcover'd the Error, and in a learned Preface reſtor'd it to its true Author, *Minucius*.

The Edition I have follow'd, is that of Mr. *Davies*, it being not only the laſt, but the Correcteſt I think by much, and illuſtrated with ingenious Notes, and ſome very happy Conjectures; where I have diſſented from him, I have given my Reaſons for ſo doing. In the Tranſlation, I have made it my buſineſs not only to be True and Juſt to the Senſe of my *Author*, but to his Air and Sweetneſs of Expreſſion, and to render him agreably and like himſelf: But after all, there are ſome peculiar Graces in one Language, which in another can hardly be preſerv'd in their entire Beauty; and *Minucius*, I fear, will never be made to ſpeak ſo finely in *Engliſh*, as he does in *Latin*. In my Notes, I have forbore medling much with dry *Criticiſm*, and chiefly obſerv'd what I thought might be of moſt ſervice to Religion; and becauſe my *Author* has borrow'd ſo much from *Tully*'s Quiver, and batter'd down the wickedneſs in high Places, from the very Forts of Philoſophy, I have ſet down, or referr'd to thoſe beautiful Paſſages he has made uſe of in defence of Chriſtianity, where the Commentators have been ſilent. And now I have nothing more to add, but only a wiſh, that this Diſcourſe which made ſo glorious a Convert of *Cæcilius* the Heathen, may have ſome good effect in this Age, as well by convincing our Scepticks and Infidels, as by confirming the Faithful.

THE
OCTAVIUS
OF
Marcus Minucius Felix.
Concerning the
Vanity of Idols.

I. WHILE I was muſing, and my Mind taken all up with the Thoughts of my faithful *Comerade*, my good *Octavius*, I was under ſo ſweet a ſuſpenſe, and ſo raviſh'd with the pleaſing Reflection, that I fancy'd my ſelf in a manner really got back again into the agreeable Hours I once enjoy'd, and not under the imaginary Poſſeſſion of Pleaſures paſt and gone. Thus my *Octavius*, tho' withdrawn from my Eyes, ſtill dwelt in my Breaſt, and I ſaw that Abſence had but wrapt him the faſter about the Strings of my Heart. Nor was it without reaſon, that this excellent

excellent and [a] holy Perſon at his departure out of this World left ſuch eager Deſires and Longings for him in my Soul; for he always

---

[a] *Nec immerito diſcedens vir eximius & ſanctus.*] From theſe and the words foregoing, I am inclin'd to believe, that *Octavius* departed this Life ſome time after the Converſion of *Cæcilius*; but to go about to diſtinguiſh the diſtance between the Conference with *Cæcilius*, and the compoſing of this Dialogue by *Minucius*, wou'd be rather to divine than to conjecture. The Loſs of ſuch an old and agreeable Companion, of ſo good a Friend, and ſo good a Chriſtian, our Author took extremely to Heart; and the way he took to ſupply his Abſence, was to make him as preſent to his Mind as he cou'd, by recalling the pleaſing Hours he once enjoy'd, and by preſerving his excellent Diſcourſes alive and warm in his Soul, and by inſcribing his Book, *Octavius*, in honour of his departed Friend. And here I cannot but ſay, that as the Primitive Chriſtians met at the Martyrs Tombs to celebrate their Memories, to bleſs God for their Examples, to reinflame their own Devotions, and wean 'em from the World; ſo I think it the Duty of every Chriſtian now to thank God frequently in private for their Dead, as well as living Benefactors, to cheriſh their Memories, to ruminate on their Virtues, and go after them in their Thoughts, and not to leave 'em at the Grave, and take all the Pains we can to forget 'em; for this is not only a Piece of ſacred Gratitude, but of mighty advantage to our own Souls, tho' of none to the Souls departed; for the Thoughts of a dead, as well as the Sight of a dying Friend, do ſtrangely open the Mind, and ſoften it for heavenly Impreſſions. And were it not for going too much abroad from our ſelves, and wearing off theſe Thoughts among the Living, we ſhou'd find our Minds oft'ner upon their Journey to the other World, and in a much better Diſpoſition to leave this than we generally find they are: And there is an excellent Office to this purpoſe added to the *Reformed Devotions*, by Dr. *Hickes*. The Word *Sanctus*, or *Saint*, not only here, but among all the Primitive Writers, and in many places of the New Teſtament, is but another word for *Chriſtian*, and ſtands oppos'd not to unſound Chriſtians, but to Heathens. Thus, 1 *Cor.* 1. 2. *To them that are ſanctified in Chriſt Jeſus, called to be Saints* (or rather called the Saints) *with all that in every place call upon the Name of Jeſus Chriſt our Lord. The Sanctified in Chriſt Jeſus*, and *the Saints called*, ſeem to be Words of the ſame import, denoting ſuch as were called forth, and ſeparated from the World, thro' Faith in Chriſt; for 'tis certain, that many Members of the Church of *Corinth* wanted the inward Sanctification of the Spirit, but *Octavius* was *Vir eximius & ſanctus, a Chriſtian in Life, as well as Profeſſion.*

burnt with equal Fire, and lov'd me ſo paſſionately again, that both in our Diverſions and Buſineſs, our Minds continually play'd in conſort to one another, inſomuch, that you'd imagin there was but one Soul between us both. Thus he alone was the Confident in my Amours, and he alone my Companion in Errors; and after Break of Day, when from the Abyſs of Darkneſs I had emerged into the Light of Wiſdom, and Truth divine, he then refus'd me not as a [b] Companion, but to his greater Glory, ran before me as a Guide. While therefore I was turning over the Thoughts of our living together, and our perpetual Familiarity thro' every Stage of Life, my Mind ſtopt in her Travels, and ſetled her Intention chiefly upon that Diſcourſe of his in the momentous Diſputation he had in my Preſence with *Cæcilius*, whereby he brought him over to the the true Religion, tho' at that [c] time extremely

[b] *Non reſpuit Comitem, ſed quod eſt glorioſius præcucurrit.*] From hence 'tis evident that *Octavius* and *Minutius* had kept Company a long time in the Vices and Superſtition of the Age, and were conſiderably advanced in Years and Vanity, before their Eyes were opened to ſee the *Wiſdom* and *Truth*, as he emphatically ſtiles Chriſtianity in this Place; they both broke thro' the ſtrong Holds of Education and Intereſt, and every Worldly Temptation, for the Doctrine of the Croſs. *Octavius* it ſeems had the Glory of leading the way, but like a true Friend, he cou'd not be content to be happy without his *Minucius*, till his Companion in Error ſhared with him in the Truth; nor cou'd *Minucius* ſtay long behind, according to that of *Horace*,

Ah te meæ ſi partem animæ rapit
Maturior vis, quid morer altera?

[c] *Cæcilium ſuperſtitioſis vanitatibus etiam nunc inhærentem*, &c.] *Pontius* in the Life of St. *Cyprian*, ſays, that it was one *Cæcilius*, a Presbyter of venerable Age and Piety, who brought over the great

ſly bigotted to the Heathen Vanities and Superſtition.

II. For *Octavius* having ſome Buſineſs, and a longing Deſire to ſee me, came to *Rome*; and the Viſit was the more obliging, becauſe he had forc'd his way thro' the ſtrong Endearments of Houſe, Wife, and Children; and that too which is moſt amiable in Children, even while they were in the Seaſon of Innocence and Prattle, expreſſing themſelves by halfs in their broken Dialect, a Dialect that has all its Graces from the pretty Imperfections of the faulty'ring Tongue. At whoſe arrival, with what exceſſive ungovernable Joy I was tranſported, I want words to expreſs; and the unexpected Preſence of the friendlieſt Man on Earth was that which ſwell'd the Paſſion the higher. After a Day or two therefore, when continued Preſence had abated the firſt Tranſports, and we had acquainted each other with our mutual Adventures during our Abſence, we reſolv'd upon a Journey to the plea-

great *Cyprian* to the Chriſtian Faith, who upon his Converſion took on him the Name of *Cæcilius*, as being the Father of his new Life; but that this *Cæcilius*, was the ſame with him in this Dialogue, *Rigaltius* and others can ſee no reaſon to believe, but I confeſs I can ſee no good reaſon to disbelieve it; for *Cyprian* was converted about the Year 243, that is, 32 Years after this Dialogue, when our *Cæcilius* muſt needs be an old Man; and he was an *African* too as well as St. *Cyprian*, and that which makes the Conjecture the more probable, is, that one of the firſt Books which St. *Cyprian* wrote, *viz. Concerning the Vanity of Idols*, is taken almoſt wholly out of this of *Minucius*. There is a huge Pother about *etiam nunc inhærentem*, but it manifeſtly refers to the time of the Conference with *Cæcilius*, when he was deep in the Heathen Superſtition, and not of the Writing of this Dialogue, when he was deliver'd out of the Mire of Heatheniſm into the Purity of the Goſpel.

ſant City of [d] *Oſtia*; and the rather, becauſe I look'd upon thoſe ſalt Baths as an agreeable and proper Remedy for drying up the Humors I was then afflicted with. It was [e] Vacation-time, and that gave me a Looſe from my Buſineſs at the Bar; for it was the time after the Summer's Heat, when *Autumn* promis'd fair, and put on the Face of Temperate. We ſet out therefore in the Morning early, and as we were walking upon the Sea-ſhore, and a kindly Breeze fann'd and refreſh'd our Limbs, and the yielding Sand ſoftly ſubmitted to our Feet, and made it delicious Travelling, *Cæcilius* on a ſudden eſpy'd the Statue of *Serapis*, and according to the vulgar Mode of Superſtition, rais'd his Hand to his Mouth, and pay'd his [f] Adoration in Kiſſes.

III. Super-

---

[d] *Placuit Oſtiam petere*, &c.] *Oſtia* was built by *Ancus Martius* in the Mouth of the *Tyber*, renowned for the Retirement of the learned *Romans*; for thus *Tully*, *lib.* 5. *de Fin. c.* 24. ſpeaking of *Scipio Africanus*, *Quem Tyberina decurſio feſto illo die tanto gaudio affecit.* Here it was alſo that St. *Auſtin* had his famous Diſcourſe with his Mother *Monica* about the Felicities of the other World; here it was ſhe died and was buried. *Confeſſ. lib.* 9.

[e] *Ad vindemiam feria judiciariam curam relaxaverant.*] Hence we find that *Minucius* was not only a Lawyer, but that he practiſed at the Bar after he profeſs'd Chriſtianity. The Vintage-time was Vacation with the *Romans*, as well as Harveſt with us, and for the ſame reaſon, *Ne quis Meſſium aut vindemiarum tempore adverſarium cogeret ad judicium venire. Vid. Ulpian. in Pandectis, leg.* 1. *de Feriis. That no one ſhou'd be diſturbed with Law-ſuits in time of Harveſt or Vintage.*

[f] *Cæcilius, ſimulacro Serapidis denotato, ut vulgus ſuperſtitioſus ſolet, manum ori admovens, oſculum labiis preſſit.*] To *Adore*, is literally to *lift the Hand to the Mouth*; and it being the vulgar Mode to expreſs their Worſhip by kiſſing the Hand, therefore προσκυνεῖν and *Adorare*, which both ſignifie to *Kiſs*, ſignifie alſo to *Worſhip*. That this was an ancient Form among the Heathen, we may ſee from that

III. Upon which *Octavius* addreſſing to me, ſaid thus; It is not well done, Brother *Mark*, thus to leave your inſeparable Companion in the depth

that of *Job*, *If I beheld the Sun when it ſhined, or my Mouth hath kiſſed my Hand, This alſo were Iniquity, for I ſhou'd have deny'd the God that is above*, *cap.* 31. v. 26, 27, 28. Beſides this way of Worſhip by Kiſſing the Hand, they kiſſed the Idol it ſelf, according to that of *Hoſea* 13. 2. *Let the Men that ſacrifice, kiſs the Calves.* In the foregoing Apology, *cap.* 6. *Tertullian* ſays, that in the Conſulſhip of *Piſo* and *Gabinius*, *Serapis*, and *Iſis*, and *Harpocrates* with his *Cynocephalus* were turn'd out of the Capitol, and their Altars demoliſh'd. And accordingly, ſays *Tully*, *Si Dii ſunt illi quos colimus, & accepimus, cur non eodem in genere Serapim & Iſim numeremus?* But *Tertullian* ſays, they were reſtored to their divine Honours, and ſo we find from *Lucan*,

Nos in Templa tuam Romana accepimus Iſim,
Semideoſq; Canes, & ſiſtra jubentia luctus,

Concerning the Original of this *Serapis*, *Ruffinus* ſays, there were various Opinions, *Some took him to be* Jove, *Cujus capiti modius ſuper impoſitus, vel quia cum menſurâ modoq; cuncta indicet moderari, vel vitam mortalibus frugum largitate præberi*, *Ruf. Hiſt. Eccl. lib.* 2. But the learned *Voſſius*, in his *Book of Idolatry*, has made it appear with wonderful Probability from this of *Ruffinus*, and the Teſtimonies of *Julius Maternus*, and *Suidas*, and from other Arguments, that the Memory of *Joſeph* was preſerved under the *Ægyptian Apis*. For he obſerves, firſt, that 'tis highly probable that ſo extraordinary a Perſon, ſo great a Prophet and States-man, and ſo publick a Benefactor as *Joſeph* was, wou'd have his Memory conſecrated to Poſterity; that the *Ægyptians* were moſt likely to do this by ſome Symbolical Repreſentation of the Kindneſs; that no Symbol was more proper for this than the *Ægyptian Apis*, becauſe the Famine was præfigured by the *Lean Kine*, and the Plenty by the *Fat*; that *Minucius* had a *Golden Bull* erected to his Memory at *Rome*, for relieving the People in a time of Famine. 'Tis evident, likewiſe, by *Pharaoh*'s rewarding *Joſeph*, that the *Ægyptians* were deſirous of ſhewing their Gratitude, that it was a common Practice among 'em to perpetuate the Memory of Benefactors by ſome Symbols, which tho' at firſt deſign'd only for Civil Uſe, were afterwards abus'd into Idolatry and Superſtition. And laſtly, the very Names *Apis* and *Serapis*, give great Light and Probability to the Conjecture, for *Voſſius* conceives *Apis* to be the ſacred Name of *Joſeph* among the *Ægyptians*, and is as much as *Father*; and

depth of vulgar Darkneſs, and to ſuffer him in ſo clear a Day to ſtumble upon Stones; Stones indeed of Figure, and [s] anointed with

---

Joſeph himſelf ſays, that he was a *Father to Pharaoh*; and *Serapis* as *Ruffinus* and *Suidas* both tell us, had a Buſhel on his Head. And *Serapis* ſeems probably to be deriv'd from שור *Sor*, which ſignifies a *Bull*, and *Apis*. So that here we have the ſacred Story of *Joſeph* viſibly traced thro' all the *Ægyptian* Darkneſs and Superſtition in their famous Idol *Serapis*, of which all other Accounts ſeem purely Fabulous, and without Foundation.

[s] *Lapides unctos*, &c.] The anointing Stones with Oil, was the Symbol of Conſecration. Hence that of *Clemens Alexandrinus*, *Strom* 7. concerning ſuperſtitious Men, πάντα λίθον, τὸ δ' λεγόμενον, λιπαρὸν προσκυνοῦντες, *omnem lapidem, ut dicitur, unctum adorantes*; which *Arnobius* calls *Lubricatum lapidem & ex olivi unguine ſordidatum*, and not *Ordinatum* as *Grotius* reads it upon *Gen.* 28. 18. This Mode of *Conſecrating Stones by Unction* was very ancient, and as the moſt ancient Rites among the *Greeks* were deriv'd from the *Phœnicians*, and to them from the *Jews*; ſo this of *anointing Stones* ſeems evidently to be derived from the Practice of *Jacob* in *Gen.* 28. 18. where it is ſaid, *And Jacob roſe up early in the Morning, and took the Stone that he had for a Pillow, and ſet it up for a Pillar, and poured Oil upon the top of it, and he called the Name of that Place, Bethel.* This very Stone (ſay the *Jews*) the *Phœnicians* afterwards worſhipped, and conſecrated other Stones with the like Unction, and called them *Bætylia* or *Bætylos*, in Memory of that erected at *Bethel*. This word for a Stone we find in the Heathen *Damaſcius* in *Photius*, p. 1062, 1063. εἶδον δὲ Βαίτυλον διὰ τῆς ἀέρος κινούμενον, *vidi Bætylum, lapidem in aere motum*. So likewiſe in *Sanchuniathon*, as he is tranſlated by *Philo* in *Euſebius de præp. Evang. lib.* 1. c. 10. p. 37. ἐπινόησε Θεὸς Οὐρανὸς Βαιτύλια, λίθους ἐμψύχους μηχανησάμενος. *Deus Cœlus Bætylia reperit, animatos lapides inſolenti arte molitus.* Thus again, *Pliny ex Sotaco*, lib. 37. c. 9. *per illas quæ nigræ ſunt, & rotundæ, urbes expugnari & Claſſes, eaſq; Batulos vocari.* And the *Greek* Etymologiſt *Heſychius*, tells us, that *Batulus* was the Stone which *Saturn* devour'd inſtead of *Jupiter*, and becauſe *Rhea* cover'd it with a Goatſkin, which in the *Greek* is Βαίτη (tho' that ſignifies any other Skin, as well as that of a Goat) therefore from Βαίτη Βαίτηλος, or *Betelus*, or *Bætylus*; to ſuch lamentable Etymologies are the *Greek* Grammarians often forced for want of underſtanding the *Jewiſh* Antiquities. See more upon this Subject in *Bochart. de Phœn. Col. lib.* 2. *c.* 2. p. 786. *Seld. de Diis Syris. Heinſ.* in *Clem. Alex. Strom.* 7. *Caſaub. ad Theoph. p.* 295. *Herald. ad Arnob. lib.* 1. B^p *Patrick* upon *Gen.* 28. 18.

Oyl,

Oil, and Crowned, but Stones however ſtill they are; for you cannot but be ſenſible that your permitting ſo foul an Error in your Friend, redounds no leſs to your diſgrace than his. This Diſcourſe of his held us thro' half the City, and now we began to find our ſelves upon the free and open Shore. There the gently walking Waves had ſpread the extremeſt Sands into the Order of an artificial Walk. And as the Sea always expreſſes ſome Roughneſs in his Looks, even when the Winds are ſtill, altho' he did not roll in Foam and angry Surges to Land, yet were we much delighted as we walk'd upon the Edges of the Water, to ſee the criſping friezly Waves glide in Snaky Folds, one while playing againſt our Feet, and then again retiring and loſt in the devouring Ocean. Softly then and calmly, *as the Sea about us*, we travell'd on, and kept upon the Brim of the gently-declining Shore, beguiling the way with our Stories. Theſe Stories were Diſcourſes of *Octavius* concerning Navigation. But when we had thus walk'd and talk'd as long as we thought good, we return'd back the ſame way we came; and being got to the Dock, where the ſmaller Veſſels are laid up to be careen'd, we ſaw a parcel of Boys wondrous buſie at making *Ducks* and *Drakes* upon the Sea. The [h] Nature of that Play, is, to take

[h] *Is Luſus eſt teſtam teretem, de littore legere,* &c.] This Boyiſh Play is called by the Greeks ἐποστρακισμός. And *Suidas* tells us, that ἐποστρακίζειν, is Παιδιά τις ἣν παίζουσιν οἱ παῖδες, ὄστρακα ἐφιέντες εἰς θάλασσαν. And *Julius Pollux* after a particular Deſcription

42 take the ſmootheſt Shell they can find upon the Shore, and holding it between their Fingers, with the flat ſide downwards, or in a Poſition parallel to the Horizon, to whirl it low upon the Water as far as they are able; ſo that the Shell may but juſt graze upon the Back of the Sea, and keep dancing upon the Waves all the time the trajectory Force continues; or in other words, twinkle upon the Surface, cutting Capers ſheer along it ſails. And that Boy comes off Victor, whoſe Shell skims the fartheſt, and jumps the oftener in skiming.

IV. Whil'ſt we therefore were taken up with this Sight, *Cæcilius* was nothing mov'd, nor vouchſaf'd one ſmile at the Boyiſh Contention, but mute, and in the Dumps, and moping by himſelf, his doleful Looks ſeem'd to witneſs huge Affliction. What's the matter, ſaid I, *Cæcilius*? What's become of the wonted Gaiety that ſat upon thoſe Cheeks, and that Air of Pleaſantry which perpetually ſparkled in thoſe Eyes, even when you was moſt in the Serious? I muſt tell you, reply'd he, the late Diſcourſe of our *Octavius* nettles me extremely,

---

ſcription of this Sport concludes juſt like our Author, ἐκ γὰρ τῶν πλάθυς τὰ δλμάτων ἡ νίκη τῷ βάλλοντι, lib. 9. c. 7. This was, it ſeems, an ancient and celebrated Sport, and treated of by many learned Criticks, as the Reader, if he thinks it worth while, may ſee in the Edition of this Author by Mr. *Davies*; 'tis what we, I think, *call Ducks and Drakes*, upon which *Minutius* has beſtow'd abundance of very fine words, and entertain'd us nobly upon a very little Subject. And ſince the Author has ſhew'd ſo much good Humour, as well as Eloquence, in this pretty and ſurpriſing Deſcription, I was obliged to attempt to do juſtice to his *Ducks and Drakes*, to ſet 'em off with all the Majeſty and Pomp of Expreſſion, to make it the more diverting and conſiderable Trifle.

in

in which Invective he took occaſion to chaſtiſe your Negligence ſeverely, for a handle only to laſh my Ignorance the more unmercifully. I am reſolv'd therefore to puſh my Reſentments farther, and to argue this whole matter with *Octavius* from top to bottom. If he accepts the Challenge, I dare promiſe that as contemptibly as he thinks of me, and my Religion, he ſhall ſoon find the difference between rallying with thoſe of his own Tribe, and diſputing cloſely with Philoſophers. Let us retire then to yon lofty Pile of Stone thrown up for the ſhelter of the Bath, and there ſit down to refreſh our ſelves after walking, and to compoſe us the better for the debate in Hand. The Motion was no ſooner made, but down we ſate, I in the middle, and they on each ſide; nor ſtood we upon Ceremony, or conſider'd our Rank or Quality in thus placing our ſelves; for Friendſhip always finds, or makes Men equal. But I ſat middlemoſt in the Quality of an Arbitrator only, that being next to both I might have an Ear for each, and the more conveniently moderate between the two Diſputants. *Cæcilius* then thus began.

V. Brother *Mark*, tho' I am fully ſatisfy'd that you are very well appointed to moderate between us, as having diligently examin'd [1] both Religions your ſelf, and upon mature Deli-

[1] *Ut pote cum diligenter in utroq; vivendi genere verſatus, repudiaris alterum, alterum comprobaris.*] From hence it appears, that at this Conference *Minucius* was well advanced in Years, for he had thoroughly been vers'd in both Religions, he had diligently examin'd the

Deliberation quitted ours, and gone over to the Chriſtian way of Worſhip; yet I muſt remind you at preſent, that you are to act like an impartial Judge, to hold the Ballance even, and incline to neither Party; that your Sentence may plainly appear, not to be the Effect of your Inclination, but purely the Iſſue of your Judgement. If therefore you'll ſit and hear as a perfect Stranger, and no ways prejudg'd on either ſide, 'tis the eaſieſt thing imaginable to make it appear, that in human Affairs, all things are [k] doubtful, uncertain, diſputable; and that our Knowledge of 'em is not Science, but Opinion. And this makes me the leſs wonder, to ſee ſome tir'd in the queſt of Truth, and in deſpair of tracing it home, without more ado ſurrender to the next Opinion in their way, rather than obſtinately maintain the Chaſe,

---

Pretences and Principles of both, and upon full Conviction went over to the Chriſtian. And nothing certainly but the ſtrongeſt Conviction cou'd have engaged the *Lawyer* to quit his Paſſions, Intereſt, and the eſtabliſh'd Religion, and to go over to the ſuffering ſide without a Fee, without any Hopes of Reward but in another World.

[k] *Omnia in rebus humanis dubia, incerta, ſuſpenſa; magiſq; cætera verisimilia, quam vera.*] *Cæcilius* at his firſt ſetting out reels to and fro like a Man drunk in his Intellectuals, he triumphs before he has ſtruck one ſtroke, and with all the Air of Aſſurance and Self-ſufficiency pronounces himſelf certain that there is nothing certain; he makes ſlight of the Gods, and ſwaggers againſt a Providence, and can make and govern a World without 'em; he thunders and lightens throughout his Diſcourſe with Flaſhes of Wit, and ratling Eloquence, and is inconſiſtent with himſelf from beginning to end; in a word, he acts the Part of *Velleius* the *Academick* to the Life, of whom *Cicero* writes thus, *Tum Velleius, fidenter ſane, ut iſti ſolent, nihil tam verens quam ne dubitare aliquâ de re videretur, tanquam modo ex Deorum Concilio, & ex Epicuri Intermundiis deſcendiſſet,* &c. *de Nat. Deor. lib.* 1. *c.* 8

and

and put themſelves to more Pain about it. 45
'Tis therefore a deplorable thing, and enough to make a wiſe Man mad to think on't, that a certain Sect of Ideots, and theſe too neither [1] skill'd in ſacred or prophane Learning, nor ſo much as qualify'd for a Trade, that ſuch Fellows ſhou'd dare to take upon them to determine dogmatically of the moſt important and higheſt Points in Divinity; Points, which all the Sects of Philoſophers in all Ages have been beating their Brains about, and left undecided to this Day; nor without Reaſon, ſince human Mediocrity is not only infinitely too ſhort

---

[1] *Studiorum rudes, Literarum profanos, &c.*] Thus in the *Acts of the Apoſtles*, chap. 4. v. 13. *When they ſaw the Boldneſs of Peter and John, and perceived that they were unlearned and ignorant Men,* ἐθαύμαζον καὶ ἐπεγίνωσκον, *they marvelled*, &c. This for three Centuries was the Objection againſt the Profeſſors of Chriſtianity, theſe were the Names given them by *Lucian*, ἄνθρωποι ἰδιῶται. *Lucian. Peregr.* p. 338. by *Aſclepiades*, *Chriſtiani ſunt turba imperita, illiterata frequentia. Aſclep. apud Prudent. in R. Mart.* p. 208. By *Hierocles*, *apud Euſeb.* 512. *Petrus & Paulus* Ψάρα, καὶ ἀπαίδευτοι, καὶ γόητες. By *Tertullian App.* cap. 49. *Illi prudentes, nos inepti*, &c. And *Celſus* in his jeering way, ſpeaks thus, *Let no Man of Learning and Sence be admitted into the Chriſtian Myſteries, for theſe are wicked and profane things; but let the Fools, Infants, and Ideots come and welcome, for ſuch are the moſt agreeable Diſciples for the God they worſhip. Orig. contr. Celſ.* l. 3. p. 137. where you may read *Origen's* Anſwer to this Charge. And tho' this Objection is not wholly true, (as we may find from *Arnob. lib.* 1. and 2. where he ſays that *Orators, Grammarians, Rhetoricians, Lawyers, Phyſicians and Philoſophers, have renounced their worldly Wiſdom for the Goſpel*, yet it is a mighty Argument for the Truth of the Chriſtian Religion. For the *Fooliſhneſs of God* (as the World term'd it) *was wiſer than Men*; and had not the Apoſtolical Simplicity been arm'd with divine Wiſdom and Power, it had been as impoſſible to have prevail'd, as for *Twelve Cripples* to have conquer'd the World; and as nothing but Almighty Power cou'd make 'em attempt it, ſo nothing but the ſame Power cou'd make it ſucceed. So true is that of *Tully*, *Opinionum commenta delet Dies, Naturæ judicia confirmat.*

for

46 for the reach of Things divine, but cannot ſo much as determine about the Things before us. And moreover, 'tis an inſufferable Rudeneſs and Violence for ſuch little Underſtandings to be intruding into the Secrets of Heaven and Earth. Thrice happy we, and abundantly wiſe, wou'd we but be adviſ'd by that old Oracle of Wiſdom, to keep our Minds more at home, and learn to be better acquainted with our ſelves; but by giving a looſe to our madding Fancies, and graſping at Difficulties we are not made to comprehend, we venture out of our depth, and beyond the Limits of human Capacity; groveling and prone on Earth we audaciouſly aſpire to be as tall as Heaven, and affect to have our Heads among the Stars. However, if we will be wandring, at leaſt let us not heap Error upon Error, and beſides this Vanity of Knowledge, haunt our ſelves with our own Shadows, with vain Fears and Whimſies. For if the Seeds of all Things were inclos'd from the beginning in the ſelf-ſufficient Womb of Nature, what occaſion for an omnipotent Creator? Or ſuppoſing all the Parts of the Univerſe united, rang'd and form'd by a [m] fortuitous Concourſe of Atoms, what need of

[m] *Sint fortuitis concurſionibus totius mundi membra coalita*, &c.] The firſt Strong-hold (or rather Caſtle of Air) the Inconſiſtent *Cæcilius* betakes himſelf to, is, the *Epicurean Hypotheſis*. Here he ſtruts about a while and prides himſelf in his *Atoms*, and frames Heaven and Earth, an everlaſting Succeſſion of Suns and Stars, and what not? By the help only of Matter and Chance-medly. He then ſhoots his Bolts againſt a Providence from the indiſcriminate Events of Good and Evil, and attempts to baniſh the Fear of another

of an omniſcient Artiſt? If Fire kindled the Stars, and the Heavens are buoy'd up by their own Matter, and the Earth faſt'ned by its own Weight, and all the Liquids drain'd themſelves into a Sea, whence this Religion, and theſe Fears, which are downright Superſtition? Man and ev'ry Animal breathing, as they are but a ſpontaneous Concretion of the Elements, into which Man and Animal are again crumbled, reſolv'd, diſſipated, ſo all the reſt too

---

nother World out of this. For tho' *Epicurus* allowed a natural *Prolepſis* or Anticipation of a Deity in the Mind of Man, antecedent to Reaſoning, and from thence argu'd, that what is natural muſt be true; and that the Gods ought to be reſpected for the Excellency of their Nature, *Habet enim venerationem juſtam quicquid excellit. Tully de Nat. Deor. lib.* 1. *c.* 17. And tho' he wrote a Book *de Sanctitate*, for ſo much Civility to the Gods, as the *Author of the Rights* wou'd have for the Chriſtian Religion; yet for all this he was an arrant Atheiſt at the bottom; according to that of *Poſidonius, nullos eſſe Deos Epicuro videri, quæ; is de Diis immortalibus dixerit, Invidia deteſtanda gratiâ dixiſſe.* For his great Deſign was to rid the World of the Fears of a future Judgment, as his *Minion-Poet* has expreſs'd it,

> *At metus ille foras præceps Acherontis agendus*
> *Funditus, humanam qui vitam turbat ab imo,*
> *Omnia ſuffundens mortis nigrore, neq; ullam*
> *Eſſe voluptatem Liquidam, Puramq; relinquit.*

To the ſame purpoſe Mr. *Hobbs* (who had always a mighty Averſion to Spirits) has adviſ'd his Countrymen; ſaying, *That Men ſhou'd not ſuffer themſelves to be abus'd by the Doctrine of ſeparated Eſſences, and incorporeal Subſtances built upon the vain Philoſophy of* Ariſtotle, *which wou'd fright Men from obeying the Laws of their Country with empty Names, as Hell, Damnation, Fire, Brimſtone, &c. juſt as People fright Birds from the Corn with an empty Hat, Doublet, and crooked Stick.* And again, *If the Fear of Spirits was but taken away, Men wou'd be much better fitted than they are, for civil Obedience.* And yet at other times Religion muſt be only a State-Engine, the better to keep the People in ſubjection. Such inconſiſtent Things are all Atheiſts, as well as *Cæcilius* here before us.

go

go their Rounds, and return to their Fountain, and are revolv'd in themſelves; without Artiſt, without Director, without any firſt Mover. Thus from the congregated Seeds of Fire, Suns after Suns light up one another in perpetual Splendor; thus from Earthly Exhalations, Clouds are always growing, and in thick collected Vapors riſing higher and higher till anon they burſt, and fall in Rain. Hence either the Winds blow, or the Hail rattles, and the Thunder bellows from the encountring Storms, the Lightning Flaſhes, and the Bolts fly before it; they fall indifferently, they batter the Mountains, ſhatter the Trees, ſmite the Places prophane and ſacred without diſtinction, they ſtrike the Atheiſt, and very often the religious. Not to mention the unſtable, unguided Tempeſts, which roll on without Order or Providence, and bear all before them. In Shipwrecks, the Fates of the Good and the Evil are jumbl'd together, and their Merits drown'd in Confuſion. In Fires, the Guilty and the Innocent are burnt indiſcriminately; and in Plagues, the raging Peſtilence ſweeps away all alike; and in the Rage of War, the braveſt Warriours ſooneſt fall. In Peace alſo, Wickedneſs is not only put upon the Level with Virtue, but infinitely above it, even to a degree of Adoration; inſomuch, that upon a View of the Proſperity of the Wicked, it wou'd be a doubtful Lay in many Caſes, which one ſhou'd deteſt or deſire moſt, their Crimes or their Fortunes. Had but the World been order'd by a wiſe Providence and Almighty

Power, [n] *Phalaris* and *Dionyſius* had never worn a Crown, *Rutilius* and *Camillus* had never met with Baniſhment, nor ever *Socrates* with Poiſon. Behold! the Trees labouring with Fruit, and the Corn white for Harveſt, and the Grapes drunk with Wine, and all ſpoil'd by rain or Hail, juſt in the Article of Perfection. So that Truth is either lock'd up in impenetrable Night, or what is more probable, inconſtant ſlippery Fortune deals the Game, and is the wanton lawleſs Queen that rules the World. Since therefore, either Fate or Fortune governs the Univerſe, how

---

[n] *Quod ſi mundus divina providentia regeretur, nunquam mereretur Phalaris, & Dionyſius regnum; nunquam Rutilius & Camillus exilium, nunquam Socrates venenum.*] This Objection againſt a Providence is thus managed by *Tully*, N. D. l. 3. c. 33. *Cur avunculus meus, vir innocentiſſimus, idemq; doctiſſimus, P. Rutilius in exilio eſt? quid dicam de Socrate, cujus Morti illachrymari ſoleo, Platonem legens?* Then he inſtances in *Phalaris*, and in *Dionyſius* alſo, who cou'd not be content to ſtrip *Jove* of his golden Cloak without putting a Jeſt upon him into the Bargain, *Æſtate grave eſſe aureum amiculum, hieme frigidum, That a Gold-cloak was too heavy for him in the Summer, and too cold in Winter.* Nor had he more Manners to *Æſculapius*, for he not only took off his Beard of Gold, but withal told him, *That 'twas not fitting for the Son to have a Beard, when the Father had none*; and yet *nec hunc Olympius Jupiter fulmine percuſſit, nec Æſculapius*, &c. But this Objection not only perplex'd the Heathen, but put even *David* to a ſtand for ſome time; for 'tis to be remember'd, That Temporal Bleſſings upon Obedience, were the expreſs Conditions of the *old Law*; but the Promiſes of the *new Law* were juſt the Reverſe, the *Captain of our Salvation was himſelf made perfect thro' Sufferings, leaving us an Example that we ſhou'd follow his Steps.* And therefore the Martyrs were ſo far from making their Sufferings an Objection againſt Providence, that they look'd upon them as the fulfilling of Prophecies, *and counted it all Joy when they fell into divers Temptations.*

much better [o] and more venerable is it to ſtick to the Diſcipline of Antiquity, Antiquity the Chief-Prieſteſs of Truth? To follow the old Traditionary Religion, to adore the Gods we have been taught to fear from our Youth, rather than to pry into with Sawcineſs, and make Familiar with, ſuch Myſteries; never to paſs Sentence about Deities, but to pin our Faith upon our Forefathers, who in the Times of Simplicity, and Infancy of the World, did uſe to make Gods, either of Publick Benefactors, or of Kings.

VI. Hence therefore is it, that in all Kingdoms, every Province and Town have their peculiar Rites of Worſhip, and their proper Municipal Deities; for Inſtance the *Eleuſinians* have their *Ceres*, the *Phrygians* their Great-Mother *Cybele*, the *Epidaurians* their *Æſculapius*, the *Chaldæans* [p] *Bel*, the *Syrians* *Aſtartes*, the

---

[o] *Quanto melius majorum excipere diſciplinam, Religiones traditas colere, &c.*] 'Tis as natural to take up with the Religion of our Parents, as with their Language, and early Prejudices leave a Tincture upon the Mind, which ſeldom wear out without much Pains and Ingenuity. *Heathenſm* had been the *Catholick* Religion for thouſands of Years, when Chriſtianity put in her Claim from Heaven; and therefore the *Gentiles* put the Queſtion to the Chriſtians, *Where was your Religion before Jeſus of Nazareth?* Juſt as the *Papiſts* ſince do to the *Proteſtants*, *Where was your Religion before Luther?* And the ſame Anſwer was given to the *Heathens* which is returned to the *Papiſts*, namely, *That it was in the Word of God.* This was the Shield whereby the firſt Chriſtians defended themſelves againſt this Objection of the *Heathens*, and the Demonſtrations they brought to prove, that the Doctrines deliver'd by them, and contain'd in the *Scriptures*, were originally from God, were the only means of overthrowing *Paganiſm*, notwithſtanding their loud Pretences to *Antiquity* and *Univerſality*.

[p] *Chaldæos Belum, —— univerſa Romanos.*] I have occaſionally ſpoken to the other Idols mentioned by the *Author* in this Place.

the *Taurian Diana*, the *Gaul's Mercury*, and the *Romans* All. And by thus engroſſing all the Gods ev'ry where in Worſhip, the *Romans* have Monopolized the World; thus it is they have ſtretch'd their Empire beyond the Travels of the Sun, and the Limits of the Ocean, by exerciſing a Religious Diſcipline in the

---

Place: As to *Belus*, who by the *Chaldeans* was called *Bel*; by the *Hebrews* was called *Baal*; and as *Jupiter* had different Names ſometimes from the Place, as *Jupiter Olympius*, *Capitolinus*, &c. ſometimes from the Benefits he was ſuppoſed to beſtow, as *Jupiter Pluvius*, *Lucetius*, &c. ſo had *Baal* his different Titles for the ſame Reaſons, as *Baal-Peor*, *Baal-Tſephon*, *Baal-Zebub*, *Baal-Berith*, &c. according to that of St. *Paul*, 1 *Cor.* 8. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ. *As there are Gods many, and Lords many, or Baalims*; which by the way Mr. *Cl.* according to his ſingular Modeſty, contrary to all the *Ancient Fathers* and *Commentators*, and contrary to the very deſign of the Apoſtle in this place, tranſlates thus, *as really there are Gods many*, and withal, *Dictator* like, adds, *The Apoſtle hath no reference to the Gods or Idols of the Heathens; but by Gods in Heaven are meant God and the Angels; in the Earth, Magiſtrates, who are alſo called the Lords of the World.* And yet the Apoſtle in the Verſe immediately before this, ſays, *That an Idol is nothing in the World, and that there is no other God but one; and then adds, for tho' there be that are called Gods, whether in Heaven, or in Earth*, &c. are not the οἱ λεγόμενοι θεοὶ, *thoſe who are Gods by Name only*, plainly oppos'd to *Him*, who is the *God in Truth and Reality?* Whoever but this *celebrated Critick* cou'd have made St. *Paul* in one Verſe ſay, *We know there is no God but one*, and in the next Verſe ſay, *There are really Gods many.* But to our purpoſe, this *Belus* is by *Boehart* ſuppos'd to be *Nimrod*, which ſignifies a *Rebel*, and was the Founder of the Name and City of *Babylon*, εἴρηται δὲ ἀπὸ Βήλου, ὃς κλῆσιν αὐτῇ. But after the Eſtabliſhment of his Empire, *Nimrod* or *Rebel*, being a Name of Infamy, the *Chaldeans* left it off, and uſed only the Name of *Baal* or *Bel*, *Lord*, to cover the Diſgrace of their Founder. *Univerſa Romanis.* This was the *Roman Pantheon*, the Temple or Repoſitory of all the Hoſt of Deities, not unlike perhaps the *Chambers of Imagery* mentioned by *Ezek. cap.* 8. wherein were all the *Hoſt of Idols* pourtray'd upon the Walls, *Every form of creeping Things and abominable Beaſts, and all Idols of the Houſe of Iſrael pourtrayed upon the Wall round about them*, v. 10.

Camp, and by [q] Fortifying their City with Sacred Rites, with Veſtal Virgins and numerous Prieſts of all Degrees and Quality; while beſieg'd and taken all but the *Capitol*, they worſhipp'd the Gods whoſe Anger others deſpis'd, and broke thro' the *Gallic* Squadrons aſtoniſh'd at the Boldneſs of their Superſtition, not with Sword in Hand, but without Arms, without Weapon, Steel'd only with Religion; by adoring even their Conquer'd Deities, when the Enemy had taken the Town, and they found the Victors inſulting them to the laſt degree of Inſolence; by ranſacking all Nations for new Gods, and making 'em their own; by raiſing Altars to the [r] Unknown Dei-

[q] *Dum urbem muniunt Sacrorum Religionibus*, &c.] This *Cicero* expreſſes in theſe Words, *Diligentiúſque urbem Religione, quàm ipſis mœnibus cingitis.* N.D. l. 3. *cap. ult.* Old Heathen *Rome*, it ſeems, concluded the Strength of their City to lye more in the Number of their Idols, than any Human Fortifications; and that part of Heatheniſm, to the great Scandal of Chriſtianity, is in Faſhion to this Day; they have their *Tutelar Saints* in abundance; they have chang'd the Idols, but continue the Idolatry. The ground of this multiplying of Idols ſeems evidently to be this, that they conceited the Deities to be confin'd to their Images. *Æneas* therefore ſecur'd his Idols from the Flames of *Troy*, and took 'em as his Guard along with him; and among other Reaſons, why *Rachel* ſtole away her Father's Images, his *Teraphim*, this is thought to be one, that *Laban* might not by conſulting with theſe Images diſcover what way *Jacob* took in his Flight; and for the like reaſon *Cæcilius* tells his Opponent, that the *Romans* were Maſters of the World, becauſe they had their *Pantheon*, the whole Hoſt of Idols in Worſhip.

[r] *Dum aras exſtruunt etiam ignotis Numinibus*, &c.] We are told, that the *Celtiberians*, or People of *Arragon*, were wont to pay their Devotion *to the unknown God* upon a full Moon, by Dancing all Night in unſeemly Poſtures; for thus *Strabo*, l. 3. *Celtiberi & eorum Vicini in Boream habitantes, cuipiam Deo cujus nomen non extat, rotundâ Lunâ, tempore nocturno ante fores per omnes domos*

Deities, and Infernal Spirits; in a word, by thus getting to themſelves all the Religions in the World, they got to Rule it for their Pains. Hence a perpetual Tenor of Worſhip, not impair'd, but ſtrengthen'd by Age; for the Ancients always paid a Veneration to Temples

---

pernoctant, ſaltus agitantes, &c. And *Philoſtratus* in the Life of *Apollonius*, *lib.* 6. and *Pauſanias*, *lib.* 1. moreover tell us, that the *Athenians* had their *unknown Deities*, and to mention no more, St. *Paul* himſelf aſſures us, *Acts* 17. 23. that in *Athens* he ſaw an Altar τῷ Θεῷ ἀγνώστῳ, *To the Unknown God*. And we are inform'd likewiſe from St. *Jerom*, that there was an Altar alſo with an Inſcription Θεοῖς ἀγνώστοις, *ignotis numinibus*, as *Cæcilius* here ſpeaks. *Vid.* Hieron. *in Titum cap.* 1. For theſe are his Words, *Inſcriptio autem ara, non ita erat ut Paulus aſſeruit, ſed ita, Diis Aſiæ, Diis Ignotis, & Peregrinis.* This was exceſſive Boldneſs in *Jerom* to contradict St. *Paul* in a Thing he ſaw with his own Eyes, and which is confirm'd by *Lucian*, *Philip.* p. 1121, 1129. The whole Inſcription we find from *Oecumenius* was this, Ἔστι δὲ ἡ πᾶσα τοῦ Σωμᾶ ἐπιγραφὴ, τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ. So prone were they to Superſtition, that when St. *Paul* preach'd up *Jeſus* and the *Reſurrection*, they took *Anaſtaſis* or the *Reſurrection* to be a *Goddeſs*, as *Chryſoſtom* and *Oecumenius* both obſerve upon the Place. Tho' Dr. *Bently* ſaith, that they too well underſtood the Notion of a *Reſurrection* to think it a *Goddeſs*, *Serm.* 2. p. 9. With whom the Learned Dr. *Whitby* agrees in his *Annotations*; but if that be all the reaſon, I cannot ſee how they came not to underſtand the Notion of *Fides* and *Fortuna*, *Febris* and *Cloacina*, too well to Worſhip 'em for *Goddeſſes*; for *Anaſtaſis* ſeems to bid as fair for a Goddeſs, as thoſe and many others. For fear then they ſhou'd omit any, they erected Altars *to the Unknown Gods*; the Cauſe of which we are told, was a Viſion appearing to *Philippides* in his Embaſſy to the *Lacedemonians* for Aid againſt the *Perſians*, and complaining that *Pan*, (who by *Socrates*, and others, was look'd upon as ὁ ἐπὶ πάσῃ, *the God who made all things*) was not worſhipped, and promiſing his Aſſiſtance if he was; they therefore proving Victorious, and for fear of *Pan*'s Anger for the time to come, erected an Altar *to the Unknown God*. Now this Supreme Deity was called the *Unknown God*, not becauſe they had no Notion of him, but becauſe they had no Image to Worſhip him by, and ſo cou'd not tell what to make of him, nor where to find him upon occaſion, as they cou'd their own Idols. He was a God as *Cæcilius* ſpeaks, *Quem nec oſtendere poſſunt, nec videre,*

and Ceremonies according to their Age, and the Obſcurity of their Original.

VII. Nor was it but upon good grounds, (for I will venture, at preſent, to own a Providence, and ſo err in [s] Favour of the Gods, if it be an Error) that our Anceſtors ſpent ſo much Pains, either in the Obſervation of Auguries, or in the Conſulting of Entrails, or in the Inſtitution of Sacred Rites, or the Conſecration of Temples. For examine your Books of Record, and there you'll find the Ceremonies of all Religions matriculated, either how they were to return Thanks for the Divine Favours, or to deprecate impending Wrath, or to attone it while taking Vengeance upon them. The [t] *Idæan* Mother of the Gods, who by her Arrival both clear'd the *Matrons* Chaſtity,

---

[s] *Auſim enim interim & ipſe concedere, & ſic melius errare, &c.*] *Cæcilius* finds himſelf in the torrent and hurry of Diſputation carried off from his *Epicurean* Principles into the Confeſſion of a Providence; and that the *Roman* Greatneſs was owing to the *Roman* Gods; for fear, I ſay, that this Conceſſion ſhould reflect upon his former Reaſonings againſt a Divine Providence, (which he reaſſumes Section the 10th, calling ſuch a God *impudenter curioſum*) before he enters upon the Proofs of a Providence in favour of the *Romans*, he prefaces thus by way of Prevention, *Auſim enim interim & ipſe concedere, & ſic melius errare. I will venture for a while to acknowledge the Care and Inſpection of the Gods, and their extraordinary Concern for the* Romans *upon the account of their Devotion; and ſo make a better miſtake than* Octavius, who aſſerts an All-ſeeing Providence, notwithſtanding the Worſhippers of it do nothing elſe but pray, and ſuffer for ſo doing.

[t] *Teſtis Mater Idæa, &c.*] Amongſt ſeveral other Tricks of the *Demons*, you have this juſt hinted at by *Tertullian. Ap. cap.* 22. and told more at large by *Lactantius*, *Nam cum ex libris Sybillinis Idæa Mater eſſet accita, & in vado Tyberini fluminis Navis quâ vehebatur, hæſiſſet, nec ullâ vi commoveretur, Claudiam ferunt quæ ſemper impudica eſſet habita ob nimios corporis cultus, Deam ſubmiſſis genibus orâſſe ut ſi ſe caſtam judicaret ſuum cingulum ſequeretur,*

ſtity, and deliver'd *Rome* from her Fears of the Enemy, is an Authentick Witneſs of Divine Providence. The Statues in the Lake *Juturna* of the two Equeſtrian [u] Brothers *Caſtor* and *Pollux*, appearing juſt in the ſame Habit with their Statues, and who came panting upon their Smoaking Steeds, and brought the News from *Perſia* of the Victory the ſame Day they procur'd it, do ſufficiently teſtify the ſame Providence of the Gods. The Reſtoration of the *Circenſian* Games upon the Dream of a [w] *Plebeian*, is another Inſtance of the Concern of an offended *Jove*. The [x] *Decii* who devoted themſelves for their Country, prove the ſame Thing. And *Curtius* likewiſe, who at the Command of the Gods rode into the gaping Earth, and bravely clos'd the Gulph with the bulk of his Horſe and the Rider, is another Witneſs to the ſame Purpoſe. The ſlighted Auguries to our coſt have demonſtrated the Concern of the Gods much oftner

---

retur, ita navim quæ ab omni juventute non valuit commoveri, ab una muliere eſſe commotam. Lact. de Or. Er. l. 2. p. 82.

[u] *Teſtes Equeſtrium Fratrum Statuæ*, &c.] Theſe are called by *Tertullian*, *Phantaſmata Caſtorum*, and mentioned by *Lactantius* in the Places above cited; and they are produced alſo for Inſtances of a Providence by *Balbus* in *Tully de* N. D. l. 2. c. 2. *In noſtra acie Caſtor & Pollux ex equis pugnare viſi ſunt, & recentiore memoria iidem Tyndaridæ Perſen victum nunciaverunt.* Which when *Cotta* comes to anſwer, he calls *Fabellas aniles*, lib. 3. c. 5.

[w] *Teſtis ludorum offenſi Jovis de ſomno plebeii Hominis iteratio.*] Thus again *Cicero*, *Exin cuidam Ruſtico Romano viſus eſt venire, qui diceret, Præſulem ſibi non placuiſſe ludis, idque ab eodem juſſum eſſe eum Senatui nunciare, illum non eſſe auſum, iterum eſſe idem viſum*, &c. *lib.* 1. *de Divinat.* c. 26. Which Word *iterum* perhaps was the reaſon why *Minucius* here choſes to uſe *iteratio*.

[x] *Deciorum devotio rata.*] Thus *Tully* again, *Tu autem etiam Deciorum devotionibus placatos deos eſſe cenſes. de* N. D. *lib.* 3. c. 6.

than we deſir'd. Thus [y] *Allia* is become an ill-boding Name to this Day, and reads us a continual Lecture againſt the Contempt of the Gods. Thus the Naval Fight of [z] *Claudius* and *Junius* againſt the *Carthaginians*, may be look'd upon rather as a direful Shipwreck cauſed by Heaven, than the deſolation of a Battel. And *Flaminius*'s deſpiſing the

[y] *Sic Allia nomen infauſtum.*] Here it was that the *Gauls* gave the *Romans* ſuch a fatal Overthrow, that *Dies Allienſis* went proverbially afterwards for *Dies infauſtus, an unlucky or black Day.* Hence that of *Lucan*,

Et damnata diù Romanis Allia Faſtis.

Thus likewiſe *Ovid in Ibin.*

Hac eſt in Faſtis cui dat gravis Allia nomen.

And *Suetonius* ſays, that nothing cou'd ſucceed well with *Vitellius, qui omni divino humanoque jure neglecto Allienſi die Pontificatum maximum cepit. Suet. vit. Vitel.* c. 7. The only Queſtion is, how this comes to be put among the Inſtances of deſpiſing Religion, and the Anſwer we have in *A. Gell. Noct. Att.* lib. 5. c. 17. namely, becauſe *Q. Sulpicius* before he engag'd with the *Gauls*, ſacrificed the Day after the *Ides*, and many Senators had obſerv'd, *Quotiens belli gerendi gratiâ res divina poſtridie Kalendas, Nonas, Idus, a Magiſtratu Populi Romani facta eſſet, ejus belli proximo deinceps prælio rem publicam malè geſtam fuiſſe; tum Senatus eam rem ad Pontifices rejecit ipſi, quod videretur ſtatuerent; Pontifices decreverunt, nullum his diebus Sacrificium rectè futurum.*

[z] *Sic Claudii & Junii non prælium in Pœnos, ſed ferale Naufragium.*] When the *Pullarius*, or *Pullet-prophet*, told *P. Claudius* that the Chickens wou'd not Eat, he in deriſion bid him throw 'em into the Water, to ſee if they wou'd Drink, *ut biberent quoniam eſſe nollent. Qui riſus claſſe devictâ multas ipſi lachrymas, magnam Populo Romano cladem attulit.* And then follows the Inſtance of *Junius, Collega ejus Junius eodem bello nonne Tempeſtate claſſem amiſit cum auſpiciis non paruiſſet? Cic.* de. N. D. lib. 2. c. 3. the following Examples quoted by *Minucius* we have likewiſe in *Tully*, concerning *Flaminius*; he ſays, *neglectâ Religione apud Thraſymenum cecidiſſe, cum magno Reipublicæ vulnere*; and more at large in his Book *de Divinat.* l. 1. c. 35. where he returns the *Pullarius* this Anſwer, *Præclara vero auſpicia, ſi eſurientibus pullis res geri poterit, ſaturis nihil geretur*; and what our Author mentions of *Craſſus, Diræum imprecationes Craſſus & meruit & irriſit. Tully* expreſſes thus, *M. Craſſo quid acciderit, videmus diræum obnunciatione neglectâ.*

Augu-

Auguries, was the Cauſe which ſwell'd the Waters of *Thraſymen*, and purpled them with Blood. And in our *Parthian* Expedition for the Recovery of our Standards, *Craſſus* deſervedly paid for his Ridiculing the Dire Imprecations. I paſs over many Ancient Relations nor do I ſay one Word of the Poetical Stories concerning the Nativities of the Gods, the Preſents they have made, and the Poſts they have undertaken; I omit alſo the Predictions of the Oracles, for fear you ſhould think Antiquity a little too much inclin'd to Fable. Conſider the Temples and Shrines of the Gods, the Defence and Ornament of the City, which are infinitely more Auguſt and Venerable upon the account of their Divine [a] Inhabitants, for the

[a] *Intende Templis — magis ſunt auguſta Numinibus Incolis, præſentibus Inquilinis, quàm Cultûs inſignibus, &c.*] From hence I obſerve, that our Heathen *Cæcilius* was not ſo groſs as to believe the Images themſelves to be Gods; but only that they were to be worſhipped upon the account of the *Indwelling Deities*, which by Magical Ceremonies and Enchantments were introduced, and there thought to be confin'd, as we ſay the *Devil* is in a *Circle*. For this Reaſon, when the *Romans* plunder'd a City they brought the *Idols* along with 'em, concluding the Deities and the Images went together, as we find by *Cæcilius*. With relation to this it is, I conceive, that the Apoſtle, *Acts* 17. 25. ſays, *That God is not worſhipped with Men's Hands*, as if he could be worſhipped only, or ſpoken to in a Conſecrated Image made by Man. But tho' theſe Images were thus inhabited and influenced by the Dæmons, yet the Writers both of Old and New Teſtament, and all the Primitive Fathers, repreſent them ſtill as they were in themſelves, εἴδωλα ἄφωνα, *dumb Idols*, and ſuch only as gave Anſwers by the help of Evil Spirits. This *Indwelling* or *Inhabitation* of the Dæmons, was the Foundation then of the *Heathen-Idolatry*; and had they worſhipped the true God the ſame way and for the ſame reaſon, it had been Idolatry, and expreſly againſt the ſecond Commandment; for if *Indwelling* be a good ground for Worſhip, we may Worſhip every Creature in the World, for God himſelf is preſent ev'ry where alike

the preſent Indwelling Deities they contain, than for all the Riches and External Glitter of their Sacred Furniture; for hence it is, that the Prieſts come ſo big with the God, and gather Events not yet in Being; hence are they inſpir'd how to caution againſt future Dangers, to cure Diſeaſes, to give hopes to the Afflicted, help to the Miſerable, comfort to the Calamitous, and eaſe to the Painful. In ſhort, even we our ſelves in our Repoſe, do ſee, hear, and acknowledge the Gods by Night, whom impiouſly we diſown, diſcard and blaſpheme by Day.

VIII. Since therefore we have the firm Conſent of all Nations for a Proof that there are Gods, tho' their Nature and Original are lit-

---

alike, tho' we have not ſuch viſible Exhibitions of his Divine Glory; the God of *Iſrael* ſtiles himſelf a *Jealous God*, and upon the ſevereſt Penalties forbad his People to worſhip him, as the *Nations* did the *Devils*, that is by Images; and therefore to ſay, that the *Jews* worſhipped the *Cloud* it ſelf becauſe of the *Shekinah*, is a miſtake in Fact, they worſhipped towards it as we bow towards the Altar; but they worſhipped the *Cloud* no more than we worſhip the *Bread* and *Wine* in the *Euchariſt*, notwithſtanding the *Deſcent* of the *Holy Spirit* upon the *Conſecrated Elements*, as the *Fathers* ſuppos'd. No *Indwelling* leſs than ſuch an Union whereby God and the Creature becomes *One Perſon*, as in our Lord Chriſt, can be a Foundation of Divine Worſhip; and therefore the Learned *Biſhop* of *Sarum* in his *Expoſition* upon the 28th *Article*, p. 334. where he ſays, that *Juſtin Martyr* and *Irenæus*, and others, *ſuppos'd an Union of the Elements to the Body of Chriſt, like that of the Humane Nature's being united to the Divine*, is not to be underſtood ſtrictly, becauſe *juſt ſuch* a Union wou'd make the Elements *juſt as much* the Body of Chriſt, as God and Man is one *Perſon Chriſt Jeſus*; and conſequently by virtue of ſuch an *Hypoſtatic* Union, the Fathers ought to have worſhipped the Sacred Elements, which they never did, as the Biſhop hath ſufficiently proved, and therefore they never dream'd of any Union here, *juſt like that of the Divine and Humane Nature in Chriſt.*

tle

tle known; I cannot bear to hear a Man of ſuch a brazen Effrontery, and ſo bloated with his Atheiſtical ſort of Wit; I cannot, I ſay, endure to hear him run down a Religion ſo Venerable in Years, ſo Beneficial to the Publick, and ſo Good to us All. For tho' there were ſuch Men as that [b] *Theodorus* of *Cyrenæ*, or his Predeceſſor *Diagoras* of *Melos*, ſurnam'd *The Atheiſt*, both which by aſſerting the Non-exiſtence of the Gods, utterly deſtroy'd all that Fear and Reverence, which alone can reſtrain Mankind, and hold 'em within the bounds of Government, yet theſe Men will never have the Name and Reputation of Sages for Reading Lectures of Atheiſm under the Colour of Philoſophy. If the Men of

---

[b] *Sit licet ille Theodorus Cyrenæus, vel, qui prior Diagoras Melius, cui Atheon cognomen appoſuit antiquitas, qui uterque nullos deos aſſeverando, timorem omnem, quo humanitas regitur, venerationemque penitùs ſuſtulerunt, &c.*] The Ingenious *Editor* Mr. *Davies*, in his Notes upon this Place is in a doubt, whether it ſhou'd not be read *Diagoras Mileſius*, from the Authority of the Manuſcript; and becauſe the Learned Dr. *Bentley* has obſerv'd *ad frag. Callimachi* 86, that he is call'd *Mileſius*, not only by *Euſebius* and *Theodoret*, but by *Chryſoſtom*, *Hom.* 4. upon 1 *Cor. cap.* 1. The Matter I think is not much; but ſince 'tis allowed that *Diagoras* was born in the Iſland *Melos*, ſince 'tis allowed alſo, that our *Minucius* has borrowed not a little from *Cicero*, and manifeſtly in this very Paſſage, there ſeems to be little reaſon to doubt, but that our Author wrote as he found it in *Cicero*, whoſe Words are theſe, *Deos eſſe plerique dixerunt; dubitare ſe Protagoras; nullos eſſe omnino Diagoras Melius, & Theodorus Cyrenaicus putaverunt*; and a little after thus, *haud ſcio an pietate adverſus Deos ſublatâ, fides etiam & Societas humani generis, & unà excellentiſſima Virtus, Juſtitia tollatur. Cic. de* N. D. *lib.* 1. *cap.* 1, 2. which Words differ nothing from the Sence, and not much from the very Words of our *Author*. Whoever won'd ſee a farther account of theſe two Infamous Atheiſts, may find it in *Diod. Sic.* l. 13. *Plut. de placit. Philoſ. lib.* 1. c. 7. *Sext. Empyr. Pyrrhon. lib.* 4. *Laert. in vit. Bion.*

Athens

Athens baniſh'd [c] *Protagoras* of *Abdera* out of their Dominions for but diſputing Sceptically, rather than Prophanely, concerning the Gods, and burnt his Writings in a full Aſſembly; what, (for you'll bear with ſome

---

[c] *Cum Abderitem Protagoram, Athenienſes viri, conſultè potiùs quàm prophanè de Divinitate diſputantem, & expulerint ſuis finibus, & in Concione ejus Scripta deuſſerint.*] Here we have another plain reference to *Tully*, who explains our Author's *Conſultè potiùs quàm profanè* in theſe Words, *Nam Abderites quidem Protagoras cum in principio Libri ſic poſuiſſet, DE DIVIS NEQUE UT SINT, NEQUE UT NON SINT, HABEO DICERE, Athenienſium juſſu, urbe atque agro, eſt exterminatus, Librique ejus in Concione combuſti.* From hence we may obſerve how deeply the Notion of a God is rooted in the Mind of Man, how hard a thing it is to be an Atheiſt in ſpight of Nature, when unaſſiſted by Revelation, that after ſo many Ages of Darkneſs and Debauchery, *Cæcilius* cou'd produce but two profeſt Atheiſts, and theſe mention'd as Monſters, and delivered down to Poſterity with all the Marks of Infamy; and when *Protagoras* wrote but *doubtingly about the Gods*, the *Athenians* in *Parliament* not only burnt his Books, but baniſh'd him their Dominions: A memorable Precedent, and recorded to the eternal Honour of the *Athenians*, ſince as *Tully* ſpeaks, *Cum pœnam ne Dubitatio quidem effugere potuiſſet.* And if the Heathen were ſo zealous for the Gods they worſhipped, which were but the Work of their own Hands, ſhall our *Diagoras*'s and *Protagoras*'s, our *Atheiſts*, *Theiſts* and *Scepticks*, our *T—ls*, *A—ls* and *S—n*'s, with *Tales of Tubs*, and ſuch like Blaſphemous Buffooneries paſs uncenſur'd in a Chriſtian and Reform'd Kingdom? *Mala atque Impia conſuetudo eſt contra Deos diſputandi, ſive ex animo id fit, ſive ſimulate; 'tis an evil and impious Cuſtom* (ſays *Tully*) *to diſpute againſt the Gods, whether in Jeſt or Earneſt.* And if Men are tolerated at this time of Day to call in Queſtion the Being of a God, and the Divinity of his Chriſt, (whoſe Servants we profeſs to be, and by whoſe Name we are called) and to write Books in ridicule of his moſt Holy Myſteries, if ſuch things ſhou'd go unpuniſh'd the very *Athenians* wou'd riſe up in Judgment againſt us; our Faſtings and Prayers wou'd be but a Publick Mockery, and a worſhipping of God as the Man did *Mercury*, by flinging Stones at him; For thus ſaid the Lord to *Joſhua*, *get thee up, why lyeſt thou thus upon thy Face, there is an accurſed Thing in the midſt of Thee, O Iſrael, Thou canſt not ſtand before thine Enemies, until ye take away the accurſed Thing from among you.*

Free-

Freedoms in the heat of Diſputation, and where my Religion is at Stake) what, muſt I not ſhew my Reſentments againſt a [d] lamentable Crew of People, prohibited by Law, and deſperately careleſs of what becomes of

---

[d] *Homines deplorata inlicita ac deſperata Factionis.*] Theſe were common Titles beſtow'd upon the Primitive Chriſtians by the Heathen; the *Deplorati* here ſeem to be much the ſame with what *Lucian* calls 'em, *viz.* Κακοδαίμονες, *Miſerable Wretches*, or in our own Phraſe, *Poor Devils*; *Lucian. de Mort. Peregrin. Inlicita*, tho' it be found in *Regio Exemplari*, the moſt Ancient Book as *Rigaltius* acknowledges, yet he conjectures it ſhou'd be read *Incita*; becauſe, ſays he, *friget inter illa duo* Deploratæ ac Deſperatæ; but conſidering he has the Authority of the moſt ancient Copy for this Reading, conſidering that *Tertullian*, from whom *Minucius* has borrow'd not a little, pleads that the *Chriſtian Sect* ought to be reckon'd *inter licitas Factiones*, among the *Lawful Societies*, *a quâ nihil tale committitur*, *quale de illicitis Factionibus timeri ſolet. Ap. cap.* 38. Conſidering this, I ſay, I ſee no reaſon for Amendment, becauſe *Inlicita* ſeems to be a Word as *warmly ſituated*, and not leſs proper to the Time than *Incita*; for thus it runs, *a Forlorn Sect of Men, prohibited by Law, and regardleſs of their Lives.* The Chriſtians are here called *Deſperati*, which according to the Judicious Mr. *Bingham*, are the ſame with the *Parabolarii*, Perſons who hired themſelves out to fight with wild Beaſts upon the Amphitheatre; and becauſe the Chriſtians were put to fight for their Lives in the ſame manner, and they rather choſe to do it than deny their Religion, they therefore got the Name of *Parabolarii* or *Deſperati*. The Name of *Parabolarii*, tho' a Name of Reproach, the Chriſtians were not unwilling to admit of, being one of the trueſt Characters that the Heathens ever gave them: but that of *Deſperati* they rejected, as being a pure Calumny, and no ways agreeable to a Sect of Men animated with ſuch hopes as the Chriſtians were. *Vid.* Bingham's *Antiquities of the Chriſtian Church*, p. 20. But one Thing here cannot be paſs'd over without Remark, That among all the company of ill Names which *Cæcilius* ſo liberally beſtows upon the Chriſtians, he never thinks fit to call 'em *Rebels*; for the *Prophana Conjuratio* in the following Period, means no more than the *Conſpiracy of Chriſtians againſt the Gods then worſhipp'd*; but *Cæcilius*, notwithſtanding all his Prejudices, ſeems to have underſtood the Chriſtian Principles better, than to charge them with Diſobedience to the Supreme Powers on Earth, after ſuch conſtant Profeſſions of their Loyalty, and ſuch indiſputable Demonſtrations of it, under the higheſt Provocations to the contrary.

'em

'em in this World? Muſt I ſuffer ſuch Fellows to wage open War, and to march on without control againſt the Gods I worſhip? A Society of Men, or rather a Conſpiracy of prophane Wretches, drawn from the Dregs of the Populace; a Collection of Fools only, and credulous Women, who by the Weakneſs of their Sex lye faireſt for Deluſion; a Rabble, that by nocturnal Aſſemblies, and ſolemn Faſts, and inhuman Feaſts, and not by any religious Rites are confederated, unleſs it be by a Sacrifice, that ſtands it ſelf in need of an Atonement. A Sect of [e] Owls skulking about in Holes, and afraid of Light, who can't ſpeak one word in Publick, and yet can never hold their Tongues in Private. They look upon our Temples, as no better than [f] Charnel-houſes, they

[e] *Latebroſa & Lucifugax natio.*] Another reproachful Name we find here given the Chriſtians, was, *The Skulkers.* The Ground of this ſcurrilous Reflection, was the *Cœtus Antelucani*, mention'd by *Pliny*, their *Aſſemblies before Day* for religious Worſhip, which they held at that time to avoid the Fury of the Perſecution. Accordingly *Tertullian* putting the Caſe, that after his Deceaſe his Wife ſhou'd marry again with a Heathen, asks her, whether ſhe thought her Husband wou'd let her riſe from his Bed, to go to theſe nocturnal Aſſemblies, *Tert. ad Ux. l. 2. c. 4.*

[f] *Templa ut Buſta deſpiciunt, deos deſpuunt*, &c.] The Chriſtians look'd upon the Heathen-Temples, as *Charnel-Houſes*, becauſe they look'd upon their Gods, but as dead Men: According to that of *Tertullian de Spectac.* c. 13. *Dum mortui & Dii unum ſunt, utraq; Idololatriâ abſtinemus, nec minus Templa quam Monumenta deſpicimus*; for the Chriſtians did not bury in the Body of the Church for ſome hundreds of Years after *Conſtantine.* For *Chryſoſtom* tells us, *Hom. 26. in cap. 12. 2. ad Cor. p. 929.* That *Conſtantius* the *Emperor* reckoned he did his Father *Conſtantine* the *Great* a peculiar Honour, by obtaining leave to have him buried in the *Porch* of the Church, which he had built at *Conſtantinople* to the memory of the *Apoſtles*, and wherein he earneſtly deſir'd to be buried.

they ſpit at our Gods, and deride our Worſhip, and the pitiable Wretches take upon 'em to pity the Honours of our Prieſthood, and deſpiſe the Magiſtrates Purple, when they hardly have a Tatter to their Tails. Good Gods! what a ſtrange Mixture of Ignorance and Foolhardineſs diſplays it ſelf in theſe Men! They deſpiſe Torments preſent, and dread ſuch as are future and uncertain; and while they fear to die after Death, they fear not to die when Living, and their fallacious Hopes feed 'em up with a Fools Paradiſe in reverſion.

IX. And as vileſt Things are the moſt fruitful, and the quickeſt Growers, ſo now this abominable Sect, this wicked Weed is running over all the World, and the curſed Contagion ſpreading every Day. Execrable Opinion, and to be quite rooted out of the Earth! They know their Party by [g] ſecret Marks and Badges of

---

buried. *Vid.* Dr. *Cave's*, *Prim. Chriſtian. Part* the 3d. p. 279. *Deos deſpuunt.* Becauſe the Perſons to be baptized were placed at the *Baptiſtery*, with their Faces to the *Weſt*, as the Symbol of Darkneſs, and there ſtretched out their Hands, and ſpit in defiance of their old Maſter the Devil, the Prince of Darkneſs, therefore I have literally tranſlated theſe Words, *Deos deſpuunt*, *They ſpit at our Gods.*

[g] *Occultis ſe notis & inſignibus noſcunt*, &c.] Ev'ry Sect, both among *Jews* and *Gentiles*, had ſome Badges of Diſtinction; and the Badge our Saviour wou'd have his Diſciples known by, was a diſtinguiſhing Charity; *By this ſhall all Men know that you are my Diſciples, if ye love one another.* And the Chriſtian Charity was ſo notorious, that we find it became Proverbial in *Tertullian's* time; *See how theſe Chriſtians love one another, Ap. cap.* 39. This is taken notice of by *Lucian de mort. Peregrin. Tom.* 2. *p.* 764. not to mention *Julian* and others. Now the endearing Appellations of *Brother* and *Siſter*, their having all things in common, their hearty Embraces, with the Kiſs of Charity, were the great Motives which made

of Diſtinction; they have mutual Love before they know one another; their Religion is nothing but a Medley of Luſt; they promiſcuouſly go all by the Names of *Brother* and *Siſter*, that by Virtue of theſe ſacred Titles, ſimple Fornication ſo much in practice amongſt 'em, might commence Inceſt. Thus theſe vain and ſenſeleſs Religionaries triumph in their Debaucheries. Nor is it credible, that ſagacious Fame ſhou'd raiſe ſo many, and ſuch horrid Stories about 'em; Stories not fit to be named in expreſs Terms, was there no Foundation for ſuch Reports. 'Tis bruited about, that they are ſo fondly Superſtitious, as to worſhip the conſecrated Head of the vileſt Animal, the Head of an Aſs, a ſacred Ceremony very becoming, and mighty well calculated for ſuch ſtupid Sufferers. Others give out, that they hang about the Knees of the Biſhop, and adore the moſt [h] diſhonourable Parts of

made the *Gentiles* believe they had private Marks upon their Bodies, whereby they diſtinguiſh'd one another at firſt ſight; and the Practice of ſome Hereticks, who had ſuch private Marks (as I have already mention'd) amongſt themſelves, might farther contribute to the charging of the ſame upon all Chriſtians without diſtinction.

[h] *Alii eos ferunt ipſius Antiſtitis ac Sacerdotis colere Genitalia.*] The Time of Penance being expired, the Penitents addreſs'd themſelves to the Biſhop for Abſolution; and their Repentance being examin'd into, and found ſincere, they were openly readmitted into the Church by the Impoſition of the Hands of the Clergy; the Party to be abſolved knelt down between the Knees of the *Biſhop*, or in his abſence of the *Presbyter*, who laying his Hand upon his Head, ſolemnly bleſs'd and abſolv'd him. And from hence aroſe that ſcandalous Report (tho' *Cæcilius* will not aver it upon his own Knowledge) that the Chriſtians us'd, *Sacerdotis colere Genitalia. Vid.* Dr. *Cave*'s *Prim. Chriſtianit.* p. 3. c. 5. pag. 372. And *Tertullian* in his Inſtructions to the *Penitents*, *de Pœnit.* c. 9. bids them, *Caris Dei adgeniculari*, tho' this is to be underſtood of the Congregation of the Faithful, and not of the *Biſhop* or *Presbyter*.

Nature;

Nature; I will not aver theſe things upon my own Knowledge; but a Religion that loves to hide, and deals ſo much with Darkneſs, gives juſt Grounds for ſuch Suſpicions: And ſome ſay, they make a God of a Malefactor, who for his Crimes ſuffer'd the moſt diſhonourable Death, and that curſed Croſſes of Wood are a Part of their Religion; Altars indeed agreeable enough for ſuch profligate Votaries, who worſhip the Gallows they deſerve.

I come now to the Story about the [1] Initia-

[1] *Jam de initiandis Tyrunculis Fabula tam deteſtanda, quam notæ eſt, &c.*] This inhumane Barbarity of devouring a Child in the Sacrament of the Lord's Supper you find charg'd upon the Chriſtians in the foregoing Apologies; and to the Remarks I have made there, I add farther, That ſince all the Chriſtian Apologiſts deny the Fact with the utmoſt abhorrence; ſince *Octavius* calls it the Calumny of the Devil; ſince the Primitive Chriſtians in general abſtain'd as ſtrictly from Blood as Fornication; and argue it againſt the *Gentiles* to be the moſt ſenſeleſs, ſtupid thing imaginable to worſhip what they eat and Sacrifice; ſince *Theodoret* ſays, that a Man muſt be ſtark ſtaring mad to conceit that a God παρ' ἑαυτῷ ἐδώδιμον, *which he eats*; *Theodor. in Gen* 9. 55. And again *Qu.* 11. *in Levit.* tells us, that the great Lawgiver of the *Jews* commanded them to eat what other Nations worſhipped for Gods, ἵνα ἐυκαταφρόνητα φάνῃ ὡς παρ' αὐτῶν ἐδώδιμα, *that they might appear very deſpicable things as being eaten by them*; ſince likewiſe St. *Jerome* aſſures us, that *Moſes* beat the *Golden Calf* to Powder, and then made the *Jews* drink it, *ut diſcant contemnere quod in ſeceſſum projici viderant*, *that the People might learn to deſpiſe what they ſaw went into the Draught*, *Ep. ad Fab. Ol. Ep. To.* 3. *F.* 20. *A.* And to mention no more, ſince *Octavius* puts it as a moſt ridiculous Queſtion, *Nonne & Apim Bovem cum Ægyptiis adoratis, & paſcitis?* After all this, I ſay, had the Chriſtians imagin'd that they fed upon the Fleſh and Blood of Chriſt every Day in the Euchariſt, how cou'd they thus tax the Heathen with Folly and Madneſs for eating up the Gods they worſhipped? or with what Face of Sincerity cou'd they without any Limitation or Diſtinction, deny and deteſt the Charge, had *Tranſubſtantiation* been the Doctrine of thoſe times?

tion of Novices, a Story as deteſtable as common. An Infant cover'd with Meal, the better to deceive the unwary, is placed before the Perſon to be initiated; that Infant thus paſted over is murther'd by the Communicant, who upon Invitation, innocently falls on, and dreams nothing of the Babe he is murthering; his Blood (bleſs me from ſuch Wickedneſs!) they lick up greedily, and with great Earneſtneſs carve about the Members, and by this Victim are they confederated, and this Communion of Guilt is the common Tye or Pledge for Silence. Theſe are their Rites and Sacrifices, worſe by far than all the Sacrileges in the World. And as to their Love-Feaſts, they are too notorious to mention, they are in all Mens Mouths every where; and our [k] *Fronto* of *Cirta* in his Oration has blazon'd 'em ſufficiently. For upon a ſolemn Day they meet together at a Feaſt, with all their Families and Relations, Man, Woman and Child, of all Ages, Sorts and Sizes; and after good Eating and Drinking, when they are well warm'd and in a right Cue for Inceſt, the Dog that is ty'd to a Candleſtick having ſome Offals thrown him juſt out of his reach, by ſtriving and leaping pulls it down. And thus the

[k] *Id etiam Cirtenſis noſtri teſtatur oratio.*] *Rigaltius* is inclin'd to believe with *Baldwin*, that this *Cirtenſis* was *Cornelius Fronto*, who *Lampridius* ſays was Præceptor to the Emperor *Marcus Antoninus*; but *Labbé* has ſhewn that we have nothing of any Proof, that this *Fronto* of *Cirta* was the ſame with *Cornelius*. *Vid. Lab. Scri. c. 2. p. 93.* All that we can gather from hence is, that *Cæcilius* was his Countryman, *Cirta* being a famous City of *Numidia*.

Candles

Candles being put out, the only Witneſſes of their Wickedneſs, at hap hazard, they [1] copulate promiſcuouſly in Darkneſs, Darkneſs which is apt to make Men impudent; and if it does not come to all their Shares to be inceſtuous in Body, yet in Mind they are all ſo; becauſe they all concur in Wiſhes, if not in Act.

X. Many things I induſtriouſly paſs over, for they are but too many I have mention'd, all or moſt of which 'tis reaſonable to believe true of ſo wicked a Religion, and ſo fond of Darkneſs. For why do they take ſuch Pains to conceal and ſmother what they worſhip? For Honeſty loves the Light, Vice only walks in Mask, and wants a Place to hide in. Why have they neither [m] Altar, nor Temple, nor any

[1] *Nexus infandæ Cupiditatis involvunt per incertum ſortis*, &c.] To what I have already ſaid upon this abominable and groundleſs Scandal charg'd upon the Love-feaſts to render the Chriſtians odious; I add, that Dr. *Whitby* thinks it not improbable from that of St. *Paul*, 1 *Cor.* 5. 1. *It is reported commonly, that there is Fornication among you, and ſuch Fornication as is not ſo much as named among the Gentiles, that one ſhou'd have his Father's Wife.* From theſe words ὅλως ἀκούεται, *it is every where heard of, or 'tis the common Talk*; he thinks it, I ſay, not improbable, that this vile Objection took its Riſe; eſpecially if the *Corinthians* had the Foundation of this Practice from the *Jews*, from whom the *Chriſtians* for ſome time were not diſtinguiſh'd.

[m] *Cur nullas aras habent, Templa nulla, nulla nota ſimulacra?*] This Objection againſt the Chriſtians for having no *Altars*, *Temples* or *Images*, we find in *Origen* againſt *Celſus*, *lib.* 8. in *Arnobius adverſ. Gent. l.* 6. *Lactan. Inſt. adv. Gent. l.* 2. *c.* 2. But certain it is, that the Chriſtians even in the Apoſtles times had Places ſet apart for divine Worſhip. For thus St. *Paul*, 1 *Cor.* 11. 22. *Have ye not Houſes to eat and drink in, or deſpiſe ye the Church of God?* They had not indeed, (nor can it be expected they ſhou'd) ſuch ſtately Structures for Churches in times of Perſecution, as when the Empire became Chriſtian; but they had their ὑπερῶον or *upper Room*.

any Images of Note? Why do they never converſe openly, nor have any Aſſemblies in publick? Why, unleſs the thing they worſhip is puniſhable or infamous? From whence, I pray, or who, or where is this Only, Solitary, Deſtitute God, whom not one free Nation or Kingdom knows any thing of, no not even the *Roman* Bigotry, which worſhips all the Gods all the World over? The *Jews* indeed, a deſolate wretched People, did worſhip this one Solitary God, but then they

---

Here it was that *Peter went up upon the Houſe-top to pray*, *Act.* 10. 9. and where the Apoſtles and Diſciples aſſembled together daily for Prayer, and where the Holy Ghoſt came down upon them in cloven Tongues of Fire, at the Feaſt of *Pentecoſt*. For as they ſold their Lands, ſo no doubt they ſet apart ſome part of their Houſes for divine Service. Accordingly, we find Salutations ſent to *Nymphas, and the Church at his Houſe*, to *Philemon, and the Church at his Houſe*, to *Aquila* and *Priſcilla, and the Church at their Houſe*, &c. *Juſtin Martyr* in the preceding Apology, tells us that all the Chriſtians in Town or Country met together upon *Sunday* in *one Place* to worſhip and celebrate the *Lord's Supper*. This Paſſage therefore of *Cæcilius* is not ſtrictly, and according to the Letter to be underſtood, as if the Chriſtians in his time had no *Churches*, or fix'd and ſtated Places of Worſhip, but only that they had no *Temples* according to the *Heathen* Notion of a *Temple*, which was a Cloyſter of Deities ſhut up in their *Idols* by Magick Spells, like Birds in a Cage; for they ſuppos'd their Gods as much confin'd within their Shrines, as the Shrines were within the Temple. According to this Notion therefore the Chriſtians anſwer'd, that they had no *Temples*, nor ought to have any, for as much as the God they worſhipped, was ſuch a one as fill'd Heaven and Earth, and dwelt not in *Temples made with Hands*, in their Sence of Confinement. And becauſe the word *Temple* was appropriated to this Nation of *Encloiſtering the Deity by an Idol*, therefore the Chriſtians for the beſt part of the firſt three hundred Years abſtain'd from the uſe of the word *Temple*, calling their *Places* of divine Worſhip, *Eccleſiæ*, οἴκους τῆς Ἐκκλησίας, Κυριακὰ, Εὐκτήρια, &c. and ſeldom or never Ναοὶ or *Templa*. But this Subject is ſo largely and learnedly treated by Mr. *Mede* in his *Diſcourſe concerning Churches*, *lib.* 2. *p.* 319. and by Dr. *Cave* in his *Primitive Chriſtianity*, *Part* 1. *cap.* 6. *p.* 128. that I ſhall ſay no more about it.

worſhip-

worſhipped him with Temples, Altars, Sacrifices and Ceremonies; and he was ſo Puiney, ſo far from a God Almighty, that both himſelf and all his People are now Captives to the *Roman* Deities. But for Chriſtians, what a ſtrange imaginary Monſter do they dreſs up in oppoſition to our eſtabliſh'd Ways of Worſhip? This God of theirs, whom they can neither [n] ſhew, nor ſee, is a Being, forſooth, that ſees every thing himſelf, that buſily pries into all our Manners, all our Actions, knows all our Words, and the very Secrets of the Heart; a Being, forſooth, that is here, and there, and every where, troubleſome, reſtleſs, and even impudently inquiſitive; preſent to all we do, and peeping in every Corner, when 'tis not

---

[n] *Deum illum ſuum, quem nec oſtendere poſſunt, nec videre,* &c.] *Cæcilius* (as we obſerv'd) at his firſt ſetting out play'd the *Epicurean* Part, but forgetting himſelf in his Paſſion ran out into particular Inſtances of the Care of the Gods, with reſpect to the *Romans*, and prefaced that Excurſion with a *ſic melius errare*. Here we find the Wit returning, and the Wretch raving again againſt the Being of one only inviſible God, and the Poſſibility of a Providence, calling ſuch a Deity, *impudenter curioſum*; juſt in the ſame ſtrain, and almoſt in the ſame words, with *Velleius* in *Tully*, *de N. D. lib.* 1. *cap.* 20. And the Argument he uſes to ridicule the God of the Chriſtians by, is, becauſe, *nec oſtendere poſſunt, nec videre*; *they cou'd ſhew no Idol of him to others, nor have any Sight of him themſelves.* For not only *Maximus Tyrius*, *Diſſert.* 38. *p.* 370. but the aforeſaid *Velleius* likewiſe argues, That the *Gods are of the ſame Shape and Figure with Men, Hominis eſſe ſpecie Deos conſtendum eſt*, *Cic. de N. D. lib.* 1. *cap.* 18. The Heathens then concluded there cou'd be no Religion, where there were no Images, according to that of *Lactantius*, *nec ullam eſſe Religionem, ubicunq; illa non fulſerint*, *Lac. l.* 2 *c.* 6. And the Carnal *Jews* ſeem to be very much of a Mind with the *Gentiles* in this Point, ſtrangely deſirous to gratifie their Eyes with the Object of their Worſhip, as we find from that of *Exod.* 32. 1. *Up, make us Gods, which ſhall go before us.*

poſſible for him to attend upon Particulars, while he is incumber'd with Univerſals, nor can he be ſufficient for Univerſals, while he is diſtracted with Singulars.

XI. Nor ſtop they here, but threaten the whole Globe, and all the Stars with a general [o] Conflagration, and are very intent upon the Ruin. Alas! as if any thing was able to unhinge the eternal Order eſtabliſh'd by the divine Laws of Nature, or that all the Elements wou'd break their Confederacy, and the heavenly Syſtem be diſſolved, and this Machine of ours, or Bulk of Earth thus pois'd and ſurrounded, be torn from its Foundation. Nor content with this Chimera, they ſet their Heads on work to ſpin out other old Womens Fables, and give out, that after death, after their Bodies are burnt to Aſhes, they ſhall ſpring up into Life again, and with an unaccountable Aſſurance credit each other in their Fictions, inſomuch that you'd ſwear they had already experienced a Reſurrection; a two edged Miſchief, and double Madneſs! *Firſt*, To denounce Deſtruction to Heaven and all its Stars, which at our Death we leave for ever, as we found 'em at our Birth. And *Secondly*, To promiſe themſelves, when dead and extinguiſh'd, eternal Life; ſince when we die, we

---

[o] *Toto orbi,—cum Sideribus ſuis minantur Incendium*, &c.] The General Conflagration was not only the Opinion of *Chriſtians*, but of the *Stoicks*, according to that of *Tully*, *Academ. Queſt. Lib.* 4. *c.* 38. *Fore tamen aliquando, ut omnis hic mundus ardore deflagret.*

depart

depart into juſt ſuch a State as we had before we had our Being. And yet, forſooth, they cry out againſt Funeral Piles, and condemn our way of burning the Dead; as if all Bodies, tho' volatiliz'd by Fire, were not in ſucceeding Ages reſolv'd into Earth again. Nor is it a Matter of any moment, whether we are torn in pieces by wild Beaſts, or devour'd by Seas, or cover'd in Earth, or rarify'd by Fire; ſince if theſe Carcaſes are ſenſible after Death, all ſorts of Burial are a Puniſhment; if not, that is the beſt, which diſpaches 'em the ſooneſt. Fed with this Fools-Paradiſe of a Reſurrection, they promiſe themſelves, as the only deſerving People, eternal Life and Happineſs; and threaten all others, as wicked, with Torments that ſhall never have an end. I ha'n't ſaid half I cou'd ſay againſt this ſort of Men, was I not in haſt; nor need I labour more to ſhew them to be the Men of Injuſtice, I have ſhewn it ſufficiently already; but granting 'em to be the good People they pretend to be, is it not a receiv'd Opinion among very many, and a Maxim too among your ſelves, *That Fate is the Cauſe of all the Good and Evil that is done in the World?* For as ſome hold, that in all our Doings we are acted by Fate, ſo you ſay we are acted by God; ſo that you are not of this Religion by choice, but by Election of God; and by this way of arguing you make your own God an unjuſt Judge, who puniſhes Men not for their Fault but their Fortune. But, pray tell me, ſhall you riſe

again with or without a [P] Body? And if with Bodies, with what ſort of Bodies? With the ſame Bodies you once had, or with new ones? If you ſay without a Body, then I am ſure 'tis impoſſible, ſince there can be no ſuch thing as either Mind, Soul or Life without a Body; if with this very ſame Body, alas! that is vaniſh'd long ago; if with another Body, then is it a new Man that riſes, and not the old One repair'd. And yet after ſuch an infinite Flux of Ages, can you ever tell me of one Perſon, who had the Privilege of returning from the

---

[P] *Utrumne ſine Corpore, an cum corporibus? & corporibus quibus, ipſiſne, an innovatis, reſurgatur?*] The Reſurrection of the Body ſeems not to have enter'd into the Imagination of the Heathens, and when that Doctrine was preach'd to them, they look'd upon it as a thing impoſſible to God himſelf. For thus *Pliny*, *Hiſt. Nat. l. 2. c. 7. Ne Deum quidem poſſe omnia, nec Mortales æternitate donare, nec renovare Defunctos.* But ſuppoſing it poſſible, *Cæcilius* puts the Queſtion here juſt as we find it put in St. *Paul*'s time; *But ſome Men will ſay, how are the Dead raiſed up, and with what Body do they come?* 1 *Cor.* 15. 35. This, I ſay, was the Queſtion of the Philoſophers; and the Ground of the Objection againſt the Reſurrection of the Body, was this, That the Body was nothing better than the Priſon of the Soul. Καὶ ἡμεῖς τοῦ ὄντος τεθνᾶσι, ᾧ τὸ μὲν σῶμα ἐστὶν ἡμῖν σῆμα. *Iambl. Protrept. c.* 17. Thus again, *Seneca Ep.* 65. *Corpus hoc animi pondus & pœna eſt, permanente illo urgetur, in vinculis eſt.* The Body then being looked upon as the Clog and Puniſhment of the Soul, and that we cou'd not be happy till our Releaſe from it, the *Gentile* Philoſophers judg'd it to be not only a thing impoſſible, but unjuſt and unworthy of God, to raiſe ſuch ſad Bodies to be wedded again to Souls, whoſe Happineſs conſiſted in being divorced from them, that being in effect to make them die again. And therefore *Celſus* calls the Reſurrection of the Body, *the Hope of Worms, a filthy, abominable, and impoſſible thing, which God neither will, nor can do, Orig. cont. Celſ. lib.* 5. *p.* 240. To this popular Objection therefore both St. *Paul* in his firſt *Epiſtle* to the *Corinthians* 15. and elſewhere, and *Octavius* in his Reply to *Cæcilius*, return a full and ſatisfactory Anſwer both as to the Poſſibility of the thing, and the Excellency and Happineſs of a raiſed and glorify'd Body.

Grave

Grave with a Furlow but for three Hours, as the Poets feign of *Proteſilaus*, only to make this Notion of a Reſurrection credible? But theſe are the Creatures only of a crazy Imagination, idle Comforts invented by fabulous Bards in their verſifying Hours, and now ſhamefully furbiſh'd up by ſuch credulous Wretches as your ſelves, and father'd upon your God.

XII. Nor will you be convinc'd by any Experiment from things preſent, how vainly you are amus'd with the deluſory Wiſhes of an empty Promiſe. Poor Wretches! learn what you are likely to enjoy after death, by what you feel alive. Behold! the major and the better part of you Chriſtians, according to your own Confeſſion, are in moſt ſad and diſmal Plight, and work and ſtarve into the Bargain; and your God permits and winks at all; either he will not, or he cannot help his Servants, and ſo is either impotent or unjuſt. Thou that dreameſt of a poſthumous Immortality, when thou ſhiver'ſt at Danger, when thou art burnt with Fevers, and torn to pieces with Pains, what, do'ſt thou want ſtill to be taught to feel thy ſelf Mortal? Not yet acknowledge thy Frailty? Wretch, that art ſo ſadly convinc'd of Infirmity, and ſtill to deny it! But I will not flouriſh any longer upon theſe common Topicks. Behold the Puniſhments, the Tortures that threaten you, and ſee the Croſſes alſo you are no longer to adore, but to be hang'd upon! Look upon thoſe Fires there, the Fires you foretold and fear'd; Where now is that God

of

of yours, ſo good at a Reſurrection, who can revive the Dead, but cannot help the Living? Do not the *Romans* without your God, rule and govern, and Lord it over the whole World, and you? But you all this time, penſive and anxious, ſequeſter your ſelves from the moſt faſhionable Pleaſures; you viſit not our Plays, but renounce our Pomps; never does Chriſtian appear at a publick Feaſt; you abhor our ſacred Games, nor will you touch a Bit of what the Prieſts have [q] taken of before

---

[q] *Præcerptos cibos, & delibatos altaribus potus abhorretis.*] Theſe in one word were the εἰδωλόθυτα, *Things offered to Idols.* It was the general Practice all the World over to enter into Covenant by Eating and Drinking together; in alluſion to which, the *Pſalmiſt* ſays, *Gather my Saints together unto me, which make Covenant with me by Sacrifice, Pſ.* 50. 5. St. *Paul* therefore declaring, *That the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God,* concludes, *And I would not that ye ſhou'd have Fellowſhip,* or Communion *with Devils; ye cannot be Partakers of the Lord's Table, and the Table of Devils,* 1 *Cor.* 10. 20, 21. They abhorred therefore *Things offer'd to Idols,* becauſe by *eating* them they *enter'd into Covenant with Devils,* as by eating the *Sacrifice of Bread* and *Wine* at the *Altar* of the Lord, they put themſelves into Communion with Chriſt. Mr. *Le Clerc* indeed, who is more concern'd for the Reputation of the *Heathen*, than for that of the *Fathers*, or even of the *Inſpired Writers*, tells us upon the Paſſage juſt now mention'd, That δαιμόνια *doth not neceſſarily denote Devils or Evil Spirits, for the Heathens did not alway ſacrifice to Devils, if we conſider what their Thoughts were.* I am apt to think that St. *Paul conſider'd what their Thoughts were*, as well as this great *Critick*, when he ſaid, *That the Things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God.* I am apt to believe likewiſe, that *David* conſider'd what he ſaid, when he declar'd, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, *That all the Gods of the Heathens are Devils.* And *Socrates*, the Glory of the *Gentile* World, tho' an *Aſſerter* of *one Supreme Deity*, yet look'd upon it as his Duty to worſhip *inferior Deities*; for as he was juſt expiring, he order'd his Friends to offer a *Cock* to *Æſculapius.* And juſt before he drank his Poiſon, *Plato* ſays, That he did εὔχεσθαι τοῖς θεοῖς, *pray* (not to God, but to the Gods, that is, to the *Supreme* and *Inferior Gods* both

fore you, nor taſte one Drop of what is conſecrated at our Altars; ſo much afraid are you of the very Gods you deny; not a [r] Flower upon

both together, as in *Plato's Phæd.* he did to *Pan* his *Supreme Deity*, and the other *Tutelar Deities* of the Place) *that his Tranſlation from hence into the other World might be happy to him.* The *Gentiles* therefore all ſacrificed to *Devils*, by ſacrificing to thoſe *Spirits* which acted in their *Oracles* and *Idols*, and which were certainly *Evil Spirits*, and ſo made to own themſelves, when exorciſed by the Primitive Chriſtians, in the very preſence of their Worſhippers. And the turning of the *Gentiles* from this kind of Worſhip, is in the Language of the holy Scriptures, called, the *Caſting out of the Prince of this World, The turning them from the Power of Satan unto God, The delivering them from the Power of Darkneſs, who were led Captive by Satan at his Will*, &c. And thus by St. *Paul's* Δαιμόνια, the *ancient Fathers* did ever underſtand, *Evil Spirits*; never dreaming that the *Apoſtle* in this place was diſſuading from having *Fellowſhip with good Spirits*, before *this modern Expoſitor* hit it off.

[r] *Non floribus caput nectitis, non corpus odoribus, —— reſervatis unguenta Funeribus, coronas etiam Sepulchris denegatis.*] To all this Indictment, the Chriſtians pleaded guilty, and juſtify'd their Non-compliance with theſe Practices, from the Sin, or the Folly, or the Inconſiſtence of them with the Gravity and Sobriety of their moſt holy Religion; as we find from the foregoing Apologies, and in the following Anſwer of *Octavius*. The two firſt, we find in faſhion among the *Debauchees* in the time of the Author of the *Book of Wiſdom, Let us fill our ſelves with coſtly Wine and Ointment, and let no Flower of the Spring paſs by us; Let us crown our ſelves with Roſe-buds before they be whither'd*, &c. Thus *Plautus* in his *Amphitrion, Act.* 3. *Sc.* 4. *Capiam mihi coronam in caput, aſſimulabo me eſſe ebrium.* And to mention no more, *Martial* expreſſes both the Garlands and the Ointment in theſe two Verſes, *Lib.* 5. *Ep.* 65.

Pinqueſcat nimio madidus mihi crinis Amomo,
Laſſenturq; Roſis Tempora ſutilibus.

Concerning the great Expences about *embalming* their Dead, the Primitive Chriſtians were at, they had the Approbation of their Lord for ſuch a Practice, who when the Woman came, having an Alabaſter Box of very precious Ointment, and poured it upon his Head, which when ſome of his Diſciples ſaw, and with Indignation asked, *To what purpoſe is this Waſte? Said to them, ſhe hath wrought a good Work upon me, for in that ſhe hath poured this Ointment on my Body, ſhe did it for my Burial.* And we read alſo, that when *Pilate* had given leave for the taking away the

upon your Heads, or any coſtly Perfumes upon your Bodies, all your Ointments you reſerve for Funerals; nor allow of Garlands to Sepulchers; a ghaſtly Kind of Folks, of pale Hue, and fearful Looks, and in truth, worthy our Pity, and that of our Gods too, whom they thus cry out againſt. Thus you are the Wretches, who neither live after Death, nor live before it. Let me adviſe you therefore,

---

the Body of *Jeſus*, that *Nicodemus came and brought a Mixture of Mirrh and Aloes, about an hundred Weight*; (an Inſtance both of the great Wealth, and of the great Affection of *Nicodemus* to the bleſſed Jeſus) and they not only anointed him, as they commonly did others, but bury'd him with as great a Mixture of Spices, as were uſually expended at the Funerals of great Men. Thus *Jacob* was embalmed, *Gen.* 50. 2. And thus *Aſa*, *with Spices and ſweet Odours*, 2 *Chron.* 16. 14. Now theſe *Cryptæ*, *Arenaria*, *Cœmeteria* or *Dormitories*, where the Bodies of ſuch as *ſlept in the Lord* were repoſited till the Day of Reſurrection, were large *Vaults* dug in dry and ſandy Places, and arched over, and divided into little Apartments, wherein the Bodies of the Martyrs on either ſide lay in diſtinct Cells, each having an *Inſcription* upon Marble, whereon his *Name*, *Quality*, *Time*, and *Manner* of his Death were engraven; and the Chriſtians in times of Perſecution being forced to hide, and hold their religious Aſſemblies in theſe ſubterraneous Vaults, they might perhaps be the more inclin'd to be at greater Expences about *Embalming*, to make thoſe Places the leſs offenſive, to which they had ſuch frequent Occaſions to reſort. The laſt part of the Charge is, *Coronas etiam Sepulchris denegatis*. The uſe of Flowers and Garlands about the Body of the Dead, and about their Tombs, we meet with among all the Heathen Poets, ἐδίδοτο τοῖς νεκροῖς ὁ στέφανος, ὡς ἐπὶ βίου ἀνησωτισμένοις, ſays *Suidas*, *They beſtow'd a Garland upon the Dead, as upon Victors, who had run the Race or fought it out*. As there were Garlands laid upon the Corps and the Hearſe, ſo were there alſo upon the Grave, which Actions the *Greeks* call στεφανεῖν ἐπὶ τύμβου. They did likewiſe φυλλοβολεῖν, *fall a throwing of Leaves and Boughs upon the Grave*. And whether the modern Practice in many Country Pariſhes of dreſſing the Corps with Flowers, and laying Garlands upon the Hearſe, and throwing Sprigs of Roſemary into the Grave, be not a Spice of this old Heathen Practice, I will not ſay; however this be, we find that the Primitive Chriſtians wou'd not comply with this Cuſtom, but be buried as their Lord and Maſter was.

if

if you have any Senſe or Shame left, no longer to be gazing upon the Quarters of the [f] Heavens, and to be peeping into the Fate and Secrets of the World; 'tis enough in Conſcience for ſuch an illiterate, unpoliſh'd, rude, clowniſh Sect, enough in all reaſon for ſuch Heads to look only to their Feet; for to whom it is not given to underſtand ſo much as the Affairs of Men, to ſuch certainly is it deny'd to diſcourſe of Things Divine.

XIII. But if you have ſuch a Luſt for Philoſophizing, pray do you mighty Philoſophers take care to follow, if you can, the Example of *Socrates*, that Prince of Wiſdom. The Anſwer of this great Man, when ask'd about Celeſtial Matters, is much celebrated, *The* [t] *Things* (ſaid he) *above us, are nothing to us.*

---

[f] *Deſinite Cœli plagas, & Mundi fata & ſecreta rimari, ſatis eſt pro pedibus aſpicere,* &c.] Theſe Words are much the ſame with thoſe of *Democritus* quoted by *Tully*, *de Divin.* l. 2. c. 13. *Quod eſt ante pedes, nemo ſpectat, Cœli ſcrutantur plagas.* This Accuſation ſeems to have its Riſe from the general Belief among Chriſtians, *That the End of all Things was at hand*; and from their frequent lifting up their Eyes to Heaven, and holding up their Hands in form of a Croſs.

[t] *Quod ſupra nos, nihil ad nos.*] As I think this ſaying of *Socrates* urged by *Cæcilius* to no purpoſe, ſo do I think it reprehended to as little purpoſe by *Lactantius*; for *Socrates* deſign'd nothing more by it, than to call Men off from the vain and idle Speculations of Aſtrology, to the Study and Practice of real ſolid Virtue, and therefore I ſhall do him Juſtice in the Words of *Tully*, *Socrates mihi videtur, id quod conſtat, inter omnes, primus a rebus occultis & ab ipsâ naturâ involutis, in quibus omnes ante eum Philoſophi occupati fuerunt, avocaviſſe Philoſophiam, & ad vitam communem adduxiſſe, ut de virtutibus & vitiis, omninoque de bonis rebus & malis quæreret.* Then follows the Explanation of the Sentence before us, *Cœleſtia autem vel procul eſſe a noſtrâ cognitione cenſeret, vel ſi maximè cognita eſſent, nihil tamen ad bene vivendum. Acad. Queſt.* l. 1. c. 4.

Rightly

Rightly anſwer'd in good Troth; and therefore he well deſerv'd the Oracles Teſtimonial for his ſingular Wiſdom, by which he found that he was preferr'd to all the *Sages* of *Greece*; not becauſe he had learn'd out all Things, but becauſe *he had learn'd to know that he knew nothing*. Thus confeſs'd Ignorance is the greateſt Science. From hence came the Art of Doubting, the ſafe and prudent way of Scepticizing in the higheſt Points taken up by *Arceſilas*, and long after purſu'd by *Carneades*, and moſt of the *Academicks*; much the beſt way (in my Judgment) of Philoſophizing, wherein the [u] Unlearn'd may engage without Hazard, and the Learn'd come off with Glory. What? Is not the wiſe Delay of [w] *Simonides* the *Melic*, to be admir'd and follow'd by All? Who, upon his being queſtion'd by the Tyrant *Hiero* about his Opinion of the Gods,

---

[u] *Quo genere philoſophari & caute indocti poſſunt, & docti glorioſe.*] *Cæcilius*, methinks, might have ſpared this Flouriſh upon the *Academics*, for their *Study'd Diſguiſe* and *Obſcurity* in matters of the higheſt Moment; for as I have already ſaid, *Plato* was the ſetter up of the *Academy*, and the introducer of this *artful Doubting and Ambiguity*, for fear of ſuffering for plain Truth, as honeſt *Socrates* had done before him. Theſe *Cautious* Philoſophers, and *Moderate* Profeſſors of Truth, did little more than play at *Bopeep* with the World, and hug themſelves in a Cloud of their own making; but *Chriſtians* were the only *Sect* that dared to Preach up *Naked Truth*, and ſtand by their Sermons under the ſure and certain hope of dying and riſing again to Eternal Life for ſo doing.

[w] *Quid? Simonidis melici nonne admiranda omnibus & ſectanda Cunctatio?*] This Inſtance ſtands thus in *Tully*, *de* N. D. l. 1. c. 22. *De quo cum quæſiviſſet hoc idem Tyrannus Hiero, deliberandi cauſa ſibi unum diem poſtulavit, cum idem ex eo poſtridie quæreret, biduum petivit, cum ſæpius duplicaret numerum dierum, admiranſque Hiero cur ita faceret; quia, quanto, inquit, diutius conſidero, tanto mihi ſpes videtur obſcurior.*

firſt

firſt requir'd one Day for Deliberation, and after that two Days more, at length another; and being advis'd to anſwer, and told, that the impatient Tyrant wou'd be put off no longer, he reply'd, *That the more he conſider'd the Queſtion, the harder he found it.* In my opinion alſo, doubtful things are to be left as we found 'em; nor ought we to preſume pertly and dogmaticaly to pronounce on either ſide of a Queſtion, which ſo many and ſo great Men after all their Deliberation have left undecided, for fear either of introducing doting Superſtition, or deſtroying all Religion.

XIV. Thus *Cæcilius*, and with a ſmiling Air, (for the Storm had pretty well diſcharg'd it ſelf in this Torrent of Words) let's ſee now what *Octavius* dares reply to theſe Things, a Gentleman of [x] *Plautus*'s Tribe, a topping Baker, but a moſt ſad Philoſopher. Hold, Sir, ſaid I, fair and ſoftly, ſpare your Reflections and Crowing; for it does not become you as yet to triumph, nor to boaſt your Powers of Eloquence, before your Antagoniſt is fully heard; eſpecially in a Cauſe

---

[x] *Homo Plautinæ Proſapiæ.*] *Cæcilius*, that he might be all of a piece, as he began, ſo he concludes in throwing Dirt, inſtead of bringing Arguments; he falls foul again upon *Octavius*, before he has Patience to hear him one Word in his Defence, and inſults him as a poor Raſcally Fellow, *One of* Plautus's *Tribe*; for the underſtanding of which Title we need only obſerve what St. *Jerome* in his *Chronic. an.* 1. *Olymp.* 145. tells us, that *Plautus* was ſo Poor, that in a time of Famine he was forced to let out himſelf to a *Baker*, during which Servitude he wrote at his ſpare Hours three of his Plays; the like Reflection upon the Chriſtians we find made by *Celſus*, *Orig. contr. Celſ.* l. 3. p. 144. So popular and powerful an Objection is Poverty againſt Truth.

where the Conteſt is not for Praiſe, but Truth. And tho' otherwiſe I cou'd have been extremely pleas'd with all the Artful Variety and Subtilties of your Oration, yet am I extremely offended, not ſo much at any thing you have ſaid at preſent, but at the whole Trade of Diſputation as it is managed in general; I am concerned to ſee, even the plaineſt Truths oftentimes ſo ſadly diſguis'd and wreſted, according to the Strength of the Diſputants, and their Powers of Eloquence. This is notoriouſly owing to the eaſineſs of the Auditors, who ſuffering themſelves to be call'd off by the Artificial Beauty, and colouring of Words, from the examination of the Things in queſtion, [y] aſſent to all that's ſaid without diſtinction, and not conſidering that what has the appearance of being incredible, may after all be true, and that what has the face of Truth may prove to be falſe, they diſcern not the one from the other. The oftner therefore they give an implicit Faith to bold Aſſeverations, the oftner are they caught by skilful Deceivers; and thus continually cheated by their own Raſhneſs

[y] *Sine delectu aſſentiuntur dictis omnibus — neſcientes ineſſe & incredibili verum & in veriſimili Mendacium.*] This grave and wiſe Obſervation of *Minucius* the *Moderator*, how prone unskilful People are to be decoy'd away with fine Words, and to pin an implicit Faith upon the Authority and bold Aſſeverations of their Teachers, without putting themſelves to the pain of judging for themſelves, is what *Tully* alſo frequently complains of as a great Prejudice to Truth, *Quin etiam obeſt plerumque iis, qui diſcere volunt, auctoritas eorum qui ſe docere profitentur, deſinunt enim ſuum judicium adhibere id habent ratum, quod ab eo quem probant judicatum vident*; and a little after in the Perſon of the *Academick*; *non enim ſumus ii, quibus nihil verum eſſe videatur, ſed ii qui omnibus veris falſa quædam adjuncta eſſe videamus*, &c. N. D. l. 1. c. 5.

and Credulity, they complain not of the Judge, they lay the blame not upon themſelves, but upon the uncertainty of Things; 'till at length being Piqu'd to find themſelves thus often in the Wrong, they choſe to condemn all Things and believe nothing, to run into univerſal Scepticiſm, rather than be at the Pains of diſcerning Truth from Error. 'Tis our Duty therefore to ſet a Guard upon our ſelves, that we labour not under the like prejudices againſt all Diſcourſes in general about Truth; and be not, like many weak People, furiouſly tranſported againſt the Perſons of Men; for ſuch unwary Believers finding themſelves trick'd upon by thoſe they had a good Opinion of, fall, at length, into the like extreme, and come to ſuſpect all for Knaves; and to diſtruſt even thoſe whom they might by Experience have found worthy of their Confidence. We therefore intent upon what is warmly debated on both ſides, and knowing withal, that oftentimes the Truth is on the one ſide much obſcur'd, and that great ſubtlety us'd on the other ſide may by the help of a mighty flow of Words paſs inſtead of proof; conſidering this, I ſay, I ſhall weigh ev'ry thing with all the exactneſs I am able, in order to chooſe and take up with Truth, and to commend Sophiſtry without believing it.

XV. This I muſt tell you (reply'd *Cæcilius*) is not like a fair Judge; for 'tis very injurious thus to anticipate, and abruptly interpoſe a grave Diſcourſe of your own, only to weaken the

Force of mine, ſince [a] *Octavius* is the Man, who is to give an Anſwer to ev'ry Particular, as it lies in its full and entire Strength. If (ſaid I) you can think again of what you accuſe me, you'll find (if I miſtake not) that I have interpos'd only for the common Intereſt of Truth; that we may hold the Ballance even, and after the niceſt examination give Sentence according to the weight of Things, and not be determin'd by the bubbles of an empty Eloquence; nor ought we, as you complain, to call off any longer our Intention upon Things; eſpecially ſince you ſee our *Octavius* ſtands prepar'd to Anſwer, and waits only our attentive Silence.

XVI. Upon which Motion *Octavius* thus began; I ſhall plead my beſt, O *Minucius*, and endeavour, as well as I am able, to waſh off theſe foul Aſperſions upon our Religion, by a true Repreſentation of Fact. And to be plain with you, my *Cæcilius*, in the beginning of your Diſcourſe you have expreſs'd your ſelf in ſuch a looſe, rambling, ſlippery Manner, that I am at a loſs to tell, whether 'tis the effect of your indigeſted Learning, *or ſome wilful Miſtake*, or whether you are not fallen quite of your Senſes with your Superſtition; for one while you are for believing Gods, and

---

[a] *Januarii Noſtri*, &c.] I take the liberty to keep to one and the ſame Name throughout, becauſe by calling the ſame Perſon ſometimes *Octavius* and ſometimes *Januarius*, and ſo again *Cæcilius* and then *Natalis*, we ſhou'd be apt to ſtop and perplex the common Reader upon no occaſion.

then

then again at a ſtand, as if it was your deſign only to dodge about in Ambignities, for fear of being laid hold on with an Anſwer. But I will not, I cannot believe ſo ill of my *Cæcilius*, ſuch Querks and Subtleties are no ways agreeable to the ſimplicity and frankneſs of his Temper. What then? Why, 'tis juſt with him, as with a Man that knows not the right way, when he comes to a Place where the Road divides into different Paths, he ſtands in ſuſpence, not daring to chooſe any, and not able to follow all. So is it with him, who has no certain Knowledge of the Truth, he totters in his Mind, and changes his Opinion as often as any ſuſpicious Objections come in his way. No marvel therefore, if *Cæcilius* finds himſelf in this tottering condition, toſt to and fro, and floating on Uncertainties; to prevent which reſtleſs poſture of Mind for the future, I will give him clear and convincing Arguments, and tho' of different kinds, yet all prov'd and confirm'd by Truth alone. Nor ſhall he ever hereafter be diſquieted with any more Doubts and Vagaries which way he is to go. And becauſe my Brother broke into ſuch a Paſſion, and threw out a parcel of hard Names, proteſting that he had not Patience to hear a Company of illiterate poor Ignorants, diſcourſing of Things Divine; I wou'd have him know, that all Men whatever without diſtinction of Age, Sex or Quality, are born capable of Senſe and Reaſon; and that Wiſdom is not owing to Fortune, but Nature; and moreover, that the Philoſo-

phers themſelves, and the moſt celebrated Inventors of Arts, before they ſignaliz'd themſelves by the excellency of their *Genius*, were look'd upon as *Plebeians*, unlearned and juſt ſuch Tatterdemallions, as he takes us to be; that the Rich were fetter'd to their Treaſures, and us'd their Eyes more to contemplate Gold than Heaven; and that they were as poor inconſiderable People as we Chriſtians, who made the Diſcoveries of Wiſdom, and deliver'd the Rules of it to Poſterity. So that 'tis very well known, that a mighty *Genius* is not an Entail of Fortune, nor the Fruit of Study, but a Felicity of Mind we brought into the World along with us. Choler and Paſſion therefore are fooliſh Things, let him be what he will who puts himſelf upon the diſquiſition and ſtudy of Divine Matters; ſince 'tis not the [a] Quality of the Speaker, but the Truth of what is ſpoken we are to reſpect; and the plainer the Diſcourſe, the more viſible the Truth; as being ſtript of the ſuſpicious Beauty and Graces of Oratory, and in its native Simplicity more intelligible, as a Rule ought to be.

XVII. Nor do I deny, what *Cæcilius* has taken ſo much pains to prove, that Man muſt learn to know himſelf, and diligently examin his Nature, his Original, and the End of his Being; whether he was only a mere Concre-

[a] *Cum non Diſputantis Auctoritas, ſed Diſputationis veritas requiratur.*] Which *Tully* expreſſes thus, *Non enim tam Auctores in Diſputando, quam Rationis momenta quærenda ſunt.* N. D. l. 1. c. 5. *We are not to mind ſo much who it is that ſpeaks, as what it is that is ſpoken.*

tion

tion of the Elements, and thus admirably adjuſted by blind Atoms, or made, and faſhioned, and animated by God. But this we cannot apprehend without ſtudying the World, and its Maker; for theſe Things are ſo cloſely connected and chain'd together, that you muſt diligently examin the Nature of God, before you can underſtand that of Man; nor can you ever be a good Citizen of the World, before this common City of us All, the World and you, are well acquainted; and certainly, ſince in this chiefly it is that we differ from Beaſts, that whereas they are prone to Earth, and bent downward by Nature, and fram'd to look no farther than the good of their Bellies; yet Man is made [b] erect and upright, and by that make form'd for the Contemplation of Heaven, and has Language and Reaſon to conduct him to the Knowledge and Imitation of God; for a Creature ſo conſtituted to be ignorant of his Maker, to wink as hard as he can, that he may not ſee that Glorious Being that is thruſting in at his Eyes, and knocking for Admiſſion at all his Senſes, is the moſt inexcuſable Ignorance imaginable. For 'tis moſt abominable Sacrilege to be Poring upon Earth for that, which you are only to find in

[b] *Nos quibus vultus erectus, quibus Suſpectus in Cœlum datus eſt, Sermo & Ratio, per quæ Deum agnoſcimus*, &c.] Mr. *Davies* has obſerv'd, that this is an Imitation of *Ovid*; and ſo it is as plainly too of *Tully*, becauſe our Author has borrow'd the following Deſcription of the agreeable ſituation of the Eyes, *&c.* from hence, as I ſhall ſhew hereafter, the Words are theſe, *Qui* (Deus) *primum eos humo excitatos, celſos, & erectos conſtituit, ut Deorum cognitionem, Cœlum intuentes capere poſſent.* N. D. l. 2. c. 56.

Heaven. For which reaſon I can hardly think, that ſuch [c] Men have the uſe of their Soul or Senſes, no not of their very Eyes, who cannot ſee this glorious Machine of the Univerſe to be the Work of Divine Wiſdom, but dream

---

[c] *Quo magis mihi videntur, qui hunc Mundi totius ornatum, non divinâ ratione perfectum volunt, ſed fruſtis quibuſdam temerè coherentibus conglobatum, mentem, ſenſum, oculos denique ipſos non habere.* The *Epicurean Hypotheſis* is this, that an Infinity of very ſmall Particles, very hard and infrangible, and variouſly figur'd, have exiſted for ever in an *Immenſe Void*, that theſe *Atoms* moving of themſelves in direction *oblique* to one another, after innumerable *Interferings* and *Rencounters*, at length, by good luck, ſettled into this beautiful World we now behold. This is the *Scheme*, than which nothing can be more Senſeleſs and *Ungeometrical* for theſe following Reaſons, to mention no more: For 1. It ſuppoſes *Matter* not only Self-exiſtent, but Self-moving, whereas was Motion eſſential to Matter, it cou'd not be at Reſt, but there is in Matter an unactive Principle, a *Vis Inertiæ*, as Sir *Iſ. Newton* calls it, whereby all Bodies, to the utmoſt of their Power, reſiſt any Change of their State, whether of Motion or Reſt. But then, 2. Granting Matter to be Self-exiſtent and Self-moving, yet nothing wou'd follow but an eternal wandring in Lines *parallel* to one another, without any other Effect. This the *Epicureans* ſenſeleſs, and therefore will have their *Atoms* move in *oblique Directions* to one another; that is, theſe *Particles* muſt be Self-knowing and Self-will'd, to go as they pleas'd. And 3. If theſe *Atoms* mov'd all with the ſame Degree of *Obliquity* they wou'd *converge* to a Point, and ſo make nothing but one great *Sphere* either Solid or Fluid. And laſtly, To mention no more Abſurdities, allowing theſe *Atoms* to be *Self-exiſtent*, *Self-moving*, *obliquely* directed, and to meet according to any Laws of *Mechaniſm*, yet being *hard* and *infrangible*, they wou'd not cohere, or produce any Solid Body more conſiſtent than Ropes of Sand, much leſs ſuch glorious Bodies as the *Planets*, moving in *Elliptick Orbits*, by a Principle of *Gravitation* or *Attraction*, no wiſe eſſential to Matter, nor accountable by any Laws of *Mechaniſm*. He then who can perſuade himſelf, that ſuch a beautiful Fabrick as this World is, was fram'd and conſolidated by a fortuitous Jumble of ſuch infrangible Particles, I muſt ſay with *Tully*, *non intelligo, cur non idem putet, ſi innumerabiles unius & vigiati formæ literarum vel aureæ, vel quales libet, aliquis conjiciantur, poſſe ex his in terram excuſſis Annales Ennii, ut deinceps legi poſſint effici; quod neſcio anne in uno quidem verſu poſſit tantum valere Fortuna.* *Cic. de* N. D. l. 2, c. 37.

that

that 'twas jumbled together by a fortuitous Concourſe of Atoms. For what is ſo clear and undeniable, when you lift up your Eyes to Heaven, and when you look down upon all about you, than that there is a Deity of moſt excellent Underſtanding, that inſpires, moves, ſupports and governs all Nature? Conſider the vaſt expanſe of Heaven, and the rapidity of its Motion, either when it is ſtudded with Stars by Night, or enlighten'd with the Sun by Day; then ſhall you ſee that Almighty Hand which poiſes them in their Orbs, and [d] ballances them in their Movement. Behold how the Sun girds up and regulates the Year by its Annual Circuit, and how the Moon meaſures round a Month by its Increaſe, Decay and total Diſappearance. What need I mention the con-

[d] *Jam ſcies, quam ſit in eo ſummi Moderatoris mira & divina Libratio.*] This *Poiſe* or *Libration* of the Heavenly Bodies in their ſeveral Stations plainly ſpoke a God to the Wiſer Heathens; but as the more we know of the Works of God, the more ſtill we are raviſh'd with Pleaſure and Amazement; ſo in this very Inſtance, ſince the Diſcoveries of Sir *Iſ. Newton*, (whom we may call *quaſi quendam Deum Philoſophorum*, with much better reaſon than *Tully* did *Plato*) ſince theſe, I ſay, we ſee with wonder and demonſtration, that 'tis not poſſible for theſe Bodies to be thus ballanced and preſerved in their Motions without a Power ſuperior to Matter. For 'tis now beyond diſpute, that the great and primary Law of Nature imprinted upon all the Bodies of the Univerſe, is, that ev'ry part of ev'ry Body attracts or gravitates towards ev'ry part of ev'ry other Body; and the general Conditions of this Law are, that the force by which one part attracts another in different diſtances from it, is reciprocally as the Squares of thoſe diſtances, and that at the ſame diſtance the force of the Attraction of one part towards divers others, is as the quantity of Matter they contain. Theſe vaſt Bodies then being exactly rang'd according to the Matter they contain, are preſerv'd in their ſeveral Orbits, by virtue of their mutual Gravitation to one another, which being a Property not belonging to Matter, muſt be impreſs'd by a Power ſuperior to it.

ſtant viciſſitudes of Light and Darkneſs, for the alternate [e] Reparation of Reſt and Labour? I muſt leave it to Aſtrologers to tell you more at large the Uſes of the Stars, either how they direct the Pilot in Navigation, or the Husbandman in his Seaſons of Plowing and Reaping; ev'ry one of which Celeſtial Bodies, as they requir'd Almighty Power and Wiſdom at firſt to create and range them in their Stations, ſo do they require the moſt conſummate Wiſdom and Sagacity to comprehend them now they are created. Moreover, does not the ſtanding Variety of Seaſons marching in goodly Order teſtify the Divine Author? The [f] Spring with her Flowers, the Summer with her

---

[e] *Quid tenebrarum & luminis dicam reuerſantes vices, ut ſit nobis operis & quietis alterna Reparatio?*] Which is expreſs'd by *Tully* thus, *Jam diei noctiſque viciſſitudo conſervat animantes, tribuens aliud agendi tempus, aliud quieſcendi.* Now this is wonderfully provided for by the *Rotation* of the *Earth* about her *Axe*, for thereby we have the *Viciſſitudes* of *Day* and *Night*; the Day for ſpending our Spirits about our Work, and the Night by its Coolneſs and Quiet to recover and recruit them for the buſineſs of the Day following; for *Nutrition* is moſtly perform'd in the Night, becauſe when our Minds and Bodies are employ'd, the Blood has too rapid a Motion, and the expence of Spirits is too great for the buſineſs of Nouriſhing; a gentle and uniform Motion is neceſſary to convey Nouriſhing Juices to their proper Places, and ſettle 'em there; and for this reaſon it is, that the groſſeſt People naturally Sleep the longeſt, and that they are the groſſer for ſo ſleeping.

[f] *Ver æque cum ſuis floribus, & æſtas cum ſuis meſſibus, & autumni maturitas grata, & hiberna olivitas neceſſaria.*] The beautiful Seaſons of the Year are made by *Tully* alſo, as well as *Octavius*, another inſtance of a wiſe Providence; we are all ſenſible of the Pleaſure and Neceſſity of ſuch Seaſons, and we who underſtand the Reaſon of 'em better than the old Philoſophers did, ſee more Reaſon to confeſs a Providence in this diſtribution than they did. For had the *Earth* turn'd about her own *Axe* only once in twenty four Hours, then all our Viciſſitudes had been of Days and Nights only,

her Harveſts, and the Ripening Autumn with grateful Fruits, and the moiſt and unctious Winter, are all equally neceſſary; which Order had certainly been diſturbed before now, had it not been fix'd by the wiſeſt Power. What an Argument of a Providence is it, thus to interpoſe and moderate the Extremes of Winter and Summer, with the allays of Spring

---

only, which had by no means been ſufficient for *Vegetation*; had the *Earth* made a Period about the Sun once a Year without any *Rotation* about her own *Axe*, we ſhou'd have had but one long Day, and another equal Night; had both theſe been united without the *Parallelism* of the *Axe* of the *Diurnal Rotation* to it ſelf, we might have had our Days and Nights; but our other *Seaſons* had been uncertain, and in ſome Places none at all. *Rigaltius* is of Opinion, that *Hiberna Olivitas* is to be taken figuratively, for the Unctiouſneſs or Moiſture of the Winter, that being neceſſary to fatten and prepare the Ground for the Summer Seaſon, tho' if it be underſtood with reſpect to the time of *Olives*, which wits in *December*, he ſays, *facile concedam*; upon which Mr. *Davies* with ſomething leſs Modeſty replies, *Inania ſunt quæ commentus eſt Nic. Rigaltius*; and then adds for the Honour of *Gronovius*, that he rightly underſtood it, *pro ipſâ hieme, quemadmodum meſſes pro æſtate*, &c. and gives us a Quotation out of *Columella*, that Figs are ripe in *December*. The matter is not much, take the Word *Olivitas* how you will, but I cannot but obſerve here, as I ſhall do quickly again, that ſome *Criticks* have a ſcurvy Trick of making the Primitive Writers ſpeak as inſignificantly as they can; but ſince *Octavius* is proving a Providence from the wiſe variety of the Seaſons, and in order to this, ſpecifies the uſefulneſs of each Seaſon, I can hardly think he wou'd inſtance in Winter, which is an unwelcome Seaſon, without giving ſome Reaſon for it, and he cou'd not give a better than his *Hibernas Olivitas neceſſaria*, if by that he meant the *Fat Unctious Moiſture of the Winter Seaſon*; for had we enjoy'd a conſtant Summer, our Ground had been worn out and become effete with Vegetation; there wou'd not have fallen ſufficient quantities of Rain for purging, ſoftning, and impregnating the Earth; for we find there is more than twice or thrice as much Rain falls in the Winter ſix Months from *September* to *April*, than in the Summer ſix Months, and yet all this is but ſufficient for ſix Months Vegetation; and therefore I am willing, with *Rigaltius*, to allow this old Chriſtian ſo much Philoſophy, as to intend this by his *Olivitas neceſſaria*, notwithſtanding Mr. *Davies* is ſo poſitive to the contrary.

and Autumn, that we paſs the Year about with Security and Comfort, between the exceſſes of Parching Heat and Cold? Obſerve the Sea, and you'll find it bounded with a Shore, a Law it cannot tranſgreſs; look into the vegetable World, and ſee how all the Trees draw their Life from the Bowels of the Earth; view the Ocean in conſtant Ebb and Flow, and the Fountains running in full Veins, and the Rivers perpetually gliding in their wonted Channels. What need I ſpend more Words to ſhew, how providentially this ſpot of Earth is canton'd out into [s] Hills, and Dales, and Plains? What need

[s] *Quid loquar rotta Montium, Collium ſerta, pavetta Camporum.*] Thus *Tully* among many other Inſtances enumerated by our Author, mentions, *Imponentium Montium altudines, immenſitateſque Camporum*, de N. D. l. 2. cap. 39. Mountains indeed have been ſet forth, not as the handy-work of God, but as the Ruins of the Deluge, of no advantage, and aſpect hideous; but *Tully*, it ſeems, and our *Octavius* underſtood better, than to be of this Opinion. For the making this inſtance of Divine Wiſdom the more intelligible, 'tis to be obſerv'd, that from the Calculations of ſeveral the niceſt Searchers into Nature, it has been found, that the Sun raiſes a quantity of Vapours from the ſurface of the Sea in a Year's time ſufficient to furniſh all our Rivers with freſh Waters for the ſame ſpace; moreover, that theſe Vapours thus rais'd, rarify'd, dilated and put into a violent Motion by the heat of the Sun, as by a Fire under an *Alembeck*, are carry'd about the *Atmoſphere* 'till they hit againſt theſe *Eminencies*, and by that ſhock are condens'd, and by that Condenſation becoming heavier than the Air they ſwim in, fall down upon the Mountains, whoſe inward parts being hollow and ſtony preſerve them, as it were in a *Baſon*, 'till being gather'd in ſuch quantities that they overflow, and ouze out at the next eaſieſt Paſſage they meet with, and in their Deſcent joining with others, form Rivulets, and from a conjunction of theſe form Rivers. Whereas, had we no Mountains, theſe Vapours wou'd fall equally upon many Places together, and ſo be ſuck'd up either in the ſpongy Mould, or raiſe a *general Puddle*. But, granting we might have had Rivers without Mountains, (which I cannot conceive poſſible) yet theſe Rivers (cou'd they have

need I ſpeak of the various [h] Artillery for the defence of every Animal? Some arm'd with Horns, or hedg'd about with Teeth, or fortify'd with Hoofs and Claws, or ſpear'd with Stings; and others either ſwift of Foot, or Wing? But above all, the beautiful Structure of Man moſt plainly ſpeaks a God; Man of Stature ſtraight, and Viſage erect, with Eyes at top like Centries, watching over the other Senſes within the Tower.

XVIII. But I ſhou'd never come to an end, was

---

have ran at all upon a Level) muſt have run only in a ſtreight Line; but now by the help of Mountains they branch out into innumerable windings, and by theſe means not only viſit and enrich the Soil of many different Countries, but furniſh them with ſuch a convenient Carriage as they could not be well without. Theſe, and abundance more of Advantages, (not to mention thoſe of Water-works) do we receive from the wiſe ſituation of Mountains, which ſome Men have ſo Tragically deſcribed, as if they deſign'd to bring an ill Report upon the good Works of the Creator, wherein they have diſcover'd an admirable Vein of Eloquence, and a moſt wonderful want of Philoſophy at the ſame time.

[h] *Quidve Animantium loquar adverſus ſeſe tutelam multiformem? alias armatum cornibus, alias dentibus ſeptas, & fundatas unguibus, & ſpicatas aculeis, aut pedum celeritate liberas, aut elatione pinnarum? Ipſa præſtitit forma noſtra pulchritudo Deum fatetur Artificem, ſtatus rigidus, vultus erectus, oculi in ſummo, velut in ſpeculâ conſtituti, & omnes cæteri ſenſus velut in arce compoſiti.*] As *Cæcilius* arm'd himſelf chiefly from *Tully*, ſo from *Tully* too, *Octavius* thought it beſt to diſarm him, the Objections and Anſwers are taken moſtly from the ſame Quiver; and therefore I have generally ſet down the Paſſages alluded to, where the Commentators have not. Thus then we find it in *Tully*, *Animantium vero quanta varietas eſt? quantus ad eam rem vis, ut in ſuo quæque genere permaneant? quarum alia cortice tecta ſunt, alia villis veſtita, alia ſpinis hirſuta; alias plumâ, alias ſquamis videmus obductas; alias eſſe cornibus armatas, alias habere effigia pennarum*; de N. D. l. 2. c. 47. Thus again, cap. 56. after the words above mention'd, *humo excitatos, celſos, & erectos conſtituit*, he adds, *Senſus autem Interpretes ac nuntii rerum, in capite tanquam in arce, mirificè ad uſus neceſſarios & facti & collocati ſunt. Nam oculi tanquam Speculatores altiſſimum locum obtinent*, &c.

I to

I to travel thro' Particulars; there is not any one [h] Part in Man, but is either neceſſary or ornamental. And what is ſtill more miraculous, is to find a general Reſemblance in all, and diſtinguiſhing Features in each; ſo that the whole Species is alike, and yet not one individual without ſome diſcriminating Character. What think you of the manner of our Birth, and the Inſtinct of Generation? Who but God cou'd turn the Courſe of Nature againſt ſuch a Time, to fill the Breaſts with [i] Milk for the ripening *Embryo*, and ſuckle the tender Infant with that Plenty of lacteal Dew? Nor does God provide only for Univerſals, but takes care alſo of Particulars; *Britain* is made amends with the warm [k] Vapours of the circumambient

[h] *Nihil in homine membrorum eſt, quod non & neceſſitatis cauſſa ſit & decoris.*] This Proof of a God from the Structure of human Bodies, but juſt hinted at by our Author, is diſcours'd at large by *Tully*, de N. D. lib. 2. c. 54, &c. According to his conſtant Cuſtom, with a World of Eloquence, and good Senſe in abundance.

[i] *Ut ubera partu matureſcente lacteſcant*, &c.] Thus again *Tully*, N. D. l. 2. c. 51. *In iis Animantibus quæ lacte aluntur, omnis fere cibus matrum lacteſcere incipit.* Not only this ſtrange Proviſion of Milk for the *Fœtus* by an extraordinary Courſe of Nature, but the different Structure of its Heart from that in adult Perſons, the amazing Art in the Poſition of its Parts in the *Uterus*, that their Situation ſhou'd be ſuch as to make the Head emerge out of the Fluid, it lies in with the Face towards its Mother's Belly, and about the time of Delivery, that the Head ſhou'd become the heavieſt Part in the Body, whereby 'tis tumbled over, and acquires a Poſture moſt proper for its coming into the World. Theſe, I ſay, are ſuch manifeſt and glaring Inſtances of divine Counſel and Foreſight, that 'tis no wonder the *Fœtus* ſhou'd be ſingl'd out for a Proof of a Deity.

[k] *Britannia ſole deficitur, ſed circumfluentis maris tepore recreatur.*] That we of *Great Britain* enjoy ſuch a Share of Heat at ſo great a diſtance from the Sun is, indeed another marvellous Inſtance of an

All-

cumambient Sea for its deficiency of Sun. *Nile* ſerves *Egypt* for Rain, *Euphrates* cultivates *Meſopotamia*, and *Indus* is ſaid both to water and ſow the Eaſt *with the Seeds it diſcharges into it.* [1] Shou'd you chance to go into a [1] Houſe, and ſee all the Rooms exquiſitely furniſh'd, and kept in great order; you wou'd make no diſpute but ſuch a Houſe was under the Care and Inſpection of a Maſter, and that he himſelf was preferable to all the Furniture. Thus in this Palace of the World, when you caſt your Eyes upon Heaven and Earth, and behold the admirable Order and Oeconomy of Things, you have as little reaſon to queſtion whether there is a Lord of the Univerſe, and that he himſelf is more glorious than the Stars, and more to be admir'd than the Works

---

All-wiſe Architect, tho' not ſo much for the Reaſon here aſſign'd, and borrow'd from *Tully*, as *Wowerus* has obſerv'd, as from the *Obliquity* of the *Ecliptick* to the *Æquator*. From hence it is, that we who are beyond the Forty fifth Degree of *Latitude*, and therefore ſtand in great need of the *Sun*'s Heat, have more of it, take all the Year about, than if the *Sun* had continually mov'd in the *Æquator*; and thoſe who live in the *Torrid Zone*, or thereabouts, and conſequently too much expos'd to the *Sun*, feel leſs of his Heat by this *Obliquity*, than they wou'd have felt, had the *Earth* obſerv'd a *right Poſition*. For the Demonſtration of this, I refer the Reader to the learned Mr. *Keill's Examination of* Dr. Burnet's *Theory of the Earth*, *pag.* 71. &c. Now of all the infinite variety of ways poſſible, the pitching upon that which is demonſtrably the beſt for every thing upon Earth, *viz.* The preſent Situation of the *Axe* of the *Earth* to the *Plane* of the *Ecliptick*, this certainly is a demonſtrative Argument of an infinite Wiſdom and Goodneſs, which has conſulted for us all, the beſt way poſſible.

[1] *Quod ſi ingreſſus aliquam domum, omnia exculta, diſpoſita, ornata vidiſſes, utiq; præeſſe ei crederes Dominum*, &c.] In alluſion to that of *Tully*, *ſi Domum magnam, pulchramq; videris, non poſſis adduci, etiamſi Dominum non videas moribus illam & muſtelis ædificatam putes?* N. D. l. 2. c. 6.

of

of his own Hands. But perhaps you may have no Scruples concerning a providence, but only whether the Heavenly Government is lodg'd in one or a Plurality of Deities; and this is eaſily decided, if you'll give your ſelf but the Trouble to look abroad into the Kingdoms of the World, from which you may collect the Regimen or Form above. For when did you ever know any Copartnerſhip in a Kingdom commence with Integrity, or conclude without Blood? Not to mention the Grandees of *Perſia*, who conſulted the Neighing of a Horſe in the Election of Kings, nor to revive the old Story of the *Theban Pair* dead and gone; the fatal Diſſention of the *Roman Brothers* for a Kingdom of Shepherds, and Shepherds Sheds, is famous all the World over. The Wars of *Father* and *Son in Law*, *Caſar* and *Pompey* ſhook the Earth, and all the *Roman* Empire was not big enough to hold two Men. See Examples of another kind; the Bees have but one King, and the Flocks and Herds but one Leader; and can you imagine two Supremes in Heaven, and that Almighty Power is diviſible? Since 'tis manifeſt, that God the Univerſal Parent, has neither Beginning nor End; but gave Beginning to All, and Eternity to himſelf; who before the World was, was a World to himſelf, who commands all Things by his *Word*, and diſpenſes them by his Wiſdom, and conſummates them by his Power. This God is inviſible, becauſe of his Brightneſs inacceſſible; and not tangible, becauſe incorporeal; and incomprehenſible, becauſe

too great for our Capacity; infinite, [m] immenſe, and this Immenſity intelligible by himſelf only. Our Intellect is too narrow to contain him, and therefore we never conceive ſo worthily of him as when we conceive him unconceivable. Shall I ſpeak my Senſe of this matter? Whoever imagines that he knows the divine Majeſty, leſſens it; and whoever does not leſſen it, can never pretend to know it. Inquire not his Name, for God is his Name, and there only we uſe Names, where many Individuals are to be diſtinguiſh'd by their proper Appellations; but to God, who is but one, the Name of God is all in all; for if I call him Father, you forthwith conceive of him, as an Earthly Parent; if King or Lord,

[m] *Infinitus, Immenſus, & ſoli ſibi, tantus quantus eſt, notus.*] There is nothing more certain, than that our Minds are circumſcrib'd and limited, as well as our Bodies; and therefore 'tis as impoſſible to comprehend God in our finite Capacities, as to graſp the World in our Hands. *Finites* and *Infinites* do not only differ in Degree, but *toto genere*, are of a quite different Nature; for no finite Addition of *Finites* can make an *Infinite*, nor is there any aſſignable Proportion between them; we may underſtand their *relative* Nature, or the finite Relations of *Infinites* to one another, but the *poſitive* Nature of *Infinites* is abſolutely incomprehenſible by any Underſtanding, but that of God himſelf; and therefore, if it was fitting to ſay, what the Allmighty, Infinite, Immenſe Being cannot do, we might ſay, he cannot make a Creature to comprehend himſelf. In all our Inquiries then, wherever Infinity in its abſolute Nature and poſitive Qualities is imply'd, we have nothing to do but to leave the Matter as we found it. And accordingly in Matters of Faith of this Kind, our Buſineſs is firſt impartially to examin whether ſuch and ſuch things be reveal'd or no, and then to ſubmit our Reaſon to Revelation; and not to ſhew our ſelves ſuch proud Fools as to ſtrain our finite Intellects after that which is intelligible only to the infinite Mind; for then we conceive moſt worthily of God, when we conceive him incomprehenſible, or in our Author's words, *ideo ſic eum dignè æſtimamus, dum inæſtimabilem dicimus.*

your

your Fancy clothes him with ſuch Ideas as thoſe Words ſtand for with Men. Take but away this human Covering of Words, and you'll ſee the divine Nature the better. Moreover, have I not all the World on my ſide in the Acknowledgment of this one God? I hear the People when they lift up their Hands to Heaven, ſay nothing elſe, but [n] *The God, The great*

---

[n] *Audio vulgus, cum ad cœlum manus tendunt, nihil aliud quam* Deum *dicunt*, & Deus *magnus eſt*, & Deus *verus eſt*, & ſi Deus *dederit. Vulgi iſte naturalis ſermo eſt, an Chriſtiani confitentis oratio?*] Theſe are the Words of *Tertullian* in the foregoing Apology, and in his Book *de Teſtimon. An.* 'tis the Argument alſo of *Juſtin* Martyr, St. *Cyprian*, *Arnobius*, *Lactantius*, which they all uſe, *certatim*, as Mr. *Davies* ſays, for the Proof of the one ſupreme God; And yet after all theſe venerable Authorities, this *ingenious Perſon*, I am ſorry to ſay it, with the uſual Air of his admir'd *le Clerc*, thus magiſterially determines, *Quâ in re fallitur Juſtinus cum cæteris.* And all the Reaſon for ſo much Aſſurance is taken out of *Arnobius* himſelf, *lib.* 11. *p.* 89. the better to expoſe the thing, and make *Arnobius* diſprove here what he had been proving, *pag.* 43. The words argu'd from are theſe, *Dii certi certas apud vos* (Ethnicos) *habent tutelas, licentias, poteſtates, neq; eorum ab aliquo id, quod ejus non ſit poteſtatis ac licentiæ, poſtulatis.* This he confirms from *A. Gell. lib.* 2. *c.* 28. where 'tis ſaid, that not knowing the God that preſided over Earthquakes, *Ferias ejus rei causâ edicto imperabant, ſed Dei nomen, ita uti ſolet,— Statuere & edicere quieſcebant, ne alium pro alio nominando, falsâ religione Populum alligarent.* From whence he roundly concludes, that the Chriſtian Writers above nam'd were all miſtaken, and *le Clerc* only to be minded, who by the Name of *the God*, &c. underſtands that particular God, *Qui agendis rebus præeſt*, who preſided over thoſe things for which the People addreſs'd, *ut pulchre animadvertit eruditiſſimus Joan. Clericus, Art. Crit. P.* 11. *S.* 1. *c.* 11, 10. The Sum of the Argument on Mr. *Clerc*'s ſide, and his Admirer Mr. *Davies*, then is this: By order of the *chief Pontiffs* it was decreed, that no God but of ſuch a Name, and ſuch a *Cure* or Province, ſhou'd be addreſs'd to by the People for the Things under his particular Juriſdiction, therefore none but ſome ſuch Particular God is to be underſtood here, by the Name of *The Great God*, the *True God*, &c. The *Fathers* on the other ſide argue thus, The general Voice of the People is the Voice of Truth, as being the Dictate of Nature; but the People gene-

great God, The true God, and if it ſhall pleaſe God. This Expreſſion in the Vulgar, is the Voice of Nature; and is it not alſo the Confeſſion

---

generally cry out *The God, The great and true God*, notwithſtanding this Order to the contrary, therefore there is ſuch a God. But for the fuller Vindication of the *Fathers* in this Point, I ask the Reader's Patience whilſt I enquire into two Things, *Firſt*, Concerning the Truth of the Fact: *Secondly*, the Force of the Argument. Theſe *Fathers* then all ſpeak of it as a known common Matter of Fact, of which certainly they were better Judges, both as to the Practice and the meaning of it, than *le Clerc* or Mr. *Davies* can be, as living at that time, and having been Heathens themſelves. And that this was a very *familiar Form of Prayer* among the *vulgar Pagans*, we are aſſur'd alſo from *Proclus* upon *Plato's Timæus*, p. 286. where we have the Reaſon of it likewiſe, namely, becauſe the *one ſupreme God* was more univerſally believ'd throughout the World in all Ages, than the *many inferiour Gods*. The words are theſe, Ἔτι δὲ παρίστησιν ἀρχὴν πᾶσαι θρησκεῖαι καὶ αἱρέσεις συνχωρεῖσιν ἔχειν, καὶ θεὸν πάντες ἄνθρωποι ἐπικαλεῖσι βοηθόν· θεὸς δ' ἐστὶν μετ' αὐτὸν, καὶ παρόντα ἐπ' αὐτῷ ἐν τῷ παντὶ, ἃ πᾶσαι πιστεύουσι· ἐναργέστερον γὰρ αὐτὸν καθαφαίνει τὸ ἓν τοῦ πλήθους. *Thus all Religions and Sects concur in the Confeſſion of one Firſt or Supreme Principle, and all Men invoke the God for their Helper, but that there are Gods after or below this higheſt Principle, and that the Care of the Univerſe is devolv'd upon them, is a Notion which all Sects do not believe; and the Reaſon of this, is, becauſe this one God or Unity appears more evident than a Plurality or Multitude of Gods.* We learn likewiſe from *Arrianus* his *Epictetus*, *lib.* 2. *c.* 7. that the very Form of Prayer ſo long in uſe in the Chriſtian Church, Κύριε ἐλέησον, *Lord have mercy upon us*, was anciently uſed by ſome Heathens, either amongſt the *Greeks* or *Latins*, or both; for thus ſaith *Epictetus*, Θεὸν ἐπικαλούμενοι, δεόμεθα αὐτοῦ, Κύριε ἐλέησον· *when we call upon God, we pray to him after this manner, Lord have mercy upon us.* And *Jamblichus* in his Life of *Pythagoras*, p. 89. Speaks thus, δεῖν ὁμολογεῖται πᾶσι τὰ καλὰ αἰτεῖσθαι τὸν θεόν. *'Tis acknowledg'd on all ſides, that we ought to ask every good thing of the Lord.* Innumerable are the Inſtances which might be given of the *Heathens* praying to the *one ſupreme God*; I ſhall mention one or two only out of *Epictetus*, not ſo much for the proof of the Fact, as the admirableneſs of the Devotion. *Lib.* 2. *c.* 16. Τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν, &c. *Dare to lift up thine Eyes to God, and ſay, uſe me hereafter as thou pleaſeſt, thy Will be mine, I am indifferent to all things; I refuſe nothing that ſhall ſeem good to thee; Lead me whither thou pleaſeſt; Let me act what Part thou wilt, either*

feſſion of Chriſtians? And they who make *Jove* the Supreme Deity, miſtake indeed in the Name, but agree in the Thing, in the Notion of one Allmighty.

XIX. 1

---

of a publick or private Perſon, of a rich Man or a Beggar. He acknowleges it to be a Duty alſo χάριν ἔχειν ὑπὲρ πάντων τῷ θεῷ, *To thank God for all things.* And again, εἰ νῦν ἔχομεν, &c. *Had we Underſtanding, what ſhou'd we do elſe, both in publick and private, but praiſe God, bleſs him, and return Thanks to him? Ought not thoſe who dig, and plow, and eat, continually to ſing ſuch a Hymn to God as this? Great is that God who gave us theſe Inſtruments to cultivate the Earth withal? Great is that God who gave us Hands,* &c. *But the divineſt Hymn of all is this, To praiſe God for the Faculty of Underſtanding all theſe things. If I were a Nightingal I would perform the Office of a Nightingal,—But now being a Reaſonable Creature, 'tis my Duty to celebrate and ſing aloud the Praiſes of God.* Once more, Τὸν θεὸν μέμνησο, ἐκεῖνον ἐπικαλοῦ βοηθὸν καὶ ἀντιλήπτορα, ὡς ποιοῦσι Διοσκόρους ἐν χειμῶνι οἱ πλέοντες. *Remember the God, call upon him as thy Helper and Aſſiſtant, as the Mariners do upon Caſtor and Pollux in a Tempeſt.* Vid. Epict. l. 4. c. 7. l. 1. c. 16. l. 2. c. 18. Thus much I hope may ſerve to ſhew that the *Fathers* were not miſtaken, when they urg'd, that the *Heathens* addreſs'd frequently the *Supreme God only.* What the *Fathers* wou'd argue from this Fact, in ſhort is this, that as every *Animal* in caſes of Neceſſity, is by naural Inſtinct directed to proper Places of refuge, as the *Pſalmiſt* ſpeaks, *The high Hills are a Refuge for the Wild Goats, and the Rocks for the Conies,* Pſ. 104. 18. ſo do Mankind by the like Inſtinct naturally fly to the *One ſupreme God* in time of need, and therefore he is the only Helper and Defender. I come now to *Joannes Clericus,* ſo often and ſo highly celebrated by Mr. *Davies* and others; and I do ſay that no Man can have a very good Opinion of this *Cenſor Patrum,* who has a juſt Reverence for the holy Scriptures, and the beſt Writings next to them, the Writings of the *Primitive Fathers*; but learned Men of late have been at ſome Pains to give him due Correction for his bold and diſhoneſt Treatment of both theſe; and his ſpecial Spite, and ſtudied Ignorance are two *Criteria,* like the *Aſſe's Ears,* that will diſcover *Phereponus* under any Diſguiſe. But tho' this *mighty* Man of *late,* is ſo averſe to be determin'd by the *old Fathers* in Matters of Faith and Practice, which they, by reaſon of their Familiarity with them, may be preſum'd to underſtand better than any *modern Heterodox Critic*; yet in Matters of Philoſophy, which are capable of Improvement, tho' Divinity is not, and where conſiderable Advancements of Learning have certainly been made by *Moderns,* he is ſo croſs-grain'd

XIX. I find the Poets likewiſe ſinging of one Sovereign Deity, *Father of Gods and Men*, and who faſhion'd our Souls according

as to apply rather to the foregoing, than to the preſent more knowing Age. Thus in his Account of the Nature and Growth of *Gold* and *Silver*, *Phyſ l.* 2. c. 4. inſtead of giving his *Reader* that ſatisfactory Account which he might have found in late Travels and Journals, or even among the Merchants upon the Exchange, he puts him off, as he does upon divers other Subjects, with a tedious Account that he finds in *old* Pliny's *Natural Hiſtory*; and yet as trivial as that is, it may be of more uſe, than when he ſpeaks his own Sence, if it be always as miſtaken as that is, *Sect.* 25. of this *Chapter*, where he tells us, *That Silver is the next heavy Metal to Gold*; tho' every Body, but this *Naturaliſt*, knows *Lead* to be *heavier*. He alſo declares, *lib.* 2. *cap.* 8. *ſect.* 23. That he had rather ſtick to the very falſe abſurd Account, which he from D. *Cartes* gives of the *Flux* and *Reflux* of the Sea, than be troubled to underſtand that moſt clear and demonſtrative one, which our great Sir *If. Newton* has ſo lately oblig'd all *Searchers* into Nature withal, except Mr. *Clerc*, who will ſtill have *Spring-Tides*, occaſion'd by the *Moons* being in her *Perigæum* only at *New* and *Full*; tho' any *modern Aſtronomer* can aſſure him, that her *Perigæum* happens in all Points of her *Orbit*, and at all Ages, as well as at *Conjunction* and *Oppoſition*; and yet the higheſt *Tydes* are always at *New* and *Full*, if other Cauſes do not alter the Courſe. I ſhall give Mr. *Clerc*'s *Admirers* but one more Inſtance of his *extraordinary Reaſoning*, but that is a *ſwinger*, and they may find it, *lib.* 1. *c.* 2. *ſect.* 15. Where he concludes, that the *Moon* doth not move about her own *Center*, (he means her *Axe*) becauſe ſhe always ſhews the *Earth* the ſame *Phaſis*; whereas from the ſameneſs of *Appearance* he ought to have concluded juſt the contrary. For every one who has, I will not ſay *Aſtronomy*, but cloſe Thoughts about him, knows that 'tis Demonſtration that ſhe cannot ſhew always the ſame Side, except ſhe revolves once round her *Axe* in her *Period*. *Great Criticks* till they well underſtand their Profeſſion, and the Subjects they write upon, ſhou'd, methinks, take the Words of the *Fathers* in *Divinity*, and of the *Moderns* in *Philoſophy*, rather than by an Overforwardneſs to judge, make no greater Diſcoveries than of their own Ignorance and Conceit. I have given theſe *Specimens* of Mr. *Clerc*'s *Mediocrity*, to prevent *young Students* from believing him too faſt in any Sorts of Learning, he pretends to; and ſince he has written ſo much to expoſe the *beſt* of *Men*, and to make the World but the worſe by his Writing, I think I may juſtly ſay of him, as *Tully* did of *Epicurus*, *Ludimur ab Homine, non tam faceto, quam ad ſcribendi licentiam libero.* De N. D. l. 1. c. 44.

to his own Will and Pleaſure; what ſays *Virgil* of *Mantua?* Does not he yet ſpeak more plain, and neareſt to Truth? *In the Beginning* (ſays he) [a] ° *Spirit quicken'd Heaven and Earth*, and all the Parts of the Univerſe, and *a Mind infus'd actuated the whole Maſs, the Author of Men and Beaſts*, and every Animal.

° *Spiritus intus alit, & infuſa Mens agitat.*——

——*Deum namque ire per omnes*
Terraſque, tractuſque maris, cœlumque profundum.]

There were two very different Opinions about this Point? *Plato* held God to be a *Spirit* diffus'd thro' the Univerſe, but ὡς νοῦν μεμιγμένον, that he did πάντα κοσμεῖν τὰ σώματα διὰ πάντων ἰόντα, *govern all things by permeating every Thing, but* ἀμίγως, *without mixing with any Thing*; that he was called δίκαιον, *quaſi* πάντα διαϊόν, *pervading all Things*, the Letter *Kappa* being taken in εὐφωνίας χάριν, *for better Pronunciation only. Vid. Cratyl.* p. 413. And this *Notion* I take to be agreeable to that of the *Apoſtle*, *in him we live and move, and have our Being.* The other Opinion held by the *Stoicks* was, that the whole Univerſe was not only animated by, but united to one *common Soul*, and that this *Animal* of a *World* is God. *Stoici* (ſays *Tertullian*) *volunt Deum ſic per Materiam decucurriſſe, quomodo Mel per Favos. The* Stoicks *will have God to run thro' Matter, as Honey runs thro' the Combs.* Thus again, *Varro* in St. *Auſtin.* Civ. D. l. 7. c. 6. gives us his own Senſe, and that of the *Stoicks* alſo in this Caſe, *ſicut hominem ſapientem cum ſit ex Corpore & Animo, tamen ab animo dici ſapientem, ita Mundum Deum dici ab animo, cum ſit ex animo & corpore.* Now looking upon God under this View, as intimately pervading the Univerſe, and mixing with it, and ſo making one *infinite Animal*, as Soul and Body make one Man, they concluded they might worſhip him in all his ſeveral Parts and Members; not that they took theſe Parts or Portions for ſo many Gods, but only that the *Mundane Soul* was united to them All. Accordingly *Balbus* in *Cicero* thus explains himſelf, *Quarum rerum, quia vis erat tanta, ut ſine Deo regi non poſſit, ipſa Res Deorum nomen obtinuit. Nat. Deor.* lib. 2. and *Pliny*, no great Friend to the Notion of a Deity, thus accounts for the worſhipping of him in the ſeveral Creatures and Portions of the Univerſe, *Fragilis & laborioſa Mortalitas in Partes iſtas digeſſit, Infirmitatis ſuæ memor, ut Portionibus quiſque coleret, quo maxime indigeret.* Nat. Hiſt. lib. 2. cap. 7. *Frail and weariſome Mortality, has thus crumbled the Deity into Parts, mindful of its own Infirmity, that ſo ev'ry one might worſhip him in ſuch Portions as he himſelf ſtood moſt in need of.*

The

The ſame Poet in another place calls this Mind and Spirit, God; his Words are theſe,

——— *Deum namque ire per omnes*
Terraſq; tractuſq; maris, cœlumq; profundum;
Unde homines & pecudes, unde imber & ignes.

Earth, Heaven, Sea, all Natures vaſt Abyſs
Does God pervade and fill.
Hence Man, and Beaſt; Storm, and red Lightning hence.

And what other God do we Chriſtians preach up, than Mind and Reaſon and Spirit? Let us run over the Doctrine of the Philoſophers, if you pleaſe, and you'll find them, tho' differently expreſſing themſelves in Words, yet as to the Thing, all conſpiring in one and the ſame Opinion. I omit the ancient Wiſe Men of *Greece*, deſervedly ſo call'd upon the account of their Sayings; let *Thales* the *Mileſian*, the Principal of them, ſerve for the reſt, who was the firſt that diſcours'd accurately concerning Heavenly Matters. This ſame *Mileſian Thales* affirm'd Water to be the Principle of Things; but withal, that God was that Mind which form'd every Being out of this Fluid into a World. But let me tell you, this account of [p] Water and the Spirit was a Notion

[p] *Ebo altior & Sublimior aquæ & Spiritus ratio, quam ut ab homine potuerit inveniri, a Deo tradita.*] *Thales* of *Miletus*, or as others think, a *Phœnician*, was the *Founder* of the *Ionick* Order, he ſpent moſt of his time in *Egypt*, in the Study of Philoſophy, and is reported to have convers'd there not only with the *Jews*, but particularly with the *Prophets*, from whom in all probability (as our *Author* concludes) he had this Notion of the Origin of the World

tion far above the reach of any Mortal, had not God, who was that Spirit, reveal'd it to *Moſes*. Thus you ſee how the principal Philoſopher exactly concurs with us Chriſtians. After him *Anaximenes*, and then *Diogenes* Surnamed *Apolloniates*, make God of a Nature Aerial, Infinite and Immenſe. Theſe then agree with us in the Doctrine of One God. The God of *Anaxagoras*, is an Infinite Mind that diſpoſes and puts every Thing in Motion;

---

from *Water* and the *Spirit*, a *Notion above the Reach of mere Mortal Invention.* But the Origin of All things from Water, both *Ariſtotle* and *Plutarch* aſcribe to *Homer* before him, from this Verſe,

Ωκεανὸν, ὅσπερ γένεσις πάντεσσι τέτυκται.

After much Travel and Study in *Egypt*, he is ſaid in his old Age to have returned and ſettled at *Miletus*, and propagated this Philoſophy. *Vid. Euſeb. præpar. Evang. lib.* 14. *cap.* 13. *lib.* 10. *cap.* 4. 'Tis true, indeed, that *Ariſtotle* reckons him as ἀρχηγὸς τοιαύτης φιλοσοφίας, *the Ringleader of the Hylopathian Atheiſts*, as deriving all Things from *Water* only, as *Homer* had done before him, not excepting the very Gods,

Ωκεανὸν τε θεῶν γένεσιν καὶ μητέρα τηθύν.

But *Ariſtotle* was no very fair Dealer with the Reputations of Philoſophers, and he has contradicted himſelf in the Character of *Thales*, as to his being an *Atheiſt*; de An. lib. 1. c. 8. where he ſpeaks of him as a *Theiſt* in theſe Words, καὶ ἐν τῷ ὅλῳ δέ τινες ψυχὴν μεμίχθαι φασὶν. ὅθεν ἴσως καὶ Θαλῆς ὠήθη πάντα πλήρη θεῶν εἶναι. *Some ſay, that Soul or Life is mingled with the Univerſe, and thence perhaps it was, that* Thales *imagin'd that all Things are full of Gods.* Beſides, *Laertius* and *Plutarch* give him the Character of the firſt *Aſſertor* of the Soul's Immortality; and *Tully* ſpeaks of him in theſe Words, *Thales enim Mileſius, qui primus de talibus rebus quæſivit, aquam dixit eſſe initium rerum, Deum autem eam Mentem, quæ ex aquâ cuncta fingeret.* De Nat. Deor. *lib.* 1. c. 10. The reſt of the Philoſophers mention'd in this Section are ſo many, that a tolerable Account of their *Tenets* wou'd not come within my compaſs, and therefore I refer the Reader firſt to *Cicero*, de N. D. lib. 1. from whence our *Author* has manifeſtly deſcribed them; and if he deſires farther Satisfaction, he may conſult *Euſeb. Præp. Evang.* and *Cudworth's Intellectual Syſtem.*

and

and the God of *Pythagoras*, is a Mind that permeates and takes care of the Univerſe, and is the Original of all Life. *Xenophanes* is well known to have defin'd God to be an Animated Infinite. *Antiſthenes* holds a Plurality of Gods over ſeveral Nations, but one only Deity Supreme by Nature. *Speuſippus* is for that natural, animal Virtue, by which All things are conducted to be God. Does not *Democritus*, altho' the firſt Inventor of the Atomick Philoſophy, does not he often ſpeak of that Nature, which is the Author of thoſe Images and intentional Species, by which we underſtand, and feel, and ſee, *&c.* as God? *Strato* likewiſe ſets up Nature for God. Even your famous *Epicurus*, who makes either Unactive, or no Gods, Deifies Nature. *Ariſtotle* is at variance with himſelf, however, he aſſigns one Sovereign Power; for one while he calls Mind God, another while the World he will have God, and then again he makes God above the World. *Heraclides* of *Pontus* reels about in the ſame manner, however, he aſcribes a Divine Mind to God, or elſe to the World, or elſe makes a pure Divine Mind itſelf to be God. *Theophraſtus*, and *Zeno*, and *Chryſippus*, and *Cleanthes*, tho' all at difference, yet at the long run they all meet in the Notion of one Providence that ſuperintends the World. For *Cleanthes* ſometimes makes God to be a Mind, ſometimes a Soul, ſometimes *Æther*, and ſometimes Reaſon. His Maſter *Zeno* makes the Natural and Divine Law in Things to be God, and ſometimes *Æther*, and ſometimes Reaſon, to be

the Fountain of all. This ſame Philoſopher, methinks, by calling *Juno* Air, *Jupiter* Heaven, *Neptune* Sea, *Vulcan* Fire, and all the reſt likewiſe of the Popular Gods, Elements, by ſuch Names ſeverely confutes, and laſhes the Publick Vanity of worſhipping ſuch Deities. *Chryſippus* ſays much the ſame Things, for he believes God ſometimes to be a Divine Energy, a Rational Nature, and then again the World, and then fatal Neceſſity; and copies after *Zeno* by interpreting the Fables of the Gods in the Verſes of *Heſiod*, *Homer* and *Orpheus* into Natural Principles. And *Diogenes* the *Babylonian*, expounds the lying in of *Jove*, and the Birth of *Minerva*, and ſuch like Fictions, not of the Gods, but of Nature. *Xenophon* the Diſciple of *Socrates*, affirms the form of the true God to be inviſible, and therefore not to be ſearch'd after. *Ariſto* of *Chios* affirms him likewiſe to be incomprehenſible, and both the one and the other underſtood the Divine Majeſty beſt, by deſpairing to underſtand it. But of all the Philoſophers, *Plato* deliver'd himſelf the plaineſt and trueſt of God, of Things, and Names; and his Diſcourſes had been purely Divine, had he not ſometimes comply'd too far with the Vanities of the Age, and allay'd them with the Errors in Faſhion. This ſame [q] *Plato* therefore in his *Timæus*

[q] *Platoni itaque in Timæo Deus eſt —— quem & invenire difficile, præ nimiâ & incredibili potèſtate, & cum inveneris, in publicum dicere impoſſibile præfatur.* The Paſſage referr'd to in *Plato's Timæus* ſtands thus, τὸν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εἰς πάντας ἀδύνατον λέγειν. *That as it is difficult to find out the Maker and Father*

Timæus ſays, that by the Name *God*, we are to underſtand the Parent of the World, the Architect of the Soul, and the Maker of Hea-

---

Father of the Univerſe, ſo likewiſe when found, cou'd he not be declared to the Vulgar. This Paſſage we find quoted both by *Juſtin Martyr* and *Tertullian* in the foregoing Apologies. And herein *Plato* ſeems to inſinuate, that it was not fitting to acquaint the People with the true Nature of God; and ſo *Tully* ſeems to have underſtood theſe Words when he ſaid, *Plato, quid ſit omnino Deus, enquiri oportere non cenſeat.* It was a *Catholick* Opinion among the Philoſophers, that *Pious Frauds* were good Things, and that the People ought to be impos'd on in Matters of Religion; accordingly we find the *Roman Pontif Scævola* in St. *Auſtin* declaring in this manner, *expedire exiſtimat falli in Religione Civitates*, &c. and his Reaſon for this Expedient is, That tho' the *Philoſophic* Divinity was the True one, yet it contain'd many *Secrets* which would be very hurtful for the People to be acquainted with, namely ſuch as theſe, *Quod verus Deus nec ſexum habeat nec ætatem, nec definita Corporis Membra*, &c. *That the True God had neither Sex nor Age, nor Bodily Members*; *That* Hercules *and* Æſculapius, &c. *were not Gods, but Men.* And *Varro* in his *Book* of *Religions*, publickly maintain'd the ſame Doctrine, *multa eſſe vera, quæ vulgo ſcire non ſit utile*, &c. *That there were many Things true which were not convenient for the Populace to know, as likewiſe many Things falſe, of which it was expedient they ſhou'd think otherwiſe*; *and therefore the* Greeks *enclos'd their* Teletæ, *or Myſteries within Walls, and kept 'em with all the Secrecy they cou'd.* From theſe, and ſuch like Inſtances it is, that the *Author of the Hiſtory of Religion*, and ſuch *falſe Accuſers of their Brethren*, pick up their Account of *Prieſt-craft*, and conclude without diſtinction, that *Prieſts of all Religions are the ſame*; that is, all thoſe *Primitive Biſhops*, *Prieſts* and *Deacons*, who were ſure to get nothing by their *Prieſt-craft*, but Death and Torments worſe than Death, were the ſame with thoſe of later Days who talk ſo much of *Prieſt-craft*, and ſet up *Indulgences*, *Images*, *Prayers in an unknown Tongue*, and all the other Arts of Ignorance and Deluſion; and yet the Cry is ſtill *Prieſt-craft* without diſtinction; tho' they may as well ſay of us, what was ſaid of the Primitive Chriſtians, that we have *Dogs ty'd to Candleſticks*, and *commit Inceſt*, and *eat up Children in the Sacrament*, as that our Craft is to keep the People in Darkneſs. We profeſs the *ſame Truth* as ſimply and plainly, as the *Fathers* did, and condemn impoſing upon the People in matters of Religion as much as St. *Auſtin* did, who upon the Doctrine of *Scævola* and *Varro* before-mention'd, ſays, *It was a Doctrine that gratify'd the Evil Demons very much, who by this means cou'd tyrannize as well over the Deceivers, as the Deceived.*

ven

ven and Earth; whom it is hard to understand by reaſon of his incredible Immenſity of Power, which is too much for Human Intellect; and when we do come to the Knowledge of Him, 'tis impoſſible to make out Notions intelligible to All. And we Chriſtians almoſt ſay the ſame Things, for we are come to the Knowledge of this true God, and we alſo call him the Parent of all Things; nor do we preach theſe Divine Myſteries in Publick, but when the [r] Publick calls us in Queſtion about our Religion.

XX. I have now run over the Opinions almoſt of all the Philoſophers, thoſe of Note, eſpecially, whereby 'tis evident, they all declare for one God, tho' under different Denominations; inſomuch, that ev'ry one muſt conclude, either that the [f] Chriſtians now are Philoſophers,

---

[r] *Nunquam publicè niſi interrogati prædicamus.*] The ſeveral Sects of Philoſophers had the Privilege of Publick Schools to propagate their Opinions in; but the poor Chriſtians had no ſuch Toleration, and therefore never preach'd in Publick, but when they preach'd for their Lives before their Tribunals.

[f] *Ut quivis arbitretur, aut nunc Chriſtianos Philoſophos eſſe, aut Philoſophos jam tunc fuiſſe Chriſtianos.*] Excepting the Doctrine of the Trinity, the Invocation of one God by and thro' the Name of Jeſus Chriſt, and the two Sacraments; there is nothing that a Heathen Philoſopher truly Virtuous cou'd ſtick at; for the Goſpel is ſuch a lovely Syſtem of Manners, and advances Morality to ſuch noble Heights, both as to Degree and Extent, that upon mature Conſideration they cou'd not but admire it in Idea, tho' Fleſh and Blood might ſhrink at the Practice. And 'tis very obſervable, that *Seneca*, *Epictetus*, *Antoninus*, *Arrian*, *Plutarch*, *Hierocles*, *Plotinus*, and the reſt of the Philoſophers who liv'd in the firſt Ages of the Goſpel, wrote in a Diviner ſtrain, and advanced the Duties to God, our Neighbour, and our ſelves, even to a pitch Evangelical, certainly much higher than thoſe of their Sect that went before them; witneſs that excellent Prayer with which *Simplicius* con-

loſophers, or that the Philoſophers of old were Chriſtians. If then, the World is govern'd by a Providence, and by one God, the weaker ſort of Ancients charm'd and captivated with Fables, ought not ſurely to engage us in the ſame Errors, in ſpite of all the Arguments to the contrary, of the wiſeſt Philoſo-

---

concludes his Comment upon *Epictetus*; for firſt he here directs his Prayer to God, *The Lord and Father and Guide of our intellectual Natures*, Ἱκέσιόν σε, δέσποτα, ὁ πατὴρ καὶ ἡγεμὼν τῆς ἐν ἡμῖν λόγου, *to put us in mind of thoſe excellent Faculties he has endued us with*; and moreover, συμπροθύμους ἡμᾶς αὐτοκινήτοις ἡμῖν πρὸς τε καθάρσιον ἀπὸ τῆς σαρκὸς καὶ τῶν ἀλόγων παθῶν, *to co-operate with us his free Creatures towards the cleanſing us from all Filthineſs both of Fleſh and Spirit*. He prays likewiſe for this Divine Grace and Aſſiſtance, διὰ τῆς ἀληθείας φωτός, *thro' the Light of Truth*. If a Chriſtian had pray'd thus, we muſt have underſtood by this *Light of Truth*, either through *Chriſt*, who calls himſelf *the Truth* and *the Light*; or rather *thro' the Holy Ghoſt*, the Spirit of Truth, who is ſaid to *teach us all Things*; and thoſe who are ſo taught by him, are ſtyled φωτιζόμενοι, the *Enlight'ned*. The laſt Clauſe of this Heathen's Prayer is very remarkable, καὶ τὸ τρίτον, τὴν Ζοφερὰν ἱκέσιόν σε ἀφελεῖν τελείως τῆς ἀχλυὸς τῶν ψυχικῶν ἡμῶν ὀμμάτων, ὄφρα γινώσκωμεν εὖ (κατὰ τὸν Ὅμηρον) ἠμὲν θεὸν ἠδὲ καὶ ἀνδρα. p. 331. *And in the third place, I beſeech my Saviour to take away perfectly the Cloud from off the Eyes of our Underſtanding, that we may ſee clearly (according to that of* Homer) *the Things that belong either to God or Man.* Now this Prayer, which from the Mouth of a Chriſtian, wou'd have been immediately underſtood as an application to the ever bleſſed Trinity of Perſons in the Godhead, is a ſhrewd Sign to me, that as the elder Philoſophers ſtole from *Moſes* and *the Prophets*, ſo the latter did the ſame with *Chriſt* and *his Apoſtles*, and diſguis'd their Theft with their κατὰ τὸν Ὅμηρον, *as Homer has it*, inſtead of the *Goſpel*. For when Chriſtianity made ſuch a noiſe in the World, and got Ground daily, 'tis not likely but the Philoſophers wou'd be prying into it, and raiſe their Notions to a higher pitch, in order to vye with the Goſpel, and keep the Heathens from going over to it. But of this I have ſpoken elſewhere; I only add farther, that this Prayer of *Simplicius* is another Inſtance, which may be added to what I have urg'd againſt Mr. *Davies* and *le Clerc*, Sect. 17. n. 6. to ſhew, that the *Fathers* were not miſtaken, when they affirm'd that the Heathens addreſs'd frequently to the *One Supreme God only*.

phers

phers in all Ages. For our Forefathers were ſo eaſy of Belief, that they ſwallow'd the moſt incredible Monſters and Prodigies without Chewing, down went *Scylla* with all her Bodies, and *Chimæra* with all her Shapes, and the many-headed *Hydra* reviving from her fruitful Wounds; nor did they make any Bones of *Centaurs*, a ſtrange Duplicate of Man and Horſe; in a word, Fame cou'd not be better at Lying, than they at Believing. What think you of thoſe old Women's Stories concerning the Metamorphoſes of Men into Birds, and Beaſts into Men, and Men again into Trees and Flowers? Which Feats, had they been [t] ever done, might be done at preſent; but becauſe

[t] *Quæ ſi eſſent facta, fierent; quia fieri non poſſunt, ideo nec facta ſunt.*] The *Metamorphoſes* of Men into Birds, Trees, *&c.* ſo much celebrated in the Poets, are condemn'd here as fictitious; and for a Reaſon that more than once has been urged againſt the Miracles recorded in Scripture, namely, *That if ſuch Miracles had been ever done, they might be done ſtill; but becauſe they can't be done now, they were never done at all.* Now, in anſwer to this Objection, it is to be conſider'd firſt, that the end of Miracles is for the confirmation of ſome new Doctrine or Meſſage as coming from God; the Doctrine then itſelf muſt be agreeable to the natural Notion of a Deity, or elſe no Miracles ought to make me believe it from God; for I am ſure my natural Reaſon is from God, and this tells me that God is an All-wiſe, Juſt and Holy Being, who made me, and is to be ſerv'd and worſhipp'd by me according to his Divine Nature; this, I ſay, is a Truth I am more certain of, than I am that ſuch a thing is a Miracle, becauſe I don't know the Extent of Natural Cauſes, and the Powers of Evil Spirits, and therefore no Miracles ought to prevail with me to worſhip God as an Unwiſe, Unjuſt, Unholy Being, becauſe 'tis a Contradiction. Suppoſing then the Truth of the Poetical *Metamorphoſes* abovemention'd; do the Poets pretend any new Doctrine to be confirm'd by theſe odd Tranſmutations? Was the Doctrine agreeable to the Natural Notion of a Deity? Or were not their very Religious Rites and Worſhip very Abominations in the Opinion of their

becauſe we ſee no ſuch Things now, we believe they never were. Nor were our Anceſtors one jot leſs ſimple, credulous and improvident,

---

their wiſeſt Philoſophers, and different Gods worſhipp'd differently in divers Places. 2. Theſe Changes of Men into Birds and Trees, *&c.* are fantaſtical and trifling, and grounded upon no credible Teſtimony. The Miracles of Chriſt, ſuch as Feeding the Hungry, Curing all manner of Diſeaſes, and Raiſing the Dead, and himſelf too from the Grave, according to his own Prediction, were not only mighty Works beyond the Power of any Being leſs than Almighty, and likewiſe done for the Confirmation of a Doctrine in ev'ry reſpect worthy of God and Man, but they were all Works of Mercy, and as convincing by their Goodneſs as Power, and withal done in the face of the World, and before his very Crucifyers; and continued by his Apoſtles, and their Succeſſors, for two or three hundred Years after. But the Stories of the Poets, and the odd Feats among the Heathens, have none of theſe Characteriſticks belonging to 'em. But then 3. Here was a Tryal of Skill and Power, a competition between the *Gods* of the *Heathen*, and the *God* of *Chriſtians*; and therefore our *Author's* Reaſoning is good, and he had juſt grounds to call in queſtion the Stories in the Poets of *turning Men into Birds and Trees*, for if theſe Wonders were ever done by your Gods (ſays *Minucius*) they wou'd certainly do their beſt now, when their Deityſhips are in danger; but becauſe they can do nothing now, but confeſs themſelves Devils in the preſence of their Worſhippers, I believe the *Metamorphoſes* you talk of were never done at all: This I take to be the force of his Reaſoning. But for Miracles, I muſt confeſs, I cannot think them in themſelves ſufficient to make me believe a thing from God; for the Wonders of the *Magicians* ſeem to me as ſtrange, and ſurpaſſing Nature, as the Miracles of *Moſes*; tho' *Moſes* had evidently the ſuperior Power, becauſe he out-did the Sorcerers, and they were not able to ſtand before him. Thus again for the confirmation of the Truth of *Moſes*, and the fulfilling of that Religion, *Chriſt* renews his Conqueſts over the Kingdom of Darkneſs, caſts out Devils, and does the Works that no Man can do, and all this for the beſt Religion imaginable; Chriſt therefore is in juſt Poſſeſſion, and muſt reign over us, 'till a better Revelation, and more and greater Miracles than he and his Apoſtles did, or cou'd do, be produc'd againſt him. But then there is no manner of Reaſon in the World to expect a Succeſſion of Miracles, after the Chriſtian Doctrine and Worſhip has been ſo miraculouſly and fully ſettled, 'till another Doctrine of greater Perfection be ſet up againſt it, and greater Miracles wrought in Confirmation

vident, about the very Gods they worſhipped; for by paying a profound [u] Veneration to their Kings; and wanting to ſee them again after Death in *Effigie*, and very deſirous to detain their Memories in Marble, at length they turn'd theſe Monumental Comforts into Objects of Devotion. For before the World was open'd by Traffick, before Nations had intermix'd Rites and Cuſtoms, every Country ador'd its Founder, or ſome renowned General, or ſome Queen chaſte and valiant above her Sex, or the Inventor of ſome uſeful Art, as a Citizen worthy ſo honourable a Remembrance. Thus they both ſhew'd their Gratitude to the Dead, and encourag'd the Living to the Practice of the ſame Virtues.

XXI. Read over the Writings of the *Stoicks* and other Sages, and you'll be ſoon of my

---

firmation of it; becauſe for the ſame Reaſon that I demand a Miracle this Day for the proof of one Article, I may demand another to Morrow for the proof of ſomething elſe, and ſo on every Day and Hour of my Life; and for the ſame Reaſon I muſt ſee a Man rais'd from the Dead, ſo muſt another, and ſo ev'ry unbeliever in the World; and ſo we muſt continually converſe with Ghoſts, and ſuch a Familiarity wou'd take off from the force and ſtrangeneſs of Miracles, and the Reſurrection of a Man wou'd be look'd upon no more than the Reſurrection of the Spring, or the reviving of Swallows. But *if they will not believe Moſes and the Prophets, Chriſt and his Apoſtles, neither will they believe tho' one aroſe from the Dead.* Let an Unbeliever reflect whether he has liv'd up to the Light he has, before he asks for more.

[u] *Dum defunctos eos deſiderant in Imaginibus videre*, &c.] The like Reaſoning we find again in *Tully*, N. D. l. 1. ſect. 15. *Perſeus Zenonis Auditor, eos dicit eſſe habitos Deos, a quibus magna utilitas ad vitæ cultum eſſet inventa, — Quo quid abſurdius quam aut res ſordidas — aut homines jam morte deletos, reponere in deos, quorum omnis cultus eſſet futurus in luctu.*

Opinion.

Opinion. [x] *Euhemerus* traces this matter particularly, and ſhews how Men were deify'd either upon the Account of their Courage or Invention; and tells you their Nativities, Countries and Sepulchers thro' every Province; namely, of *Dictæan Jove*, and *Delphic Apollo*, of *Pharian Iſis*, and *Eleuſinian Ceres*. *Prodicus* likewiſe tells us of Mortals taken up into the Number of the Gods, who in their Travels brought home ſome unknown Fruits from Foreign Parts for the Benefit of their Country. *Perſeus* the Philoſopher argues for the ſame Opinion, and withal adds, that theſe new Fruits went under the Names of the Inventors, according to that of the *Comedian*, [y] *without* Ceres *and* Bacchus, Venus *grows cold.*

---

[x] *Ob merita virtutis aut muneris Deos habitos, Euhemerus exſequitur, & eorum Natales, Patrias, Sepulchra, dinumerat.*] This likewiſe is plainly in Imitation of *Tully*, N. D. l. 1. ſect. 42. *Ab Euhemero autem & mortes, & Sepulturæ demonſtrantur Deorum.*

[y] *Ut comicus ſermo eſt, Venerem ſine Libero & Cerere frigere.*] I have juſt now recited the Opinion of *Perſeus* for making Gods out of *Cicero*; but in his 2d Book *de N. D. cap.* 23. we have this very Proverb and the Reaſon of it explain'd in theſe words, *Quidquid enim magnam utilitatem generi afferret humano, id non ſine divina bonitate erga homines fieri arbitrabantur; itaq; tum illud quod erat a Deo natum, nomine ipſius Dei nuncupabatur; ut cum fruges Cererem appellamus, vinum autem Liberum, ex quo illud Terentii, ſine Cerere & Libero friget Venus; tum autem Res ipſa in quâ vis ineſt major aliqua, ſic appellatur, ut ea ipſa vis nominetur Deus, ut Fides, ut Mens, quas in Capitolio dedicatas videmus*, &c. Now here I cannot but obſerve farther, that from hence it appears, that the wiſer Heathens won'd never have digeſted the Doctrine of *Tranſubſtantiation*, had that been an Article of Faith at that time. For thus *Tully* delivers himſelf upon the Caſe, *When we call Wine* Bacchus, *and our Fruits* Ceres, we make uſe of the common way of ſpeaking, *Sed ecquem tam amentem eſſe putas, qui illud quo veſcatur Deum credat eſſe? But can you think any Man ſo arrant a Fool, or ſo perfectly out of his Senſes, as to imagine that which he eats to be a God?*

Alexander

Alexander the [z] *Great* of *Macedonia*, in a large Account to his Mother, wrote word, that he had terrify'd the High-Prieſt out of the Secret of making Gods of Men. There he makes *Vulcan* the Prime God, and after him *Jove*, and his Generation; [a] ſee there the Swallow of

---

[z] *Alexander ille magnus macedo*, &c.] *Rigaltius* and ſome others are of a Opinion that our *Minucius* is out in his *Alexander the Great of Macedonia*, and that it was not he, but *Alexander Polyhiſtor*; but *Athenagoras* mentions this Epiſtle of *Alexander*, the Son of *Philip* to his Mother concerning the Prieſts way of making Gods of Men, and quotes a Paſſage out of *Herodotus* at the ſame time to the like purpoſe. *Vid. Athenag. Legat. pro Chriſtianis. p.* 31. And the learned Biſhop *Fell* (that judicious Admirer of the Primitive Divinity) in his Remarks upon St. *Cyprian de Id. van. p.* 12. *Oxon. Ed.* has ſufficiently prov'd *Rigaltius* and his Followers out in their Conjecture. See more in the Comments of Mr. *Davies*.

[a] *Et de ſpicis Iſidis ad hirundinem, ſiſtrum, & adſperſis membris inanem tui Serapidis ſive Oſiridis tumulum.*] The Words in this Reading are hardly intelligible, much leſs Grammar, and the Comments both of *Rigaltius* and *Salmaſius* ſeem extremely uncouth and violent, and therefore in the Tranſlation I follow the Conjecture of Mr. *Davies*, who reads 'em thus, *& adſpice ſis Iſidis ad hirundinem, ſiſtrum.* There are ſo many various Accounts of this *Iſis* and *Oſiris* with his empty Tomb, that I will not trouble the Reader with 'em, but refer him to the Commentators upon this Paſſage, and likewiſe to Mr. *Baſnage's Supplement to* Joſephus, *lib.* 3. *c.* 18, 19. *p.* 216, 217. But that which I think more material, is, that there is a Text in *Iſaiah* 18. 1, 2. dark and perplext, which this of *Minucius* perhaps may give ſome Light to; the Text is this, *Wo unto the Land ſhadowing with Wings, which is beyond the Rivers of Ethiopia, that ſendeth Embaſſadors by the Sea, even in Veſſels of Bulruſhes upon the Waters*, &c. This Text the learned *Bochart* in his *Phaleg.* tranſlates thus, *Væ terræ cymbali orarum quæ eſt trans flumina Chus, mittenti in mare imagines, idq; in vaſis papyraceis ſuper aquas. Wo be unto the Land of Timbrels with broad Edges*, that is, *Siſtrums*; by this dark *Periphraſis* (ſays *Bochart*) the Prophet undoubtedly ſets forth *Egypt*, or *Arabia Chuſæa*. And the *Hebrew* Word we tranſlate *Wings*, ſignifies (ſaith he) the *Extremity* of any thing, *ergo Cymbalum orarum phraſi Hebraeâ Cymbalum eſt cujus in lateribus ſunt oræ ſeu Margines, id eſt, Siſtrum.* For the *Siſtrum* differs from the *Cymbalum* in this, that the *Cymbalum* is round, but the *Siſtrum* Oval, *cum certis oris ſeu Marginibus ex quibus appenſa Tintinnabula argutum*

of *Iſis*, the Timbrel, and the empty Tomb of your *Serapis* you kiſs'd ſo a while ago, with the Members lying ſcatter'd all about. Examin the ſacred Rites and Myſteries, and there you'll find the ſad Diſaſters, Fates, Funerals, Weepings and Wailings of your pitiable Deities. *Iſis* with her *Cynocephalus*, and [b] ſhaven Prieſts, ſighs, and ſobs, and raves after her loſt Son; and the Miſerable *Iſiacs* thump their Breaſts, and imitate the Paſſion of the unfortunate Mother; by and by, the Bantling is found, and then poor *Iſis* again is as much out of her Wits with Joy, the Prieſts exult, and *Cynocephalus* the *Finder* triumphs. And thus the whole Buſineſs, the Year about, is either to loſe what they find, or find what they loſe; and is not this very fine, to bewail what you worſhip, and worſhip what you bewail? But theſe, tho the Devotions of *Egypt* in times of yore, are now the worſhipful ways of *Rome*.

argutum ſtrepitum concuſſu edebant.—Nemo enim eſt qui Siſtrum neſciat eſſe proprium ſacrorum Iſidis. Vid. Boch. Phal. lib. 4. cap. 2. p. 240. But now if it be evident from *Julius Firmicus de error. profan. Relig. p. 2. Seqq.* That the Statue of *Iſis* was carv'd with a little Bird upon her Head with Wings and Tail expanded, according to the Deſcription here in *Minucius*, *Iſidis ad Hirundinem*; then I ask only whether the *ſhadowing with Wings* in *Iſaiah*, as we tranſlate it, may not as well refer to the *Swallow* upon the Head of *Iſis*, as to the *Siſtrum* in her Hand, and theſe the *Images* or *Embaſſadors ſent by Sea in Veſſels of Bulruſhes.*

[b] *Iſis perditum filium cum Cynocephalo ſuo, & calvis Sacerdotibus luget*, &c.] The *Cynocephalus* I have deſcribed already, and her bald Prieſts *Juvenal* deſcribes thus, *Sat. 6.*

Qui grege linigero circumdatus, & grege calvo.

And we are told, that there was a Law paſs'd at *Memphis*, *ut Iſidis Sacerdotes ſemper deraſo ſint capite, utq; tertiâ quâq; die corpus eradant; & frigida abluant, ter die, noctu bis.* Vid Alexand. ab Alex. Tom. 2. lib. 6. p. 583.

Ceres with a Serpent for her Girdle, and with lighted Torches in her Hands, goes penſive and proling about in queſt of her raviſh'd *Proſerpina*; theſe are the *Eleuſinian* Myſteries. And what, pray, are the Rites of *Jove*? Why, he has a Goat for a Nurſe, and the Infant is ſtollen from his Father, for fear of being devour'd by his ungodly Gut; and the *Corybantes* are all the while playing upon their Cymbals, to drown the Cries of the bawling Brat. As for the Rites of *Dindymene Cybele*, I am really aſham'd to mention 'em; who when the Blew of her Plum was off, and ſhe was grown old and wrinkled, as well ſhe might, being the Mother of ſo many Gods, and but a very indifferent Miſtreſs in the Eyes of her Gallant, ſhe diſabled him, for the Rarity of an Eunuch-God. Upon the account of this Fable, the *Gauls* puniſh themſelves with Caſtration to be qualify'd for her Prieſts; a woundy Worſhip indeed, where Exſection paſſes for Religion! Beſides, what ſtrange Figures do you make of your Gods? 'tis perfect Mockery and making Fools of your Deities. There's *Vulcan*, a poor [c] limping God; there's *Apollo*, after ſo many

[c] *Vulcanus claudus Deus & debilis: Apollo tot ætatibus levis: Æſculapius bene barbatus, etſi ſemper Adoleſcentis Apollinis Filius: Neptunus glaucis oculis, Minerva cæſiis, &c.*] *Cicero* ſufficiently ſaw the Abſurdity of retaining ſuch a multitude of odd and helpleſs Deities in Worſhip; and accordingly ventures to expoſe 'em himſelf; and nothing more proper than for our Chriſtian Apologiſt to copy after ſo wiſe a Heathen in ridiculing their Gods. For thus *Tully* does it, *N. D. l. 1. Sect. 29. Jovem ſemper barbatum, Apollinem ſemper imberbem, cæſios oculos Minervæ, cæruleos eſſe Neptuni; & quidem Athenis laudamus Vulcanum eum, quem fecit Alcamenes, in quo ſtante, atq; veſtito, leviter apparet Claudicatio non deformis; claudum igitur habebimus Deum, &c.*

Years, without a Beard; and yet ſmooth *Apollo*'s Son *Æſculapius* with a very laudable Beard on; there's *Neptune* with Eyes of Green, and *Minerva* of Sky-colour, and Goggle-ey'd *Juno*; there's *Mercury* with winged Feet, and *Pan* with Hoofs, and *Saturn* with Fetters, and *Janus* with his two Faces, as if he always went backward; there's *Diana* one while with her Paps girt up like a Huntreſs; and then again, at *Epheſus* with Breaſts like Towers; and when ſhe paſſes for an infernal Goddeſs, under the Title of *Trivia*, ſhe is horridly branched out into three Heads, and Hands innumerable. How fares it with your own *Jove* himſelf? Why, ſometimes he has a Beard, and ſometimes not; when he is ſtiled *Jupiter* [d] *Ammon*, he

[d] *Cum Hammon dicitur, habet cornua; & cum Capitolinus, tunc gerit fulmina; & cum Latiaris, cruore perfunditur; & cum Feretrius, non auditur.*] This *Jupiter Hammon* worſhip'd by the *Egyptians* was plainly *Cham* or *Ham*, the Son of *Noah*, as I have already ſhew'd; his Temple and Idol is thus deſcrib'd by *Lucan*, l. 9.

Ventum erat ad Templum, Libycis quod Gentibus unum,
Inculti Garamantes habent; ſtat Corniger illic
Jupiter, ut memorant, ſed non aut fulmina vibrans,
Aut ſimilis noſtro; ſed tortis cornibus Ammon.

His Idol is called Κεραϊοπρόσωπον, or *Ram-headed*; the Reaſons why he is thus ſet forth, are ſaid to be chiefly theſe three. *Firſt*, The *Sun* was worſhip'd under the Title of *Ammon*, and was therefore ſet forth with the Horns of a Ram, becauſe with Aſtronomers the Sign *Aries* in the *Zodiac* is the Beginning of the Year. *Secondly*, Becauſe, as the Strength of horned Beaſts lies in their Horns, ſo the Influence of the Sun is puſh'd into every thing below by its Beams. *Thirdly*, Becauſe the Reflection of the Sun is Cornute or Hornlike. Theſe perhaps may be Reaſons with ſome, but to me, I confeſs, they ſeem very odd ones; and therefore in all the Languages that I know any thing of, finding Strength and Power to be ſignify'd

he is honour'd with Horns; when *Capitolinus*, he is arm'd with Thunder; when *Latiaris*, he is beſmear'd with Blood; and when *Feretrius*, he is not minded. To make ſhort on't, there are as many Monſters of *Jove*, as Names. *Erigone* dy'd by a Halter, to live a Virgin among the flaming Stars. *Pollux* and *Caſtor* die, to live by Turns. *Æſculapius* is ſtruck down with Thunder to riſe up a God; and *Hercules* is ſcow'rd in the *Oetean* Flames from his human Droſs into a Being Divine.

XXII. Theſe are the Stories and Romances we learn from our ignorant Forefathers, and what is worſe, which we our ſelves ſtudy to improve; and eſpecially by the Verſes of the * Poets, who have done their beſt by their Repu-

---

by *Horns*, according to that of the *Pſalmiſt*, *All the Horns of the Wicked will I cut off, but the Horns of the Righteous ſhall be exalted*. I conclude the *Horns* of the Idol *Ammon* to be Emblems only of State and Magnificence. For 'tis ſaid of *Moſes*, when he came down from God, that *Aaron* and the People ſaw that his *Face ſhined*; which the *Latin* tranſlates, *Facies ejus erat cornuta, his Face was horned*. And hence it is, that *Moſes* is painted with Horns; but this Error, I ſuppoſe, grew from the Ambiguity of the *Hebrew* word, which ſignifies both Horns and Brightneſs. *Cum Latiaris cruore perfunditur*. Theſe humane Sacrifices you have particulariz'd in the foregoing Apology, and we find *Lactantius* declaring the like; *de falſ. Rel. l.* 1. *Sect.* 21. *p.* 50. *Latialis Jupiter etiam nunc ſanguine colitur humano, & cum Feretrius non auditur*. The Derivation of *Feretrius* is known ſufficiently, and largely explain'd by *Rigaltius* upon this place, and I follow him in the reading *aditur* inſtead of *auditur*, and for his Reaſons there aſſign'd.

* *Has Fabulas —— ab Imperitis diſcimus, —— carminibuſq; præcipue Poetarum, qui plurimum quantum veritati ipſâ ſua auctoritate nocuere.*] 'Tis experimentally certain that good Poetry upon ill Subjects has done great Miſchief in the moral World; for lewd Poets are the Devil's prime Miniſters, a ſort of Conjurers that raiſe

up

Reputation, to prejudice the Truth; for which Reaſon *Plato*, to his eternal Honour, baniſh'd the famous [f] *Homer*, with all his Lawrels, from his imaginary Commonwealth. For this is the prime Poet, who in the [g] *Trojan*

---

up ſuch filthy Spirits in the Minds of Youth that can hardly be laid; the Poiſon goes down with Pleaſure in that delightful Vehicle. The Abuſes of this Art have been the Complaint of the Vertuous in all Ages; *Minucius* complains of it here, and ſo did *Tully* before him, *nec enim multo abſurdiora ſunt ea, quæ Poetarum vocibus fuſa, ipsâ ſuâ ſuavitate nocuerunt*, lib. 1. de N. D. ſect. 16.

[f] *Plato ideo —— Homerum illum inclytum —— de Civitate quam in Sermone inſtituebat, ejecit.*] With the like Concern for Virtue does *Tully* cry out againſt the Plague of Poets, in his *Tuſculane Queſtions*, lib. 2. ſect. 11. p. 368. *Sed videſne, Poetæ quid mali afferant? — Mollium animos noſtros, ita ſunt deinde dulces, ut non legantur modo, ſed etiam ediſcantur; ſic ad malam domeſticam diſciplinam, vitamq; umbratilem, & delicatam cum acceſſerunt etiam Poetæ, nervos omnis virtutis elidunt; recte igitur a Platone educuntur ex ea civitate, quam finxit ille, cum mores optimos, & optimum Reipublicæ ſtatum exquireret.*

[g] *Hic enim præcipuus bello Troico Deos veſtros, etſi ludos facit, tamen in hominum rebus & actibus miſcuit.*] The reſt of this Section is evidently in imitation of *Tully*, and *Tertulian*; the latter you have before you, and therefore I ſhall ſet down ſome Paſſages of *Tully* only, to this purpoſe.—*Accepimus enim Deorum Cupiditates, Ægritudines, Iracundias; nec vero, ut Fabulæ ferunt, Dii bellis prælliſq; caruerunt; nec ſolum ut apud Homerum, cum duos exercitus contrarios alii Dii ex alia parte defenderent, ſed etiam, ut cum Titanis, ut cum Gigantibus, propria bella geſſerunt. Hæc & dicuntur, & creduntur ſtultiſſimè, & plena ſunt futilitatis, ſummæq; levitatis.* De N. D. l. 2. ſect. 28. p. 421. Thus again, with reference to *Sarpedon*, the Inſtance before us, *Hoc ſentit Homerus, cum querentem Jovem inducit, quod Sarpedonem filium a morte contra Fatum eripere non poſſet.* De Divinat. l. 2. ſect. 10. p. 456. Thus were the wiſer Philoſophers fully convinc'd of the Vanity of the Gods they worſhipped, and yet comply'd with the Worſhip; they were in great Perplexities about the Object and Manner of Worſhip, and the Rewards and Puniſhments of another World, till *Life and Immortality was brought to light thro' the Goſpel.* They were juſt in the Condition of a wearied Traveller, who is ſure he is in the wrong way, but cannot tell how to find the Right; which made *Cicero* cry out ſo paſſionately, *Utinam tam facilè vera invenire poſſim, quam falſa convincere! O that I cou'd diſcover Truth with the ſame eaſe, as I detect Error!*

War concerns the Gods in the Affairs of Men, tho' he does it in Jeſt and Rallery. For he ſets a Brace of Deities together by the Ears, he wounds *Venus*, and holds *Mars* in Chains, he puts the Goddeſs of Beauty to pain, and the God of War to flight. He ſings of *Jove*'s narrow Eſcape by the help of *Briareus*, when the reſt of the Celeſtials had conſpir'd to bind him; and when he cou'd not deliver his Son *Sarpedon* from Death, how he wept in Showers of Blood. He tells likewiſe of *Venus*'s inchanted Girdle to draw him from his Miſtreſſes, and make him a kinder Husband to *Juno*. Sometimes *Hercules* is an Hoſtler, and *Apollo* a Shepherd to *Admetus*; and *Neptune Laomedon*'s Bricklayer, and bilk'd too of his Wages, poor Fellow. There we have the Thunder of *Jove*, and the Arms of *Æneas*, forg'd upon the ſame Anvil; as if the Heaven, and Thunder, and Lightning, were not in Being long before *Jove* was born in *Crete*, and as if he himſelf did not tremble at the true Thunder, which his *Cyclops* cou'd never imitate. Why ſhou'd I ſay a word of *Mars* and *Venus*, how they were caught in the very Act of Adultery? or of *Jove*'s Lewdneſs with *Ganymed*, for which good Service the Boy had a Conſecration. All which were invented of the Gods, only to authorize Men in their Wickedneſs; for by ſuch pleaſing Fables, and agreeable Inventions are the Minds of Boys tinctur'd and corrupted, and theſe early Opinions ſtrengthen with their Years, till by this Means the Wretches grow grey under Deluſion; for tho' Truth is obvious

vious, yet muſt we open our Eyes to ſee it. The *Greek* and *Latin* Hiſtorians ſpeak of *Saturn*, the Original of this Swarm of Deities, as a meer Man; *Nepos* and *Caſſius*, *Thallus* and *Diodorus*, all acknowledge this. The ſame *Saturn* flying from *Crete* for fear of falling into the Hands of his cruel Son, arriv'd in *Italy*, and was kindly entertain'd by *Janus*, and being a dapper little *Grecian*, and a polite Mortal, inſtructed that rude and illiterate People in many things, particularly in the Art of Letter-making, and coining Mony, and keeping Regiſters. This place of Refuge, he call'd *Latium*, from his lying *Latent* here, and the City *Saturnia* after his own Name; and *Janus* call'd his City *Janiculum*; both for a Preſervation of their Memories of Poſterity. Thus then 'tis evident, he ran away like a Man, and ſculkt about like a Man, like the Father and Son of a Man in all reſpects. For if he was call'd the Son of Heaven and Earth, it was only becauſe his Original was unknown to the *Italians*, as we ſay of thoſe who arrive unexpectedly, that they *dropt from the Skies*; and Men of ignoble or unknown Birth, we name *Sons of Earth*. *Jupiter*, his Son, after he had driven out his Father, reign'd in *Crete*, and begat Sons there and dy'd; and there both his Den, and his Sepulcher is ſeen, and ſhewn to this Day, and the very Rites, by which he is worſhipped, argue him a Man.

XXIII. 'Twou'd be a very idle thing now to give out your Gods by retail, and particularly run thro' your whole Race of Deities;

for ſince we have prov'd the Fathers to be Mortals, we need not doubt of the Childrens ſucceeding to the ſame Mortality. This, I ſay, wou'd be very idle, had you not a ſenceleſs Trick of making Gods after death; and 'tis but [h] *Proculus*'s forſwearing himſelf, and *Romulus* is a God. And King *Juba* is a God too, if his Blackamoor Subjects will but have him ſo: However, that theſe and other Kings are conſecrated into Gods, is not in good truth ſo much to make Men really believe 'em Dei-

[h] *Pejerante Proculo, Deus Romulus.*] This Cuſtom of Deifying Emperors and great Men, you find expos'd in all theſe Apologies; and the *Cerimoniale* of this *Apotheoſis* in ſhort was in this manner. The Emperor being dead, who was to be Deify'd, there was a Funeral Pile three Stories high erected, and bedecked with all the Pageantry of Pictures and Images, and at the expence of much Gold and Silver; and an Eagle, with the whole heap of Deities, placed at the Top. The *Effigies* of the Dead was laid upon a Bed of State made on purpoſe of Gold and Purple; and all the *Senate*, with the *Equeſtrian* Order, and the Firſt Quality, carry'd about this Bed in Proceſſion, with Hymns and all other Expreſſions of divine Honour, to the Funeral Pile; which being ſet on Fire, the Eagle is diſturbed by the Smoak, and mounts up, and as the People were to imagin, took the Soul of the Emperour along with her, and conducted it to the Gods. See *Herodian*'s Deſcription of the *Apotheoſis* of *ſeptimius Severus*, lib. 4. But beſides all this, we find from *Juſtin Martyr*, *Tertullian*, and the *Apologiſts* before us, that there were certain *Officers* called *Proculi*, whoſe Place it was to make *Affidavit*, that they ſaw the departed Emperor's Soul thus convoy'd by the Eagle to Heaven. And they were called *Proculi*, (as I take leave to conjecture,) from one *Proculus* a Noble-man, who upon a certain Occaſion pretended to the People, that he ſaw the Apparition of *Romulus*, in the Form of a God. *Vid. Plut. in Rom.* One wou'd be apt to wonder how rational Creatures cou'd ſink ſo low, as to ſwear that they ſaw the Emperor's Soul thus carry'd up to Heaven by the Mouth of an Eagle; but when we ſee, not only *Popiſh*, but ſome *Proteſtant Prieſts*, Canonizing very odd Sort of *Saints*, and in their *Memoirs* and *Funeral Orations* extolling ſome great Men to Heaven without ſcruple, who had been much better paſs'd over in Silence or good Wiſhes, we may well forbear to wonder at the *Proculi* amongſt the *Heathens*.

ties,

ties, as to do 'em honour for their paſt Services. And I muſt tell you, this divine Preferment goes ſorely againſt the Grain; they heartily deſire to continue Men, they dread being made Gods, and had much rather ſtay here, with the Infirmities of old Age, than depart for a Conſecration. Dead men therefore cannot be made into Gods, for the Deity cannot die, nor can any thing that is born be a God; for whatever is ſubject to be born, may ceaſe to be; but that only is divine, which has neither Beginning nor End. For if Gods were born heretofore, why, I pray, may they not be born on ſtill to this Day? Why, unleſs *Jupiter* is grown too old, and it ceaſes to be with *Juno* after the manner of Goddeſſes; and *Minerva* was paſt it, before ſhe came to't; or did they leave off Generating, becauſe Men left off believing it? But if the Gods got Children, they wou'd get 'em Immortal; and then we ſhou'd have Millions of Gods more than Men; more than Heaven, Air and Earth wou'd hold. From hence therefore we may well conclude thoſe Gods to be certainly Men, whoſe Birth and Burial we are fully ſatisfy'd of. Who queſtions therefore, but ſuch Gods are very much beholden to the Workman for the Worſhip of their Images? For ſimple People are caught with the Finery of the Figures; the Glitter of Gold, and Silver, and the pure white Ivory, dazle 'em into Adoration. But wou'd any one be pleas'd to conſider the Pains that are undergone, and the Engines that are employ'd in the Formation of Images, he wou'd

won'd be aſham'd to ſtand in ſuch fear of a thing, that the Hand of the Artiſt had been ſo long playing upon to make a God. For this wooden God, taken perhaps out of ſome old Faggot-Pile, or a piece of ſome forlorn Stump, is hung up, hewn, plain'd and rabotted; or if he be a Deity of Braſs, or Silver, 'tis ten to one but he derives his Pedigree from ſome dirty Kettle or worſe, which is often the Caſe of an *Egyptian* King; and then he is melted down, and maul'd with Hammers, and faſhion'd upon Anvils; if he chance to be a God of Stone, then the Mallets and Chizels are ſet to work upon him, and ſome lewd Hand or other has the bringing him up to his divine Smoothneſs and Perfection; but as he is not ſenſible of any Hardſhips in making, ſo neither of your divine Honours, when made, unleſs perhaps when you have dub'd it a God, it ceaſes to be Stone, or Wood, or Silver any longer. But when, pray, does it commence divine? Behold, 'tis caſt, faſhion'd and fil'd; well, 'tis no God yet; behold, 'tis ſodder'd, put together, and ſet upon its Legs; well, 'tis no God yet; behold, 'tis bedeck'd, conſecrated, [1] pray'd to; then, then at laſt behold a com-

[1] *Ecce ornatur, conſecratur, oratur; tunc poſtremo Deus eſt, &c.*] The Form of Conſecration among the Heathens you have largely deſcrib'd by *Livy*, *decad. lib.* 9. and by *Valerius Maximus*, *l.* 1. *c.* 1. *de Cultu Deorum.* The Idol was dreſs'd in its Pontificalibus, with a Cenſer of burning Coals plac'd before it, and the People all ſummon'd to ſee and atteſt, and give their Conſent for the God that was to be; the *Emperor* or *Conſul* was to aſſiſt at the Conſecration,

compleat God, after Man has vouchſafed to make and dedicate him.

XXIV. How much better, do the dumb Creatures by the help of their Senſes, judge of your Deities than you? The Mice, Swallows, Kites, have Senſe enough to know that your Gods are ſenſeleſs; for they trample on 'em, ſit on 'em, and if you'd let 'em alone, wou'd make their Neſts in the very Mouth of your God; Spiders ſpin upon his Face, and uſe his Sacred Head for a Block only to hang their Webs on. You wipe and clean, and ſcrape 'em, and fear what you make and protect. All which is owing to a general Stupidity, whilſt not a Man of you looks upon it as his Duty, to conſider and know the God, before he worſhips him; whilſt all love to follow the Track of their Forefathers without Reflection, and chooſe to join in the Deluſion with others, rather then believe their Senſes, and judge for themſelves, while they reſolve to be ignorant of what they fear; thus Covetouſneſs in truth is the Idol you ſerve under Images of Gold and Silver. This it is that makes empty Statues ſuch worſhipful Figures; hence all the *Roman* Superſtition, whoſe Rites upon examination, you'll find ridiculous in moſt things, and pitiable in many. For ſome you'll

---

cration, with a Trumpeter, and the *Pontifex Maximus* going before and pronouncing the ancient ſolemn Words of Dedication, which *Livy* in the place above cited calls, *verba præire*, not much unlike to what we have already obſerv'd upon *Tertullian's ſine munitore*.

ſee

ſee running about ſtark [k] naked the coldeſt Day in Winter; others [l] march with ſtrange Caps upon their Heads, and ſtuck about with ancient

[k] *Nudi crudâ hyeme diſcurrunt, &c.*] The *Lupercalia* are ſaid to be firſt inſtituted in *Arcadiâ*, in Honour of *Pan* the God of Shepherds, but afterwards were brought into great Worſhip at *Rome*. They were ſolemniz'd upon the unfortunate Days of *February*. The Word *Lupercalia* implies as much as a Feaſt of Wolves, in Memory of *Romulus* and *Remus* who were nurs'd by a Wolf. The Prieſts called *Luperci* began their Proceſſion from the foot of Mount *Palatine*, by the *Romans* called *Lupercal*, the place where the Wolf is ſaid to have ſuckl'd *Romulus*. See *Servius* upon that of *Virgil*, *Æn.* l. 8.

Et gelidâ monſtrat ſub rupe Lupercal.

At this Feſtival, two Goats were ſlain, and two young Noblemen had their Foreheads beſmear'd with the Blood; that done, they cut the Goat's Skins into Thongs, and ran about the City ſtark naked, ſtriking all they met. Hence that of *Virgil*,

Hinc exultantes Salios, nudoſque Lupercos.

Vid. Serv. in *Æn.* l. 8.

A Dog was likewiſe Sacrific'd at this time, as being an Enemy to *Romulus*'s Nurſe, the Wolf; and they ran about Naked, becauſe *Pan*, to whom this Solemnity was offer'd, was ſo Painted. *Vid. Plut.* in *Romul.*

[l] *Alii incedunt pileati, Scuta vetera circumferunt, pelles cædunt, Mendicantes vicatim Deos ducunt.*] Theſe were the *Salii*, the Prieſts of *Mars*, ſo called *à ſaliendo*, from their Dancing. The occaſion of this Inſtitution is ſaid to be this; in the Reign of *Numa* (*vid. Plut.* in *Num.*) there was a raging Peſtilence among the *Romans* not to be remov'd, either by Medicine or Sacrifice; at which time a brazen Target called *ænea Pelta*, or *Ancile*, is reported to have fallen from above into the Hands of *Numa*, with a Voice promiſing all Health to the *Romans* while that Target ſhou'd be kept ſafe; whereupon *Mamurius*, by *Numa*'s Order, made eleven other *Ancilia* or *Targets*, ſo like the firſt, that they cou'd not eaſily be diſtinguiſh'd, that if any one ſhou'd go about to ſteal the Original, he might miſtake one for the other. See *Servius* upon that of *Virgil*, Æn. 8. *Lapſa Ancilia Cœlo.* Hence likewiſe that of *Ovid*, *Faſt. lib.* 3.

Quis mihi nunc dicat, quare Cœleſtia Martis
Arma ferant Salii, Mamuriumque canant?

Theſe *Salii* had the Cuſtody of theſe *Ancilia*, and ev'ry *March* they dreſs'd themſelves up in parti-colour'd Coats, call'd *Tunicæ*

ver-

ancient Targets, beating Drums, and lugging the poor Gods about a begging from Houſe to Houſe. Some [m] Temples are viſitable but once a Year, and others never. Some are forbidden [n] Men, ſome Women, and other Rites unap-

---

verſicolor, girt cloſe about 'em with a Belt term'd *aneum tegmen*, and upon that a Robe of State called *Trabea*, and upon their Heads they had their *Apices* like the Caps of our *Pioneers*, with a Creſt of Cloth, by ſome called *Galea*, and here perhaps *Pileati*; and thus accouter'd, they danc'd about the *Forum* and *Capitol* with ſhort Swords by their Sides, and a Javelin in their Right Hand, with the *Ancile* in their Left. The going about with their Mendicant Gods from Village to Village, was not only the Trade of the *Salii*, but of *Cybeles* Prieſts alſo, which occaſion'd that ſevere wipe in *Tertullian*, *non ſufficimus hominibus, & Diis veſtris mendicantibus opem ferre. Apol.* c. 42. *We are not able to relieve your Men, and your begging Gods into the bargain.*

[m] *Quædam fana ſemel anno adire permittuntur; quædam in totum nefas viſere.*] We are told by *Pauſanias* (*Arcad. fol.* 263.) that the Temples of *Ceres* and *Proſerpina* were viſitable but once a Year; and *Gyraldus de Diis Gentium*, l. 17. without quoting any Author, ſays that *Pluto*'s Temple among the *Elei* was open'd but once a Year, and then none were permitted to go into it; but this he ſeems plainly to ſay upon the Authority of *Pauſanias*, *lib.* 6. where ſpeaking of the Temple of *Summanus*, that is, *Pluto*, ſays, *ſemel quot annis aperiunt, neque tunc introire cuiquam præterquam Sacrifulo, fas eſt.*

[n] *Eſt quo viro non licet, & nonnulla abſque Feminis ſacra ſunt, etiam ſervo quibuſdam Cæremoniis intereſſe piaculare flagitium eſt.*] A Man was not admitted to the Rites of the *Bona Dea*; and ev'ry *Male-Picture* was cover'd at that time, according to that of *Juvenal*, *Sat.* 2.

> ——— *Ubi velari Pictura jubetur,*
> *Quæcunque alterius ſexûs imitata Figuram.*

And therefore *Plutarch* in the Life of *Cæſar* reports, that *Cladius*, for the eaſier debauching of *Pompeia*, *Julius Cæſar*'s Wife, diſguis'd himſelf in Woman's Apparel, and ſo went to the Rites of the *Bona Dea*; in alluſion to which is that of *Juvenal*, *Sat.* 6.

> ——— *Sed nunc, ad quas non Clodius aras?*

Thus likewiſe were all Women interdicted the Temple of *Hercules*, according to that of *Silius Italicus*, *lib.* 3. where ſpeaking

unapproachable by Slaves. Some [o] Statues are to be crown'd only by the Wife of one Man; others [p] to be crown'd only by the Wife of many; and the moſt noted Adultereſs is pick'd up with great Devotion for the performance of the Ceremony. What muſt we think of that Worſhip, where the [q] Prieſt Sacrifices in his own Blood, and Supplicates with gaping

---

of the *Punick* Sacrifices, and the Temple of *Hercules*, he ſays thus,

Tum quèis fas & bonos adyti penetralia noſſe;
Femineos prohibent greſſus.———

And *Propertius* likewiſe alludes to the Reaſon of this interdicting of Women, *Eleg. ad Herculem, lib.* 4.

Maxima quæ Gregibus devota eſt Ara repertis,
Ara per has, inquit, Maxima facta manus;
Hæc nullis unquam pateat veneranda Puellis,
Herculis eximii ne ſit inulta ſitis.

And laſtly, Slaves were not permitted to be at the Sacrifices of *Hercules*; for upon that paſſage in *Virgil*, *Æn.* l. 8. *Tum lecti Juvenes certatim.——Servius* has this Comment, *in Sacris enim Herculis liberi; nec ſervi intererant, nec liberti.*

[o] *Alia Sacra coronat Univira.*] Theſe were the Rites of *Fortuna Muliebris*, who had a Temple dedicated to Her under the Title of *Muliebris*, upon the place where *Coriolanus* was by his Mother diſſuaded from his Deſigns againſt the City. *Vid. Plut. in Coriol. Tertullian* likewiſe mentions this Goddeſs for the ſame purpoſe, *Fortunæ Muliebri coronam non imponit, niſi Univira, ſicut nec Matri Matutæ. Lib. de Monog.*

[p] *Alia Multivira.*] Theſe were the Rites of *Anaïtis*, the Concubine of *Cyrus*, by Name *Aſpaſia*, was by *Artaxerxes* made Prieſteſs to this Goddeſs of Lewdneſs. *Vid. Bochart. Phaleg. cap.* 19. *l.* 4. *p.* 277. where you will ſee more about this *Anaitis*, and a Paſſage in the 2d of *Macchab.* 1. 13, 15. and ſo likewiſe another of *Clemens in Protrept.* happily corrected by this great Critick.

[q] *Quid? qui ſuo Sanguine libat.*] This was the *Archigallus* in *Tertullian*, or the chief Prieſt of *Cybele*. The remaining part of this Section, and ſo likewiſe the following one alſo, are in a great meaſure borrowed from the preceding Apology.

Wounds?

Wounds? Is not Profaneneſs preferable to ſuch a Religion? Or of that, where the Prieſt offers his own Inſtruments for a Meſs to his Deity? What Violence does he offer to God, who thinks to propitiate him with ſuch Obſcenities? For had he a Mind for Eunuch-Prieſts, he wou'd create, and not make them ſuch. Who has not Underſtanding enough to ſee, that ſuch Worſhippers are out of their Senſes; and that thoſe only who are as Mad as themſelves, can Patronize ſuch Extravagancies; and I muſt ſay, that the number of Franticks, is the great ſupport of the common Frenzy.

XXV. However, exceſſive Devotion (ſay you) laid the Foundation of the *Roman* Empire, and rais'd it to the exceſſive Grandeur we ſee; for the *Romans* were much more celebrated for Religion and Piety than Valour; O certainly! For we have Illuſtrious and moſt Noble Tokens of the *Roman* Juſtice from the very Infancy of their Empire; for were they not in the beginning confederated by Crimes, and fortify'd by Villanies, and from ſuch Religious Methods grew up to be a Terror to all about 'em? Had they not at firſt an *Aſylum*, a Sanctuary for a Rabble of Debtors, Profligates, Inceſtuous, Cut-throats, Rebels to fly to? And *Romulus* himſelf, their General and Ruler, that he might ſignalize himſelf, and excel his People in Wickedneſs, began with the Murther of his Brother. Theſe were the hopeful Beginnings of this Religious City. Soon after, without Precedent, and againſt the

the Law of Nations, they raviſh'd the Neighbouring Virgins promis'd and betroth'd to others; nor were they leſs abuſive to the Married Women; and when they had thus diſhonour'd the Women, they fell foul upon their Parents, waged War with their Fathers-in-Law, and ſpilt the Blood of their Allies. What a Scene of Impiety, Luſt, and Aſſurance in Wickedneſs is here? At length they drive out their Neighbours, plunder their Cities, their Temples, and their Altars, carry Home the Captive, and raiſe themſelves by their own Wickedneſs upon the Ruin of others. This was the Diſcipline of *Romulus*, and the ſucceeding Kings and Generals, to this Day are exactly of the ſame Religion. Thus the *Romans* have nothing in Poſſeſſion, nothing in Worſhip, but what is Plunder. All your Temples are Booty, rais'd from the Ruins of Cities, from the Spoils of the Gods, and the ſlaughter'd Prieſts. Thus to obſerve the Religions you have triumph'd over, and to adore the Deities you carry Captive in Triumph, is downright Inſult and Mockery. For to worſhip what you ſteal, is to conſecrate Sacrilege, not Deities. The *Roman* Victories then are but ſo many *Roman* Villanies, and every Trophy a Spoil from the Gods of ſome Nation or other. The *Romans* therefore are not ſo great upon the ſcore of Religion, but by proſperous Sacrilege. Nor can it be imagin'd, that in their Wars they ſhou'd have the Gods on their ſide whom they fought againſt, and whom they began not to worſhip,

'till

'till they triumph'd over 'em. Beſides, what cou'd thoſe poor Gods do for the *Romans*, who cou'd do nothing for their own worſhippers againſt 'em? And as for the Native Gods of *Rome*, we know 'em full well; there's *Romulus*, *Picus*, *Tiberinus*, and *Conſus*, and *Pilumnus*, and *Volumnus*. The Goddeſs of Cloſe-ſtools, *Cloacina*, *Tatius* had the good Fortune to find; and firſt brought her into Worſhip; *Hoſtilius* rais'd *Fear* and *Pallor* to the Honour of Deities, and afterwards a certain Mortal, I have forgot who, made a Goddeſs of a [1] *Fever*. Behold thy Nurſing Deities, O *Rome*, Diſeaſe and Sickneſs! And verily, *Acca Larentia* and *Flora*, ſhameful Strumpets, may well be number'd among the Diſeaſes and Divinities of *Rome*. Theſe are the Native Deities of *Rome*, who, forſooth, have quite routed all the reſt of the Gods in other Nations, and aggrandis'd the *Roman* Empire to the bulk we ſee it; nor cou'd *Thracian Mars*, or *Cretan Jupiter*, or *Juno* of *Argos*, then of *Samos*, and then of *Carthage*, or *Scythian Diana*, or the *Idæan Mother*, or the *Egyptian* Monſters, not Deities, all theſe cou'd do nothing againſt the Almightieſ of *Rome*. For you can have no reaſon to believe they cou'd help their own Nations if they wou'd, unleſs that they expected to be better ſerv'd at *Rome*, becauſe

[1] *Mox à neſcio quo Febris dedicata.*] Upon the Dedication of a Temple to *Febris*, or a Fever, *Tully* with a juſt Reſentment ſays; *Omnis igitur talis à Philoſophia pellatur Error, ut cum de Diis immortalibus diſputemus, dicamus digna diis Immortalibus.* Nat. D. l. 3. Sect. 25. p. 436.

there the *Veſtal* Virgins were Chaſter, and the Prieſts more Holy; but have there not been more *Veſtals* puniſh'd for Uncleanneſs, than celebrated for Innocence; Divine *Veſta* her ſelf knowing nothing of their Intreagues; and ſuch as eſcap'd were not perhaps leſs Guilty, but more lucky than the Sufferers. Where is there more Naughtineſs contracted for, more Aſſignations treated of, more Adulteries concerted, than by your Prieſts in the Temples, and at the very Altars? Nay, there is more Luſt actually fulfill'd in the Cells of the Sacriſtans, than in the Publick Stews. And after all, Providence has ſo order'd it, that the *Aſſyrians*, *Medes*, *Perſians*, *Grecians*, and even *Egyptians*, enjoy'd mighty flouriſhing Kingdoms long before the *Romans* had their *Pontifs* and *Field-Prieſts*, their *Salii*, *Veſtals* and *Augurs*, and their *Chickens in Coops*, upon whoſe Pecking, or not Pecking, the niceſt Affairs of State are decided.

XXVI. I come now to your Auguries, *&c.* collected with ſuch Pains and Circumſpection, and never neglected, as you ſay, without Repentance, nor obſerv'd without Succeſs. *Clodius*, and *Flaminius*, and *Junius*, with their whole Armies were diſcomfited, no doubt, for not thinking it worth their while to ſtay for the Solemn Determination of Chickens. But what then muſt we think of *Regulus*? Was not he with all his Obſervation of Auguries taken Priſoner? Was not *Mancinus* religiouſly careful, and ſoundly beaten too for his Pains, and did he not ſub-

mit to the moſt diſhonourable Terms? *Paulus*'s Pullets fed very heartily, and yet he was ſwing'd off at *Cannæ*, and Slain with the beſt part of the *Roman* Army. *Caius Cæſar*, when the Auſpicies were againſt his Sailing into *Africa* before Winter, ſail'd in contempt of 'em, and found the better Voyage, and the eaſier Victory for ſo doing. How many and notable Things cou'd I relate of your Oracles? *Amphiaraus* cou'd tell his Fate after Death, but cou'd not tell, poor Man, how his Wife wou'd betray him for a Necklace. Blind *Tireſias* cou'd foreſee Things to come, but nothing preſent. In the Caſe of *Pyrrhus* the Poet, *Ennius* help'd out the *Pythian* with an Anſwer, when he found that *Apollo* had done Verſifying, who wiſely left off his Riddling, when Men grew wiſer and leſs credulous. And *Demoſthenes* finding the Reſponſes forg'd in favour of *Philip*, complain'd of the *Pythoneſs* for [f] *Philippizing*. But, however, (ſay you) 'tis

[f] *Demoſthenes — φιλιππίζειν Pythiam querebatur*, &c.] Moſt of the foregoing Inſtances in this Section alſo are taken out of *Cicero*, but being referred to in the *Latin* Notes, I omit them: *Minucius*, indeed juſt before, ſays that *Apollo wiſely left off his Riddling, as Men grew wiſer and leſs credulous*; and thus thought *Tully* too, *de Divin. lib.* 2. *Sect.* 56, 57. But our Author from what he has ſaid before, and from what immediately follows, evidently knew a better reaſon for the Ceſſation of Oracles, than the Improvement of the *Heathens* in Sagacity and Wiſdom. But it was very proper for a *Chriſtian* to convince a *Heathen* of the Vanity of their Oracles, from the Conceſſions of the wiſeſt *Heathens*. But to what I have ſaid upon this Subject, I ſhall only add what the *Heathen Oracle* it ſelf has declar'd in this caſe. For *Apollo* delivering his Reſponſes not by Humane Voice as he was wont, but from a dark and hideous Cavern, confeſs'd the Reaſon of it to be, becauſe that *Juſt Men* lived upon the Earth; and

'tis not to be deny'd, but that the Auſpicies and Oracles ſometimes hit upon the Truth; and I might ſay again, that after ſo many Lies and random Shots, 'tis no great wonder if they hit right once, and that Chance ſometimes acts like Deſign; but I will not put you off with this Anſwer, but lead you to the very Fountain of Error and Wickedneſs, and let you into the whole Abyſs of Darkneſs. Theſe Dæmons then are Impure and Vagrant Spirits, who have ſullied their Original Beauty, and from Celeſtial Purity are ſunk down into earthy and groſs Uncleanneſſes; theſe Spirits therefore having loſt the ſimplicity of their Subſtance, the Primitive fineſs of their Nature, and being now clog'd and laden with Iniquity, and utterly undone themſelves, make it their whole Buſineſs to undo others, for Companions in Miſery; being deprav'd themſelves, they wou'd infuſe the ſame depravity into others; and being alienated themſelves from God, they wou'd eſtrange Mankind from God alſo, by introducing falſe Religions. Theſe ſame Spirits, the Poets and Philoſophers know to be [t] Dæmons. *Socrates* had a Dæmon

upon *Diocleſian*'s asking who *thoſe Juſt Men were*, one of the Heathen Prieſts that ſtood by anſwer'd, they were the *Chriſtians*. This *Conſtantine the Great* tells us he himſelf heard, being then a young Man, and at the ſame time in Company with *Diocleſian*; and he moſt ſolemnly calls God to witneſs for the Truth of this Story. *Vid. Euſeb. de vit. Conſt. l.* 2. *c.* 50, 51. *p.* 467.

[t] *Eos Spiritus Dæmonas eſſe Poetæ ſciunt, Philoſophi differunt.* Now I will not here enter into a Debate, whether the Poets and Philoſophers knew theſe *Dæmons* to be Evil Spirits, but I wou'd fain ſee a good Reaſon for Correcting the *Fathers* at the rate Mr. *Da-*

Dæmon ſo much a Familiar, that he under-took or declin'd nothing without his direction; for the Spirit attended upon all Occaſions. The Magicians alſo, are not only ſenſible of Dæmons, but all the ſtrange Pranks they play, are perform'd by Dæmons. 'Tis they who give that efficacy to Enchantments, as to make Men ſee Things which are not, and not

---

Mr. *Davies* here does, for affirming them ſo to be. The Correction runs in theſe Words. *Noſter Chriſtianorum uſu deceptus, nullos alios Dæmonas, niſi malos, agnovit; ut patet ex Auguſtino C. D.* lib. 9. cap. 19. *Tertull. Apol.* cap. 22. *Eundem errorem erravit Cyprianus de Idol. van.* p. 13. *Quin & Lactantius Divin. Inſtit.* lib. 2. cap. 7. *perperam contendit neceſſarium eſſe, ut Apollo ſit malus Genius, ex eo quod reſponſis quibuſdam ſe Δαίμονα confeſſus ſit; apud Philoſophos enim vox illa in bonam fere partem ſumitur, ni nanc vel ſimile Epitheton adjectatur*, &c. Now ſuppoſing Δαίμων to be taken for a good *Genius* among the *Philoſophers*, unleſs *nanc* be added to it, the Queſtion is, whether our *Minucius* with the reſt of the *Fathers* were in the wrong for charging theſe *Dæmons* to be *Evil Spirits*, let the *Philoſophers* take 'em for what they will. The *Pſalmiſt* then undoubtedly acknowledged good *Angels*, as well as bad, and yet he poſitively affirms, *All the Gods of the Heathens to be* Δαιμόνια *Devils*; St. *Paul* likewiſe declares without exception, *That the Things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God.* Theſe very *Fathers*, who ſtand thus Corrected by Mr. *Davies*, had ſenſible demonſtration from the Confeſſion of theſe *Dæmons*, that they were *Evil Spirits*; and yet, forſooth, *Lactantius* is ſaid *perperam contendere*, to be over Zealous, and not to do fairly by *Apollo*, for *contending that he muſt be neceſſarily a Devil, becauſe he confeſs'd himſelf a Dæmon*; does this *Commentator* really think that good Angels attended upon the *Heathen Oracles*, and inſpir'd the *Pythoneſs*? A little more Moderation for the *Fathers*, and ſomething leſs Charity for the *Devils* wou'd not do amiſs. But I fancy Mr. *Davies* was led into this Error by his admir'd *Le Clerc*, who upon the 1 *Cor. cap.* 10. *ver.* 20. ſaith that Δαιμόνιον, *doth not neceſſarily ſignify a Devil or Evil Spirit; for the Heathens did not always Sacrifice to Devils or Evil Spirits, if we conſider what were their true Thoughts.* I think we need not trouble our Heads about their *true Thoughts*; for if the *Pſalmiſt* and St. *Paul* are poſitive that they did Sacrifice to *Devils*, they certainly did ſo, be their *Thoughts* what they will. See more upon this in the Notes on *Præcerptos cibos. Sect.* 12.

to ſee Things which are. However, *Hoſtanes*, one of the moſt inquiſitive, and the powerfulleſt of the *Magi*, gives the true God the Honour due to his Name, and ſays alſo, that Angels are Meſſengers and Miniſters, but only of the true God; and that they fall down before his Preſence, and worſhip their Lord, and obey his Orders with the profoundeſt ſubmiſſion and readineſs. The ſame Author withal declares Dæmons to be Earthly, Vagabonds and Enemies to Mankind. Well, what think you of *Plato*? Who thought it ſo difficult to find out God, and expreſs his Thoughts intelligibly upon that infinite Subject? Does not he without any difficulty Diſcourſe of Angels and Dæmons? Does not he in his *Sympoſion* attempt to define the Nature of Dæmons? For he will have them to be of a ſubſtance between Mortal and Immortal, that is, between Body and Spirit, of a middle Nature, and a compound of Heaven and Earth, of Light and Heavy, by the help of which Compoſition they influence our Paſſions, and ſlide into our Hearts (ſays he) and poſſeſs our Senſes, manage our Affections, and ſet us all on fire with Luſt.

XXVII. Theſe impure Spirits therefore are the *Dæmons*, as I have ſhewn from the *Magi*, the Philoſophers, and from *Plato* himſelf; who lye skulking under conſecrated Statues and Images, and by a Secret *Afflatus* from thence acquire the Reputation as it were of ſome Deity preſent; while they inſpire the Prieſts, inhabit the Shrines, and ſometimes

inſi-

insinuate into, and move the Fibres of the Entrals, steer the flight of Birds, govern the Lots, and deliver Oracles in many perplexing Untruths. In short, they are deceiv'd and deceive, as not knowing the pure Truth, and at the same time unwilling to confess what they know, to the disgrace and ruin of themselves. Thus it is they drag us down from Heaven to Earth, from the consideration of the true God, to the worship of an Idol; they disorder and disquiet us in our Sleep, and by the spirituality of their substance slip insensibly into our Bodies, frame Diseases, terrify our Minds, distort our Limbs, and so press us into their Service; and after they have been glutted with the Nidours of the Altars, and the Sacrifices of Beasts, they cease to hurt, that they may seem to Cure. And these are the very Gods you see raving about the Streets, and the Dæmoniacks themselves are their Priests, tho' without a Temple; who [n] foam, and rage, and

[n] *Vates & ipsi absque templo sic insaniunt*, &c.] *Tertullian* in the foregoing Apology exposing the Opinion of such as concluded those Dæmons to be no Gods, as had no Temples, proves 'em to be as much Gods as those that lay lurking in their Images, that is to be both alike Devils; and our *Octavius* here likewise affirms, that the *Furioso's* about the Streets, and the *Diviners* who had no Temple (and such perhaps was the Dæmoniack in the Gospel, who is said to dwell among the Tombs) had all their Inspiration from the same Unclean Spirits. I only observe farther, that the *false Prophets* among the *Heathen* always delivered themselves in Ecstasies and strange Alienations of Mind, and in the most frantick Postures of Body; which made *Tully* ask the Question, *Quid vero habeat auctoritatis furor iste quem Divinum vocatis, ut ea quæ sapiens non videat, ea videat Insanus; & is, qui humanos sensus amiserit, divinos assecutus sit?* De Divin. l. 2. Sect. 54. The *Montanists*

and roll about in the ſame tempeſtuous manner as the Temple-Prieſts are us'd to do, for the Devil is in 'em both, tho' his Operations are different. Hence thoſe Apparitions you recounted a while ago, ſuch as the Phantomes of *Jupiter* to the Plebeian aſleep, for the Reſtoration of his Plays; and of *Caſtor* and *Pollux* on Horſeback, and of the Ship drawn by the Matron's Girdle. [x] Moſt of you know very well

---

niſts of old, and the *Falſe Prophets* of a later Date expreſſed themſelves in the like odd and *Heathenish* Geſtures, but the *Catholick* Writers of the firſt Ages make it one *Criterion* between a true, and a falſe Prophet, that the firſt is ſober, ſedate, and conſiſtent both in Body and Mind; the other under violent Emotions of Mind expreſs'd by as extraordinary Diſorders of Body. It was a Rule among the *Ancients*, μὴ δεῖν Προφήτην ἐν ἐκστάσει λαλεῖν. *That a Prophet ought not to ſpeak in Ecſtaſies. Vid. Euſeb. Hiſt. Eccl. lib.* 5. *c.* 17. *Vid. Epiphan. againſt the Montaniſts*, cap. 2, 4, &c. *Chryſoſt.* Homil. 29. in Epiſt. 1. *ad Cor. Hieron in Præfat. Comment. in Nahum.*

[x] *Hæc omnia ſciunt plerique, pars veſtrûm, ipſoſq; dæmonas de ſemet ipſis confiteri, quoties a nobis tormentis verborum, & Orationis incendiis de Corporibus exiguntur.*] This Power over the unclean Spirits is on all occaſions triumphantly inſiſted upon by all the Chriſtian Apologiſts; the Fact the very *Jews* could not deny, but they evaded the Power of the Argument by aſcribing it to *Beelzebub*; and in their own Writings aſſert. *Vid. Raym. pug. Fid. p.* 290. *That our Lord Jeſus, by virtue of the Name*, Shem Hamephoraſh, *which he ſtole out of the Temple, rais'd the Dead, and walk'd upon the Waters, and cured the Lame, and cleanſed the Lepers. Celſus, apud Orig. p.* 7. allows that Chriſtians ſeem to prevail, δαιμόνων τίνων ὀνόμασι καὶ κλήσεσι, *by virtue of the Name and Invocation of ſome Dæmons.* And *Julian*, *apud Cyril. Alex.* l. 3. p. 100, ſays, that St. *Paul* did, ὑπερβάλλειν πάντας μαγικῇ καὶ γοητικῇ δεινότητι καὶ ἀπατεῶνας, *go much beyond all the Conjurers and Impoſtors that ever were upon Earth.* The Miracles then are allow'd of by the greateſt Enemies to Chriſtianity; but the Heathen *Magi*, and particularly *Pythagoras* by *Porphyry* and *Jamblichus*, *Apollonius Tyaneus* by *Hierocles*, and *Apuleius* by others, are all ſet up to ballance the mighty Works of *Jeſus* of *Nazareth*, and his Diſciples; to whom ſay they this wonderworking Secret was committed by their Maſter. But, *firſt*, allowing theſe Philoſophers to have done ſome

well that the Demons are forc'd to confeſs all theſe things of themſelves, as often as we rack 'em into Confeſſion with our bare Words only,

---

ſome ſtrange things, as *Jannes* and *Jambres*, and the *Egyptian Magi* did; yet did any of theſe Philoſophers attempt to ſilence the *Heathen Oracles*, and force the *Spirits* in the *Pythoneſs*, or the *Demoniacks* to confeſs themſelves Devils in the preſence of the *Senate*? Did they go about doing good, and employ their Powers in Miracles of Mercy and Charity, and perform theſe mighty Works at a word ſpeaking, or with a Touch of their Garment, and in the Face of the World, and before their moſt implacable Enemies? Did they tranſmit this Power to any of their Diſciples of working Miracles for ſome hundred of Years in their Maſter's Name, and for the Confirmation of the holieſt Doctrine imaginable, till it became the Religion of the whole World? or rather, did they not do all their Feats to eſtabliſh Men in their heathenish Impurities, which no Miracles cou'd juſtifie? Beſides, how came Chriſt and his Diſciples to convert theſe very *Egyptians*, from whom they are ſaid to have learn'd their Magick? How came the Primitive Chriſtians, ſuch illiterate and errant Ideots in the Opinion of the Philoſophers, to be all of a ſudden ſuch arrant Devils at the black Art, as to outdo all other the moſt learned Sects; ſo that they cou'd be never equal'd nor detected, neither by the Heathens themſelves, nor Apoſtate Chriſtians? How came ſo *many alſo of them which uſed curious Arts, to bring their Books together* upon their Converſion, *and burn them before all Men*, inſomuch, *that when they counted the Price of them, they found it fifty thouſand Pieces of Silver? So mightily grew the Word of God and prevailed.* And *Laſtly*, how came the Devil to be ſo great a Fool as to lend out his Power againſt himſelf, to do Miracles for the Service and Worſhip of one God only in all manner of Holineſs, and to pull down all his own idolatrous Temples with his own Hands? So that if the Chriſtian Religion be a Cheat, 'tis a Cheat, I will venture to ſay, that we are bound to embrace and follow; becauſe God has permitted ſuch inſuperable Bars to lye in our way againſt Infidelity, that a wiſe and good Man cannot help believing the Goſpel; for greater and more notorious Miracles, and for the Confirmation of a better Doctrine, cannot be ſuppos'd poſſible to be done by the moſt mighty and holieſt Being, than thoſe we find recorded in *Scripture*. And the reſiſting ſo much Evidence, is juſtly look'd upon, as the *Sin againſt the Holy Ghoſt*, in thoſe who were Eye-witneſſes of the Facts, and imputed 'em to the Power of *Beelzebub*; and therefore this Sin ſhall not be forgiven, becauſe God can do no more for the Conviction of ſuch an Infidel, and leave him a free Creature.

and

and force 'em out of the Bodies they poſſeſs, by ſuch tormenting Speeches as they cannot bear. For *Saturn*, and *Serapis*, and *Jupiter*, and whatever other Dæmons you worſhip, not able to endure their Pain, proclaim their Nature: And you may be well aſſur'd, that they wou'd never be at the expence of framing Lies to their own Shame, eſpecially in the preſence of you who adore 'em. Take their word then, and believe 'em to be Devils, when you have it from their own Mouths, and to their own Ruin. For when we adjure them by the One true God, the Wretches ſore againſt their Will, fall into horrible Shiverings, and either ſpring forthwith from the Bodies they poſſeſs, or vaniſh by degrees, according to the Faith of the Patient, or the Grace of the Phyſician. Thus they dare not ſtand the Preſence of Chriſtians, whoſe Aſſemblies they diſturb at a diſtance by your Hands. For this reaſon therefore they inſinuate themſelves into weak Minds, and there privately ſow the hatred of that Religion they fear; for 'tis natural to hate what we fear, and to perſecute what we are afraid of, to the beſt of our Power. Thus they ſeize upon Mens Spirits, and ſecure their Affections, that being prepoſſeſt, they may be ſure to begin to hate us, before they know us, for fear that by knowing us they ſhou'd be conſtrain'd to love and imitate us, or at leaſt not be able to find how to condemn us.

XXVIII. But how unjuſt it is to paſs Sentence, as you do, without any previous Inquiry

quiry into the Merits of the Cauſe; be for once perſuaded by us, who now repent of the like Practice. For heretofore we were juſt the ſame with your ſelves, under juſt the ſame Prejudices, as lying under the ſame Powers of Darkneſs and Stupidity. We were as confident as you now are, that the Chriſtians worſhipp'd Monſters, devour'd Infants, and after Feaſting fell to Inceſt, without ever conſidering, that notwithſtanding ſuch Stories were continually blown about from Mouth to Mouth, yet nothing like 'em cou'd ever be trac'd out and prov'd; nor in all this time one Man alive produced to make the leaſt Diſcovery, tho' he had not only Aſſurance of a Pardon, but was alſo under the Temptations of a Reward for ſo doing. But a Chriſtian is ſo great a Stranger to Wickedneſs, that when he is accus'd, you ſee none of the natural Indications of Guilt, nothing of Shame or Fear about him; all that you hear from him, is, that he repents of nothing, but only for not having been a Chriſtian ſooner. And we heretofore, when we [y] concern'd our ſelves at the Bar in the defence of the Sacrilegious, Inceſtuous, and even of Parricides; we our ſelves, I ſay, had the Conſcience to think it juſt for Chriſtians not to be heard one tittle upon their Indictment; nay, ſometimes we have ſhewn our ſelves more ſavage in our Pity than our Rage;

[y] *Nos tamen cum Sacrilegos — tuendos ſuſcipiebamus*, &c.] It appears probable from hence, that *Octavius* was a Lawyer as well *Minucius*; for he here confeſſes that he had pleaded the Cauſe of the Sacrilegious and vileſt Heathens.

by

by torturing Confeſſors to ſave themſelves by denying their Religion; a ſtrange Abuſe of Tortures! To employ Racks to ſqueeze out Lies, which were made only to extort Truth. And if in any infirm Chriſtian, the Torture happen'd to be too hard for his Religion, and cou'd but prevail upon him to renounce his Faith, we immediately acquitted him; as if by renouncing his Chriſtian Name, he wip'd himſelf clear of all the Crimes charg'd againſt him. Don't you ſee then that we were once of the ſame Mind with your ſelves, and did juſt the ſame Things as you do now? whereas had we at that time been acted, not by the Inſtigation of the Devil, but by right Reaſon, we ſhou'd not have judg'd it reaſonable to have conſtrain'd Chriſtians to deny their Chriſtianity, but only to confeſs the Inceſts, Abominations, Prophanations, and ſacrificing of Infants, charg'd upon 'em in their Indictments. For with theſe and ſuch like Stories the evil Spirits have ſtuff'd the Ears of ſimple People to raiſe in 'em an execrable Horror againſt us. Nor is it any great wonder, conſidering the Nature of Fame, which being an uncertain Report, feeds and lives upon a mixture of Lies; and is quite deſtroy'd therefore by the Evidence of Truth; it is not ſtrange, I ſay, that ſuch an evil Fame ſhou'd be kept alive, ſince 'tis the whole Buſineſs of evil Spirits to preſerve it; for from them it is, that Lies do live and move and have their Being. Hence it is that you came to hear that the Head of an Aſs is ſo divine a thing with us; but who can have ſo

little Brains as to worſhip the Head of an Aſs? or rather, who can be ſo much an Aſs himſelf as to think it credible for a Piece of one to be worſhipped, unleſs thoſe who have entire Aſſes in the Stalls with their Goddeſs *Epona* in ſuch ſacred Veneration, and dreſs up the ſame Animals with *Iſis* in divine Apparel? But you do as much for the Heads of Bulls, and Rams, and make 'em ſerve both for Gods and Sacrifice. You have likewiſe a ſtrange medly of Gods, a Compound of Goat and Man, and you pay divine Worſhip to the Heads of Lyons and Dogs. Moreover, don't you adore and feed the Bull *Apis*, as well as the *Egyptians*? Nor do you condemn their Worſhip of Serpents, Crocodiles, Beaſts, Birds and Fiſhes; any one of which Gods, ſhou'd a Man chance to kill, 'tis as much as his Life's worth. Theſe ſame *Egyptians*, and not a few among your ſelves, do not ſtand more in awe of *Iſis*, than of a ſharp *Onyon*; and pay as fearful a Reſpect, (ſaving your preſence) to a [a] *Fart*, as to your God *Serapis*. And he who ſets about that Lie of worſhipping the Biſhop's Privitys, endeavours to Father his own Naſtineſs upon us. For ſuch infamous Devotions beſt ſuit with thoſe, whoſe common Practice it is for both Sexes to proſtitute themſelves to each other, as naked as they were born; amongſt whom all ſort of Obſcenity in perfection paſſes for Gallantry. Men who even envy the Extravagances

[a] *Nec Serapidem metis, quam ſtrepitus per pudenda corporis expreſſos contremiſcunt.*] See the Notes of *Rigaltius* for this *fearful Reſpect* to ſo odd a thing.

of

of the lewdeſt Strumpets, and commit the moſt brutiſh and ſhocking Abominations in Nature; Men of the impureſt Tongues, conſidering the Practice they put 'em to, ſhou'd they never ſpeak a word; who are rather tir'd out than aſham'd of their Debaucheries. O Filthineſs incredible! They chooſe to undergo and practice ſuch intolerable Uncleanneſſes, as the more tender Age cannot bear, and what the moſt hardy Slaves will not be conſtrain'd to endure.

XXIX. Theſe and ſuch ſhameful Villanies we cannot bear to hear, and it is a Violence to our Modeſty ſo much as to name any more, tho' in our own Defence; for the Crimes you lay upon a chaſte and baſhful People are of that Nature, that we ſhou'd think 'em incredible, did not you convince us to the contrary by your own Practice. For whereas you tax our Religion with the Worſhip of a Criminal and his Croſs, you are ſtrangely out of the way of Truth, to imagin either that a Criminal can deſerve to be taken for a Deity, or that a meer [a] Man can poſſibly be a God. He ſurely is

[a] *Longe de vicinia veritatis erratis, qui putatis Deum credi, aut meruiſſe noxium, aut potuiſſe Terrenum.* St. *Paul* charges it as a Crime upon the *Galatians*, that in their Heathen State, *They did Service to them, which by Nature are no Gods*; and our *Author* wonders at their Abſurdity here, to think that the *Chriſtians* cou'd worſhip either a Criminal or a *Man*, for a *God*. The wiſeſt *Heathens*, even *Socrates* himſelf, as I have already ſhewn, did think the Worſhip of *Inferiour Deities*, or *thoſe who are by Nature no Gods*, lawful; and there is indeed hardly any Plea the *Socinians* uſe for the worſhip of *Jeſus Chriſt*, as a *made God*, which was not before made

is miſerable in good earneſt, whoſe hopes all hang upon a Mortal; for his whole Comfort expires with the Man. The *Egyptians*, 'tis true choſe out a Man to worſhip, he is the Being they propitiate, him they conſult upon all Emergencies, and he it is they ſacrifice to; and yet this mighty he, who is a God to others, is moſt certainly a Man to himſelf, whether he will or no; he may deceive others, but he himſelf cannot but be ſenſible what he is. Nay, you your ſelves complement your own Princes and Emperors, not as great and eminent Men, for then the Incenſe wou'd be allowable, but your falſe and fulſome Flattery addreſſes to 'em as Gods; whereas in good truth, the Man of Fame, as well as the Man of Goodneſs, are beſt celebrated, when our Eſteem for the one, and our Affection for the other, are expreſs'd to them both, as Men only. Thus you invoke their Deity, ſupplicate their Images, implore their *Genius*, that is their Dæmon, and it is now become leſs hazardous for a Man to ſwear falſely by the *Genius* of *Jove*, than by that of the Emperour. As for the Adoration of Croſſes you objected againſt us, I muſt tell you, that we neither adore [b] Croſſes nor deſire them. You certainly who

made uſe for the worſhip of *ſubordinate Gods*, by the Philoſophers. Since then the *Socinians God by Grace*, is not a *God by Nature*, and none but a God by Nature can be worſhipped without a Sin, according to St. *Paul*, and this Paſſage of *Minucius*, it muſt of conſequence be Idolatry in the *Socinians* to worſhip *Chriſt* as *God*, whom they affirm *by Nature* to be a *meer Man*.

[b] *Cruces etium nec colimus, nec optamus.*] *Your Jeſus*, ſaith *Tryphe*, *having by this fallen under the extremeſt Curſe of the Law of God*,

who worſhip wooden Gods, are the moſt likely People to adore Wooden Croſſes, as being Parts of the ſame Subſtance with your Deities. For what elſe are your Enſigns, Flags and Standards, but Croſſes gilt and beautify'd? your victorious Trophies, not only repreſent a ſimple Croſs, but a Croſs with a Man upon it. The [c] Sign of a Croſs naturally appears in a Ship,

---

God, *we cannot ſufficiently admire that you ſhou'd expect any Good from God, who place your hopes in a Man that was crucify'd,* ἐπ' ἀνθρώπῳ ἐσταυρωμένῳ, *for our Law ſtiles every one that was crucify'd accurſed,* Dial. cum Tryph. 227, 249, 317. And as it was a *ſtumbling Block* to the *Jews*, ſo was it to the *Greeks*, *Fooliſhneſs*; as we find in all theſe Apologies. But St. *Paul* ſaith, *God forbid that I ſhou'd glory ſave in the Croſs of our Lord Jeſus Chriſt*, &c. The Primitive Chriſtians therefore, who like St. *Paul*, were *Crucify'd to the World*, gloried in nothing more than the Sign of the Croſs, and not only at Baptiſm, but almoſt upon every occaſion ſign'd themſelves with it, to let the World ſee, they were not aſham'd of their *Crucify'd Maſter*. And this external Reſpect, and the frequent Uſe of the Croſs gave occaſion to the Heathens (who were apt to wreſt every thing) to give out, that the *Chriſtians* worſhipp'd a *Croſs*. But this Calumny all the Apologiſts refute by denying the Fact; and *Minucius* here in the moſt expreſs words imaginable, ſaith, *Cruces etiam nec colimus nec optamus*; *As for Croſſes, we neither worſhip, nor wiſh for 'em.*

[c] *Signum ſane Crucis naturaliter viſimus in navi*, &c.] I make no doubt here with the learned Mr. *Davies*, but that our *Author* copied after *Tertullian*, as he had done before from *Juſtin Martyr*; but that they did it ἀλογιστως, *without entring into the Reaſon of the Thing*, as he ſays, I am not ſo certain; and as for his taxing *ſome Moderns for following the Ancients herein, ne idem fœcula præcedentia ſapuiſſe viderentur, for fear they ſhou'd ſeem wiſer than the Fathers*. I muſt tell him again, that if *ſome Moderns* wou'd not ſeem *Wiſer* than all before them, it wou'd be much better for the Chriſtian Religion. And as for the *Papiſts*, (if thoſe be the *ſome Moderns* he means) had they kept up only to the Primitive Reverence and Uſe of the Croſs, there had never been ſo many Diviſions in the Church of Chriſt about it, the Sign of whoſe Croſs is now abhorr'd by many, and totally laid aſide even in *Baptiſm*; and that which was heretofore a *ſtumbling Block to the Jews*, and *Fooliſhneſs to the Greeks* only, but the *Glory* of St. *Paul* and the *Primitive Ages*, is now become a *Stumbling Block* even to *Chriſtians*;

that

Ship, either when ſhe is under ſail, or row'd with expanded Oars, like the Palm of our Hands; not a *Jugum* erected but exhibits the Sign

---

that is, to *ſome wiſer Moderns*; as if they were really aſham'd to confeſs the Faith of that *Chriſt, who was crucify'd under* Pontius Pilate. But let us examin the Reaſoning in this Point, which Mr. *Davies* aſſerts to be ſo weak and trifling. And ſee whether the *Chriſtian Apologiſts* may not be fairly vindicated in this Caſe, which if practicable, had certainly been the Duty of this *Commentator* to have attempted, rather than to have expos'd *them* and *their Followers*, ἀλαζονίσως. The Argument here made uſe of, is one of thoſe we call *Argumenta ad Homines*, which in it ſelf, whether true or falſe, is juſtly urg'd againſt thoſe who allow it. The *Apologiſts* then argue, that the *Gentiles were the moſt likely Men to worſhip wooden Croſſes, who worſhipp'd wooden Gods*; *That many of their Deities were no better than old Stumps of Trees in the Form of a Croſs*; *That their Flags, Standards and Trophies were of the like Figure*; *That the Sign of a Croſs was ſet forth in a Veſſel, row'd with Oars, and repreſented likewiſe by a pure Worſhipper, when he was at his Devotion with his Hands held up and laid a croſs, or with his Arms extended.* Now for the *Heathens*, who deale ſo much in Croſſes, both in religious and common Uſes, for ſuch Men to be ſo againſt the Uſe of the Croſs amongſt *Chriſtians*, who did not worſhip it, they thought very unreaſonable. This then is the Scope of the *Apologiſts* aforeſaid in their Reaſonings about this Ceremony; and it is evidently likewiſe the Deſign of *Minucius* from this Concluſion; *Itaq; ſigno crucis aut ratio naturalis innititur, aut veſtra Religio formatur. Thus then there is either ſome natural Reaſon for the Sign of the Croſs, or your own Religion is founded upon it*; and therefore not to be objected againſt *Chriſtians*. And where now is the *notorious* Weakneſs of the *Ancients* in thus pleading for the Uſe of the Croſs among Chriſtians, which was ſo much in vogue amongſt thoſe who objected againſt it? As I am not for juſtifying all the Types and Figures inſiſted on by the *Fathers*, ſo neither am I with Mr. *Davies* and *Baſnage*, lib. 3. c. 22. and ſome other *over-wiſe Moderns*, for making merry with 'em upon this ſcore, and looking upon all their allegorical Interpretations, as meer *Cabala* and Whimſie. It is very natural upon a typical Oeconomy, as that of *Moſes* was, to be curious and over-indulgent to our particular Fancies, as the *Jews* certainly were; but I conceive that the Holy Ghoſt might have different Views under the ſame Type, as we know ſome Prophecies to have been fulfill'd different ways. I find likewiſe, that the extraordinary Operations of the Holy Spirit contin'd in the Church till the time of *Montanus*; for *Euſebius* in-

Sign of a Croſs; and when a pure Worſhipper adores the true God with Hands extended, he makes the ſame Figure. Thus you ſee that the

---

forms us, *Hiſt. Eccl. l.* 5. *c.* 3. that when *Montanus*, *Alcibiades*, and *Theodotus* in *Phrygia*, pretended to the Gift of Prophecy, *Many believed they might be Prophets, becauſe many extraordinary Operations of the divine Gifts were ſtill perform'd in divers Churches.* *Juſtin Martyr* tells *Trypho* expreſly, *p.* 308. πᾶσι ἡμῖν καὶ μέχρι νῦν Προφητικαὶ χαρίσματα ἔστιν. *The prophetick Gifts are ſtill amongſt us.* And to mention but one more, *Irenæus* not only declares that ſome Chriſtians had then Πρόγνωσιν τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις Προφητικὰς, *the Knowledge of Things to come, and Viſions, and prophetick Predictions*; but confirms it from what he himſelf and others had ſeen, Καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, *As we our ſelves have heard many Brethren in the Church, who had prophetical Gifts, and by the Spirit ſpake with Tongues, and diſcover'd the Secrets of Men, and expounded the Myſteries of God*, l. 2. c. 57. Beſides, 'tis not to be imagin'd but that the *Converts* of the Apoſtles, thoſe of Learning eſpecially, and who were ſet over the Flock of Chriſt, wou'd be very inquiſitive with their *Teachers* about the Types of the Law, and how they were fulfill'd in the Goſpel, and why the Apoſtles ſhou'd not gratify their Deſire in this I cannot tell. Theſe are ſome Reaſons with me, why we ſhou'd not be ſo over ſanguine in cenſuring the earlieſt *Fathers* for ſome figurative Expoſitions, which may now ſeem harſh to us; for the typical Part of the Law is not all fully explain'd in the Goſpel, and what more ſeemingly harſh in the *Fathers*, than the Allegory of *Sarah* and *Hagar*, which tho' expreſly aſſerted by St. *Paul* to be *Typical* of the *Two Covenants*, will not be allow'd of by ſome latter *Criticks*. St. *John* tells us, *That as* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up.* This ſay the *Ancients* was a Figure of the Croſs, and a Symbol of Salvation; for he that turn'd to it, was ſaved from Death, not by virtue of the *Serpent* he ſaw with his Eyes, but by the *Saviour* of the World; and what more probable than this Interpretation? I know not ſeemingly a more myſterious Ceremony than that of holding up the Hands of *Moſes* while *Joſhua* fought; this *Juſtin Martyr* calls τὸν τύπον τοῦ σωτῆρος, καὶ τὸν τύπον τοῦ τοῦ ὀνόματος ἐκείνου ἐπικλήσεως. *Tryph.* p. 338. *A Type of the Croſs, and a Type alſo of the Invocation of the Name Jeſus.* Now *Joſhua* was both a Type, and the very Name of *Jeſus*, and the holding up the Hands of *Moſes*, ſays *Juſtin*, was in the Form of a Croſs; and then *Amaleck*'s prevailing when that Poſture was alter'd, was Typical of our future prevailing againſt *Amaleck*, or our ſpiritual

the Sign of the Croſs has either ſome Foundation in Nature, or in your own Religion; *and therefore not to be objected againſt Chriſtians.*

XXX. I come now to return him his Anſwer, who affirms the Slaughter and Blood of an Infant, to be the initiating Ceremony into the Chriſtian Myſtery. Do you think it practicable for ſuch a tender little Body to be butcher'd at this rate? or that any one cou'd prevail with himſelf to let out the Blood of this Babe before it was well in? No one can think the Barbarity credible, but he who can find in his Heart to do it. And who ſo juſtly ſuſpicious for ſuch a Fact, as your own ſelves, whom I ſee expoſing your Infants to wild Beaſts and Birds, or ſtrangling them after the moſt miſerable manner? Nay, ſome of you will not give 'em the liberty to be born, but by cruel Potions procure Abortion, and ſmother the hopeful Beginnings of what wou'd come to be a Man, in his Mother's Womb, and

---

Enemies, by the Power of the crucify'd *Joſhua* or *Jeſus*. What more agreeable, eaſie, and appoſite than this Expoſition? Or who may better pretend to the Gift of Interpretation, which was then in the Church, than this holy Martyr? Of this ſort are his other Interpretations in that excellent Dialogue, which in a little time I hope to ſee abroad, and in *Engliſh*, and the *Martyr* therein juſtly adorn'd and vindicated; for there the Types, Figures, and Propheſies are ſo beautifully apply'd, and do ſo clearly ſet forth *Chriſt* to be God. And in the learned *Grotius*, and ſome others, they are ſo very jejune and empty, and ſo ſtrangely ſparing upon our Lord's Divinity, that upon Compariſon, there ſeems to me to be as much difference between the Interpretations of the *Martyr* and ſome *Moderns*, as between a *Man himſelf*, and his *Clothes* ſtuff'd with Straw. Nor had I been ſo long in vindicating the *Fathers* upon this Head, had I not found ſome *Criticks* much longer in making them *Cabbaliſts*.

commit Parricide before he is in the World. And theſe forſooth are the Leſſons you learn from your Gods; for *Saturn* expos'd not his Children indeed, but he eat 'em. With good Reaſon therefore in ſome Parts of *Africa* were Infants ſacrific'd to him by their own Parents, who did all they cou'd with good words and Kiſſes to keep 'em quiet, for fear their Cries ſhou'd unhallow and ſpoil all, and make it a lamentable Sacrifice. It was a religious Rite amongſt the *Scythians*, and with *Egyptian Buſiris*, to offer Strangers upon their Altars; and the *Gauls* ſlay'd human, or rather inhuman Victims to *Mercury*. The *Romans* buried alive a *Greek* and a *Gaul* of both Sexes, for an Atonement to their Deities; and *Jupiter Latiaris* is worſhipped by them to this Day with Homicide, and gorg'd with the Blood of condemn'd Malefactors, *Saturn*'s own Son eat gormandizing upon human Fleſh. This ſame Man-eater of a God, was he, I ſuppoſe, who inſtructed *Catiline* to confederate his Conſpirators with Blood; and taught *Bellona* likewiſe to conſecrate her Prieſts with Draughts of the ſame Liquor. And hence came the Receipt for curing the Falling-ſickneſs with the Blood of a Man, a Remedy much worſe than the Diſeaſe. Nor do they come much behind hand, who devour wild Beaſts, freſh from the Amphitheater, all o'er beſmear'd and dy'd with Blood, Beaſts fatted with the Limbs and Entrals of Men. But for Chriſtians, as we think it unlawful to be Spectators of your bloody Sights, ſo cannot we endure to hear of them; and we have

have ſo much Averſion to Human Blood, that we will not ſo much as [d] taſte of the Fleſh of Beaſts, if we know there is any thing of Blood in it.

XXXI. And as for the Inceſtuous Banquet, 'tis a Story as falſe and black as the Devils who combin'd to make it; that they might ſully the Reputation of our Chaſtity by ſo monſtrous a Calumny; in order to prejudice Men's Minds, and fill 'em with averſion and horror to the Truth before they know it. Thus it is, your Friend *Fronto* has declaim'd againſt us upon this Topic, affirming nothing upon Teſtimony, but only throwing about his Dirt like an Orator. For ſuch Monſters breed only among your ſelves. 'Tis no Crime with the *Perſians* to mix with their Mothers, and in *Egypt*, and at *Athens*, 'tis lawful to Marry with Siſters. Your Memoirs and Tragedies ring with Inceſts; and the Pleaſure you take in reading and hearing 'em, ſhews your liking to the Sin. And you have ſtill farther encouragement to be Inceſtuous from the example of the very Gods you Worſhip, who make nothing of lying with their Mothers, Daugh-

[d] *Ut nec edulium pecorum in cibis ſanguinem noverimus.*] Moſt of the material Points in this and the following Section have been already notify'd in the preceding Apologies; only we may obſerve farther, that the Apoſtolical Decree for *abſtaining from Blood*, was ſtrictly obſerv'd for a long time in the Primitive Church both in the Eaſt and Weſt, which Decree we find renew'd with the Addition of a Penalty in *Canon* LXIII. of thoſe which paſs under the Title of *Apoſtolical*, *Si quis Epiſcopus, vel Presbyter, vel Diaconus vel omnino ex Sacerdotali Catalogo comederit Carnem in ſanguine ſuæ animæ, vel quod a feris captum, vel morticinium, deponatur; hoc enim lex prohibet, ſi autem ſit Laicus, ſegregetur.*

ters and Siſters. No wonder therefore, Inceſt is ſo frequently found amongſt you, for 'tis always in practice, tho' not always diſcover'd. Nay, ſuch is your Unhappineſs, that you fall into this Sin without knowing it; for while you are thus liberal of your Luſt, and ſow Children about in ev'ry place, and while thoſe you have born at home, you expoſe to the Mercy of Strangers; 'tis ten to one but in your Travels you fall foul upon your Relations, and go in ignorantly into your own Children. Thus the Inceſtuous Banquet is a Lye of your own framing, while you have no knowledge of us, *or while you make no Conſcience in committing that your ſelves, which you falſly charge upon Chriſtians.* But 'tis our buſineſs, not ſo much to take care about a face of Modeſty, as to wear it in our Mind. We moſt willingly contain within the Band of one [e] Marriage

[e] *Unius Matrimonii vinculo libenter inhæremus.*] I cannot ſee from this Expreſſion, *libenter inhæremus*, *we are eaſily contented with one Wife only*; how according to Mr. *Davies*, *Minucius* is one of thoſe who condemns ſecond Marriages; for the Expreſſion fairly interpreted, ſeems to imply no more than that of St. *Paul*, 1 *Cor.* 7. 8, 9. *I ſay therefore to the Unmarried and Widows, it is good for them if they abide even as I, but if they cannot contain, let them marry, for it is better to marry than to burn.* And the reaſon of this Advice he grounds upon the Perſecution then raging againſt the Chriſtians, *I ſuppoſe therefore that this is good for the preſent Diſtreſs*, v. 26. Now St. *Paul*'s preferring a ſingle State to a Married one, conſidering *preſent Diſtreſs*, I doubt not, gave occaſion to ſome to ſtrain the Point too far, and to condemn ſecond Marriages in general, tho' the Apoſtle expreſly, not only makes 'em Lawful, but in ſome Circumſtances Neceſſary. And now if we conſider the ſoftneſs of the Expreſſion, *libenter inhæremus*, I can ſee no reaſon why our *Minucius* may not as fairly be interpreted to ſide with St. *Paul*, as with ſome *Hereticks*; for the troubles of the Chriſtian Profeſſors, were at this time alſo very great upon the account of Religion, and a wiſe and good Chriſtian

riage only. We either know no Woman, or but one, and that purely for the ſatisfaction of having Children. Our Feaſts are not only chaſte, but ſober; for we neither indulge in Eating, nor do we ſpin out the repaſt with Wine, but temper Chearfulneſs with Gravity; pure in Diſcourſe, in Body purer, and many preſerve a perpetual Continency without the leaſt Oſtentation of it. In a word, ſo far are we from any inceſtuous Deſire, that ſome cannot bear the Thought of lawful Pleaſures without a Bluſh. Nor does it follow, that becauſe we refuſe to bear any Offices among you, we muſt needs be of the ſcum of the People. Nor are we [f] Factious, tho' we are all

---

ſtian wou'd not chuſe to be incumber'd with the Cares of a Family in the midſt of Perſecutions. The ſame Apoſtle alſo orders, that Biſhops, Prieſts and Deacons ſhou'd be the *Husbands but of one Wife*, 1 *Tim.* 3. 2. This, I am not ignorant, is generally interpreted of *one Wife at a time*, according to the 17th *Apoſtolical Canon*, *Qui poſt ſanctum baptiſmum duobus Conjugiis fuerit implicitus* —— *non poteſt eſſe Epiſcopus, vel Presbyter, vel Diaconus.* But ſince St. *Paul* to the *Corinthians* adviſes the *Widows* and *Unmarried to abide even as he*; ſince he tells *Timothy*, that Biſhops, *&c.* muſt be the *Husbands of one Wife*, ſince ſecond Marriages were condemn'd by ſome, and hardly looked upon as very honourable by any; and ſince likewiſe the Clergy were to be choſen out of the moſt ſhining Lights, and eminent Inſtances of Chaſtity, Temperance, and ev'ry Virtue, and that it is a greater perfection not to *Burn*, than to Marry; for theſe Reaſons I am apt to believe, that St. *Paul*'s direction to *Timothy* about the choice of thoſe he ſhou'd lay Hands upon, *viz.* That they ſhou'd be the *Husbands of one Wife*, does not ſignify *one Wife at a time*, but ſuch as had never been but once Married; ſuch being brighter Examples of Abſtemiouſneſs, and much likelier to attend diligently upon the Cure of Souls, and the Offices of Charity, than thoſe who had been Married to two or three Wives, and perhaps had a Family of Children from each to provide for.

[f] *Nec faſtidioſi ſumus.*] For which I read with *Heraldus*, *Faſtioſi*, and for the Reaſon by him aſſign'd. For 'tis evidently in

all bent upon the ſame Kingdom, and reliſh but one and the ſame Happineſs; for we are as quiet and inoffenſive in our Aſſemblies, as when we are all alone; nor are we ſo flippant of Tongue in corners only, our Silence is owing to your ſelves, who either are aſham'd or afraid to hear us in Publick. The daily [g] increaſe of our numbers is ſo far from a diſparagement to our Religion, that it is a Teſtimony in its Commendation; for the Chriſtian Party are faithful Adherents to their holy Profeſſion, and are continually augmented

---

imitation of *Tertullian*; and I can make no Senſe of *Faſtidioſi* with *omnes — eadem congregati quiete qua ſinguli*; but if we read *Factioſi*, then 'tis plainly to wipe off an Objection againſt their frequent Meetings; that tho' they were all ſet upon the ſame Happineſs or Kingdom, yet in their Aſſemblies they never had any Caballings againſt the State, but were as harmleſs in a Body, as apart; and then *Minucius*'s — *omnes — eadem congregati quiete, qua ſinguli*, will be the ſame with *Tertullian*'s, *Hoc ſumus congregati, quod & diſperſi. Hoc univerſi, quod & ſinguli.*

[g] *Et quod in dies noſtri numerus augetur, non eſt crimen Erroris, ſed Teſtimonium Laudis.*] St. *Paul* informs the Church of *Rome* and *Coloſs*, that in the ſpace of thirty Years the Goſpel had been preach'd throughout the World, and brought forth Fruit in ev'ry Nation, on which account it ſoon obtain'd the Name of ἡ κρατοῦσα διδασκαλία, or *the Prevailing Doctrine*, as *Porphyry* and *Julian* both confeſs. Now for a Religion ſo at Enmity with Fleſh and Blood, ſo deſtructive of all the Idolatrous Religions in the World, firſt ſet on foot by a *Man* condemn'd by his own Nation as a falſe Prophet, and a Malefactor, and crucified in the face of the World, and after his Crucifixion carried on by a few poor and illiterate Perſons, who were to make no Reſiſtance to the Civil Powers upon any account whatever, if they had been able; for ſuch a Religion under ſuch diſadvantages, to ſpread ſo faſt, and force all the Nations to come in and embrace it without a proſpect of any thing 'till after Death, and to worſhip this Crucify'd Man for a God; this I ſay, or nothing, is impoſſible to be effected by any Powers whatſoever, but by that only which is Almighty; and no wonder then if the Chriſtian Worſhip ſo ſoon got the Name amongſt the Heathens of *the Prevailing Doctrine*.

by

by Heathens. Nor laſtly, do we know one another, by any private Marks upon our Bodies, as you vainly imagine, but our Innocence and Modeſty are our Badges of Diſtinction. The Love, which to your Sorrow, we expreſs to one another, is, becauſe we are perfect Strangers to all hatred. And whereas we call our ſelves *Brethren*, a Title you much envy us for, it is, becauſe we look upon our ſelves as the Children of the one God, Parent of all Things; as partakers of the ſame Faith, and Coheirs of the ſame Hope; but as for you, you have no ſuch lovely Characters to diſcern one another by, your mutual Hatred is the moſt diſtinguiſhing Mark about you; nor do you ever call *Brother*, but when you certainly deſign to cut a Man's Throat.

XXXII. But do you think we hide the Object of our Worſhip, becauſe we have neither Temples nor Altars? What Image ſhou'd I make for God, when Man is the moſt lively Image of his Maker, if you rightly conſider it? What Temple ſhall I build him, when the whole World, the Work of his own Hands, cannot contain him? And when I, who being but a Man live at large, ſhall I confine his immenſe Majeſty within a little [h] Apartment? Is

[h] *Et cùm Homo latiùs maneam, intra unam ædiculam vim tantæ Majeſtatis includam?*] The *ædiculam* here mention'd, I take to be a Shrine, which was a little Chapel repreſenting the form of a Temple with an Image in it, which being ſet upon an Altar, or ſome other Place, and the Leaves of the Door being open'd, the Image ſtood or ſat in State, and ſo was repreſented to the Spectator. This *Ædicula*, or *little Chapel*, was properly among the Romans called *Ferculum*, not very different from the Nads among

Is it not more becoming ſuch a Deity, to dedicate our Mind to him for a Temple, and to conſecrate our Hearts into Altars? Shall I bring ſuch Sacrifices and Oblations to my God, as he has made for my own uſe, as if I turn'd his bounteous Preſents back again upon his own Hands? 'Tis Ingratitude, ſince the Sacrifices and Victims we are now to offer, are juſt, and pure, and innocent Souls. He therefore who ſtudies Innocence, is at his Devotion; he who is doing Juſtice, is doing Sacrifice; to abſtain from Injuries, is to propitiate the Deity, and to ſave a Man, is to ſlay the nobleſt Victim. Behold! Theſe are our Sacrifices, theſe the Chriſtian Rites of Worſhip! Thus amongſt us, the beſt worſhipper is the juſteſt Man. But ſay you, we can neither ſee nor ſhew the God we worſhip; and for this Reaſon, ſay I, we believe him to be the God,

---

mong the *Grecians*. Thus we have mention in *Athenæus* of Κιβώτιον, which, ſays he, is ἀγγεῖον ἐν ᾧ τοὺς κτησίους Διὸς καθιδρύουσι, *a Veſſel wherein they place their Images of* Jupiter. *Deipnoſ.* l. 11. Agreeable to this is what *Ammianus Marcellinus* ſaith of *Aſclepiades*, that whereſoever he went he carried about him *Dei cæleſtis argenteum breve Figmentum, a ſmall Silver Image of Urania*, lib. 22. And by this we are to underſtand the *Tabernacle* of *Moloch*, and the *Star* of the *God Remphan*. For the Σκηνὴ, or *Tabernacle* of *Moloch*, was a little Cabinet, wherein the Image of this falſe God was kept. Now ſhall I, ſaith *Minucius*, confine to a Box the God who made the World, and whoſe Providence and Preſence is over all his Works? For in ſuch Boxes, or Shrines, did the Heathens imagine both their Gods and their Powers circumſcrib'd. Accordingly *Cicero* ſpeaking jocularly of *Diana*, who was thought to preſide over Women's Labour, ſaid, *It was no wonder that when the Goddeſs was goſſipping abroad, to attend upon the Birth of* Alexander *the Great, her Temple was ſet on Fire. Minimè id eſſe mirandum, quòd Diana, cum in partu Olympiadis adeſſe voluit, abfuiſſet domo.*

becauſe

becauſe we perceive, but cannot ſee him. For in all his Works, in ev'ry Motion of the Univerſe, we behold the Divine Virtue preſent, either in Thunder, Lightning, or in Calm. Nor think it ſtrange, you ſee not God; for the Wind ſubmits not to be ſeen itſelf, tho' it moves, toſſes to and fro, and agitates every thing. The Sun which makes all viſible, will not endure to be ſeen himſelf; our Eyes cannot ſtand his Shine, but ſink and languiſh under his Rays direct, and if you wou'd gaze on him long, you will gaze your ſelf blind. What then? Wou'd you ſtare upon the very Maker of the Sun, and feed your Eyes upon the Fountain of Light, and ſupport the inſufferable Shock of Divine Glory it ſelf, whoſe Lightning and Thunder only your Eyes and Ears cannot bear? Wou'd you ſee God with Eyes of Fleſh, when 'tis more than they can do to ſee the Soul by which you are quicken'd and made to Speak? but according to your Doctrine, God is not acquainted with the Actions of Men; for being lodg'd in Heaven, he is too far off to take care of all, either in general or particular. Miſtaken, ſadly miſtaken Man! For how can God be ſaid to be afar off, when all things in Heaven and in Earth, and beyond this Province of the Globe, are known to him, and full of God? For in all places whatever, he is not only near us, but in us. Conſider the Sun again, who is fix'd in Heaven, and yet overſees the whole Earth, every where preſent, and diffus'd in every thing, and nothing

is hid from the light thereof. How much rather then is the univerſal Parent and Spectator, from whom nothing is hid, how much rather is he preſent in Darkneſs, preſent in the greateſt Abyſs of Darkneſs, even that of our own Thoughts? For we not only act under him, but to ſpeak nearer to Truth, in him and with him, we live, and move, and have our Being.

XXXIII. Nor let us flatter our ſelves with ſecurity from our numbers, for tho' we may ſeem innumerable by human Arithmetick, yet in the Eye of God are we as nothing. 'Tis we who diſtinguiſh by Countries and Nations, but to God the Univerſe is but as one Cottage. Kings ſee what paſſes in their Kingdoms by the Eyes only of their Miniſters, but God has no occaſion for Informers. For we not only live under his Eye, but in his Boſom. You object likewiſe, that the worſhipping of one God with Altars and Temples, and abundance of Ceremony, ſtood not the *Jews* in any ſtead. Here again you abuſe your ſelf, either by not knowing, or not calling to Mind the Ancient, but the After-ſtate of the *Jews* only. For that Ancient People ſo long as they worſhipped our God with Purity and Innocence, and according to the Rites of their Religion; our God, I ſay, for there is no other God but him, ſo long as they were obedient to his wholſom Precepts, from Few they became Innumerable, from Poor they became Rich, and from Slaves they grew into Kings; while ſmall

in

in number, and defenceleſs, they fly from a numerous and well-appointed Army, and by the Command of God, and the Confederacy of the Elements, overwhelm'd their purſuers all in the *Red-Sea*. Read over again their own Writings, or if the *Roman* pleaſe you better, read what *Flavius Joſephus*, and *Antoninus Julianus* have written of the *Jews*, not to mention elder Hiſtorians; and you'll ſoon be convinc'd, that their Sins pull'd down their Misfortunes, and that not one Diſaſter befel this People, but what was foretold ſhou'd befall 'em, if they perſiſted in their Obſtinacy. Thus you'll find, that they abandon'd God, before their God abandon'd them; and that they were not taken Priſoners together with their God, as you juſt now impiouſly aſſerted; but that he himſelf deliver'd 'em into the Hands of their Enemies for deſerting his Religion. But as to the general Conflagration, I muſt tell you, 'tis a very vulgar Error to imagin, that there is not Fire enough in ſtore for ſuch an univerſal Deſtruction, or that it cou'd not be ſuſpended for ſo many Ages. For what Man of Senſe can make a doubt, but that all Things which had a beginning may have an end? Or that Things made, may periſh? That Heaven it ſelf with all its Furniture, as it began, ſo it will ceaſe to be? That freſh-water Fountains, and their original Nouriſhment the Seas, will all evaporate into Fire? For 'tis a ſettl'd Opinion among the *Stoicks*, that when the Moiſture is all conſum'd, the World will turn into a Blaze; and the *Epicureans* likewiſe

are of the ſame Opinion touching the Conflagration of the Elements, and the diſſolution of the Univerſe. *Plato* moreover ſaith, that the ſeveral Parts of this Mundane Syſtem are kept in repair by alternate returns of Deluges and Conflagrations; and tho' he will have the World ſo made, as to be everlaſting by its make, yet he withal grants, that the ſupreme Artiſt, God alone, can unmake and ruin it at pleaſure. And certainly there is nothing ſo wonderful in this, that the Workman ſhou'd be able to deſtroy the Work of his own Hands. You ſee then, that your Sages Philoſophize juſt as we do, not that we tread in their Steps, but that they have taken theſe ſketches of Truth from the Divine Sermons of our Prophets, and have diſguis'd their Theft. For thus even the moſt famous of your Philoſophers, *Pythagoras* in the firſt place, and eſpecially *Plato*, have done by the Doctrine of the Reſurrection; they deliver'd it deceitfully and by halves, when they taught the Immortality of the Soul, and the *Metempſychoſis*; and the more to diſfigure the Truth, they add likewiſe, that theſe Souls frequently ſhift their Lodgings, and return into Sheep, and Birds, and Beaſts. An Opinion altogether unworthy a Philoſopher, or a ſincere Lover of Truth, and fit only for ſuch, whoſe deſign is to corrupt and mimick it. But 'tis ſufficient to my purpoſe to ſhew, that your Philoſophers in ſome meaſure do chime in with Chriſtians. But who has ſo little Senſe, or indeed is ſo much a Brute, as to preſume to impugn this evi-

evident Truth, that Man, who was at firſt made by God, can after Death, be made by him again? For [1] ſuppoſing Man to be juſt ſuch a nothing after this Life, as he was before it, yet as he had his Being at firſt from nothing, ſo ſurely he may be reſtored to that Being again from ſuch a Nothing. For it ſeems to be a Work of greater difficulty to give a Beginning to what is not, than a Reſtoration of Being to what has been. Do you believe that which is vaniſhed from our ſhort Sight, to be loſt to God? For all Bodies, whether dry'd to Powder, or diſſolv'd to Water, or crumbled to Aſhes, or attenuated to Smoak, are loſt to us indeed, but God, the Almighty Guardian of the Elements, has 'em ſtill in reſerve as much as ever. Nor are we under ſad Apprehenſions of ſuffering any Loſs for want of [k] *Interment*, as you vainly imagin; but only look

[1] *Nihil eſſe poſt obitum, & ante ortum nihil fuiſſe.*] Upon this Paſſage Mr. *Davies* has juſtly taken Notice, that there is no reaſon to conclude with the Learned *Dupin*, that *Minucius* believ'd the Soul to dye with the Body. I have likewiſe obſerv'd the ſame in the Preliminary to this *Author*, and clear'd him from that Aſperſion; and if we conſider that *Juſtin Martyr*, and from him *Tertullian*, (who are both expreſs for the Immortality of the Soul) do both argue the poſſibility of a Reſurrection from the like Conceſſions, we can hardly queſtion whether *Minucius*, who in this Dialogue has borrow'd ſo much from *Tertullian*, did not follow the Sence of his *Countryman* in this Point alſo. For the *Nihil* here is us'd juſt in the ſame Signification, and upon the ſame Subject, as it is us'd by *Tertullian* Ap. *cap.* 48. and is to be underſtood according to the Vulgar, who concluded *Nothing* to exiſt that was not viſible. There needs nothing more than to conſider this Paſſage as it ſtands in the Tranſlation.

[k] *Nec, ut creditis, ullum damnum Sepulturæ timemus, ſed veterem & meliorem conſuetudinem humandi frequentamus.*] In an Epiſtle of the Churches of *Vienna*, and *Lyons* in *France*, to thoſe in *Aſia*

look upon Inhumation as the moſt ancient and moſt decent way of Burial. Behold, how all Nature is at work to comfort us with Images of

---

Aſia and *Phrygia*, we find that the Heathens after many vain and fruitleſs Attempts to ſuppreſs the Chriſtian Religion, by inflicting the cruelleſt Torments on the Profeſſors of it, which they bravely endur'd, looking for a joyful Reſurrection, at laſt thought of a way, as they fondly imagin'd, to deprive them of that too; which was by taking the Bodies of the Martyrs after they had lain expos'd ſix Days in the open Air to all ſorts of Contempt and Injury, and burning them to Aſhes, and then ſcattering thoſe Aſhes upon the River *Rhodanus*, with this inſulting Challenge, *Let us now ſee whether they can riſe again, and whether the God they worſhip can help them, and deliver them out of our Hands. Vid. Euſeb. Hiſt. Ecc.* l. 5. cap. 1. *Tacitus* obſerves of the *Jews*, that in oppoſition to the *Roman* Cuſtom, they did not burn the Bodies of the Dead, but buried them under Ground after the manner of the *Egyptians*, *Corpora condere, quam cremare, è more Egyptio. Hiſt.* l. 5. It is obſerv'd by others alſo of the *Egyptians*, Θάπτουσι ἢ Αἰγύπτιοι μὲν ταριχεύοντες· ῥωμαῖοι ἢ Καλοῦντες· Παίοντες ἢ οἱς τὰς λίμνας ῥιπτοῦντες. *Laert. Pyrr.* But the *Jews* in this, no more follow'd the *Egyptians* than the *Perſians*, for they did not make uſe of the *Egyptian* ταριχεύσεις; and differ'd alſo as much from the *Grecians* as the *Romans*; ὁ μὲν Ἕλλην ἔκαυσεν· ὁ ἢ Πέρσης ἔθαψεν· ὁ ἢ Ἰνδὸς ὑάλῳ περιχεῖ· ὁ ἢ Σκύθης καταδεῖ· ταριχεύει ἢ ὁ Αἰγύπτιος. *Lucian* περὶ πένθους· Certain then it is, that the general Cuſtom among the *Jews* was to Inter; and it is as certain, that they received not this Cuſtom from the *Egyptians*, becauſe *Abraham* at the firſt purchas'd a burying Place. The ſame way of Interment was follow'd by the Chriſtians, who (as I have already mention'd) were at very great expence in Embalming their Dead with the moſt precious Ointments and Spices, which they refus'd when living. This they did from our Saviour's Commendation of the Woman who pour'd the precious Ointment upon him a little before his Death; and from the honourable mention of thoſe who expreſs'd their Affections to our Lord, in taking ſo much care, and being at ſo much expence about his Funeral. *Verum iſtæ autheritates non hoc admonent quod inſit ullus cadaveribus ſenſus: Sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere ſignificant, propter fidem Reſurrectionis aſtruendam. S. Auguſt. de civitate Dei.* lib. 1. cap. 13. And 'tis very remarkable, that *Julian* the Apoſtate writing to an Idolatrous High-Prieſt, puts him in mind of thoſe Things by which he thought the Chriſtian Religion, ἡ ἀθεότης the *A-*

theiſm

of our future Reſurrection! The Sun ſets and riſes again; the Stars glide away and return; the Flowers die and revive; the Trees put forth afreſh, after the decays of Age; and *that which thou ſoweſt is not quicken'd, except it dye.* And juſt ſo may our Bodies lie in the Grave 'till the Seaſon of Reſurrection. Why then ſo haſty for a Reſurrection in the dead of Winter? We muſt wait with patience for the Spring of Human Bodies. Nor am I ignorant, that many Men, out of Conſciouſneſs of their Demerits, do more heartily wiſh for Annihilation after Death, than really believe it; for they had much rather be utterly extinguiſh'd, than rais'd again to Puniſhment. And the Error of theſe Men gathers ſtrength by their preſent Impunity, and by the exceeding patience of that God, whoſe Judgment the ſlower it comes, the more it demonſtrates his Juſtice.

---

theiſm (for ſo he terms Chriſtianity) gain'd moſt upon the World, and recommends them to the Practiſe of the Heathen Prieſts. Of theſe he reckons three, ἡ περὶ τοὺς ξένους φιλανθρωπία, *their Kindneſs to Strangers,* περὶ τὰς ταφὰς τῶν νεκρῶν προμήθεια, *their Care for the Burial of their Dead,* καὶ περιπλασμὸν σεμνότητος καὶ βίου· *and the Formal Gravity of their Carriage. Epiſt.* 49. *ad Arſacium. Valeſius* in his Notes upon *Euſebius*'s Eccleſiaſtical Hiſtory, l. 9. c. 8. p. 186. ſays 'tis difficult to conjecture when the *Romans* firſt began to leave off the Cuſtom of burning the Bodies of the Dead; but they ſeem (he ſaith) to have taken up the Practice from the *Jews* and *Chriſtians*, and brings this remarkable Paſſage out of *Macrobius*, *lib.* 7. *Saturnal. cap.* 7. *Deinde licet urendi corpora defunctorum uſus noſtro ſæculo nullus ſit, lectio tamen docet, eo tempore quo igni dari bonos mortuis habebatur*, &c. This, however, is certain, that as Chriſtianity prevail'd, ſo the Chriſtian Rites of Burial prevail'd alſo, and after a few Emperors turn'd Chriſtians, there was not a Body burnt in all the *Roman* Empire, as *Macrobius* teſtifies, who liv'd in the time of *Theodoſius Junior.*

XXXIV. And yet Men are told of theſe Things both from Philoſophers and Poets; they are advertiz'd of the burning River, and of the *Stygian* Lake, and that manifold Fence of Fire about it, prepar'd for eternal Torments. Theſe are Traditions gather'd partly from the Confeſſion of the Dæmons, and partly from the Oracles of the Prophets; and therefore the moſt tremendous Oath that King *Jove* himſelf can take, is to ſwear by theſe broyling Banks, and this horrid Gulph of Darkneſs. For having a fore-knowledge of theſe Things, he ſhivers at the Tortures deſtin'd for him and his worſhippers, Tortures that know not either end or meaſure. For there the ſubtle Fire burns and repairs, conſumes and nouriſhes; and as Lightnings waſt not the Bodies they blaſt, and as *Ætna* and *Veſuvius*, and other Mounts of Fire burn, and are not expended with burning; ſo theſe penal Flames of Hell are not fed from the diminutions of the Damn'd, but are fuell'd from the Bodies they prey upon without conſuming. And none but the Prophane can be under doubt, whether thoſe are not puniſh'd deſervedly as unjuſt and impious, who are Atheiſts, or know not God; for I look upon it as great a Crime to be Ignorant of the Father, and Proprietor of all Things, as to offend him. And altho' the not knowing God is Crime enough for Puniſhment, as the true knowledge of him is the ready way to Pardon, yet in point of Virtue, as well as Knowledge, if we Chriſtians are compar'd with you Heathens, I doubt not, (tho' our Religion may not have

that

that [l] *Exterior*, or ſhew of Devotion in ſome Things as yours has,) but we ſhall be found the better Men. For you prohibit Adulteries, and practiſe 'em, we keep inviolably to our own Wives only; you puniſh Wickedneſs in the Overt Act, and we look upon it as Criminal, when it goes no farther than the bare Thought; you dread the Conſciouſneſs of others, and we ſtand in awe of nothing but our own Conſciences, without which we cannot be Chriſtians. And laſtly, your Priſons are in a manner ſtifled with Criminals, but they are all Heathens, not a Chriſtian there, but either a Confeſſor, or an Apoſtate.

XXXV. Nor let any of you ſnatch at Comfort, or Excuſe, from [m] Deſtiny; for be the event what it will, the Mind is certainly free;

---

[l] *Quamvis in nonnullis diſciplina noſtra minor eſt.*] This Paſſage is otherwiſe underſtood by *Heraldus*, than 'tis here tranſlated, and therefore I ſhall give it the Reader in his Senſe, *altho' in ſome Chriſtians there is not that ſtrictneſs of Religion which is to be wiſh'd for, yet in general we ſhall upon Compariſon be found the better Men.*

[m] *Nec de fato quiſquam aut ſolatium captet, aut excuſet.*] From hence, and the foregoing Apologies, we may ſee that Predeſtination in the rigid Senſe, was no Doctrine of the Church in the firſt and pureſt Times; there is a natural Turpitude in Vice, and Man finding ſtrong Inclinations to Sin, and being aſham'd of it when done, contriv'd this expedient of Deſtiny to juſtify himſelf, and throw the Shame of it upon his Maker; our Firſt Parents led the way, *The Woman that Thou gaveſt me*, (ſays *Adam*) She betray'd me, and the Woman laid her Fault upon the Devil; and Poſterity praiſe the Saying, for their Children when they do ill are ſtill apt to ſay, *We cou'd not help it.* But not to enter upon this perplexed Point, I only ſay, that we feel our ſelves free Creatures, as evidently as we feel any thing in the World; and therefore when we argue for Fate, we argue againſt our Senſes; what the conſtitution of a free Agent is we know not, but that we are ſo conſtituted, we can tell, or we can tell nothing.

and therefore the Man ſhall be judg'd for the Actions which are in his own Power, and not for his Quality or good Fortune, which is not at his own diſpoſe. For what elſe is Fate, than what God has *Fated*, or pronounc'd, ſhall be the condition of every one of us? Who by reaſon of his Preſcience can foreſee what all our Actions will be, and therefore has fore determin'd the Fate of each according to his Merits. And thus it is not the Quality of our Birth, but the depravity of our Wills, we ſhall be puniſh'd for. And let this ſuffice for Fate at preſent, and tho' our time will not admit of more, yet ſhall we take [a] another opportunity to diſpute this point more particularly, and at large. But whereas many of us are reproach'd with Poverty, I muſt tell you, that we look upon it not as our Infamy, but our Honour. For as the Mind is broke by Luxury, ſo is it confirm'd by Frugality. And yet who can be ſaid to be Poor, who finds himſelf in no Want? Who has no gapings after another's Poſſeſſions, who is Rich in God. He rather is the Poor Wretch who is neceſſitous in the midſt of Plenty. To ſpeak

[a] *Ac de fato ſatis, vel ſi pauca pro tempore, diſputaturi aliàs uberiùs & plenius.*] St. *Jerome* ſays, that in his time there was a Book *de Fato* attributed to *Minucius Felix*, but tho' this might be the Work of a Man of Parts, yet it was not written in the ſame Stile with this Dialogue; it is from hence evident, that *Octavius* promiſes to treat more largely of Deſtiny upon another Occaſion, but to tell whether he did it or no, or whether this Treatiſe extant in St. *Jerome*'s was the ſame with that here promis'd, or whether this Promiſe gave occaſion to ſome other Author to forge a Diſcourſe of Deſtiny under the Name of *Minucius*, are things not in our power poſitively to determine.

my

my Mind freely, there is no Man can be Poorer than he came into the World. The Birds live without a Patrimony, and the Beaſts are provided for from Day to Day, and yet all theſe are made for us; and the Chriſtian Art of poſſeſſing all Things, is by deſiring Nothing. And therefore as a Traveller, the lighter he is, the eaſier he finds himſelf; ſo in this Journey of Life, happier he who is lighten'd by Poverty, than he who groans under a load of Riches. Nevertheleſs did we conclude Riches neceſſary, we ſhou'd ask 'em of God; that he, who is the Proprietor of all Things, wou'd indulge us ſomething. But we had much rather be able to deſpiſe Riches, than to poſſeſs them. Innocence is the top of our Deſire, Patience the thing we beg for; and we had rather be profuſely Good, than extravagantly Rich. And tho' we lye under Afflictions of Body, which as Men we are expos'd to, yet we look upon this, not as our Puniſhment, but our Warfare. For our Courage is fortify'd by Afflictions, and Calamity is moſt often the School of Virtue; and the Powers both of Body and Mind flag for want of Exerciſe. All your own Heroes whom you thus preach up for Examples to us, advanc'd themſelves to this Honour by their Sufferings. It is not therefore, that we are ſuch Sufferers, becauſe our God is either unable, or unwilling to help us; ſince he is both the Sovereign of the World, and a Lover of his Servants. But he trys and examins us by Adverſity, and makes Misfortunes the Touchſtone of our Tempers; and proves

the Will of Man to the laſt Extremity, even unto Death, well knowing that nothing can be loſt to him. And therefore, we are no otherwiſe prov'd by Afflictions, than Gold is purify'd by the Fire.

XXXVI. How fair a ſpectacle in the ſight of God, is a Chriſtian, ent'ring the Liſts with Affliction, and with a noble Firmneſs combating Menaces, Racks and Tortures? When with a diſdainful Smile he marches to Execution thro' the Clamours of the People, and inſults the Horrors of the Executioner? When he bravely maintains his Liberty againſt Kings and Princes, and ſubmits to God alone, whoſe Servant he is? When like a Conqueror, he triumphs over the Judge that condemns him? For he certainly is Victorious who obtains what he fights for. What Soldier will not dare Dangers under the Eye of his General? For none receives the *Præmium* before proof of his Courage; and yet the General can give no more than he can. He may crown the Soldiery with Honours, but with length of Days he cannot. But a Soldier of God is neither abandon'd in Miſery, nor loſt in Death. And thus, tho' a Chriſtian may ſeem to be miſerable, yet in reality he can never be ſo. Some Sufferers you your ſelves exalt to the Skies, ſuch as *Mucius Scævola*, who having miſs'd of his aim in killing a King, voluntarily burnt the miſtaking Hand, and ſo ſaved his Life by his hardineſs. And how many Perſons are there amongſt us, who have ſuffer'd not only their Hand, but their whole Body to be burnt without

out complaining, when their Deliverance was in their own Power? But why do I go about to compare our *Men* with your *Mucius*, or *Aquilius*, or *Regulus*, when our very Children, our Sons and our Daughters, by an inſpired Patience, make a meer Jeſt of your Gibbets, and Racks, and wild Beaſts, and all your other Scare-crows of Cruelty. And is not this enough to convince you, O Wretches, that nothing but the ſtrongeſt Reaſons cou'd perſuade Men to ſuffer at this rate, and nothing leſs than Almighty Power ſupport 'em in their Sufferings? I can't tell why you ſhou'd not think thus of Chriſtians, unleſs it be that you are miſled by ſeeing ſuch as know not God, flow in Riches, and loaded with Honours and Power. Alas, poor Wretches! They are lifted the higher, on purpoſe to make their Fall the heavier. They are fatted, but like Beaſts for Slaughter, and crown'd like Victims for Sacrifice. Nay, ſome are raiſed up to Empires and Dominions, on purpoſe to be a Prey to raſcally Sycophants, who are freely indulg'd to flatter 'em out of their Senſes, and to make Merchandize of their Inclinations. For without the Knowledge of God, what ſolid Happineſs can there be in all they enjoy? When Worldly Happineſs without this Divine Knowledge is no better than Death, and like a Dream, vaniſhes away before we can lay hands on't. Are you an Emperor, ſuppoſe? Why, you fear no leſs than you are fear'd; and tho' you have your Guards about you, yet alone, you find your ſelf in Danger. Are you Rich?

But let me tell you, 'tis ill truſting to Fortune, and ſuch an unweildy Equipage for this ſhort Journey of Life is not neceſſary, but burthenſom. You fancy perhaps you look big in your Purples, and other Badges of Honour; but pray remember, there is not a more contemptible Idol, or a vainer Inſtance of Human Folly, than to ſhine in Purple with a ragged Mind. Are you nobly deſcended, and full of your Anceſtors? Yet know that we all come into the World alike, and ſtand really diſtinguiſh'd by Virtue alone. We therefore who compute our Nobility not by Blood, but by our Manners, do with good reaſon Renounce your Sinful Pleaſures, Pomps and Spectacles, whoſe Original with reſpect to their Sacredneſs, and whoſe pernicious allurements to Sin, we both alike condemn. For in your *Circenſian* Games, who can but abhor the Madneſs of the People clamouring on different Sides? And as for your *Gladiatorian* Diverſions, who can ſit with eaſe in that School of Murder? And for your Theatres, there alſo the Extravagance is not leſs, but the Lewdneſs longer. For one while the Mimick either recites Adulteries, or ſhews them; another while the Laſcivious Actor plays the Gallant, and kindles the Paſſion he feigns. He likewiſe vilifies your Gods by perſonating their Rapes, Sighs and Diſcords. And ſo alſo by a well diſſembled Sorrow, and hypocritical Geſtures, he ſets you a crying to the Life. Thus are you Mad upon Murder in good earneſt, and yet forſooth cannot bear it in Fable without a Tear.

XXXVII.

XXXVII. But whereas we will not communicate with you in the remains of your Meat and Drink-Offerings, 'tis not an Argument of Superſtition, but an Aſſertion of our true Liberty, *our Deliverance from Demon-worſhip.* For tho' ev'ry Thing for the Uſe of Man, as it is the incorruptible Proviſion, or Gift of God, cannot be the worſe for Food; by thus abuſing it upon Devils; yet, however, we come not near it, for fear of giving occaſion to conclude, either that we are in the Service of thoſe Demons whoſe Sacrifices we partake of, or elſe that we are aſham'd of our own Religion. But farther, who can think us ſo ſcrupulous, that we dare not give our ſelves the Indulgence of a Spring-Flower, when he ſees us gather the Roſe and Lilie of the Spring, and ev'ry thing elſe of this kind, that is of an inviting Colour and Fragrancy? We ſpread Flowers looſe upon our Couches, and wear 'em in Poſies about our Necks; but for wearing 'em in Chaplets upon our Heads, in that you muſt pardon us. For 'tis our way to take in the Scent of an agreeable Flower with our Noſtrils, and not with our Hair, and not to think our Noſes on the backſide of our Heads. Nor do we crown our Dead with Garlands; and I much rather wonder at you for ſo doing, for placing a Light before the Dead, if inſenſible; or for crowning him with Flowers, if ſenſible; for if he be Happy, he feels no Want; and if Miſerable, he is Miſerable beyond the refreſhment of Flowers. But as for us, we celebrate the Funerals of our Dead

with the ſame decency and quiet we live; we dreſs up no withering Garland, but the never-fading Crown of Glory we expect from God; we, who ſit down contented with the Liberality of our God in this Life, who live above Fears under the Hopes of future Felicity, and are animated in theſe Hopes by the Aſſurances we now have of that Divine Majeſty which is ſo preſent to us in time of Need. Thus Happy ſhall we find our ſelves in the Reſurrection, and bleſſed all our Life long do we find our ſelves in the contemplation of what ſhall be. Much good may do then, *Socrates* the *Athenian* Scoffer, with his *Nihil Scire*, with his confeſſedly profound Ignorance, ennobl'd for this Confeſſion by the Teſtimony of a moſt lying Devil. Let *Arceſilas* now alſo, and *Carneades* and *Pyrrho*, and all the Race of *Sceptick* doubt on, and *Simonides* procraſtinate for ever. We deſpiſe the haughty Tribe of Philoſophers, whom we know to be Tyrants in their way, and Corrupters and Adulterers of the Truth, and always Eloquent againſt the Vices they practiſe. We wear not our Wiſdom on our Beards, but in our Minds; we talk not great Things, but live 'em. To conclude, the Sum of our boaſting is, that we are got into poſſeſſion of what the Philoſophers have been always in queſt of, and what with all their Application they cou'd never find. Why then ſo much ill Will, and Envy ſtirring amongſt us, if the Divine Truth is come to perfection in our Time? Let us make a good uſe of the Bleſſing, let us govern our Knowledge with diſcretion, let Superſtition

ſtition and Impiety be no more, and let true Religion triumph in their ſtead.

XXXVII. When *Octavius* had thus gone thro' all the Objections of *Cæcilius*, we ſtood ſilent for a while, and aſtoniſh'd at his Anſwer; as for me, (ſays *Minucius*) I was perfectly loſt in admiration, at what he had ſo excellently prov'd, and ſet off by Reaſon, Example and Authority, (things much eaſier conceiv'd than expreſs'd) and to ſee how he had beat out the Enemy from their ſtrong Holds, and turn'd the very Philoſophers againſt 'em, whom they took for their Guard, and demonſtrated the Truth, not only to be eaſily intelligible, but evidently on his ſide.

XXXIX. While therefore I was muſing upon theſe things in ſilence, *Cæcilius* cou'd contain no longer, but broke out into theſe Expreſſions: I not only congratulate my *Octavius*, but my ſelf exceedingly; nor do I expect the determination of our Arbitrator, we are both Conquerors, and ſo that I can't forbear Uſurping, and putting in for the chief Share in the Victory; for as *Octavius* triumphs over me, ſo I triumph over Error. And therefore upon ſumming up the Evidence I thus pronounce; I ſubmit my ſelf entirely to God, I acknowledge his Providence, and do publickly declare the Chriſtian Religion, which from henceforward I call my own, to be the only true Religion. However, there are ſome things yet behind I want to be inſtructed in, not ſuch as in any wiſe make againſt the Chriſtian Truth, but ſuch only as I judge neceſſary for a farther proficiency

proficiency in it, but it growing towards Night, I ſhall ſtay 'till to Morrow for a fuller and more convenient Diſquiſition about this whole Matter.

XL. As for my part, ſaid I, I muſt come in alſo for no little ſhare of Joy in this Victory; for I find my ſelf under exceeding Tranſports for all our Sakes; that my *Octavius* is confeſſedly come off Victor, and ſo hath excus'd me from the *Odium* of pronouncing Sentence where my Friends are concern'd. Nor can I ever ſufficiently commend him for his excellent Diſcourſe; the Teſtimony of a Man, and one Man only, is a poor thing; he has his exceeding recompence from God, who inſpir'd him with the Language, and help'd him to the Victory. After this, we all departed in triumph; *Cæcilius* full of Joy, that he was a Believer; and *Octavius* no leſs Joyful, that he had made him ſo; and I as well pleas'd as either, that my Friend *Cæcilius* was Converted, and my Friend *Octavius* the Converter.

A
PRELIMINARY DISCOURSE
TO THE
COMMONITORY
OF
Vincentius Lirinenſis,
Concerning the
RULE of FAITH
In DEFENCE of the
Primitive Fathers.

THIS a *riſing Maxim*, I know, and a great eaſe to Fleſh and Blood it is, *to let every thing go as it will, and every one believe and do as he liſt*; but 'tis an *unprimitive* Maxim, and may in due time *unchurch* Us, as it did *Aſia*: For whoever holds it, will never burn for the *Faith*, but *follow it afar off*, and ſit down and *warm* himſelf with the *Crucifiers*, *to ſee the End*. The *Fundamentals* of Chriſtianity are now as freely queſtion'd

ſtion'd as the *Hay* and *Stubble*, and the moſt diſputable Doctrines built upon them. Nay, as if a *New* Faith was to be deliver'd to the *Saints*, we are growing ſick of the *Old*, and nothing will go down at preſent but *Rarities* in Religion. We challenge the ſame *Liberty* and *Property* in the Election of our *Creed* as in the Choice of our *Government*; and God himſelf muſt no more Rule over us in the one, than the other: But according to *Vincentius*, *There is no concerning Truth which is not Ancient; and what is truly New, is certainly Falſe.* The letting licentious Books paſs uncenſur'd, is like letting Children ſay what they pleaſe: It may delight at firſt, but ſoon comes to break our Hearts. *From the Beginning it was not ſo.* Old *Eli* was a good Man but a bad Governour; and as ſuch, puniſh'd too *for our Admonition.*

There is no Pretext whatever has been more ſerviceable to the Church of *Rome*, than a *ſeeming* Reverence for the *Fathers*; nor can we more effectually befriend it, than by vilifying their Authority: For though, in truth, the *Papiſts* pay as little deference to the *Ancients* as ſome who call themſelves *Proteſtants*, yet are they much wiſer than to own it. Becauſe, after all that the moſt inquiſitive and curious Malice can ſay againſt them, *good Chriſtians* will be mighty apt to ſuſpect thoſe who rail at the Integrity of *Apoſtolick* Men and *Martyrs*, and the *Learned* find much reaſon to bleſs God for their Abilities: For who have ſo nobly defended the Church of *England* againſt all her Adverſaries, and made ſuch laſting Proviſion for their own Memories, as the *Jewel*'s, *Pearſon*'s, *Stilling fleet*'s, *Beveridge*'s, *Bull*'s, and ſuch others, who ſtudied the *Scriptures* under the direction of the *Fathers*? And that there cannot be a greater Reflection caſt on any *Church*, than to ſay, *It is moſt unlike the Primitive*, we need no other Proof than the labour'd Attempts of each *Party* to prove their Conformity to it.

And therefore when the very *Profeſſors* of *Geneva* are wiping off the *Scales* from their Eyes, and *receiving Sight*, and riſing up in the Vindication of *Primitive* Doctrine and *Primitive* Government; for ſuch as ſtile themſelves *Presbyters of the Church of England*, to be making merry with the *Nakedneſs of the Fathers*, and with *thoſe* who chuſe rather to cover it; and in deſpight of our *venerable Reformers* and the *Canons* of their own *Church*, to pride themſelves in their Contempt of *Antiquity*, is extremely ill-tim'd, to ſay no worſe of it; and it is their Blindneſs that makes 'em Bold. As for ſuch *Divines* as *Trade* only in *Balade* and Banter, and in riming good Senſe and good Manners out of Countenance, they, methinks, of all Men living might ſpare their Satyr upon the *Country Clergy*, for following the *Primitive* Chriſtians in the *unprofitable* Notion of the *divine Right of Government*; who dare to be Poor, and *reſide* upon their *Cures*, and be true to their Truſt; and if they have not the Wit, however have the *Grace*, not to write as if they were *ordain'd* only to make a Jeſt of every thing that is Sacred. But 'tis poſſible ſuch Men may be out in their *Politicks* as well as their *Divinity*, and at laſt write themſelves out of Reputation, and not into Preferment. For if that way of *fooling* be the way to Preferment, then what wou'd have *depos'd* a *Preſbyter* in the beſt Times will *dignify* him now. But God be praiſed, the *Country Clergy* have ſome *Lay Friends* yet, as well as thoſe of their own Order, who think 'em Objects not of Ridicule, but Pity; *who love our Nation*, and have inrich'd us with *Libraries* to aſſwage the pain of Contempt and Poverty by an Application to Books, and to enable us to ſerve God and his People better: For which be their Memories ever precious among us, and *whereſoever in theſe Pariſhes the Goſpel ſhall be preached, there let this alſo, that theſe Men have done, be told for a Memorial of* them till the Reſurrection of the Juſt, *when he*

be that hath receiv'd a Prophet in the Name of a Prophet, ſhall receive a Prophet's Reward.

But *one* of the moſt *blazing Innovators* of this Age, who moves in a neighbouring Sphere, (and there for ever may he move in ſpight of all the Intreague to tranſplant him hither) is the admir'd *Le Clerc*, a ſworn Enemy to the *Primitive* Chriſtians; one who has wrote himſelf (poor Man) to the Stumps, to *Martyr* 'em over again, to *Gibbet* up their Names and their Doctrines, and the very Matters of Fact they all relate, eſpecially when they ſeem to reflect upon the Devil, and *rejoice that the Dæmons were ſubject unto them*; one who is *confeſſedly* worn out almoſt in the Service of the *Party*; that is, in debaſing the *divinely-inſpir'd Scriptures*, in tranſlating the *Rights*, falſly ſo called, and in tranſlating and commenting away the *New Teſtament*, and in his laſt Days hath done as much for the *Old*; and to *fill up his Meaſure*, has prefix'd his Name, and dedicated the Performance to one of the *Angels of our Church*, and wou'd fain have the World believe as if he wrote it at the Inſtinct and Encouragement of that learned *Prelate*; for my own part, I will not, I cannot believe it: For he has perfectly made another *Tale of a Tub* of the Holy *Scriptures*, and I had rather believe no *Bible* at all, than believe it in the Senſe of that *Commentator*. I know of no Reaſon he has to boaſt his kind Reception among *Engliſh Divines*; for *ſeveral*, I am ſure, have ſeverely animadverted upon his unjuſt Cenſures of the ancient *Fathers*; the *Reverend Dr.* Whitby, who agrees with him only in the *Perſon dedicated to*, has given him due Correction for his perpetual Abuſes throughout the *Apoſtolick Writings*: and the *Right Reverend the Biſhop* will find a time, no doubt, to expreſs his Reſentments for the like Affront to the *Law and the Prophets* patroniz'd on him, in ſpight of all the *Encomiums* given him by the *Man*, whoſe *Commendation* is a *Blot* even upon his *Lordſhip's Expoſition*. And that he may no longer

longer boaſt our Approbation of his *outlandiſh* Divinity, I have ſtept out of the way in the *Margin*, to give a Proof of the *Size* of the *Man*, both as to his Ability and his Confidence; where to ſhew his Parts in ſpoiling a *Miracle*, he has made Shipwreck of common Senſe, even to a Demonſtration. He will find I have been very merciful in ſingling out one Inſtance only; of the many that might be produc'd; for I aſſure him it would be wondrous eaſy to furniſh out yearly a *Bibliotheque* of his own Blunders; but the living upon the worſt of the beſt *Authors*, is a Diet I leave to this *Critick*. The Inſtance * in the *Margin* is of ſuch a kind, wherein his untutor'd Fancy

* Le Clerc. Joſh. x. 12. *Quod fieri potuit* inſolitis Refractionibus, *quibus, ut notum eſt, Sol nobis ſupra Horizontem eſſe videtur, cum nondum ortus ſit, & jam occiderit. Idemq; in* Laponia *oculis non occidit* ſolſtitialibus *diebus, licet revera Horizontem ſubeat.* To naturalize Miracles, and thereby to undermine the Authority of Scripture which expreſly aſſerts 'em, and is built upon 'em, he has recourſe to *Refractions*; the Nature of which had he but tolerably underſtood, he wou'd have known how very little ſerviceable it is to the wretched purpoſe for which he alledgeth it. For by the natural Laws hereof, as *Opticians* give 'em, 'tis impoſſible to make the Sun ſeem to ſtand ſtill for a whole Day, as *Joſhua* (x. 13.) expreſly ſaith it did; ſo that *one Day was as long as two*, as the *Author* of *Eccleſiaſticus* comments on this Text, *cap.* 46. *v.* 4. To make an Object in a very ſwift and oblique Motion to the Eye to appear Quieſcent for a whole Day, or which in effect is the ſame, to make that which is ſeen under different Angles and in divers Places, to appear by Refraction; as if, for many Hours, it ſtill kept the very ſame place, is a Problem in *Dioptricks* yet unknown to the Maſters of that Science. Our *Critick*, I find, has heard that 'tis uſual for Refraction to make the Sun appear higher than it is; and thence concludes, that he can thereby raiſe it as high as he pleaſes, and without a Miracle prolong the Day to what length he will. But he will find himſelf much miſtaken in his concluſion. For though 'tis true, that the Sun is ſomewhat elevated by Refraction, eſpecially when very near the *Horizon*; yet the Angle of Elevation, when largeſt (as at its Riſing and Setting) doth not exceed 32 Minutes, (which is about the appearing Diameter of the Sun) and this Angle gradually decreaſes to the Altitude of 30 Degrees, where Aſtronomers tell us it quite vaniſhes, and is no longer ſenſible. So that the uſual bending of the Rays cauſed by

Fancy cannot ſo eaſily rove, and therefore (if I miſtake not) what he or his *admirers*, will ſcarce ever have the Hardineſs to anſwer.

Since

---

their paſſing out of the thin *Æther* into our thicker *Atmoſphere*, call'd Refraction, can in no caſe do him any Service to make the Sun ſtand ſtill for one Moment, much leſs to make a Winter's Day as long, or longer than a Summer's. 'Tis well he calls the *Refractions* he makes uſe of, *uncommon ones*, ſince they are ſo monſtrouſly unlike thoſe which Nature works. But, as if it ſtill look'd too much like Miracle, to allow any thing that is ſo much as *uncommon* in *ſacred* Hiſtory, in his following Words (as if he retracted the foregoing) he tells us, That *ſomewhat like it happens ev'ry Day at the Riſing and Setting of the Sun*; *and that in* Lapland *almoſt the ſame Miracle appears once or twice every Year by the moſt common Refraction, the Sun being there ſeen for ſeveral Days together, and as it were to ſtand ſtill, when in truth it is quite Set under the Horizon.* And *this ſeaſon* he repreſents as the *Solſtice*, or the Time when the Sun for ſome Days ſtands ſtill, as it did in the *Text*. This I am ſure is Art or Sincerity very *uncommon*, whatever *his Refractions* are: For it wreſts the whole Frame of Heaven and Earth to countenance an Abſurdity, and to impoſe upon unwary Readers. The *Laplanders* have no ſuch Appearance among 'em as he quotes. The Sun at its *Solſtice*, is ſo far from being at their *Horizon* for ſeveral Days, that it is at its utmoſt height in their Meridian. Directly under the North and South Poles indeed, where we know of no Inhabitants, and where the Sun Riſes and Sets only by its annual Motion, the *Equator* and the *Horizon* becoming all one, its Refraction there, as at all other Horizons, is 32 *Minutes*; but this is ſo very little (as I have already told him) that it can never do him the ſignal Service he wou'd have it, tho' he were allow'd thus monſtrouſly to chop the *Solſtices* into the *Equinoxes*, and to confound the *Trop.* of ♋ and ♑ with the *Equator*. He needed not have gone ſo far as *Lapland* for ſo ſmall a Refraction as one of 32 *Minutes*, for that he had at Home, if 'twould do him any Service. One thing more alſo I muſt tell him, which for good Reaſon he conceals from the Reader, that not only the Similitude of the Sun, but the Body it ſelf is as truly ſeen through the refracted Ray at the Horizon, as through the direct one at Noon Day. But if inſtead of the uſual refracting *Atmoſphere*, he aſſerts from his Friend *Spinoza*, That the Sun-beams then paſs'd through a much denſer *Medium*; Ice, ſuppoſe, or Water, which gives a much greater bent to the Rays than the thickeſt Air can, the *Sine* of the Angle at *Incidence* to that of Refraction being then as 4 to 3. Yet this ſuppoſition being a very abſurd one, cannot be allow'd, and if it were, it cannot do the Buſineſs he aſſigns it. It

Since therefore the *Plague* of *Innovating* is begun, and *the Peſtilence walketh not in Darkneſs* only, *but waſteth at Noon-day*, 'tis high time to think of an

cannot be allow'd, becauſe nothing leſs than a Miracle, which he cares not to be beholden to, can ſuſtain ſuch a Quantity of Water either Liquid or Frozen, ſuſpended in the Air for a whole Day: The ſpecifick Gravity of theſe two Elements is ſo very unequal, that Caſtles may be as eaſily built and inhabited in the Air by our Mechanical Critick, as Rivers of Water, or Mountains of Ice lodg'd there upon ſuch yielding Foundations. But to perſue his Fancy, let us throw him this Impoſſibility alſo into the Bargain, yet his darling Refraction (except miraculouſly aſſiſted and diveſted of its uſual natural Properties) even then is as far as ever from ſerving of his turn, and helping him at a dead lift. For let him have what Oceans of Water and prodigious Cakes of Ice he pleaſes, and in ſpight of all the Laws of Gravitation, let him fix 'em pendulous in the Air for as long a time as he fancies; yet, without another Miracle theſe pellucid groſs Bodies, as to their Figure, ſite and meaſures of Refracting, muſt ſtill obſerve the eſtabliſh'd Laws of their Nature. They muſt conſequently be ſomewhat plain and hang ſomewhat Parallel to the Horizon, from the Principles of their Generation; and for the ſame Natural Reaſons, as Rivers here on Earth (whether Fluid or Frozen) are ſo. And if this be the Shape, and Site, then the Refraction of the Rays coming from above into the ſubjacent Ice, being as about Four to Three, they muſt when coming out of the ſuperior Ice into the ſubjacent Air be as about Three to Four; ſo the ſuperior Refraction being rectify'd by the inferior one, the Sun muſt appear in the ſame Place as if look'd at in a direct Line, through the ſame *Medium*, and without any other viſible Effects of Refraction, then when ſhining on us through a common Glaſs Window.

A bold and boundleſs Fancy, as our *Critck*'s is, may ſtill rove on, and form ten thouſand Shapes and Situations of Ice and Rivers in the Clouds in ſpight of *Hydroſtaticks*, and draw as many beloved Conſequences from 'em, in ſpight of *Opticks*. For he that is no Friend to *Scripture-Miracles* may be the more fond of thoſe which are of his own making. But inſtead of thus amuſing the Ignorant, and tickling the Profane with his audacious *Potuit*'s and precarious *Peut Etre*'s and *May be*'s, (which I am not the firſt who has charg'd him with) he had much better condeſcend to learn Philoſophy from the *Moderns*, and Divinity from the *Ancients*; elſe in ev'ry Book that he obtrudes on the Publick, he *may be* thus expoſing himſelf to the Correction of the Learned and the Pity of the Pious. For he muſt never think, that the new Advancements in Philoſophy, and the old Eſtabliſhments in Divinity, *Fathers, Bible and all*, will be turn'd out of Doors to make room for his eternal *Bibliotheques* and *free Comments*.

Antidote, and to be as Induſtrious in Saving, as others are in the Arts of Deſtruction. Upon this view I thought it proper to conclude with this *Preſervative* againſt *Novelties* in Religion; it being recommended by the beſt *Criticks* as a ſhort but excellent and judicious Tract, concerning the *Rule of Faith*, the *Neceſſity of Church-Communion*, and the *juſt Authority of the Primitive Fathers*, &c. And I am in hopes, by the Bleſſing of God, that it may prove a *Receipt* of good Uſe in an Age, when ſo many are for *living without Jeſus Chriſt in the World*; when *Rule* and *Faith*, *Communion*, *Church* and *Prieſthood*, are all cry'd down for *pious Frauds*, *Prieſtcraft*, and the *Cant* only of the *gown'd Tribe* for the Benefit of the Impoſtors. The *divinely inſpir'd Writings* we profeſs to be our Rule, and our only perfect Rule of Faith and Manners; but we ſay withal, that the *Ancients* were not only the faithful *Guardians* of the *ſacred Depoſitum*, but the ableſt *Interpreters* alſo of that Rule; and that their Writings are left too *for our Admonition, upon whom the Ends of the World are come*. And therefore the mighty Applications of late to get 'em out of the Way, put me in mind of the *whining* of the *Wolves* in the Fable, who wou'd *enter* into *Alliance* with the *Sheep*, *provided they wou'd put away their Dogs*.

Vincentius indeed is the youngeſt by much of the *Ancients* here tranſlated, but his want of *Antiquity* is conſiderably ballanc'd by ſome peculiar Advantages in the Time he liv'd. According to his own Account he compos'd this *Commonitory* about three Years after the Council of *Epheſus*, in CCCCXXXIV, a Time when the Church had been extremely peſter'd with ſucceſſive Plagues of various Hereſy, which put the Orthodox upon diſtinguiſhing and wording themſelves with all the Care and Correctneſs imaginable, to provide (if poſſible) againſt ſuch as *lay in wait to deceive* and wreſt ev'ry looſe unguarded Expreſſion. A Time, when by the Advantage of *General Councils*, all the wiſeſt

wiſeſt *Heads* in Chriſtendom had been lately confederate to deliver the World from Error, and to inſure Poſterity from the *Powers* of *Darkneſs*; and when, by a joint Examination of *Holy Scripture*, and by the moſt diligent re-ſearches into the Doctrine and Practice of *Apoſtolick* Churches, and into the *general* Conſent of the earlieſt and moſt approv'd Writers of ev'ry Age down to themſelves, they had diſtinctly and fully explain'd the *Creed*, and ſtated, defin'd, and ſettl'd all the neceſſary Points, either of Doctrine or Government. In this advantageous Time, I ſay it was, that our *Vincentius* liv'd, and in this inſtructing Age, and after the moſt ſerious and utmoſt Application to the beſt Men and the beſt Books, and under the Aſſiſtance of a bleſſed Retirement (as he himſelf tells us) he compos'd this *Rule of Faith*; and he has done it with much Fidelity, Clearneſs and Eloquence. Compoſe it he did, it ſeems, for his own private Uſe; for he concluded a Right Faith as neceſſary to Salvation as a Right Practice; and therefore, though he had taken Sanctuary in his beloved *Harbour* of a *Monaſtery* from the Embarraſments of a *military* Life, and lock'd himſelf up from the glittering Temptations of the World, for a freer devoting of himſelf to the Practice of Chriſtian Morality; yet cou'd he not be ſatisfy'd, or think himſelf *wiſe unto Salvation*, till he, like a *wiſe Builder*, had made ſure of the Foundation, and examin'd the Principles of his Faith; Firſt, by the *Holy Scriptures*, then by the *unanimous Conſent of the moſt ancient Fathers*; and laſtly, by the *definitions of the Catholick Church in Council*. This was the Method, theſe the Pains *Vincentius* look'd upon himſelf oblig'd to take for the ſecurity of his Faith, and conſequently what he thought all others oblig'd to likewiſe, under the ſame advantages of Ability and Leiſure.

He was by Nation a *Frenchman*, and after a wearieſome *Tour* in the Wars, retir'd to a Monaſtery in

the Iſle of *Lerins*, where he enter'd into Holy Orders, and was none of the leaſt Ornaments of the Church. He was the Brother of *Lupus* Biſhop of *Troyes*, ſaith *Eucherius*, who, for the brightneſs of his Devotion and the inward Beauties of his Mind, calls him, *Interno Gemmam ſplendore perſpicuam.* But the intrinſick Worth and Splendor of this *Jewel* ſparkles in ev'ry Page of his Book, the Subject of which I now haſten to, having more fully ſet forth in the Notes what I thought neceſſary to be known of his Perſon.

The deſign then of this little Treatiſe is to deliver well diſpos'd Chriſtians from the falſe and perplexing Gloſſes of *Hereticks*, and to ſhew 'em how, and when they may reſt ſatisfy'd in their *Creed* without any farther Doubt or Scruple about it, notwithſtanding all the loud and dazling Pretences to *Infallibility*, or ſuch as ſet up for a diſcovery of *New* Matters of Faith. The Rules he preſcribes for coming to this *indubitable* certainty, are theſe Two, Firſt, That we ſettle our Faith upon the *Authority* of *Scripture*. Secondly, Upon the *Tradition* of the *Catholick Church*. But ſince Men will be putting the Queſtion——*If the Canon of Scripture be perfect, and abundantly ſufficient in all reſpects, what need can there be of Eccleſiaſtical Tradition?* He anſwers—For finding out the *true Senſe* of *Scripture*, which is differently interpreted by *Novatianus*, *Photinus*, *Sabellius*, and other Hereticks. After which he tells us what he means by *Eccleſiaſtical Tradition*; *Quod ubique, quod ſemper, quod ab omnibus creditum eſt. That which hath Antiquity, Univerſality, and the Conſent of all joining in the Belief of it.*

In exact conformity to this Rule, the Church of *England* profeſſeth to defend and maintain no other Doctrine than that which is *truly Catholick* and *Apoſtolick*; and for ſuch warranted not only by the *written Word* of God, but alſo by the concurrent Teſtimonies of the *ancient Fathers*. For in a Synod *Anno* MDLXXI. amongſt other *Canons* ſhe ſet forth

forth this, for the direction of the Clergy. *That they ſhould never teach any thing as Matter of Faith religiouſly to be obſerv'd, but that which is agreeable to the Doctrine of the Old and New Teſtament, and collected out of the ſame by the Catholick Fathers and ancient Biſhops of the Church*, lib. Can. Eccleſ. Ang. cap. 6. p. 19. 'Tis true indeed, that ev'ry *Popiſh* Prieſt takes an Oath never to interpret the *Scriptures otherwiſe than according to the unanimous conſent of the Fathers*; and at the ſame time ſwears—*Without the leaſt doubt to receive and profeſs all other things which have been deliver'd, defin'd, and declar'd by the ſacred Canons and Œcumenical Councils, and eſpecially by the Holy Synod of* Trent; that is, they have more *eſpecially* ſworn to believe *without the leaſt doubt*, a dozen freſh Articles never heard of by the *Ancients*, much leſs admitted into the *Creed* of any *Primitive* Church.

Out of this monſtrous *Wen* which is now grown to the Body of the *Nicene Faith*, one Article is *Tranſubſtantiation*; and when Men have renounc'd their *ſenſes* upon Oath, and ſworn themſelves blind, they are readily diſpos'd to ſwear to the *truth* of any *Colour*: Which makes me leſs wonder, when I find ſo many *Romiſh* Writers, and the *Commentators* in particular, boaſting of our *Vincentius* as a *Champion* of their Church. One muſt conclude 'em *verily out of their ſenſes*, or worſe, in thus doing; for ſurely never Men were more unlucky in the choice of a *Champion* than the *Papiſts* are in the choice of him: For had *Vincentius* been aſſiſted with a prophetick Viſion of the future Corruptions in the Church of *Rome*, he cou'd hardly have expreſs'd himſelf more clearly againſt it. The whole Deſign and Bent of his Book is directly againſt all Innovations in the *Faith*, and for ſticking inviolably to the *Creed* as then explain'd, and always underſtood by the *Apoſtolick* Churches, which though (as he ſaith) ſomewhat enlarg'd in Bulk by reaſon of the *new Hereſies* it provided againſt, yet was the Growth

perfectly Natural, and it differ'd no more in *Eſſentials* than a Man differs from a Child. Whereas the *Trent-Additions* have made a meer *Centaur* of a Creed, and there is no more Affinity between the *Old* and their *New of Rule Faith*, than between a *Man* and a *Horſe*. So that I am not bold in affirming, that we ſhall never know when a Man is writing for or againſt us, if this *Commonitory* is not expreſly on our ſide; and it is as notable an *Irony* to ſay, that *Vincentius* has been writing for the *Church* of *Rome*, as that the *King* of *France* is fighting for the *Liberties* of *England*. The abuſe is ſo palpable, that I dare leave it to the judgment of any impartial Reader without any more ado.

But becauſe the whole Fabrick of this Book is built upon this *ſecondary Fundamental*, viz. *That the ſenſe of the Primitive Church is the Rule we are to go by in the Interpretation of Scripture, eſpecially as to Matters of Faith*; and becauſe the *Interpreters* now a Days are perpetually running Diviſions upon the ſacred Text, and turning it like a *Noſe of Wax* to ev'ry purpoſe, I ſhall in compliance with the main Deſign of my Author, in juſtification of the *Canons* of our own Church, and in confirmation of what I have been advancing in the general Preface, farther endeavour to make out this moſt important Queſtion, *concerning the Authority of the Primitive Fathers.*

Tertullian tells us, that about his Time there were ſome Hereticks extravagant enough to call in queſtion the Ability of the *Apoſtles* themſelves, and to give out, [a] *That they were not ſufficiently acquainted with all neceſſary Revelations, and in the like frantick Mood contradicted themſelves again in the ſame Breath, ſaying, That the Apoſtles indeed did know*

[a] *Non omnia Apoſtolos ſciſſe, eâdem agitati dementiâ quâ rurſus convertunt; Omnia quidem Apoſtolos ſciſſe, ſed non omnia omnibus tradidiſſe; in utroque Chriſtum reprehenſioni ſubjicientes, Qui aut minùs Inſtructos, aut parùm ſimplices Apoſtolos miſerit.* Præſcript. contr. Hæret. *cap.* 22.

all things, but that they did not teach all they knew to the World: In both Caſes laying Chriſt under the ſcurvy imputation, of ſending out Apoſtles either not ſo well inſtructed, or not ſo honeſt as they ſhould be. And a little after he tells us, [b] *That in order to ſet a Mark upon the Ignorance of the Apoſtles, they urge, that* Peter *and his Companions were reprimanded by* Paul; *and therefore, ſay they, there muſt be ſome failure in them; and this, they ſay, purely to make way for this concluſion, That a more plentiful effuſion of Wiſdom might poſſibly have ſince come down upon them, juſt as it happen'd to* Paul, *when he reprimanded his Predeceſſors in the Faith.* In like manner ſome of our *modern Criticks* and *Libertines*, to prepare a way for their *Bibliotheques* and Antichriſtian *Comments*, wou'd bear down the World, that all the *ancient Martyrs* and *Confeſſors* were a Crew of *Old good for nothing Prieſts* only; and according to late *Father Dryden*, and the *Author* of the *Hiſtory of Religion*, never make any diſtinction between *Heathen*, *Turkiſh*, *Popiſh* or *Proteſtant Prieſts*; but in general, wou'd have *Prieſt* paſs for the moſt ridiculous, ſcoundrel *Name* upon Earth, and wou'd (if they durſt) in the ſame ſenſe call our Saviour, *the old High Prieſt.* They wou'd fain have the People believe that they are the *bugeous Men of Parts*, of *Penetration and clear Ideas*, and that all the *Primitive Fathers* were as meer *Graſhoppers* in compariſon of them; that they were out in the relations of Fact, weak in their Reaſonings, and inconſiſtent in their Concluſions.

But this is an idle Calumny which I have already anſwer'd, and therefore ſhall ſay only with

[b] *Proponunt ergo ad ſuggillandum Ignorantiam aliquam Apoſtolorum, quod Petrus & Qui cum eo, reprehenſi ſint a Paulo. Adeo, inquiunt, aliquid eis defuit; ut ex hoc etiam illud ſtruant, potuiſſe poſtea pleniorem ſcientiam ſupervenire, qualis obvenerit Paulo reprehendenti Antecеſſores.*

an

an *old Prieſt* [c], *That if they agreed in nothing elſe, they agreed, I hope, in Martyrdom*; and this is a Doctrine our *Anti-primitives*, I believe, love their Skins too well, ever to agree in. For if ever the *Gnats* and the *Flies* (as *Vincentius* calls the Hereticks of his Time) who make ſuch a *buz* with their *Penetration*, if ever the *witlings* of this Age, ſhou'd by their *Devil-craft* prevail over the *Giants* of *Old*, then farewel *Goſpel* and *Government* either in *Church* or *State*: For when they become the *ruling interpreters* of the *Scriptures*, they will put a *Crown on their Head and a Reed in their Hands, and bow before them*, and cry, *Hail King of the Jews*; make a mighty ſhew, of God knows what Reſpect and Reverence for his *Word*, and after all, *crucify* it to what Senſe they pleaſe.

The Sum then of what I have to add here in Vindication of *Vincentius*'s *Rule of Faith*, ſhall be taken out of *Tertullian*'s *Preſcription againſt Hereticks*; not ſo much upon the Authority of that *Father*, (tho' he is very ancient) as for the intrinſick goodneſs of his Arguments; and withal to ſhew, that our *Author* was not blinded with a mere implicit Reverence for *Antiquity*, but that his Veneration was the mature iſſue of long Study and ſound Judgment; as he has evidently made appear in his Characters of *Origen* and *Tertullian*, where he has laid on fine Colours with a maſterly Hand and ſignal Impartiality, in not ſparing their Vices for our ſecurity, and yet doing Juſtice alſo to their virtues; whereby he has approv'd himſelf an able and ſincere lover of Truth.

Tertullian then tells [d] us, that in his Time there were ſome *Hereticks* whoſe Tongues were continually *tipt* with *Goſpel*, and always running in *Bible-phraſe*; *The Scripture, the Scripture* was the cry, and by *Scripture* only wou'd they be try'd. The *Cant*

[c] *Bene quod Petrus Paulo & in Martyrio adequatur.* Tertull. Præſcr. *cap.* 24. [d] Præſcript. *cap.* 15.

it

it ſeems, made a mighty impreſſion upon ſome *Folks*, and *brought no ſmall Gain unto the Craftſmen*. Upon which *Tertullian* takes 'em to task, and lets 'em know in the firſt place, that notwithſtanding all this godly Clamour, they had no right to a *Scripture Diſputation*, as being *Hereticks* and not [e] *Chriſtians*. That by the *Apoſtles* Order, *a Man that is an Heretick, after the firſt and ſecond Admonition, is to be rejected*, and not after Diſputation; and this becauſe ſuch a one ſtands *ſelf condemn'd*, the Fault lying not in his Underſtanding but his Will; and therefore that wilful Perverſneſs which calls for a Cenſure upon an *Heretick*, forbids diſputing with him. And after all (ſays he) what Good is like to come of ſuch a *Scripture Combat?* For this *Hereſy* receives not ſome [f] *Scriptures*, and if it receives ſome it receives 'em not entire, and if entire, then you may be ſure they'll interpret away the Senſe of 'em; and whatever Conviction they lie under, they cannot poſſibly be brought to a Confeſſion of the Truth, but obſtinately ſtick to their *Adulterations*, or their own ambiguous *Expoſitions:* And moreover, they are [g] oblig'd to retort and ſay, that 'tis we who have adulterated the Scriptures and clapt falſe Gloſſes upon 'em, The firſt Point therefore to be made out and ſettl'd, is, *In whoſe Hands the pure genuine Scriptures are depoſited; from whom, and by whom, and when, and to whom the Doctrine was firſt deliver'd that makes Men Chriſtians*; and wherever this true Chriſtian Doctrine and Diſcipline ſhall appear to be, there the true genuine *Scriptures*, the *true Interpretation* of thoſe *Scriptures*, and all the true Chriſtian Traditions will appear to be alſo.

In order therefore [h] then to make out this moſt con-

[e] Cap. 16.
[f] *Iſta hæreſis non recipit quaſdam Scripturas, &c.* cap. 17.
[g] *Neceſſe eſt enim & illos dicere, a Nobis potius adulteria Scripturarum, &c.* cap. 18.
[h] Cap. 20.

cerning

cerning Queſtion, it is to be remember'd, that juſt upon our Lord's Aſcenſion he commiſſion'd his *Apoſtles* to *go and diſciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Accordingly the Apoſtles having receiv'd the promis'd Aſſiſtance of the Holy Spirit to work Miracles and ſpeak with Tongues, they proclaim'd the *Faith in Jeſus Chriſt* firſt in *Judæa*; and there planted Churches, and thence went out into all the Ends of the Earth, and publiſh'd the ſame Faith to the *Gentiles*, and conſtituted Churches in ev'ry City; from whom the other Churches deriv'd their firſt Principles and Seeds of Doctrine, and from whom alſo other Churches do daily derive, or they could not be true Churches. For this Reaſon likewiſe they have the Reputation of *Apoſtolick*; becauſe they are the Offſpring of *Apoſtolick* Churches: For ev'ry Kind muſt be trac'd up to its Original. Now as from that one Church planted by the Apoſtles ſprung up ſo many flouriſhing Churches, ſo to all theſe is the Title of *Primitive* and *Apoſtolick* Churches due alſo, while they live in the Unity of the ſame Faith and in brotherly Love and Communion with one another; and nothing cou'd make 'em do ſo and preſerve theſe ſacred Rights intire, but the Tradition of one and the ſame Doctrine and Diſcipline. Here then it is (ſays this *Primitive Prieſt*) I preſcribe [1] and fix, that the Truth of our Religion can no otherwiſe be prov'd than by its conformity to thoſe very Churches which the Apoſtles planted, to which they themſelves preached as well by Word of Mouth, as by Writing.

If this then be the Caſe, 'tis evident that ev'ry Doctrine which conſpires in the ſame Faith with theſe *Apoſtolick Mother* Churches, is to be receiv'd for true, and for the very ſame Doctrine undoubtedly which the Churches receiv'd from the Apoſtles, the Apoſtles from Chriſt, and Chriſt from God. And conſequently

[1] Cap. 21.

ev'ry

ev'ry other Doctrine is to be condemn'd as ſpurious, that ſavours not of the Truth of theſe Churches, and of the Apoſtles, and of Chriſt, and of God. All then to be prov'd in ſhort is this, That the Doctrine we preach has a juſt indiſputable Title to the Claim of *Apoſtolick* Tradition; and this will be a demonſtration of its Truth, and of the Falſity likewiſe of all *Heretical* Innovations. And our Title to *Apoſtolical* Tradition will from hence appear unqueſtionable, becauſe we communicate with the *Apoſtolick* Churches, and there is not one of our Churches which maintains any Doctrine different from what is taught in the Churches planted by the very Apoſtles themſelves. And this entire Harmony and Agreement is the moſt convincing Proof imaginable, that we are orthodox and ſound in the Faith.

After this he replies at large to a moſt abſurd Objection (for what will not *Heretick*s object?) *viz.* That the Apoſtles Commiſſion to preach was not full and perfect, and therefore they did not deliver ev'ry neceſſary Article to the Churches they planted. I do not find that this Objection has been new dreſs'd of late, by any of our *vampers up of old Hereſies*; but ſomething like has been attempted; The *Canon of the New Teſtament* (which our *Vincentius* calls *complete* and *perfect*) has been queſtion'd and peck'd at by *J. T.* in his *Amyntor*; but the *Canon* has been ſufficiently vindicated, and the *dabler* in *Antiquity* ſolidly refuted and ſilenc'd by the late Reverend and Learned Mr. *John Richardſon*. By a *nameleſs Critick* alſo (whom all the World knows by his *Novelty* and his *Confidence*) the *ſacred Canon* has been maim'd in a vital Part, by his endeavouring to prove, that the Apoſtles were not perpetually inſpir'd and ſuperintended by the Holy Ghoſt in all they wrote; (though if an *Angel ſhould preach any other Goſpel*, he was to be *accurſed*) yet ſince theſe *Innovators* care not to ſpeak out, and expreſly to call in queſtion the ſufficiency of the divinely inſpir'd *Writers*, I ſhall wave *Tertullian*'s

anſwer to this Objection, obſerving one Paſſage only which I wou'd have our *Father-haters* take notice of, and it is this —— *Quanquam etſi* Quædam inter Domeſticos, *ut ita dixerim, diſſerebant; non tamen ea fuiſſe credendum eſt, quæ aliam Fidei Regulam ſuperinducerent, &c.* cap. 26. *For although among their Domeſticks, as I may ſo call 'em, they* (the Apoſtles) *diſcours'd of ſome things more fully* (which to me is a good Reaſon for a greater deference to the Writings of *Ignatius* and *Apoſtolick* Men, than to the *Criticiſms* of any modern Commentator) *yet are we not to imagine that they were of ſuch a Nature as to ſuperinduce another Rule of Faith.*

But the following [k] Objection which the *Hereticks* flung in the way of the Faithful, is much to our purpoſe, and worthy our Conſideration, and it is this; That ſuppoſing the Apoſtles to have expreſs'd themſelves fully and clearly, yet the *Churches* perhaps might miſunderſtand and miſconſtrue 'em. And that they did ſo (ſay they) is evident from theſe Reproofs—*O fooliſh* Galatians *who hath bewitch'd you?* And again, *Ye did run well, who did hinder you? I marvel that you are ſo ſoon remov'd from him that called you into the Grace of Chriſt, unto another Goſpel.* And ſo likewiſe to the *Corinthians*, he ſays, *that they were Carnal, who thought they knew ſomething, when indeed they knew nothing as they ought to know it.* But theſe Objectors (replies *Tertullian*) wou'd do well to remember, that there were other Churches, for whoſe Faith, Knowledge and Goodneſs, St. *Paul* rejoices and giveth Thanks to God; and that theſe celebrated Churches are now in ſtrict Communion with thoſe reprov'd by the Apoſtle. But [l] let it be, that they have all err'd, that the *Apoſtle* was miſtaken in the Character he gave of 'em, that the *Holy Spirit* took no care to lead any of 'em into the way of Truth, but ſuffer'd all the Churches

[k] Cap. 27. [l] Cap. 28.

to

to miſunderſtand the Apoſtles, and to believe otherwiſe than the Apoſtles taught: But pray now, tell me then, how ſo many famous Churches came all to ſtumble upon one and the ſame Faith? [m]For ſuch a prodigious Number of Men cou'd never come by chance to hit exactly upon the ſame thing; and one Error of Faith in the Churches wou'd ſoon have branch'd out into many others. And therefore one and the ſame Doctrine in ſo many Churches can never be look'd upon as a lucky hit only of Error, but muſt be the Effect of Tradition; let them therefore ſpeak out and ſay, that they were in an Error who firſt deliver'd the Doctrine. However [n] it be, an Error it ſeems there was, and all the time this Error reign'd, not a *Heretick* to be hear'd of; no *Marcionite* or *Valentinian* to be found, to ſet the captive Truth at Liberty, and miſtaken Travellers in the right way to Heaven: But all this while the Goſpel was preach'd amiſs; Men believ'd amiſs; ſo many Thouſands of Thouſands were baptiz'd amiſs; ſo many Works of Faith adminiſter'd amiſs; ſo many Miracles, Gifts and Graces were wrought and conferr'd amiſs; ſo many *Sacerdotal* and *Miniſterial* Functions perform'd amiſs; ſo many crown'd with Martyrdom, and all in the Wrong! And I wou'd willingly be inform'd likewiſe, how the Affairs of God all this time came to go on ſo miraculouſly ſucceſsful, before Men knew who was the God they were to ſerve; and how there came to be ſuch a vaſt Increaſe of *Chriſtians* before the *right Chriſt* was diſcover'd; and how Hereſy came to get the Start of the true Doctrine, for in other things Truth is always before Imitation, and the Subſtance before the Shadow.

But [o] if any of theſe *Hereticks* have the Confidence to put in their Claim to *Apoſtolick* Antiquity, becauſe they were in Being in the Time of the *Apoſtles*, let 'em (ſay we) ſhew the Origin of their

[m] Cap. 29. [n] Cap. 32.

Churches;

Churches; let 'em give us a Catalogue of their *Biſhops* ſucceſſively deriv'd down from the firſt Foundation of Churches; and prove that their firſt *Biſhop* was either conſecrated by an *Apoſtle* or an *Apoſtolick* Man who conſtantly adher'd to the *Apoſtles*, or that he had ſuch a Predeceſſor in his See. For thus it is that the *Apoſtolick* Churches derive their Deſcent; as the Church of *Smyrna* produceth her *Polycarp* placed there by St. *John*; the Church of *Rome* her *Clemens* placed there by St. *Peter*; and ſo all the reſt of the Churches have their *Biſhops* to ſhew, who were conſtituted *Biſhops* by the *Apoſtles*, and who have handed down the *Apoſtolick Tradition* to this preſent Age. And let your *Hereticks* produce any thing like this, if they can; and what may they not attempt to produce after ſo much Blaſphemy? But ſhou'd they pretend to any ſuch thing, who will credit 'em? For if you will be at the Pains to compare their Doctrine with that of the *Apoſtles*, you will find ſuch a monſtrous difference between 'em, that 'tis hardly poſſible to believe that ſuch abominable Abſurdities ſhou'd come either from an *Apoſtle* or an *Apoſtolick* Perſon. For as the *Apoſtles* wou'd not teach different Doctrines from one another, ſo neither wou'd *the Men of thoſe Times* have taught any thing contrary to the *Apoſtles*, unleſs it were ſuch only as went out from 'em becauſe they were not of 'em. But now theſe *Hereticks* cannot make out their *Apoſtolicalneſs* in any ſenſe, either from a *Succeſſion* of *Biſhops* or a *conformity* in *Doctrine*; nor are they admitted into Fellowſhip and Communion with any Churches that in any reſpect are *Apoſtolical.*

Thus then I have given in, the Judgment of *Tertullian* (and in him the Senſe of all the *Catholick* Writers down to *Vincentius*) *concerning the ſureſt and ſafeſt way of interpreting the Canon of Scripture*, as to *Matters* of *Faith* eſpecially; which is the main Subject of the following Book. And if I miſtake

not

not, there is a great deal of good Senſe in what this *old Prieſt* has deliver'd, and nothing more is needful to be added upon this Head; but only to put his Arguments together and ſo leave 'em to the conſideration of the Reader. The Propoſition aſſerted is, *That the Interpretation of the Scriptures was committed to thoſe Men, to whoſe Truſt the Scriptures themſelves were committed.* For the Proof of this we are told, that the Apoſtles who had the *Gift* of *diſcerning Spirits*, and conſequently of chooſing the moſt faithful Perſons to be *Fellow-Labourers* with 'em in the Goſpel, went out and planted Churches in every City: Theſe *Fellow-Labourers* or *Domeſticks*, whom they ſet over their *new Plantations*, they particularly inſtructed by Word of Mouth upon every occaſion, as Chriſt had inſtructed them; and by the *Laying on of Hands*, conferr'd the ſame miraculous Abilities on them as they themſelves had receiv'd according to Promiſe: And for a farther ſecurity yet, there was a *Creed* call'd by St. *Paul*, *The Form of ſound Words*, a Standard of Faith by which all Doctrines were to be try'd, drawn up by the Apoſtles or their Companions, and fix'd in theſe *Apoſtolick* Churches; and this *depoſitum* was committed to the Cuſtody of the Biſhop, who no doubt was particularly inſtructed in the full meaning of every Article: Theſe *Apoſtolick* Churches maintain'd a ſtrict Friendſhip, Communion and Correſpondence with each other, which was a demonſtration of their Unity in Doctrine and Government. From theſe *Mother-Churches* were many others propagated, and theſe too copied exactly after their Original, and therefore were look'd upon as *Apoſtolick*; and if any Diſpute aroſe concerning the genuineſs of a Text, or the Interpretation of it, recourſe was immediately had to the *Mother-Church*, and ſo the Diſpute was ended. Now if the Apoſtles can be ſuppos'd not to have taken the utmoſt Care about the ſecurity of the Faith in thoſe Churches they planted, and which

were to be a Pattern to the reſt; if thoſe *Domeſticks* who convers'd with the Apoſtles and were inſtructed from their Mouths, and miraculouſly aſſiſted by the Holy Ghoſt, and who laid down their Lives for the Faith, may be ſuppos'd deficient either in point of Ability or Integrity: Nay, if their immediate Succeſſors, who had the Benefit of their Writings in their original Purity, and were not without the extraordinary Gifts and Graces of the Holy Spirit, and who liv'd and dy'd in Catholick Communion; if theſe, I ſay, may be ſuppos'd to have no advantages for underſtanding the Senſe of *Scripture* above a *modern Interpreter*, then I think we may ſuppoſe any thing: We may ſuppoſe *Le Clerc* equal to an *Apoſtle*, we may burn all the *Primitive* Writings, and take up with his *new Bible*; for if that *Dutch Commentator* is in the Right, all the *Catholick* Writers in the firſt Ages were in the Wrong, and the *Bible* was never underſtood by any before he wrote his Comments on it. I conclude therefore with *Vincentius*, that the moſt *ancient Fathers* were incomparably the beſt qualify'd for the Interpretation of Scripture, which was the thing to be prov'd. But though this be the main thing our *Author* builds on, yet be there other co-incident Propoſitions neceſſary to be clear'd and ſettled in a ſceptical Age, that is for pulling down every Thing and ſetting up Nothing: And I think they may be all reduc'd under theſe Three Heads: Firſt, *That Hereſies muſt be.* Secondly, *That their being is no Objection againſt the Goodneſs of any Church, or the Truth of the Chriſtian Faith.* Thirdly, *That Matters of Faith are as neceſſary to Salvation as Matters of Practice.*

To make way for the Proof of theſe things, we muſt obſerve, that *Hereſy* was a word us'd at firſt indifferently, to denote any ſort or *Sect* of Men diſtinguiſh'd from others by ſome peculiar Doctrines or Practices, either true or falſe, good or bad; but when a *Form of Doctrine was deliver'd* which all Men were oblig'd

oblig'd to believe under pain of Damnation, and all Believers under the like Penalty oblig'd to be of one and the ſame Communion, then both *Hereſy* and *Schiſm* began to be us'd in a limited and worſer Senſe: *Hereſy* was reſtrain'd to ſignify an Error about the Faith, and *Schiſm* to denote a Breach of Order and Chriſtian Communion. When therefore 'tis ſaid that *there muſt be Hereſies*, we are not to imagin an abſolute Neceſſity of God's making, that they muſt *unavoidably* be; for then we cou'd no more be blam'd for being *Heretick*s than for not being *Angels*; ſince *it is God that has made us* ſuch, *and not we our ſelves*; but the meaning is, that ſeeing God will not interpoſe his Almightty Power, but leave Mankind to their Liberty in order to judge 'em according to their Works, *Hereſies moſt certainly wou'd be.* And the Reaſon of this will evidently appear, if we do but conſider, either the Nature of the Goſpel or the Tempers of Men.

For, firſt, Chriſtianity was an Inſtitution whereby Men covenanted to renounce the Devil and all his Works, and all their old Train of Deities, with all the amuſing Pageantry of numberleſs Rites, for the Worſhip of one God only, and with very few Ceremonies; for which the *firſt Chriſtians* were called *Atheiſts:* They were to Promiſe and Vow likewiſe a perpetual Divorce from the Pomps and Vanities of the World, which they had been ſo long wedded to; and to wage War againſt their darling Luſts and Paſſions, that is, againſt themſelves; and to enter upon a ſtrict courſe of unfaſhionable Virtues, of ſtrange Humility and Self denial, of Suffering for Righteouſneſs ſake, of Loving their Enemies and Bleſſing their Perſecutors, *&c.* againſt the Practice of which, Mode and Cuſtom, and all the Boſom Orators of Fleſh and Blood had much to ſay: No wonder then that ſuch an ungrateful Inſtitution not only met with much oppoſition, but that many who profeſs'd it ſoon fell a tampering and contriving how to make ſuch a

pinching Religion fit eaſy upon their Inclinations, from whence *there muſt be Hereſies*; and were in Fact we find in the very beginning of Chriſtianity, when the *Gnoſticks* were for cutting it to their own liking.

This will be plainer yet, if we do but conſider the Nature of the Evidence or the Manner wherein this Doctrine is deliver'd. That the *Scriptures* are the Word of God, that thoſe we now have are Genuine, are Truths unqueſtionably evident to every wiſe and well-diſpoſed Perſon; but the Proof we have for the Truth of theſe things is not ſo violently ſtrong and demonſtrative as to bear down all Oppoſition; as we find from the many *Unbelievers* and *Scepticks* that have been and are in the World. So neither is the *Senſe* of *Scripture* ſo irreſiſtibly clear and piercing, that perverſe Men cannot poſſibly raiſe any Diſputes and Clouds about it. With great Judgment therefore ſays [o] *Tertullian*, *I make no ſcruple to affirm, that the very Scriptures themſelves are ſo diſpos'd by the Will of God as to afford ſubject Matter for Hereticks to work upon, when I read, that Hereſies muſt be, which cannot be without the Scriptures.* When the Diſciples came to Chriſt and ask'd him, why he ſpoke to thoſe about him in Parables, he anſwer'd, *Becauſe to you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not given; therefore ſpeak I to them in Parables, becauſe they ſeeing ſee not, and hearing they hear not, neither do they underſtand*, Matth. 13. *v.* 10, 11, 13. that is, to you who are willing to learn, who are honeſt well-meaning Perſons, I think fit to diſcourſe of the *Myſteries of the Kingdom* plainly and without reſerve; and the Reaſon I ſpeak to others in a *parabolical* obſcurer

[o] *Nec periclitor dicere ipſas quoque Scripturas ſic eſſe ex Dei voluntate diſpoſitas, ut Hæreticis materias ſubminiſtrarent, cum legam, Oportere Hæreſes eſſe, quæ ſine Scripturis eſſe non poſſunt.* Præſcript. *cap.* 39.

way,

way, is, becauſe they are not diſpos'd for Truth, nor come with a deſign of being the better for my Inſtructions. And when the Rulers and the People came flocking about him, to hear his Wiſdom and ſee his Works, and to ask him who he was, he gives 'em, we find, no direct anſwer, but ſends 'em to *Moſes* and the *Prophets*, and to his Doctrine and his Miracles, from whence they might eaſily collect who he was, if they had a mind; and if not, he knew they wou'd not believe, let him ſay what he wou'd; *For if any Man will do his Will he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.* God has given us Eyes, but if we will not ſee, he will not work a Miracle for the Cure of affected Blindneſs: *If the Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhou'd ſhine unto them.*

It is reported by ſome of the *Ancients* [b] that St. *John*, at the deſire of the *Aſiatick* Biſhops, compos'd his *Goſpel* in Vindication of our Saviour's Divinity, againſt *Cerinthus* and the *Ebionites*, who affirm'd Chriſt to be a *mere Man* only. The Apoſtle therefore upon the entrance of his Goſpel thus declares: *In the Beginning was the Word, and the Word was with God, and the Word was God: All things were made by him, and without him was not any thing made that was made. And the Word was made Fleſh, and dwelt among us*, &c. As diſtinct and clear as this Scripture is for the Divine and Human Nature in Chriſt, *Hereticks* there were who cou'd make a ſhift to elude it. For ſome ſaid, that the *Word was not God*; and others again ſaid, that the *Word was not made Fleſh*, but was Fleſh in appearance only. I will not mention the monſtrous

[b] *Hieron. Verbo Johan. Euſeb. Hiſt. Eccl.* lib. 3. cap. 24. lib. 6. cap. 14.

Pains the *Socinians* have been at to Un-god our Saviour in ſpight of his beloved Apoſtle, but I cannot quite paſs over the good endeavours of *Le Clerc* to ſecond the ſame Doctrine with another evaſion: For according to him thus we are to underſtand St. *John*, *In the Beginning was Reaſon, and Reaſon was in God*; A marvellous diſcovery! *And Reaſon was God*; that is, the Man Chriſt was God by Office, as an Ambaſſador is King: *And Reaſon was made Fleſh*; that is, *Reaſon was made conſpicuous in the Man in whom it was*. One wou'd think likewiſe that St. *Paul* had expreſs'd himſelf very intelligibly upon the ſame Article, when ſpeaking of the *Jews*, he ſaid: *Of whom, according to the Fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* But here again by the *Hocus Pocus* of a *Colon* after κατὰ σάρκα, *according to the Fleſh*, never to be met with in any Verſion, againſt the general Senſe of the *Fathers*, and againſt the natural Conſtruction of the Words in the very Opinion of *Socinus*, is *Le Clerc* (a never failing Man at Innovation) for making one with them who wou'd read and underſtand the Text thus; *Of whom, according to the Fleſh, Chriſt came*; and then with a grateful Exclamation; *God! who is over all, be bleſſed for ever, Amen.* Though ſince I find he has been pleas'd to declare that Dr. *Mill* has well prov'd, that *Chriſt* is ſtiled *God over all bleſſed for ever*. But who ſo blind as they who will not ſee? And what ſtrange work do ſome *Criticks* make with the plaineſt Scripture by the arbitrary Uſe of *Colons!* Once more; it is ſaid, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in the Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them.* A Perſon who had no deſigns in his Head but to ſerve God, muſt needs think that this Precept, with the gradual enumeration of all Things from *Heaven above to the Waters under the Earth*, was as particular and expreſs

preſs as words cou'd well be, againſt all ſorts of Image-worſhip; but yet becauſe it is not ſaid, *Thou ſhalt not worſhip God through an Image, or thy Worſhip ſhall not terminate in the Image*, or ſome ſuch explanatory Clauſe and Reſtriction, *bowing down to Images and ſerving them*, is as much in Practice with ſome Men, as if there had been no ſuch thing as the Second Commandment.

God, no doubt, if he had pleas'd, cou'd have expreſs'd his Will ſo clearly and fenc'd about his Laws with ſuch *Proviſo's*, Explications and Limitations, as ſhou'd have made it much more difficult, nay, impoſſible for any one to miſunderſtand or evade them; and ſo he cou'd have made Man impeccable, or redeem'd him from the Poſſibility as well as the Penalty of Sin; but where then had been the Proof of Ingenuity and Faithfulneſs, *that they which are approved may be made manifeſt?* Beſides, for the ſame Reaſon that one Precept is to be infallibly ſecur'd, ſo is another and another, and ſo on; and ſo there muſt have been Millions and Millions of Explications and Cautions; every Rule muſt have been hedg'd about with as many Securities as there are Poſſibilities to miſtake or pervert it; every Propoſition ſettled, every Objection poſſible anſwer'd, every Word fully explain'd, every *Comma* and *Colon* immoveable; and what not, to guard againſt all the ways of Error? And what a ſtrange Book for Size and Senſe muſt the Bible have been then? And Error being infinite, it might have been ſaid perhaps without a Figure, *that even the World it ſelf wou'd not contain the Books which ſhou'd be written.* From the nature then of the Doctrine which goes ſo much againſt the Grain of Fleſh and Blood, from the manner of the Evidence alſo wherein thoſe grating Truths are deliver'd, which requires not only common Senſe and Reaſon, but a peculiar Probity and Teachableneſs of Spirit to underſtand them: From both theſe, I ſay, it is certain that without a Miracle *there muſt be Hereſies*; eſpecially in the next

place, if we conſider the Corruptions of Mankind. Where this unpallatable Religion wou'd go down but by halves, and cou'd not perfectly get the better of Mens unruly Luſts and Paſſions, there the Men wou'd be ſure to do their beſt to get the better of Religion, and to bend or break it to their Inclinations. The Man of *Politicks* will make it a Tool, and where it ſtands in his way it ſhall be no Religion for him. The Man of Pleaſure will have no more Chriſtianity than comports with his Enjoyments; and the Godlineſs that is not Gain ſhall be no Godlineſs for the Man of Intereſt. The Man of Faction will fetch *Chains and Links of Iron* from Scripture to *bind Kings and Nobles withal.* The *free thinker* will be confin'd to no Creed but one of his own making, and *with but one Article*, and that too a very ambiguous one; his *clear Idea's* muſt be the length of his Faith, and where he cannot ſee he will not believe. The vain Philoſopher will comply with the ſacred Text no farther than he can make that comply with his beloved *Hypotheſis*; and the conceited *Critick* muſt have his *Colons* and Colourings in defiance of the old Reading and the Senſe of all *Antiquity.* Where will the itch of Novelty and a profane Curioſity reſt contented? Or what Scripture will be clear enough, or what Conviction ſufficient for Pride, Prejudice and Party? Ambition and Avarice will ſet up for *Infallibility* upon Goſpel-Authority, and uſurp the Keys of Heaven, and open and ſhut at Pleaſure; and the Lazy and Voluptuous will not be at the Pains to examine how the *Uſurpers* came by them, becauſe they can be let in upon eaſy Terms. So that to ask why there ſhou'd be *Hereſies*, is in effect to ask why there ſhou'd be ſuch things as Pride and Stubborneſs, Vanity and Wantonneſs, Envy and Malice, Ambition and Covetouſneſs, Luxury and Lazineſs, or any other Corruption in Human Nature: For till corrupted Nature is perfectly cur'd, there will be breakings out into wicked Opinions as well

well as wicked Practices; and Diſeaſes of Mind are no more to be wonder'd at than Diſeaſes of the Body. God in his Wiſdom has not thought fit to tye up Mankind by Miracle, and force 'em to be Good; and for the ſame Reaſon he does not force 'em to be Orthodox; and therefore *Hereſies muſt be.* Which brings me to the *ſecond General, That the being of Hereſies are no Objection againſt the Goodneſs of any Church, or the Truth of the Chriſtian Faith.*

There is no one Objection oftner in the Mouth of *Papiſts*, and with leſs Reaſon, than the *Schiſms* and *Hereſies* among *Proteſtants:* For if they have had Monſters of this kind in great Plenty at *Rome*; if ſuch *ſpiritual Wickedneſſes* have been in their *High Places*, and *Arians* ſate even in St. *Peter's Chair*; if there has been Altar againſt Altar, and *Pope* againſt *Pope*, as moſt certainly there have been, why ſuch an Out-cry from that Quarter againſt the *Diviſions* in *England?* unleſs it be to amuſe the People, that the *Church* of *Rome* is all Love, Unity and Concord. But that the People may not be thus amus'd, I deſire 'em to look again before they believe, into a ſhort but full Treatiſe [q] compos'd on purpoſe to arm the Ignorant againſt this popular Deluſion; whereby the weakeſt *Proteſtant* may ſoon be enabl'd to cut off the *many headed* Monſter with his own Sword. But that Recrimination may not be thought our only Argument, I ſay, Firſt, That for the ſame Reaſon that *Papiſts* argue againſt *Proteſtants* from this Topick, any one may likewiſe againſt the *Church* of God in Heaven from the Fall of Angels: Againſt the *Church* of God on Earth among the *Jews*, from the Schiſms of *Corah* and *Jeroboam*, and from the Hereſy of the *Sadducees* and other Sects among them. At this rate likewiſe one might argue againſt Chriſt and his Apoſtles, from the Apoſtacy of *Judas:* A-

[q] An Apologetical Vindication of the Church of *England*; by *George Hickes*, D. D.

gainſt

gainſt the Church of *Corinth*, from the Schiſms and Diviſions in it; and in a word, againſt every Church planted by the Apoſtles. For notwithſtanding thoſe *Twelve, known, infallible and faithful judges of Controverſy*, there were as many and as *damnable Hereſies* crept in even in the *Apoſtolick* Age, as in any after Age perhaps during the ſame ſpace of Time; ſo little will *Infallibility* ſerve the Turn it is ſet up for. For, as I have already ſhewn, there will never be an end of *Schiſm* and *Hereſy*, till we are all both *Infallible* and *Impeccable*, till we cannot poſſibly be deceiv'd or deceive. And is not this now a very fine Argument againſt the Goodneſs of the *Church* of *England*, that will hold good againſt every particular Church both in Heaven and Earth? And if it be an eſſential Mark of the Truth and Goodneſs of a Church to loſe none of thoſe that were baptiz'd into it, then there never was a true or good Church; and thoſe who have gone off from *Rome*, are as unanſwerable an Objection againſt the *Papiſts* as our *Separatiſts* are againſt us.

But then, Secondly, I ſay farther, that *bare Unity* or Agreement is no certain Mark of the Truth or Goodneſs of a Church, but the Things united in; becauſe this is the common Mark of all Parties: And if this be an Argument of Truth and Goodneſs, then ſo far as they agree among themſelves, ſo far they muſt be all in the right, though never ſo contrary to each other. The *murderers* of our *Lord*, who cry'd out with great unanimity, *crucify him, crucify him*, muſt for this Reaſon be in the Right; the more than Forty who bound themſelves under a Curſe to kill *Paul*, muſt be in the Right; the more than Forty times Forty who murder'd King *Charles* I, who talk'd of nothing more than *Union* and *Communion*, they too muſt have been in the Right; nay, the *Kingdom* of *Darkneſs* muſt be in the Right, for that alſo we are told is at Unity in it ſelf; *For if Satan be divided againſt himſelf, how ſhall then*

then his Kingdom ſtand? But this is ſo filly an Argument that I ſhall perſue it no farther; for I think we are in no want of Examples at preſent to prove, that Men may be united in Error as well as Truth. This *Popiſh* Objection againſt the Truth and Goodneſs of *Proteſtant* Churches from the *Schiſms* and *Hereſies* amongſt 'em, is taken up by *Atheiſts*, *Deiſts* and *Sceptick*s, againſt the Truth of all Religion in general: But with what Reaſon, I leave the impartial Reader to judge from theſe few following Conſiderations.

1. That Diſputes and Differences about the Nature and Modes of a Thing, are no Argument againſt the Truth and Being of the Thing diſputed about. For is it reaſonable to argue after this manner? There has been much Diſpute about *ſquaring the Circle*, therefore there is no *Circle* at all. There has been much diſpute about the *Motion of the Earth*, therefore there is no *Earth*. There has been much Diſpute about the *diviſibility of Matter*, therefore there is no *Matter* at all. Men diſpute about the *Titles* to an *Eſtate*, or the *Meaſure* of their *Land*, therefore there is no *Title*, nor *Eſtate*, nor *Meaſure*, nor *Land*. *Travellers* diſpute about the *right Way*, therefore there is no *Way*. *Lawyers* diſpute about the *Senſe* of a *Law*, therefore there is no *Law*. *Divines* diſpute about the *Senſe* of the *Goſpel*, therefore there is no *Goſpel* at all. On the contrary, I think with much better Reaſon we ought to conclude, that there is ſome object of ſuch Diſputes, or ſuch Diſputes wou'd never have been. There have been from Time to Time a world of *Martyrs* and *Confeſſors*, a world of Books, Diſcourſes and Conferences about the *Truth* of *Religion*, therefore there is ſuch a thing as *True Religion*; becauſe Men who are in their Wits don't uſe to ſuffer, and die, and diſpute eternally about nothing.

2. At this rate all Truths muſt depend upon the Will of Man; for if ſome *Scepticks* are pleas'd to be in the Humour to diſpute, whether there was ſuch a Man as *Julius Cæſar*, or ſuch a Perſon as *Jeſus* of *Nazareth*,

Nazareth, or whether Three and Three are equal to Six: If ſuch Diſputes can alter the Nature of Things, then theſe Truths, when diſputed, are to be no longer Truths. But Truths are not of that limber and flexible Nature as to be diſputed away at our Pleaſure; Things will be what they are in ſpight of all our little Reaſonings about 'em: And though a *Stoick* in good Health may make bold to argue againſt the reality of Pain, yet in his Sickneſs he will find Pain to be what it is, and to be too hard for all his Philoſophy.

3*dly*. Theſe very Diſputes and Differences were foretold by Chriſt and his Apoſtles for the verification of his Religion, and therefore certainly ought to be no Objection againſt it. Men may be too far gone for Argument as well as Phyſick. *Pharaoh* was paſt the Power of Miracle; and the Reaſons which ſoften ſome, harden others: For though *Chriſt* declar'd before-hand, that *it muſt needs be that Offences come*; and though theſe *Offences came* as he had declar'd, yet the very fulfilling of this Prophecy was turn'd by ſome to the diſgrace of Chriſtianity, and had no other Effect upon the Apoſtate *Julian* than to make him ſay, *That the* Galilæan *had now verify'd his own ſaying, That he came not to ſend Peace on Earth, but the Sword.* And for the ſame witty Reaſon other *Libertines* have advanc'd a Step beyond *Julian*, and declar'd it the wiſeſt way to throw off all Religion, till all Parties are agreed about it. But wicked *Spirits* will ſuck Poiſon from an Antidote, and turn the beſt Proof for the Truth of Chriſtianity as an Objection againſt it. The worſer ſort of *Heathens* argu'd againſt the Faith from the many Diſputes and Differences about it, and from the ſtrange Calamities and Sufferings of its Profeſſors; whereas the good *Primitive Chriſtians* were the more confirm'd in the Faith by theſe Objections. In the moſt provoking Diſtreſſes they *rejoyc'd*, and *were exceeding glad* when they *ſuffer'd for Righteouſneſs ſake*, well knowing

knowing that their *Maſter* had ſufficiently told 'em of theſe things *before they came to paſs, that when they did come to paſs they might believe.* So likewiſe they were griev'd at Hereſies in Compaſſion to Hereticks, but they were not offended, they were not caſt down and ſtruck into diffidence and helpleſs Wonder that ſuch Diſeaſes ſhou'd be, but like wiſe and faithful Phyſicians, apply'd with all their Might to cure and prevent 'em; well knowing from Chriſt's Prediction, and from the Corruptions of Mankind, that *Hereſies muſt be*, and that they were permitted for wiſe and good Ends; *that they which are approved may be made manifeſt.* Which is the next thing to be conſider'd.

Though *Schiſms* and *Hereſies* are very great Evils both in themſelves and in their Conſequences; though they give Scandal to the Weak, Diverſion to the Witty, and Argument to the Atheiſt; though they are the Parents of every evil Work, of Envyings, Wraths, Striſes, Backbitings, Whiſperings, Swellings, Tumults, Rebellions, Murders; though they breed the worſt Blood imaginable in the Body Politick, and introduce Craft and Cruelty, and *metamorphoſe* Chriſtians into *Foxes* and *Wolves*, and ſet 'em at the greateſt diſtance from Truth and good Manners, and in a word, make a mere *Babel* of the *Church of God:* Though theſe are the ſure and certain, the known and experienc'd Effects of *Schiſm* and *Hereſy*; yet God, I ſay, (who brings Good out of Evil) for juſt and holy Reaſons permits ſuch Evils to be, and by his All-wiſe Providence more than ballances the Evil with the Good. For after all, what do ſuch Contentions and Claſhings about Religion do more than ſtrike out Light to let us ſee *who is who?* To let us ſee the Man of Conſcience from the *Mammonite*, the Meek and Humble from the Proud and Paſſionate, the Sincere from the Hypocrite, *&c.* which without ſuch differences wou'd not appear. For did Men profeſs all the ſame Faith, and agree all

in the ſame Way of Worſhip, Diſcipline and Government, they wou'd appear all alike; and therefore ſuch Oppoſitions do little more than turn up the Mire and Bottom of Mens Minds, and bring forth the Blade of that Seed which before lay cover'd in the Ground of the Heart. For inſtance, When the *Arian Hereſy* reviv'd and had brought over King and Court to nurſe it, and pleaded not only *Toleration*, but *Eſtabliſhment* and *Univerſality*; and the Storm blew high and beat vehemently upon the Church of God, upon the Profeſſors of the True Faith; then the *Wolves* ſtrip'd off their *Sheeps clothing* and devour'd in their own Shape; then the Men of this World appear'd without Diſguiſe, and as the *Author* of *Eccleſiaſticus* ſaith, *with Hands ſtretch'd out to receive and not to pay*; then the Hypocrites pull'd off their Mask, and plainly ſhew'd, that Eaſe, Safety and Intereſt was their Religion; then the Moderate, the Lukewarm, the Indifferent, and ſuch as were never well on, fell off from the Church like Leaves in Winter; then were different Parties, different Hereticks united, and the *Pilates* and *Herods made Friends together* for a while, by *ſetting at naught* and *mocking* the Divinity of Chriſt: Then New *Forms* of *Faith*, and ſoftning Creeds were drawn up every Day; then Pride and Vanity, Avarice and Ambition, Levity and Weakneſs, Revenge and Cruelty, Malice and Treachery, came all from behind the Curtain and ſhew'd themſelves openly to the World; and were a very inſtructing Scene, and for that end permitted by Providence, to ſuch as were diſpos'd to grow wiſer by Example. Eſpecially on the other hand, if we conſider, that as a Counterballance to theſe Evils, the ſame *Hereſy* brought forth a *noble Army* of *Martyrs* and *Confeſſors* upon the Stage: For then the *Power* of *Godlineſs* appear'd diſtinctly from the *Form*; then a knowing Zeal and a well grounded Integrity were ſeen to the Bottom; then Probity and Sincerity, Courage and Conſtancy,

Reſignation and Meekneſs, Fortitude and Patience, and every Chriſtian Virtue ſhone in Perfection; then every true Lover of Jeſus Chriſt ſtood as it were upon the houſe-top in the Eye of the World, and *Athanaſius appear'd in Glory*. This dangerous *Hereſie* rouz'd the *Orthodox*, and put 'em upon double Duty; Oppoſition whetted their Induſtry, and ſet an Edge upon their Wit, and put all their Hands and Heads upon the Stretch to countermine the Enemy: This made 'em more diligent in inquiring into the *ancient Rules of Faith*, and the Traditions of *Apoſtolick* Churches. This made 'em more curious in comparing the ſeveral *Copies* of the ſacred Text, to find out the Mutilations, Maimings, Interpolations, and the falſe *Colors* of *Hereticks*. This made 'em ſtudy the holy Scriptures over and over again with more Application and Accuracy, and expreſs themſelves with more Caution and Exactneſs. From whence Poſterity receiv'd many conſiderable Advantages. The *Canon* of *Scripture* was better prov'd, and the *Copies* more correct and pure; many dark Paſſages brought to light, and better explain'd; many neceſſary Points ſettled, many admirable Books written, and in a word, the true Doctrine eſtabliſh'd upon better and ſurer Grounds, than in all Probability it would have been, had there been no ſuch thing as *Hereſie* to make good Men beſtir themſelves to the utmoſt for the ſecurity of the Faith.

To the ſame purpoſe [r] St. *Auſtin* tells us, *That*

[r] *Multa latebant in Scripturis, & cum præciſi eſſent Hæretici, quæſtionibus agitaverunt Eccleſiam Dei; Aperta ſunt quæ latebant; & intellecta eſt voluntas Dei.* —— *Numquid enim perfectè de Trinitate tractatum eſt, antequam oblatrarent Ariani? Numquid perfectè de Pœnitentiâ tractatum eſt, antequam obſiſterent Novatiani? ſic non perfectè de Baptiſmate tractatum eſt, antequam contradicerent foris poſiti Rebaptizatores. Nec de ipſâ unitate Chriſti enucleatè dicta erant quæ dicta ſunt, niſi poſtea quam ſeparatio illa surgere cœpit Fratres infirmos. Ut jam illi qui noverant hæc tractare atq; diſſolvere ne perirent infirmi ſolicitati quæſtionibus impiorum, Sermonibus & Diſputationibus ſuis obſcura legis in publicum deducerent.* Vid. Auguſt. in Pſal. 54. & in illa verba, (*& appropinquavit cor illius*) item lib. 16. de Civitate Dei, cap. 2.

many

many things in the Scriptures lay hid, and when excommunicated Hereticks were continually embroiling the Church of God with Queſtions, then theſe Obſcurities were brought to light, and the Will of God underſtood: For had we any complete Treatiſe of the Trinity, before the Arians open'd their Mouths againſt it? Had we any perfect Tract about Repentance, till the Novatians *oppos'd it? Had we any ſet diſcourſe about Baptiſm till Heretical Rebaptizers contradicted the Practice of the Church? So neither had we any thing thoroughly, and to the bottom examin'd and ſtated concerning the very Unity of the two Natures in the Perſon of Chriſt, as now we have, till the ſeparation thereupon began to endanger the weak Brethren. When thoſe who had Ability and Skill in untying ſuch Knots, did by their Diſcourſes and Diſputations bring theſe hidden things of the Law to light for the Preſervation of the Infirm, who were peſter'd with ſuch Queſtions by ungodly Men.* If then the Allwiſe Providence can make *all things work together for good, to them that love God*; if he can fetch Light out of Darkneſs, and make even *Schiſms* and *Hereſies* in many reſpects beneficial; if he permits 'em to be for the greater Advancement in divine Truths, for a more diligent Application of our Studies to the Word of God, for the Trial and Manifeſtation of the Faithful in this World, and for greater Degrees of Glory in the next, and for many other excellent Ends; then I hope it ſufficiently appears, *That the Being of Hereſies are no Objection againſt the Goodneſs of any Church, or the Truth of the Chriſtian Faith*; which was the ſecond General to be made out; and ſo I come to the Third and laſt, *That Matters of Faith are as neceſſary to Salvation as Matters of Practice.*

There are in the World not a Few who ſtand very much upon their Veracity, their Honour, and the Morality of their Lives; who profeſs to believe a God, and are not againſt Following the Light of Nature; but for believing reveal'd Religion, they ſay with the great

great *Syrian*, *the Lord pardon thy Servant in this thing*. But if you look into the bottom of this Pretence, and enquire how it comes to paſs that they profeſs to believe in God, and yet refuſe to believe in Chriſt, you will find the main Reaſon to be this; that they can be *Deiſts* at a much eaſier rate than *Chriſtians*; that their Notion of a God is of a more flexible and complying Nature; that Truth, and Juſtice, and Holineſs, are no eſſential Attributes of their God, and therefore that by his Nature he is not oblig'd to puniſh the Breach of his Laws, much leſs in ſo ſevere a manner as is declar'd in the Goſpel. To ſuch a Notion of a Deity, to an Idol of their own making that cramps 'em not in their Enjoyments, and will not call 'em to an account for their Actions, they can bow down and worſhip, that is, according to their *Prophet Epicurus*, pay a *decent Reſpect* to one that is ſo much above them. And as for the Light of Nature, they can make that what they pleaſe, and ſo live how they pleaſe; for what is Nature (ſay they) but Inclination and Cuſtom? And what have not Men Inclination or Cuſtom for? They have Inclination and Cuſtom for all ſorts of Vices; they have Cuſtom for all ſorts of Religions, and for no Religion at all; and ſo from the Light of Nature can ariſe no Obligation at all. Whereas the Laws of the Goſpel are too ſevere and holy for them, the Precepts too expreſs and poſitive to be eluded, and the Threatnings bare and terribly glittering, like a Sword drawn from the Scabbard, and pointed directly at our Hearts, and therefore we muſt turn away our Head, or comply with its Rules, or we cannot be eaſie. Men love Darkneſs, becauſe their Deeds are evil, and they hate the Light becauſe it ſhews them; and therefore the Light of the Goſpel is as troubleſome to a wicked Man, as the Light of the Sun ſhining full upon the Face of a Perſon who has a mind to ſleep, he draws the *Curtain* to be at reſt.

Some others there are who wou'd fain paſs for mighty *Orthodox*, and for the only *ſincere Lovers of Truth*, and who are wonderfully florid in their *Encomiums* upon *Chriſtian Morality*, but yet don't care for a *Form of ſound Words*; they look upon ſo many *eſtabliſh'd Articles of Faith*, as ſo many Impoſitions upon the Liberty of *Free Thinkers*, and are by no means willing to bring their Underſtandings into Captivity, and for believing out of ſight. But if a *Creedholder* might take the Liberty of talking freely with theſe *Freemen* of *Reaſon*, I would tell them, that a *Form of ſound Words*, or Creed there certainly was, drawn up either by the Apoſtles themſelves, or ſome of their Companions, and depoſited in the *Apoſtolick* Churches, as the Meaſure or Standard of Faith; and that the moſt *Primitive* Chriſtians who preach'd up the Neceſſity of living according to the *Goſpel-Ethicks*, and who dy'd too ſuch Deaths as their *Latitudinarian* Enemies think it not a Duty to do, theſe very Martyrs and Confeſſors, I ſay, one and all, concluded themſelves as much oblig'd to believe according to the *Rule* of *Faith*, which was their Creed, and to conform to it in their Interpretations of the Goſpel, as to live ſoberly, righteouſly and godly; and that *Hereticks*, who either adulterated the Faith, or ſtole from, and diminiſh'd it, were in as damnable a Condition, as thoſe who liv'd in a conſtant Breach of the Seventh and Eighth Commandments. For Inſtance, *Ignatius*, the faithful Diſciple of the beloved and loving Apoſtle St. *John*, with all his Charity and Meekneſs could find no better Names for *Hereticks*, than [r] *Beaſts in human Shape*. Again, [r] *If then ſuch as have thus defiled themſelves according*

---

[r] Περιφυλάσσω ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων. Epiſt. ad Smyrn.

[r] Εἰ δὲ, οἱ κατὰ σάρκα ταῦτα πράσσοντες, ἀπέθανον; πόσῳ μᾶλλον ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑφ' ἣν Ἰησοῦς χριστὸς ἐσταυρώθη; ὁ τοιοῦτος ῥυπαρὸς γενόμενος εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ἀκούων αὐτοῦ. Epiſt. ad Epheſ.

to the Fleſh, have ſuffer'd Death; how much more ſhall he ſuffer, who by his wicked Doctrine hath defil'ed the Faith of God for which Jeſus Chriſt was Crucify'd; ſuch a polluted Wretch ſhall depart into Fire unquenchable, both he and his bearer. Once more, [u] *My Brethren, be not deceiv'd, if any one goes after a ſchiſmatical Teacher, he ſhall not inherit the Kingdom of God.* But we will paſs over *Juſtin Martyr*, and *Irenæus*, who is particularly large upon this Head, and come to *Tertullian*. And here not to mention his other Tracts againſt particular *Hereticks*, I ſhall take notice only of his *Preſcription* againſt 'em all in general, wherein he has accounted for the Being of *Hereſies*, their Nature, their Cauſes, and their Effects, with the Remedies againſt 'em, and a particular Deſcription of the Way and Manner of ſuch *Tempters*, who tho' they have not *Cloven* Feet, yet *go about* with the ſame Deſign as thoſe that have, *ſeeking whom they may devour.* This *Preſcription* I take to be the beſt *Primitive Receipt* we have againſt that Itch of Novelty, that *Luſt* of *Curioſity*, as *Vincentius* calls it, which is the Bane of Chriſtianity, againſt the ſpecious Poiſon of ſuch over inquiſitive Spirits, ſuch ungovernable Wits, as affect *Noſtrum*'s in Divinity, and will have ſomething new, or nothing in Religion. [w] For my part (ſays he) I cannot but admire to find you thus ſurpriz'd that there ſhou'd be ſuch *Diſtempers* of Mind among Chriſtians as *Hereſies*, and that they ſhou'd do ſuch a world of Miſchief; for are not *Fevers* permitted to be, and to kill in abundance? But inſtead of loſing your ſelves in amazement at theſe Kinds of Evil, you ſtrive all you can to prevent and cure 'em; whereas at the Sight of *Hereſie*, which brings *eternal Death, and the Burnings of a greater Fire*, you ſtand ſtill in helpleſs Wonder, when a little Conſideration and Pains wou'd make you forbear won-

[u] Μὴ πλανᾶσθε ἀδελφοί μου, ἐάν τις χίζοντι ἀκολουθῇ, βασιλείαν Θεοῦ οὐ κληρονομεῖ. Epiſt. ad Philadelph.

[w] *Præſcript.* Cap. 1, 2.

dring either at their Being, or their Effects, and ſecure you againſt them. [z] For we have a *Rule* of *Faith* which teacheth us what we are to defend, and by that *Rule* we believe; and then he recites the *Creed* at length, and adds, [y] This is the *Rule* of *Faith* laid down by Chriſt, about which there have been no Queſtions rais'd among us, but what have been rais'd by *Hereticks*; and the Oppoſition to this *Rule* is that which conſtitutes an *Heretick*. Now this *Rule* being kept entire and complete, you may ſeek and debate, and give your Curioſity its utmoſt Range. He goes on likewiſe, and ſays, A *certain Rule of Faith* is given; you have a Law; and Obedience to that Law will ſave you. Curioſity and an affected Oſtentation of much Knowledge, is the Ground of all theſe vain Reſearches. But let Curioſity for once give way to Faith, and vain Glory to your eternal Salvation. Let us hear no more of theſe Clamours and Diviſions, but learn at laſt to be quiet; to know nothing contrary to the *Eſtabliſh'd Rule of Faith*, is to know all things. Once more, From [x] whence come Hereſies? From the Devil, and they differ not at all from Idolatry, and both come from the ſame Father of Lies; for either Hereticks feign another God in oppoſition to the Creator, or if they confeſs one Creator, they don't allow him thoſe Perfections which are truly his; and therefore every Lye they tell of God is a ſort of Idolatry. And in the Concluſion, he charges them as they tender their Salvation to preſerve the Faith in the bond of Peace; [w] for theſe are Things which no Body will forſake who is mindful of a future Judgement, when we muſt all ſtand before the Tribunal of Chriſt *to give an Account of our Faith in the firſt Place.*

Towards the latter end of the fourth Century *Epiphanius* in three Books gave us the Anatomy of Fourſcore *Hereſies*; he laid open the Diſeaſes for a Preſerva-

[z] Cap. 13. [y] Cap. 14. [x] Cap. 40. [w] Cap. 44.

tive

tive againſt 'em. St. *Auſtin* has given us an Abſtract of the ſame with an Addition of ſome more *Hereſies* in his own Time, in a Diſcourſe *ad Quod-vult-Deum*. *Vincentius* makes no Scruple to affirm that *Donatus* and his *Schiſmatical Followers* had their Portion with the Apoſtate Angels; he has chalk'd out the way all the true Believers of old went in; he has pointed to the Rocks, the Temptations, and Occaſions of many great Mens ſplitting upon them; and charges us not to make Shipwrack of Faith and Communion, as we value our everlaſting Happineſs. The Deſign of the *Eccleſiaſtical Writers*, and all the *ancient Councils*, was for the ſecurity of the *Depoſitum*, the *Faith once deliver'd*; nor did it ever enter into the Head of any *Primitive Catholick*, that *Toleration* or *Eſtabliſhment* alter'd the Nature of *Hereſie* and *Schiſm*, any more than that of *Paganiſm*. From all which it appears unqueſtionably evident, that according to the Sence of the Primitive Church, a *Right Faith was as neceſſary to Salvation as a Right Practice*.

It appears as evident likewiſe from expreſs Scripture; *Ye believe in God, believe alſo in me. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. There is none other Name under Heaven given among Men, whereby we muſt be ſaved*, but that of Chriſt. *He that hath the Son, hath Life, and he that hath not the Son of God, hath not Life. Examine your ſelves, whether ye be in the Faith. There is one Body and one Spirit, one Lord, one Faith, one Baptiſm. Till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, That we henceforth be no more Children, toſſed to and fro, and carried about with every Wind of Doctrine, by the Slight of Men, and cunning Craftineſs, whereby they lie in wait to deceive. Holding Faith, and a good Conſcience, which ſome having put away, concerning Faith have made Shipwreck; of whom is Hymeneus and Alexander; whom I have de-*

liver'd unto Satan, that they may learn not to blaſpheme. Having Damnation becauſe they caſt off their firſt Faith. Beloved, when I gave all diligence to write unto you of the common Salvation; it was needful for me to write unto, and exhort you that ye ſhould earneſtly contend for the Faith which was once deliver'd unto the Saints. For there are certain Men crept in unawares, who were before of old ordain'd to this *condemnation, ungodly Men, turning the Grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit. But ye beloved, building up your ſelves on your moſt holy Faith, praying in the Holy Ghoſt, keep your ſelves in the love of God,* &c.

From the Authority of *Scripture* as underſtood by the *Fathers*, let us go a little to the Reaſon of the thing; and if we conſider the Nature of the *Chriſtian Covenant*, we find that a publick Profeſſion of *Faith*, in the *Father*, *Son*, and *Holy Ghoſt*, is the Condition without which we cannot be *Chriſtians*; and therefore unleſs we can be ſav'd by *Chriſt* without being *Chriſtians*, ſuch a *Faith* is neceſſary in the firſt Place, and then a good Life muſt follow. Nay, if a *Heathen* Man and a Sinner was baptiz'd in this Faith, and dy'd before he had time to perform the other Part of the Covenant concerning a good Life, he was *juſtified by Faith, without Works.* From whence I think 'tis very evident, that we are firſt to ſhew our *Faith*, and then our *Works*, before we can claim any Title to the Promiſes of the Goſpel. And conſequently, 'tis the higheſt Arrogance and Preſumption in ſome *Moraliſts* to ſtand ſo much upon the Goodneſs of their Lives, and at the ſame time make a Jeſt of *Orthodoxy*; for were they ten times better Men than they are, their *Morality* makes 'em not *Chriſtians*, and they have perform'd but one half of their Covenant; for *as Faith without Works is dead,*

ſo

ſo on the other hand is it as true, *that Works without Faith are dead alſo.*

2*dly.* A good Life alone does not anſwer one of the great Deſigns of Chriſt's coming into the World. For he came not merely to plant among us a more perfect and ſublime *Morality*, but for his own greater Glory, to ſet us right in our Notions of the *Divine Nature*, that we ſhou'd laud and magnify the ever bleſſed *Trinity* of *Perſons* in the Unity of the Godhead, with that *Tri-une Glorification* here on *Earth*, as *Angels* do in *Heaven*, ſaying Day and Night, *Holy, Holy, Holy, Lord God Almighty*; and for this end are we baptiz'd in the Name of theſe *Three Perſons* and One God. Chriſt came into the World to demonſtrate God's infinite Juſtice and hatred of Sin, that wou'd be propitiated with nothing leſs than the infinitely meritorious Sacrifice of his beloved and *only begotten Son*, and thereby to ſtrike us with a proportionate Horror of Sin, and to comfort us again with the *fulneſs* of his *Satisfaction* and Atonement, and to make us *able to comprehend what is the Breadth, and Length, and Depth, and Height; and to know the Love of Chriſt which paſſeth Knowledge, that we might be filled with all the Fulneſs of God.* But this admirable Temperament, this whole ſtupendous Fabrick of divine Juſtice, Wiſdom and Mercy, drops in a manner to the Ground, and dwindles comparatively into nothing, if we believe *Chriſt* to be a *mere Man* only: For where was that *love of Chriſt which paſſeth knowledge?* where was that *all-ſufficient* Satisfaction for the Sins of the whole World, if *Chriſt* was but a *Creature?* For as a *Creature*, he was oblig'd to do all he poſſibly cou'd do for his *Creator*, and had all poſſible Helps and Encouragements for ſo doing. And who can expect to eſcape that neglects to inquire into this wonderful Project of divine Love, and the valuable Reaſons of ſo great Salvation? Shall a bare *Moral* Life, or the

Profeſſion of one *ſingle Article*, That *Jeſus of* Nazareth *was a Perſon ſent from God*, be ſufficient to make amends for a wilful Ignorance in ſuch a momentous Concern, much more anſwer for a ſtudied contempt of this whole Chain of Mercies, for vilifying the *Blood* of *God*; for the Expence of ſo many Miracles, and for the Death of ſo many Martyrs for the ſame Doctrine, and all other Means of Inſtruction? Or what Man of Ingenuity and Gratitude wou'd not think himſelf under the higheſt Obligation to be at all the Pains imaginable to have a right Notion of theſe things, in order to be duly affected with them? Again, if we conſider the *jealouſy* God has always expreſs'd for his incommunicable Honour, the Severity of his Laws againſt the leaſt Shadow of Idolworſhip; the Diſperſions, Captivities, and other Judgments he ſent upon his own People for their Idolatry; and the Care he took for the more effectual diſperſing and ſignalizing his own Name abroad, and making the *God* of *Iſrael* by degrees to be the only Object of Divine Worſhip. If we conſider this, I ſay, how can we imagine that in the laſt and perfect Revelation of his Will, this *jealous God* wou'd put all good Men under an inſuperable Temptation of believing a Lie of ſuch a ſacrilegious abominable Nature, as that of worſhipping a *Man* for *God*? But then if Chriſt be *God* of *God*, *of the ſame Subſtance with the Father*, *begotten from all Eternity*, *by whom all things were made*; if this *Divine Perſon* was *made Fleſh* and crucify'd for our ſakes, and for profeſſing God to be his own *proper Natural Father*, as much as any Man is the Son of his Father according to the Fleſh, with what Face can we imagine that our *Redeemer* will paſs by ſuch unjuſt, ungrateful Returns in his ranſom'd Captives as the *ungodding* their Lord and Maſter? That he who *was in the Form of a Servant* for our ſakes, but *thought it no Robbery to be equal with God*, will be content to be thruſt down

into

into the Rank of Creatures after ſuch Manifeſtations of his Divinity and Philanthropy? And that a *Moral* Life and a formal Profeſſing him to be the *Meſſiah*; that is, *a Prophet, he who was to come, or a Perſon ſent from God*, ſhall be a ſufficient Plea for ſuch an unſpeakable Affront to him, *who is God bleſſed for ever, Amen?* We are to believe likewiſe, that the Divine and Human Nature were ſo united as to make Chriſt but one *Perſon*; otherwiſe, as *Vincentius* ſaith, we introduce a *quaternity* of *Perſons* into Divine Worſhip, which was the Reaſon that the *Epheſine Council*, and our *Author*, were ſo zealous and watchful about ſtating this *Perſonal* Union, and in condemning the *Hereſy* of *Neſtorius*. Of ſuch conſequence was an *orthodox Faith*, as well as a *good Life*, judg'd to be by the earlieſt and beſt Chriſtians.

If it be urg'd by our *Moraliſts* or our *one Article Creed-makers*, that *Natural* Laws are of greater Obligation than *Poſitive* ones, becauſe theſe have an intrinſick Goodneſs in themſelves, whereas the other are good only becauſe commanded; that the Notion of one God is knowable by the Light of Nature, that Juſtice alſo and Charity, and all the other Moral Virtues are neceſſary to the well-being of Mankind, but the Notion of *Three Perſons* in the Godhead is beyond the diſcovery and reach of Natural Reaſon, and a Notion the World may ſubſiſt very well without: To this I anſwer. Firſt, That the diſtinction of Obligations between *Moral* and *Poſitive* Duties is to be underſtood with great Caution: For though the goodneſs of a Law be a great Motive and Inducement to Obedience, yet the formal Reaſon of Obligation does not ariſe from the Goodneſs of a Law, but from the Authority and Will of the Legiſlator. God commands a thing which was before indifferent, therefore that thing is as much a Law as if it was never ſo good in its own Nature; he forbad

bad the eating of a Tree in the midſt of the Garden, which without that Prohibition had been indifferent: But *Adam*, and in him all his Poſterity, was condemn'd for the Breach of a Law purely *Poſitive*: God forbad the *gathering of Sticks on the Sabbath-day*, therefore the Man that gather'd 'em was put to Death for it. When God therefore ſays that *he will have Mercy and not Sacrifice*, it is not to be underſtood as if God wou'd have any of his Laws broken; but as our Saviour explains it, *Theſe ought ye to have done, and not to leave the other undone.* I ask then, what are *Natural* Laws? Why, what we conclude merely from the Light of Nature that God has commanded or forbidden, either to be believ'd or done. What then are *Poſitive* Laws? Why, what we know to be the Will of God by his expreſs Word only. In both Caſes then we ſee, that 'tis the Will of God and not the Goodneſs of the Thing, or the Manner of the Diſcovery which induces the Obligation. Beſides, it is of eternal Reaſon that we ſhou'd worſhip the Deity according to his Nature when known: If then there are *Three Perſons* in the *God-head*, Conſubſtantial, Coequal and Coeternal, then are we as much oblig'd from the Reaſon of the thing when reveal'd, to pay divine Honours to theſe *Three divine Perſons*, as we were by Nature oblig'd to worſhip one God before we knew of theſe *Modes* of *Subſiſtence* in the Godhead. And, laſtly, a right Faith is neceſſary in order to a right Practice; for we find it to be true in Fact, that *Hereſies* are inconſiſtent with the Practice of true Chriſtian Morality. Thus then I think I have prov'd, *That Hereſies muſt be; that their Being is no Objection againſt the goodneſs of any Church or the Truth of the Chriſtian Faith:* And in the next place, *That Matters of Faith are as neceſſary to Salvation as Matters of Practice.* I have ſhew'd likewiſe, that the *Rule* of *Faith* depoſited with the *Mother* Churches by

the

the *Apoſtles* or their *Companions*, that the Writings of *Apoſtolick* Biſhops and *Catholick* Doctors in conformity to this Rule, and the ſeveral ſucceeding explanatory Enlargements on the *Creed*, eſtabliſh'd by *General Councils* in oppoſition to riſing Hereſies, are the beſt *Canon* for the Interpretation of Holy Scripture. And in doing this I have perſu'd the main Deſign of my *Author*, and herein have been doing ſome Service, I hope, to the *Primitive Proteſtant Church of* England, againſt all *Heretical Innovations.*

As to the *Verſion*, I have little to ſay, but only that I have made it my endeavour to be true and juſt to my *Author*, and to expreſs his Senſe with all the Brevity and Fulneſs, Strength and Perſpicuity I am maſter of. I have taken the Liberty likewiſe (as ſome others before me have done) to throw ſometimes two Chapters into one, when they ſeem'd to break in too faſt and interrupt the Thread and Coherence of the Argument. I conſulted the ſeveral *Editions* of *Fileſachus*, *Coſterius*, *Baluzius*, and that of *Cambridge*, and where they differ (which is not much and in Matters of little Moment) I follow that reading which in my Judgment ſeems the trueſt. As for the *Notes*, they are ſuch as I judg'd moſt uſeful and inſtructive to a common *Reader*; ſuch as might give him a ſight of the Wiles and Artifices of the *old Innovators*, with the Nature of their Doctrines, the dreadful Notion the *Orthodox* always had of *Hereſy* and *Schiſm*, and the prudent Meaſures they took to provide againſt them; ſuch as may give an impartial Reader a juſt and rational Averſion to that *Church* that makes her boaſts of *Antiquity*, and uſurps the Name of *Catholick*, and yet has thrown off the *Catholick* Principles, debauch'd their Doctrines, adulterated and maim'd their Writings, added to their Faith, and appeals to *Vincentius*, in ſpight of all his Declarations againſt *Innovation*, and his main Rule

of *trying every Doctrine by the Canon of Scripture as underſtood by the Ancient, Catholick, Univerſal Church.* In a word, the deſign of the *Notes* is to ſet the Primitive Religion in a true Light, and to let every honeſt Man ſee what Church bids faireſt for Antiquity.

To conclude then, I find in *Tertullian* a certain *Sect*, who from theſe words—*Seek and ye ſhall find*, thought themſelves oblig'd to reſt ſatisfy'd with nothing, but to *ſeek* on for ever, and for every thing in ſpight of the cleareſt Revelation about it. To this *Sect* of *Seekers* the *Father* addreſſes, and tells 'em, that they had ſtrangely miſtaken the Deſign and Meaning of *thoſe words*; for they were ſpoken in the Infancy of the Goſpel, *when all Men doubted as yet whether he were the Chriſt or no*; that they were intended as a Reproof to the *Jews*, who knew where Chriſt was to be ſought: *They have* Moſes *and the Prophets* (ſays he) and they ſpeak of Chriſt; and accordingly commands 'em elſewhere in expreſs words to *ſearch the Scriptures, for in them ye have eternal Life, for they ſpeak of me.* This then (ſays *Tertullian*) is the meaning of the Command, *ſeek and ye ſhall find.* But ſuppoſing it to be ſpoken to all Mankind, yet we muſt interpret the words according to common Senſe and Reaſon. We are to *ſeek* till we find and then to give over *ſeeking*, as the *Woman* in the Goſpel ſought diligently for her piece of Silver till ſhe found it, and then ſhe gave over *ſweeping* and *ſeeking*, and rejoyc'd with her Friends that ſhe had found the Piece which was loſt. There is then a certain poſitive *Rule of Faith* taught by Chriſt, which all Nations are bound to believe, and therefore to *ſeek*, that when they have found they may believe. For which Reaſon you are to *ſeek* till you have found, and when you have found you muſt believe; and nothing more is wanting but to keep this *Faith* ſound and inviolate. And if any one doubts what

what this *Faith* is, I ſhall make it appear, that it is the *Depoſitum* committed to our Truſt, and is now in our keeping. With much more to the ſame purpoſe, *Præſcript.* cap. 8, 9, 10, *&c.*

The *Seekers* are now *riſing* again, and fitting up the Arms of the *ancient Atheiſts*, and rallying all their ſcatter'd Forces under *new Generals*; and by the help of *Spinoza*, *Hobbs*, and ſome freſher *Scepticks*, *Criticks*, *Rights-men*, *Commentators* and *free Thinkers*, ſeem to be in great hopes of retrieving the Day, againſt God and all good Men: You may *know them by their Fruits*, and by the *Name* of *the ſincere Lovers of Truth*. They are gone out in the Spirit of their *Father* the *Devil*, ſincerely *ſeeking whom they may devour*: They *ſeek* ſincerely to Reaſon us out of the Immortality of our Souls, and to argue us down to the Level of the *Beaſts that periſh*: They *ſeek* ſincerely only to *find* Faults in the *divinely inſpir'd Writings*, and to make a Mock of all the *noble Army of Martyrs and Confeſſors*, and of all they wrote, and did, and ſuffer'd for the *Faith*: They *ſeek* ſincerely to prove, that *Chriſt was made Fleſh*, and Fleſh only as we are: They *ſeek* ſincerely to interpret away a Providence even from his own Word, and to turn *God* into *Nature*, and his *Prieſts* out of the World.

Let us on the other ſide, *ſeek* as ſincerely to ſerve God, as they do to ſerve the Devil: Let us not be aſham'd to come forth in Publick and *fight the Lord's Battel* in this time of Need: Let us *contend earneſtly for the Faith once deliver'd to the Saints*, and with a Zeal according to knowledge: Let us *try the Spirits*, and *ſearch the Scriptures* as our only Rule, and ſtudy the *Fathers* as the beſt Interpreters of that Rule: *Let us hold faſt our Profeſſion without wavering; and let us conſider one another to provoke unto Love and to good Works: Not forſaking the Aſſembling of our ſelves together, as the manner of ſome is;*

is; remembring withal, who it was that ſaid, *Behold I come ſhortly, and my Reward is with me, to give to every Man according as his Works ſhall be.* And do thou, O Almighty God, who haſt compaſs'd us about with ſo great a Cloud of Witneſſes, *give us Grace that being not like Children carried away with every blaſt of vain Doctrine, we may be eſtabliſh'd in the Truth of thy holy Goſpel, through Jeſus Chriſt our Lord.* Amen.

THE

THE COMMONITORY OF *Vincentius Lirinenſis*, Concerning the RULE of FAITH In Oppoſition to all HERETICAL INNOVATIONS.

PREFACE.

The Author's Motives for Undertaking the Work.

WHEN I reflect upon theſe Admonitions in Scripture, *Remember the Days of Old, conſider the Years of many Generations; ask thy Father and he will* Deut. 32. 7.

* This certainly was not the original Title, and we may reaſonably conclude it to have been, as we find it in *Gennadius, lib. de illuſt. Eccleſ. Scriptor.* c. 64. *Commonitorium Peregrini adverſus Hæreticos.* And from the Deſign of this Tract, from ſeveral Paſſages in it, and from the great Opinion *Vincentius* had of *Tertullian's* Abilities, 'tis not unlikely that in this Title he had an eye upon that celebrated *Preſcription adverſus Hæreticos.*

ſhew

ſhew thee, thy Elders and they will tell thee. And again, *Bow down thine Ear, and hear the words of the Wiſe.* And ſo likewiſe, *My Son, forget not my Laws, but let thine Heart keep my Commandments*; I am inclin'd to believe that it may be of ſome uſe, if I [b] *Peregrine*, the leaſt of all the Servants of God, ſhou'd by his

Prov. 22. 17.

Prov. 3. 1.

---

[b] *Videtur mihi, minimo omnium ſervorum Dei, Peregrino, quòd res non minima utilitatis, Domino adjuvante, futura ſit, &c.*] *Vincentius* by ſome learned Men is charg'd as a *Semi-Pelagian*, and the Author of the *Vincentian Queſtions*, and to have conceal'd himſelf under the Name of *Peregrinus*, that he might animadvert upon St. *Auſtin* the more ſecurely. *Vid. Corn. Janſen. Ipr. Ep. Defenſ. Auguſtin.* p. 76. p. 434. *Voſſ. Hiſt. Pelag.* lib. 1. c. 9. On the other hand, he has his Compurgators, who acquit him of the whole Charge, particularly *Bartholomæus Petrus Duacenſis*, in a ſet Diſcourſe before this *Commonitory*, which I confeſs I have not ſeen. What I have to ſay in my *Author*'s Vindication, in ſhort is this; No one often implores divine Aſſiſtance than our *Vincentius*, he condemns *Pelagius* over and over again, and ranks him and his Diſciple *Celeſtius* among the vileſt Hereticks: He highly extols Pope *Celeſtine*'s Zeal in writing to the *French* Biſhops, and reproving their Moderation and Remiſſneſs in not publickly declaring againſt, and cenſuring the Impugners of St. *Auſtin*. 'Tis true indeed, that about this Time the Doctrine of Grace and Election ran extremely high, and a Man cou'd not ſay that he was a free Agent, but he was preſently cry'd down for a *Semi-Pelagian*; and our Author well knowing what great things *Juſtin Martyr* and other Ancients had ſpoken of *Socrates*, and ſuch as liv'd up to the Light of Nature, might think perhaps that St. *Auſtin* had innovated and ſtrain'd ſome Points a little too far the wrong way, as we bend a Stick to the contrary Extreme in order to ſtraiten it. But that he cover'd himſelf under the Name of *Peregrinus*, the more commodiouſly to fall upon this excellent *Father*, is very ſtrange to me; becauſe he has done it, if at all, ſo ſparingly and obſcurely, that the Reader muſt have a very jealous Eye and as ſtrong a Fancy to ſpy out St. *Auſtin* in this *Commonitory*, as to find out the Face of a Man in the Moon: The Paſſages ſuppos'd to reflect upon him I ſhall note in their Order. But there are much better Reaſons to be given for *Vincentius*'s going under the Name of *Peregrinus*; for I look upon it partly as the effect of his Humility, becauſe he ſtiles himſelf in the ſame Sentence, *The leaſt of all the Servants of God*, in imitation of that of the Apoſtle, *I am the leaſt of the Apoſtles*— and

his Divine Aſſiſtance commit to Writing what I have truly and faithfully learnt from the Holy Fathers. For by this means at leaſt, (whatever elſe may come of it) I ſhall certainly provide for my own Infirmity, and have a conſtant Supply at hand for the Reparation of a frail and broken Memory: And yet not only the *Uſefulneſs of the Work* but the *Conſideration of Time*, and the *Commodiouſneſs of the Place*, are other Inducements alſo to this Undertaking. For as *Time* is always ſnatching ſomething from us in this World, ſo we by way of Reprizal, ſhou'd be always ſnatching ſomething from *Time*, to make Proviſion for Eternity. And this more eſpecially now, when not only the terrible Expectation of the Day [c] of Judgment juſt approaching, preſſes us

---

and *leſs than the leaſt of all Saints*. And as Chriſtians in general go under the denomination of *Strangers* and *Pilgrims* in Scripture, ſo *Vincentius* had a more particular Reaſon for aſſuming the Title of *Peregrine* or *Stranger*, as being a *Monk* and more eminently enſtrang'd from the World. Beſides, it was a common Practice, eſpecially amongſt the *Monks* of *Lerin*, to diſguiſe themſelves under an appellative Name. Thus *Salvian* took the Name of *Timotheus*; and *Honoratus* the Abbot and Founder of this Monaſtery, who wrote the Life of St. *Hilary* Biſhop of *Arles*, aſſum'd the Name of *Reverendus*. After all, *Vincentius* was Cotemporary with St. *Auſtin*, and in a Country and Monaſtery where he did not think himſelf oblig'd to be a rigid Follower of that great Man, whatſoever Eſteem he might have for him. Nor can this be any Objection againſt the Rules here deliver'd by him for diſcerning the Doctrines of Faith, from Hereſy, Error and Opinion; ſince they are the ſame which the Church always obſerv'd, which the holy Fathers lay down in their Writings, and which St. *Auſtin* himſelf gives in many places.

[c] *Præſertim, cum & Appropinquantis Divini Judicii terribilis quædam expectatio augeri efflagitet ſtudia Religionis: Et novorum Hæreticorum fraudulentia multum cura & attentionis indigeat.*] It has been

us to double our Diligence in Religion, but alſo the Artifice of modern Hereticks makes it neceſſary for Us to be upon our Guard, and calls for our utmoſt Care and Application to fence againſt them. The *Commodiouſneſs of the Place* is likewiſe another Invitation to the Work. For having made my Eſcape from the Crowd and Clutter of Cities to an obſcure Village, and there ſhut my ſelf up in the Cloyſters of a [d] Monaſtery, I am able to put in practice

been often obſerv'd already, how generally it obtain'd, if not among the Apoſtles, yet certainly amongſt their immediate Succeſſors, that the World was drawing to a Concluſion; and the frightful Scene of Miſery and Confuſion, the Inundation of the barbarous Nations; *the Wars and rumours of Wars*, look'd as it were like the Harbingers of approaching Judgment, and help'd no doubt to quicken this Opinion in *Vincentius*, ſo generally entertain'd by the Ancients, *That the End of all Things was at hand.* For near this time it was that *Genſericus*, King of the *Vandals*, by the Inſtigation of the *Arians*, miſerably perſecuted the Orthodox Biſhops, and retook and ſack'd *Carthage*; that *Attila*, King of the *Huns*, not only invaded the two *Hungaries*, but laid waſte *Macedonia*, *Myſia*, *Achaia*, &c. and made terrible Attempts alſo upon the Weſtern Empire. *Vid. Platin. in the Life of Xyſtus*, or *Sixtus*, as he calls him.

[d] *Secretum Monaſterii Habitaculum*, &c.] The Place of our Author's Retirement was a Monaſtery in the Iſland of *Lerins* in the *Mediterranean*, adjoyning to *France*, now call'd the Iſle of *Honoratus*, the Founder of the Monaſtery. Whoever has a Mind to ſee a Deſcription of the Charms of Solitude, and the Beauty of *Lerin*, and an account of the Great Men, beſides our *Vincentius* form'd in that Retirement, may conſult a little Book of *Eucherius* in praiſe of the Deſart, dedicated to St. *Hilary* afterward Biſhop of *Arles*. But that which I think of more Importance to obſerve, is, that the *Primitive Monks* were quite another ſort of People from thoſe who go under that denomination now adays. For they ſeem at firſt to have been driven out by Perſecutions into Mountains and Deſarts, Rocks and Caves, where they liv'd to God and themſelves alone under prodigious Mortifications, without ever intermedling in Affairs either of Church or State. St. *Anthony*, a dear Friend to *Athanaſius*, was the firſt Founder of the Monaſtick Inſtitution: He was a Lay-Man, and of the ſame Rank were all the Monks at firſt, according to that of St. *Jerom*, *Monachus Plangentis*,

practice that of the *Pſalmiſt* without diſtraction, *Be ſtill, and know that I am God.* Pſal. 46. 10.

Moreover, ſuch a Work ſuits beſt with that religious Life I now profeſs; I have been ſufficiently toſs'd about for ſome time in the ſad Variety and Confuſion of a Military Life, but now at length by the Bleſſing of Chriſt, have taken Shelter in this [e] *Harbour* of *Religion*, the ſafeſt

---

tis, non Docentis officium habet. 'Tis the Office of a Monk to mourn, and not to teach. Duarenus de Sacr. Eccleſ. Miniſt. & Benef. lib. 1. c. 20. tells us, That there were no Prieſts in the ancient Monaſteries, but the Monks came all to the common Churches as other People did. They ſometimes indeed ſent to a Prieſt to come and Officiate amongſt 'em, and to be eas'd of that Trouble procur'd ſome Monks to be ordain'd, that ſo they might be a Church as it were amongſt themſelves. *Vid. Lindan. Panopl. Hinc illæ Lachrymæ*; For by little and little every Monk of 'em got into Orders and began to incroach upon the Authority and Revenues of the Churches, either becauſe they were Founded within their Lands, or becauſe it pleas'd the Pope at length to take them from the Biſhops and ſubject them to the Monks, who return'd him the Complement of Infallibility for his Uſurpation. In theſe Monaſteries then were the Youth train'd up, as they were in all Cathedral Churches before the Founding of Univerſities. But here it may be obſerv'd, that either for ſome foreſeen or actual Abuſes in theſe Monaſtick Societies, it was decreed by the Fourth Canon of the Council of *Chalcedon*, that no Monaſteries or Religious Houſes whatever, ſhould be founded without the Conſent of the Biſhop of the City, and that they ſhou'd be all ſubject to *Epiſcopal Juriſdiction*, Τὰς δὲ καθ' ἑκάστην πόλιν καὶ χώραν Μοναζούσας ὑποτάσσεσθαι τῷ Ἐπισκόπῳ. How well this Canon hath been obſerv'd, the many Exemptions here in *England* are a Proof with a Witneſs; They are ſtanding Marks of the *Beaſt*, and ſhameful Scars of *Popiſh* Tyranny, which after all our Averſion to *Rome*, we care not ſhou'd be cur'd, and which ſhew us to be as yet diſtant from the Primitive Church in point of Government. The firſt Invaders of this kind, and the intolerable After-abuſes may be ſeen more fully in the learned Biſhop *Beveridge's* Annotations upon the Canon now mentioned.

[e] *Tandem nos in Portum Religionis, cunctis ſemper fidiſſimum, Chriſto adſpirante condidimus.*] The good *Vincentius*, it ſeems, had ſeen enough of the World and a Military Life, to be heartily ſick of both, and to make for this *Haven* of *Religion* with all the Sail

ſafeſt Refuge from the World; here to diveſt my Soul of all its ruffling Paſſions of Pride and Vanity; and to offer unto God the acceptable Sacrifice of an humble and truly Chriſtian Spirit; that thus inſur'd from worldly Temptations, I may avoid not only the Wrecks of the Life preſent, but the Burnings of that which is to come.

I ſhall now then, in the Name of the Lord, ſet about the Work, *viz.* to tranſcribe thoſe things that have been deliver'd by the Fathers, and are depoſited in our Hands; and this I ſhall do with the Fidelity of a Relator, rather than the Preſumption of an Author: And here the Rule I ſhall obſerve in Writing will be this, Not to collect every Thing, but only to touch upon neceſſary Principles. Nor ſhall I affect

---

he cou'd, in order to get out of the way of Temptation, and to diſpoſe his Soul for the Enjoyments of another Life. This *Haven* he calls *Cunctis ſemper fidiſſimum:* And the ſame ſolitary way of Living is highly recommended by *Athanaſius*, *Baſil*, *Nazianzen*, *Chryſoſtom*, and many others. But the Storms and Perſecutions of theſe Times no doubt help'd to inſpire the Panegyricks, and encreaſe the Paſſion for Retirement: For certain it is, that as great if not greater things may be ſaid for the Publick, as the Private Life. A Man may be dead to the World in the midſt of its Temptations, and he may meet with the Devil in a Wilderneſs, as well as in a Court; and Pride and Sowerneſs are extremely apt to grow in the Shade. If Dangers are more and mightier abroad, the Example is more ſhining and the Victory and Reward proportionably greater; and had our Author liv'd to ſee the Degeneracy of ſome Monaſteries, he would have found it poſſible to have ſuffer'd Shipwreck in his beloved *Haven*, and not have call'd it, *Cunctis ſemper fidiſſimum.* After all, our Saviour's Example of *going about doing Good*, is worth all the ſpeculations in the World. Here again the Reader may take notice, what an humble acknowledgment our Author expreſſes of the Neceſſity of Divine Grace; for we have *Chriſto adſpirante*, *In nomine Domini*, *Domino præſtante*, *Domino adjuvante*, all within a few Lines one of another.

any

any Imbelliſhments or Accuracy of Stile in this Epitome, but go in the plain common way of Expreſſion, that it may paſs rather for a Book of *Memorandums*, than a perfect Treatiſe. Fine Figures and Correctneſs of Stile, I leave to the Men of Brightneſs, or the Profeſſors of Eloquence; I ſhall content my ſelf with having drawn up this *Breviary* for the Benefit of Memory, and chiefly indeed for my own private Uſe. However, by degrees, recollecting what I have read, I deſign, God willing, to ſet it out more correct and perfect. And this I thought proper to advertize, that if it ſhould chance to get from me, and fall into the Hands of the Faithful, they would pleaſe not to be too haſty in their Cenſures, when they find it confeſſedly an unfiniſh'd Piece, and have the Author's word that he will poliſh it more completely.

CHAP. I.

The Method of diſcerning Hereſies.

I have been at [f] great Pains, and often made it my particular Buſineſs to conſult very many

[f] *Sæpe igitur magno ſtudio & ſumma attentione perquirens, Hujuſmodi ſemper Reſponſum ab omnibus fere retuli.*] Is it poſſible to imagin, that at this time there ſhou'd have been a famous infallible Judge of Controverſies fix'd at *Rome*, and a Weſtern Monk, and a great Reverencer of that *Apoſtolick See* know nothing of it? And in this Caſe, *idem eſt non eſſe, & non apparere, Infal-*

ny Perſons of the higheſt Rank for Piety and Learning, about a certain general Rule to diſtinguiſh the true Catholick Faith from the Depravations of Hereſie; and after repeated Inquiries, the Sum of all their Anſwers amounted to this, That if I, or any other Chriſtian, would diſcover the Artifice of growing Hereticks, and keep out of their Snares, and continue perfectly ſound in the right Faith, the Way, by God's Grace, is to ſecure it upon theſe Two Foundations. 1*ſt*, *Upon the Authority of Holy Scripture*; and after that, *Upon the Tradition of the Catholick Church.*

---

libility had as good not be at all, as not appear to be. Nay, that *Vincentius* in a ſet Diſcourſe about a Rule of Faith, and a Preſervative againſt Hereſie and Schiſm, ſhould not only paſs over the Church of *Rome*, but exclude it, is more ſtrange yet. And yet thus it is; for here he tells us, that after his utmoſt Inquiries among the Living and the Dead, among the beſt Men, and the beſt Books, he could meet with no other Direction for the ſecurity of his Faith, but to follow the *holy Scripture as interpreted by the univerſal Church.* Beſides, had he dreamt any thing about the *Pope's Infallibility*, he had been as impertinently Inquiſitive, as he who ſhould conſult all the Quacks in *Europe* about his Health, when he knew of a Phyſician hard by, that could infallibly cure him. And therefore, notwithſtanding our Author is ſo complemented by the *Papiſts*, Teeth outwards, yet had he liv'd in the Times of Infallibility, and left out the Church of *Rome* in his Rule of Faith, I dare ſay we might have found our Monk in the Inquiſition for his Pains.

CHAP.

CHAP. II.

Reaſons for ſubjoining the Tradition of the Catholick Church to the Canon of Scripture.

BUT here perhaps a Man may ask this Queſtion, *Since the* [g] *Canon of the Scripture*

---

[g] *Cùm ſit perfectus Scripturarum Canon, ſibiq; ad omnia ſatis ſuperq; ſufficiat, quid opus eſt ut ei Eccleſiaſtica Intelligentia jungatur Authoritas?*] This Perfection of Scripture is unanimously maintain'd by all the Fathers, but for Brevity ſake, I ſhall only mention the Teſtimony of St. *Auſtin, de Doctr. Chriſt.* l. 2. c. 9. *In iis, quæ aperte in Scripturis poſita ſunt, inveniuntur illa omnia quæ continent fidem moreſq; vivendi.* The next Queſtion is, what kind of Perfection that is, which the Fathers and we attribute to the holy Scripture, and it is the Perfection of a Rule; and the two Properties of a Rule, are Fulneſs and Perſpicuity; for if it wants any Addition it is not full; and if it wants Perſpicuity, it cannot direct and Regulate, which is the end of a Rule; ſo that when our Author aſſerts the *Canon of Scripture to be perfect, and abundantly ſufficient in all Reſpects*, his meaning is, that it contains all things neceſſary to Salvation fully and clearly, provided a Man comes with an ordinary Underſtanding, and an honeſt Heart; for the Sun it ſelf is no Direction to a blind Man, or which is all one to a Man that wilfully ſhuts his Eyes. Now here again 'tis worth obſerving, how the Church of *Rome* ingroſſes the *Ancients*, and yet contradicts their Doctrine; for in oppoſition to *Vincentius*, the *Papiſts* acknowledge the *Scripture to be a perfect Rule, as much as a Writing can be a Rule*; *only they deny, that it excludes unwritten Tradition.* That is, the Scripture is a perfect Rule, only 'tis imperfect, and wants Tradition; and yet the Determinations of the Council of *Trent*, may be a perfect written Rule, tho' the holy Scripture cannot. In the next place it well deſerves our Notice, that after our Author has affirm'd the Scripture to be a perfect Rule, he mentions not the leaſt tittle of any Neceſſity of an infallible living Judge to interpret that Rule, and indeed it had been extremely impertinent, if he had mention'd it; for ſuppoſing I am to go a Journey, if I know my way, or have a plain Rule to know it by, I want no Guide; and if I have an infallible Guide, I want neither

ture is compleat, and more than ſufficient in every reſpect, what need is there for adding the Sence of the Catholick Church to ſuch a perfect Rule? To which Queſtion I anſwer, That there is good Reaſon for ſuch Addition; becauſe the ſacred Writings having a ſublime Sence, all Underſtandings cannot reach it alike; but one expounds the divine Oracles after this manner, and another after that; inſomuch, that there are almoſt as many Opinions about the true Meaning, as there are Expoſitors. For Inſtance, [h] *Novatianus* interprets one way, *Photinus*

---

to know my way, nor to have a Rule. But becauſe our Author knew that the Goſpel was a Touchſtone of Ingenuity, and was never deſign'd to drag Men to be Chriſtians, but to lead them like rational Creatures; and becauſe a crooked Wit may pervert the plaineſt Text, and *ſome Things are hard to be underſtood, which unlearned and unſtable Men wreſt to their own Damnation*, therefore to prevent any fatal Miſtakes, we are ſent to the Catholick Church of the firſt Ages of Chriſtianity for the Interpretation of Scripture; and this Secundary Rule of *Vincentius*, the Church of *England* is at this Day willing to be try'd by.

[h] *Aliter namq; illam Novatianus, aliter Photinus, aliter Sabellius, aliter Donatus exponit, aliter Arius, Eunomius, Macedonius,* &c.] Here are thirteen Hereticks ringing Changes upon Scripture, were they all in one Note, they might be in the wrong, but in ſuch Contrariety 'tis juſt as impoſſible they ſhould be in the right, as for thirteen Mountebanks bawling in the *Piazza*, that they had the only Antidote in the World againſt Poiſon, and yet every Man of 'em preſcribe contrary to one another. All the Hereticks here mention'd, except *Macedonius*, we ſhall meet with again in a more convenient Place, and therefore I ſhall here ſpeak only of the *Macedonian* Hereſie. When the *Arians* had murther'd *Paulus* the good Biſhop of *Conſtantinople*, they choſe *Macedonius* to ſucceed him, concluding him a Man after their own Heart, becauſe he join'd with 'em in part, in denying the Divinity of the Holy Ghoſt; but they ſoon outed him for refuſing to call *him* a *Creature*, whom the Scripture calls the *Son* of *God*. Upon which, he withdrew from the *Arian* and *Eudoxian* Party, and ſet up a Hereſie of his own; he aſſerts the Son to be ὅμοιον κατὰ πάντα τῷ γεγεννηκότι, *like to the Father in all Things*, but he would not call him ὁμοούσιον τῷ πατρὶ,

Photinus another, *Sabellius* another, *Donatus* another, *Arius* another, *Eunomius*, *Macedonius* another, *Apollinaris*, *Priſcillianus* another, *Jovinianus*, *Pelagius*, *Celeſtius* another; and in fine *Neſtorius* another. And therefore, *under ſo great Difficulties, in ſuch a Perplexity of various Error, I hold it extremely neceſſary to apply the Sence of the Catholick Church to the Scriptures, as a Rule to a Line, and as the Clue to conduct us in this Labyrinth of Opinions.*

πατρὶ, *of the ſame Subſtance with the Father*; but he expreſly maintains the Holy Ghoſt to be a Creature. Κτίσμα γὰρ τὸ πνεῦμα πανταχοῦ ὀνομάζων. *Vid. Theodoret. Hiſt. Eccleſ.* l. 2. c. 6. The *Semi-Arians*, and thoſe which were Orthodox as to the Divinity of the Son, but oppos'd the Divinity of the Holy Spirit, were called πνευματομάχοι, and afterwards *Macedonians*. *Vid. S. Aug. Her.* 52. This Hereſie was firſt condemn'd by the Council of *Alexandria*. *Vid. Socr. lib.* 3. *c.* 7. Afterwards by the Council of *Illyricum*. *Theodoret. Hiſt. Eccl.* l. 4. c. 8. and by a Synod held at *Rome* with the *Gallican* Biſhops under *Damaſus*. *Theodoret.* l. 2. c. 22. And by another Synod at *Rome* under the ſame *Damaſus*. *Theodoret.* l. 5. c. 10. After all it was fully condemn'd in the Second General Council at *Conſtantinople*, which to the εἰς τὸ Πνεῦμα ἅγιον, where the *Nicene* Creed ended, added, τὸ κύριον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον. Thus the Hereſie of *Macedonius*, who made the Holy Ghoſt a created Perſon was anathematiz'd by the Second General Council at *Conſtantinople*; the very Firſt Canon of which amongſt ſeveral other Hereticks makes mention of the Πνευματομάχοι, or the *Fighters againſt the Holy Ghoſt*.

CHAP.

CHAP. III.

Certain Rules for the ſafe Conduct of a Chriſtian in the Choice of his Opinions.

AND for us who are in the Boſom of the Catholick Church, it ought to be our firſt and principal Care to chooſe ſuch Doctrines, as we find to have been believ'd *in all* [1] *Places, at all Times, and by all the Faithful.* For

[1] *Quod ubiq; quod ſemper, quod ab omnibus creditum eſt. Hoc eſt etenim verè proprieq; Catholicum.*] *Bellarmin*'s Firſt Note of a true Church is taken from the Name of *Catholick*, *Bellar.* c. 4. *de Not. Eccleſ.* p. 1477. *The Apoſtle* (ſays he) 1 *Cor.* 3. 4. *makes it the Mark of Schiſmaticks to be called after the Name of particular Men, tho' of the Apoſtles themſelves, whether of Paul, or Apollos, or Cephas. And in the Writings of the Fathers, the Orthodox Churches were diſtinguiſh'd by the Name of Catholick, and the Conventicles of Schiſmaticks and Hereticks by the Names of their Firſt Authors. And therefore ſince the Church of* Rome *is by her bitterest Enemies called Catholick, and the ſeveral Sects of the Reform'd after the particular Names of their Doctors, as Lutherans, Calviniſts, Zuinglians, &c. it follows that the Name of Catholick is not only a ſure undoubted Mark of the true Church, but alſo, that this Church of* Rome *is that Church.* Firſt, then obſerve, that the Chriſtian Church was not known by the Name of *Catholick* in the beginning, we find no mention of this Name in all the New Teſtament; and therefore the Name of *Catholick* can be no eſſential Note of the true Church: And *Catholick* being a Term that reſpects the diffuſiveneſs of the Church, it had been a very improper Epithet before the Chriſtian Church was ſpread thro' any conſiderable part of the World, to have call'd it *Catholick.* The moſt ancient Author that I know of, who calls the Church, *Catholick*, is *Ignatius* in his Epiſtle to the *Smyrnæans*, p. 6. Ὅσπερ ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς· ἐκεῖ ἡ καθολικὴ ἐκκλησία. But now to argue from a Name to a Thing, that the Church of *Rome* is a pure Orthodox Church, becauſe ſhe is called *Catholick*, is juſt ſuch an Argument, as if the greateſt Rogue in Chriſtendom ſhould go about to prove himſelf an honeſt Man, becauſe, forſooth, he is call'd a *Chriſtian.* When good Men can't be call'd by ill Names, or bad Men give themſelves good Names, then, and not

For there is nothing truly and properly *Catholick*, (as the Word ſufficiently declares) but what truly and fully comprehends all theſe. And we are thus Catholick, when we follow *Univerſality*, *Antiquity*, and unanimous *Conſent*; but we follow *Univerſality*, when we profeſs that only to be the true Faith, which is profeſs'd by the Church all the World over. In like manner, we are Followers of *Antiquity*, when we religiouſly adhere to that Sence of Scripture, which manifeſtly obtain'd amongſt the holy Fathers our Predeceſſors. And laſtly, we follow *Conſent*, when we embrace the Definitions and Opinions of almoſt all, if not all, the Biſhops and Teachers in the ancient Church.

---

not till then, will the Title of *Catholick*, be a good Proof of an undefiled Church. But that which makes an Orthodox Church, is an Orthodox Faith; and according to this Rule of *Vincentius*, that is the true Catholick Faith which has *obtain'd in all Places, at all Times, and been believ'd by all the Faithful.* Let us ſee now how the preſent Church of *Rome*, who appropriates to her ſelf the Name of *Catholick*, can juſtifie this Title according to this Definition. Let her prove then her unwritten Traditions, her ſeven Sacraments, the Sacrifice of the Maſs, Tranſubſtantiation, her Half-Communion, Purgatory, Invocation of Saints, Worſhip of Images, the Pope's Infallibility, and all the Definitions of the *Trent*-Council, that is, let her prove the Creed of Pope *Pius* the Fourth to have been the Creed of all the Churches at all times from the Apoſtles to the Council of *Nice*, or only in the Days of the Apoſtles, and we will allow her to be a true Member of the Catholick Church; but even then the *Roman* can't be called the *Catholick* Church, unleſs it be by the ſame Figure as they now call a Communion *Single*. And therefore till ſhe can prove theſe Doctrines to be agreeable to the holy Scriptures as interpreted by the general Conſent of the Ancients in all Times and Places, 'tis evident that by this Rule of *Vincentius*, ſhe holds not the true Catholick Faith, and conſequently deſerves not to be called a Catholick Church.

CHAP.

CHAP. IV.

Directions in Caſe of Schiſm.

BUT what ſhall an Orthodox Chriſtian do, if ſome part of the Church ſhall cut it ſelf off from Communion with the Catholick Faith? Why then, there is nothing to be done, but to prefer the Body that is ſound, before a putrefy'd and infectious Member. But what if ſome new Error ſhould infect not only a ſmall part, but ſhould be ready to ſpread it ſelf at the ſame time over the [k] whole Church? Then we muſt be ſure to cleave cloſe to *Antiquity*, which on a ſudden cannot be totally corrupted by any novel Impoſture. But what if among the very *Ancients* we find two or three Perſons, or perhaps a whole City or Province in an Error? Why then our great Care muſt be to prefer the Determinations of the Ancient Church made in ſome general

[k] *Quid ſi novella aliqua Contagio non jam portiunculam tantùm, ſed totam pariter Eccleſiam commaculare conetur?*] Our *Author* ſuppoſes a Caſe here, which, were I a Papiſt, I ſhould not thank him for, viz. *That the whole Preſent Church might poſſibly be corrupted.* And what then will become of the Infallibility of the Church of *Rome?* And when he comes to the Proof of this in his ſixth Chapter, he gives an Inſtance of an Hereſie, which had almoſt corrupted the whole World, the *Latin* Church, eſpecially the *Pope* himſelf not excepted, as I ſhall ſhew when I come to the Inſtance. But by the *whole Church*, our Author muſt mean the Church *Repreſentative*, and not the Church *Diffuſive*, or every individual Member of Chriſtendom, becauſe he ſuppoſes ſome ſound Chriſtians to be left, and for a Preſervative againſt this univerſal Corruption, adviſes 'em to keep cloſe to *Antiquity*, which on a ſudden cannot be totally polluted with any novel Impoſture.

Council

Council (if any ſuch Determinations there be) before the Raſhneſs or Ignorance of ſome Particulars. But what if a Queſtion ariſe, concerning which there are no ſuch Determinations extant? Why then we muſt make it our Buſineſs to conſult the Judgements of the Ancients, and compare together what thoſe Authors have ſaid at ſeveral times and diſtinct places, who perſevering in the Faith and Communion of the one Catholick Church, may be look'd on as approved Teachers, and worthy of Credit; and whatever we find to have been aſſerted not only by one or two of them, but to have been held, written, and taught by all, unanimouſly, clearly, commonly, and conſtantly, there to [1] fix our Faith, and reſt ſatisfy'd.

[1] *Id ſibi quoq; intelligat abſq, ullâ dubitatione credendum.*] *Vincentius* tells that upon any emergent Difficulty concerning the Faith, we ſhould have Recourſe to the Decrees of general Councils, if any ſuch Decrees relating to the Point in Queſtion are to be found; if not, he bids us conſult ſuch of the Ancients, who at different times, and different places were look'd upon as the moſt approved Doctors of the Age they liv'd in; and what they teach unanimouſly, plainly, frequently, and conſtantly, of that to reſt *indubitably certain.* But tho' *indubitable Certainty* in our Author's Opinion is ſufficient, yet in the Opinion of the *Papiſts*, it ſeems it is not; for they tell us, that we muſt have an abſolute infallible Certainty in Matters of Faith, and ſend us therefore to a Church, which (as they ſay) cannot err; becauſe *if we may be deceiv'd, we muſt be always uncertain.* But firſt, how am I to be infallibly certain of this infallible Church? From Scripture? That cannot be, becauſe, tho' I undoubtedly believe the Scripture to be the Word of God, yet the Reaſons I believe it upon are the intrinſick Goodneſs of the Revelation and human Teſtimony. And therefore the Effect cannot exceed the Cauſe, and my Belief riſe higher than the Motives of Credibility, that is, I cannot be infallibly certain upon the Grounds only of a moral Aſſurance. Secondly, Suppoſing I was infallibly certain of the Truth of Scripture; yet is it any where ſaid directly, and in expreſs Terms, that the

tisfy'd. But to make this Matter more intelligible, I ſhall illuſtrate each Rule by an Example, and dwell ſomething more particularly upon it; for fear that out of an overfond Deſire of Brevity, I ſhou'd too lightly paſs over the moſt weighty Points in this ſhort and curſory way of Writing.

Church of *Rome* cannot err? If not, how can I be oblig'd to ſee that clearly which is but obſcure, and which none of the Ancients cou'd ſee any more than I? This is in effect to command Impoſſibilities, and oblige Men to ſee what is inviſible. Thirdly, We read of Degrees of Faith in Scripture, of a *Little* and *Great*, a *Weak* and a *Strong* Faith, we find the Apoſtles praying to God to *help their Unbelief*, and *to increaſe their Faith*; but do Men uſe to pray for degrees of Infallibility, or to believe what they ſee or know? So that Faith is not founded upon infallible Certainty, nor are the Motives of it equal to the Evidence of Senſe or Science. And laſtly, To ſay, *That if we may be deceiv'd, we muſt be always uncertain*; is to tell all the World what they know to be a Lye. For 'tis poſſible that my Senſes may deceive me ſometimes, and yet I am indubitably certain of what I ſee and feel. I have often miſtook my Road; but does it follow from thence, that I cannot be certain of my Way to the next Door, or my own Pariſh-Church? I conclude therefore with my Author, that upon any emergent Difficulty concerning Matters of Faith, when I have follow'd the Directions here laid down, I may reſt even ſo *Indubitably* certain as to lay down my Life for it, tho' not *Abſolutely* infallible, that the Faith which was ſufficient for the Primitive Chriſtians, will be ſo to me; and that God will aſſuredly accept of ſuch a Faith, becauſe I have done my beſt to be rightly inform'd, and no Man can do more.

CHAP.

CHAP. V.

The Example of the Donatiſts *apply'd here to ſhew, That we ought to keep to* Univerſality.

IN the Time of [m] *Donatus*, from whom the *Donatiſts* deriv'd their Name, a great Part of *Africa* plung'd themſelves into his extravagant Error; and no longer mindful of the Name

[m] *Tempore Donati, a quo Donatiſtæ.*] The Inſtance of *Donatus* being here produc'd to illuſtrate that Part of the Rule, which orders us to adhere to the Communion of the Catholick Church in Caſe of any particular Schiſm, it may not be improper to give ſome Account of the Schiſm, and the Schiſm-maker. There were two *Donati* of the ſame Party, *Donatus* Biſhop of *Caſæ Nigræ* or *Calame*, and *Donatus* Biſhop of *Carthage*, and Succeſſor to *Majorinus*. *I have written a Book* (ſaith St. *Auſtin*) *againſt the Epiſtle of* Donatus *who was Biſhop of* Carthage, *next after* Majorinus, *wherein he pretends that the Baptiſm of Jeſus Chriſt is not valid out of his Communion. vid. Aug. Retract.* l. 1. c. 21. From this *Donatus* it was, that the Schiſmaticks call'd themſelves *Donatiſts*. The Occaſion of this long and bloody Schiſm, was this; upon the Death of *Menſurius* Biſhop of *Carthage*, *Cecilian* was choſen to ſucceed him by the unanimous Suffrages of the People, and conſecrated by *Felix* Biſhop of *Aptungis*. Whereupon *Botrus* and *Celeſius*, who had been intriguing for that Biſhoprick, finding themſelves diſappointed, ſtruck in with one *Lucilla*, an imperious and ſtomachful Lady, who cou'd never forgive the Reprimand *Cecilian*, when Arch-Deacon, gave her for kiſſing the Bones of a dead Man juſt before ſhe receiv'd the Communion. Theſe three ſet their Heads a working to out *Cecilian* of his Biſhoprick, and for that end diſpatch'd Letters to *Secundus* Biſhop of *Tigiſis* to haſten to *Carthage*, with the reſt of the *Numidian* Biſhops, who had been *Traditors* in the *Dioclesian* Perſecution; and yet falſly objected this very Crime againſt *Felix*, thereby to invalidate the Ordination of *Cecilian*; accordingly they proteſted againſt Communion with *Cecilian*, and ſet up *Majorinus* in his ſtead, who was a Domeſtick of *Lucilla*, and had been Reader

Name of *Chriſtian*, nor the Religion they profeſs'd, preferr'd the Sacrilegious Raſhneſs of a ſingle Perſon, before the Authority of the whole Chriſtian Church. In this critical Juncture then, thoſe in *Africa* that deteſted the abominable Schiſm, and held Communion with all the other Churches in Chriſtendom, thoſe

---

der of *Carthage* when *Cecilian* was Deacon; they ſent likewiſe a Circular Letter to all the Biſhops of *Africa* to perſuade them to a Rupture with *Cecilian*. However, *Cecilian* continu'd in the See of *Carthage*, and in Communion with great Part of the Biſhops of *Africa*, and with all the other Biſhops of the World, who declar'd themſelves in his Favour againſt the *Numidians*, who made the Schiſm. They were condemn'd by a Synod of nineteen Biſhops at *Rome*, where *Miltiades* was Preſident. But the Party of *Majorinus* concluding they had hard meaſure, addreſs'd themſelves to *Conſtantine*; upon which, in the Year 314, he call'd a Council in the City of *Arles*, which condemn'd them likewiſe. At laſt they appeal'd from hence to the Emperor, who, believing he might take Cognizance of this Cauſe as being a Matter of Fact only, an Accuſation againſt *Cecilian*; or becauſe he wou'd oblige the *Donatiſts* to yield, (as St. *Auſtin* thinks) gave Judgment himſelf at *Milan* in favour of *Cecilian*; condemn'd the *Donatiſts*, caus'd an Information to be drawn up againſt *Sylvanus* who was of their Party, and their Temples to be taken from them; but recommends 'em to be gently treated, as a Means to bring them back into the Boſom of the Church. *vid. Optat. Milev.* l. 1, 2, *contr. Parmen. Auguſt. Epiſt.* 162. 165, 166. *& alibi.* As to their Opinions, I have already taken notice of their Preſumption in Rebaptizing the *Catholicks*, which *Epiphanius* remarks as the Practice of the *Cathari* alſo, *Epiphan. Hær.* 59. And as Schiſmaticks have always ſet up for Saints, ſo the *Donatiſts* were the *Puritans* of that Age; they look'd upon themſelves as the only *People of the Lord*, as the Church *without Spot* or *Wrinkle*, and pretended to perfect Righteouſneſs; and this was common to them with the *Novatians*. *Aug.* l. 2. *contr. Ep. Parmen.* c. 7, 8, 9. Secondly, They held the Juſt to be defil'd by Communicating with the Wicked, and That to be no Church at all, where ſuch a mix'd Communion was tolerated; and this too was common to them with the *Novatians*. *vid. Cypr. lib.* 4. *Ep.* 2. And as a Conſequence of this, they agreed with the *Novatians*, That they alone were the Church of Chriſt. *Aug. Hær.* 69. How they ſubdivided into Factions, and into what Extravagances they ran at length, may be ſeem more fully in *Theodoret. lib.* 4. *Hæret. Fab.*

alone

alone are the People who can be ſaid to be in a State of Salvation, who continu'd within the Sacred [n] Boundaries of the Catholick Faith, and Union. And herein they have left a very memorable Precedent, That according to this laudable

---

[n] *Soli ex illis omnibus intra Sacraria Catholicæ Fidei ſalvi eſſe potuerunt.*] In this Schiſm of the *Donatiſts*, our Author concludes none in a State of Salvation but ſuch as adher'd to the Communion of the Catholick Church. *Optatus* of *Milevi adv. Parmen.* l. 1. *de Schiſm. Donat.* makes Schiſm worſe than Homicide and Idolatry; And St. *Auſtin* upon the like Occaſion asks, *Quid prodeſt homini vel ſana Fides ubi lethali vulnere Schiſmatis perempta eſt ſanitas Charitatis?* l. 1. de Bapt. cont. Donatiſt. cap. 8. *What will a ſound Faith profit a Man, when the Soundneſs of his Charity is deſtroy'd by the fatal Wound of Schiſm?* And to mention but one more, and that is the bleſſed *Cyprian*, who tells us, That nothing, tho' ever ſo good and excellent, no, not Martyrdom it ſelf, is available to the Salvation of Heretick or Schiſmatick. *Si quis ad Hæreticos aut Schiſmaticos rejectus ab Eccleſia tranſeat, & ſi eccîſus propter nomen Domini poſtmodum fuerit extra Eccleſiam conſtitutus & ab unitate diviſus, coronari in morte non poteſt. Lib.* 4. *Ep.* 2. Which I take to be the beſt Interpretation of that of the Apoſtle, *If I give my Body to be burn'd, and have not Charity, it profiteth me nothing.* This then was the Notion which *Ignatius*, *Cyprian*, *Auſtin*, and all the *Old Prieſts* (according to the Modern Dialect) had of Schiſm from the Beginning; and tho' now it is look'd upon only as a *Spiritual Scare-crow*, yet Names will not alter the Nature of Things, and Schiſm will never ceaſe to be a Sin, till Charity ceaſes to be a Vertue; for Schiſm is the Mother of Uncharitableneſs, and every evil Work. The *Novatians* and *Donatiſts* were not ſo outrageous in their Schiſm as to lay aſide the very *Principle* of *Unity*, which they look'd upon the Biſhop to be, and therefore had Titular Biſhops of their own, and ſo kept up the Face and Appearance of a Church; but our *Separatiſts* make that *Principle* of *Unity* the very Ground of their Schiſm; for which Reaſon, had they liv'd in the Primitive Times, I know not any with whom they cou'd have held Communion. Thus then it ſtands at preſent with the Church of *England*; the *Papiſts* on one ſide condemn her for Novelty in Doctrine, tho' ſhe profeſſes the ſame Articles of Faith which the Ancient Catholick Church always profeſs'd; the *Separatiſts* on the other ſide condemn her of Anti-Chriſtianiſm in Government, tho' ſhe maintains the ſame Form of Government which always obtain'd in the Primitive Church; and between theſe two Mill-

laudable Practice, Poſterity in the like Caſe ſhou'd always preferr the ſound Doctrine of the Univerſal Church before the Frenzies of one Man, or the Madneſs of a Party.

CHAP. VI.

The Example of the Arians *apply'd here to illuſtrate that Rule, which ſays, That we muſt reject Novelty, and keep firm to Antiquity.*

MOreover, when the ° *Arian* Hereſy had not only ſpread its Poiſon over a ſmall Portion of *Chriſtendom*, but had in a manner infected the whole Chriſtian World; and almoſt

ſtones ſhe is ground; and if ſhe offers to take her Enemies to Task, and provide for her own Security, they both preſently cry out upon Perſecution, like untoward Children, that kick, and ſcratch, and bite, and yet all the while cry out as if they were kill'd.

° *Item quando Arianorum venenum non jam portiunculam quandam, ſed pene Orbem totum contaminaverat, &c.*] Tho' our Author is made ſo much of by the *Papiſts*, tho' he ſtands Sainted in the *Roman Martyrology*, yet does he ſtab the preſent Church of *Rome* to the heart almoſt in every Chapter. For here he tells us, that the whole World in a manner was turn'd *Arian*, according to that of *Jerome*, *Ingemuit totus Orbis, & Arianum ſe eſſe miratus eſt. Dial. adv. Lucifer.* c. 7. And whenever the like Infection ſhou'd happen to over-run Chriſtendom, he directs us to keep cloſe to *Antiquity*, to the Catholick Faith in the firſt Ages of the Church. Now I wou'd fain ſee a Reaſon why this Author ſhou'd not direct us to the Church of *Rome* for Security in ſuch a Caſe, had he thought *Infallibility* had taken up its Seat there; but this he cou'd not poſſibly think, becauſe he tells us expreſly, that all the Biſhops

moſt all the Biſhops of the *Latin* Church, partly by Fraud, and partly by Force, had gone in to

---

ſhops of the *Latin* Church eſpecially, had been tainted with *Arianiſm*, and he knew that Pope *Liberius* himſelf had been prevail'd on at length to ſubſcribe to that Hereſy, and the Condemnation of *Athanaſius*. Moſt ſtrange then wou'd it be, that *Vincentius* ſhou'd agree with *Bellarmine* in making *Amplitude* or *Variety of Believers* a Note of the true Church, when according to the Proverb, *The whole World was againſt* Athanaſius, *and* Athanaſius *againſt the whole World.* But this Note of *Bellarmine* is the very Argument urg'd by the Emperor *Conſtantius* in the Defence of *Arianiſm* againſt Pope *Liberius*: For thus ſaid *Conſtantius*, πόσον ἐϛὶ μέρος τ οἰκυμένης, ὅτι σὺ μόνος σωαίρῃ ἀνθρώπῳ ἀνοσίῳ, καὶ τ οἰκυμένης τ εἰρήνην καὶ ὅλῳ τ κόσμῳ λύεις; *Who are you, and what a poor pittance of the Univerſe is* Rome, *that you alone ſhou'd ſtand up in the Defence of one vile Fellow, to the diſturbance of the* Roman *Empire, and the Peace of the whole World?* To which *Liberius* thus reply'd; εἰ διὰ τὸ εἶναί με μόνον, ὁ τ πίϛεως ἐλαττῶν λόγος. Καὶ γὰρ καὶ τὸ παλαιὸν, τρεῖς μόνοι ἀνέϛησαν καὶ ἀνίϛασαν πρόσκλησιν. *But, ſuppoſe, I ſhou'd ſtand alone in the Defence of this Man, that can be no juſt Objection againſt the Truth of his Faith; for of old, Three only were found that withſtood the Decree of the King.* To which, as Men uſually begin to Rail, when they can no longer Reaſon, *Euſebius* the Eunuch reply'd, *Very fine, you make a* Nebuchadnezzar *of our Emperor. Vid. Theodorit. Eccleſ. Hiſt.* l. 2. c. 16. p. 94. The *Arian* Hereſy is generally ſo well known, that it ſeems needleſs to explain it; it took its denomination from Two of the ſame Name, who both fell into the Error at the ſame time. *Vid. Theodorit.* l. 1. c. 4. p. 20. But becauſe there are ſome Things in this Hereſy not commonly taken notice of, it may not be amiſs here to obſerve, Firſt, That the *Arians* made the Nature of the *Logos* to ſuffer in the Fleſh; This, *Phœbadius*, the firſt Writer of the *Latin* Church who wrote againſt the *Arians*, charges 'em with, l. *adv. Arian.* c. 7, 8. They held likewiſe the Holy Ghoſt to be a Creature of a Creature, that is, to be made by the Son. *Vid. Epiphan. Hereſ.* 69. *Aug. Har.* 49. And therefore *Euſebius*, if not an *Arian* with reſpect to the Divinity of the Son, yet is not without great Difficulty to be acquitted of *Arianiſm* in reſpect to the Holy Ghoſt. For in his Eccleſiaſtick Theology, *lib.* 3. *c.* 6. we find theſe Words; τὸ δὲ παράκλητον ἅγιον Πνεῦμα, ὅτε Θεὸς, ὅτε υἱὸς, ἐπεὶ μὴ ὢν τ Πατρὸς ὁμοίως τῷ υἱῷ καὶ αὐτὸ τ γένεσιν εἴληφεν, ἐν δέ τι τ διὰ τ υἱὸ γεγονότων τυγχάνει, ὅτι δ παῖδα δι' αὐτῆς ἐγκύεϛο, καὶ χωρὶς αὐτῆς ἐγκύεϛο οὐδὲ ἕν. *The Holy Ghoſt the Comforter, is neither God, nor the Son, becauſe he does not, like the*

to the Deluſion; inſomuch that the Greatneſs of the Miſt, and the Confuſion of the Ways, made it extremely difficult to know what Path to follow; then whoever was a ſincere Lover and Worſhipper of Chriſt preſerv'd himſelf from the general Contagion by this Antidote, *By preferring the ancient Faith before the new fangled Infidelity.* The Experiments of this Age are Conviction with a Witneſs, what a Torrent of Calamity comes rolling in with Innovation of Doctrine. For Little and Great go both to wrack; and the Diſorder terminates not only in the Ruin of Relations, Friends, and Families, but in the Overthrow of Cities, People, Provinces, and Nations; for in fine, the Foundations of the whole *Roman* Empire were out of Courſe, and flung into Convulſions by this Hereſy.

Son, derive his Being from the Father, but is one of thoſe Things which were made by the Son; for all Things were made by him, and without him was not any Thing made, no, not one. Where *Euſebius* citing the Place of St. *John*, (as he doth elſewhere in the ſame Chapter) to prove that the Holy Ghoſt was made by the Son, doth as our moſt learned Biſhop *Pearſon* obſerves, twice together leave out thoſe Words, by which the Catholicks us'd to refute that Hereſy of the *Arians*, *viz.* ὃ γέγονεν. For thus they argu'd, All Things which were made, were made by the Son; but the Holy Ghoſt was not among the ἃ γέγονεν, the Things that were made, and therefore was not made by the Son. *Vid. Pearſon on the Creed*, p. 315. The *Arians* likewiſe agreed with the *Novatians* and *Donatiſts* in Rebaptizing the *Catholicks*. *Vid. Aug. Her.* 49. And in *Spain*, they us'd the *Trine Immerſion* to denote the Perſons in the Trinity to be Three diſtinct *Subſtances*, and glory'd that the *Catholicks* did, and held the ſame with them; upon which account, the fourth Council of *Toledo*, *Can.* 6, out of a Letter of *Gregory the Great* there inſerted, determin'd that the *Catholicks* there ſhou'd make uſe of ſingle Immerſion only.

For

For when *Arianiſm*, that direful Monſter, made its Entry, it enter'd like a *Fury*, and firſt ſeiz'd upon the [P] *Supreme Head*, the Emperor; and

---

[P] *Capto prius omnium Imperatore.*] I make no doubt but this *Emperor* was *Conſtantius*, becauſe the Tragical Proceedings here mention'd, are much the ſame with thoſe we find in the *Petitions* of *Hilary* Biſhop of *Poictiers* to *Conſtantius*; and therefore I ſhall ſet down ſome Paſſages in thoſe Diſcourſes, as being a good Comment upon this Chapter, and thoſe Times. In his ſecond Petition to *Conſtantius*, *Hilary* compares the Perſecution of the *Arians* againſt the *Catholicks* with that of the *Pagans* againſt the *Chriſtians*. *The Biſhops* (ſays he) *are impriſon'd, and the People oblig'd to ſerve as their Guard; the holy Bodies of the Virgins of Jeſus Chriſt are expos'd to the View and Abuſes of all the World; Men are compell'd, I do not ſay to be Chriſtians, but* Arians; *the Name and Authority of the Emperor is abus'd; He is impos'd on by Surprize; Judges are procur'd only to ſet a Gloſs upon theſe Barbarities; and in ſhort the People are forc'd to ſubmit to their Sentence.* But in his laſt Petition (tho' commonly plac'd the firſt) he uſes ſuch a *Confeſſorian Parreſia*, as in other Circumſtances might be accounted Exceſs of Paſſion, and may well remind us of that Saying of *Solomon*, *Surely Oppreſſion maketh a wiſe Man mad.* For addreſſing himſelf to *Conſtantius*, "I tell you (ſays he) what I wou'd have told *Nero*, "what *Dioclefian* and *Maximian* ſhou'd have heard from my "Mouth; you fight againſt God, you barbarouſly worry his "Church, you perſecute the Saints, you abominate the Preachers "of Jeſus Chriſt, you utterly aboliſh his Religion; in a word, you "are a Tyrant. I ſpeak not with reference to the Things of this "World, but with reſpect to the Things of God. This is com-"mon to you with the *Pagan* Emperors; let us now come to "that which is peculiar to your ſelf; You feign your ſelf a Chri-"ſtian, and you are the Enemy of Jeſus Chriſt; you are become "*Antichriſt*, and have begun his Work already; you take upon "you to procure new Creeds, and live like a Heathen; you give "Biſhopricks to thoſe of your own Party, you take 'em from the "Good, and beſtow 'em upon the Bad; you put the Biſhops in "Priſon; you keep your Armies in the Field to terrify the Church; "you call Councils to eſtabliſh Iniquity; you compel the *Weſtern* "Biſhops to renounce the Faith, that they may embrace Error; "you ſhut them up in a City to weaken them by Famine, to kill "them with the Rigour of the Winter, and to corrupt them by "your Diſſimulation; you foment the Diſſentions of the *Eaſt* by "your Artifices; and to complete all (ſays he) the Church ne-"ver ſuffer'd ſo much under *Nero*, under *Decius*, and *Maximianus*,

and when the Evil Spirit had brought under its Dominion the Prime Miniſters of State alſo, it never left off till it had intoxicated the Brains of the People, and brought all into Confuſion; no difference then between Private and Publick, Prophane and Sacred, nor any Reſpect for Truth or Vertue; but from the Advantage of the Court, as from a Riſing Ground, the ſuperiour Hereſy batter'd down all at pleaſure. Then Wives were raviſh'd, Widows unveil'd, Virgins prophan'd, Monaſteries demoliſh'd, the Prieſts ſequeſter'd, the [q] Deacons beaten like Slaves, the Biſhops baniſh'd; the Workhouſes, Priſons, Mines, all cramm'd with the Faithful; the greateſt part of which were at length thruſt out, and interdicted the Cities, and ſo forc'd to wander about in Deſerts, in Caves, amongſt wild Beaſts and Rocks, till with Hunger, Thirſt, and Nakedneſs, they were all by degrees waſted, worn out, and conſumed. And from whence all this Train of Miſery, but from introducing Human Inventions for Divine Truths? From attempting to

---

" as it has done under *Conſtantius*, who has outd ne all thoſe Ty-
" rants in Cruelty; becauſe the former gave a World of Martyrs
" to the Church, who overcame Devils; whereas *Conſtantius* makes
" an infinite number of Hypocrites, who cannot ſo much as com-
" fort themſelves by ſaying, They were overcome by the Violence
" of Torments.

[q] *Verberati Levitæ.*] *Miniſters* and *Levites* are Names we find among the Ancients frequently given to *Deacons*: Thus *Jerome*, *Ep.* 27. *Epiſcopi, & Sacerdotum inferioris Gradûs, ac Levitarum innumerabilis multitudo.* And ſo again, *Tom.* 4. *de Sept. Ordin. Eccl. Levitæ componunt menſam Domini; Levitæ, Sacerdotibus cum Sacramenta benediciunt, aſſiſtunt; Levitæ ante Sacerdotes orant, &c.* And in the Councils we frequently find the Deacons diſtinguiſh'd by the Title of *Levites*. *Vid. Con. Turon. can.* 2.

ſap

ſap the excellent Foundations of Antiquity, to make way for the Wickedneſs of modern Whimſies; from violating the Inſtitutions of our Anceſtors, from reſcinding the Ordinances of the Fathers, and cancelling the ſettled Doctrine of the Ancients; in a word, whence all our Miſery, but from an evil Spirit of Curioſity, a reſtleſs Paſſion after Novelties in Religion, and ſuch a Madneſs for *Free Thinking*, as will not be reſtrain'd within any Boundaries of Faith, tho' moſt carefully ſet out by the wiſeſt and holieſt Men in the firſt and pureſt Ages of Chriſtianity?

CHAP. VII.

The Doctrine of the Primitive Church farther vindicated from St. Ambroſe.

HEre perhaps all that I have ſaid, may be charg'd upon an Averſion to the *Moderns*, and a blind Devotion to the *Ancients*; whoever judges ſo, if he will not take my Word, I hope, at leaſt, he will vouchſafe to credit the bleſſed *Ambroſe*, who, deploring the Miſerableneſs of the Times upon occaſion of this Hereſy, delivers himſelf in theſe Words, in his * ſecond Book to the Emperor *Gratian*. *But now, O God Almighty, after ſo many Misfortunes, after the loſs of ſo much Blood, 'tis to be*

* *Cap.* 4. p. 63. *Edit. Baſil. per Coſterium.*

hoped that thy Divine Vengeance is ſufficiently appeas'd for the Slaughter of thy Confeſſors, the Baniſhment of thy Prieſts, and for the horrid Impiety of Arianiſm. Thou haſt made it clear as the Noon-day, that the Adulterators of thy Faith ſhall not triumph long in Security.

And thus again in the third [s] Book of the ſame Work, *Let us be ſure to obſerve the Precepts of our Forefathers, nor let us raſhly preſume to violate the Hereditary Doctrine conſign'd to us.* Revel. c. 5. *For the Prophetick Book which was ſeal'd, neither Elders, nor Powers, nor Angels, nor Archangels durſt open; Chriſt alone had the Prerogative to open the Book, and looſe the Seals thereof. And which of us ſhall dare to looſen the Seals of the Sacerdotal Book, ſign'd by the Confeſſors, and ſeal'd with the Blood of ſo many ſacred Martyrs? Thoſe who by Compulſion were wrought upon to deny the Faith, when they diſcover'd how they had been deceiv'd, [t] condemn'd themſelves for ſo doing, and ſign'd it again. Thoſe who cou'd not be prevail'd upon to ſubſcribe to the Hereſy, were the*

[s] *Cap.* 7.

[t] *Quem qui reſignare coacti ſunt, poſtea tamen damnata fraude ſignârunt.* By the *Sacerdotal Book* here mention'd, I underſtand the Holy Scripture, the ſacred *Depoſitum* of our High Prieſt Chriſt Jeſus, committed by the Apoſtles to the Charge of their Succeſſors. By *unſealing* that Book, I underſtand offering Violence to the Articles of Faith therein contain'd, and confirm'd, ſign'd and ſeal'd as it were by the Blood and Sufferings of ſo many Martyrs and Confeſſors. By the *Compulſion* and *Fraud* here mention'd, which prevail'd on ſome to *unſeal* the Book, which they afterwards repented of, and ſeal'd again, that is, profeſs'd the Faith which by Trick and Violence they were wrought upon to deny; by this I take to be meant the Practices at *Ariminum*, and what S. *Hilary* refers to, when he tells *Conſtantius* of his ſhutting up the Biſhops in a City to weaken them by Famine, and kill them with the Rigor of the Winter; of which more hereafter.

Martyrs

Martyrs and Confeſſors. And with what Forehead can we celebrate theſe victorious Sufferers, whoſe Faith we renounce? For celebrate 'em indeed we do, O venerable *Ambroſe*, and perfectly admire the Hero's we commend; and who indeed is ſo inſenſible, as not to feel an Emulation glowing in his Breaſt to follow ſuch brave Leaders, tho' he finds himſelf unable to keep pace with their Vertues? Leaders, I ſay, whom no Violence cou'd drive away from the Defence of the Faith of their Anceſtors; neither Menaces, nor Careſſes, nor Life, nor Death, nor Court, nor Guards, nor Emperor, nor Empire, nor Men, nor Devils. Leaders, I ſay again, to whom, for their Fidelity to the Old Religion, the Lord reſerv'd the Glory of repairing the Breaches of his Church, of reviving the People ſpiritually dead to the true Faith, of placing again upon the Heads of the Biſhops the Miters that were raviſh'd from them; of waſhing out the Books, I will not ſay, but the Blots of this impious Novelty in a Fountain of faithful Tears, which the good Biſhops ſhed by the gracious Influence of Heaven. To conclude, let us follow thoſe Leaders that had the Honour to be Inſtruments of God in ſaving the whole World almoſt from ſplitting upon Hereſy, and making Shipwrack of the Faith; that reſtor'd *Chriſtendom* from Novel Hereſy to Ancient Truth, from Modern Frenzy to the Primitive Soundneſs, and from the preſent powerful Darkneſs to the pure original Light.

CHAP.

CHAP. VIII.

The Care of the Fathers about the Faith of the Church Catholick.

BUT in this divine Harmony of [v] Confeſſions amongſt the Ancients, this is well worthy our Obſervation, that it was never the way of old to be engag'd for Parties, but in defence only of the Church [w] Univerſal. Nor

---

[v] Or *Confeſſors*, for 'tis read both *Confeſſorum*, & *Confeſſionum*.

[w] *Illud etiam eſt nobis vel maximè conſiderandum, quod tunc apud ipſam Eccleſiæ vetuſtatem, non Partis alicujus, ſed Univerſitatis ab iis eſt ſuſcepta Defenſio.*] The Biſhop with his Clergy, and the People under his Diſtrict make a particular Church, according to *Ignatius*. *Vid. Ep. ad Smyrn. Sect.* 8. Where having aſſerted nothing to be valid which is done in the Church without the Biſhop's Conſent, he adds, ὅπου ἂν φανῇ ὁ Ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω; ὥσπερ ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ Καθολικὴ Ἐκκλησία. Which words together with the Context make it evident, I think, beyond diſpute, that the *Martyr* concluded, that a *particular Church* cou'd be no more without its *particular Biſhop*, than the *Church Catholick* cou'd be without its *Catholick*, or univerſal Biſhop, *Chriſt Jeſus*. This likewiſe is farther confirm'd by another Primitive Biſhop and Martyr, the holy *Cyprian*, who thus declares, *Et illi ſunt Eccleſia, Plebs Sacerdoti adunata, & Paſtori ſuo Grex adhærens; unde ſcire debes Epiſcopum in Eccleſia eſſe, & Eccleſiam in Epiſcopo, & ſi qui cum Epiſcopo non ſit, in Eccleſia non eſſe. Ep.* 69. *The People united to the Biſhop, the Flock adhering to the Paſtor, they are the Church. For which reaſon you ought to know, that the Biſhop is in the Church, and the Church in the Biſhop; and whoſo is not with his Biſhop, is not in the Church.* Now if a Biſhop with his proper Flock conſtitute a particular Church, then a Collection of all ſuch particular Churches muſt make up the whole univerſal Catholick Church, of which Chriſt only is the Head. But this it ſeems will not go down with thoſe, who will have none go by the Name of *Catholicks*, but themſelves: For by the *Catholick* Church, they underſtand all the particular Churches in the World united under one *viſible Supreme Head*, and that *Head*

to

Nor was it becoming thoſe venerable Fathers to ſpend large Volumes in confuting the erroneous and Self-contradictory Opinions of one or two Men; or to intereſt themſelves in the raſh Faction of ſome petty Province, but faithfully adhering to the Decrees and Canons of all the

---

to be the Biſhop of *Rome* for the time being. Here then I ſhall ask only three Queſtions; Firſt, That if *Ignatius* had known any thing of this *Supreme Head*, this *Univerſal* Biſhop, whether 'tis poſſible to believe, that he wou'd have charg'd the *Smyrneans* to obey their own Biſhop, *as Jeſus Chriſt obey'd the Father*, without one Tittle of a *Salvo* to the Biſhop of *Rome?* Secondly, How St. *Cyprian* could ſay, *Epiſcopatus unus, cujus a ſingulis, in ſolidum, Pars tenetur.* De Unit. Eccleſ. *There is one Epiſcopate, of which, part is committed to every Biſhop in full*; if it was committed in full only to the *Pope* of *Rome?* And Thirdly, with reference to the Text before us, how could *Vincentius* propoſe it here to our eſpecial Conſideration, that theſe noble *Confeſſors* of old never ſtood up in defence of the Doctrine of any particular Church or Party, but in defence only of the Faith of the *ancient univerſal Church?* How, I ſay, could could he propoſe the practice of theſe Chriſtian *Worthies* to our Imitation in the like Caſe? how could he continually adjure us to keep cloſe to *Antiquity*, and the Decrees of the *Firſt general Councils*, had he in the leaſt dreamt that the particular Church of *Rome* had Authority to double the Articles of Faith, and add twelve new ones to the *Nicene* Creed, and make 'em as neceſſary to Salvation as all the reſt? I thought it proper here once for all to ſtate the true ancient Notion of the *Catholick Church*, becauſe 'tis a word ſo often occurs in this Treatiſe, and becauſe when it does, the *French Tranſlator de Frontignieres* is ſometimes pleas'd to ſlide in his *l'Egliſe Infallible*, by which you are to underſtand, forſooth, the Church of *Rome*. For if you conſult his *Remarques les plus Curieuſes*, as he calls them, and which I think as *remarkable Bagatelles* and *Chicanrie* as you ſhall commonly meet with, you will find as loud and piercing Cries and Invitations to make what Sail we can for the *Port of Rome*, as if we were all juſt a ſinking into the *Bottomleſs Pit*; and all this too under the Shadow of *Vincentius*, as if he had wrote on purpoſe in Vindication of the preſent Church of *Rome*. No wonder then the Fathers are privileg'd to go abroad under the Cuſtody of ſuch *Tranſlations*, and ſuch *Remarks*. For *Vincentius* in the Hands of Mr. *de Frontignieres*, ſeems juſt to me like a Priſoner going abroad with a *Meſſenger* at his Tail, who will be ſure to ſpoil his ſpeaking any dangerous Truth.

holy

holy Biſhops of the Church, as the Heirs of the Apoſtolick Catholick Truth, they choſe rather to ſacrifice themſelves, than the ancient univerſal Creed depoſited in their Hands.

From hence they arriv'd to the immortal Honour of being plac'd, not only amongſt the Order of Confeſſors, but alſo amongſt the Heads and [x] Princes of Chriſtian Sufferers, and this too moſt deſervedly. This noble Example therefore of the Primitive Saints, an Example truly divine, ought be perpetually meditated upon and cultivated by every good Catholick Chriſtian; they ought to be look'd upon as the *Candleſtick with its ſeven Branches* ſhining with the Sevenfold Light of the holy

[x] *Ut non ſolum Confeſſores, verum etiam Confeſſorum Principes jure meritoq; habeantur.*] The Apoſtles and firſt Preachers of the Goſpel were called *Martyrs* during their Life, *Act.* 1. 8, 22. But *Martyr* was a Title afterwards more peculiarly appropriated to ſuch as ſuffer'd Death for the Teſtimony of the Goſpel. Thus it is ſaid in Scripture, *when the Blood of thy Martyr* Stephen *was ſhed*, *Act.* 22. 20. And as there were two kinds of *Martyrs*, ſuch who actually witneſs'd a good Conſcience unto Death; and ſuch who muſt have periſh'd without a Miracle, as *Ananias*, *Azarias*, and *Miſael*, whom *Athanaſius* calls *Martyrs*. *Vid. Synopſ. Sacr. Script.* and *Orat.* 3. *contr. Arian.* And as St. *John* the Apoſtle is called a *Martyr* by the Ancients for his being plung'd into boyling Oyl, and that having no Power over him, was afterwards ſent into Baniſhment: So alſo were there two kinds of *Confeſſors*, ſuch as ſuffer'd Tortures and extreme Hardſhips, tho' not unto Death; and theſe were ſometimes dignify'd with the Title of *Martyrs*, which is what I ſuppoſe our Author means by his *Principes Confeſſorum*. *Vid. Cypr. Ep.* 9. *ad Martyr. & Confeſſ.* And others there were, who tho' not queſtion'd by Torture, yet confeſs'd the Doctrine of their crucify'd Maſter in deſpight of the ſevereſt Menaces, and were prepar'd to ſuffer to the utmoſt Extremity for their Religion; and theſe likewiſe were called *Confeſſors*. Thoſe who were not try'd in this manner, but in times of Perſecution were not aſham'd of Chriſt, but *ſtood* firm to their Profeſſion, were called *Stantes*; and thoſe who ſunk in the Day of Temptation, were called *Lapſi*.

Spirit,

Spirit, and tranſmitting to Poſterity a moſt Illuſtrious Rule how to ſilence for the future the loud and empty Pretences of Hereſie in all its Progreſs, namely, *To quaſh the Inſolence of the new Pretenders by the Authority of ſacred Antiquity.*

CHAP. IX.

The ancient Touchſtone of trying Hereſies.

NOR was this any new Teſt, it being the conſtant Maxim of the Church, *That the better Chriſtian a Man was, the more averſe always was he to novel Inventions.* Every Thing is full fraught with Precedents for the Truth of this Obſervation; but for fear of being tedious, I ſhall ſelect one Inſtance only, and that eſpecially from an [y] *Apoſtolick See*, by which

[y] *Unum aliquod, & hoc ab Apoſtolica potiſſimum ſede ſumemus.*] Churches were called *Apoſtolick*, upon theſe two Accounts; from their Apoſtolick Founders, and from their Apoſtolick Doctrine. For thus *Tertullian*, *præſcript. cap.* 36. *Run over the Apoſtolick Churches, wherein the very Chairs of the Apoſtles are yet ſate upon in their Places. Is* Achaia *near thee? there thou haſt* Corinth; *if thou art not far from* Macedonia, *thou haſt* Philippi, *thou haſt* Theſſalonica; *if thou canſt go into* Aſia, *there thou haſt* Epheſus; *if thou be adjacent to* Italy, *thou haſt* Rome, *whoſe Authority is near at hand to us (in* Africk.) From which Paſſage the Reader cannot but take notice, how *Tertullian* puts all theſe *Apoſtolical* Churches upon the level, and directs us only to conſult that Church which lay neareſt to us; which certainly he would never have done, had he known the Church of *Rome* to be more infallible than all the reſt. The other Reaſon why Churches are called *Apoſtolick*, is from their Conformity to the Doctrine of the Apoſtles. *For to this Teſt* (ſays the ſame Author again, *præſcript.* c. 32.) *we bring all thoſe Churches, which*

which the World may plainly perceive with what Zeal, Application, and Courage, the bleſſed Succeſſors of the holy Apoſtles contended for the Preſervation of the Faith in the ſame Fulneſs of Perfection in which it was deliver'd unto them. For heretofore [z] *Agrippinus* of

which have been founded, and every day are founded, tho' not by Apoſtles or Apoſtolick Men, (being later, and but newly conſtituted) yet conſpiring in the ſame Faith, and becauſe of their Conformity in Doctrine, are to be accounted every whit as Apoſtolick, as the very Firſt Churches planted by the Apoſtles.

[z] *Agrippinus Carthaginenſis Epiſcopus, primus omnium — rebaptizandum eſſe cenſebat.*] Of this *Agrippinus* we have little left in Antiquity, all that I know of him, is in the Epiſtles of *Cyprian* to *Jubaianus* and *Quintus*; in that *ad Jub.* the words are theſe; *Apud nos autem non nova aut repentina res eſt, ut baptizandos cenſeamus eos qui ab Hæreticis ad Eccleſiam veniunt, quando multi jam anni ſunt, & longa ætas, ex quo ſub Agrippino bonæ memoriæ viro convenientes in unum Epiſcopi plurimi hoc ſtatuerint*, &c. Now the Synod here mention'd, was according to *Baronius* in the Year 217. towards the Beginning of the Third Century, ſays *Du Pin.* And indeed the *multi anni* and *longa ætas* in *Cyprian* ſeem to ſpeak it earlier than *Baronius* puts it. That Hereticks were to be rebapti'z'd was the Doctrine of *Tertullian*, *Vid. de Bapt.* c. 15. *de Pud.* c. 12. *Præſcr.* c. 12. and of others too; for by the 47th Canon of thoſe which go under the Title of *Apoſtolical*, the Admiſſion of Hereticks into the Church without Baptiſm is forbid, under Pain of Depoſition: And tho' theſe Canons were not made by the Apoſtles themſelves, yet has the learned Biſhop *Beveridge*, in his Preface to his Annotations upon them prov'd, thoſe of them which are genuine (of which this undoubtedly is one) to have been made by *Apoſtolick* Men towards the Concluſion of the ſecond, and upon the Entrance of the third Century. But now the Difficulty will be to know how *Vincentius* could juſtly charge *Agrippinus* as the *Firſt Innovator* in this Point, againſt all the ancient Practice and Rules of the Primitive Church. Let us conſider then what kind of Hereticks thoſe were that might not be admitted into the Church without Rebaptization; and they were ſuch as *Tertullian* ſays had *omnia extranea & adverſaria noſtræ Religioni. Præſc.* c. 12. And again, *Quibus non idem eſt ac nobis Deus, nec unus Chriſtus. De Bapt.* c. 15. *Such as had nothing of Chriſtianity belonging to 'em; who had neither the ſame God, nor one and the ſame Chriſt.* And ſuch were the *Hermogeneans*, *Praxeans*, *Valentinians*, *Marcionites*, &c. who, as *Irenæus*

of venerable Memory, and Biſhop of *Carthage*, was the firſt Man who againſt Canon of Scripture, againſt the receiv'd Rule of the univerſal Church, againſt the Sentiments of all his Colleagues, againſt the Practice and Inſtitutions of the ancient Fathers, deliver'd his Judgement for the neceſſity of Rebaptization, which Preſumption of his was the Mother of a World of Miſchief; for it not only gave the Hereticks

---

tells us, were baptiz'd in the Name of the *unknown Father*, and made uſe of ſtrange horrid Names in their Form of Baptiſm, ſuch as βαρσεμὰ, χαχοωὴ, βααιανοεχ, μιχαδία ραδὰ, κυχὰ, βιβαφὸχ, &c. *Iren. l.* 1. *c.* 18. Of ſuch Hereticks as theſe it is, that *Tertullian* ſays, *nemo ab eo illuminatur a quo contenebratur. Præſcr.* c. 12. By which *Illumination* I underſtand Baptiſm. And again, *Ideoq; nec Baptiſmus unus, quia non idem, quem cum rite non habeant, ſine dubio non habent. De Bapt.* c. 15. *Since they are not rightly Baptiz'd with one and the ſame Baptiſm as we are, they have undoubtedly no Chriſtian Baptiſm at all.* Other Hereticks there were who had been rightly baptiz'd, but afterwards Apoſtatiz'd from the Church, and theſe upon Repentance were receiv'd again with Impoſition of Hands only. For, ſays *Tertullian*, *Semel ergo Lavacrum inimus, delicta diluuntur, quia iterari non oportet. De pudicit.* c. 16. This I take to have been the conſtant Doctrine of the Church, which was at length confirm'd by the Eighth Canon of the Firſt Council of *Nice*, which admits of both the Baptiſm and Ordination of the *Novatians*, and readmitted them by Impoſition of Hands only; but the *Paulianiſts*, or *Samoſatenians*, who baptiz'd not in the Name of the Father, Son, and Holy Ghoſt, are commanded ἀναβαπτίζεσθαι ἐκ πάντων, *to be rebaptized entirely over again. Vid. Can.* 19. *Conc. Nicæn. una cum Beveregii Annotationibus.* And therefore I take it to be a Miſtake in the learned *Valeſius*, when he affirms it to have been the ancient Practice of the Church to admit both Kinds of Hereticks by Impoſition of Hands only. *Vid. Valeſ. Annot. in Euſeb. Hiſt. Eccleſ.* l. 7. p. 142. *Vicentius* therefore, I preſume, cannot mean that *Agrippinus* was the Firſt Innovator againſt all the known Rules and conſtant Practice of the Primitive Church, becauſe he was for rebaptizing ſuch as had not been baptiz'd in the Name of the Father, Son, and Holy Ghoſt (for this we find eſtabliſh'd by the Council of *Nice*, now mention'd) but becauſe he was for rebaptizing all ſuch as had been baptiz'd by any Hereticks or Schiſmaticks whatever. But of this I have more to ſay, when I come to his Character of *Cyprian*.

a Prece-

a Precedent for their ſacrilegious Rebaptization of the Orthodox, but prov'd alſo an Occaſion of ſtumbling to ſome Catholicks. When therefore they all began to remonſtrate from every Quarter againſt the Novelty of the Thing, and all the Biſhops every where oppos'd it to the utmoſt of their Power, then Pope [a] *Stephen* of

---

[a] *Papa Stephanus Apoſtolicæ Sedis Antiſtes, cum cæteris quidem Collegis, &c.*] As we have already ſeen, that *Apoſtolick See* was not a Title appropriate to the Church of *Rome*, ſo neither was that of *Pope* proper to the Biſhop of *Rome* only, but an Appellative common to all Biſhops. For St. *Jerom* writing to St. *Auſtin*, inſcribes *To the moſt Honourable Pope*. And yet St. *Auſtin* was Biſhop only of little *Hippo*. *Vid. Hieron. in omnib. Epiſt. ad Aug.* And whoever has a mind to ſee more Inſcriptions of this kind to other Biſhops, may be plentifully furniſh'd from the Learned *Forbes*, in his *Inſtruct. Hiſt. Theolog. lib.* 16. c. 1. p. 707. The Word *Papa* or *Pappas*, both among the *Greeks* and *Latins*, ſignifies a *Father*, it being the Name with which little Children firſt begin to addreſs their Natural Parents; and from thence was tranſlated to Biſhops, as being our Spiritual Parents. Two Paſſages more there are in this Paragraph, which may ſeem to require Reconciliation; for firſt Pope *Stephen* is here put upon the Level with other Biſhops, *Papa Stephanus cum cæteris quidem Collegis ſuis.* And yet our Author ſays, he thought himſelf oblig'd to ſignalize his Zeal as much above the other Biſhops, as he *exceeded them in Authority of Place, quantum loci auctoritate ſuperat.* This Authority of *Place* then is to be inquir'd into. Biſhops originally were co-ordinate, as the Apoſtles were, and conſequently independent in their ſeveral Diſtricts, tho' they afterwards ſubjected themſelves to a Metropolitan of their own chuſing, for the better Regulation of the Catholick Body; for which Reaſon St. *Cyprian* tells Pope *Stephen*, that he left every Biſhop to the full Government of his own Dioceſe, *Salvo inter Collegas Pacis ac Concordiæ Vinculo*; that he offer'd not to impoſe any Thing upon the Biſhops he call'd to the Council of *Carthage*, by way of Authority over them, nor did any one preſume to conſtitute himſelf a *Biſhop* of *Biſhops*; *Neq; enim quiſquam noſtrûm Epiſcopum ſe Epiſcoporum conſtituit. Epiſt.* 72. And whoever obſerves the Freedom *Firmilian* took with the Pope upon this Occaſion, and how *Cyprian* tax'd him with *Pride* and *Obſtinacy, and for a Defender of the Cauſe of Hereticks, and that too againſt Chriſtians, and the very Church of God, Epiſt. ad Pomp.* 74. may believe any Thing, if he can believe that they took the Pope for ſuch a Man,

as

of bleſſed Memory, Biſhop of the *Apoſtolick See* of *Rome*, with the reſt of his Colleagues, withſtood it likewiſe; but he, in a ſignal manner above

---

as the Papiſts take him for now a days. 'Tis true indeed, as our Author obſerves, that *Stephen* did ſignalize his Zeal in this Cauſe, or more truly his Paſſion; and was more than even with 'em in hard Words, and harder Uſage; for he forbad the Chriſtians of his Church ſo much as to receive and lodge their Deputies, and depriv'd them not only of Communion in his own Church, but of the common Civilities of Hoſpitality; and return'd an Anſwer loaded with unchriſtian Severities, but with little Succeſs; for St. *Cyprian* never alter'd his Opinion to his dying Day, and the *Greek* Churches were for a long time after divided upon this Queſtion. *Cyprian* and *Stephen* were ſhining Lights, they were both zealous Biſhops, and both Martyrs; but they were both but Men, and diſtinguiſh'd their Frailties on this Occaſion: If Pope *Stephen*, as many then thought, had the better of the Argument, (of which more anon) yet Pope *Cyprian* had much the beſt of him in Point of Charity, and ſacrific'd all his Reſentments to the Unity of the Church. As to the *Auctoritas Loci*, here mention'd, certain it is, that *Jeruſalem* was the firſt Mother-Church. *Vid. Hieron. Com. in Iſ. 2. Theodoret. Eccl. Hiſt. l. 5. c. 9.* The Church of *Rome* then cou'd challenge no *Authority* upon this Account; and upon what this *Authority* was founded, is as clear as the Day from two Canons of two General Councils; for by the third Canon of *Conſtantinople*, it is decreed, that the *Biſhop of that See ſhou'd have the Precedence next to the Biſhop of* Rome, *foraſmuch as* Conſtantinople *is New* Rome. Afterwards by the 28th Canon of *Chalcedon*, it was advanc'd to an Equality with *Rome*; and the Ground of this Advancement expreſly mention'd in the Canon, is this, That *Conſtantinople* being now the Imperial Seat, and honour'd with a Senate, they judg'd it reaſonable, that the Church ſhou'd bear ſome Proportion to the Dignity of the Civil State; and therefore that the Biſhop of *Conſtantinople* ſhou'd enjoy the ſame Privileges with the Biſhop of *Rome*. And when upon this, *John* of *Conſtantinople* took the Advantage to ſet up for the Primacy, and the Title of *Univerſal Biſhop*; 'tis well known how *Gregory* the *Great*, then Biſhop of *Rome*, loudly remonſtrated, and told him, That his *See* in former Councils had always the Precedence, yet none of the Biſhops of *Rome*, his Predeceſſors, ever offer'd to aſſume to themſelves that arrogant Title of *Univerſal Biſhop*: For, *Si unus Epiſcopus vocatur Univerſalis, Univerſa Eccleſia corruit, ſi unus Univerſus cadet. Greg. Epiſt. lib 4. Ep. 32, 33, 34, &c.* From hence then the Reader may obſerve, that theſe two Things muſt neceſſarily follow; Firſt, That in the Judgment of the General Councils now men-

above the reſt, concluding, as I imagine, that he who ſtood ſo diſtinguiſh'd for the Eminence of his See, ſhou'd ſhew as diſtinguiſhing a Zeal in Defence of the Faith. Accordingly at that Time, in his Epiſtle to the Biſhops of *Africa*, he thus determines, *To keep that which was committed to their Truſt, and to innovate in* [b] *nothing.* For that holy and prudent Perſon look'd upon it as a Ruled Caſe in Matters of Religion, to admit of no other Doctrine, but what was believ'd by the Fathers; and that we ought to tranſmit the ſame to Poſterity, with the ſame Fidelity it was deliver'd to us: *and that it is our Duty to follow Religion, and not to make Religion follow us*; and that the proper Characteriſtick of a modeſt and ſober Chriſtian, is this, *Not to impoſe his own Conceits upon Poſterity, but to make his Imaginations bend to the Wiſdom of his Anceſtors.* What then was the Iſſue of this grand Affair? what, I ſay, but the old and uſual one? *viz. Antiquity keeps Poſſeſſion, and Novelty is rejected with Contempt.*

---

tion'd, the Pope of *Rome* had his Precedence and Privileges from the *Fathers*, and nor from the *Apoſtles*; and Secondly, That they were granted him upon the account of the Greatneſs of his City, and not as St. *Peter's* Succeſſor; both which utterly deſtroy the preſent Papacy, and clearly demonſtrate what our *Vincentius* means by his *Auctoritate Loci.*

[b] *Nihil Novandum, &c.*] The Epiſtle here mention'd is not extant, that I know of; but we have a Fragment of it in *Cyprian, Ep.* 74. which I ſhall quickly have an occaſion to cite.

CHAP.

CHAP. X.

The great Attempts made for Rebaptization, and the Ground of their Unſucceſsfulneſs.

BUT perhaps it will be objected, *That this new-born Opinion dy'd in its Infancy meerly for want of Patronage.* No ſuch Matter, ſo far from that, that no Cauſe was ever maintain'd with greater force of Wit, or greater flow of Eloquence, or greater multitude of Patrons, or greater ſemblance of Truth, or with ſuch ſeeming Authorities from Scripture; but Scripture abus'd and interpreted after a new Faſhion; inſomuch that it ſeem'd impoſſible to get the better of an Error ſo mightily befriended: However, tho' thus careſs'd, prais'd, and patronis'd, yet the Novelty of the Thing alone prov'd ſufficient to deſtroy the whole Contrivance. In fine, what was the [c] Succeſs of the

[c] *Poſtremò ipſius Africani Concilii quæ Vires? donante Deo, Nullæ.*] The *African* Council here ſpoken of, conſiſting of ſo many, and ſuch able Heads in Defence of Rebaptization, was the Synod of *Carthage*, held under St. *Cyprian* in the Year 256, according to *Du Pin*, but according to Biſhop *Beveridge* in 258. There were Eighty ſeven Biſhops in the Council, which open'd with the reading of the Letters of *Jubaianus* to *Cyprian*, and with thoſe of *Cyprian* to him. After which, St. *Cyprian* propos'd it to all the Biſhops to deliver their Opinions freely; but yet, not ſo as to condemn others, who were of a different Judgment in this Matter; foraſmuch as none here preſum'd to make himſelf a *Biſhop* of *Biſhops*; becauſe in ſuch Caſes every Biſhop in his own Dioceſe is to do as he thinks beſt, and was to give account to Chriſt only, by whoſe

the *African* Council? Why, by God's help, it came to nothing; but all their Reſolutions came

---

Authority alone he was ſet over the Church. After which Propoſal the Biſhops gave their Opinions freely, and all unanimouſly concluded in favour of *Cyprian*. But the Difficulty here will be, how *Vincentius* is to be underſtood, when he affirms this Decree of the *African* Council to have been utterly aboliſh'd, and come to an end like a Tale that is told. *Baronius ad an. Chriſti* 259, from the Epiſtle of *Dionyſius* to Pope *Stephen*, concludes, that the Oriental Biſhops quitted their Opinion for Rebaptization, and from *Cyprian* went over to *Stephen*. And the learned *Forbeſius* concludes the like of *Firmilianus*, and the *Aſiatick* Biſhops from the ſame Epiſtle, *vid. Forbeſ. Inſtruct. Hiſt. Theolog. lib.* 10. *cap.* 2. *ſect.* 6. And *Filefacbus*, in his Notes on *Vincentius*, concludes the ſame likewiſe. But this, (ſays *Valeſius*) upon due Conſideration, will evidently appear quite otherwiſe. For that Epiſtle of *Dionyſius* contains two Heads; one, whether Hereticks were to be Rebaptiz'd; the other, concerning the Unanimity and Concord of the Eaſtern Churches in condemning the *Novatian* Hereſy, and ordering the *Lapſi* to be receiv'd. To this laſt Sentence it is, that *Dionyſius* tells *Stephen* that *Demetrianus* Biſhop of *Antioch*, and the other Biſhops, had unanimouſly ſubſcrib'd; which he knew wou'd be welcome News to the Pope, becauſe *Fabius* the Predeceſſor of *Demetrianus* was inclinable to the *Novatian* Hereſy, and endeavour'd to eſtabliſh it by a Council of Biſhops from *Cilicia*, *Cappadocia*, *Paleſtine*, and *Egypt*. *Vid. Valeſ. Annot. in lib.* 7. *Euſeb. Hiſt. Eccl. cap.* 5. The ſame *Valeſius*, in his Annotations upon the ſame Chapter, *Sect. ult.* affirms, that the Oriental Biſhops, and thoſe eſpecially in *Cappadocia*, conſtantly retain'd the Cuſtom of Rebaptizing Hereticks, and continu'd the Practice of it down to the General Council of *Conſtantinople*. But this, in my Opinion, is liable to great Objections; for the Council of *Nice*, in the Year 325, ordain'd, that the *Novatian* Hereticks, both Clergy and Laity, ſhou'd be receiv'd into the Church by Impoſition of Hands only; but that the *Paulianiſts* ſhould be Rebaptiz'd, becauſe they were not Baptiz'd in the Name of the Father, Son, and Holy Ghoſt; and therefore 'tis not probable that the Eaſtern Biſhops ſhou'd continue Rebaptizing contrary to this Canon down to the Council of *Conſtantinople*, in the Year 382; and why they ſhou'd leave it off then, is not eaſy to tell; for the Canons of *Nice* are confirm'd by the firſt Canon of *Conſtantinople*; and for the ſeventh, tho' by Chriſm or Unction only it admits *Arians*, *Macedonians*, *Apollinariſts*, *Novatians*, *&c.* yet the *Eunomians*, *Montaniſts*, *Sabellians*, *&c.* are expreſly excluded by this Canon, and for the ſame reaſon as the *Paulianiſts* in that of *Nice*, and were to be receiv'd no otherwiſe than as meer *Pagans*. And after all, this

came to an end, like a Tale that is told, they all paſs'd for ſenceleſs Dreams, and were all can-

this Canon by our learned Biſhop *Beverege* is prov'd to be ſpurious, and to be an Epiſtle only from *Conſtantinople* to *Martyrius* Biſhop of *Antioch*, and written 80 Years after this Council. *Vid. Beverег. Annot. in Can.* 7. *Conc. Conſtant.* There is a Paſſage in *Jerom* which ſeems to make, as if the very Biſhops themſelves, who eſtabliſh'd this Doctrine of Rebaptization in Council, did afterwards void it; *Denique illi ipſi Epiſcopi qui Rebaptizandos hæreticos cum eo* (Cypriano) *ſtatuerant, ad antiquam conſuetudinem revoluti, novum emiſere decretum. Hieron. Dial. adv. Lucifer.* But *Baluzius*, in his Notes upon *Vincentius*, obſerves, that there is not the leaſt Appearance of any ſuch *new Decree* extant, and that the Practice of Rebaptizing upon St. *Cyprian's* Authority, down to the Time of *Vincentius*, is an unanſwerable Objection againſt it. He concludes therefore, that this Error gradually decreas'd, and dropp'd by the Conſent of the Catholick Ghurch, and at length was univerſally excluded, *robuſtiſſimâ firmitate Conſenſionis*, according to St. *Auſtin*, *lib.* 3. *de bapt. adv. Donat. cap.* And he ſays likewiſe in the next Pages 437, 438, that the Doctrine of Rebaptization was condemn'd by common Conſent; *In quo ſecuta eſt Eccleſia Sententiam Papæ Stephani.* I ſhall here then firſt ſet this Matter in a better Light, and in the next Chapter prove againſt *Baluſius*, That the Doctrine of Pope *Stephen* was as much condemn'd by the Catholick Church, as that of St. *Cyprian.* The *Cyprianick* Error, I ſay then, did not only wear away by degrees, but the Queſtion was argu'd, and expreſly determin'd by ſeveral Councils. Firſt by the Council of *Arles*, ſome years before that of *Nice*; for there by the 8th Canon it is ordain'd concerning the *Africans*, That if any one leave a Hereſy, and return to the Church, he ſhall be ask'd concerning the Creed; and if it be known that he was baptiz'd in the Name of the Father, of the Son, and of the Holy Ghoſt, Impoſition of Hands only ſhall be given him, that he may receive the Holy Spirit; but if he does not acknowledge the Trinity, he ſhall be Rebaptiz'd. To this Council it is, Mr. *Dupin* thinks, that St. *Auſtin* referrs the Deciſion of this Queſtion; but I am not of his Mind; becauſe St. *Auſtin*, I believe, wou'd hardly call the Determination of *Arles*, *Plenarii Concilii Auctoritatem*, *lib.* 2. *de bapt. adv. Don. cap.* 9. And therefore I referr it to the firſt *Nicene* Council, which determin'd this Queſtion likewiſe, tho' *Dupin*, in his Account of *Cyprian*, will not allow it; but the 19th Canon of *Nice*, as explain'd by Biſhop *Beverege*, evidently proves the contrary. And laſtly, this Queſtion was decided alſo by the Council of *Carthage*, under *Gratus* Biſhop of that City, in the year 348. For the firſt Thing there propos'd, was, whether that Man ought to be Rebapris'd, who at his Bap-

cancell'd, aboliſh'd, and trampled on, as uſeleſs inſignificant Trifles.

CHAP. XI.

The Method us'd by Hereticks to make their Errors paſs current in the World.

O Strange Turn of Things! The Authors of the ſame Opinion are declar'd *Catholicks*, and the Followers of that Opinion adjudg'd *Hereticks*. The [d] Maſters are acquitted,

---

tiſm made Profeſſion of believing the Trinity? To which the Biſhops anſwer'd; *God forbid: We declare, that this Rebaptization is unlawful, contrary to the Orthodox Faith, and the Eccleſiaſtical Diſcipline.* This then I take to be a clear and ſufficient Account of the *African* Council under *Cyprian*, how it was aboliſh'd by the Authority of three ſeveral Councils, and at length dwindled to nothing, according to our Author's Deſcription of it.

[d] *Abſolvuntur Magiſtri, condemnantur Diſcipuli, &c.*] To make good our Author's Acquittal of the *African* Council, and the Condemnation of their Diſciples, the *Donatiſts*, for the ſame Error; it will be needful to obſerve only, that the *Cyprianick* Party, tho' they warmly defended their Error, yet they temper'd their Zeal with ſuch a Spirit of Humility and Submiſſion, as never to impoſe it upon others as an Article of Church-Communion; or to make the leaſt Separation from the Catholick Body upon the account of this Difference of Opinion: Whereas the *Donatiſts*, who boaſted St. *Cyprian*'s Authority for their Practice of Rebaptization, made a long and terrible Schiſm in the Church; and not only Rebaptiz'd *Hereticks*, but even *Catholicks* themſelves. For which reaſon St. *Auſtin* declares, *That to Rebaptize Hereticks, was a human Error; but to Rebaptize Catholicks,* (as the *Donatiſts* did, and our *Anabaptiſts* do) *was a moſt diabolical Preſumption, lib. de unico Bapt.* c. 121.

But becauſe this is a Matter of Moment, and has been extremely controverted of old, and is ſo at preſent, I hope it will be a pardonable Digreſſion, if I ſtate the Opinions of Pope *Stephen*, and St. *Cyprian*, more diſtinctly; and ſhew that they were both in the Extreme,

ted, and the Diſciples condemn'd. The Writers of the Books ſhall be Sons of the Kingdom, and the Defenders of thoſe Books have their Portion

Extreme, and both equally condemn'd by the Primitive Church Secondly, I ſhall conſider how St. *Auſtin* moderated between them, and what Objections his Doctrine ſeems liable unto, and ſo leave it to the Judgment of the Reader. The Summ of the two Opinions then of *Stephen*, and *Cyprian*, we have in his 74th Epiſtle to *Pompey*; *Si quis ergo à quâcunq; Hæreſi venerit, &c.* If any one comes over to us, *from whatſoever Hereſy it be*, (ſays Pope *Stephen*) let him be receiv'd into the Church without *Rebaptization*, by Impoſition of Hands only. That this was the Doctrine of *Stephen*, we are farther confirm'd by St. *Auſtin*, *de unico bapt.* c. 14. where he tells us, That according to *Stephen*, *no one whoever* was to be Rebaptiz'd; *in nullo iterandum Baptiſma.* All thoſe Canons therefore before mention'd, which command thoſe Hereticks to be Rebaptiz'd, which were not Baptiz'd in the Name of the Father, of the Son, and of the Holy Ghoſt, do certainly condemn the Doctrine of Pope *Stephen*, which orders *none to be Rebaptiz'd.* St. *Cyprian*, on the other Extreme, aſſerts, that all thoſe who have been baptiz'd by *any Hereticks or Schiſmaticks whatever*, ought to be Rebaptiz'd: For in his 75th Epiſtle to *Magnus*, who ask'd his Opinion about the Baptiſm of the *Novatians*, whether they ought to be excepted out of the number of thoſe Hereticks who were to be Rebaptiz'd, ſince they own'd the ſame Faith, as the Catholicks did, with reſpect to the Trinity, and Baptiz'd after the ſame manner; he tells him, that they ought to be Rebaptiz'd as well as the reſt, foraſmuch as there was no true Baptiſm out of the Church. St. *Baſil*, who ſeems moſt inclin'd to the Doctrine of *Cyprian*, and his Predeceſſor *Firmilian*, thus argues; Thoſe whom a *Laick* Baptizeth, are to be Rebaptiz'd; but thoſe whom a Heretick or Schiſmatick Baptizeth, a *Laick* Baptizeth; therefore ſuch are to be Rebaptiz'd. But finding, that tho' the major Propoſition was not deny'd, yet the minor, *That a Heretick or Schiſmatick was a meer Laick*, ſtood condemn'd by the *Nicene* Council, he ſubmitted to the Authority; ἔστω δεκτὸν· *Let it be receiv'd. Baſ. Canon. Epiſt. ad Amphiloch. Can.* 1. Nay, after the Council of *Nice*, the major Propoſition, *viz. That thoſe whom a Laick Baptizeth, are to be Rebaptiz'd*, was look'd upon to be ſo true, that it was the undoubted Principle whereby the Orthodox confuted the *Lucifer ians*; for thus they argu'd; thoſe whom a *Laick* Baptizeth, are to be Rebaptiz'd; but thoſe whom an *Arian* Prieſt Baptizeth, are not to be Rebaptiz'd; therefore an *Arian* Prieſt is not a *Laick*; which Argument ſo confounded *Hilary* the Deacon, that he was forc'd to deny the Aſſump-

Portion in Hell. For who can be extravagant enough to queſtion, whether the moſt bleſſed *Cyprian*, one of the moſt eminent Saints, Biſhops

---

ption, which his Maſter *Lucifer* had granted; which Aſſumption *Jerome* confirms by the Authority of the *Nicene* Council. *Hieron. dial. adv. Lucif.* St. *Chryſoſtome* is expreſs for the Invalidity of *Lay-Baptiſm*; and that in Caſes of Neceſſity it can be no more adminiſter'd by a *Laick*, than the Euchariſt; πάντα δὲ ταῦτα δι' ἑτέρου μὲν οὐδενὸς μόνον δὲ διὰ τῶν ἁγίων ἐκείνων ἐπιτελεῖ χειρῶν, τῶν τῆς Ἱερέως λέγω. *Chryſ.* l. 3. *de Sacerd.* c. 5. *But all theſe are Things, which can be adminiſter'd by no other Man living, but by thoſe ſacred Hands alone, the Hands, I ſay, of the Prieſt.* St. *Auſtin*'s Arguments againſt St. *Cyprian*, I take to be good, and the Summ of them is this: St. *Cyprian* argu'd, that to give the Holy Ghoſt, one muſt have it; but Heretical or Schiſmatical Prieſts have not the Holy Ghoſt, therefore they cannot give it, and conſequently their Baptiſm is of no Effect. To which St. *Auſtin* replies, to give the Holy Ghoſt, one muſt have it; but conceal'd Hereticks and wicked Prieſts have it not, and therefore cannot give it: But if the Baptiſm of theſe is valid, for the ſame reaſon muſt the Baptiſm of the other be valid alſo. But St. *Auſtin* goes farther, and approves *Lay-Baptiſm* in Caſes of Neceſſity: But now, if there be no ſuch *Caſes* of *Neceſſity*, which is the main Principle he argues upon, then this Argument falls to the Ground. *Circumciſion* then was the ſame to the *Iſraelites*, as *Baptiſm* is to Chriſtians; but the Child that dy'd Uncircumcis'd, was not look'd upon as damn'd; and therefore when *David*'s Child by *Bath-Sheba* lay ſick, and dy'd on the ſeventh Day, we don't find that either *David* preſum'd in this dangerous Caſe to have it Circumcis'd before the appointed Day, or that he lamented it for dying Uncircumcis'd; and this is the very Topick from whence St. *Ambroſe* took occaſion to aſſert the Salvation of *Valentinian Junior*, who dy'd before *Baptiſm*. *Vid. Ambr. Concion. in Obit. Valent.* If then Circumciſion was the ſame of old, as Baptiſm is now; and if the *Miniſters* who ſhall Baptize, are as much appointed by Chriſt, as the eighth Day was appointed by God for Circumciſion, then there can be no more Neceſſity now for Baptizing without ſuch appointed Miniſters, than there was for Circumciſing before the appointed Day; for 'tis no where ſaid, that he who dyes Unbaptiz'd is damn'd: But that there are Perſons appointed by Chriſt to Baptize, I ſhall prove preſently. St. *Auſtin* goes a great deal farther yet, and ſtands up for the Validity of *Lay-Baptiſm*, even in Caſes of no Neceſſity; and the Papiſts allow of Baptiſm not only by Women, but even by *Jews* and *Pagans*. *Vid. Florent. Conc. An. Dom.* 1439. The Father then, *lib. adv. Ep. Parmen. cap.* 13. thus argues, *Sed etſi nulla neceſſitate uſurpetur,*

ſurpetur,

ſhops and Martyrs, one of the brighteſt Stars of Chriſtendom, together with his other Colleagues, ſhall reign with Chriſt for ever? Or who, on the other hand, can be ſo ſacrilegiouſly bold, as to affirm, that the *Donatiſts*, and other Peſts of Chriſtianity, who boaſt the Authority of that Council for Rebaptizing the Orthodox, ſhall not be burnt with the Devil in Fire everlaſting. For truly I look upon it as the juſt Judgment of God, upon ſuch Deceivers eſpecially, who, when their Brains are at work to trim up a Hereſy, and ſet it off under the Patronage of another Name, do gene-

ſurpetur, & à quolibet cuilibet detur, quod datum fuerit non poteſt dici non datum, quamvis rectè dici poſſit illicitè datum. But ſuppoſing a Man ſhou'd uſurp, when there is no Neceſſity; and that Baptiſm ſhou'd be given by any one to any one; that which is given, cannot be ſaid to be not given, tho' it may juſtly be ſaid to be given unlawfully. To which I anſwer, That which is given, no doubt is given; but the Sacrament of Baptiſm is not given by a *Laick*, but only the Waſhing, and the external Rites; as if a *Laick* ſhou'd preſume to *Ordain*, or Conſecrate the Euchariſt with the ſame Rites, as the Prieſt does, he cannot be ſaid to give true *Orders*, or a true *Sacrament*. The Caſe then, in ſhort, I take to be this; Chriſt has determin'd as expreſly who ſhall Baptize, as who ſhall Preach his Word, or adminiſter his other Sacrament; for thus the Commiſſion runs, *Go ye therefore, and diſciple all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Whatever then is done againſt a Law which is to be perpetual, and admits of no Diſpenſation, that is to be look'd on as not done; but this is ſuch a Law wherein God has appropriated the Office of Baptizing to the Apoſtles, and thoſe they ſhall ordain, therefore whatever is done againſt this Law, is to be look'd upon as not done at all, and conſequently *Lay-Baptiſm* is invalid; for 'tis a known Rule, that that which is given by one who has no Right to give, is not given at all. And this I take to be now the Sence of the Church of *England* by the Rubricks, as well as by the Queſtions ſhe orders to be ask'd in the Caſe of Private Baptiſm, *By whom was this Child Baptiz'd? With what Matter was this Child Baptiz'd? With what Words was this Child Baptiz'd?* Where the *Perſon by whom* the Child was Baptiz'd, ſeems to be thought neceſſary, as well as the *Matter* and the *Form of Words*.

rally

rally catch at the moſt perplex'd Paſſages of ſome ancient Writer, which, by reaſon of their Obſcurity, may ſeem to look favourably upon the Error; that by this Fetch, be the *Dogma* what it will, they may not ſeem to be the firſt and only Broachers of it. This I take to be a deteſtable piece of Iniquity, upon theſe two Accounts; Firſt, That they make no Conſcience of tempting others to pledge them in their Poiſon of Hereſy; Secondly, Becauſe they *will* not ſuffer the Memory of an old Saint to be at reſt, but diſturb the Aſhes of the Dead, and with their prophane Tongues revive thoſe Frailties which ought to lye for ever buried in Silence: True Sons of their Father *Cham*, who not only wou'd not be at the pains of throwing a Veil over the Nakedneſs of his venerable Parent *Noah*, but muſt needs expoſe it alſo to the Mockery of others: For which unnatural Impiety, he entail'd a Curſe upon himſelf, and his Poſterity; but bleſſed were his Brothers, Men of quite different Diſpoſitions, who wou'd neither defile their own Eyes with their reverend Father's Nakedneſs, nor make his Shame a Spectacle to others, but as it is written, Gen. 9. 23. *went backward, and cover'd him.* A plain Inſtance, that they neither approv'd the Error of this holy Man, much leſs the expoſing it to the Contempt of others; and for this a Bleſſing deſcended upon them, and upon their whole Generation. But to return to my Purpoſe.

CHAP.

CHAP. XII.

The Danger of having itching Ears after new Teachers, and the Neceſſity of adhering to ſound Doctrine.

ALterations in Faith, and Innovations in Religion, are Piacular, and of all things the moſt to be dreaded; for not only the Conſtitutions of the Church, but a Cenſure alſo of Apoſtolick Authority, read us a terrible Lecture againſt Attempts of this Nature. All the World ſees with what Force, Severity, and Vehemence the bleſſed Apoſtle St. *Paul* inveighs againſt ſome Men, who with marvellous Levity had been *ſo ſoon remov'd from him that call'd them by the Grace of Chriſt to another Goſpel, which is not another.* Who, *after their own Luſts had heap'd to themſelves Teachers, and turn'd away their Ears from the Faith, and were turn'd unto Fables; having Damnation, becauſe they had caſt off their firſt Faith,* being deluded by thoſe Teachers, mention'd by the ſame Apoſtle in his Epiſtle to the Brethren of *Rome. Now, I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learn'd, and avoid them; for they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good Words and fair Speeches deceive the hearts of the ſimple: Who creep into Houſes, and lead captive ſilly Women laden with Sins, ever learning, and never able to*

Ep. *Gal.* c. 1. v. 2, 3.

2 *Tim.* 4. 3, 4.

1 *Tim.* 5. 12.

Rom. 16. 17.

2 *Tim.* 3. 6, 7.

to come to the knowledge of the Truth: Vain
Tit. 1. 10, 11. *Talkers, and Deceivers, who ſubvert whole Houſes, teaching things which they ought not, for*
2 Tim. 3. 8. *filthy Lucre's ſake: Men of corrupt Minds, re-*
1 Tim. 6. 4, 5. *probate concerning the Faith: Proud, knowing nothing, but doting about Queſtions, and Strifes of Words, who are deſtitute of the Truth, ſuppo-*
1 Tim. 5. 13. *ſing that Gain is Godlineſs: And withal they learn to be idle, and not only idle, but Tatlers alſo and Buſy-bodies, ſpeaking things which they*
1 Tim. 1. 19. *ought not: Who having put away a good Conſcience, concerning Faith have made Shipwrack:*
2 Tim. 2. 16. *Whoſe profane and vain Bablings increaſe unto more Ungodlineſs, and their Word eateth as doth a Canker.* But to our Comfort 'tis written like-
2 Tim. 3. 9. wiſe, that *they ſhall proceed no farther; for their*
* *Jannes and Jambres.* *Folly ſhall be manifeſt unto all Men, as* * *theirs alſo was.*

When therefore ſome ſuch Merchants as theſe, who ſtroll'd about Town and Countrey vending their falſe Doctrines, came and held forth among the *Galatians*, and the People upon hearing theſe new Teachers, ſo nauſeated the Truth, the Apoſtolick Catholick Doctrine, that they keck'd at the Heavenly *Manna*, and nothing wou'd go down but theſe filthy Heretical Novelties, then the Apoſtle, upon this Occaſion, exercis'd his Authority, and with all the Severity imaginable thus decreed, That
Gal. 1. 8. *tho' we, or an Angel from Heaven preach any other Goſpel unto you, than that which we have preach'd unto you, let him be accurſed.* But what is the drift of the Apoſtle, in ſaying, *Tho' we*; why not as well, *Tho' I?* Why, this is much more

full

full and comprehenſive; and as if he ſhou'd have ſaid, Tho' *Peter*, tho' *Andrew*, tho' *John*, tho' the whole College of Apoſtles, *ſhou'd preach any other Goſpel, let them be accurſed.* A very tremendous *Anathema!* wherein he neither ſpares himſelf, nor his Fellow-Apoſtles, the better to eſtabliſh us in the Primitive Faith. And as if this had been too little, he adds, *Tho' an Angel from Heaven preaches any other Goſpel, let him be accurſed.* For fear a Curſe upon Man only ſhou'd prove an inſufficient Sanction for the Security of the Faith once deliver'd, he riſes higher, and pronounces the like *Anathema* againſt the Angelick Order alſo, *Tho' we, or an Angel* (ſays he) *from Heaven, &c.* Not that the Apoſtle thought it poſſible for thoſe holy and heavenly Spirits to ſin now any more; but his meaning is, that if that ſhou'd happen, which never can happen, whoever he is, that attempts any Alterations in the Original Faith, *let him be accurſed.*

CHAP. XIII.

An Anſwer to ſome Objections againſt this Anathema *of the Apoſtle.*

BUT here, perhaps, ſome may ſay, that St. *Paul* might overſhoot himſelf a little in haſte, and, in decreeing this *Anathema*, follow rather his own Impulſe, than the Directions of the Divine Spirit. God preſerve us from

ſuch a Thought! for the Apoſtle perſues it as a Matter of ſuch grand Importance, that he inculcates it over and over again with all the
Gal. 1. 9. Force of repeated Aſſeverations, *As we ſaid before, ſo ſay I now again, if any Man preach any other Goſpel unto you, than that ye have received, let him be accurſed.* 'Tis not here ſaid, *If any Man preach any other Goſpel unto you, than that ye have receiv'd*, let him be bleſſed, applauded, and entertained amongſt you; but let him be *Anathema*, that is ſeparated, turn'd out and cut off from the Communion of the Church; for fear the damnable Contagion of one Sheep ſhould ſpread it ſelf through the Flock of Chriſt, and infect the Faithful. But 'twill be objected perhaps, that this Canon reſpected the *Galatians* only, and does not extend it ſelf to us in theſe times. But for the ſame reaſon thoſe other Rules in the concluſion of this Epiſtle may be ſaid to reſpect the *Galatians* only; namely ſuch
Gal. 5. 25, 26. as theſe, *If we live in the Spirit, let us alſo walk in the Spirit, let us not be deſirous of vain Glory, provoking one another, envying one another*, &c. But now if it be abſurd to underſtand theſe Texts with Reſtriction, and if they are equally binding to all Mankind, then is it evident, that as theſe Rules about Chriſtian Morality, ſo thoſe Proviſions made for the Chriſtian Faith, are both alike obligatory and comprehenſive.

CHAP.

CHAP. XIV.

The foregoing Argument farther illuſtrated.

AS *mutual Provocations and Envyings* will never be lawful to any Chriſtians at any time, ſo will it always be full as unlawful to admit of any Doctrine as an Article of Faith, but what has univerſally been held as ſuch in the Catholick Church. But perhaps this *Anathema* of the Apoſtle againſt the *Preachers of any other Goſpel*, may be look upon as Temporary and peculiar to that Age only, but as now to be cancell'd and of no Obligation. But for the ſame reaſon this other Command, *I ſay then, walk in the Spirit, and ye ſhall not fulfil the Luſt of the Fleſh*, muſt be Temporary alſo, and not of univerſal Obligation to all Chriſtians at all times. But now, if it be extremely impious, and no leſs dangerous to believe thus, then does it neceſſarily follow, that as theſe Rules about Practice are eternally binding, ſo thoſe other againſt innovating in the Faith do in like manner oblige for ever. *To* [e] *preach there-*

[e] *Adnunciare ergo aliquid Chriſtianis Catholicis prater id quod acceperunt*, &c.] *To propoſe any thing to Chriſtian Catholicks beſides what they have receiv'd, never was, never is, and never will be lawful; and to Anathematize ſuch as declare any thing, but what they have receiv'd, ever was, ever is, and ever will be a Duty.* This indeed is a great Truth, and had been an excellent *Motto*, worthy to have been inſcrib'd in Letters of Gold, and plac'd before the *Trent-Council* for the Rule of their Proceedings; who made an Oath not to receive or expound Scripture but according to the uniform

therefore to Chriſtian Catholicks any other Doctrine than what they have receiv'd, never was, never is, and never will be lawful. And to Anathematize

---

form Conſent of the ancient *Fathers*. And yet *Baronius* who had taken his Oath, forgets himſelf and tells us, *That the moſt holy Fathers, whom for their profound Learning we call the Doctors of the Church, the Catholick*, that is, the *Roman* Church, *does not always, and in every thing follow in the Interpretation of Scrip. Baron. Annal. Eccleſ. An.* 34. n. 213. p. 238. *Colon.* But they can, it ſeems, go off occaſionally from their Oath, and the Fathers too, when it may ſerve a Turn. And are not theſe *rare Folks* to cry out upon Innovation, and to ſhoot out their *Anathemas* againſt the Proteſtant World, and from the Quiver of *Vincentius*, when *Bellarmin* in direct Oppoſition to the Catholick Maxim before us, without mincing the matter ſhall plainly declare, *That the Church of latter Time hath Power, not only to declare and explain, but even to conſtitute and command what ſhall belong to the Faith? Bellar. Tract. de poteſt. Sum. Pontif.* If then the *latter Church*, that is, the Church of *Rome* hath Power to *Conſtitute* and *Command* more Doctrines to be believ'd as neceſſary to Salvation, than were believ'd by the Primitive Church, then has it Power to make new Creeds every Day, and that to be a neceſſary Article now, which fifteen hundred Years ago and upwards, was never dreamt off. And if ſo, methinks they might ſpare their Complements upon the *Fathers*, and our *Author* in particular, who writes this whole Book only to prove, that *Antiquity*, *Univerſality*, and *Conſent*, is the Rule we ought to go by in the Interpretation of Scripture, which he affirms to be the *Perfect Canon* of Faith and Manners, againſt the expreſs Doctrine of that Church. The Maxim here laid down, is a Concluſion directly drawn from ſeveral Texts of Scripture; the Chief of which, and what he has thought fit to explain and inculcate over and over again is this, *But though we, or an Angel from Heaven, preach any other Goſpel to you, παρ' ὅ, beſides what we have preached to you, let him be accurſed.* *Vincentius* by his *præterquam quod evangelizavimus*, ſeems to expound theſe words in the ſame Sence with St. *Chryſoſtom*, and St. *Auſtin*; οὐκ εἶπεν, ἐὰν ἀναντία καλαγγέλλωσιν, ἀλλὰ κἂν μικρόν τι συναγελίζουσι παρ' ὃ συναγγελίσαμεθα. *He ſaith not, if they preach things contrary, but if they preach things never ſo little different from the Goſpel which we have preached to you.* See alſo St. *Auſtin, contra lit. Petil.* cap. 6. p. 167. But ſuppoſing with ſome *Romiſh* Expoſitors we ſhould underſtand by παρ' ὅ, not ſomething *beſides*, but ſomething *contrary* to what the Apoſtle preached, I can't ſee how it mends the matter. For certain

matize the Setters forth of ſtrange Articles, *ever was, ever is, and ever will be a Duty.* Since this is the Caſe, who will be ſo hardy as to break in upon the Creed of the Church, or ſo exceeding *moderate* and *occaſional* as to admit of ſuch Innovation? That choſen Veſſel cries out, that Doctor of the *Gentiles*, that Trumpet of the Apoſtles, that Herald of the World cries out; he that was caught up into the Third Heaven, and was made conſcious of things unutterable, [f] cries out again and again in all his Epiſtles, *Whoever preaches a new Doctrine let him be accurſed.* On the other ſide, the *Frogs* and the *Gnats*, and the *Inſects* but of a Day, ſuch as the *Pelagians*, remonſtrate back again, to the *Catholicks too*, on this wiſe,

---

certain it is, that a Man may err damnably, not only by rejecting a fundamental Article, but by preſſing Things unneceſſary to be believ'd, as neceſſary to Salvation. And this I take to be the very Caſe here before us; for the Teachers againſt whom St. *Paul* pronounces this *Anathema*, are ſuch as join'd the Obſervation of the Law, as neceſſary to the Faith of the Goſpel. And by this they taught that what the Apoſtle preach'd as neceſſary to Salvation, was not neceſſary without their Additions; which is the very Thing we charge upon the *Papiſts*, for their new Articles of *Trent*, and their *Traditionary* Doctrines. For if theſe are neceſſary to Salvation, (as they ſwear they are) and yet are not contain'd in *Scripture*, then *Scripture* is not ſufficient to Salvation; and then St. *Paul's Anathema* cannot be juſt and true, tho' twice together averr'd by him with all the Solemnity imaginable. Here then with *Vincentius* we fix and ſet our Feet, and with him declare, *That to Preach up any thing to Chriſtian Catholicks, as Matter of Faith, beſides what they have receiv'd, never was, never is, and never will be lawful; and to Anathematize ſuch as declare any thing as neceſſary, beſides what they have receiv'd, ever was, ever is, and ever will be a Duty.*

[f] *Clamat, & repetendo clamat*, &c.] I tranſlate according to this Reading of *Baluzius*, and not by the *Cambridge* Edition, which reads *clamet*.

they remonſtrate and cry, *Upon our Example, our Authority, and the Faith of our Expoſitors, condemn what you once believ'd, and believe what you once condemn'd; lay aſide the ancient Faith, the Inſtitutions of your Fathers, the Depoſitum of your Anceſtors, and receive*—What, I tro! muſt we receive? Why, even what I tremble to mention; for their Notions ſavour ſo much of Pride and Self-ſufficiency, that in my Opinion not only the maintaining of them, but even the touching upon them in order to refute them is in ſome meaſure criminal.

CHAP. XV.

Why very great Men are very often permitted by God to introduce ſtrange Doctrines into his Church.

BUT here it is natural to enquire, *Why ſuch* [g] *conſiderable Perſons in the Church are ſo*

[g] *Cur ergo perſæpe divinitùs ſinuntur*, &c.] *Tertullian* begins his *Preſcription againſt Hereticks* upon the like Topick, and bids the Faithful be no more concern'd at the Cauſe and Effects of Hereſies than of Fevers; for both muſt be, and both do Miſchief; and this too by the Permiſſion of God for wiſe and good Ends. And in the third Chapter puts the Queſtion; *Quid ergo ſi Epiſcopus*, &c. *What then if a Biſhop, if a Deacon, if a Widow, if a Virgin, if a Doctor of our Laws, nay, if a Martyr, ſhould fall from the Rule of Faith? Would that give a Sanction to Hereſie? Are we to try the Faith by the Man, or the Man by his Faith?* The Reaſons why God permits ſuch great Men to fall, and to be a ſtumbling Block in the way of others, are to be ſeen at large in that *Preſcription*, and ſuccinctly, and ſolidly treated in this and the following Chapters.

often

often by divine Providence ſuffer'd to ſet forth ſuch ſtrange Doctrines amongſt the Catholicks? A very proper Enquiry in good earneſt, and well worthy of a nice and full Examination. And in anſwer to this, I ſhall build nothing upon my own private Reaſoning, but upon the Authority of the Scriptures, and the Inſtructions of an inſpir'd Governour of the Church. Let us hear therefore the holy *Moſes*, and he may teach us, why knowing Men, and ſuch as for their Gift of Knowledge the Apoſtle ſtiles *Prophets*, are ſometimes permitted to broach new Opinions, which by way of Figure the Old Teſtament uſually calls *ſtrange Gods*, becauſe *Hereticks* do Idolize their *ſtrange Doctrines* juſt as the *Gentiles* do their *ſtrange Gods*. The bleſſed *Moſes* therefore thus writes in *Deuteronomy*, [h] *If there ariſe among you a Prophet,* Chap. 13. 1.

[h] *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or Wonder, and the Sign or Wonder come to paſs, whereof he ſpake unto thee, ſaying, let us go after other Gods, and ſerve them; Thou ſhalt not hearken to the words of that Prophet or Dreamer of Dreams; for the Lord your God proveth you,* &c.] Our *Author* having conſider'd only the *Ratio Finalis*, or the end for which God permits *Miracles* to be done by *Falſe Prophets*, for the fuller Explication of this Text, I ſhall inquire into their *efficient* Cauſe, and ſee how far forth Miracles are a Proof of a true Prophet. In order to this, I diſtinguiſh between two kinds of *Miracles* or *Supernatural Effects*. Firſt, Such *Effects* as plainly appear to be above the Power of any *natural Cauſes* here among us, which therefore we call *Supernatural*. Yet ſuch, however, as thro' the divine Permiſſion are practicable by the *ordinary* and *natural* Power of *inviſible created Spirits*. For Inſtance, *the Suſpenſion of a Stone in the Air, the drawing a founder'd Ship by a Womans Girdle, the dividing a Whetſtone by a Razor at a word ſpeaking, the telling what is doing a thouſand Miles of*, &c. Theſe, I ſay, ſeem to be above the Reach of human Power, and not feaſible by any natural Cauſes amongſt us; and yet may be within the proper Agency of *inviſible Spirits*. There is another ſort of *Miracles* which are above the Power of natural Cauſes, and

Prophet, or a Dreamer of Dreams, that is, a Teacher in the Church, and ſuch a one too as in the Opinion of his Diſciples and Followers teaches

---

of any created Beings whatever, and to be effected by the immediate Power of God only. Of the firſt ſort of *Miracles*, or *ſupernatural Effects*, this in the Text I take to be one; for I cannot ſuppoſe that God himſelf would lend out his own immediate Omnipotence to *evil Spirits* to enable a *falſe Prophet* to work *Miracles* on purpoſe to ſeduce his People into Idolatry; but only, that he would not forcibly interpoſe to hinder ſuch *Spirits* from doing what was within their Sphere or natural Efficiency; becauſe he had before given his People ſuch ſevere and expreſs Laws againſt the Worſhip of *ſtrange Gods*, upon the Account of any Miracles whatever; and permitted *falſe Prophets* to work *Signs* and *Wonders* as a *Trial* only of their Fidelity to him; and if the *Jews* could have certainly, and at firſt ſight, diſtinguiſh'd between the *Operations* of *Demons*, and the *Effects* of *pure Omnipotence*, this had been no *Temptation*, nor any proper *Trial* of their Obedience. I conclude therefore, that *ſupernatural Effects*, at leaſt of the firſt Kind (and it is extreme difficult, if not impoſſible in ſome Caſes to diſtinguiſh theſe from the *Miracles* of the ſecond Kind) are not in themſelves a ſufficient Proof of a *true Prophet*. For ſhould a Man do never ſo many *Signs* and *Wonders* to tempt the *Jews* to Idolatry, he was forthwith to be condemned to Death for a *falſe Prophet*. We are told likewiſe in the Goſpel, that *falſe Prophets and falſe Chriſts ſhould ariſe and ſhew great Signs and Wonders, inſomuch, that if it were poſſible they ſhould deceive the very Elect*; and that the *Coming of the Man of Sin ſhould be after the working of Satan with all Power and Signs, καὶ τέρασι ψεύδους*· not with *lying Wonders*, Fictitious or Counterfeit *Miracles*, as our *Tranſlation* ſeems to intimate; but true real *ſupernatural Wonders*, wrought in Confirmation of a Lie. For if they were Tricks, and Appearances only, how could the *Coming of Antichriſt* be ſaid to be *according to the working of Satan ἐν πάσῃ δυνάμει, with all Power*. But as *Moſes* did of old, ſo does *Chriſt* give his Diſciples a Rule to go by, and to *try* the *Spirits*, and forearm'd them againſt the powerful Temptation; *See to it, leſt any Man deceive you, Matth.* 24. 4. So again, *Mar.* 13. 23. *See to it, behold I have foretold you all things*. Should therefore a *Popiſh Prieſt* by addreſſing to an *Image*, or by the help of a *Relick*, do any real *ſupernatural Signs* and *Wonders* to tempt me to the Worſhip of *Images* or *Relicks*, I am to reject him as a *falſe Prophet*, or *Dreamer* of *Dreams*, becauſe I have a Command before, which ſaith, *Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve*. But now the Miracles of Chriſt were as much out of the

teaches by the Spirit; what then? And this able Teacher *giveth thee a Sign or a Wonder, and the Sign or the Wonder come to paſs whereof he ſpake. Moſes* moſt certainly is here giving us an Idea of a very powerful Preacher, ſuch a gifted Man as may paſs among his Flock, for one that not only knows all that Man can know, but alſo foreknows ſuch Things as paſs all human Underſtanding; exactly ſuch a Character as the ſeveral Diſciples commonly beſtow upon their Maſters, [i] *Valentinus*, *Donatus*,

---

the Power of *created Spirits*, as we can poſſibly imagin any things to be, yet had they been *ſupernatural Effects* of the firſt Kind only, our Saviour coming in the *Name* of God, and doing ſuch a number of Miracles in his *Name*, and for the Confirmation of a Doctrine exactly agreeable to the poſitive Revelations of God, and the beſt Reaſon of Mankind; our Saviour, I ſay, ought to have been receiv'd by the *Jews* for a *true Prophet* according to *Moſes*, who in the 13 and 18 Chapters of *Deuteronomy* plainly ſuppoſeth, that God would not permit a *falſe Prophet* to work *Signs* and *Wonders*, but in the Caſe of *Idolatry*, or ſuch Particulars as were evidently againſt the Light of Nature, becauſe then they would have been an invincible Temptation in the way of good Men. So that unleſs a *Prophet* ſhall come in the *Name* of God, and do Miracles in his *Name*, and for the Confirmation of Doctrines every way ſuitable to the Nature of God and right Reaſon, ſuch Miracles are no Proof of a divine Miſſion.

[i] *Valentinum.*] The Heretick *Valentinus* liv'd in the Days of *Polycarp*, came to *Rome* in the Pontificat of *Hyginus*, flouriſh'd in the Reign of *Antoninus Pius*, and continu'd to the time of *Anicetus*. *Vid. Euſeb. Hiſt. Eccleſ. l.* 4. *c.* 11. As to his Doctrines, beſides his unintelligible Jargon about the monſtrous Generation of his *Æons*, he maintain'd, that Chriſt took not upon him our Fleſh, but brought with him a certain *ſpiritual Body* from Heaven, and paſs'd thro' the *Virgin*, as *Water thro' a Pipe*, without the leaſt Participation of her Subſtance; and that the *Soter*, or *Saviour* flew down upon him at his Baptiſm in the Shape of a Dove. *Vid. Tertul. de Præſcr. cap.* 49. *& lib. adv. Valent. c.* 27. He maintain'd likewiſe that the World was made by the Offspring of the Devil, and therefore made all the Wickedneſs in it owing to the Make of the

Donatus, *Photinus*, *Apollinaris*, and the reſt of that Stamp. Well, and what then? *And if* this Prophet *ſhall ſay unto thee, let us go after other Gods which thou haſt not known, and let us ſerve them.* But what, I pray, are theſe *other Gods*, but *ſtrange Errors? which thou haſt not known*, that is, new and unheard of; *and let us ſerve them*, that is, let us believe and follow them. Well, and what's the Concluſion? Why, *Thou ſhalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams.* But why then, I beſeech you, does God permit the Preaching of that, which he will not have follow'd? *Becauſe*, ſays *Moſes*, *the Lord your God proveth you, to know whether you love the Lord your God with all your Heart and with all your Soul.* Here then you clearly ſee for what Reaſon the divine Providence ſometimes permits ſome celebrated Doctors of the Church to preach up ſtrange Doctrines; it is, ſaith *Moſes*, *that the Lord your God may prove you.* And a great and powerful Proof without doubt it is, when he, whom you look upon as a Prophet, or a Diſciple of Prophets, or a Doctor, and zealous Stickler for the Truth; when he,

---

World, and not to the Will of Man. He deny'd the Reſurrection of the Fleſh, and affirm'd the Soul and Spirit only to be ſaved by Chriſt. *Vid. Aug Hæreſ.* 11. The *Valentinians*, ſays *Irenæus*, call themſelves; *the Spiritual*; and the Orthodox, *Pſychicos*, *the animal Men*; that theſe *Animals* know not the *Truth*, and for that reaſon muſt be beholden to *Faith* and *good Works* for their Salvation; but for themſelves, they ſtand in need of no ſuch Things, becauſe they are *naturally Spiritual*, and cannot loſe their *Spirituality*; and therefore tho' Sin may damn the *Churchmen*, yet it cannot hurt the *Saints*. *Iren. lib.* 1. *adv. Valent.*

I ſay,

I ſay, whom you exceedingly revere and love, privily drops his baneful Errors, and ſo ſlily mixes 'em with Truth, that whilſt you are blinded with the Authority of the Deceiver, you cannot preſently perceive the Deceit; and 'tis very hard to condemn the Doctrine, when you admire the Doctor.

CHAP. XVI.

This Rule of Moſes *exemplify'd from ſome very conſiderable Tempters in the Church of Chriſt.*

BUT here perhaps ſome may be deſirous of ſeeing theſe words of holy *Moſes* confirm'd and illuſtrated with ſome Inſtances from *Eccleſiaſticks*; the Deſire is not unreaſonable, and therefore ſhall not ſtay long without Satisfaction. And to avoid all obſcure and farfetch'd Examples, I ſhall begin with that glaring Inſtance of Temptation *Neſtorius*; for when that [k] unhappy Perſon, changing of a ſudden from Sheep

[k] *Cum infelix ille Neſtorius, &c.*] To illuſtrate the foregoing Rule of *Moſes*, our Author has ſingled out three eminent Temptations of the like kind; the firſt of which is *Neſtorius*, who was an infamous Heretick, ſtigmatiz'd by all the Writers of that Age, condemn'd by a General Council, abandon'd by his beſt Friends, depos'd and baniſh'd from place to place, and then was never recall'd, but dy'd a harden'd, unpitied *Heretick*; and if *Evagrius* is to be credited, had his Tongue eaten up with Worms, as a Puniſhment of the Blaſphemies it uttered. However, the *unhappy Neſtorius*,

Sheep to Wolf, began to worry the Flock of Chriſt, the Temptation was almoſt invincible, becauſe the greateſt Part even of thoſe that were

---

the Scandal of Chriſtendom in his own Age, has been *happier* in this, and has met with ſome Pity and Moderation in theſe Times of Mercy. For it ſeems to be inſinuated by *a very learned Prelate*, That *the making of Two Perſons in Chriſt was only faſtened on him as a Conſequence*, and that *Neſtorius was miſunderſtood and hardly uſed*. It has indeed been thought from ſome unwary Expreſſions and Similitudes common to *both*, that his *Lordſhip* had no Averſion to *Neſtorianiſm*; but far be any ſuch Thought from me, becauſe he has aſſerted the contrary in expreſs Terms; it would be as hard to charge him with *Conſequences*, as he ſeems to think it in the Caſe of *Neſtorius*. But it is to be wiſh'd, that his *Lordſhip* had dropt ſome Reaſons with his gentle Inſinuation, *as if* Neſtorius *had been miſunderſtood and hardly uſed*. For tho' I will not preſume to cenſure his Tenderneſs for this reputed *Heretick*, or any one elſe, yet his *Lordſhip*'s Integrity and Learning are ſo well known, that they are enough almoſt to endanger the Credit of a *General Council*, and of all the *Hiſtorians* of that Age. But I am ſtill to have ſome Charity for the Wiſdom and Honeſty of the *Repreſentatives* of the *Univerſal Church*, and to think that *Neſtorius* was neither *miſunderſtood* nor *hardly uſed*, till I ſee ſome Reaſons for the *Inſinuation*. The Character of the Man, his Hereſie, and Condemnation, are all ſet forth by *Vincentius*; and he writing but *three* Years after the *Epheſine* Council that condemn'd him, may be look'd upon as a very credible Writer. His Character is the thing I am chiefly concern'd in at preſent; and becauſe *Socrates*, a grave and judicious *Hiſtorian* of the ſame Age, has deſcrib'd him likewiſe with all the Proteſtations of Impartiality imaginable, I ſhall ſet down his Diſcription in ſhort as the beſt Comment upon our Author. Upon the Death of *Siſinnius*, Archbiſhop of *Conſtantinople*, *Philip* and *Proclus*, two Presbyters of that City, made two powerful Factions to ſucceed him, but the Emperor *Theodoſius Jun.* to give a Check to ſuch ambitious Practices, reſolv'd that none of the Clergy of that City ſhould have the Government of that Church, and ſo ſent for the Stranger *Neſtorius* from *Antioch*, and inveſted him in the See of *Conſtantinople* three Months after the Vacancy. He was a Perſon much cry'd up, and by very many, for his Temperance; but as to his other Qualities, he gave early Symptoms of a diſtemper'd Mind, and the wiſer Phyſicians ſoon felt his Pulſe, and foreſaw what was to be expected from a Man, who in his firſt Sermon could addreſs the Emperor on this wiſe, *O King, give me but a Land purg'd from Hereticks, and I in return will give you Heaven*;

were worried, took him all this while for a Sheep, and ſo took little or no care to keep out of his Clutches. For who could eaſily ſuſpect

---

Heaven; *Do you but join with me in the Extirpation of Hereticks, and I will do as much for you againſt the Perſians.* This, ſays *Socrates*, took mightily with the Mob, who hated the Name of *Heretick*, but the more prudent Party took it as an Earneſt of his Vanity, Pride, and Fierceneſs, and were in amaze that a Stranger before he had well taſted the *Water of the City*, ſhould proclaim War from the Pulpit againſt all ſuch as were not of his Opinion, and he was ſoon as bad as his Word; for in five Days after his Conſecration, he attempted to demoliſh the *Arian* Conventicle, and forc'd 'em in deſpair to burn it, from whence he had the Name of *Incendiary*. He miſerably haraſſed the *Novatians*, and barbarouſly perſecuted the *Quartodecimans* of *Aſia*, *Lydia*, and *Caria*, and caus'd many Murthers at *Miletus* and *Sardis*. *Vid. Socr. Hiſt. Eccleſ. lib.* 7. *c.* 29. He perſecuted likewiſe the *Macedonians*, and perſuaded the Emperor to take away all their Churches, and could no more live without Contention, than a Drunkard without Wine. But it came home to him at laſt, and the Perſecutor was ſerv'd in his own kind, ſays the ſame *Hiſtorian*, cap. 31. And in the following Chapter, for my part (ſays *Socrates*) upon reading the Books of *Neſtorius*, I found him to be an ignorant Perſon; and without Prejudice or Affection, as I have publiſh'd his Vices, ſo I will not detract from his Vertues, but give you his juſt Character. I look upon *Neſtorius* neither as a *Pauſlanift* or a *Photinian*, nor to have aſſerted our Lord to be altogether a meer Man; but he was frighted at the word Θεοτόκος, or *Mother of God*, as at a *Bugbear*; and this Fright was the Effect of his egregious Ignorance; for being naturally a Man of many Words, and great Fluency, he miſtook himſelf for a Perſon of Depth and Learning, whereas in truth he was a very ſhallow and illiterate Perſon. The Books of the Primitive Interpreters he would not vouchſafe the Reading; and he was ſo extremely ſmitten and elated with his own Eloquence, that he look'd upon himſelf as preferable to all before him; and yet ſo great a Stranger to Scripture was he, as not to know that in the Catholick Epiſtle of St. *John* it was written in the ancient Copies, ὅτι πᾶν πνεῦμα, ὃ λύει τὸν Ἰησοῦν, ἐκ τοῦ Θεοῦ, οὐκ ἔστι· which according to *Valeſius*'s Tranſlation and Conjecture in his Notes, is to be *Engliſh'd* thus, *Every Spirit that divides Jeſus from God, is not of God.* This Text the Interpreters of old obſerv'd to have been corrupted by ſuch as deſign'd to ſeparate the *Man* from *God*; but the Humanity is ſo cloſely united to the Divinity, that they are not Two, but One Perſon. Upon this Text it was, that

the

ſuſpect the Heretick in a Man, whom he ſaw ſo ſignally advanc'd, with the Approbation of the whole Empire, and ſo mightily admired by the Biſhops. One who had got ſo far into the Affections of the Faithful, and with the univerſal Applauſe of the People publickly expounded every Day the Word of God, and confuted the pernicious Errors both of *Jew* and *Gentile?* How then could ſuch a Perſon fail of paſſing for an orthodox Teacher, a ſound Preacher, and a Man of unſuſpected Principles? A Man, who to open a Door for his one ſingle Hereſie, loudly inveigh'd againſt the Blaſphemies of all other Hereſies whatever.

---

the Ancients made no Scruple to call the Virgin Θεοτόκον, or the *Mother of God.* That *Euſebius lib.* 3. *de vit. Conſtan.* expreſly ſays that *Emanuel*, which is *God with us*, was contented to be born for us, and the place of his Nativity is by the *Hebrews* called *Bethlehem*; that Queen *Helena* adorn'd the ſacred Cave, where the Virgin *Mother of God* was deliver'd, with extraordinary Monuments. That *Origen* fully handles this Queſtion, *why ſhe is to be called* Θεοτόκος, *Tom.* 1, *Comment. in Epiſt. ad Rom.* And therefore 'tis notoriouſly evident, that it muſt be profound Ignorance of Antiquity in *Neſtorius* to refuſe to call *Mary* the *Mother of God.* And laſtly, in the 34th Chapter of the ſame Book, we find him thus replying in Council to thoſe who profeſs'd *Chriſt* to be *God*; *For my part, he who was but two or three Months old, I cannot call God.* And with that threw out of the Synod, and would come at 'em no more. Now this alone to me ſufficiently ſpeaks the Size and Spirit of the Man; and to tell the Council with his own Mouth that he could not acknowledge a *Child* to be *God*, is a great deal more than ſomething collected from his Writings, and *faſten'd on him as a Conſequence.* And therefore I cannot but wonder, how a prating, ignorant, proud, furious, bloody Heretick, (for ſo *Socrates* calls him) condemn'd by a General Council, by all his Friends, and the beſt Writers of that Age, ſhould come after all this to be ſo groſly *miſunderſtood*, and ſo gently *uſed* by a moſt knowing and learned *Father* of our own Church, to the great Scandal of the *Epheſine* Council. But more of this when we come to the Hereſie of *Neſtorius*, and the Proceedings of that Synod.

But

But this is the very Thing accounted for in thoſe words of *Moſes*, *The Lord your God proveth you, to know whether you love him ſincerely or not.* But to dwell no longer upon the Qualifications of *Neſtorius*; a Perſon, who for his Reputation, was always more beholden to the World, than the World to him; more to Fame than to Experience; and who for ſome time kept up his Credit with the People, more upon the account of his human, than divine Accompliſhments. To paſs over him therefore, I ſhall go to ſome others of greater Proficiency, greater Induſtry, and conſequently much greater Temptations to the Catholicks. A Temptation of this Size was that [1] *Photinus* of the Church of *Sirmium* in *Hungary*, in the Memory of our Fore-Fathers. For after he was

[1] *Photinus Eccleſiam Sirmitanam tentâſſe memoratur.*] *Photinus* Biſhop of *Sirmium* was born in *Gallogræcia*; he was Deacon and Diſciple of *Marcellus* of *Ancyra*, and trod in part in his Maſter's Steps. *Socr. l.* 2. *c.* 18. *Hieron. Catal. Hilar. Fragm.* He had a mighty Talent at Harangue, and was extremely ſubtle in his Reaſoning, φύσεως ἔχων εὖ λέξειν καὶ πείθειν ἱκανὸς, ſaith *Sozomen*, lib. 4. c. 6. *He was turn'd by Nature for an Orator, and a mighty Man he was in the Art of Perſuaſion.* The chief Study of *Photinus*, as well as of the other Arch-Hereticks, was, to take the People by the Ears with enticing Words, and to lead 'em from the Simplicity of the Goſpel by worldly Wiſdom. Upon his refuſing to Sign the *Confeſſion* of *Sirmium*, he was depos'd, and *Germinius* plac'd in his room; but upon condition he would recant and ſubſcribe, the Synod proffer'd to reſtore him, but he rejected the Proffer; and depending upon his Parts, appeal'd to *Conſtantius*, and challeng'd his Opponents to a Diſputation; *Baſil* Biſhop of *Ancyra* was the Man pitch'd upon by the Emperor to manage the Controverſie, and *Notaries* appointed to take the Arguments on both ſides. In the Diſpute *Photinus* was baffled, and ſhortly after baniſhed. He wrote Books both in *Greek* and *Latin*, being Maſter

was advanc'd to that Biſhoprick with general Applauſe, and for ſome time had play'd the Part of a *Catholick*, all of a ſudden, like that *Prophet* or *Dreamer of Dreams* in *Moſes*, he began to cajole the People of God committed to his Charge to follow *ſtrange Gods*, that is ſtrange Errors, *which they had not known*. But this is the uſual Trade of Hereticks. However, that which render'd him ſo conſiderable a Temptation, was, the mighty Accompliſhments he had for doing Miſchief. For he had a marvellous Command of Wit, ſet off with all the Advantages of Learning, and of a ſweet and powerful Elocution; and in ſhort, a moſt able Preacher he was. How fluently and ſolidly he could diſpute and write both in *Greek* and *Latin*, is notoriouſly evident from the Monuments he has left in both Languages. But God be thanked, the Flock of Chriſt committed to his Care was upon their Guard, and kept a watchful Eye upon the Catholick *Faith*, and being forewarn'd, were forearm'd with the Advice of *Moſes*; and tho' they were charm'd with the Eloquence of their Prophet and Paſtor, yet were they not ſo dazl'd, as not to ſee thro' the Temptation; for him, whom heretofore they follow'd as the Leader of the Flock, they began afterwards to fly as the Wolf.

ſter of both Languages, as *Vincentius* obſerves; he propos'd his own Doctrine as the only way of Truth, and wrote againſt all other Hereſies. *Socr. l.* 2. *c.* 30. *Sozom. l.* 4. *c.* 6. He ſpent his Exile in writing againſt the Catholick Faith, and dy'd in Hereſie and Baniſhment. *Epiphan. adv. Hæreſ.* 71. What his Hereſie was, and how condemn'd, will be ſeen in its proper place.

But

But not only from the Example of *Photinus*, but from that of [m] *Apollinaris* alſo, we may learn the great Danger of Temptations of this kind

[m] *Apollinaris*, &c.] Of the Temptations here mention'd, *Apollinaris* was incomparably the greateſt. For he had vaſt Stores of divine and human Learning, with all the Charms of Poetry to make his way into the Affections of Prieſts and People. He was the Son of a Presbyter of the ſame Name, and ſo Father and Son are frequently confounded both by the *Ancients* and *Moderns*. He was born at *Laodicea*, and made Biſhop of the ſame Place. *Vid. Athanaſ. Synod. Ep. ad Euſeb. & Lucifer. p.* 580. *Epiphan. Hæreſ.* 77. *Hieron. Catal.* tho' this by ſome is queſtion'd. He was bred up under the famous *Gentile* Sophiſt *Epiphanius*; and being preſent one Day with his Father to hear his Maſter recite a Hymn in honour of *Bacchus*, and ſtaying after the *Pagan* had order'd according to Cuſtome the *prophane* and *uninitiated* to be gone, they were both excommunicated by *Theodotus*, Biſhop of *Laodicea*, who had given them fair warning before againſt keeping Company with *Epiphanius*, to the great Scandal of the People; but upon their Repentance were both again receiv'd by him into Communion. However, *Georgius* an *Arian*, and Succeſſor to *Theodotus*, laid hold of this Pretence to excommunicate 'em again, but the true Reaſon was, for correſponding with *Athanaſius* at *Laodicea* in his Return from Baniſhment. When *Georgius* would be wrought upon by no Application or Entreaty whatever, *Apollinaris* forthwith ſacrific'd his Faith to his Reſentments, dreſs'd up a damnable Hereſie, and rais'd violent and laſting Convulſions in the Church. *Sozom. l.* 6. *c.* 25. Nor is it ſtrange that a Perſon ſo belov'd and admir'd by all the great Men of his Age, and of a *Genius* ſo prodigiouſly extenſive, ſhould upon his Fall prove a very powerful Temptation. For he was highly valu'd by *Athanaſius*, *Baſil*, *Epiphanius*, *Jerome*, &c. *Vid. Epiphan. Hæreſ.* 77. *Baſil. Epiſt.* 82. *Hieron. Epiſt.* 64. As to his Skill in Poetry, we are told by *Sozomen*, *lib.* 5. *c.* 18. that he wrote the Antiquity of the *Hebrews* down to *Saul* in heroick Verſe, in Imitation of *Homer*, a Poem conſiſting of twenty four Parts. He wrote Comedies after the way of *Menander*, and Tragedies after the manner of *Euripides*, and Odes in imitation of *Pindar*. And in ſhort, ſays the *Hiſtorian*, he took his Subjects from ſacred Scripture, and in a little time compos'd as much, and as well as any of the *Greek* Poets, either with reſpect to the Fineneſs of Thought, the Purity of Expreſſion, or the Beauty of Method. Inſomuch, that if Men were not Idolizers of Antiquity, they would ſtudy and admire the Books of *Apollinaris*, as much as any of the *Ancients*; and the rather, becauſe his comprehenſive *Genius* took in all ſorts of

kind in the Church of Chriſt; and withal ſee what Care and Pains are neceſſary for the Preſervation of a ſound Faith on ſuch Occaſions. For

---

of Science, whereas they of old excell'd in one kind of Learning only. Beſides, to make *Apollinaris* a more conſiderable Temptation yet, he was a Man ὃς τὸ τῆς εὐσεβείας ἐπιθέμενος σχῆμα, καὶ τῶν Ἀποστολικῶν δογμάτων δόξας ὑποκρίνεσθαι, &c. *Theodoret. l. 5. c. 3. Who putting on a Mask of Piety paſs'd for an extraordinary Defender of the Apoſtolick Doctrines.* With this Shew of Religion, and this Subſtance of Learning the *Heretick* ſet out, and was join'd by *Vitalis*, a Presbyter of *Antioch*, according to *Sozomen*, *l. 6. c. 25.* (but a Lay-man as the *Alexandrian Chronicon* aſſures us, *ad An. Julian. 1. p. 688.*) who for his Painfulneſs in his Calling, and the Severity of his Life, went for a ſanctify'd Man of the firſt Rate among the People. Theſe two ſet up ſeparate Meetings in ſeveral Cities, and us'd different Rites, and different Hymns from the Catholick Churches, Hymns of *Apollinaris*'s own compoſing; for beſides his other Learning, he was, πασῶν μέτρων εἰδήμων, καὶ τοῖς ἐκεῖθεν ἡδύσμασι τὸν πολλὸν ἕλκεσθαι αὖπὸ προσέχειν, *Maſter of all the Meaſures in Poetry, and by the Sweetneſſes of his Verſe drew over the People in abundance* And you could not go to a Feaſt, nor ſee a Man at work, or a Woman at her Diſtaff, but you ſhould hear 'em ſinging ſome of the Songs of *Apollinaris*. *Vid. Sozom. lib. 6. c. 25.* 'Tis teſtify'd alſo by all the Ancients, that he wrote a vaſt deal upon the *Goſpels* and *Epiſtles*, and other Subjects. *Socr. l. 3. c. 16.* He wrote likewiſe againſt the *Arians*, *Eunomius*, *Origen*, and many other Hereticks; he compos'd many Homilies and Letters, and wrote againſt *Diodorus* of *Tarſus*. *Vid. Dupin's Eccleſ. Hiſt. in the Life of* Apollinaris, *with the Notes thereon.* Of all which, beſides ſome few Fragments, we have nothing left that bears the Name of *Apollinaris*, but a noble Tranſlation of the *Pſalms* in Verſe. But of all his Works, the Treatiſe here mention'd by *Vincentius*, divided into thirty Books, in defence of Religion againſt *Porphyry* the Philoſopher, is by all the *Ancients* look'd upon the beſt, not only of this *Author*, but the beſt that was ever written upon that Subject. The learned *Dupin* mentions another great Book of *Apollinaris*, *Concerning the Truth*, againſt the Emperor *Julian*, and the Pagan Philoſophers, and *Sozomen* likewiſe *l. 5. c. 18* mentions a Book written by him, περὶ ἀληθείας, but whether this is not the ſame with the other, may be juſtly queſtion'd. After all, this univerſal *Genius* by ſoaring above the Simplicity of the Goſpel, and by philoſophizing too much upon the Incomprehenſible Myſteries of our Faith, fell into Hereſie; and as *Vincentius* excellently obſerves, he had been one

of

For this Perſon rais'd a mighty Combuſtion, and threw his Hearers into very great Perplexities; becauſe while the Authority of the Church drew one way, and their Affections to their old Teacher pull'd back another, the People in this fluctuating Condition did not ſufficiently deliberate which ſide they ought to follow. But here perhaps it may be ſaid, that *Apollinaris* was no ſuch dangerous Temptation, as being ſhallow and contemptible, and a Perſon of little Credit. But no ſuch matter; for he was a Man of that Reputation and Ability, that almoſt every one was over haſty in believing him, in moſt things that he taught. For tell me a Man of a more piercing Wit, of greater Quickneſs, and more univerſal Learning? How many Hereſies he ſuppreſs'd, and in how many Volumes, how many Anti-Chriſtian Errors he confuted, that nobleſt and largeſt of all his Works conſiſting of no leſs than thirty Books, wherein he confounded the extravagant Calumnies of *Porphyry* with great Variety and Weight of Argument, is a ſufficient Proof. It would be tedious to go over all his Works, which in good truth might have equall'd him to the greateſt Pillars of the Church, had not the Itch of prophane Curioſity led him aſide after his own Inventions into I know not

---

of the greateſt *Luminaries* of the Chriſtian Church, had not a prophane Curioſity prov'd his Ruin. He flouriſh'd in the beginning of *Julian*'s Reign, and dy'd under that of *Theodoſius*. What his Hereſie was will be ſeen hereafter. The three Hereticks now mention'd, being the Men our *Author* has particularly diſſected, and lay'd open their Doctrine for the Prevention of the like Diſeaſes in Poſterity.

what

what Heretical Novelties, which, like a Leproſie, overſpread and foul all his Writings; and made his Doctrine an occaſion of Falling, rather than Edification. Here perhaps it may be expected, that I ſhould give an Expoſition of the Hereſies of the Perſons above mentioned, namely, of *Neſtorius*, *Apollinaris* and *Photinus*; but the Work I am upon requires it not, for my Deſign here is not to trace the Errors of every particular Heretick, but to produce only ſome few Examples the better to illuſtrate the Rule of *Moſes*, that if at any time any Doctor of the Church, and one too who himſelf paſſes for a Prophet, ſhould in his Interpretation of the Prophets attempt to introduce any ſtrange Doctrine, we ſhould look upon this as a Temptation permitted by divine Providence to prove us.

CHAP. XVII.

The Hereſies of Photinus, Apollinaris, *and* Neſtorius.

HOwever it may be no uſeleſs Digreſſion to lay before you in ſhort the Opinions of the forementiond Hereticks, I mean, of *Photinus*, *Apollinaris and Neſtorius*. And the Doctrine of [n] *Photinus* is this; he affirms that we

[n] *Photini ergo Secta hæc eſt.*] *Marcellus*, in whoſe Steps the Scholar *Photinus* trod in part, maintain'd, that the *Word* was not a Perſon ſubſiſting before he was born of the Virgin; that the *Fleſh*, and

we ought to profeſs God in the Senſe of the Jews to be one only, without diſtinction of Perſons; he denies the Plenitude of the Trinity, and admits not into the Godhead either the Perſon of *God the Word*, or that of the Holy Ghoſt. He aſſerts Chriſt to be a meer Man only, whoſe Original he aſcribes to *Mary*; and what he mainly contends for, is, that we

---

and not the *Word*, was the Image of God, the Son of God, the King, the Saviour, and the Chriſt; and in ſhort, that he commenc'd the Son of God at his Incarnation; that his Kingdom ſhou'd continue till the Day of Judgment, and then ceaſe, and the Fleſh be annihilated, and the *Prolatitious Word* be reſolv'd into the Father, and be no more. In oppoſition to this Hereſy it was, that the Council of *Conſtantinople* levell'd that Clauſe in their Creed, *Whoſe Kingdom ſhall have no End.* This Hereſy then agrees but in part with the Deſcription of *Vincentius*, nor is our Author's Account of the *Photinian* Error diſtinct and particular; and it is extremely difficult to collect from the Ancients what was proper to *Photinus*: For by ſome he is ſaid to have reſtor'd the Hereſy of *Hebion*; but there ſeems to be little or no Reſemblance between them; for *Hebion* had more of the *Jew* than the *Chriſtian*, and aſſerted Chriſt to have been as much begotten by *Joſeph*, as born of *Mary*. Others make him to agree wholly with *Paulus Samoſatenus*, and others in part only: *Socrates* and *Sozomen* make his Hereſy a Compoſition of *Paulianiſm* and *Sabellianiſm* both; but 'tis certain he differ'd much from both, eſpecially from *Sabellius*, being very far from a *Patripaſſian*. But what was peculiar to *Photinus*, will beſt appear from the Council of *Sirmium* that condemn'd him, and from the *Anathema's* annex'd to that Confeſſion of Faith, according to the ſeveral Hereſies then extant, tho' without any mention of their Names; of which *Anathema's*, the fifth plainly ſtrikes at *Photinus*, and condemns, whoever affirms the Son to be of *Mary* only, according to God's Preſcience or Predeſtination, and not begotten of the Father, and with God before all Worlds, and by whom all Things were made; but from the Time that he was born of *Mary*, was nam'd *Chriſt*, and Son, and enter'd upon his Divinity. But becauſe our moſt learned Biſhop *Pearſon*, in his Expoſition of the Creed ſays, that what did properly belong to *Photinus*, was not collected by any; and becauſe he complains likewiſe that the Hiſtory of his Condemnation is obſcure and intricate, and has given an Account of both, I ſhall ſay no more, but refer to that excellent Treatiſe, *p.* 119, 120.

ought to worſhip the Perſon of God the Father only, and the Man Chriſt: This then is the Hereſy of *Photinus*. But for [o] *Apollinaris*, he makes his boaſt, as if he [p] entirely agreed with us in the Unity of the Trinity, yet his Faith

---

[o] *Apollinaris vero, &c.*] *Gregory Nazianzen*, *Orat.* 14. p. 221. *Orat.* 46. p. 721. out of a Book of *Apollinaris*, lays down both the Nature of his Hereſy, and the Foundation he builds on: For from thoſe Words, *No Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, the Heretick inferr'd, That he was the *Son* of *Man* before his coming down from Heaven; and that when he came, he brought down his Fleſh along with him, to which he had been hypoſtatically united in Heaven before all Worlds; That in this Sence therefore he was the *Second Man from Heaven*; That in his Humanity he had both a Soul and Body, but that the νῦς, or intellectual Part, was ſupply'd by the Divinity of the *Word*; and moreover that he was mortal, and truly ſuffer'd in his Godhead; and that during his three Days continuance in the State of the Dead, his Divinity was dead alſo with his Body, and both by the Father were reſtor'd to Life again: All which monſtrous Extravagancies are at large refuted by *Nazianzen*, in his two Epiſtles to *Cledonius*, *Orat.* 51. p. 737. *Orat.* 52. p. 745. I ſhall now go along with *Vincentius* in his Account of this Hereſy, obſerving only firſt, that to the *Nicene* Creed was added by the Council of *Conſtantinople*, upon occaſion of the *Apollinarian Hereſy*, this explanatory Clauſe, *And was incarnate by the Holy Ghoſt of the Virgin* Mary: For the *Nicene* Creed has only, *was incarnate*.

[p] *Et hoc ipſum plenâ Fidei Sanitate, &c.*] The *Cambridge* Edition, with that of *Coſterius* at *Cologn*, read thus. But the *Paris* Editions by *Fileſacus* and *Baluzius*, at the end of *Salvian*, read juſt contrary, *Non plena Fidei Sanitate*. I will not go about to determine which is the right Reading, becauſe I can make good Senſe of either. For if we take up with the *Negative*, 'tis agreeable to our Author's Character of this *Heretick*, who, in the Words following, calls him *Nutabundum ſemper & dubium*; and *Nazianzen* deſcribes him as a ſlippery inconſiſtent Wretch, ſaying one thing to his Diſciples, and the quite contrary to the Catholicks. If we follow the *Affirmative* Reading, that, I ſay, ſuits exactly with the Character given of the *Apollinarians* by *Socrates*, *lib.* 2. *cap.* 46. Ἀ τριάδα ὁμοούσιον φασί. *They profeſs the Trinity to be Conſubſtantial, and to differ from the Catholicks in nothing but making the Logos ſupply the Place of Mind.*

in

in this Particular is not ſo ſound as it ſhou'd be; but in the Incarnation of our Lord he manifeſtly blaſphemes: For in the Fleſh of our Saviour he maintains, that either there was no Human Soul at all, or at moſt ſuch a Soul only as was void of [q] Underſtanding and Reaſon. Beſides, He affirms, that the very Fleſh of our Lord was not taken from the Fleſh of the holy Virgin *Mary*, but that it deſcended from Heaven into the Virgin; and this Fleſh, the reeling unſteady Man aſſerts one while to be coeternal with the *God the Word*, and another while to be made of the Divinity of the ſame *Word*: For he will by no means allow of two Subſtances in Chriſt, one of which was Divine, the other Human; one begotten of the Father, the other born of his Mother; but

---

[q] *Aut Animam humanam penitus non fuiſſe, aut certe talem fuiſſe, cui Mens & Ratio non eſſet.*] This Account of *Vincentius* is much the ſame with that given by *Socrates* of the *Apollinarians*; πρῶτον μὲν ἔλεγον ἀνελλιπῆ θεῖναι καὶ ἄνθρωπον τὸν τοῦ Θεοῦ λόγον ἐν τῇ οἰκονομίᾳ τῆς ἐνανθρωπήσεως, ψυχῆς δηλονότι· εἶτα ὡς ἐν μεταμοίας ἐπιδιορθώμενοι προσέθηκαν ψυχὴν μὲν ἀνελλιπέναι· νοῦν δὲ οὐκ ἔχειν αὐτὴν, &c. *At firſt indeed they ſaid that in the Oeconomy of the Incarnation, Man or human Nature was aſſum'd by the God the Word without a Soul; but afterwards, as it were, repenting and correcting this Error, they added that he took upon him a Soul too, but a Soul without a Mind.* So that, according to the *Apollinarian* Philoſophy, Man conſiſted of three Parts, a Body, a Soul, and a Mind. According to their Divinity, the human Nature of Chriſt conſiſted of two only, the Body, and the ψυχὴ or Soul, the third Part, the νοῦς, or Underſtanding, being ſupply'd by the *God the Word*. The difference then between the *Arian* and *Apollinarian* Hereſy, is plainly this; *Arius* taught, that Chriſt took nothing of Man upon him but his Fleſh. *Vid. Athan. de Adv. Chriſti.* The Doctrine of *Apollinaris*, was, that the *Logos*, or Word, aſſum'd a human Body and Soul, but not the intellectual Part. *Apollinariſtæ quidem Carnis & Animæ naturam ſine Mente aſſumpſiſſe Deum credunt, Ariani vero Carnis tantummodo. Facundus.* l. 9. cap. 3.

pretended the Eſſence of the *Logos* to be diviſible, as if one Part thereof continu'd in God, and the other [r] was chang'd into Fleſh. So that whereas the Catholick Faith is this, that of two Subſtances there is one Chriſt, he in oppoſition to this Faith aſſerts, that purely out of the Divinity alone of Chriſt there were made two different Subſtances. This then is the Hereſy of *Apollinaris*.

But *Neſtorius* labours under a quite contrary Diſtemper; for while he ſeems willing to diſtinguiſh between the two Subſtances in Chriſt, he raſhly introduces two Perſons, and by an

---

[r] *Aliud vero verſum fuiſſet in Carnem.*] I have already obſerv'd from *Phœbadius*, that the *Arians* made the very Nature of the *Logos* to ſuffer in the Fleſh, by confounding the Properties of the Divine and Human Nature together, in order to degrade the *ſuffering* Chriſt from being truly and properly the Conſubſtantial Son of the impaſſible God. *Duplicem hunc ſtatum, non conjunctum, ſed confuſum vultis videri. Hoc ideo, ne quis illum ex eo crederet, quem Impaſſibilem ſatis conſtat. Phœbad. lib. adv. Arian. cap. 7, &c. Athanaſius* likewiſe ſaith, *That the* Arians *vainly fancy'd our Saviour to take upon him our Fleſh only*; ἵ ἵ ἵ πάθος γένοιτο ἐπὶ ἵ ἀπαθῆ θεότητα ἀναφέροντες ἀσεβῶς· *thereby impiouſly inducing the Senſe of ſuffering upon the Impaſſible Divinity. Athanaſ. lib. de Incarn.* But that the *Apollinarians*, who profeſs'd the Conſubſtantiality of the ever bleſſed Trinity, ſhou'd make the Son ſuffer and dye in his Divine Nature, as we find from *Nazianzen* in the place above cited, is ſtranger yet; but this they did, by making, with the *Arians*, the Properties of the Divine Nature mix in Confuſion with the Properties of the Human Nature. *Aliud vero verſum fuiſſet in Carnem*; and a little before, ſaith *Vincentius*, *Sed ipſam Verbi naturam putabat eſſe diſciſſam.* But certain it is, that he who was God of God, of the ſame Subſtance with the Father before all Worlds, cou'd not ſuffer in the ſame Divine Subſtance which is common to the Father and the Holy Ghoſt; for then muſt theſe two Divine Perſons have ſuffer'd with him. Chriſt then in his Human Nature alone was capable of ſuffering, becauſe the Hypoſtatick Union of the Divine with the Human Nature cou'd ſuperinduce no Imperfection upon the Divinity, nor any external Acquiſitions touch the Godhead in its Intrinſick and Eſſential Perfections.

unheard

unheard-of Impiety holds, that there are two Sons of God, two Chriſts, one of which is God, the other Man; one begotten of the Father, the other of *Mary*; and, for this reaſon, he will not allow the holy *Mary* to be call'd the [a] *Mother of God*, but only the *Mother of Chriſt*;

---

[a] *Aſſerit Sanctam Mariam non* Theotocon, *ſed* Chriſtotocon *eſſe dicendam.*] The firſt Aſſertor of this, was *Anaſtaſius* a Presbyter, and an Intimate of *Neſtorius*, who came along with him from *Antioch*: This Presbyter, in a Sermon at *Conſtantinople*, thus magiſterially ordain'd; Θεοτόκον δὲ Μαρίαν μηδεὶς καλείτω μηδείς. Μαρία γὰρ ἀνθρώπη οὖσα ἐκ τοῦ ἀνθρώπου τὸν Θεὸν τεκεῖν ἀδύνατον. *Socrat. lib. 7. cap. 32. Evagr. l. 1. c. 2. Let no one call* Mary *the Mother of God; for* Mary *was a Woman, and 'tis impoſſible that God ſhou'd be born of a Woman.* This unheard-of Doctrine inflam'd both Clergy and People to a very great degree; however *Neſtorius* ſtuck cloſe to the Innovator, and patroniz'd his Hereſy; and a certain Biſhop, by name *Dorotheus*, had the Face in the Church publickly to Anathematize, whoever ſhou'd call *Mary* Θεοτόκον· Εἴ τις λέγει Θεοτόκον Μαρίαν, ἀνάθεμα ἔστω. *Vid. Cyrill. in Epiſt. ad Acacium Beroenſ. Act. Concil. Epheſin. part. 1. c. 22.* And this was the Occaſion of calling the *Epheſine* Council. *Neſtorius* (as I have already obſerv'd in his Character) was extremely opiniative and ſelf-ſufficient, and therefore wou'd hardly vouchſafe the Ancients a Reading; or elſe he con'd never have look'd upon Θεοτόκος as a novel Attribute; for *Cyril*, Preſident of the Council, quotes no leſs than nine of the Fathers for the uſe of this Term. *Cyrill. Epiſt. ad Reginas.* 'Tis true indeed, that *Athanaſius*, *Antiochus*, and *Ammon* only, do expreſly call the Virgin Θεοτόκον· but the Title may be eaſily juſtify'd from the other ſix. Beſides, 'tis expreſly us'd by *Baſil de Humana Chriſt. Generat.* By *Gregory Nazianzen*, *Epiſt. 1. ad Chelidon. Presbyt. id. Orat. 1. de Filio.* By *Alexander Alexand. ad Alexandrum Conſtantinopol. Theodoret. Hiſt. Eccleſ.* l. 1. c. 4. By *Euſebius*, *de vit. Conſtantini*, l. 3. c. 43. and long before them all, 'tis expreſly made uſe of by *Origen*, who is very copious upon this Epithet, and in what Senſe the *Virgin* is to be ſtil'd Θεοτόκος. *Orig. Tom. 1. Commentar. in Ep. Pauli ad Rom.* but this I have already obſerv'd from *Socrates*, *Hiſt. Eccl.* l. 7. c. 32. Nay, the moſt virulent Oppoſers of St. *Cyril* own as much; and *John* Biſhop of *Antioch*, in an Epiſtle to *Neſtorius*, tells him, it had been us'd by very many of the Fathers, and was never rejected by any. *Vid. Act. Concil. Epheſin. part. 1. cap. 25. pag. 149, 150. Edit. Col. an. 1618.* and *Theodoret* himſelf, who at firſt ſtruck in with *Neſtorius*, owns

Chriſt; becauſe the *Chriſt* who is God, was not born of her, but that *Chriſt* only who was Man. For [f] whoever imagines that he ſpeaks of one *Chriſt*

---

as much in his Epiſtle to *Sporacius*, which is extant in the *Paris* Edition of his Works; *Tom.* 4. *pag.* 697. *an.* 1642. ſo far were the Well-wiſhers to *Neſtorius* from excuſing him in that Age. And to carry this Point yet higher, *Ignatius ad Smyrn.* 1. ſays, *That our Lord the Son of God was really made of the Virgin.* Τὸν κύριον ἡμῶν υἱὸν Θεοῦ γενόμενον ἀληθῶς ἐκ παρθένου· and, in his Epiſtle to the *Epheſians*, that *our God Jeſus Chriſt was conceiv'd in the Virgin* Mary, *according to the Divine Diſpenſation.* ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ· And according to the Scriptures, *God ſent forth his Son made of a Woman*, Gal. 4. 4. ὑὸν αὐτοῦ γενόμενον ἐκ γυναικός. The *Greeks* indeed, who are wonderful happy in the Compoſitions of their Language, were the firſt who call'd the *Virgin Mary* Θεοτόκον· and, in imitation of them, the *Latins* afterwards call'd her *Deiparam*, and *Dei Genetricem*, the *Parent*, or *Mother of God*; but 'tis very probable, that this compound Word *Deipara*, or *Mother of God*, was not in uſe amongſt the more ancient *Latins*, and therefore our *Vincentius* retains the *Greek* Word here, *Aſſerit Mariam non Theotocon, ſed Chriſtotocon eſſe dicendam.*

[f] *Quod ſi quis eum putat in Litera ſua unum Chriſtum dicere, & unam Chriſti prædicare Perſonam, non temere credat.*] From the Fall of our firſt Parents, it has been very natural to the Children to be ſewing Fig-leaves, and making the beſt Cover they can for their Nakedneſs; and none have diſcover'd more of this original Artifice, than the Adulterators of the Faith; for it is the conſtant Complaint of the Primitive Fathers, that the Hereticks look'd always one way, and believ'd another; that they ſeem'd to profeſs the Catholick Faith, and had a Faith of their own in Reſerve; and *Neſtorius* was as good at this Trade as the beſt of them, as we may ſee from the Epiſtle of St. *Cyril ad Reginas*, already mention'd. For when Diſguiſe and Shuffling wou'd no longer ſecure him, and he ſaw the Council went clearly againſt him, he wip'd his Mouth, and hop'd to reconcile all with this feign'd occaſional Acknowledgement, Αεξέδω καὶ Θεοτόκον ἡ Μαρία, καὶ παυσάσθω τὰ λυπηρά· *Socr. l.* 7. *cap.* 34. *Well then, if you will, let* Mary *be call'd* Θεοτόκος, *or Mother of God, and let there be no more adoe about it.* But (ſays the ſame *Hiſtorian*) the Council underſtood the Man too well to be impos'd on with ſuch a Conceſſion, and accordingly proceeded to paſs Sentence againſt him. I have already obſerv'd, that *Neſtorius* profeſs'd, *he cou'd not poſſibly call him God, who was but two or three Months old*: If ſo, I can't ſee how 'twas poſſible for

Neſtorius

Chriſt only in his Writings, and preacheth up Chriſt to be one Perſon alſo, I adviſe him to look again before he believes him: For tho' he may drop ſome Expreſſions which may ſeem to look this way, yet this is only the Heretick's Cunning, the eaſier to ſeduce his Readers by good Words into bad Opinions, according to that of the Apoſtle, *He works Death in me by that which is good*; either therefore, as I juſt now ſaid, he makes his boaſt in ſome Paſſages of believing *one Chriſt*, and *one Perſon of Chriſt*, Rom. 7. 10.

Neſtorius to be miſunderſtood in this Caſe: For can any Propoſition in the World be plainer, than *that the Word was not made Fleſh*, when the *Son* of the *Virgin* was but *two or three Months old*; and therefore, by an *immediate undeniable Conſequence*, the *Son* of *God* before all Worlds, and the *Son* of the *Virgin but two or three Months old*, muſt be two different Perſons all that Time. And tho' in ſome of his Letters he pretends to acknowledge a ſtrict and intimate Union of the two Natures in Chriſt, yet this is plainly but a Copy of his Countenance; for when he comes to explain and clear his meaning, he does it by ſuch Expreſſions and Similitudes, as manifeſtly diſcover his Inſincerity and Averſion to a *ſubſtantial* Union: For he ſays, that God *indwelt* or *inhabited* in *Man*, as in a *Temple*, that he was *clothed* with Fleſh, that he *aſſociated* Man, and that the *Union* of the *Divine* and *Human Nature* in Chriſt, was like the *Union of Man and Wife*, with ſeveral other Similitudes to the like purpoſe. So that juſt as a *Man* and his *Houſe*, a *Man* and his *Cloaths*, a *Man* and his *Friend*, a *Man* and his *Wife*, may be ſaid to be all one; juſt ſo, and no otherwiſe, according to *Neſtorius*, is the *Word* and the *Fleſh* all one in the *Perſon* of Jeſus Chriſt. I conclude therefore with *Vincentius* (and if *others* had concluded ſo too, it had been leſs liable to Objection) that *Neſtorius* deny'd the ἕνωσιν φυσικὴν, καὶ κατ' οὐσίαν, the *Natural* and *Eſſential Union* of the Divine and Human Nature in Chriſt, which was the Union the *Catholick Fathers* contended for; that he maintain'd likewiſe, that in *the Time of the Virgin's Conception, or her Delivery, and ſome time after, there were two diſtinct Chriſts*, expreſly contrary to Scripture, and that of *Athanaſius*, Ἀνθρωπῷ ὁ γέγονε, καὶ οὐκ εἰς ἄνθρωπον ἦλθε· *Athan. Orat. 4. contra Arian. The Word was made Man, and not came upon the Man already made*; and conſequently that *Neſtorius* was neither *miſunderſtood*, nor *hardly us'd*, is the Concluſion of this Chapter.

with a Deſign to deceive; or it was certainly his Opinion, that after the Delivery of the Virgin, the two Perſons did meet together in one Chriſt, but in ſuch a manner, that in the time of the Virgin's Conception, or her Delivery, and ſome time after, there were two diſtinct *Chriſts*. So that, according to *Neſtorius*, *Chriſt* at firſt was born a common meer Man only, not as yet aſſociated in Unity of *Perſon* to *God the Word*, but that afterwards the *Perſon* of the *aſſuming Logos* deſcended upon him; and tho' now by this Aſſumption, he is become an *Indweller* in the Glory of God, yet once there ſeems to have been no difference between him and other Men.

CHAP. XVIII.

A Recapitulation of the aforeſaid Hereſies, and the Senſe of the Catholick Church as to theſe Points.

AND thus it is, that theſe Hereticks, *Neſtorius*, *Apollinaris*, and *Photinus*, like mad Dogs, bark againſt the Catholick Faith; the Trinity is deny'd by *Photinus*; *Apollinaris* affirms the Eſſence of the *God the Word* to be convertible, and diſowns two Subſtances in Chriſt, affirming the Soul of Chriſt not to be entirely perfect, or at moſt but a Soul void of Underſtanding, but that the *Logos* of God ſupply'd the want of Rationality. *Neſtorius* averrs,

verrs, that either always, or at leaſt for ſome time, there were two Chriſts. But the Catholick Church has right Notions both in reſpect of God, and our Saviour, and accordingly neither blaſphemes the Myſtery of the Trinity, nor the Incarnation of Chriſt: For the Church adores but one God in the Plenitude of the Trinity, and an Equality of Three Perſons in one and the ſame Divine Majeſty; and profeſſes one Chriſt Jeſus, not two, and owns the ſame (Jeſus) to be both God and Man. She believes that in him there are two Subſtances, but one only Perſon; two Subſtances, becauſe the *Logos* of God is not changeable, ſo as to be converted into Fleſh; one only Perſon, leſt by acknowledging two Sons, we might ſeem to worſhip not a Trinity, but a *Quaternity.*

CHAP. XIX.

A farther and more explicit Account of the Myſtery of the ever bleſſed Trinity.

BUT this is a Matter of ſuch Moment, that it well deſerves to be conſider'd over and over again, and to be ſtated as diſtinctly and intelligibly as poſſible. In God then there is one Subſtance, but three Perſons; in Chriſt, two Subſtances, but one Perſon; in the Trinity, there is *one* and *another*; but not one and another *Thing*; in our Saviour, there is one and another *Thing* or *Subſtance*, but not one and

and another *Perſon*. But pray tell me, why in the Trinity, there is [u] *one* and *another*, but not one and another *Thing*? Why, becauſe there is one Perſon of the Father, another of the Son, and another of the Holy Ghoſt, but nevertheleſs, there is not one and another Eſſence of the Father, Son and Holy Ghoſt, but one and the ſame Eſſence in all. But how then in our Saviour is there one and another Thing, but not one and another Perſon? becauſe there is one Subſtance of his Divinity, and another of his Humanity; but the Divinity and Humanity are not one and another Perſon, but one and the ſame Chriſt, one and the ſame Son of God, and one and the ſame Perſon of one and the ſame Chriſt, and Son of God. For as in [x] Man, the Fleſh is one thing

---

[u] *In trinitate, alius atque alius, non aliud atque aliud; in ſalvatore, aliud atque aliud, non alius atque alius.*] The different Sence of this Pronoun in its different Genders, *alius atque aliud*, is not expreſſible in our Language, as it is in the *Greek* and *Latin*; and therefore I ſhall explain it in a ſhort Comment upon the Words of *Nazianzen*, which are juſt the ſame with theſe of *Vincentius*; Ἄλλο μὲν καὶ ἄλλο, τὰ ἐξ ὧν ὁ σωτὴρ· οὐκ ἄλλος καὶ ἄλλος. *There are one and another*, or two different Subſtances, *of which our Saviour is made up; but he is not one and another*, or two different Perſons. Λέγω καὶ ἄλλο, καὶ ἄλλο, ἕνεκεν τοῦ πρὸς τὸ Τριάδος ἔχειν· *I ſay one and another* Subſtance, *becauſe 'tis otherwiſe in relation to the Triad.* Ἐκεῖ μὲν γὰρ ἄλλος καὶ ἄλλος, ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν· οὐκ ἄλλο καὶ ἄλλο· ἓν γὰρ τὰ τρία, καὶ ταυτὸν τῇ θεότητι. *Nazian. Orat.* 51. *adv. Apollinar. For in the Trinity* (we ſay) *there is one and another*, Perſon, *for fear of confounding the Subſiſtences* (or Perſons); *but there is not one and another Subſtance; for the three are one and the ſame with reſpect to the Divinity of their Eſſence.* So that *Alius* denotes the *Perſon*, *Aliud* the Subſtance or Nature of that *Perſon*.

[x] *Sicut in homine aliud Caro, & aliud Anima; ſed unus idemque Homo, Anima & Caro.*] For the diſtincter underſtanding of perſonal

thing, and the Soul another; yet nevertheleſs the Fleſh and Soul make but one Man. In *Peter* and *Paul* for inſtance, the Soul is one thing

---

ſonal Union, it muſt be conſider'd what we mean by the word *Perſon*; and in order to this, waving all Metaphyſical Differences between *Nature* and *Perſon*, or *Eſſence* and *Hypoſtaſis*, I ſhall keep cloſe to my *Author*'s Similitude and Reaſoning. In Man then (ſays he) there are two quite different Parts, a Soul and a Body; the Soul reflects, knows, chooſes, *&c.* The proper Acts of the Body are to Eat, Drink, Generate, *&c.* But tho' the Soul and Body are the immediate Cauſes of ſuch Actions, yet they are not ſaid to be the Doers of them, but *Peter* or *Paul*, the *Man*, the *Perſon*, who reſults from this Compoſition of Soul and Body, is charg'd with all the Actions, and is the Subject of all the Paſſions that ariſe from this Union of Fleſh and Spirit. And tho' the Actions and Properties of one Nature cannot be truly affirm'd of the other, the Soul cannot be ſaid to eat and drink, or the Body to think, yet they may be reciprocally predicated of the ſame *Perſon*, and *Peter* who is made up of theſe two different Parts may be truly ſaid to eat, drink, think, *&c.* So that in ſhort, a *Perſon* is the ultimate Iſſue or Product, reſulting from the Compoſition of Body and Soul; which two Natures being moſt intimately united, tho' incompatible in themſelves, yet the Operations of both may be indifferently affirm'd of the *Perſon*, who is a Compound of both. To follow *Vincentius* now in the Application of this Similitude; in our Saviour (ſays he) there are two Natures, one divine, the other human, one of the Subſtance of his Father, the other of the Subſtance of the Virgin-Mother, but yet both Natures make but one and the ſame *Perſon*, Chriſt Jeſus, both God and Man. From this *Perſonal Hypoſtatical* Union therefore of the divine and human Nature in Chriſt, it neceſſarily follows, that tho' Chriſt as the Son of God is not capable of ſuffering; and as the Son of the Virgin, cannot be ſaid to be God; yet both theſe Natures being ſubſtantially united in one *Perſon*, Chriſt Jeſus, there muſt ariſe a *Communication of Properties* from ſuch Union; and God may be ſaid to *bleed* and die, and the Son of the Virgin be truly ſaid to be *God* of *God*; that is, the Properties and Affections of the divine and human Nature may, and muſt be promiſcuouſly predicated of the ſame *Perſon*, who is made up of both. For if he who was born of the *Virgin*, was the *Virgin*'s Son, and he who was begotten of God before all Worlds is *God* of *God*, and theſe two are one *Perſon*, then muſt the Virgin be the Mother of God, as well as God his Father. What I have to obſerve farther at preſent, is, that tho' there are many Similitudes brought by the Ancients and Moderns

thing, and the Fleſh another; but yet the Fleſh and Soul are not two *Peters*, nor is the Soul one *Paul*, and the Fleſh another *Paul*; but *Peter* is one and the ſame Man, and *Paul* is one and the ſame Man, conſiſting of two different Natures of Body and Mind. Thus in one and the ſame Chriſt there are two Subſtances, but one divine, the other human; one from God the Father, the other from the Virgin-Mother; one Co-eternal and equal to the Father, the other Temporary and inferior to the Father;

---

derns to illuſtrate this Union of the two Natures in Chriſt, yet are they all defective, and there is nothing in any Claſs of created Beings that can give us a perfect and adequate Reſemblance of it. For the Similitude of Soul and Body making one *Perſon*, tho' 'tis very apt and ſignificative, (for which and ſome other like Expreſſions hereafter mention'd, *Vincentius* has paſs'd for the Author of the Creed commonly call'd *Athanaſian*) yet this, I ſay, in many things is lame and deficient. For Soul and Body are incomplete, imperfect Natures, concurring to the Complexion and Exiſtence of a *Perſon* that never did exiſt before; whereas in Chriſt both Natures are complete and perfect, concurring (if I may ſo ſpeak) to make up one *Perſon*, who had a Subſiſtence before from all Eternity, tho' not after the ſame manner as when the *Word was made Fleſh*. The other celebrated *Simile*, is that of *Alexander* of *Hales*, *Sum. Theolog. part.* 3. *Queſt.* 7. *Memb.* 1. *Art.* 1. And it is the Branch of one kind of Tree ingrafted into a Tree of another Kind. For as the Tree is one, and yet hath two different Natures, and beareth two different kinds of Fruit; ſo Chriſt is one *Perſon*, and yet hath two different Natures, and produceth different Fruits, different Actions proper to each Nature; and as in the Tree there ariſeth no Mixture or Confuſion of Natures from this *ingrafted* Union, ſo neither does there from the *Perſonal* Union of the divine and human Nature in Chriſt. And laſtly, as we may truly ſay after ſuch Ingrafting, that this Vine is an Olive Tree, and this Olive Tree is a Vine; ſo may we as truly ſay, that this *Son* of *Mary*, is the *Son* of *God*, and that this *Son* of *God* is the *Son* of *Mary*. But tho' this Similitude is a very good one, yet is it deficient in ſome Particulars, as might eaſily be ſhewn, was it not too tedious here to inſiſt any longer upon it.

One

one of the ſame Subſtance with the Father, the other of the ſame Subſtance with the Mother; but yet theſe two different Subſtances make but one and the ſame Chriſt. There is not therefore one Chriſt, who is God, another who is Man; one uncreated, another created; one impaſſible, another paſſible; one equal to the Father, another inferior to the Father; one (begotten) of the Father, another (born) of the Mother: But one and the ſame Chriſt is both God and Man; both uncreated, and created; both immutable and mutable; both impaſſible and paſſible; both equal to the Father, and inferior to the Father; both begotten of the Father before all Time, and born of the Mother in Time; both perfect God and perfect Man: As God, he had Divinity in Perfection; as Man, he had complete Humanity; I ſay, a complete Humanity, as containg in it both Soul and Fleſh, real Fleſh of the ſame kind with ours, deriv'd from his Mother; and a Soul, endowed with all the Faculties of a Soul, with Underſtanding, Memory and Reaſon. In Chriſt then, there is the *Logos*, the Soul and the Body; but all this is but one Chriſt, one Son of God, one Saviour and Redeemer of the World. But he is one, not by a ſtrange Mixture and Confuſion of the Divinity and Humanity together, but by one entire and individual Unity of Perſon: For that Conjunction of two different Natures made no Converſion or Change of the one into the other, (which is proper

y Arrianiſm) but rather compacted both into one in ſuch a manner, that the [z] Propriety of each

---

[y] *Neque enim illa Conjunctio alterum in alterum convertit, neque mutavit, qui eſt Error proprius Arrianorum.*] *Fileſacus* upon this paſſage declares that in all his Reading he could never find among the Ancients, that this Error was proper to the *Arians*; he believes however that this was no Calumny of *Vincentius*; but as Hereticks uſually grow worſe and worſe, ſo this probably might be an Improvement of the After-*Arrians*; and yet in the Concluſion avers, that he had read ſomewhere, (he could not recollect where) but in a certain Father, that the *Arians* did make the Son of God of a mutable Nature. I have already prov'd in Confirmation of *Vincentius* from *Gregory Nazianzen*, that the *Apollinarians* held the very Godhead in Chriſt to be corruptible, and that the whole Chriſt actually dy'd. I have obſerv'd likewiſe from *Phebadius*, that the *Arians* agreed with the *Apollinarians* in making the Nature of the *Logos* to ſuffer in the Fleſh, by confounding the Properties of the divine with the human Nature; and if the *Apollinarians* who held the Conſubſtantiality of the *Word*, did notwithſtanding make him mortal, we may very well ſuppoſe that the *Arians* who deny'd the *Homoouſian* Doctrine, made him ſo too. But to put this Matter out of diſpute, I need only repeat a Paſſage of *Athanaſius* already cited, where ſpeaking of the *Arians* we find theſe Words, Ἢ ἡ Ἢ παθὸς νόσον ὁπὶ Ἢ ἀπαθῆ Θεότητα ἐναφίεσθες ἀσεβῶς. *Lib. de Incarn.* *They impiouſly ſuperinduced the Senſe of ſuffering upon the impaſſible Divinity.*

[z] *Ita in Chriſto quoque utriuſque Subſtantiæ ſua cuique in eternum Proprietas.*] I have taken notice how *Photinus* trod partly in the Steps of his Maſter *Marcellus*, who deny'd the *Word* to be a *Perſon* before his Incarnation, and affirm'd withal that his Kingdom ſhould continue but to the Day of Judgement, and then his Fleſh be annihilated, and the *Prolatitious Word* be reſolved into the *Father*, and be no more. Upon this 'tis probable our Author had his Eye, when he concludes, that the incarnate Son of God ſhall to all Eternity ſubſiſt in the *Perſonal* Unity of his two Natures, and that his *Humanity* ſhould no more ceaſe to be, either by Annihilation, or Converſion, at the Day of Judgement, than the Body of Man ſhould then be annihilated or tranſubſtantiated into pure Soul.

There is one Remark more I think neceſſary to be added before we conclude this Chapter, and it is this, *Fileſacus* intitles this Chapter, *A Paraphraſe upon the Athanaſian Creed*; and *Anthelmius* propoſes ten Reaſons to prove that *Vincentius* himſelf was the Author of this Creed. It was confeſſedly written firſt in *Latin*, and it is moſt probable (ſays our learned *Pearſon*) that it was compos'd by ſome

each Nature remains for ever diſtinct in one and the ſame ſingle Perſon of Chriſt; ſo that the Divinity ſhall never commence Body, nor that which was once Corporeal, ever ceaſe to be Corporeal. An Example of this Union we may ſee

---

Member of the *Latin* Church, by that Expreſſion in it, *Spiritus S. a Patre & Filio, non factus, nec creatus, nec genitus, ſed procedens.* The ancient *Greek Fathers* ſpeaking of this *Proceſſion*, mention the *Father* only, and never (as he thinks) expreſs the *Son*, as ſticking conſtantly in this to the Language of the Scriptures. *Vid. Pearſ. Expoſ. of the Creed. p.* 324. I will not enter upon the Examination of theſe Reaſons of *Anthelmius* for this Conjecture to the great Honour of *Vincentius*, becauſe it would prove too tedious a Digreſſion, and becauſe the Reader may ſee the Reaſons and the Anſwers to them, in the *Diatribe in Symbolum quicunque vult*, at the end of the ſecond Tome of the Works of *Athanaſius*, publiſh'd by the *Benedictines*, and printed at *Paris*, M. DC. XCVIII. But I ſhall ſet down the Collection made by *Anthelmius* out of this *Commonitory*, and chiefly out of this and the two following Chapters, and from the *Athanaſian* Creed; and leave the Reader to form what Conjectures he pleaſes from the Affinity between them.

Tabula Prima.

Excerptum ex Symbolo.	*Excerptum è Commonitorio.*
I. Fides autem *Catholica* hæc eſt, ut *unum Deum in Trinitate*, & *Trinitatem in* unitate *veneremur.*	I. Eccleſia vero *Catholica unam* Divinitatem *in Trinitatis* plenitudine, & *Trinitatis* æqualitatem, *in una* atque eadem Majeſtate *veneratur.*
II. *Neque confundentes Perſonas, neque ſubſtantiam ſeparantes.*	II *Ut neque* ſingularitas *ſubſtantiæ*, *Perſonarum confundat* proprietatem, *neque* item Trinitatis diſtinctio unitatem *ſeparet* Deitatis.
III. *Alia eſt* enim *Perſona Patris*, *alia Filii*, *alia Spiritûs Sancti.*	III. Quia ſcilicet *Alia eſt Perſona Patris*, *alia Filii*, *alia Spiritûs Sancti.*
IV. *Sed Patris*, *& Filii*, *& Spiritûs Sancti una* eſt Divinitas, æqualis Gloria, coæterna Majeſtas.	IV. *Sed Patris*, *& Filii*, *& Spiritûs Sancti* non alia & alia, ſed *una* eademque natura.

Tabula

ſee in our ſelves; for not only in this World, but in that to come, every one ſhall conſiſt of

Tabula Secunda.

Excerptum ex Symbolo.	*Excerptum è Commonitorio.*
I. Eſt ergo fides recta *ut* credamus & *confiteamur*, quia dominus noſter Jeſus Chriſtus *Dei Filius, Deus & Homo eſt.*	I. Vehementer enim præcavere debemus, *ut* Chriſtum non modo unum ſed ſemper unum *confiteamur* —— unus idemque Chriſtus, *Filius Dei*, unus idemque Chriſtus, *Deus & Homo.*
II. Deus eſt ex ſubſtantia *Patris ante ſæcula genitus*; & homo eſt *ex* ſubſtantia *Matris in ſæculo* natus.	II. Idem *ex Patre ante ſæcula genitus*, idem *ex Matre in ſæculo* generatus.
III. *Perfectus Deus, perfectus Homo, ex anima* rationali & humana *carne ſubſiſtens.*	III. *Perfectus Deus, perfectus Homo*, in Deo ſummâ Divinitas, in homine plena Humanitas: quippe quæ animam ſimul habeat & *carnem* —— ex duplici diverſaq; *ſubſiſtens* animi corporiſq; natura.
IV. *Æqualis Patri* ſecundum Divinitatem, *minor Patre* ſecundum humanitatem.	IV. Duæ ſubſtantiæ ſunt, una coæterna, & *æqualis Patri*; altera ex tempore & *minor Patre.*

Tabula Tertia.

Excerptum ex Symbolo.	*Excerptum è Commonitorio.*
I. Qui licet *Deus* ſit & homo, *non duo* tamen, ſed *unus eſt Chriſtus.*	I. *Unum* Chriſtum Jeſum, *non duos*, eumdemq; Deum pariter atq; *hominem — & hoc totum unus eſt Chriſtus.*
II. *Unus autem non converſione Divinitatis* in carnem, ſed aſſumtione *humanitatis* in *Deum*; *unus* omnino *non confuſione* ſubſtantiæ, *ſed unitate Perſonæ.*	II. *Unus autem non — divinitatis & humanitatis Confuſione, ſed unitate Perſonæ — non converſione* Naturæ *ſed Perſonæ.*
III. Nam *ſicut Anima* rationalis & *Caro* unus *eſt Homo, ita Deus* & Homo *unus eſt Chriſtus.*	III. Igitur *ſicut Anima* connexa *carni*, non imitatur hominem ſed eſt *Homo* ita etiam verbum *Deus* uniendo ſe Homini — factus *eſt Homo — & ex duabus* Subſtantiis *unus eſt Chriſtus.*
IV. Qui *paſſus* eſt pro ſalute noſtra.	IV. Eccleſia Deum ſecundum Hominem credit factum *paſſum*, &c.

Soul

Soul and Body; and yet the Soul ſhall never be chang'd into Body, nor the Body ever chang'd into Soul; but as every Man ſhall continue for ever, ſo ſhall the Difference between Soul and Body continue for ever alſo. And thus we ought to believe, that in Chriſt the ſame Propriety ſhall everlaſtingly remain to each ſeveral Subſtance in the Unity of the ſame Perſon.

CHAP. XX.

The Humanity of Chriſt aſſerted againſt the Manicheans.

BUT by making ſuch frequent Uſe of the word *Perſon*, and by ſaying that God took upon him the *Perſon* of Man, I am very much afraid of being miſunderſtood, as if it was my Opinion, that *God* the *Word* is Man only from his *Perſonating* the Actions of Man, and that all he did amongſt us he did in Appearance only, and not as true [a] real Man; juſt

[a] *Non quaſi verus Homo fecerit.*] Now *Perſona* in the *Latin* Tongue being an equivocal Term, and ſignifying either the ultimate and finiſh'd Reſult from an Union of Fleſh and Spirit, as I have already defin'd it; that is, a real and perfect Man, and withal ſignifying a *Vizard*, an *Actor* in a Play, a *Perſon* in Appearance only; and Chriſt in his Human Nature being look'd upon merely as ſuch by many Hereticks, our Author thought it proper to diſtinguiſh and explain himſelf a little what he meant by the word *Perſona*. From our Saviour's Nativity to his Crucifixion, the only Diſpute was, whether Chriſt was truly and properly the Son of God; but

juſt as in Theaters we ſee one Actor ſhift himſelf into different *Perſons*, tho' he himſelf is really none of thoſe he repreſents; for in Repreſentations of this kind, the Actors and

---

ſoon after his Reſurrection, (ſuch is the Perverſeneſs of ſome Men) his very *Humanity* was call'd in Queſtion; ſo that Chriſt between two ſorts of Thieves, cou'd neither be God nor Man. How ſoon his Humanity was deny'd, we may learn from St. *John*, and his Diſciple *Ignatius*; *Every Spirit* (ſays the Apoſtle) *that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God; and every Spirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh, is not of God; and this is that Antichriſt, whereof you have heard that it ſhou'd come, and even now already is it in the World.* And his *Diſciple's Epiſtle* to the *Smyrnæans* ſeems wholly levell'd againſt this ſort of Hereticks; for ſpeaking of Chriſt there, thus he affirms, ἀληθῶς ὄντα ἐκ γένους Δαβὶδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θέλημα καὶ δύναμιν Θεοῦ, γεγεννημένον ἀληθῶς ἐκ παρθένου, Ἀληθῶς ἐπὶ Ποντίου Πιλάτου, καὶ Ἡρῴδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκὶ· In the firſt Words of this Epiſtle, he ſtiles Jeſus Chriſt, † Θεὸν † ἔντας ὑμᾶς σοφίσαντα· *The God that hath thus fill'd you with Wiſdom*; this very God (ſays he) *was truly of the Lineage of* David, *according to the Fleſh, but the Son of God, according to the Will and Power of God, was truly born of the Virgin,* (which by the way is the very thing which the Fathers underſtood by the Term Θεοτόκος) *was truly crucify'd for us in the Fleſh under* Pontius Pilate, *and* Herod *the Tetrarch.* Again, καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν, οὐκ ὥσπερ ἄπιστοί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι· *And he ſuffer'd as truly, as he truly rais'd himſelf again, and not as ſome Unbelievers give out, that he ſuffer'd in Appearance only.* And a little after, *Ignatius* affirms, that even after his Reſurrection he was in the Fleſh, and for a Proof, quotes thoſe Words of Scripture; *Handle me, and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.* And if one might have leave to conjecture, I am verily of Opinion, that when Chriſt made *Thomas* thruſt his hand into his Side, it was not merely for the Conviction of him and the reſt, that he was the true real Son of the Virgin, but likewiſe for the Conviction of thoſe Hereticks he then ſaw riſing in the World, who taught that he never had any real Human Fleſh at all; ſo early was this ſenſeleſs Hereſy in the Chriſtian World; the Profeſſors and Followers of it were call'd Δοκηταὶ, or the *Family* of the *Seemers*. Whether the Denyers of Chriſt's Divinity, or his Humanity, are the greateſt Monſters, is hard to tell; but plain it is, that Infidelity in ſome Men is an incurable Diſeaſe by any Demonſtrations either of Senſe or Reaſon, and therefore *Hereſies muſt be.*

the

the Men acted, are different Perſons. For to uſe the Compariſon your *Manicheans*, and ſome other Libertines are ſo fond of, when a Tragedian plays the Prieſt or King, he himſelf is neither Prieſt nor King; for when the Part is over, the *Perſon* ceaſes. But God forbid, that we ſhou'd ever come to that wicked Paſs, as to make a Mock of the Myſtery of the Incarnation by ſuch a Theatrical Compariſon! Let the [b] *Manicheans* anſwer for this Madneſs, for they are

[b] *Manichæorum ſit iſta Dementia, qui Phantaſiæ Prædicatores, &c.* The Δοκηταὶ, and Φανταστασταὶ, and the *Manichees*, who preach'd that our Saviour was a Man only *putativè*, and came into the World *in Phantaſmate*, and conſequently did ſuffer only *putativè*, were ſo call'd, not from the Founder, but the Nature of the Hereſy, becauſe they taught that Chriſt did every thing only ἐν Δοκήσει, in *Appearance*, and not Reality. *Vid. Clem. Alexandr. Strom.* l. 7. This Hereſy, tho' in time branch'd out into many Monſters, was riſing under St. *John*, and getting head under *Ignatius*, as I have juſt now ſhewn, and is to be aſcrib'd to *Simon Magus*; who declar'd, that it was he who deliver'd the Law to the *Jews* on Mount *Sinah*, in the Perſon of the Father; that in the Time of *Tiberius*, *perſonated* the Son; and that he was the Holy Spirit, who afterwards came down upon the Apoſtles in the Appearance of fiery Tongues; *Chriſtum autem nec veniſſe, nec à Judæis quicquam pertuliſſe; But that Chriſt neither came, nor ſuffer'd any thing from the Jews*, S. *Auguſtin. Hær.* 1. Now what *Simon Magus* ſaid of himſelf, when he made himſelf the Son, that his Followers affirm'd of Chriſt, as *Saturninus* affirm'd, *Chriſtum in Subſtantia non fuiſſe, & Phantaſmate tantum quaſi paſſum fuiſſe. Tertul. Præſ. adv. Hæret. cap.* 46. *That Chriſt was not in Reality or Subſtance, but in Shadow or Appearance, and made only as if he ſuffer'd.* And therefore both he and *Baſilides*, *Valentinus*, *Cerdon*, *Marcion*, and many more, are to be reckon'd among the *Phantaſiæ Prædicatores*, or the *Family of the Seemers*. The *Manicheans* were ſo call'd from *Manes*; but who this *Manes* was, or whether a Name only that ſignifies *Heretick*, or *Phanatick*, or *Madman*, as the *Greek* Writers underſtand it, is uncertain. *Theodoret* ſaith, that *Manes* was a *Perſian*, and call'd *Scythianus*, ὁ δὴ Μάνης Πέρσης μὲν ἦν, &c. *Theod. Hær. Fab.* l. 1. cap. 26. *Epiphanius* ſays, he was firſt call'd *Cubricus*; but 'tis certain that *Scythianus* and *Cubricus* were two different Perſons, and therefore 'tis moſt probable that *Manes* was only a common Name of *Heretick*.

are the Preachers up of this Phantom, who preſume to ſay, that God the Son of God took not on him the ſubſtantial Perſon of a Man, but

---

tick. Vid. Beveregi Annot. in Can. Conc. Trull. Can. 95. p. 163. But *Epiphanius* moreover ſaith, that *Scythianus*, the firſt Founder of the *Manichæan* Hereſy, was a *Saracen*; that he had one *Terebinthus*, afterwards call'd *Buddas* for his Diſciple; that this *Buddas* had a Scholar, call'd *Cubricus*, and alſo *Manes*, from whence the *Manichæans*, who ſet this Hereſy on foot in the Days of *Aurelianus*, or *Probus* the Emperor, about the Year 277. But the Name of *Manes* is ſo fully explain'd, the *Manichæan* Pedegree ſo clearly trac'd, and *Epiphanius* ſo ſolidly vindicated from the Animadverſions of *Petavius* by our great Biſhop *Pearſon*, in his Expoſition of the Creed, *Artic.* 1. p. 64. that I will not preſume to make any Addition, but only give my Reader a Summary of what *Euſebius* and *Socrates* have deliver'd in this Caſe, and which he will not find in the Notes juſt now referr'd to. *Euſebius*, *lib.* 7. *cap.* 31. ſpeaking of *Manes*, ſays, Δαιμόνιός τις ὢν καὶ μανιώδης, *He was a Demoniack and Madman*, who ſet up for being the Chriſt, and another time gave out himſelf to be the *Paraclete* or Holy Ghoſt; and, as if he had been Chriſt, choſe himſelf twelve Diſciples, and patch'd up a Parcel of old worn-out Hereſies, and from *Perſia* imported 'em into the *Roman* World, which gave Riſe to the *Manichæan* Frenzy, and which, in the Time of *Euſebius*, abounded in many Places. This being but a very imperfect Account, (ſaith *Socrates*) he thought it proper to add theſe Particulars: There was one *Scythianus*, a *Saracen*, well vers'd in the Learning of the *Egyptians*, who introduc'd the Opinions of *Empedocles* and *Pythagoras* into the Chriſtian Religion, aſſerting two Natures or Principles, one evil, the other good; the evil one he call'd νεῖκος, or *Diſcord*, the good one φιλίαν, or *Friendſhip*. The Diſciple of *Scythianus*, was one *Buddas*, who formerly went by the name of *Terebinthus*, who coming into *Babylon* ſet up for a mighty Miracle-monger, pretending that he was born of a *Virgin*, and had been brought up in the Mountains; he wrote four Books; and making a Shew one day to be very ſerious about ſome ſacred Rites, a *Dæmon* threw him from a Precipice, and there was an end of him: His Hoſtels where he lodg'd bury'd him; and having got all the Money he had, purchas'd a Boy about ſeven years old, by name *Cubricus*, and made him free, and taught him to read, and ſoon after dy'd, leaving him all the Effects of *Terebinthus*, and the Books which he had written from the Inſtructions of his Maſter *Scythianus*. With this Furniture *Cubricus* ſets out, and marches into *Perſia* under the name of *Manes*; the Books of *Terebinthus* he preſented to his Followers as his own; they carry a Face of *Chriſtianity*, but in truth are downright *Paganiſm*; for they command

but acted a Part, and convers'd only in Shadow, and the Apparition of Human Nature. But the Catholick Faith is this, that the *Logos* of God was ſo made Man, that he did not fallaciouſly and phantaſtically repreſent Human Nature, but truly and properly aſſume it; and what he did as Man, was not in Shew and Imitation of another, but was as much his own Action, as any Man's is his; he play'd not the Part of Man, but was the very Thing he acted; juſt as we our ſelves, when we ſpeak, taſte, or do any other Actions of Life, we are not Men by Imitation, but in Reality; and as *Peter* and *John* (to inſtance in them particularly) were not Men in Shadow, but Subſtance; or as *Paul* did not act an Apoſtle, or perſonate a *Paul*, but was a real Apoſtle, and a real *Paul*; ſo the Divine *Logos* when he took upon him our

command the Worſhip of many Gods, particularly the Adoration of the Sun: He introduces Fate, and the Doctrine of Tranſmigration of Souls into ſeveral Bodies, according to *Empedocles*, *Pythagoras*, and the Opinion of the *Egyptians*: He denies Chriſt to have come in the Fleſh, and makes him to be a Phantaſm only: He rejects the Law and the Prophets, and ſtiles himſelf the *Paraclete*. The Fate of this Wretch, in ſhort was this: The King of *Perſia*'s Son falling dangerouſly ill, and he having heard great Talk of *Manes*, and taking his Miracles upon Truſt, ſent for him, as an Apoſtle, to recover him; who came, and, with all the Formality and Demureneſs imaginable, took him in his Arms to cure him; but the King thereupon finding his Son expire in his hands, forthwith order'd him to be clapp'd in Chains, with a Deſign to execute him immediately; but *Manes* broke Goal, and made his Eſcape into *Meſopotamia*; where the King hearing of him, order'd him to be flea'd, and to have his Skin ſtuff'd with Straw, and hung before the Gates of the City. This Account, *Socrates* tells us, he collected out of a Diſputation of *Archelaus* Biſhop of *Meſopotamia*, which he had perſonally with *Manes*; the Diſputation is affix'd by *Valeſius*, at the end of his Annotations. *Vid. Socr. Eccleſ. Hiſt.* l. 1. c. 22.

Fleſh, ſpake and acted, and ſuffer'd in our Fleſh, but without any Alteration of his Divine Nature; and this he was pleas'd to do, not to mimick, but to expreſs himſelf a true Man; not to appear to be Man, but verily to prove himſelf ſo. Therefore as the Soul united to Fleſh, but not converted into Fleſh, is a Man, not in Picture, but Eſſence; a Man not by Simulation, but Subſtance; ſo *God the Word*, by being united to Human Nature without any Change of his Divinity is made Man, not by perſonating his Actions, but by aſſuming his Humanity. Far therefore, very far be it from us to entertain a Thought of any ſuch imaginary Incarnation as ariſes only from Imitation, where the Imitator and the Thing imitated, the Actor and the Perſon acted, are always different. Far be it from us, I ſay, to believe that the *God-Word* perſonated Man in ſuch a fallacious manner, but rather on this wiſe only, *viz.* that his own Divine Eſſence remaining entire and unchangeable, and clothing it ſelf with the Nature of a perfect Man, he became Fleſh, he became Man, and the very Perſon of Man, not in Figure, but Truth, not by Imitation, but Subſtance; and laſtly, not ſo, that he diveſted himſelf of Manhood, when he ceas'd to appear (on the Stage of the World) as Man, but ſo, that he will continue the ſame perfect God-Man for ever. This Unity therefore of Perſon in Chriſt, did by no means commence after the Delivery of the Virgin, but was compacted and perfected in the very Womb of the Virgin.

CHAP.

CHAP. XXI.

That Chriſt is truly and properly Man, and the Virgin Mary *as truly and properly the Mother of the* God-Man.

AS we value therefore a ſound Faith, we muſt be ſure to profeſs Chriſt not only to be one Perſon now, but we muſt profeſs alſo that he was never otherwiſe; becauſe, notwithſtanding you grant him to be one now, yet is it intolerable Blaſphemy to affirm, that once he was not One, but Two; *One*, namely, *after Baptiſm, but Two about the Time of his Nativity:* Which Sacrilege of the higheſt kind, we cannot avoid otherwiſe, than by confeſſing Man to be perſonally united to God; and moreover that this Unity of Perſon was made, not after his Aſcenſion, or Reſurrection, or Baptiſm, but even in his Mother, in her Womb, and in the very Inſtant of her Conception. Upon the Account of this perſonal Union it is, that we do indifferently and promiſcuouſly give the [c] Attributes of God to Man, and ſo again the

[c] *Propter quam Perſonæ Unitatem, indifferenter ei atq; promiſcuè, & quæ Dei ſunt propria, tribuuntur homini, & quæ Carnis propria aſcribuntur Deo.*] This I take to be admirably expreſs'd, and to be a ſhort, clear, and full Explication of *Perſonal* Unity, which by the *Greek Fathers* was call'd Ἀνάδοσις, Ἀντιμετάθεσις, and by the Schools is term'd *Communicatio idiomatum*, a *Communication* of *Properties*. Such a *Communication* it was, that *Neſtorius* wou'd never admit of, whereby it was manifeſt that he believ'd *two Perſons* as well as *two Natures*; for he wou'd never allow, that what was predicated

the Properties of Human Nature to the Divine. Upon this Account it is that we find it ſaid in
John 3. 13. Scripture, that *The Son of Man came down from Heaven*,

---

dicated of the *Word*, cou'd be affirm'd of *Man*, or that the Attributes of the Divine and Human Nature cou'd be *promiſcuouſly* and *indifferently* aſcrib'd to one and the ſame *Perſon*, Chriſt Jeſus. On the other hand, the *Council* unanimouſly agreed, that he who was in the *Form of God*, and he who was in the *Form of a Servant*, was but one and the ſame Perſon; and that this cou'd not poſſibly be effected, but by the moſt intimate Conjunction of the two Natures in Chriſt; and, by virtue of ſuch a Conjunction, this Propoſition is convertible and equally true both ways, *God is Man*, *Man is God*. If then God is Man, the Conſequence is unavoidable, that every eſſential Property of Human Nature may be verify'd of the *God-Man*, or elſe he muſt be a Man without Human Nature, that is, a Man, and not a Man at the ſame time; and *vice verſa*, if Man is God, then every thing belonging to God may be affirm'd of the Man, Chriſt Jeſus. Laſtly, If the Properties of Human Nature may be attributed to the *Logos*, then all the Actions and Paſſions naturally ariſing from thoſe Properties, may be attributed to him alſo. From ſuch a *Perſonal* Union therefore of the Divine and Human Nature in Chriſt, there muſt neceſſarily follow a real Communication of Properties, Actions, and Paſſions; ſo that whatever is done by either Nature, may truly and properly be ſaid to be done by the *Word made Fleſh*; not that theſe Things are predicable of Chriſt, in one and the ſame Reſpect, but κατ' ἄλλο καὶ ἄλλο, with relation to the different Natures in one *Perſon*; for the Properties of both Natures are incommunicable to each other; and the human Nature in Chriſt ſuffer'd as much, as if it had not been united to the Divine; and the Divine ſuffer'd no more, than if it had been never *made Fleſh*; both Natures in this Conjunction preſerving their Properties diſtinct, without any the leaſt Mixture or Converſion. By virtue of this *Eſſential* Union, *Vincentius* declares it is, that the Scriptures ſpeak on this wiſe, *The Son of Man came down from Heaven, and the Lord of Glory was crucify'd on Earth*, &c. To which I add theſe other Texts, *whoſe are the Fathers, and of whom concerning the Fleſh Chriſt came, who is over all, God bleſſed for ever, Amen. God bleſſed for ever* then, and *Chriſt in the Fleſh*, is one and the ſame Perſon. Again, *Theſe Words, ſpake Jeſus, and lift up his Eyes to Heaven*, (a remarkable Circumſtance, in my Opinion, denoting the Place from whence he came) *and ſaid, Father, the Hour is come, glorify thy Son*; and a little after, *And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was.* When *Paulus Samoſatenus* began the Diviſion of the two Natures in Chriſt, and talk'd of the Divine Wiſdom's *indwelling*

and

Heaven, and that, *The Lord of Glory was crucify'd on Earth.* For the ſame reaſon it is, that the very *Logos* of God is ſaid to be made, becauſe our Lord was made Fleſh, and the very Fulneſs of Divine Wiſdom ſtil'd Created Wiſdom, juſt as in the Prophecy, *His Hands and his Feet* are ſaid to be *pierc'd*; and laſtly, from this Unity of Perſon this other Myſtery alſo like to the former naturally ariſes, *viz. That the Fleſh of the Logos being born of the Virgin-Mother, the very Logos himſelf, or God the Word, muſt be ſaid to be born of the Virgin alſo:* This is moſt Catholickly believ'd, and it cannot be deny'd without the greateſt Impiety. Since this then is the Caſe, God [d] forbid that any

Acts 3. 15. *James* 2. 1.

Pſal. 22.

---

and *inhabiting* in Chriſt, as in the *Temple of God*, which *Neſtorius* afterwards reviv'd, the Council of *Antioch* defin'd Chriſt to be, ἓν Πρόσωπον συνθετον ἐκ Θεότητος καὶ ἀνθρωπότητος, *One Perſon compos'd of Heavenly Divinity and Human Fleſh.* This Union was likewiſe call'd, ἕνωσις καθ' ὑπόστασιν, a *Natural, Eſſential, Hypoſtatical Union*; this laſt Epithet indeed has been cenſur'd for a *hard Name, and thoſe too for Lovers of hard Names who make uſe of it*; but certainly the Fault is not in the *Word*, but the *Underſtanding*, or the *Will*; for 'tis a plain *Greek* Word, and fully expreſſive of that Union whereby alone Chriſt can be both God and Man; and was as good a Fence, as a *Word* cou'd be, againſt ſuch Hereticks, as when they like not the Faith, fall out with the *Word*; and therefore 'tis great pity ſo *wiſe* a *Man* did not leave this *Witticiſm* to thoſe *merry Folks*, who, to ſet the World a laughing at one of the moſt venerable Body of Biſhops that ever met in Council, tell 'em, that the *Nicene Fathers* fell together by the Ears about an *Iota*, tho' that *Iota*, and this *Hypoſtatical*, were of no leſs Concern than the *Divinity* and the *Humanity* of our Lord and Saviour, *Jeſus Chriſt.*

[d] *Abſit, ut quiſquam Sanctam Mariam Divinæ Gratiæ privilegiis, ut ſpeciali Gloria, fraudare conetur.*] When *Vincentius* had prov'd at large, that Θεοτόκος, or *Mother of God*, was a Title juſtly due to the *Virgin Mary*, he concludes, *Far be it from any Chriſtian to derogate from that peculiar Glory vouchſaf'd the holy* Mary. When the bleſſed Virgin enclos'd (if I may ſo ſpeak) *God bleſſed for ever* in the

any one ſhou'd be ſo wicked, as to ſet his Brains a working how to defraud the holy *Mary* of this Privilege of Divine Favour, her ſpecial and

---

the Temple of her Womb, there united to our Fleſh, certainly it was the greateſt Honour done to Human Nature it was capable of, next to a *Perſonal* Union of God with Man; and if any *indwelling* of the Godhead, this ſurely might have made that *Living Temple* an Object of Divine Worſhip; but had there been any ſuch Divine Addreſſes paid her, much leſs ſuch numberleſs *Ave-Maries* ſtirring then, as in our Days, our *Author* himſelf, by ſo cold a Compliment, had been guilty of *defrauding* her of the Honour due unto her, which is the very thing here he prays againſt. The very Subject, methinks, might have warm'd him into ſome *Hyperboles*, and tempted him to have dropp'd ſome Expreſſions, which the *Romiſh* Commentators (who are never wanting upon the leaſt Occaſion) might have improv'd into Divine Worſhip; but our Author upon this Temptation goes not one Tittle farther than *extraordinary Favour or ſpecial Glory*; and ſince what he means by thoſe Expreſſions is a Secret they don't, it ſeems, care to tell, I will endeavour to do it for 'em; and from a *Saint* too, in whoſe Commendation *Vincentius* has ſpent a whole Chapter, *viz. cap.* 7. I mean, as he ſtiles him, the *venerable Ambroſe*. For he in his third Book, *cap.* 12. *de Spiritu Sancto*, from that Text, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, lays it down, as a Catholick Axiom with the reſt of his Predeceſſors; That no Creature whatever, upon any Account whatever, cou'd poſſibly be made an Object of Divine Worſhip, and this too in oppoſition to the *Arians*, who paid Divine Worſhip to Chriſt whom they did not acknowledge to be God. Upon this *Poſtulate* then he thus declares, *Adoravit enim Chriſtum Maria, adoraverunt & Apoſtoli, adoraverunt & Angeli; neq; cum adoraretur tanquam Dei Filius, natus ex Virgine negatur.* Mary *worſhipp'd Chriſt, and the Apoſtles worſhipp'd him, and the Angels worſhipp'd him; and when he was thus worſhipp'd as the Son of God, he was not deny'd to be the Son of the Virgin. Ac ne quis hoc derivet ad Mariam Virginem, Maria erat Templum Dei, non Deus Templi, & ideo ſolus ille adorandus, qui operabatur in Templo. And let no one derive the like Honour upon the Virgin* Mary; *for* Mary *was but the Temple of God, and not the God of the Temple; and therefore he alone* (the H. Ghoſt) *is to be worſhip'd, who operated in that Temple.* In no *Cloud* of *Glory* then, in no other Temple but the Fleſh of Chriſt, did *all the Fullneſs of the Godhead dwell bodily*, and therefore Chriſt only to be worſhip'd, who is both the *Temple, and the God of the Temple. Epiphanius* upon the Hereſie of the *Collyridians, Hæreſ.* 79. is ſo expreſs againſt any divine Honour to the bleſſed Virgin, that one might ſeem to

be

and peculiar Glory; for it is upon the Account of this ſingular Bleſſing of the Lord, our God, but her Son, that ſhe is moſt truly to be acknowledg'd the *bleſſed Mother of God*; but not the *Mother of God* in that impious Senſe, as ſome Hereticks wou'd inſinuate, who will have her to be call'd *the Mother of God*, becauſe ſhe was the Mother of a Man who came afterwards to be a God; juſt as we are wont to ſay, ſuch a one is the Mother of a Prieſt or Biſhop, not becauſe ſhe was deliver'd of a Prieſt or Biſhop, but becauſe ſhe is the Mother of a Child who in time came to be made a Prieſt or Biſhop. But 'tis not in this Senſe, I ſay, that we are to hold the holy *Mary* to be the *Mother of God*, but for the Reaſon above mention'd; becauſe that adorable Myſtery of the Incarnation was accompliſh'd in the conſecrated Temple of her Womb, becauſe of that ſingular, that only perſonal Union of the Divine and Human Nature, whereby the *Logos* in the Fleſh is Man, as the Man in God is God.

be *Popiſhly* affected to paſs him over upon this occaſion; thus the [n] that *Father*; Ἡ Μαεία ἐν τιμῇ, ὁ κύειΘ προσκυνείσθω. Ἐν τιμῇ ἔστω Μαεία, ὁ δὲ Πατὴρ, καὶ ὁ Υἱὸς, καὶ ἅγιον Πνεῦμα, προσκυνείσθω. Τῷ Μαείαν μηδεὶς προσκυνείτω. Ἐι καλλίστη ἡ Μαεία, καὶ ἁγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι. *Let Mary be honour'd, the Lord be worſhipp'd. Let* Mary *be in Honour, but the Father, and the Son, and the Holy Spirit, be worſhipp'd. Let no one worſhip* Mary. *Tho* Mary *be highly Fair, Holy, and Honourable, yet muſt ſhe never be rais'd into Adoration.* One thing indeed is very remarkable, that as it is ſaid of *Moſes*, *No Man knoweth of his Sepulchre unto this day*; ſo whether the *bleſſed Virgin* ſo much as dy'd either a natural Death, or was martyr'd, much leſs where ſhe was bury'd, knoweth no Man unto this day; and whether it is not as reaſonable to conjecture, that thus it was order'd by God on purpoſe to prevent any Superſtition or Idolatry that might ariſe about the Body and Sepulchre of the *Virgin-Mother*, as about the Body of *Moſes*, I leave to the Conſideration of the Reader.

CHAP.

CHAP. XXII.

A Recapitulation of the Hereſies from Chapter Seventeen.

[a] BUT now what I have briefly declar'd concerning the foregoing Hereſies, and the Catholick Faith, it may not be amiſs for the help of Memory to go over again more briefly;

---

[a] *Sed jam ea, quæ ſupra de memoratis Hæreſibus repetamus.*] It was not without great Reaſon, that the Primitive Fathers contended ſo earneſtly for the *Faith once deliver'd*, becauſe they look'd upon a right Faith (whatever ſome *moral* Men may think on't now a-days) as neceſſary to Salvation, as a right Practice: *For he that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* And ſurely, if any Belief be neceſſary, it muſt be a Belief in the *Father*, *Son*, and *Holy Ghoſt*, that initiatory fundamental Article, without which no Man can be a Chriſtian, or have any Title to the Benefits of the New Covenant. *Vincentius* therefore knowing it to be as much as our Souls are worth, to have a right Notion of the Trinity, explains and inculcates it over and over again; and with a *Zeal according to Knowledge*, concludes with an *Anathema* againſt thoſe *three Hereticks*, who had ſo notoriouſly ſubverted the very Foundation of Chriſtianity. For firſt, if according to *Photinus*, Chriſt was a *meer Man* only, then the Merits of a Man cou'd never pay our Debt, and make full Satisfaction for the Demerits of Mankind; and yet we cannot be Chriſtians without profeſſing to worſhip this *Man* with Divine Honour, which is as expreſly againſt the Word of God, and the whole Deſign of Chriſtianity, as any thing in the World poſſibly can be. Secondly, If according to *Apollinaris*, the Divinity of Chriſt was corruptible, then muſt the Divinity of God the Father be corruptible alſo, the *Son* being of the ſame Subſtance with the *Father*. And if he took not upon him an underſtanding Soul, then cannot he be ſaid to have ſuffer'd in our Nature, having not taken upon him our nobler Part, a rational Soul. Laſtly, If according to *Neſtorius*, *the Son of God before all Worlds*, was not the ſame Perſon with *him who was born of the Virgin* Mary, *and ſuffer'd under* Pontius Pilate, *and was crucify'd dead, and bury'd, &c.* then the whole Creed muſt drop to pieces; then we have a *Quaternity*, inſtead of a *Trinity* of *Perſons*; then we worſhip a Man for God, which Idolatry was charg'd by the

briefly; for this is the way to give a clearer View of Things, and to make a more laſting Impreſſion upon the Mind. Firſt then for *Photinus*, let him be *Anathema*, for not admitting the Plenitude of the Trinity, and for preaching up Chriſt to be a meer Man only. Let *Apollinaris* alſo be *Anathema*, for aſſerting the Divine Nature in Chriſt to be converted into Fleſh, and for denying him the Properties of a perfect Man. And for *Neſtorius*, let him likewiſe be *Anathema* for diſowning the Virgin to be the Mother of God, and for aſſerting two Chriſts; and for exploding the Doctrine of the Trinity, and introducing a *Quaternity* into the World. But bleſſed be the *Catholick Church* for worſhipping one God in the Fulneſs of the Trinity, and an Equality of the Three Perſons in one Godhead; for worſhipping the Trinity in ſuch a manner, that neither the Singularity of the Subſtance confounds the Propriety of the *Perſons*, nor the Diſtinction of *Perſons* divides the Unity of the Godhead. Bleſſed be the Church, I ſay, for believing two real perfect Natures in Chriſt, and but one Perſon; ſo that neither the Difference of Natures deſtroys the

---

the Fathers upon the *Neſtorians*, as well as *Arians*; then cannot God be truly ſaid, *to have ſpar'd not his own Son*, or *ſo to have lov'd the World, that he gave his only begotten Son*, &c. And ſo the whole Myſtery of our Redemption is debas'd and vilify'd from the *Purchace of God with his own Blood*, into the Blood of a *meer Man*. Theſe and many more are the damnable Conſequences that neceſſarily flow from the foremention'd Hereſies; and therefore I conclude, that *Vincentius* in theſe *Anathema's* has done nothing more, than what St. *Paul* has authoriz'd him to do, when he ſaid, *Tho' we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preach'd unto you, let him be accurſed.*

Unity of *Perſon*, nor the Unity of *Perſon* confounds the Difference of Natures. Bleſſed be the Church for profeſſing Chriſt to be, and always to have been but one *Perſon*; and that the Human Nature was united to the Divine, not after the Delivery, but in the very Womb of his Mother. Bleſſed be the Church for teaching, that God was made Man, not by Converſion of Nature, but by Unity of *Perſon*, but a *Perſon* not counterfeit and tranſient, but ſubſtantial and permanent. Bleſſed be the Church again, I ſay, for preaching up this perſonal Union to be of ſuch Effect, that for this Reaſon, by an incomprehenſible ineffable Myſtery, ſhe aſcribes Divinity to Man, and Humanity to God: For by virtue of this Union it is, that ſhe affirms, Man, as he was God, came down from Heaven, and God, as he was Man, was created, ſuffer'd, and was crucify'd. Laſtly, for the ſame Reaſon ſhe confeſſes Man to be the Son of God, and God to be the Son of the Virgin. Bleſſed therefore, for ever bleſſed, ſacred, and inviolable is this Confeſſion, and altogether like that Angelick [f] Doxology, which

[f] *Omnino ſuperne illi Angelorum Laudationi comparanda Confeſſio qua unum Dominum Deum Trina Sanctificatione glorificat.*] The *Angelick Doxology* here meant, is what we find in *Iſaiah*, chap. 6. v. 3. and ſo in the *Revelation*, chap. 4. v. 8. *Holy, Holy, Holy, Lord God Almighty.* This the *Fathers*, and the *ancient Liturgies*, call ἡ ὑμνῳδία ἡ τρισάγιον ὕμνον, and ſimply τὸ τρισάγιον. The *Triumphal and Thrice-Holy Hymn*; and this they all interpret of a Trinity of Perſons in the Unity of the Godhead. Thus *Athanaſius*, Ἅγιος, Ἅγιος, Ἅγιος, λέγοντα, (ζῶα) τὰς τρεῖς ὑποστάσεις τελείας θεότητά ἐστιν, ἃς ἡ ἐν τῷ λέγειν, κύριος, ἡ μίαν οὐσίαν δηλοῖ· *Athan. Tom. Edit. Pariſ. an.* 1627. *pag.* 154. 155. *Theſe Angelick*

which glorifies the one Lord God with this Triſagion, *Holy, Holy, Holy, Lord God Almighty*, &c. For the Church doth for this reaſon moſt eſpecially teach the Unity of Chriſt, that we may not augment the Number of Perſons in the adorable Trinity. Theſe things I have touch'd upon only by way of Digreſſion, but by God's Help I deſign to treat and explain 'em more fully ſome other time. And now to return to my Subject. *Revel.* 4. 8.

CHAP. XXIII.

The Character of Origen, *and the great Temptation he was in the Chriſtian Church.*

I Have already ſaid, that in the Church of God the *Error of the Prieſt was the Temptation of the People; and the more Learned the Perſon is, who is Author of the Error, the greater is the Temptation.* This I prov'd firſt from the Authority of Scripture, and then from the Examples of ſome *Eccleſiaſticks*, inſtancing in ſuch eſpecially, who for ſome time had the Reputation of a ſound Faith, but at length fell off, either into another Sect, or a new Hereſie of their own making. This indeed I look upon

Angelick Creatures by ſaying, Holy, Holy, Holy, declare Three perfect Subſiſtences or Perſons; and by ſaying Lord, demonſtrate one Subſtance or Eſſence. Vid. Epiphan. in Ancorato. lib. 26. Ambroſ. lib. 2. de Fide, cap. 4. Fulgent. lib. de Fide ad Petrum Diaconum, cap. 1.

as a Matter of great Conſequence, a very inſtructive Leſſon, and by no means to be forgot, but what we ought to illuſtrate and inculcate over and over again by the moſt conſiderable Examples we can find, that all true Catholicks may know it to be their Duty to receive their Teachers as the Church receives them, and not to deſert the Faith of the Church upon the Authority of their Teachers. But of all the numerous Examples of *Church-Temptation* that might be produced, there is none in my Opinion comparable to that of *Origen*; for none had more Excellencies, nor in greater Perfection. He had ſuch ſingular and aſtoniſhing Qualities, that every one at firſt would be apt to pin his Faith upon all he ſaid. For if an exemplary Life is of any Credit and Authority amongſt Chriſtians, his ſignal Induſtry, ſignal Chaſtity, Patience and Suffering, were great Temptations. If Birth and Learning can ſet a Gloſs upon a Temptation, what more illuſtrious than that of *Origen*? Who in the firſt place was the Son of a Martyr; and in the next place, was [g] not only

[g] *Deinde pro Chriſto non ſolum patre, ſed omni quoque facultate privatus*, &c.] The Father of *Origen* was *Leonides*, whom *Suidas in voc.* Ὠριγένης, p. 389. *Tom.* 2. makes a Biſhop, but for what reaſon I know not; but a *Martyr* for the Chriſtian Faith he undoubtedly was; and in the Tenth of *Severus*, *An. Chriſti* 202. he was impriſon'd and beheaded, and had all his Eſtate confiscate and reduc'd into the publick Exchequer; at which time *Origen* was ſeventeen Years of Age, and during his Father's Impriſonment, knowing how much he was concern'd at the Thoughts of leaving his Wife and Children in ſuch a poor deplorable Eſtate, he by Letters paſſionately exhorted him to perſevere unto Martyrdom, adding

Only for Chriſt's ſake depriv'd of his Father, but of all manner of Subſiſtence; and yet under theſe Straits of Poverty he made ſuch a Proficiency in Holineſs, that he is reported to have ſuffer'd very often, as well as very much, for the Confeſſion of Chriſt.

Nor were theſe the only Qualifications which render'd him ſo conſiderable a Temptation; for beſides, he had ſuch a Power of Wit, and withal ſuch Depth of Learning, and was ſo ſmart, and ſo fine in his Expreſſions, that in Accompliſhments of this kind there was hardly any in the World could come near him. In ſhort, he had ſuch a Stock of Knowledge, and was ſo univerſally Read, that there were but few things in Theology, and hardly any thing in Philoſophy, but he was perfectly Maſter of. And [h] when his extenſive *Genius* had conquer'd

adding this clauſe among the reſt, Ἔπεχε, μὴ δι' ἡμᾶς ἄλλό τι φρονήσῃς *Take heed, O my Father, that for our ſakes you do not change your Mind. Euſeb. Eccl. Hiſt. lib. 6. cap.* 2. His Father being dead, and the Eſtate ſeiz'd for the Emperor's uſe, a rich Matron of *Alexandria* took compaſſion on him, and ſupported him as ſhe had done others, among whom there was one *Paul* of *Antioch*, the Ringleader of all the Hereticks at *Alexandria*; but tho' *Origen* had his Subſiſtence from this Lady, yet would he never comply with her Favourite and adopted Son *Paul*, no not ſo much as to join in Prayer with him; when Multitudes, not only of Hereticks, but of the Orthodox came daily flocking to him, being much taken with the Eloquence of the Man; for from his Childhood he had religiouſly obſerv'd the Rule and Canon of the Church, and abominated (as he himſelf tells us) all Heretical Doctrines. *Vid. Euſeb. ibid. p.* 203.

[h] *Cujus Scientiæ, cum Græcia cederet, Hebræa quoque elaborata ſunt.*] After he had made himſelf perfectly Maſter of the *Greek* Language, he ſet himſelf to learn the *Hebrew*, as the true Key to let him into the Knowledge of the Old Teſtament, wherein as St. *Jerome* ſeems to intimate, *Apol. adv. Ruffin. Tom.* 2. *p.* 201. he was

quer'd *Greece*, he made his Attacks upon the *Hebrew* Learning with the ſame Succeſs. And for his Eloquence, what ſhall I ſay? His Diſcourſes are ſo pleaſing, ſo ſoft, and withal ſo very ſweet, that methinks 'tis Honey, rather than Words, comes flowing from his Lips. He was ſo wonderfully well skill'd in the Art of Perſuaſion, that he could reaſon a Man almoſt into any thing; what Difficulties could he not conquer, and make the moſt formidable Obſcurities moſt eaſie and intelligible? But Diſputation perhaps was his main Talent, and he advanc'd his Opinions meerly by the Subtlety of his Reaſon. No ſuch thing, indeed, for no one Doctor ever abounded more in Proofs from Scripture. But perhaps he wrote but little. [i] No mortal alive ever writ more; ſo very Voluminous he is, that a Man will find it Employment enough to pick up his Writings, and more than he can do to read 'em

---

aſſiſted by *Huillus* the *Jewiſh* Patriarch at that time; and how great a Conqueſt he made of this Language, little underſtood in his time, and the place he liv'd in, may be eaſily gueſs'd at by that prodigious Performance of his, tho' now loſt, ſtil'd by the Ancients *Opus Eccleſiæ, the Work of the Church*; wherein he collected and collated the ſeveral Editions and Verſions of the Old Teſtament with the original Text, and which he finiſh'd by three ſeveral Parts, the *Tetrapla*, the *Hexapla*, and the *Octapla*.

[i] *Nemo mortalium plura.*] *Epiphanius, Hæreſ.* 64. *p.* 256. tells us that it was commonly reported that he wrote ſix thouſand Volumes, the greateſt Part of which being underſtood of Epiſtles and ſingle Homilies, the Account will not be above Credit, nor needed have occaſion'd ſo much wrangling between *Ruffinus* and *Jerom*, the latter of which point-blank denies, that ever himſelf had read, or that *Origen* wrote ſo many. *Vincentius* affirms that no Man ever wrote ſo much as he, and that all his Books could not only not be read, but not ſo much as be found out by any; for which reaſon he was call'd *Syntacticus*, or the *Compoſer*.

all

all over. And that nothing might be wanting to complete his Knowledge, with all theſe Talents he had the Advantage of a very long Life to ripen him to Perfection. But as great a Maſter as he was, he [k] might be perhaps a little unhappy in his Scholars. No one happier on this account; for he had a world of Doctors, Biſhops, Confeſſors and Martyrs came out of his School. He was indeed the Wonder of the Age, and how much he was eſteem'd and careſs'd by all, is hard to tell. There was hardly a Man of more than ordinary Piety, but came poſting from all parts of Chriſtendom to conſult him. What Chriſtian did not look upon him in a manner as a Prophet? and what Philoſpher did not reverence him as a Maſter? And in what Repute he was, not only among Perſons of a private Rank, but alſo at Court, we may learn from thoſe Hi-

---

[k] *Sed forſitan Diſcipulis parum felix?*] The moſt noted of the *Gentile* Philoſophers, whom he brought over to the Chriſtian Faith, were *Plutarch*, whom he attended to his Martyrdom, and had like to have been kill'd by the People for being the Author of his Converſion; *Serenus*, who was burnt for his Religion; *Heraclides* and *Heron*, both beheaded, the one when but a *Catechumen*, the other a Novice; another *Serenus*, who after infinite Torments loſt his Head. And one *Herais* a Woman and *Catechumen*, *baptiz'd by Fire*, (as he expreſſes it) went in Flames to Heaven. *Euſeb. lib. 6. cap.* 4. Great Numbers of *Hereticks* were his Auditors likewiſe, ſome of whom he ſet right in the Faith again, and among others, *Ambroſius*, a Man of Eſtate and Quality at *Alexandria*, who had been ſeduc'd into the Errors of *Marcion* and *Valentinus*, was convinc'd by *Origen*, and return'd to the Catholick Doctrine, and for ever after became his faſt Friend and Benefactor. *Euſeb. l. 6. cap.* 18. And to mention no more, *Gregory Thaumaturgus*, and his Brother *Athenodorus* were under his Tutorage for five Years. *Euſeb. l. 6. c.* 30.

ſtories that [1] report him to have been ſent for by the Mother of *Alexander* the Emperor upon the Account of his heavenly Wiſdom, which was a Thing ſhe was paſſionately deſirous of being inſtructed in. Beſides, his own Epiſtles to [m] *Philip*, the firſt *Roman* Chriſtian Emperor, are another Teſtimony of his Intereſt at Court, for thoſe Epiſtles are written with the Authority of a Chriſtian Maſter.

But if the Teſtimony of a Chriſtian may not paſs for good Proof of his incredible Abilities, that I hope of a *Pagan* Philoſopher will

---

[1] *Eum a Matre Alexandri Imperatoris accitum ferunt.*] This *Mammæa* the Mother of *Alexander Severus*, was a *Syrian* born, and conſequently could not be unacquainted with the Affairs either of *Jews* or *Chriſtians*, and having heard of the great Fame of *Origen*, was very deſirous to ſee him, and hear him diſcourſe concerning Religion, that ſhe might know what it was for which the whole World had him in ſuch Veneration. For which purpoſe ſhe ſent for him, ordering a Military Guard to conduct him ſafe to *Antioch*, where he ſtay'd for ſome time, and fully opened the Doctrines of Religion, to her great Satisfaction, he was permitted to return to his old Charge at *Alexandria*. *Euſeb. lib. 6. c. 21.*

[m] *Ad Philippum Imperatorem qui primus Romanorum Principum Chriſtianus fuit.*] *Euſebius lib. 6. cap. 36.* Mentions a Letter of *Origen*, then extant to the Emperor *Philip*, and another to his Wife *Severa*, and *cap. 34*, expreſly calls him *Chriſtian*, and gives an account how Biſhop *Babylas* refus'd him Admittance into the Church till he had qualify'd himſelf by due Repentance, as other common Offenders were oblig'd to do, to which Diſcipline he ſubmitted. The ſame Story is reported by the Author of the *Alexandrian Chronicon*, and *Chryſoſtom* in his Oration *de Sancto Babyla contra Gentiles*, tells the ſame thing, but mentions not the Emperor by Name. And the learned Publiſher of ſome Tracts of *Origen*, *Rod. Weeſteinius Præfat. in Orig. Dial. contr. Marc.* &c. *a ſe edit. Baſil.* 1674. Defends the ſame Hiſtory; but our learned Dr. *Cave* does not believe him to have been a *Chriſtian*, and has given his Reaſons why he doth not. *Vid. Primit. Chriſtianity, cap. 3. part. 1. p. 48.* whither I refer the Reader.

never

never be ſuſpected. [n] The impious *Porphyry* then reports, that being rouz'd with the Fame of *Origen*, he took a Journey to *Alexandria* when he was very young, to ſee the Man, and accordingly there he ſaw him an old Man; but ſuch an old Man, of ſuch Brightneſs even in declining Age, that he ſeem'd to be the publick Storehouſe of Arts and Sciences. But the Time would fail me before I could barely touch upon all the glaring Accompliſhments of that wonderful Perſon. All which notwithſtanding, as they made very much to the Honour of Chriſtianity, ſo did they all likewiſe contribute to make him a Temptation of the firſt Magnitude. For what Man alive could eaſily diſengage himſelf from ſuch a Temptation, from a Perſon of ſuch fine Parts, of ſuch ad-

[n] *Ait namque impius ille Porphyrius*, &c.] For a Pagan to be thus curious in taking a Journey on purpoſe to ſee a *Chriſtian*, for ſo learned a Man as *Porphyry*, and ſo bitter an Enemy to the *Faith* as he was, to be at ſo much Pains to viſit *Origen*, and to give ſuch grinning Commendations, and forc'd Compliments, as the known and celebrated Abilities of that Chriſtian Philoſopher plainly extorted from him, as it was the greateſt Panegyrick poſſible upon *Origen*; ſo was it alſo (as our Author obſerves) a very great Honour to the Chriſtian Profeſſion, and wip'd off a very popular Objection, *That none but Fools were Chriſtians.* But in the Account of *Porphyry*, as we have it in *Euſebius*, *lib. 6. cap. 19.* from ſome Paſſages quoted out of *Porphyry* there are two notorious Falſities, which at the ſame time ſhew both the Diſingenuity of the Man, and the Weakneſs of his Cauſe; for he aſſerts that *Origen*'s Maſter, the renowned *Ammonius* was born and bred a *Chriſtian*, but that upon his entring on Philoſophy, he renounc'd Chriſtianity and turn'd *Pagan*; and that *Origen* was born and bred up a *Gentile*, and then turn'd off to Chriſtianity; when as nothing was more evident, than that *Origen* was born of Chriſtian Parents, and that his Maſter *Ammonius* retain'd the Chriſtian Philoſophy to the end of his Life, whereof the Books he left behind him were a ſtanding Evidence.

ſtories that [1] report him to have been
by the Mother of *Alexander* the E
on the Account of his heaven
which was a Thing ſhe was p
ſirous of being inſtructed in
own Epiſtles to [m] *Philip*,
Chriſtian Emperor, are ano
his Intereſt at Court, fo
written with the Auth
Maſter.

But if the Teſtim
not paſs for good Pr
lities, that I hope c

a vera ſentire.]
of *Tuſculan* Queſti-
pply'd to *Origen*; it is
.eater Devotion to *Party*
.light of *Lucan*,
ſed victa Catoni.
.aracter, and crack'd his Compli-
.d the due Size and *Decorum* of Nature,
.an the *Gods*.
igenes tantus ac talis, dum gratia Dei inſolen-
genio ſuo nimium indulget, &c.] There never
to *Antioch*, .ater *Genius*, a Man more richly furniſh'd by Na-
Doctrines .ected by ſeverer and longer Study than *Origen* was,
ted to rer .digious Capacity of Mind, with a proportionate Heat,
[m] *Ad* .triable Thirſt after univerſal Knowledge, and an ungo-
Chriſtic .Paſſion to ſearch into the moſt abſtruſe and incomprehen-
Origer .ſteries of Divinity; and by giving way to a Lawleſs Fancy,
Sev .writing at full ſpeed, and as faſt as Nature would carry him
co .o by all the Aſſiſtances of Art, and the Application of
ti .and by truſting too much to his Waxen Wings, and ſoar-
.above the Simplicity of the Goſpel, and the ancient Rules of
.he fell into very groſs Errors, and is a moſt inſtructing Ex-
.ple to Poſterity to think ſoberly, and not affect to be wiſer than
.d before us in Matters of Religion; for tho' *Origen* was ſo great
.nd ſo good a Man, and tho' he took ſuch Pains from his Youth
to be a Martyr, and to ſerve God in the moſt trying Inſtances of
Mortification Poverty Self-denial, writing Night and Day, and
travelling from place to place, to make Proſelytes, yet his affected
Singularity and untutor'd Curioſity ſeduc'd him into ſuch errone-
ous Doctrines as the largeſt Charity cannot cover.

[1] *Eum a Matre Ale*
Mammæa the Mothe
and conſequently o
ther of *Jews* or *C*

Origen, was very

ſame



of Vincentius Lirinenſis.

ſpected. ¹ *The impious Porphyry*
hat being rouz'd with the Fame
t a Journey to *Alexandria*
ng, to ſee the Man, and
w him an old Man;
h Brightneſs even
to be the pub-
But the
ly touch
that
d.

325

, as great a Man as he was, yet
buſing the divine Graces, by an
nce of his Wit, and preſum-
wn Self-ſufficiency, while
ient Simplicity of the
he affected to be
le he underva-
, and the
e fell upon
e Paſſages of
nurch of Chriſt
that of *Moſes* a-
rophet ſhall ariſe a-
ſhalt not hear the words
becauſe the Lord your God
rove whether you love him ſin-

is in truth was not only a Tempta-
out a Temptation of the largeſt Size,
cially to a Church devoted as it were to
s Perſon, dependent on his Authority, and
ſtruck with the Charms of his Wit, his Learn-
ing, his Eloquence and the Graces of his Con-
verſation; and which never fear'd, never
dream'd of the leaſt Danger from her beloved
Origen; no marvel then that a Man of ſuch
Accompliſhments, ſhould be able to ſeduce his
Admirers by little and little from the ancient
Faith into a Compliance with the Novelty of
his ſpecious Opinions. But it may be obje-
cted, *that the Books of* Origen *are corrupted.*
With all my Heart; for no one wiſhes the
Truth of this, more than I do; and this, I

mirable Learning, and univerſal Applauſe all the World over, and would not rather be apt to countenance his Error with this Saying, [o] *That he would ſooner chooſe to go wrong with* Origen, *than right with others?* But what need I urge more? The Matter in ſhort came to this, that this accompliſh'd Perſon, this celebrated Doctor and Prophet, prov'd in the end a moſt dangerous and more than human Temptation, and led aſide very many Chriſtians from the *Form of ſound Words*. For [p] this

---

[o] *Se cum Origene errare malle, quam cum aliis vera ſentire.*] Theſe are the Words of *Tully* in his firſt Book of *Tuſculan Queſtions*, ſpoken of *Plato*, and by our Author apply'd to *Origen*; it is an exceſſive Strain, becauſe it ſhews a greater Devotion to *Party* than *Truth*; and ſomething like that Flight of *Lucan*,

Victrix cauſa Diis placuit, ſed victa Catoni.

Where he has ſpoil'd his Character, and crack'd his Compliment, by ſtraining it beyond the due Size and *Decorum* of Nature, by making *Cato* better than the *Gods*.

[p] *Quamobrem hic Origenes tantus ac talis, dum gratia Dei inſolentiùs abutitur, dum ingenio ſuo nimium indulget, &c.*] There never was perhaps a greater *Genius*, a Man more richly furniſh'd by Nature, and perfected by ſeverer and longer Study than *Origen* was, he had a prodigious Capacity of Mind, with a proportionate Heat, and an inſatiable Thirſt after univerſal Knowledge, and an ungovernable Paſſion to ſearch into the moſt abſtruſe and incomprehenſible Myſteries of Divinity; and by giving way to a Lawleſs Fancy, and by Writing at full ſpeed, and as faſt as Nature would carry him ſpur'd on by all the Aſſiſtances of Art, and the Application of Friends, and by truſting too much to his Waxen Wings, and ſoaring above the Simplicity of the Goſpel, and the ancient Rules of Faith, he fell into very groſs Errors, and is a moſt inſtructing Example to Poſterity to think ſoberly, and not affect to be wiſer than all before us in Matters of Religion; for tho' *Origen* was ſo great and ſo good a Man, and tho' he took ſuch Pains from his Youth to be a Martyr, and to ſerve God in the moſt trying Inſtances of Mortification Poverty Self-denial, writing Night and Day, and travelling from place to place, to make Proſelytes, yet his affected Singularity and untutor'd Curioſity ſeduc'd him into ſuch erroneous Doctrines as the largeſt Charity cannot cover.

ſame

ſame *Origen*, as great a Man as he was, yet by wantonly abuſing the divine Graces, by an overfond Indulgence of his Wit, and preſuming too far upon his own Self-ſufficiency, while he made Slight of the ancient Simplicity of the Chriſtian Religion, while he affected to be wiſer than all before him, while he undervalu'd the Traditions of the Church, and the Inſtructions of his Forefathers, he fell upon a new way of interpreting ſome Paſſages of Scripture, for which the Church of Chriſt might deſervedly take up that of *Moſes* againſt *Origen*; *If a Prophet ſhall ariſe among you*, &c. *Thou ſhalt not hear the words of that Prophet, becauſe the Lord your God tempts you to prove whether you love him ſincerely or not.*

And this in truth was not only a Temptation, but a Temptation of the largeſt Size, eſpecially to a Church devoted as it were to his Perſon, dependent on his Authority, and ſtruck with the Charms of his Wit, his Learning, his Eloquence and the Graces of his Converſation; and which never fear'd, never dream'd of the leaſt Danger from her beloved *Origen*; no marvel then that a Man of ſuch Accompliſhments, ſhould be able to ſeduce his Admirers by little and little from the ancient Faith into a Compliance with the Novelty of his ſpecious Opinions. But it may be objected, *that the Books of* Origen *are corrupted.* With all my Heart; for no one wiſhes the Truth of this, more than I do; and this, I

ſay, is reported by [q] ſome, and written by others; and thoſe too not Catholicks only, but Hereticks. But then I muſt ſay, that tho' he himſelf is not, yet the Books ſet forth under his Name are a very great Temptation; they are read as his, and for his ſake they are careſs'd and lov'd; for they overflow with fatal Blaſphemies, which are not conſider'd as the Corruptions of other Men, but read and careſs'd as his. So that tho' *Origen* had no Hand in the framing of the Hereſies father'd upon him, yet *Origen's* Authority gives them Credit, and makes 'em paſs for current in the World.

---

[q] *Nam id a quibuſdam & traditum & Scriptum eſt, non a Catholicis tantum ſed etiam hereticis.*] *Vincentius* ſeems to have drawn up a juſt and impartial Character of this wonderful Perſon, and willing to make all the Allowances for him imaginable, that are conſiſtent with the Safety of his Reader; but the Reputation of the Man, and the notorious Errors in his Books (however they came there) made him guard againſt 'em with a becoming Zeal and Moderation. *Origen* had many Enemies, and ſo great a Cry was rais'd againſt him, that the very Mention of his Name in the *Greek* Church is abominable to this Day. He had his Friends and Compurgators likewiſe, eſpecially *Pamphilus* the Martyr, and *Euſebius*, who publiſh'd an Apology in ſix Books in his behalf; the firſt five were written by *Pamphilus*, with *Euſebius's* Aſſiſtance while they were in Priſon, the laſt finiſh'd and added by *Euſebius* after the other's Martyrdom. Beſides which, *Photius* tells us there were many other famous Men who wrote Apologies for him. *Cod.* 118. *col.* 297. who ever has a mind to ſee the Notions for which *Origen* is ſo heavily charg'd by ſome of the Ancients, may find 'em all fully, clearly, ſolidly, and impartially examin'd by *Monſieur Huit* in his *Origeniana*, and many of 'em fairly and candidly accounted for, acknowledg'd, and pitied by our learned Dr. *Cave*, according to his uſual Integrity and Charity, in his Life of *Origen*. However, after all the worſt of his Enemies can lay to his Charge, yet he afterwards repented of what he had raſhly and unadviſedly written, as appears by his Epiſtle to *Fabian* Biſhop of *Rome*. *Ap. Hieron* p. 193. *Vid. Ruffin. Invect.* 1. *in Hieron. inter oper. Hieron.* T. 4. p. 219.

CHAP.

CHAP. XXIV.

Tertullian's *Character, his Fall, and the evil Conſequences of it.*

TErtullian is juſt ſuch another ſignal Inſtance of Temptation; for what *Origen* was in the *Greek*, that was *Tertullian* in the *Latin* Church; without diſpute the moſt conſiderable Writer of his Age. For what more learned than this Man? Who more expert either in divine, or human Literature? For all Philoſophy, all the Sects of Philoſophers, the Founders and Followers of thoſe Sects, all their ſeveral Inſtitutions, with all the Variety of Hiſtories and Law, all this huge Store of Learning he compriz'd in the amazing Capacity of his Mind. He was ſo excellent at Satyr, and of that ſolid Judgment, that he hardly laid Siege to any thing, but he ſoon made it yield, either by the Penetration of his Wit, or the Weight of his Reaſon. Nay, who has Learning enough barely to do Juſtice to his Learning? For his Diſcourſes are ſet ſo thick with powerful Reaſons, that whom he cannot perſuade by Eloquence, he compels by Argument; he has almoſt as many Sentences as Words, and ev'ry Sentence is ſure of Victory. The *Marcionites*, *Apellites*, *Praxeans*, *Hermogeneans*, *Jews*, *Gentiles*, *Gnoſticks*, &c. have all felt the weight of his Reaſon, for he has batter'd down their Hereſies with his many and

and mighty Volumes, as with ſo much Thunder. Yet after all this, the ſame Man, this very *Tertullian*, by being but moderately Tenacious of the Catholick Doctrine, that is, the ancient univerſal Faith, and by being truer to the Rules of Eloquence than to the Rule of Faith, turn'd Heretick in the end, inſomuch, that the *Confeſſor* St. *Hilary* had good reaſon to ſay, *That his latter Errors took off from the Credit and Authority of the former and moſt approv'd of his Writings.* And not only his Writings, but he himſelf alſo was a very great Temptation to the Church; but I don't care for dwelling longer upon the Subject, and therefore ſhall only remind you, that by complying with the novel Reveries of [r] *Montanus* againſt the Order of *Moſes*, and by vouching the Dreams of his Fanatick Female Followers to be true Prophecies, *Tertullian* alſo deſerves to have it ſaid both of him and his Writings, *If a Prophet ſhall ariſe among you*, &c. *Thou ſhalt not harken unto the Words of that Prophet.* But

---

[r] *Novellas Montani furias, & inſana illa Inſanarum mulierum commenta* Dogmatis ſomnia, *&c.*] The Women here referr'd to, are *Priſca* & *Maximilla*, two noted Diſciples of *Montanus*, whom he firſt corrupted, and then imparted to them his *Dæmon*; whereby they were convuls'd into very ſtrange unnatural Poſtures, and in their extatick mad Fits ran at Mouth in prodigious incoherent unintelligible Jargon. When the proud Impoſtor *Montanus* ſet up, what his Principles were, how ſo great a Perſon as *Tertullian* was, who had preſcrib'd ſo excellently well againſt Hereticks, and laid down ſuch admirable Rules for the Preſervation of a ſound Faith, came at laſt to go after this *Dreamer* of *Dreams*, and to eſpouſe the Deluſion to his dying Day, I have already accounted for. In defence of the *Montaniſts* againſt the *Orthodox* he compos'd his Book of *Modeſty*, of *Monogamy*, his Exhortation to *Chaſtity*, and his Treatiſe of *Faſts*.

why?

why? *Becauſe the Lord your God proveth you, to know whether you love him or not,* From this great Number of Examples, and thoſe too of the greateſt Quality, and from many others of the ſame kind, together with that Declaration of *Moſes* in *Deuteronomy*, we ought certainly to conclude, that if any Doctor of the Church at any time ſhall deviate from the Faith, that he is permitted by Providence ſo to do, in order to give us a ſenſible Proof, whether *we love God or no, with all our Heart, and with all our Soul.*

CHAP. XXV.

The Deſcription of a Catholick, and the Condition of ſuch as are for Novelties in Faith.

THIS now being the end of Providence in ſuch Temptations, he only is a true Genuine *Catholick*, who loves the Word of God, and his Church, the myſtical Body of Chriſt, above all other Conſiderations in the World; who values neither the Authority, nor Love, nor Wit, nor Eloquence, nor Philoſophy of any Man breathing, in compariſon of his divine Religion, and the Faith of the Catholick Church; but upon all theſe things looks down with Contempt, and fix'd and immoveable in the Faith reſolves to believe nothing upon the Authority of one ſingle Man, but

have what he finds anciently and univerſally to have been believ'd by the Catholick Church; and whatever upſtart, unheard of Doctrine he finds to be clancularly introduced in oppoſition to all the Faithful, let him look upon that as a Matter of Temptation, rather than an Article of Faith; and this Advice of mine will then eſpecially appear more reaſonable, when he reflects upon that of St. *Paul* in his firſt Epiſtle to the *Corinthians*, where he declares,

1 Cor. 11. 19. *That there muſt be alſo Hereſies, that they which are approved, may be made manifeſt among you.* As if he ſhould have ſaid, this is the Reaſon why God does not interpoſe miraculouſly, and deſtroy Hereticks in a Moment, that the *Approved may be made manifeſt*, that is, that every firm, faithful, and conſtant Lover of the Catholick Faith under ſuch a Temptation might be a more ſhining Example to the World of the true Power of Godlineſs. And in truth, when any new born Hereſie firſt ſhews its Head in the Church, the good Grain is then ſoon diſcover'd by its Weight, and the Chaff by its Lightneſs; and then upon the ſifting Temptation, that ſubmits to the firſt Wind which had no Solidity to ſecure it in the Floor. For ſome fly off immediately, others are ſhock'd only, and turn *Occaſionaliſts*, being afraid of periſhing out of the Church, and yet at the ſame time aſham'd of returning perfectly into it, *wounded, half dead, and half alive, and juſt in the Condition of thoſe Men who have taken ſuch a Doſe of Poiſon as will neither deſtroy, nor be digeſted, neither let them die nor live.* Pitiable

able Condition! For with what Whirlwinds, what Tides of reſtleſs Paſſion are ſuch Wretches agitated? one while they are tranſported with every Wind of Doctrine; another while they return and fall foul upon themſelves, and like conflicting Waves, are daſh'd to Pieces by their own contrary Motions; this Moment they are confident in Uncertainties, and the Moment after as irrationally fearful where no Fear is; unknowing where to go, where to return; what to deſire, and what to deprecate; what to receive, and what relinquiſh. Nevertheleſs, this unhappy Vibration and Inſtability of Mind points to its own Cure, if Men would but wiſely conſider the merciful Deſign of Providence in this very Affliction. For therefore, whilſt without the Haven of the Catholick Faith, are they thus afflicted, thus toſs'd and ſhatter'd almoſt to pieces with inward Storms of claſhing Thoughts, that by this reſtleſs Poſture of Mind, being made ſenſible of the Danger they are in, and their diſtance from Salvation, they might take down thoſe Sails of Pride and Vanity which they have unhappily ſpread before every Guſt of Hereſie, and make all the Sail they can into the ſafe and peaceful Harbour of their holy Mother, the Catholick Church; and there being *Sea-ſick* as it were with Errors, diſcharge thoſe foul and bitter Waters, to make room for the pure Waters of Life. There they may unlearn well, all they have learnt ill, and get a right Notion of all

all thoſe Doctrines of the Church they are capable of underſtanding, and believe thoſe that paſs all underſtanding.

CHAP. XXVI.

The Character and Sin of Innovators in Matters of Religion.

THE oftner I reflect upon theſe Things, the more am I aſtoniſh'd at the Extravagance of ſome Men, at that Complication of Impiety and Blindneſs; in a word, at that ſtrange inſatiable Luſt after Novelty in Religion, that they cannot reſt contented with the old Rule of Faith once deliver'd and depoſited in the Primitive Church, but muſt be every Day upon new Re-ſearches, and are never well but when they are adding, altering, or curtailing Chriſtianity; as if the Doctrine was not from Heaven, nor one Revelation ſufficient; but only a Human Inſtitution, which could not poſſibly be perfected but by mending it every Day; or to ſpeak more truly, by picking Holes in it every Day. And yet the Divine Oracles, both in the Old and New Teſtament, loudly remonſtrate againſt all ſuch alterations: *Remove not the ancient Land-mark which thy Fathers have ſet.* Prov. 22. 28.

And *judge not thy Judge*, or, *ſay unto him what doſt thou?* Eccleſ. 8. 4. Eccleſ. 10. 8. *And whoſo breaketh an Hedge*

a Serpent ſhall bite him. And ſo likewiſe that ſevere Charge of the Apoſtle, which has often been, and always will be, as it were the Spiritual Sword, to Lop off the ſprouting Hereſies of every Age: The Charge is this, *O* [f] Timothy, *keep that which is committed to thy Truſt,* 1 *Tim.* 6. 20, 21.

avoiding

---

[f] *O* Timothee *depoſitum cuſtodi*, &c.] Tho' I have not taken much notice of the *French* Tranſlator *De Frontignieres*, yet 'tis pity, methinks, to paſs over his *curious Remark* upon this Text. The Doctors of the Church (ſays he) are ſtrictly oblig'd to preſerve the Primitive *Depoſitum* entire, without the leaſt Change or Alteration; and then he produces St. *Paul* for an Example of Integrity, and tells us the great Care he took to prevent all Abuſes in the *Euchariſt* amongſt the *Corinthians*, and to deliver it to them juſt as *he had receiv'd of the Lord. For I have received of the Lord that which alſo I deliver'd to you, that the Lord Jeſus the ſame Night that he was betrayed took Bread, and when he had given Thanks he brake it, and ſaid, Take, Eat, this is my Body which is broken for you, this do in remembrance of me.* And putting theſe laſt Words in diſtinct Characters, he goes on and ſays, that St. *Paul* delivered this ſacred *Depoſitum* whole and inviolate to the *Corinthians*: He did not ſay, Receive the *Sign* or *Figure* of the Body of Chriſt, but the *true Real* Body of Chriſt; and in conſequence of this infallible Truth the Apoſtle concludes, *Wherefore, whoſoever ſhall eat this Bread*, &c. After this he diſcharges his Powder, and makes a very loud and empty Noiſe againſt *Calvin*; and having done his Buſineſs as he fancies, cries out in Triumph, *Behold the Depoſitum committed to him, to deliver ſuch only as he had receiv'd, but he has been an Unfaithful or rather a Sacrilegious Depoſitary; he has alter'd the Divine Depoſitum; inſtead of Seven Sacraments he has return'd but Two.* With ſome more Harangue to the ſame Tune, without any offer at a Proof. But O *thou that abhorreſt not Idols, doſt thou commit Sacrilege*, and at the ſame time too as thou accuſeſt *Calvin?* For when St. *Paul* tells us, He *receiv'd from the Lord*, that *after the ſame manner* as Chriſt took the Bread, he took the Cup alſo, ſaying, *This Cup is the New Teſtament in my Blood, this do ye as often as you drink it, in remembrance of me*; this ſpecial *Truſtee* returns but half the *Depoſitum*; for putting theſe Words *Take, Eat, this is my Body, which is broken for you, this do in remembrance of me*, in diſtinguiſhing Characters for the better Impreſſion upon the Reader, the two following Verſes which command the *drinking this Cup, as often as the eating this Bread*, he not only not puts in *Italick*, but leaves 'em quite out, and ſteps from the

24th

avoiding profane and vain bablings, and oppoſitions of Science falſly ſo called, which ſome Profeſſing have erred concerning the Faith. And yet

---

24th verſe, 1 *Cor.* xi. to the Concluſion, *Wherefore*, ver. 27. Now this by no means is a cleanly Conveyance, for the *Legerdemain* is ſo groſs, that every Reader muſt ſee that his Reaſon for skipping over thoſe two Verſes muſt be in Compliance with his Church, which for ſome time has robb'd the People of the Cup there commanded to be drunk of by All who eat the Bread. As for thoſe Words, *This is my Body*, which he beſtows peculiar Characters upon, and for the not Underſtanding of which in a literal Senſe he calls *Calvin* Sacrilegious, we have this in ſhort to ſay for our ſelves; That this Bread, *Luke* xxii. 19. is call'd Chriſt's *Body broken*, *his Body given*, even whilſt Chriſt was alive, and conſequently his Body not actually broken nor given, but only by way of Repreſentation of that Body which was ſhortly to be broken upon the Croſs; and ſo his Blood whilſt yet in his Veins, is ſaid to be his *Blood ſhed*, *Matth.* xxvi. 8. *Mark* xiv. 24, *&c.* St. *Paul* likewiſe Five times calls that *Bread*, which our Lord calls his *Body*; and we think it wonderfully ſtrange, that a ſingle Paſſage mention'd by Chriſt whilſt he was alive in the Fleſh, ſhould be look'd upon ſufficient to make us believe, that this living Chriſt was at the ſame time dead and ſacrific'd, that his *Hand* with all the reſt of his Body, was in his *Hand*, and that his Body which was whole before their Eyes was at the ſame time broken for them; and that they were to do this in Remembrance of him, when he was Preſent before them. We think likewiſe that the Cup is to be communicated to all, becauſe 'tis the *Blood of the Covenant* which equally belongs to all, and becauſe we are to *ſhew forth the Lord's Death till he come*, and to remember his *Blood ſhed*, as well by drinking the Cup, as his *Body broken* by eating the Bread; and that which Chriſt has ſo *join'd*, no Man ought to *put aſunder*. We ſay likewiſe, that if the *Apoſtles* receiv'd from Chriſt *Seven Sacraments* with ſet Forms and Matter, like thoſe of Baptiſm and the Euchariſt, for our perpetual Obſervation, they were not faithful *Depoſitaries*; for we can find but Two in their Writings, and their immediate Succeſſors could find no more: For when *Juſtin Martyr* at the end of the Apology here tranſlated, gives the *Particulars* of the *Chriſtian Worſhip*, he mentions only the Two Sacraments of Baptiſm and the Lord's Supper; and with all expreſly ſays, That the Wine was mingled with Water and diſtributed alike to all. Nor do the *Romiſh* Writers agree in the Number of Sacraments. *Durandus* denies Matrimony to be a Sacrament, *l.* 4. *d.* 26. *q.* 3. *Canus* ſpeaks ambiguouſly of it, *l.* 8. *c.* 5. And *Alexander* of *Hales* ſaith there are Four Sacraments only. *part* 4. *q.* 5. *memb.* 2. *art.* 1. q. 5. *memb.* 3. *art.* 2. q. 9. *memb.* 2. *art.* 2.

I

yet after all this, there are ſome ſuch hardy Veterans in Wickedneſs, of that brazen Effrontery and irrefragable Obſtinacy, as to ſtand Proof againſt all this powerful Impreſſion of Scripture; Men who will capitulate upon no Terms of Reaſon, nor be touch'd by the moſt ſhocking Arguments, nor be diſmay'd (to ſay no more) by the moſt terrible Menaces from Heaven. But to proceed; *Avoid* (ſays St. *Paul*) *profane novel Bablings*: He did not ſay, *avoid the old Primitive Doctrines*, but juſt the contrary; for if *Novelty* is to be avoided, *Antiquity* is to be retain'd; if *Novelty* is Profane, *Antiquity* is Sacred. But the Apoſtle goes on and adds, *Oppoſitions of Science falſly ſo called*: A moſt true Character of the Doctrines of Hereticks, who ſet a Gloſs upon their Ignorance with the Title of Science, and call Darkneſs Light, and Light Darkneſs. *Which ſome*, ſays he, *profeſſing have erred concerning the Faith*. Profeſſing what? why, ſome New, ſtrange, unheard of Doctrines; for this is the Cant of theſe Profeſſors to the *Catholicks*. [t] *Come hither, O ye unwiſe and ſimple Wretches, come to our*

I cannot therefore think it prudently done of ſome *Papiſts* to call *Proteſtants ſacrilegious Knaves*, becauſe it is ſo eaſy a Matter to call Names again, and to throw Arguments at 'em into the Bargain; and prove, that we, in the Phraſe of *Vincentius*, return the *Gold* we receiv'd, in its Primitive Purity; and that the *Papiſts* have put the *Divine Image* and *Superſcription* upon *Tin* and *Copper*, upon mere human Droſs and Invention. But of this ſtamp, ſize and ſincerity, are almoſt all the *curious Remarks* of Monſieur *De Frontignieres* upon this Author.

[t] *Venite, O Inſipientes, & Miſeri, qui vulgò Catholici vocitamini, & diſcite fidem veram, quam præter nos nullus intelligit*, &c.] An old Form of Faith, old Forms of Prayers and eſtabliſh'd Rites and

our Meetings, O ye that love to go by the Name of Catholicks, and here learn the true and ſaving Faith, *which none are gifted to underſtand but thoſe*

Ceremonies, are cold things to ſome People who judge of their Religion by the Circulation of their Blood, and never think themſelves well with God but when they are in Fits and Extaſies; when they are in the *Spirit*, in their *Unions* and *Communions*, their *Viſions* and *Illuminations*, and ſerving the Lord according to the full Scope of their Fancies. The Arch-Hereticks therefore of Old cut out their Hereſies to the Size of ſuch Warm and Weak People; they took care never to ſtint ſuch unruly Spirits by ſeverity of Diſcipline and Order; but gratify'd their itching Ears with Novelties, promis'd Mountains of Diſcoveries with ſuch marvellous Edification in their *Meetings*, as the like was never heard of in the *Catholick Churches*. But becauſe we ſo often meet with the Ways and Wiles of Hereticks in this Treatiſe, ¶ ſhall once for all ſet down an admirable Account of 'em, as I find it in *Tertullian*'s *Preſcription* towards the Concluſion, *cap.* 41, 42, 43, *&c.* " In the firſt place " then (among Hereticks) 'tis not eaſy to diſtinguiſh who are *Ca-* " *techumens* and who the *Faithful*; there is no diſtinction among " 'em, but they come, and hear, and pray all together in a heap; " nay, if *Heathens* happen to fall in with 'em, they caſt the *Holy* " *Thing* to Dogs; and Pearls, tho' not true Pearls, to Swine. The " Proſtitution of all Diſcipline they call the Simplicity of the Go- " ſpel, and our Concern for Diſcipline they will have to be a " running a Whoring after our own Inventions. They are Men of " ſuch extenſive Moderation as to keep Peace with all Men; for " however they may diſagree among themſelves, they are all una- " nimouſly againſt the Truth; and if they can but batter down " that, they reſt themſelves very well contented. They are all " hugely puft up: They all promiſe Mountains of Knowledge. " Their *Catechumens* commence complete Chriſtians before In- " ſtruction. Your *Female-Hereticks*, how Petulant are they? They " take upon 'em to teach, to diſpute, to exorciſe, to heal the Sick, " nay, perhaps to baptize too. How raſh, how fickle and incon- " ſtant are they in their Ordinations? Sometimes they admit mere " *Novices*, ſometimes Men incumber'd with Secular Affairs, ſome- " times *Apoſtates* from us; that they may oblige thoſe with Titles " whom they cannot oblige with the Truth: A Man never fares " better than in the Camps of Rebels; where to be only, is to be " Meritorious; and therefore to Day they have one *Biſhop*, to Mor- " row another; he is a Deacon to Day, who to Morrow is a Rea- " der; a Presbyter to Day, who to Morrow ſhall be a Laick again. " For they proſtitute the Sacerdotal Functions even to Lay-men.

thoſe of our Way only; a Myſtery that has been hidden from the World for many Ages, and graciouſly revealed but of late to the Lord's People; but you muſt be content to learn this Faith privily and by ſtealth, and then you will find it wondrous ſweet and edifying. And moreover I muſt adviſe you to teach it with the ſame Privity as you learnt it, and be ſure that it comes not to the Ears of the World, nor that the Church knows one Syllable of the Myſtery: For 'tis given but to few to know the Secrets of the Lord. But is not this the very Invitation of the *Cour-*

" What ſhall I ſay of the Adminiſtration of the Word among 'em, " when 'tis their only Buſineſs, not to convert the *Heathen*, but to " pervert our People? They reckon it more for their Honour to " pull down thoſe that ſtand, than to lift up thoſe that are down; " for 'tis their whole Employment, not to repair their own " Breaches, but to demoliſh Truth. They dig up our Foundati- " ons that they may build upon the Ruines. And if you will but " allow 'em in this deſtructive Employment they are your Humble " Servants, a kind, gentle and condeſcending People. But to their " own *Biſhops* they know no Reverence; and this is the Reaſon we " never hear of *Schiſms* among *Hereticks*: For when *Schiſms* ariſe " they pay no deference to Authority; but Schiſm with them is " Unity. And I am very much miſtaken if they are govern'd by " any Rules even of their own making: But every one Models the " Doctrines he has receiv'd according to his Fancy, as the firſt " Founder fram'd 'em to his, and to ſerve his own Turn. In a " word, if you ſearch narrowly into all ſorts of Hereſies, you will " find that they differ in many Things from the firſt Authors of " their Sect. They have few of 'em any Churches; but without " Mother, without See, without the Faith; they wander about " like baniſh'd Men, without Houſe or Home. The Converſation " of Hereticks is notorious, almoſt continually with Magicians, " with Juglers, with Aſtrologers, with Philoſophers; for Curio- " ſity muſt be gratify'd. *Seek and you ſhall find*, with them is a " Precept never to be forgotten. Now from ſuch kind of Con- " verſation you may judge of the Quality of their Faith; for " Diſcipline is a ſure Indication of Doctrine. They deny that " God is to be fear'd, and then what ſhould hinder them from " giving a looſe to every evil Imagination and Appetite con- " tinually?

Prov. 9. 15, 16, 17, 18. *tiſane* in the *Proverbs of* Solomon, *Calling to the Paſſengers who go right on their Way, Whoſo is ſimple let him turn in hither, and as for thoſe who want Underſtanding, ſhe ſaith unto them, ſtolen Waters are ſweet, and Bread eaten in ſecret is pleaſant.* But what are the Words following? why, *He knoweth not that the dead are there, and that her Gueſts are in the Depths of Hell.* And who are the *dead*, but thoſe whom the Apoſtle ſays, *have erred concerning the Faith.*

CHAP. XXVII.

St. Paul's *foregoing Charge to* Timothy *more particularly expounded and apply'd.*

BUT in my Opinon 'tis worth while to review the apoſtolick Charge, and to weigh every Word in it a little more exactly. *O Timothy, keep that which is committed to thy Truſt, avoiding profane and vain Bablings*, &c. *O!* in this place is an Exclamation, iſſuing forth from a prophetick Spirit as well as a charitable Heart; for the Apoſtle foreſaw that Hereſies would be, and he could not forbear crying out at the Miſery in Proſpect. But what then is to be underſtood now by *Timothy?* Why, either the univerſal Church in general, or the whole

whole body of Biſhops in particular [u], who ought to be perfectly well skill'd in the whole Science of Chriſtianity, in order to communicate that Divine Knowledge to others. But what then is imply'd in the Word *keep? Keep that which is committed to thy Truſt.* Why, 'tis as much as if he ſhould have ſaid, Keep it with all Diligence and Fidelity for fear of Thieves and Enemies; for fear that while Men ſleep, they come and ſow Tares upon that good Wheat which the *Son of Man* has ſown in his Field. *Keep that* (ſays the Apoſtle) *which is committed to thy Truſt.* But what then is this *Depoſitum?* Why, 'tis ſomething committed to you in Truſt, and not a thing of your own Invention; what you have receiv'd, not what you have ſtarted; not the Iſſue of your own Brain, but a Doctrine put into your Hands; not a private Monopoly, but a publick Tradition; a Thing depoſited with you, and not proceeding from you; wherein you ought to look upon your ſelf not as a Proprietor, but a Guardian; not as a Maſter

[u] *Vel ſpecialiter totum Corpus Præpoſitorum.*] This muſt be either the whole body of Biſhops, every one of which was a *Timothy*, according to that of *Cyprian*, Ep. 69. *Unde ſcire debes, Epiſcopum in Eccleſia eſſe, & Eccleſiam in Epiſcopo, & ſi qui cum Epiſcopo non ſint, in Eccleſia non eſſe. From whence you ought to conclude, that the Biſhop is in the Church, and the Church in the Biſhop, and that whoever is not with the Biſhop is not in the Church:* Or elſe by *Præpoſiti* we muſt underſtand the whole Body of the *Clergy*, according to that of *Ignatius*, where ſpeaking of the three Orders of *Biſhop, Prieſt* and *Deacon*, he ſays, Χωρὶς τούτων Ἐκκλησία οὐ καλεῖται. *Ep. ad Trallian. ſect.* 3. *Without theſe there is no ſuch thing as a Church, or it is not denominated a Church.* A *Church* without a *Prieſt* is a *new Edifice*, and the Contrivance of *modern Architects* only.

but a Diſciple; not as a Guide but a Follower. *Keep* (ſays the Apoſtle) this *Depoſitum*; that is, preſerve this *Talent* of the *Catholick Faith* ſacred and inviolable. Be a faithful Truſtee of that committed to thy Charge, and refund what thou haſt receiv'd. Gold thou haſt receiv'd, Gold return, never go about, I charge you, to put off one thing for another, nor ever have the Impudence to face down the World with Lead for Gold; or the Knavery to impoſe upon it with the more ſpecious appearance of Copper. Be ſure to reſtore Gold, not in reſemblance only, but real, true, pure Gold.

O *Timothy*, O Biſhop, O thou Preacher or Teacher of the Word, if the Spirit of God has accompliſh'd you with Skill, Dexterity and Wiſdom, and all the other Gifts of a Maſter or Builder, be [w] thou a *Bezaleel* of this *ſpiritual Tabernacle*, the Church of Chriſt; do thou, like a Divine Artiſt, poliſh the precious Jewels of this heavenly Doctrine; ſet them with Fi-

[w] *Eſto ſpiritualis Tabernaculi Beſeleel.*] This is plainly an alluſion to that of *Exodus* 31. *And the Lord ſpake unto* Moſes, *ſaying, See, I have called by name* Bezaleel; *and I have filled him with the Spirit of God, in Wiſdom, and in Underſtanding, and in Knowledge, and in all manner of Workmanſhip*, &c. *v.* 1, 2, 3, &c. The *Tabernacle* was a Type of the *ſpiritual* Church of Chriſt, whoſe Doctrine every *Bezaleel* or Chriſtian Miniſter, is oblig'd to work upon with his utmoſt Ingenuity and Faithfulneſs; he is to conſult the oldeſt and ableſt Workmen in Divinity before him; he muſt be ſure to build upon their Foundation, to poliſh their Jewels, to illuſtrate their Obſcurities, to improve their Hints; and in a word, to ſet off ancient Truth to the beſt Advantage; that this whole ſpiritual Structure may ſtand upon the Primitive *Baſis*, ſhew all the venerable Marks of Antiquity, and ſhine with all the additional Ornaments of good Senſe and engaging Language: But this Metaphor is ſufficiently explain'd and beautify'd by our Author.

delity

delity, and with all the Advantages of Wiſdom; and where you can, add Luſtre, Grace and Beauty. But to ſpeak more plainly; In all your Expoſitions let it be your Buſineſs to ſet that only in a clearer Light, which was believ'd before but more obſcurely; let Poſterity bleſs your Underſtanding for helping them to ſee that more perfectly which their Foreſathers worſhipp'd in the Dark. And laſtly, Be ſure that you teach the very ſame Things you have been taught; and in ſuch a manner too, that when you take the liberty of expreſſing your ſelf after a new Mode, you deliver nothing New in Doctrine.

CHAP. XXVIII.

What kind of Improvement the Church of Chriſt is capable of.

BUT here then perhaps 'twill be ask'd, [x] *What, nothing new, muſt there be no Proficiency, no Improvement of Religion in the Chriſtian Church?* Yes, without doubt, very much; for

[x] *Nullus ne ergo in Eccleſia Chriſti Profectus habebitur Religionis?*] The Queſtion here, is, *Whether the Chriſtian Faith is capable of Increaſe and Growth?* Our Author holds the Affirmative, and deſcribes the Nature of that Growth by a very beautiful and lively Compariſon of the Creed to the Members of an Infant, which, tho' they encreaſe and grow in Bulk, yet ſtill remain *Homogenial*, or the ſame in Nature. He compares likewiſe the ſeveral *Articles* to ſeveral *Grains* of *Wheat* caſt into the Ground, which in time ſhoot up into Blade, and Ear, and acquire a new Form and Appearance, but all this time grow and ripen without any change of Nature; they multiply indeed, but not into *Tares*, or Weeds of another *Species*, but into good Grain of the ſame kind only. *Bellarmine's*

for who can be ſo envious to Man, ſo profeſs'd an Enemy of God, as to labour againſt ſuch Improvements? But then we muſt be ſure not to change Chriſtianity, under the Pretence of improving it: For to improve any thing to the utmoſt, is to enlarge that thing to the juſt Standard, and Perfection of its own Nature. On the other ſide, 'tis not ſo properly an Im-

---

larmine's ſixth Note of the Church, is *Conſpiratio in Doctrina cum Eccleſiâ antiquâ. Agreement in Doctrine with the Primitive Church, de Not. Eccleſ. lib.* 4. *cap.* 9. p. 240. *Bellarmine*, in this Diſcourſe, has with great Artifice declin'd making good this *Note*, by comparing the Doctrines of *Rome* with thoſe of the Primitive Church, and chuſes rather to purſue *Luther* and *Calvin*, and ſome others, thro' all the Paths of Calumny and Slander. And indeed when he expreſly tells us, *That the Pope cannot err in Matters of Faith or Practice, Bellar. de Rom. Pont. cap.* 5. *lib.* 5. When he lodges the ſole Power of declaring what Doctrines are *Primitive*, and what not, in the Sovereign *Pontiff*, I ſee no difference between making, and declaring new Articles; for we can no ſooner appeal to any of the *Ancients*, but preſently the *Romiſh* Doctors tell us, that the ſole Power of declaring what is Primitive and Orthodox, is in their Hands; and if they think it convenient to call New Old, or Old New, we are oblig'd in Conſcience to believe it. The Faith then of the Primitive Church, it ſeems, was an *Embryo*, containing all the Parts entire in Little, but was not grown to its full Bulk and Stature till the Council of *Trent*; juſt as a Man cannot be ſaid to be at his full Growth and Perfection of Strength and Beauty, till he has a *Dropſy*, or the *Small Pox*; and yet, in ſpite of all the Diſfigurements imaginable, he is exactly like the Man he always was. But if this *Embryo*, this *Faith* in *Little*, was ſufficient for the Primitive Chriſtians, why not for us? Why is a more *Explicit Faith*, and a more *Implicit Obedience* more neceſſary now, than of old, ſince all the eſſential Articles of Faith are at all times neceſſary to be believ'd? But after all, thoſe Doctrines, I hope, that are contrary to the Doctrines of the Primitive Church, were not implicitly believ'd by it; the Worſhip of Angels, Saints, Relicks, Images, *&c.* were not in the *Seeds* of the Primitive Creed, which were to grow up by degrees, and exfoliate into that prodigious Size, which is now pretended to be the genuine Iſſue, the natural Evolution from the firſt Apoſtolick Principles: For unleſs Error may be folded up in Truth, and one part of a Contradiction implicitly wrapp'd up in another, the *Trent Articles* cannot poſſibly be involv'd in the *ancient Creed*.

provement,

provement, as a Change, when we mix ſomething Heterogeneous, and the thing ceaſes to be what it was in its own Nature, and becomes of another kind. 'Tis the Duty then of all, and every individual Chriſtian in every Age of the Church, to encreaſe and grow in Underſtanding, Knowledge, and Wiſdom; but then they muſt continue Chriſtians ſtill, the Growth muſt be natural, in one and the ſame kind of Faith, in the ſame Meaning, and in the ſame Mind.

Let this then be our Rule, let our Minds grow in Religion, juſt as our Bodies grow in Bulk; for theſe, tho' by degrees they exfoliate and diſcloſe that perfect Symmetry of Parts they had before in Little, tho' they expand and enlarge their Size, yet continue the very ſame Bodies they were. There is a great Difference, 'tis true, between the Flower of Youth, and the Maturity of Age; yet the Man in his Youth, and the Man in his old Age, is the ſame Man ſtill; and tho' his Stature and Looks may be alter'd, yet his Nature is the ſame, and he the very ſame Perſon he always was. Our Members in our Infancy are ſmall, and in our Youth large, but for all this they are the very ſame Members ſtill: For Infants have all the Parts of Men, and whatever we find produc'd by the Maturity of Age, is nothing but an Evolution of that which was in the Seed; ſo that there is no new Perfection of Eſſence accrues to Man by growing old, he then has that only in Large, which he had before in Little.

From

From hence therefore 'tis evident, that this only is the juſt and regular way of encreaſing the eſtabliſh'd and beautiful Order of Growing, when we always retain the ſame Parts, and the ſame Figure; and Time does nothing elſe but ſpin out thoſe Principles to their due Proportion, which the Wiſdom of our Maker form'd in us from the Beginning. But now if the Human Shape ſhou'd grow deform'd, and at length degenerate into a Figure of another kind, or there ſhou'd be any Addition to, or any Diminution from, the juſt Number of Parts, ſuch a Change, I ſay, muſt neceſſarily either ruine the whole Body, or make it monſtrous, or certainly weaken it in a very great meaſure. In the ſame manner it is that the Chriſtian Religion muſt grow; this is the Rule it muſt follow in its Proficiency and Improvement: It is to be corroborated by Years, it is by degrees to encreaſe to its juſt Breadth and Height; but in all this time of growing, it muſt continue pure and entire, and perfectly the ſame in all its ſeveral Parts and Members. But to ſpeak more plainly, the Chriſtian Faith muſt never admit of any Alteration in its eſſential Properties, either by Augmentation or Diminution, but its Definition or Eſſence muſt always continue one and the ſame.

CHAP.

CHAP. XXIX.

A farther Account of what we are authoriz'd to do, towards the improving and perfecting the Chriſtian Religion.

OUR Fathers then, for Inſtance, of old ſow'd in the Field of the Church pure Wheat, that is, the Seeds, or Principles of the true Faith; and therefore it wou'd be extremely [y] impious, as well as odd in their Poſterity,

[y] *Iniquum valde & incongruum eſt, ut nos eorum Poſteri pro germana Veritate Frumenti, ſubditicium Zizaniæ eligamus errorem.*] Mr. *De Frontignieres* has been very liberal upon this Paſſage, and from the *Chronological Table* of Father *Gautier*, a *Jeſuit*, has drawn up an Indictment conſiſting of a dozen Articles, all which (he ſays) are notorious Truths founded upon the Authority of Scripture, and the Primitive Church, and all which are oppos'd by *Hereticks*, that is, *Proteſtants*. The firſt notorious Truth ſet down as oppos'd by *Hereticks*, is, *Tranſubſtantiation*; the ſecond, is, the *Invocation of Saints*; the third, is, touching the *Uſe of Relicks and Images, and the Worſhip due unto them*; the fourth, is about *Free Will*; the fifth, concerning the *Inſufficiency of Faith without Works*; the ſixth, about the *Doctrine of Merit*; the ſeventh, concerning *Faſting*, and the *Abſtinence from certain Meats, eſpecially during the Time of* Lent, *in Obedience to the Orders of the Church*; the eighth, concerning the *Celibacy of Prieſts, &c.* the ninth, about the *Sacrament of Penance, and its Parts, and principally of Confeſſion and Abſolution*; the tenth, concerning *Purgatory, and Prayers for the Dead*; the eleventh, about the *Primacy of St.* Peter, *and the* Roman *Church*; the twelfth, concerning the *Infallibility of that Church in her Decrees and Ordinances*. To all which he ſubjoins a Letter of *Henry* the 4th from *Fontainebleau*, dated *May* 18. 1609. wherein the grand Prince owns his Obligations to the *Jeſuit*, and returns him Thanks for letting him into ſuch wonderful Diſcoveries, and ſhewing the perfect Conformity between the *Roman Catholick* and the *Primitive Catholick* Church: And then he goes on with his Harangue, and declares, that *Vincentius*, and his *Remarks*, are an invincible Proof how faithfully they have adher'd to the ancient Doctrine, and how wickedly

rity, ſhou'd they inſtead of the Wheat, or the genuine Truth, reap only the Tares and Errors that are blended with it. But certainly 'tis moſt agreeable to right Reaſon, that the Premiſes and the Deductions from thence ſhou'd be conſiſtent, that from Wheat we ſhou'd gather Wheat, and from ſound Principles collect ſound Concluſions: So that every natural Evolution from the right Primitive Seed ought to be made much of and cultivated; only we muſt be ſure to take care that there be nothing ſpurious in the Production, nothing of the true Nature of the Germ, or firſt Principle of Encreaſe, chang'd and corrupted. Method, Beauty, and Clearneſs, and ſuch kind of Embelliſhments, may be added to the Word of God; but then every

---

wickedly the *Calviniſts* have innovated in the Points above-mention'd, and many others. At length, to ſweeten theſe bitter and unjuſt Reflections, he concludes with a very loving Addreſs of St. *Auſtin* to the *Innovators* of his Time; and all the good Words, and inviting Expreſſions, which that *Father* makes uſe of to reclaim the Hereticks then into the Unity of the Catholick Church, Mr. *De Frontignieres* thinks he has a juſt Title to apply for the Reduction of *Proteſtants* now into the Communion of the Church of *Rome*; but *Timeo Danaos & dona ferentes*. But to tell us, we have nothing *Ancient* among us, but *Hereſies*; that what we ſee to be good old *Primitive Wheat*, are old *Tares* only; to draw up an Indictment againſt *Proteſtants* of a dozen Articles, and not ſo much as offer at a Proof of any one ſingle Hereſy in the Charge, unleſs *Henry* the 4th's Letter is to paſs for a Proof, is ſuch a ſingular way of *Remarking* as proves nothing, but only upon what eaſy Terms ſome Men are *Papiſts*; and that their prime Method of gaining Proſelytes, is, to cry out *Hereſy*, *Hereſy*; to make a great Noiſe, and make out nothing. We have over and over again told the Church of *Rome*, that we are always ready to be try'd by *Scripture*, *Antiquity*, and *Reaſon*, that we are willing to be led like rational Creatures, but that we are not diſpos'd at preſent to deny our Senſes, and put out our Eyes purely for the Benefit of a Leader, whoſe Infallibility and Honeſty we have no very good Opinion of.

kind

kind muſt continue diſtinct and entire in its own proper Nature. God forbid, that what the Catholick Church hath planted, ſhou'd be corrupted, and their Nurſery of Roſes degenerate into Thorns and Thiſtles! God forbid, I ſay, that in the Church of Chriſt, our ſpiritual Paradiſe, we ſhou'd meet with any Poiſon, any deadly Graffs growing upon the *Cinnamon* or the *Balm-Tree*; whatever then was faithfully ſown by the Fathers in the Church, which is the *Husbandry of God*, ought to be diligently obſerv'd and cultivated by the Sons; this muſt flouriſh and fructify, this muſt encreaſe and multiply, and be continually growing on to its proper Perfection. For ſucceeding Ages may ſet off, file, and poliſh the ancient Doctrines of this Divine Philoſophy; but they muſt never change, never retrench, or mutilate any Thing; the Doctrines may admit of more Evidence, Clearneſs, and Diſtinction, but they muſt be inviolably preſerv'd in their Full, Entire, Primitive Perfection.

For if Men are once tolerated to take that Freedom with the Faith, as to ſquare it by their own Heads, I tremble to ſay, what will become of the whole Chriſtian Religion in a very little Time: For having [z] abdicated any one part of

[z] *Abdicatâ etenim qualibet parte Catholici Dogmatis, alia quoq; atq; item alia, ac deinde alia & alia jam quaſi ex more & licito abdicabuntur.*] *De Frontignieres*, according to Cuſtom, makes this notable *Remark* here again; one wou'd think from this Paſſage (ſays he) that *Vincentius* had a Proſpect of the Evils that befel the Church upon the Apoſtacy of *Luther*; for this *Apoſtate* firſt fell foul upon the Indulgences and Pardons granted by *Leo* X. After this, he renounc'd his Faith of a *viſible Head* of the Church, and par'd

of the Catholick Faith, they will proceed on to another and another; and then having gotten Cuſtom and Precedents on their ſide, they will

par'd off Article after Article; took away Free Will, the Merit of good Works, aboliſh'd Faſts, deny'd Tranſubſtantiation, the Power of pardoning Sins, and what not? And from his School aroſe others, ſuch as the *Calviniſts*, who overtook their *Maſter*, and ſurpaſs'd him by much in all ſorts of Innovation. But if *De Frontignieres* wou'd have prov'd that *Tranſubſtantiation*, *Pardons*, *Indulgences*, *&c.* were the Doctrines of the Catholick Church in the Time of *Vincentius*, one wou'd have been more eaſily tempted to believe that he had a Proſpect of the Evils that befel the Church upon *Luther's* Apoſtacy: But now if theſe were not the Doctrines of the Church in his Time, as I am ſure they were not in the preſent Senſe of the Church of *Rome*; if the taking away the *Cup* from the *Laiety* be confeſſedly a modern Amputation; if a *viſible Infallible Judge*, with *Saint-Image-Relick-Worſhip*, and the other *Trent* Determinations, are all unprimitive and notorious Innovations, then I fear we may turn our *Remarker's* Oratory upon himſelf, and with much better Reaſon ſay, that one wou'd be apt to think, that *Vincentius*, in this Paſſage, ſeems to have had a Foreſight of the Corruptions of the Church of *Rome*, and that if the *Pope* can *remove Landmarks*, and decree new Articles of *Faith*, as I have juſt now prov'd from *Bellarmine*, then I ask with *Vincentius*, *What will follow*, but that the whole Chriſtian Religion muſt lye at the Mercy of the *Pope?* But becauſe this Paſſage has been frequently made ill uſe of by *Popiſh* Writers againſt *Proteſtants*, and particularly by *A. C.* againſt Biſhop *Laud*; and becauſe his Anſwer may let in ſome Light upon the following Diſcourſe, I ſhall ſet it down at length. " But *A. C.* tells us farther; *That if one* " *may deny, or doubtfully diſpute againſt any one Determination of the* " *Church, then he may againſt another, and another, and ſo againſt* " *all*, &c. Firſt, *A. C.* might have acknowledg'd, that he bor- " row'd the former part of this out of *Vincentius Lirinenſis*, *Abdi-* " *cata enim qualibet parte Catholici Dogmatis*, *&c.* And as that " learned *Father* uſes it, I ſubſcribe to it, but not as *A. C.* applies " it: For *Vincentius* ſpeaks there *de Catholico Dogmate*, of Catho- " lick Maxims; and *A. C.* will force it to every Determination of " the Church. Now *Catholick Maxims*, which are properly *Fun-* " *damental*, are certain *prime Truths* depoſited with the Church, " and not ſo much determin'd by the Church, as publiſh'd and " manifeſted, and ſo made firm by her to us. For ſo *Vincentius* " expreſly, *cap.* 32. where all that the Church doth, is but, *ut hoc* " *idem quod antea*, that the ſame thing may be believ'd, which

" was

will be for abdicating more and more every day; and what will be the Conſequence at laſt of reforming away at this rate one thing after another; but only that they will ne'r have done, till they have reform'd Religion quite away? But beſides, ſuppoſing they ſhou'd not prune off Article after Article at the rate now mention'd; yet if once they begin to make a Medley of Religion, and to daſh New with Old, Foreign with Domeſtick, and Prophane with Sacred, this Brewing-Trade muſt neceſſarily over-run, and adulterate all *Chriſtendom*; ſo that nothing in time will be left in the Church

" was before believ'd, but with more Light and Clearneſs, and (in " that Senſe) with more Firmneſs than before. Now in this Senſe " give way to a *Diſputator errans*, every cavilling Diſputer to de- " ny, or quarrel at the Maxims of Chriſtian Religion, any one, or " any part of any one of them; and why, may he not then take " the liberty to do the like of any other, till he have ſhaken all? " But this hinders not the *Church her ſelf*, nor any appointed by " the Church to examine her own Decrees, and to ſee that ſhe " keep *dogmata depoſita*, the Principles of Faith unblemiſh'd, and " uncorrupted: For if ſhe do not ſo, but that *Novitia veteribus*, " *cap.* 31. new Doctrines be added to the old, the Church, which " is *Sacrarium Veritatis*, the *Repoſitory* of Verity, may be chang'd " into *Lupanar Errorum*, I am loath to Engliſh it. By the *Church* " then this may, nay, it ought to be done, however, every *wrang-* " *ling Diſputer* may neither deny, nor doubtfully diſpute, much " leſs obſtinately oppoſe the Determinations of the Church, no not " where they are not *Dogmata depoſita*, theſe depoſited Princi- " ples. But if he will be ſo bold to deny or diſpute the Determi- " nations of the Church, yet that may be done without ſhaking " the *Foundation*, where the *Determinations* themſelves belong but " to the *Fabrick*, and not to the *Foundation*; for a whole *Frame* " of *Building* may be ſhaken, and yet the *Foundation* where it is " well laid, remain firm: And therefore, after all, *A. C.* dares " not ſay, *the Foundation* is ſhaken, but only *in a ſort*; and then " 'tis as true, that *in a ſort* it is not ſhaken. Thus this excellent and truly Primitive Biſhop. *Vid. Relation of a Conference between* William Laud *Archbiſhop of* Canterbury, *and Mr.* Fiſher *the Jeſuite.* p. 24, 25. *Vid.* Biſhop *Stillingfleet's Vindication* of him, *part* 1. *cap.* 3. p. 87.

un-

uncorrupted, nothing genuine, nothing entire, nothing pure; inſomuch, that what heretofore was the Sanctuary of undefil'd Truth, will at length become the very Stews of Error and Uncleanneſs. But may the Divine Goodneſs preſerve the Minds of the Faithful from this horrid Impurity, and may the Enemies of God only be found guilty of ſuch adulterous Mixtures.

For theſe Reaſons it is, that the Church of Chriſt is ſo diligent and wary a Guardian of the Doctrines committed to her Truſt, as never to attempt the leaſt Alteration in 'em, either by Subſtraction or Addition; ſhe neither lops off Neceſſaries, nor graffs on Superfluities; ſhe loſes nothing that is her own, nor ever uſurps what belongs not to her; but makes it her whole Buſineſs faithfully and wiſely to inſtruct us in the Doctrines of the Ancients; and what ſhe finds there to be rude and unfiniſh'd, that to perfect and poliſh; what ſhe *finds* expreſs and clear, that to confirm and ſtrengthen; and what ſhe finds confirm'd and definitive, that to keep: For what elſe has been the Deſign of the Church in all her Canons, but only to make that which was barely believ'd at firſt, to be more ſtrongly believ'd for the time to come? That which was preach'd up with Moderation at firſt, to be preach'd up with more Zeal for the future? And laſtly, that what was more remiſsly handled by the Fathers, ſhou'd be more accurately treated and improv'd by the Sons? This always was the Deſign of the Catholick Church aſſembled in Council, upon the Alarm

of any riſing Hereſies; this, I ſay, was the whole Deſign, unleſs it was to decide ſome old Traditionary Cuſtoms only, and to commit the Summ and Subſtance of 'em in Writing, for the Prevention of all Diſputes for the time to come; or more frequently, to conſult about and ſettle ſome new [a] Term, more clearly

---

[a] *Et plerumq; propter Intelligentiæ lucem, non novum Fidei ſenſum, novæ Appellationis proprietate ſignando,*] We ſee here not the leaſt Shadow of any Pretence, in the Time of *Vincentius*, to a Power of decreeing *new Articles* of *Faith*, or of any Obligation to believe ſuch Articles when decreed, tho' by a *General Council*, much leſs by the Biſhop of *Rome* only. The Power here pretended to, is a Power only of ſetting the old Faith in a clearer Light, of guarding and fencing it about with ſuch Terms and Expreſſions as are more fully declarative of the Senſe of the ancient Catholick Church, and leſs liable to the Sophiſtry and Evaſion of *Hereticks*. The *new Term* here alluded to, ſeems to be the τὸ ὁμοούσιον, or the Word *Conſubſtantial* in the *Nicene Creed*: This *Term* not only pinch'd the *Arians*, and bore too hard upon a *Latitudinarian* Faith, but gave ſome Trouble alſo to *Euſebius* of *Cæſarea*, who refus'd at firſt to aſſent to it; but being afterwards fully ſatisfy'd of its true meaning, he made no ſcruple of ſubſcribing to it, and ſigning the Confeſſion of Faith made by the Council of *Nice*. For in his Letter to the People of *Cæſarea*, he tells 'em, that for fear of Miſrepreſentations he thought it neceſſary to ſend 'em the Creed firſt drawn up by himſelf; and next, the other, which with ſome Addition to ours (ſays he) the Synod eſtabliſh'd. At the end of his own Creed, he thus adds, " Having thus declar'd our Faith, it met with no " Contradiction; yea, the moſt holy Emperor himſelf firſt pro- " nounc'd it to be Orthodox, affirming that he was of the ſame " Mind, and exhorting all others unanimouſly to ſubſcribe to the " ſame Doctrine, adding only the Word *Conſubſtantial* to it; which " he expounded, affirming likewiſe that the Son was not ſtil'd *Con-* " *ſubſtantial* according to corporeal Affections, or that he did ſub- " ſiſt of his Father by any kind of Section or Diviſion, it being " impoſſible that an intellectual incorporeal Nature ſhou'd admit " of any corporeal Paſſion; but that theſe Things were to be un- " derſtood in a Divine myſterious Way: Thus the moſt wiſe and " religious Emperor diſcours'd about theſe Matters. The Biſhops " taking the Advantage of the Emperor's Propoſal concerning the " Word ὁμοούσιος, drew up the following Creed. That *Conſtan-* " *tine*, as yet hardly a *Catechumen*, ſhou'd be ſo great a Maſter in the

clearly and fully to expreſs the Senſe of an old Article of Faith.

CHAP. XXX.

Our Author returns here to a more particular Explication of St. Paul's *Command to* Timothy *about the* Depoſitum.

BUT to return to the Apoſtle, *O* Timothy, (ſays he) *Keep that which is committed to*

Chriſtian Myſtery, as to be the firſt Propoſer of the Term *Conſubſtantial*, is what *Valeſius* thinks not probable; and for ſome other Reaſons wou'd have it underſtood, that after *Euſebius* produc'd his Confeſſion of Faith, the Biſhops thought proper to add the Word *Conſubſtantial*, which the Emperor confirm'd. *Vid. Valeſ. Annotat. in Socrat. lib.* 1. *cap.* 8. But be this as it will, *Euſebius*, after his own Symbol, ſubjoins that agreed on in the Synod; and having largely explain'd the meaning of *Conſubſtantial*, he thus adds, "That *Conſubſtantial with the Father*, ſignifying no more than that "the Son of God has no kind of Similitude with any Creatures, "but is only and in all things like unto his Father that begat him, "not of any other Subſtance or Eſſence but of the Father; Con- "*ſubſtantial* thus explain'd, it ſeem'd very juſt and reaſonable we "ſhou'd aſſent to it. ἐπεὶ καὶ τῶν παλαιῶν τινὰς λογίους καὶ ὑπομνη- ματικοὺς Ἐπισκόπους καὶ συγγραφέας ἴσμεν ἐν τῷ περὶ τῆς θεολογίας, τὸ τοῦ Ὁμοουσίου συγχρησαμένους ὀνόματι. *For as much as we know that ſome learned and illuſtrious Biſhops, and Writers of old, in explaining the Divinity of the Father and the Son, have made uſe of this Term Conſubſtantial. Vid. Socrat. lib.* 1. *cap.* 8. p. 26. So that notwithſtanding the *Arians* cavilling at this *Word* as novel and unheard of, yet is it very evident even from the Mouth of *Euſebius*, that as the Doctrine was Orthodox and Primitive, ſo the *Term* alſo was in uſe amongſt ſome very ancient and celebrated Writers of the Catholick Church; and therefore by the *Novæ Appellationis proprietate*, *Vincentius* does not underſtand a *Word* purely and entirely *new*, but either a *Word* not to be met with in Holy *Scripture*, or ſeldom us'd by the *ancient Fathers*, and which the Church had Authority to eſtabliſh for the better Explanation and Security of the *old Faith*.

thy Truſt, avoiding profane Bablings. Avoid, (ſays he) that is, fly 'em as you wou'd a Viper, a Scorpion, a Baſilisk, who not only kill with their Touch, but their very Sight and Breath are deſtructive. But what does the Apoſtle mean by *avoiding?* How far wou'd he have us avoid ſuch Perſons? Why, *with ſuch no not to eat.* And ſo likewiſe, ſays another Apoſtle; *If there come any unto you, and bring not this Doctrine.* What *Doctrine?* What other, but that Catholick and Univerſal Doctrine, which has continu'd one and the ſame thro' every ſucceſſive Generation, without any Corruption of the Truth in its Delivery, and will continue the ſame for ever? What then? Why, ſays the Apoſtle, *Receive him not into your Houſe, neither bid him, God ſpeed; for he that biddeth him, God ſpeed, is Partaker of his evil Deeds.* But to proceed, *Avoid prophane Bablings, or Novelties of Speech.* By *Prophane*, we are to underſtand, ſuch as have nothing Sacred, nothing of the true Religion, but are entire Strangers, and were never admitted into the Boſom of the Church, which is the Temple of God. By *Novelties of Speech*, we are to underſtand novel Articles of Faith, novel Impoſitions, novel Opinions, ſuch as are repugnant to Primitive Antiquity; and which, if once admitted, muſt neceſſarily deſtroy, either in whole, or at leaſt in great part, the Faith of the bleſſed Fathers. For if theſe Novelties are true, it follows of Neceſſity, That the Faithful in every Age, all the Saints, all the Chaſt, the Undefil'd, the Virgins, the whole Body of the

1 Cor. 5. 11.

John 2. 10.

Clergy, the whole Army of Martyrs and Confeſſors, all the many famous Cities, and People, ſo many Iſlands, Provinces, Kings, Kingdoms, and Nations; in a word, all the World, that by the Catholick Faith has been incorporated into Chriſt their Head, muſt be pronounc'd ignorant, erroneous, blaſphemous, and for ſo many Ages together not to have known what a Chriſtian ought to know and believe for his Soul's Health.

Avoid then (ſays St. *Paul*) *profane Novelties*; ſuch as you can never meet with among Catholicks, and ſuch as you can never miſs of amongſt Hereticks: For pray tell me one Heretical Novelty, that we cannot tell the Name of its Author, and determine the Place and Time of its Birth? Shew me the Founder of any Hereſy, who was not firſt a Diſſenter and Schiſmatick from the Ancient, Catholick, Univerſal Church? For the Truth of this, we have Examples as clear as the Sun; for *was not the* Prophane [b] *Pelagius* a Separatiſt, who firſt had the

[b] *Quis enim unquam ante prophanum illum Pelagium? &c.*] Tell me one Heretical Novelty (ſaith *Vincentius*) that we cannot tell the Name of its Author, and determine the Place and Time of its Birth? This is what *Tertullian* inſiſts on, when he ſays, that the Subſtance is before the Shadow, and the Truth before the Counterfeit. The Argument is this: All neceſſary Doctrines were taught by the *Apoſtles*, and profeſs'd by the *Apoſtolick* Churches; but ſuch a Doctrine was unknown to the Apoſtolick Churches, or contrary to what they profeſs'd, therefore ſuch a Doctrine is either unneceſſary or falſe; and I doubt not but the preſent Corruptions of *Rome* might be trac'd home this way, as well as the following Hereſies. The Hiſtory of *Pelagius*, his Hereſy, his ſeveral Condemnations, *&c.* are Subjects of too large a Nature to be particularly compriz'd within the Compaſs of a Note: They are fully treated of by St. *Auſtin*, and St. *Jerom*, and many others about that Age; they

the Impudence to affirm Man to be ſo free and ſufficient of himſelf, as to ſtand in no need of the Divine Grace to make him good? Was his monſtrous Diſciple *Celeſtius* a Catholick, who firſt deny'd Mankind to be involv'd in the

---

they are treated of likewiſe by Dr. *Forbes*, *Du Pin*, and eſpecially by the learned Mr. *Wall*, in his excellent Account of *Infant-Baptiſm*, which laſt I particularly recommend to the *Engliſh* Reader; and therefore in ſhort, *Pelagius* was a *Britiſh* Monk, and, as ſome ſay, of the Monaſtery of *Bangor* in *England*, and not in *Ireland*; he liv'd about the Year 411, in the Reign of *Honorius*, and *Theodoſius Junior*; and his fundamental Error was, that Human Nature was not affected by the Sin of *Adam*, that it is in the Power of Man to believe the Goſpel without any internal Operation of the Grace of God; and the ſame Opinion was St. *Auſtin* once of. *Neq; enim Fidem putabam* (ſays he) *Dei Gratia prævenirì, ut per illam nobis daretur quod poſceremus utiliter, niſi quia credere non poſſemus, ſi non præcederet præconium Veritatis. Ut autem prædicato nobis Evangelio conſentiremus, noſtrum eſſe proprium & nobis ex nobis eſſe arbitrabar. Quem meum Errorem nonnulla Opuſcula mea ſatis indicant ante Epiſcopatum ſcripta. de Prædeſt. Sanct. lib.* 1. c. 3. that is, he was once of Opinion, that Faith was not owing to the prevenring Grace of God, that there was need only of the external preaching of the Goſpel, and upon ſuch a diſcovery it was wholly and ſolely in the Power of Man to believe. But whatever he had written to this effect before he was a Biſhop, he revers'd in his *Retractations*, *lib.* 1. c. 23. and earneſtly diſputed againſt it as a part of the *Pelagian Hereſy*. This, as the reſt of *Pelagianiſm*, is furbiſh'd up again by the *Socinians*, who in the *Racovian* Catechiſm deliver it in this manner; *Nonne ad credendum Evangelio Spiritus Sancti interiore dono opus eſt? Nullo modo: neq; enim in Scripturis legimus cuiquam id conferri donum, niſi credenti Evangelio. Is there not need of the internal Gift or Operation of the Holy Spirit for the Belief of the Goſpel? By no means: For we read not in the Scriptures, that that Gift was conferr'd on any one, but ſuch as believ'd already.* And yet we read, that *the Lord open'd the heart of* Lydia, *that ſhe attended unto the things which were ſpoken of* Paul: *By Grace are we ſav'd, thro' Faith, and that not of our ſelves, it is the Gift of God, Acts* 16. 14. *Epheſ.* 2, 8. So that Faith is as evidently the Gift of God in the Act, as it is in the Object; as the Increaſe and Perfection, ſo the Original or Inchoation of Faith is from the Spirit of God, not only by an external Propoſal in the Word, but by an internal Illumination in the Soul; by which we are inclin'd and diſpos'd to the Obedience of Faith, in aſſenting to ſuch Truths, which unto a natural and carnal Man are Fooliſhneſs.

Guilt of *Adam*'s Sin? Who ever preſum'd to divide the Unity of the Trinity, before the Sacrilegious *Arius*, or to confound the Trinity of Perſons in the Unity of the Godhead, before the profligate [c] *Sabellius*? Who, before the cruel

---

[c] *Quis ante ſceleratum Sabellium Unitatis Trinitatem confundere auſus eſt?*] *Sabellius* was a *Libyan* of *Ptolemais* in *Pentapolis*, about the year 250. he held the *Father*, *Son*, and *Holy Ghoſt*, to be one *Perſon* only under a Trinity of Names; and this *Perſon* he calls ſometimes the Father, ſometimes the Son, and ſometimes the Holy Ghoſt. Σαβέλλιος ὁ Λίβυς ὁ πενταπολίτης τοιαῦτης ἤρξεν αἱρέσεως· μίαν ὑπόστασιν ἔφησεν εἶναι τὸν πατέρα, καὶ τὸν υἱὸν, καὶ τὸ ἅγιον πνεῦμα, καὶ ἓν τετράμορφον πρόσωπον, καὶ τὸν αὐτὸν, ποτὲ μὲν ὡς πατέρα καλεῖ, ποτὲ δὲ ὡς υἱὸν, ποτὲ δὲ ὡς ἅγιον πνεῦμα· *Theodoret. Hæret. Fab. lib.* 2. *c.* 9. *Vid. Epiph. Hær.* 62. *ſect.* 2. They are call'd likewiſe by the *Latin* Fathers *Patripaſſians*, becauſe by confounding the Perſon of the Son with that of the Father, the *Sabellians* aſſert the Father to have ſuffer'd. *Nam Sabelliani dicti ſunt quidam Hæretici, qui vocantur & Patripaſſiani, qui dicunt ipſum Patrem paſſum fuiſſe.' Aug. in Evang. Joh. tract.* 36. We find the *Patripaſſians* rank'd among other Hereticks by St. *Cyprian*, *Epiſt.* 73. *ad Jubaianum.* And indeed this Hereſy was much older than *Sabellius*; and *Praxeas*, againſt whom *Tertullian* wrote, ſeems to be the Author of it: For being urg'd with that Place, where the *Three Perſons* are diſtinguiſh'd, *The Holy Ghoſt ſhall come upon thee, the Power of the Higheſt ſhall overſhadow thee, therefore that which ſhall be born of thee, ſhall be call'd the Son of God*; anſwer'd thus, *Filius Dei Deus eſt, & Virtus Altiſſimi Altiſſimus eſt*; that is, according to him, *The Son of God is the ſame Perſon with God the Father, and the Power of the Higheſt is but another Name for the Higheſt*; for which reaſon *Tertullian* ſays, *Paracletum fugavit, & Patrem crucifixit. adv. Prax.* c. 1. *He has baniſh'd the Paraclete, and crucify'd the Father.* After *Praxeas* aroſe *Noetus*, who affirm'd the Diſtinction of *Perſons* in the *Trinity* to be merely *Nominal*; and therefore, ſays *Epiphanius*, ἐζόλμησε λέγειν τὸν Πατέρα πεπονθέναι· *Hær.* 57. Noetus *has the Impudence to aſſert that the Father ſuffer'd. Vid. Aug. Hær.* 36. Immediately after him aroſe *Sabellius*, and maintain'd the ſame Hereſy. Δοξμαλίζει δέ τις καὶ ὅτι ἀπ' αὐτῦ Σαβελλιανοὶ τὸν αὐτὸν εἶναι πατέρα, τὸν αὐτὸν υἱὸν τὸν αὐτὸν εἶναι ἅγιον πνεῦμα, ὡς εἶναι ἐν μιᾷ ὑποστάσῃ τρεῖς ὀνομασίας, ἢ ὡς ἐν ἀνθρώπῳ σῶμα, καὶ ψυχὴ, καὶ πνεῦμα· *Epiph. Hær.* 62. *ſect.* 2. and from him afterwards were all, which held the ſame Opinion, call'd *Sabellians*. *Aug. Hær.* 41. The Decrees and Confeſſions of the Councils

cruel [d] *Novatianus* tax'd God with Cruelty, as if he rather deſir'd the Death of a Sinner, than that he ſhou'd repent and live? And laſtly, was not

---

Councils of *Antioch* and *Nice*, wherein the Son is declar'd a diſtinct Perſon from the Father, overthrow this Doctrine; and by the firſt Canon of the Council of *Conſtantinople*, the *Sabellians*, among other Hereticks, are expreſly condemn'd by Name; and Anathematiz'd likewiſe by *Damaſus*, in his Synodical Epiſtle againſt divers Hereſies, cited by *Theodoret*, *Hiſt. Eccleſ. lib.* 5. *cap.* 11.

[d] *Quis ante crudeliſſimum Novatianum, crudelem Deum dixit?*] In that Perſecution under *Decius*, about the Year 253. wherein ſo many reſiſted unto Blood, and many ſunk under the Temptation, the *Martyrs* preſuming too much upon their Merits, took upon them to give *Libels of Peace* to the *Lapſed*, whereby ſome *Presbyters* were prevail'd on, without conſulting their Biſhop, to re-admit 'em into Communion ſooner than the Rules of the Church did allow. Upon this Relaxation of Diſcipline, *Novatus*, a *Preſbyter* of *Carthage*, a great Pretender to Sanctity, but one who made no Scruple of Schiſm, took occaſion to diſtinguiſh his Godlineſs, and maintain'd, that the *Lapſed* upon no Conditions of Repentance whatever ought to be receiv'd again into the Peace and Communion of the Church; which barbarous Doctrine is the Ground of that Epithet, *The moſt cruel* Novatian. Having rais'd a Faction at *Carthage*, the *Puritan*, with ſome of his Party, ſails forthwith to *Rome*, and there joins with *Novatianus*, a Man after his own Heart, as well as almoſt after his own Name, (for they are frequently confounded by the *Greek* Writers, *Euſeb. Hiſt. Eccleſ.* l. 6. c. 43. *Epiph. Har.* 59. *Socrat. Hiſt. Eccl.* l. 4. c. 28, *&c.*) This *Novatianus Presbyter* of *Rome*, by the vileſt Arts imaginable, procur'd himſelf to be ordain'd Biſhop, and made thoſe he communicated, ſwear by the Body and Blood of Chriſt never to deſert his Party; for the Communicant, who upon receiving the Bread us'd to ſay *Amen*, was oblig'd to pronounce theſe Words, *Non deinde ad Cornelium revertar. I will never more return to* Cornelius. *Vid. Euſeb. Eccl. Hiſt. lib.* 6. *cap.* 43. But finding their Deſigns fruſtrated, and *Cornelius* generally acknowledg'd the Rightful and Lawful Biſhop of *Rome*, they ſeparated from the Church, and charg'd it with Licentiouſneſs, and want of Diſcipline, for admitting the *Lapſed* upon Repentance to Communion, ſetting up *Novatian* Biſhops in many Cities which were fill'd with *Catholick* ones, and by way of Diſtinction ſtiling themſelves *Cathari*, the pure undefil'd Party, who kept themſelves from the Society of ſuch as had apoſtatiz'd, and of thoſe who communicated with them. Upon St. *Cyprian*'s Return from his Retirement, he conven'd a Synod of neighbouring Biſhops, and ſettled the Caſe of the *Lapſi*, ordering the Time of their Penance in proportion

not *Simon Magus* the firſt, ſo deſervedly ſmitten by the Apoſtolick Sword, (from whom that old Sink of Impurities continually deriv'd it ſelf by a ſecret Channel as low as [e] *Priſcillianus*) was not

portion to the Nature of their Crimes. This Synodical Determination was immediately diſpatch'd to *Rome*, and ratify'd by *Cornelius*, and a Council of ſixty Biſhops, and more Presbyters and Deacons, concluding that *Novatus*, and all ſuch as eſpous'd that mercileſs Doctrine, ſhou'd be excluded the Communion of the Church. About the ſame Time, there was a Synod alſo held at *Antioch* to ſuppreſs this Schiſm. *Vid. Euſeb. Hiſt. Eccl. lib. 6. c. 43. 46.* The Character of *Novatus* you have at large in St. *Cyprian*, *Ep. 49.* And in his *52d Ep. ad Antonianum*, among many other Things, we have this Account of *Novatianus*. *Quod vero ad Novatiani perſonam attinet, Frater chariſſime, de quo deſideràſti tibi ſcribi, quam hæreſin introduxiſſet; ſcias nos primo in loco nec curioſos eſſe debere quid ille doceat, cum foris doceat. Quiſquis ille eſt, & qualiſcunq; eſt, Chriſtianus non eſt, qui in Chriſti Eccleſia non eſt. Jactet ſe licet, & Philoſophiam, vel Eloquentiam ſuam ſuperbis vocibus prædicet: qui nec Fraternitatem, nec Eccleſiaſticam unitatem tenuit, etiam quod prius fuerat amiſit, &c. As to the Perſon of* Novatianus, *deareſt Brother, of whom you deſire ſome Account, and the Hereſy he has introduc'd, I muſt tell you, in the firſt place, that I don't look upon my ſelf oblig'd to be very inquiſitive what it is he teaches, ſince he teaches it in Schiſm: for whoever he is, or however gifted, he is no Chriſtian, I am ſure, while he is not in the Church of Chriſt. Let him value himſelf as much as he pleaſes, and pride himſelf in his Philoſophy and Eloquence; yet he who holds not to the Brotherhood, and the Unity of the Church, has forfeited even all he was before.* See more of his Character, *Epiſt. 57.*

[e] *A quo vetus ille turpitudinum gurges uſq; in noviſſimum Priſcillianum manavit.*] *Simon Magus* has been ſpoke to already; that Common Shore of Uncleanneſs, in conjunction with the *Manichæan* Hereſy, empty'd it ſelf into *Priſcillian* about the End of the fourth Century. The Account of this Heretick I ſhall take from *Sulpicius Severus*, of whom we may learn more concerning the *Priſcillianiſts*, than of any other Eccleſiaſtical Writer. About the Time juſt now mention'd, one *Mark* of *Memphis* in *Egypt* having imbib'd the *Gnoſtick* and *Manichæan* Principles, came over into *Spain*; his firſt Converts were one *Agape*, a Woman of Quality, and one *Helpidius*, a Rhetorician, and by theſe two was *Priſcilian* inſtructed. He was a noble *Spaniard*, he was rich, learned, eloquent, and witty, and had a wonderful Eaſineſs in ſpeaking and diſputing; he was a very taking Perſon both in Body and Mind; Watching, Hunger, and Thirſt

not this *Conjurer*, I ſay, the firſt, who had the Forehead to charge God the Creator, as the Author of all Evil, that is, of all the moſt horrid Crimes imaginable which his Creature Man has been ever guilty of? For he affirms, that Man came directly from the Hands of the Creator with a Nature ſo tempting, and a Will ſo violently turn'd to Wickedneſs, that he can do nothing, but will Evil continually, as being continually agitated and ſet on Fire by the fu-

---

Thirſt, were Things he went thro' with Eaſe; he had no deſire to be rich, and liv'd with Frugality; but he was vain to the laſt degree, and exceedingly bloated with his prophane Learning; and 'tis thought that from his very Youth he had exercis'd himſelf in the Arts of Magick. When he firſt ſet up, what by the Power of his Perſuaſives, and his Talent at Flattery, he drew many of the Nobility and Commonalty after him: The Women, who are generally fond of Novelties, inſtable in their Principles, and wonderfully curious, flock'd after him in abundance; and a ſhew of Humility in his Looks and Habit procur'd him univerſal Reſpect. *Spain* now began to be far gone in the Hereſy, nor did the Biſhops keep clear of the Infection: Two of them particularly, *Inſtantius* and *Salvianus*, not only went in by Conſent, but engag'd by Oath to be *Priſcillianiſts*. In ſhort after many Diſputes, a Synod was aſſembled at *Saragoſſa*; and Sentence was given againſt the Biſhops *Inſtantius* and *Salvianus*; and againſt *Helpidius* and *Priſcillian*, and all thoſe who ſhou'd receive them into Communion. But *Inſtantius* and *Salvianus*, without any reſpect to the Sentence of the Synod of *Saragoſſa*, ordain'd *Priſcillian* Biſhop of *Avila*; upon which, by an Edict of *Gratian*, they were both driven out of their Countrey, and went to *Rome* and *Milan*, and were rejected by *Damaſus* and St. *Ambroſe*. At length the Tyrant *Maximus*, who was then at *Triers*, committed the Judgment of this whole Affair to the Prefect *Evodius*, who having convicted *Priſcillian* of Witchcraft, and of holding nocturnal Aſſemblies of leud Women, and of praying naked, pronounc'd him guilty, and reported the whole Matter to *Maximus*, who order'd *Priſcillian*, and his chief Followers, to have their Heads cut off, which was done accordingly in the Year 385. This and much more is to be met with in *Sulpicius* at the end of his ſecond Book. See likewiſe *Aug. Hær.* 70. where among other Things, you will find one of this Hereticks Maxims to be this —

Jura, Perjura, Secretum prodere noli.
Swear, and Forſwear, but Secrets ne'r diſcloſe.

rious

rious Motion of his own irregular Appetites, and ingulph'd in all manner of uncleanneſs by a Paſſion inſatiable.

Innumerable other Examples of this kind there are, which for Brevity ſake, I paſs over, and by all which 'tis evident beyond diſpute, how remarkable and conſtant a Cuſtom it is amongſt Hereticks, *To diſtinguiſh themſelves by ſome prophane and new faſhion'd Opinions, and to be always kecking at the Decrees of the Ancients, and by Oppoſitions of Science falſely ſo called, to make Shipwreck of the Faith.*

On the contrary, the Character of Catholicks is this, *To preſerve inviolably the ſacred Depoſitum of the holy Fathers committed to their Truſt, to condemn prophane Novelties*, and according to that of the Apoſtle commanded over and over again, *To pronounce the Anathema upon any one whatever, who ſhould attempt to preach another Goſpel.*

CHAP. XXXI.

The Dexterity and Readineſs of Hereticks at Scripture-Proof, in order to ſet a good Face upon their Hereſies.

BUT here perhaps it will be ask'd, *whether Hereticks make uſe of the divine Authority of Scripture?* Uſe it indeed they do, and with mighty Oſtentation. For you ſhall ſee 'em in

in the twinkling of an Eye flie over the Books of *Moſes*, the Books of the *Kings*, the *Pſalms*, *Prophets*, *Goſpels* and *Epiſtles*. For whether amongſt their own Party, or with Catholicks, in private or publick, in Diſcourſe or Writing, at Table or in the Street, they advance nothing of their own but they ſhadow it all over with Scripture-Expreſſion. For the proof of this read but the Works of *Paulus* [f] *Samoſatenus*, *Priſcillian*,

---

[f] *Lege Pauli Samoſateni opuſcula*, &c.] I have already ſhew'd in the Preliminary to this Diſcourſe, that *Tertullian* makes often mention of Hereticks, who liv'd and mov'd by *Scripture-Phraſe*, who could neither eat, nor walk, nor write, nor talk, but in Goſpel-Language. The Cant it ſeems was the Trade of old among the Pretenders to Godlineſs, and is not forgotten to this Day. The firſt Heretick of this way our Author inſtances in, is *Paulus Samoſatenus*; ſo called from *Samoſata*, the Place of his Birth, a City of *Meſopotamia* near *Euphrates*. He ſucceeded *Demetrianus* in the Biſhoprick of *Antioch*, in the Year 260. according to *Euſebius* in his *Chronic*. In the Year 264, ſays *Dupin*, was the firſt Synod of *Antioch* aſſembled againſt him, but they did not paſs Sentence againſt him in this Synod, becauſe he promiſed to quit his erroneous Doctrine; but he ſoon relaps'd into his former Hereſie; ſo a Second Council was held againſt him at *Antioch* in the Year 270, ſays *Dupin*, in 272, ſays *Baronius*. He was convicted by one *Malchion* a Prieſt; afterwards he was depos'd by the Council, and *Domnus* elected into his Place, and the Council gives an ample Relation of their Proceedings. This Synodical Epiſtle is to be ſeen in *Euſebius*, *lib.* 7. *Hiſt. Eccl. cap.* 30. and the Sum of the Indictment there againſt *Paulus Samoſatenus* is this. In the firſt place, ſay they, ſince he is ἀποστὰς ἀπὸ κανόνος, an *Apoſtate from the Rule of Faith*, οὐδὲν δεῖ ἀπὸ ἔξω ἐνθυμεῖσθαι τὰς πράξεις κρίνειν, *it is no matter for examining into the Actions of one that is without*, juſt like that of St. *Cyprian* lately quoted, *Scias, nec curioſos eſſe debere, quid ille doceat, cum foris doceat.* They then accuſe him of enriching himſelf by publick Extortion, Rapine, and Sacrilege, for his intolerable Pride and Cruelty, for taking upon him the State of a petty Prince, as appear'd by his numerous Retinue, and by his ſitting in a lofty Tribunal, for commanding Hymns to be ſung in his own Praiſe, and ordering himſelf to be publickly commended in the Sermons, for living too familiarly with Women, and uſing

Priſcillian, [g] *Eunomius*, [h] *Jovinian*, and the other Peſts of Chriſtendom, and you'll be abundantly

---

uſing his People and Clergy with inſufferable Inſolence. After this, they ſay, they condemn'd him principally, becauſe he reviv'd the Hereſie of *Artemas*, teaching, *That Jeſus Chriſt was a meer Man, and that he did not exiſt before he was born of the Virgin Mary.*

[g] *Eunomii.*] *Eunomius* was of *Dacora*, a Village of *Cappadocia*, *Soz. Hiſt. Eccl.* l. 7. *cap.* 27. He was at firſt a Notary to *Aetius* the Heretick, *Socrat. Hiſt. Eccl. c.* 35. *l.* 2. under his Diſcipline he put himſelf, but never came up to the Subtlety of his Maſter, but abounded in words. He was ordain'd Deacon by *Eudoxius*, and ſoon after baniſh'd to *Myda*, a City of *Phrygia*. He return'd to *Conſtantinople* at the Time of the Council, in the Year 359. and ſome time after he was ordain'd Biſhop of *Cyzicum* by *Eudoxius* in the Reign of *Valens*, according to *Socrates*, and *Sozomen*, *Socr. l.* 4. *c.* 7. *Soz. l.* 6. *c.* 8. more probably under the Emperor *Conſtantius*, according to *Theodoret* and *Philoſtorgius*, *Theod.* l. 2. *c.* 27. *Philoſtor.* l. 5. c. 3. Tho' he was full of Scripture Quotations, as *Vincentius* ſays, yet *Socrates* ſays, that he was little acquainted with the Sence of 'em, ὀλίγα μαθὼν μὲ ἔχων περὶ τὰ ἱερὰ γράμματα, &c. That his ſeven Books upon St. *Paul's* Epiſtle to the *Romans* are little elſe but vain Repetition, and empty Stuff, πολλὰς γὰρ λόγους εἰς αὐτὴν ἀναλώσας, τὴν ἐπιστολὴν τὸ σκόπον λαβεῖν ἢ διδοὺς οὐκ). *He has been at a vaſt Expence of Words, and never touch'd upon the Deſign or Scope of the Epiſtle. Socr. Hiſt. Eccl. l.* 4. *c.* 7. He aſſerted Chriſt to be only, πρῶτον κτίσμα τοῦ Πατρὸς καὶ Δημιουργὸν, *The Firſt and Principal Creature of the Father.* Τὸ δὲ πανάγιον Πνεῦμα πρὸ τῶν ἄλλων ὑπὸ τοῦ υἱοῦ δημιουργηθῆναι ποιημάτων. *But the All-holy Ghoſt to be made by the Son before his other Works. Theodoret. haret. Fab. lib.* 4. *cap.* 3. This is yet more evident from his own words. *Vid. Eunom. apud. Baſil. adv. Eunom. l.* 2. The Confeſſion of the *Ancients* was, that the Holy Ghoſt was the Third Perſon of the Trinity in Order and Dignity, but *Eunomius* pretending to follow them, added, that he was the *Third in Nature*, which the Ancients never taught, and what this *Third in Nature* was, he thus declar'd, τρίτον τάξει καὶ φύσει, προσθήκαις μὲ τοῦ Παλαιοῦ, ἐνεργείᾳ δὲ τοῦ υἱοῦ γνωρίσμον—Θεότητι καὶ δημιουργικῆς δυνάμεως ἀπολειπόμενον. *ibid.* l. 3. where he expreſly makes the Holy Ghoſt to be *Third in Order and Nature*, purely by the Will of God, and to be a Creature of Chriſt, void of Divinity and creating Power. Accordingly he baptiz'd only by a ſingle Immerſion, and not into the Trinity, but into the Death of Chriſt. *Socr. lib.* 5. *c.* 24. *Sozom. l.* 6. *c.* 26. He deny'd likewiſe the Reality of Hell or future Torments, τὴν κόλασιν τὴν μέλ-

λουσαν,

dantly ſatisfy'd; for you'll hardly meet with a Page that is not painted and laid on thick

λυς, ϗ ϯ γίνναν, ὡ καλ' ἀλήθειαν, ἀλλὰ διὰ φόβον, ἕλεσον ἀπειλῶνται. *Harmenop. de Sect.* 13. So likewiſe *Balſamon* upon the firſt Canon of *Conſtantinople*, *(Eunomius) futuram Punitionem & gehennam, vere non eſſe nugabatur, & ad terrorem tantùm, eorum eſſe minas intentatas. He imagin'd future Puniſhment and Hell to be threaten'd only in* terrorem, *meer Scare-Crows, and not real Things.* But before I conclude this Hereſie, it may not be amiſs to ſhew, how *Socinus*, the Follower of his Faith, has exactly copied after *Eunomius* in his Opinion likewiſe of future Puniſhments; and with what Caution and Slineſs the *Tempter* inſinuates this moſt deſtructive and worſt of Doctrines, that his Diſciples may plainly collect it to be his Opinion, tho' not aſſerted in expreſs Terms. His Friend *Volkelius* it ſeems had let him know that his Doctrine *concerning the Reſurrection* (which was, that the whole Man laying in the Grave till then, the very Doctrine ſo much labour'd for of late) and concerning the *Death of the Wicked*, that is, their no Reſurrection at all; that his Opinion, as to theſe two Points, had given very great Offence to many even of their own Party; upon which Information *Socinus* replies in theſe words, *Quòd ais, ea ibi, tum de Chriſtianorum Reſurrectione, tum de morte impiorum, paſſim contineri, quæ a multis ſine magnâ offenſione, tum noſtris, tum alienis, legi non poſſunt; ſcio equidem iſta ibi contineri; ſed, meo judicio, nec paſſim, nec ita aperte (cavi enim illud quantum potui) ut quiſquam vir pius facile offendi poſſit; adeo, ut, quod nominatim attinet ad Impiorum mortem, in quo dogmate majus eſt multùm offenſionis periculum, ea potiùs ex iis colligi poteſt, quæ ibi diſputantur, quàm expreſsè literis configuata extet. Socin. Epiſt. 6. ad Volkel.* And hoping he has been cautious enough to prevent any Offence to the Pious, (eſpecially as to the Doctrine of *no future Puniſhment*, which he owns to be the moſt offenſive Doctrine) but if not, he then adds with an Air of Indifference, exactly like *ſome Lovers of Truth* now a days, *Quicquid ſit, veritas patefacienda eſt. But be the Iſſue what it will, 'tis fit that Truth ſhould be brought to Light.*

[h] *Joviniani.*] St. *Auſtin* ſaith, the *Jovinian* Hereſie aroſe, when he was a Youth; the Author of it was *Jovinianus*, a perfect *Epicure* of a *Monk*, an Approver of all ſort of Pleaſure, and Licentiouſneſs. He maintain'd with the *Stoicks*, that all Sins were equal, and that after Baptiſmal Regeneration a Man could ſin no more, and therefore that all Kinds of Abſtinence and Mortification were impertinent and to no purpoſe. He deny'd *Mary* to be a Virgin after her Delivery; but this Hereſie was ſo notoriouſly groſs and unnatural, that it was ſoon extinguiſh'd; it prevail'd moſtly upon Women, and never came ſo far (ſays St. *Auſtin*) as to infect any of the Clergy. *Vid. Aug. Hær.* 82.

with Scripture both of Old and New Teſtament. But thoſe are the moſt formidable Serpents that lie folded up under the Shadow of divine Authority. For they are well aware that their fulſom Errors in their pure Naturals would preſently be as offenſive to all, as the Fumes of a Dunghil; and therefore for a ſweet ſmelling Savour, they ſpice 'em as it were with the Odours of the Goſpel; ſo that he, who at firſt ſight would ſee through the Error with Contempt, was it undreſs'd, and in its own proper Colours, is very hard put to't to diſcover the Fallacy ſo faced and interwoven with divine Truth. And therefore to make their Hereſies palatable to the People, they Sugar 'em over with Texts of Scripture juſt as we ſweeten the Edges of the Cup to invite Children to take the Potion, that being impos'd on by the pre-engaging Sweet they ſhould never dream of the enſuing Bitter. Or as Quacks put off their deſtructive Potions under the Title of infallible Cures, that no one ſhould ever ſuſpect Poiſon in the Advertiſement of a Remedy.

Under this View it was, that our Saviour
Matt. 7.15. cry'd out in theſe words, *Beware of falſe Prophets, which come to you in Sheeps cloathing, but inwardly they are Ravening Wolves.* But what is here meant by the *Sheeps Cloathing?* Why, by this we are to underſtand the Doctrines of the Prophets and Apoſtles woven together by them with all the Simplicity imaginable, like ſo many Fleeces of Wool (if I may ſo ſpeak) into one entire Cloathing for the Catholick

Catholick Church, the Body of that immaculate Lamb which took away the Sins of the World. But who then are the *ravening Wolves?* They are thoſe ſavage Hereticks, whoſe Minds are continually ſet upon the Blood and Ruin of Catholicks, and who are never well but when they are infeſting the Fold of the Church, and worrying the Flock of Chriſt all the ways poſſible they can. And to ſteal the more ſlily upon the heedleſs Sheep, they put off the Wolf's Shape, but keep on his Nature, and cover themſelves with Scripture-Quotations, as with Fleeces of Wool; ſo that no one would ſuſpect the Fangs of a Wolf, where nothing is viſible but the Softneſs of a Sheep. But what ſays our Saviour? Why, *ye ſhall know them by their Fruits*, that is, you ſhall know them not only by their continual canting in Goſpel-Phraſe, but then more eſpecially when they come to give you their Sence of Scripture, and let you into the Meaning of the common Cant; then you'll ſee that Bitterneſs, Rancour, and Rage, that lies at the bottom of all theſe fair Pretences; then you'll ſee the Poiſon diſcovering it ſelf in amazing Exhalations, and new Scenes of Impiety open on every Side; then to be ſure you'll ſee the *Hedge broken down, and the ancient Landmark which the Fathers have ſet, remov'd*; the Catholick Faith divided, and the Canons of the Church torn all to pieces.

Juſt ſuch Deceivers were thoſe the Apoſtle condemns in his ſecond Epiſtle to the *Corinthians*, in theſe words, *For ſuch are falſe Apoſtles, deceitful* 2 *Cor.* 11. 13.

deceitful Workers, transforming themſelves into the Apoſtles of Chriſt. But what are we to underſtand by *transforming themſelves into the Apoſtles of Chriſt?* Why, thus then it is, the Apoſtles make uſe of the Writings of *Moſes*, the falſe Apoſtles do the ſame; the Apoſtles alledge the Authority of the Pſalms, theſe do ſo likewiſe; the Apoſtles produce the Doctrines of the Prophets, nor are the Impoſtors behind 'em in this alſo. Thus far then the True and the Falſe go Hand in Hand; but no ſooner do they come to interpret differently the ſame Quotations, but then you may eaſily diſtinguiſh Simplicity from Subtlety, Nature from Art, Right from Wrong, and in a word the true Apoſtles from the falſe. Nor ought ſuch a *Tranſformation* to ſeem ſtrange, ſince the Apoſtle aſſures us, that *Satan himſelf is tranſformed into an Angel of Light; therefore it is no great thing if his Miniſters alſo be tranſformed, as the Miniſters of Righteouſneſs.* According to St. *Paul's* Rule therefore, whenſoever falſe Apoſtles, or falſe Prophets, or falſe Teachers, come out with their Scripture-Quotations, and by their ſiniſter Interpretations would force the divine Oracles to ſpeak for a Lie, we may reſt ſatisfy'd, that they are then under the actual Poſſeſſion of the Father of Lies, and driving on the Trade of the Devil, according to his own Hearts Deſire, who certainly had never practis'd this black Art himſelf had he not look'd upon it as a Maſterpiece, *and that there is no ſuch ſure Way to deceive,*

of

us when any impious Opinion is ſtealing into the World, to cover it well with the Word of God.

CHAP. XXXII.

A farther Proſecution of the Artifice of Hereticks to delude the Simple, and the Way to provide againſt it.

BUT perhaps it will be ask'd, what Proof we have for the Devil's making thus bold with the ſacred Text; for Satisfaction in this Point I refer to the Goſpels, where we read thus, *Then the Devil taketh him up* (that is our Lord and Saviour) *and ſetteth him on a Pinnacle of the Temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, he ſhall give his Angels charge concerning thee, and in their Hands they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone.* Now what will not he attempt againſt mortal Men from Scripture, who imagin'd he could ſet upon the Lord of Glory himſelf with Succeſs by the ſame Artifice? For ſaith he, *If thou be the Son of God, caſt thy ſelf down.* Why ſo? the Scripture-Temptation follows, *For it is written*, &c. A very inſtructive Paſſage indeed, and never to be forgotten; that by ſo memorable an Example of divine Authority, whenever we ſee any Men quote Scripture in oppoſition to the Catholick Faith, we

may be ſure that 'tis the Devil ſpeaking thro' their Mouths. For as the *Head* of Hereticks ſpoke then to the *Head* of Catholicks, ſo do the Members of the Devil continue the ſame Language to the Members of Chriſt, that is, the Apoſtates to the Faithful, the Sacrilegious to the Saints, and in one word, the Hereticks to the Catholicks.

Well, but what in the laſt place is it, that the Devil ſays? Why, ſaith he, *If thou be the Son of God, caſt thy ſelf down*; that is, would you be the Son of God, and enter upon the Inheritance of the Heavenly Kindom, *Caſt thy ſelf down*; which is as much as if he ſhould have ſaid, fly from the Doctrines and Traditions of that *High Church*, which you take to be the Temple of God. And if one ſhould put the Queſtion to any Heretick tempting him in this manner, *How do you prove, and what Authority have you for Teaching, that I ought to depart from the ancient univerſal Faith of the Catholick Church?* He preſently returns upon you like the Devil, *For it is written*; and at the ſame time he has a thouſand Quotations, a thouſand Examples, a Thouſand Authorities from the Law, from the Pſalms, from the Prophets, from the Apoſtles, ready at hand to reinforce him; by all which, and by the help of a ſpecial new Interpretation of his own, he prevails with ſome poor Souls to *caſt themſelves down*, as it were from the *Pinnacle* of the Catholick Church into the Abyſs of Hereſie. Beſides, the Hereticks are as good at Promiſing as Interpreting, and by ſuch ſpecious Baits

5 they

they are us'd to catch unwary People at a wonderful rate; for they make nothing to promiſe, and teach, that in *their Church*, that is, in their [i] *Conventicle-Communion*, *there are great and*

[i] *Audent etenim polliceri & docere, quod in Eccleſia, id eſt, in Communionis ſuæ Conventiculo magna & ſpecialis ac plane perſonalis quædam ſit Dei Gratia.*] Here we have a very lively Deſcription of the way that the Hereticks and Schiſmaticks of old took to ſeduce weak and credulous People from the Catholick Communion. Do but come (ſay they) and hear our *Teachers*, and try awhile in our Meetings, and I will paſs my word you'll never go to Church again; there's ſuch Edification the like was never ſeen; the Holy Ghoſt has taken up his Abode in our Congregation, and all his wonderful Gifts and Graces are *Perſonal* and plainly appropriated to our Party, inſomuch, that all of our Way and Communion, without any Pains or Study, nay, without ſo much as praying, are all taught of God, and mov'd by the Spirit, and ſo protected by their Guardian Angels, that nothing ſhall offend or hurt the *Elect*. To this Deſcription of *Vincentius*, I ſhall add the Account of ſome others. The *Gnoſticks*, the wickedeſt and worſt of Hereticks rail'd againſt the *Catholicks*, as *Ideots*, *knowing nothing*, *Carnal*, and *Worldly-minded Men*, ſtiling themſelves the *Spiritual*, the *Perfect*, and the *Seeds of Election*. *Iren. lib.* 1. *c.* 1. Thus did the *Priſcillianiſts* likewiſe their Diſciples and Followers, *Hieron. Epiſt. ad Cteſiphont.* And thus did the *Family of Love* in the laſt Age. The vileſt Sect of the *Manichæans* call'd themſelves the *Cathariſts*, or the *Pure*. *Vid. Ecbert. Serm.* 1. *adv. Cathar. in Bibliotheca Patrum*, *Tom.* 4. *Part.* 2. *Col.* 82. *Edit.* 4. The *Montaniſts* alſo gave themſelves the Title of *Spiritual*, and the *Clean*, and the *Catholicks* the Name of *Pſychici*, or *Animal*. *Hieron. Com. in Epiſt. ad Tit. cap.* 1. The *Donatiſts* boaſted of *perfect Righteouſneſs*. *Optat. Milevit. lib.* 2. *contra Parmen. Vid. Aug. lib.* 2. *contra Parmenian. Epiſt. cap.* 7, 8, 9, 10. *Noli me tangere, quia mundus ſum*, ſays a *Novatian Schiſmatick*. *Ambroſ. lib. de Pœnitentia, cap.* 7. *Touch me not, for I am clean.* And laſtly, thus a profeſs'd *Hater of falſe Hiſtory* has been pleas'd to ſay theſe fine Things of his own *Congregation*, and theſe *falſe* ones of the *Primitive Chriſtians*. "Tis "paſt all doubt (ſays he) that the number of learned Biſhops "among them was very rare; and that there are many poor Men "among us, (divers Weavers and Ploughmen of his own Church "at *Kidder-minſter*,) who are able not only to pray and teach, as "well as moſt of thoſe, who are by *Euſebius* extoll'd, as the famous "Biſhops of the ſecond and third Age, but to write as methodi-"cal, pious, weighty Tractates, as any that were written by Men "that neither convers'd with the Apoſtles, nor had been bred up

and ſpecial Gifts and Graces to be met with in abundance, and that theſe divine Aſſiſtances are plainly *Perſonal*, or appropriated to their Party. So that without any Labour, Study, or Application; nay, without ſo much as asking or knocking for what they want, all and every one of their Party ſhall be ſo divinely provided for, as to be held up as it were by the Hands of Angels, and ſo particularly protected by them, that it ſhall never be in their Power to *daſh their Feet againſt a Stone*; that is, they ſhall never fall into any Error ſo as to hurt themſelves.

But here it may reaſonably be demanded; that if the Devil and his Party, ſome of which are falſe Apoſtles, and ſome falſe Prophets, others falſe Teachers, and in one word, all in general Hereticks, if all theſe Impoſtors, I ſay, deal with the Word of God at this Rate, and make every Text and Promiſe therein ſerve

---

" in Philoſophy; no, not excepting *Clemens Romanus* himſelf, " *Ignatius*, *Ireneus*, *Cyprian*, *Macarius*, *Ephrem Syrus*, *Syneſius*, " *Iſidor Peluſiota*, and many more; and that he could name ma- " ny Laymen, not only learned, but ſuch as have neither had ma- " ny Languages, nor Philoſophy, who have written more accu- " rately and judiciouſly, and as piouſly as any of theſe." *Baxter's A- " bridg. of Church Hiſt. c. 5. Sect. 17. p. 92. Treat. of Epiſc. p. 1. " cap. 14. p. 169.* The Hereticks and Schiſmaticks of old had their *Conventicula*, συναγωγὰς, ἢ βαπτίσματα, their unlawful Meetings, and unlawful Baptiſms in private Houſes; and theſe being look'd upon as the Nurſeries of Diſorder, Diſobedience, and every evil Work, the common *Aſylum* for Excommunicates, and a publick Scandal to that Religion which is all Love and Unity, therefore the Council of *Antioch* in Year 341. *Can.* 2. order'd, μὴ δεῖναι κοινωνεῖν τοῖς ἀκοινωνήτοις, μηδὲ καθ' οἴκους συνόδους συνδίχεσθαι τοῖς μὴ τῇ ἐκκλησίᾳ συνδιατρίβουσιν, &c. *That it is unlawful to communicate with Excommunicates, and to meet together in Houſes, and pray with ſuch as do not pray with the Church.*

their own Turn; how muſt the Catholicks, the true Sons of the Mother-Church, do in this Caſe? How muſt they amongſt all theſe Abuſes of holy Scripture diſtinguiſh Truth from Falſehood? To this I anſwer and repeat what I have ſaid in the beginning of this Diſcourſe, and what I receiv'd from the holieſt and ableſt Men I could meet with, namely, *They muſt be ſure to make it their firſt and principal Care to interpret the Canon of Scripture according to the ſenſe of the univerſal Church, and the Rule of Catholick Faith; and herein likewiſe 'tis neceſſary to follow that Univerſality, Antiquity, and Conſent, which obtain'd in the Catholick Apoſtolick Church. And if at any time it ſhould ſo fall out, that a Member ſhould rebel againſt the Body, or Novelty riſe up againſt Antiquity, or one or a few ſhould take upon them to diſſent from all, or much the greater Part of Catholicks, why then there is no Queſtion to be made, but that the Soundneſs of the whole is to be preferr'd before the Corruption of a Part.* And here again, in *Univerſality*, 'tis to be remember'd, that the old Religion is always to take place of prophane Novelty. And ſo likewiſe in *Antiquity*, the Decrees of *General Councils* (if any ſuch are to be had) are to be conſider'd in the firſt place, and always preferr'd before any one Man, or the Raſhneſs of a few. And laſtly, if the Queſtion has not been ſtated and defin'd by a General Council, we muſt follow that which comes next to it in Authority, and that is, the concurring Opinions of the moſt and greateſt Doctors of the Church; and if, by the Grace of God, we ob-

ſerve theſe Rules with Faithfulneſs, Sobriety, and Diligence, it will be eaſy to diſcover and guard againſt any dangerous Hereticks whatever, that ſhall at any time ariſe againſt the Truth of the Goſpel.

CHAP. XXXIII.

When and in what Caſes the Ancient Fathers are to be apply'd to.

AND here now in Confirmation of what I have ſaid, I find it neceſſary to illuſtrate by ſome Rules, the manner how we are to proceed in diſcovering and quaſhing upſtart Hereſies, by confronting them with the Doctrines unanimouſly maintain'd by the Primitive Fathers. We are to obſerve then, *that the* [k] ancient Conſent of the Fathers *is with* great Care

[k] *Antiqua ſanctorum Patrum Conſenſio non in omnibus divinæ Legis Quæſtiunculis, ſed ſolùm, certè præcipuè, in Fidei regulâ inveſtiganda eſt.*] *Let not him that girdeth on his Harneſs, boaſt himſelf, as he that putteth it off*, was the Saying of the King of *Iſrael* to *Benhadad*. And let not, ſay I, our modern *Criticks* and *Commentators* proclaim their Victory, and boaſt themſelves above all the ancient *Fathers*, becauſe they can ſhew in them ſome erroneous Opinions, before they firſt prove, that they held theſe Errors *generally*, and held 'em too not as *Opinions*, but *tanquam de Fide*, as *Matters* of *Faith*, and neceſſary to Salvation. For *Vincentius* here tells us, that their Conſent upon every *inſignificant Queſtion* of Theology is not to be hunted after, but *only*, or at leaſt *principally* in ſuch Things as appertain to the *Rule* of *Faith*; and therefore after all the moſt ambitious Reſearches a malicious Curioſity can inſpire, they have pick'd up a few *Straws* only, and have not been able to diſcover where the *Fathers* have unanimouſly err'd in any one Point that concerns the Sum

Care to be ſought after, and followed by us, not in every petty Queſtion belonging to the Law of God, but only, or at leaſt principally, in the Rule of Faith.

'Tis neceſſary to obſerve likewiſe, that this Method is not to be made uſe of at all times, and

---

Summ and Subſtance of Religion. If then the *Fathers* have ſometimes nodded, as the greateſt Men ſometimes do; and if our modern Criticks have haply taken 'em napping, as often as they boaſt they have, and the Overſights be in ſuch Matters only, of which a good Chriſtian may be ſecurely ignorant, then, I hope, ſuch human Frailties, ſuch innocent Miſtakes, ought not in Reaſon to invalidate their Authority in Articles of the greateſt Moment, and to abate that Eſteem and Reverence that is ſo juſtly due to them for their prodigious Pains in the Study of the Holy Scriptures, and in the Defence of the true Catholick and Apoſtolick Faith.

[1] *Sed neq; ſemper, neq; omnes Hæreſes hoc modo impugnandæ ſunt, ſed Novitiæ recenteſq; tantummodo; --antequam infalsârint vetuſtæ Fidei Regulas, &c.*] When *Hereſies* have had a long Time and Power to corrupt the Monuments of Antiquity, our only Rule to go by then, ſays our Author, is the *Holy Scripture*. This was the Rule that *Luther*, *Zuinglius*, and other principal Agents in the Reformation, for good Reaſon, appeal'd to; and declin'd a Trial by the *Fathers*, merely becauſe they had been ſo miſerably defac'd by the Church of *Rome*, that there was hardly any knowing at firſt what was theirs, and what not. But ſince by the Endeavours of learned Men, both of our Adverſaries, and amongſt our ſelves, we have found out which are their undoubted Works, which doubtful, and which undoubtedly ſpurious, both our Forefathers and we moſt willingly admit of a Trial by the *Ancients*. The Church of *Rome* has had all the Opportunities of Time, Place, and Power, to eſtabliſh the Kingdom of Darkneſs, and that in coining, clipping, and waſhing the Primitive Records to their own good liking, they have not been wanting to themſelves, is notoriouſly evident: For *Eccleſiaſtical* Antiquity, as we have it in the *Roman* Editions of the *Councils*, and in ſome modern *Hiſtorians* of that *Communion*, is placed in ſo falſe a Light, that it muſt be a very diſcerning Eye that can diſtinguiſh the Truth: They have taken up *Marcion*'s way of correcting with a *Knife* inſtead of a *Stile*; they have cut out and put in, alter'd, and adulterated, and added ſo much; in a word, they have made ſuch a ſtrange Medly of Church-Hiſtory, of that eſpecially in the firſt four Centuries, that one might ſay without a Figure, that well nigh two Parts in three, both in *Baronius* and

and againſt all ſorts of Hereſy, but againſt ſuch only as are in their Infancy; when they firſt begin to ſhew their Head, before the Authors of them have falſify'd the ancient Creeds, the Rules of Faith; before they can have found time to ſpread their Poiſon, and adulterate the Writings of the Ancients. But in the Caſe of overgrown and inveterate Hereſies, we are by no means to proceed in the like manner; becauſe they have had a long Seaſon of pilfering from the Truth, and tampering it to their purpoſe: But when a Schiſm or Hereſy has had

---

the *Councils*, are modern Forgeries, notorious Legends, and idle Gloſſes in Vindication of the Doctrines and Practices of the preſent Church of *Rome*. It was a noble Project therefore, and had been a great Charity and Eaſe to Poſterity in the Study of Chriſtian Antiquity, had it taken Effect, the Propoſal, I mean, of Dr. *Thomas James* to the moſt learned *Primate* of *Ireland*, to employ a ſelect Company of both *Univerſities*, with due Aſſiſtance and Encouragement, to make an accurate Collection of that, and that only, which is true and certain in the Primitive *Hiſtory* and *Councils*. Something of this kind has been perform'd by ſeveral learned Men, both abroad and at home; but no ſingle Perſon is equal to ſuch a Work. And then again as to their *Expurgatory Indices*, wherein they have blotted out, interpolated, added, and ſo diſfigur'd the *Fathers*, and made 'em ſpeak ſo many Contradictions in ſo many Paſſages of their Works, that nothing can be a more undeniable Teſtimony that they thought the *Fathers* againſt 'em; and that which makes the Thing worſe yet, and plainly proves 'em Self-condemn'd, is, that theſe *Indices* were deſign'd to be kept very private, and it was purely by chance that we came to the firſt Knowledge of them. The learned Dr. *James* aforeſaid has let the World into the *Myſtery* of 'em, and the *Baſtardy of the falſe Fathers*; and it is ſuch a Myſtery of Iniquity, that a *Heathen* of *Honour* wou'd be aſham'd of. If then the razing, defacing, altering, and adding to ancient Records, be an Argument that ſuch Records were made againſt the Falſifyers of 'em; if this vileſt of Inquiſitions was ſet on foot by the Council of *Trent*, one of which Articles enjoins an Oath to be true to the *Fathers*, then I think we may modeſtly conclude, that when the *Papiſts* pretend to be willing to be try'd by the Primitive *Fathers*, they either mean no ſuch Thing, or to be try'd by the *Fathers* only of their own *Purging*.

the

the Advantages of a long Reign to corrupt the Fathers to its ſide, the way then is to convict 'em either by the ſole Authority of Scripture, or to avoid and ſhun 'em, as having been already condemn'd by a General Council of Catholick Biſhops.

For this Reaſon therefore when the Ulcer firſt begins to break and run, and the Hereticks lay violent Hands upon ſome ſacred Texts, and are playing Tricks, and practiſing upon Scripture to make it ſpeak in their Defence, we are then immediately to ſummon in the Opinions of the Ancients for the Senſe of the Canon, and this will be a Teſt to prove the Doctrine novel, and therefore irreligious; and conſequently thus it will ſtand expos'd without Excuſe, and be condemn'd without Recovery. But here then again it is to be remember'd, that the [m] Fathers we conſult upon this Occaſion,

[m] *Sed eorum duntaxat Patrum Sententiæ conferendæ ſunt, &c.*] Mr. *Daillé*, whoſe chief Buſineſs was to admire himſelf, to find fault with every thing, and mend nothing, has thought good to divert himſelf for above ſeven long Pages together upon this ſingle Paſſage: "For firſt of all, (ſays he) for the Perſons of thoſe "Men, whoſe Teſtimonies we alledge, he *(Vincentius)* requireth "that they ſhou'd be ſuch, as not only *lived*, but alſo *taught*; and "which is more, *perſever'd* too, not only in the *Faith*, but in the "*Communion* alſo of the Catholick Church: And then for fear of "being ſurpriz'd, and taken at his Word, he comes over us with "a new Supply, and qualifies his Words with a Reſtriction of three "*Adverbs*; and tells us, that they muſt have liv'd, and taught, "*holily*, *wiſely*, and *conſtantly*. But yet this is not all; for beſides "all this, they muſt have either dy'd in Chriſt, or for Chriſt: So "that if they *liv'd*, but did not *teach*; or if they both *liv'd* and "*taught*, but did not *perſevere*; or if they both *liv'd*, *taught*, and "alſo *perſever'd* in the *Faith*, but not in the *Communion*; or elſe "in the *Communion*, but not in the *Faith* of the Catholick Church; "or if they ſtill liv'd, and taught *holily*, but not *wiſely*; or on the "contrary,

ſion, are to be only ſuch holy and wiſe Doctors, as have liv'd and perſever'd to the laſt in the Faith and Communion of the Catholick Church,

" contrary, *wiſely*, but not *holily*; and if, in the laſt place, after " all this, having perform'd all the Particulars before ſet down, " they did not at laſt die either in Chriſt, or for Chriſt, they " ought not, according to this Man's Rule, to be admitted as Wit- " neſſes in this Caſe. *Vide Daille of the right Uſe of the Fathers. Part* 2. p. 31. And Page the 37th, he goes on to his perſonal Reflections, and ſays, *Who will aſſure us, that he was not an Heretick himſelf, or at leaſt a Favourer of Hereticks?* &c. Here is ſuch foul diſingenuous Dealing in all this Chapter, ſuch ſtudied Sophiſtry and Shuffling, and withal ſo groſs and boyiſh, in a word, ſo much ſaid to ſo little purpoſe, in order to puzzle a plain Paſſage, and expoſe *Vincentius*, that I ſhou'd have paſs'd it over, had I not found it in ſome meaſure ſeconded, and my *Author*, I think, a little too contemptibly treated, upon no juſt occaſion, by a much greater Man in every reſpect than *Daillè*, I mean by the late moſt learned Biſhop *Stillingfleet*, in his *Vindication* of Archbiſhop *Laud*, *part* 1. *cap.* p. 259. *For wiſe Men* (ſays he) *who have throughly conſider'd of* Vincentius *his way, though in general they cannot but approve of it, ſo far as to think it highly improbable, that there ſhou'd be Antiquity, Univerſality, and Conſent againſt the true and genuine Senſe of Scripture; yet when they conſider this way of* Vincentius, *with all thoſe Cautions, Reſtrictions, and Limitations ſet down by him, (lib.* 1. *c.* 39.) *they are apt to think that he hath put Men to a Wild-gooſe-chaſe to find out any thing according to his Rules; and that St.* Auſtin *ſpake a great deal more to the purpoſe, Epiſt.* 19. *If therefore St.* Auſtin's *Authority be not ſunk ſo low as that of the Monk of* Lerins, *&c.* I doubt not here but *Daillè* is the Perſon meant, both by the *Cautions*, *Reſtrictions*, and *Limitations*, which are his Words, and alſo by the Commendation of St. *Auſtin*, with which *Daillè* concludes his Chapter. With all due Reverence then to the Memory of this very learned and very worthy *Prelate*, I take leave to ſay, that I think both *Vincentius*'s *Rule*, and his *Reſtrictions* in this place very juſtifyable, eaſy to be underſtood, and eaſy to be apply'd, notwithſtanding any thing here objected to the contrary. The Biſhop then thinks it *highly improbable*, that the generality of the ancient Fathers *ſhou'd go againſt the true and genuine Senſe of Scripture*; and 'tis a known Saying of St. *Auſtin*, *That he wou'd not believe the Goſpel, unleſs the Authority of the Catholick Church did move him thereunto*; that is, unleſs he had the Atteſtation of the *Apoſtolick* Churches for the Truth of the Apoſtolick Writings, in whoſe Cuſtody the *Original Manuſcripts* we find were preſerv'd to

Tertullian's

Church, ſuch as either dy'd in the Lord, or had the Happineſs of being martyr'd for him.

Never-

Tertullian's Time; and if theſe Churches, together with the *Apoſtolick Manuſcripts*, had a *Depoſitum*, or ſhort *Summary* and *Rule of Faith* lodg'd with them by the Apoſtles, or their Order, (as I have prov'd they had) by which they were to ſquare their Interpretations as to Matters of Faith, (and in theſe principally we are directed by *Vincentius* to conſult the *Ancients*) then I wou'd fain ſee a Reaſon why we ſhou'd diſtruſt 'em more about the *Form of ſound Words*, than about the *Depoſitum* of Scripture *committed to their Truſt*. And then as to the *Cautions*, *Reſtrictions*, and *Limitations*, that afford ſo much ridiculous Diverſion, I wou'd ask the *Objectors*, whether they wou'd not except againſt the Teſtimony of *Judas*, or any other *Heretick*, who went out from the Apoſtles, and fell from the Faith and the Communion of the Church? And whether *Vincentius* has done any more with all his *Qualifications* and *Reſtrictions*, I leave to the Judgment of any candid Interpreter. For if an Author may be allow'd to underſtand himſelf beſt, let us give him a fair Hearing, when he comes in his ſecond *Commonitory* to recapitulate upon this Head what he had ſaid in the foregoing Diſcourſe: Thus then he ſumms up his Meaning in the Concluſion of his firſt Chapter of his ſecond *Commonitory*; *In caſe any new Queſtion ariſe not as yet determin'd by a General Council, there we are to have recourſe to the Opinions of the holy Fathers, of thoſe only I mean, who at different Times and in different Places have continu'd ſtedfaſt in the Unity of the Faith, and in the Communion of the Church, and were look'd upon as the moſt approved Doctors of their Age; and whatever we find to have been unanimouſly agreed to, and maintain'd by them, to embrace and fix upon that Senſe without Scruple, as the true Catholick Senſe of the Univerſal Church.* If then *Univerſality*, *Antiquity*, and *Conſent*, be an approv'd Rule for underſtanding the Senſe of *Scripture*, as the Biſhop allows it to be, then the Exception of Apoſtates and notorious Hereticks out of the number of competent Witneſſes, is an eaſy, juſtifiable, and neceſſary Exception; and this is plainly all my Author means by the *Cautions*, *Reſtrictions*, and *Limitations* objected againſt him, and this is no *Wild-gooſe Chaſe*. Far be it from me to raiſe the *Monk of Lerins* above the *Authority* of St. *Auſtin*; St. *Auſtin* was Cotemporary with *Vincentius*, and a laborious, learned, and worthy Biſhop he was; he declar'd, that *Whoſoever refuſeth to follow the Practice of the Church, doth reſiſt our Saviour himſelf, who by his Teſtimony recommends the Church, de Unit. Eccleſ.* c. 22. He was of the ſame Opinion concerning the Neceſſity of Church-Communion, and the

Damnableneſs

Nevertheleſs we are to take this Caution along with us in the Belief of the Fathers; to look upon that only as indubitably certain and unalterable, which all or the major part of 'em have manifeſtly, frequently, and conſtantly deliver'd and maintain'd in one and the ſame Senſe, like the harmomious Conſent of a General Council. But on the contrary, if any one amongſt 'em, be he never ſo holy, never ſo learned, be he a Biſhop, be he a [n] Confeſſor or

---

Damnableneſs of Hereſy and Schiſm, and paid the ſame Deference to the Judgment of the *Ancients* as our Author did, and got as much Honour by retracting his Errors, as by eſtabliſhing Truth. But why ſo much pains to *ſink the Monk of Lerins* to raiſe St. *Auſtin?* That excellent *Father* wants no Arts of Detraction, no Foil to ſet him off; nor will the Monk of *Lerins* be his *Foil.* For to ſay with *Daillè*, that he is full of *obſcure Paſſages, and inexplicable Ambiguities*, is in plain Terms to belye *Vincentius*, as he has done (when it ſerv'd his Turn) St. *Auſtin*, and all the *Ancients*; for as the *Monk* of *Lerins* had more leiſure than the *Biſhop* of *Hippo*, ſo is he clearer and politer by much; and as he wrote but little, and conſider'd much, ſo has he leſs queſtionable Notions and hard Sayings than St. *Auſtin* has. As to the *Vincentian Objections* ſo *ſtrongly* charg'd upon him by *Daillè*, it will be time enough to give an Anſwer to them, when they are prov'd to be his; the only thing I engage for, is the Book before us, and that I dare ſay will ſpeak for it ſelf. But *who ſhall aſſure us*, (ſays this *Cenſor* of the Dead) *that he was not either a Heretick himſelf, or at leaſt a Favourer of Hereticks?* Why, this *Commonitory*, and the moſt famous Writers of his Age. But let me return the Queſtion, *who ſhall aſſure us that* Daillè *was not a Heretick, an Atheiſt, or a Deiſt, or at leaſt a Favourer of ſuch*, and therefore not to be minded in any thing he ſays? Or I would ask him upon his own Principles, how he can credit *Euſebius Cæſarienſis*, *Socrates* or *Sozomen*, as to any one Matter of Fact, becauſe the firſt was ſuſpected of *Semi-Arianiſm*, and the two laſt as *Favourers* of the *Novations?* Thus it is that ſome *Moderns* care not what they throw at the *Ancients*, and at the ſame time don't ſee how they wound themſelves, and every Hiſtorian that ever wrote.

[n] *Quicquid verò, quamvis ille Sanctus, & Doctus, quamvis Epiſcopus, quamvis Confeſſor, & Martyr, præter omnes aut etiam contra*

omnes

or a Martyr, whoever he be, if he holds any Thing beſides, or in oppoſition to all the reſt, that, I ſay, is to be plac'd in the Rank of ſingular, ſecret, and private Opinions only, and never to be look'd upon as the common, publick, general, authoritative Doctrine of the Church; leſt to the extreme Hazard of our eternal Salvation, and according to the curſed conſtant Practice of Hereticks and Schiſmaticks, we depart from the Truth of the ancient Univerſal Doctrine, to follow the modern Extravagancies of a ſingle Perſon.

---

omnes ſenſerit, &c.] In this Paſſage our Author is charg'd by his Enemies for girding at St. *Auſtin*; and our learned Biſhop *Taylor* is of Opinion, that by his *ubiq; ſemper, & ab omnibus*, he deſign'd to reprove that Father; for theſe are his Words: *For although it is very probable, that* Vincentius *by this Rule intended to reprove the Novelties and unuſual Doctrines which St.* Auſtin *by his great Wit and great Reputation had brought into the Church, contrary to the Sentiments and Doctrines of the Fathers which were before him; yet it will perfectly ſerve to reprove all our late Pretenſions to Traditions. Vid. Duct. Dubitant.* l. 2. *cap.* 3. p. 375. Now a Man muſt have good Eyes to ſee a ſingle Perſon particularly aim'd at in a general Rule; and if St. *Auſtin* was guilty of ſome Innovations, *Vincentius* is highly to be commended for reproving (if he has done it) ſo good a Man in ſo gentle a Way. Nor is our Author more particular or ſevere in his foregoing Reflection; and if the *Epiſcopus* muſt be St. *Auſtin*, he is treated like a *Biſhop*, and St. *Auſtin*'s Friends muſt have a great Mind to be angry, if that Paſſage can anger 'em: But I am verily perſuaded that *Vincentius* did not then think of St. *Auſtin*, but of *Tertullian*, from whom he borrow'd it; for thus he: *Quid ergo, ſi Epiſcopus, ſi Diaconus, ſi Vidua, ſi Virgo, ſi etiam Martyr lapſus à Regula fuerit, ideo Hæreſes veritatem videbuntur obtinere? Ex Perſonis probamus fidem, an ex fide Perſonas? Tertull. præſc.* c. 3.

CHAP.

CHAP. XXXIV.

The great Sin of deſpiſing the Catholick Conſent of the Holy Fathers, and the Neceſſity of Church-Communion.

TO preſerve the Holy Catholick Conſent of the bleſſed Fathers in its juſt Authority from the Contempt of ſome conceited Innovators, the Apoſtle, in his firſt Epiſtle to the *Corinthians*, tells us, that *God hath ſet ſome in the Church, firſt Apoſtles*, of which Rank he himſelf was one; *Secondarily, Prophets*, of this Order was that *Agabus* we read of in the *Acts of the Apoſtles*; *Thirdly, Teachers*, who go now by the Name of ° *Tractators* and whom the

1 *Cor.* cap. 12. v. 28.

° *Doctores, qui nunc Tractatores appellantur.*] From the firſt of the Apologies we may learn the Primitive Way of Worſhip, and ſee the Reaſon why the *Preachers* or *Doctores* were to be call'd *Tractatores*: For ſays *Juſtin Martyr*, *The Reader having done, the Preſident of the Aſſembly makes a Sermon, by way of Inſtruction and Exhortation, to the Imitation and Practice of thoſe excellent Things they had heard*: So that theſe *Sermons* were *Expoſitions* only of ſome Portion of Scripture then read to the People, and *Exhortations* to the Belief and Practice of the Duties, of the *Credenda* and *Agenda* therein contain'd; and commonly they were upon the *Leſſon* laſt read, as being freſheſt in the Peoples Memory. Hence, ſays St. *Auſtin*, *Serm.* 237. *de Tem. Tom.* 10. *col.* 1116. *Preachers* came to be call'd *Tractatores*, and their Sermons *Tractatus*, becauſe they *handled* or treated of ſuch Parts of Scripture as had been juſt before read unto the People. Sometimes there were two or three Sermons or Expoſitions one after another in the ſame Aſſembly; *Prebyters* expounded firſt, and then the *Biſhop*, according to that in the *Apoſtolical Conſtitutions*, *lib.* 2. c. 57. p. 876. *Then* (that is, after the reading of the *Goſpel*) *let the Presbyters exhort the People one by one, not all at once; and after all, the Biſhops, as it is fitting for the Maſter to do.*

ſame

ſame Apoſtle ſometimes ſtiles *Prophets*, from their particular Office of inſtructing the People in the Myſteries of the Prophets; theſe ſeveral Orders of Men therefore being thus conſtituted in the Church of God by God himſelf, at different Times and different Places, whoever, I ſay, ſhall deſpiſe the unanimous Doctrine of theſe Men, as to the Senſe of any Catholick Article, *deſpiſeth not Man but God.* And for the more effectual preventing of any Separation from that Unity of Faith profeſs'd in the Communion of the Catholick Church, the ſame Apoſtle conjures the Faithful in theſe preſſing Terms: *Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions among you; but that ye be perfectly join'd together in the ſame Mind, and in the ſame Judgment.* And if any one ſhall dare to ſeparate from this Community of *Mind* and *Judgment*, let him conſider that of the ſame Apoſtle, *God is not the Author of Confuſion, but of Peace*; that is, he is not the *God* of a Diſſenter or Separatiſt from the Catholick Unity of the Church, but the God of thoſe only who preſerve the Unity of Faith in the Bond of Peace; *as I teach*, (ſays he) *in all the Churches of the Saints*, that is, Catholicks, who are therefore call'd *Saints*, becauſe they perſevere in the Communion of the ſame Faith. And for fear any one ſhou'd ariſe to that Pitch of Arrogance, as to Lord it over the reſt, and look upon himſelf as *Infallible*, as the only Perſon fit to be heard and credited, he puts the Queſtion a little after in theſe Words:

1 *Cor.* c. 14. v. 36. Words: *What? came the Word of God out from you? or came it unto you only?* And leſt any one ſhou'd think this ſpoken curſorily, or in haſte by the Apoſtle, he goes on, and ſays, *If any Man think himſelf to be a Prophet, or Spiritual, let him acknowledge that the Things that I write unto you, are the Commandments of the Lord.* And what, I pray, are theſe *Commandments?* but only that whoever is a *Prophet*, or *Spiritual*, that is, a Doctor of Spirituals, ſhou'd promote Humility and Unity with all the Care imaginable; that he never preſume to give his own private Opinions the Precedence before all others, and be ſure never to depart from the Senſe of the Univerſal Church.

v. 38. For this Reaſon it is, that the Apoſtle adds, *If any Man be ignorant* of theſe Commandments, *let him be ignorant*; that is, *If any Man* will either not know his Duty in this Point, or deſpiſes it when known, *let him be ignorant*; that is, God ſhall look upon him as *unworthy* to be number'd among thoſe who are united in Faith and Humility; than which, a worſe Condition, I think, is hardly conceivable; yet this is the thing that, in compliance with the Apoſtolick Order, we ſaw inflicted upon *Julian* the [p] *Pelagian*, for neglecting to incor-

[p] *Quod tamen juxta Apoſtolicam comminationem Pelagiano illi proveniſſe cernimus Juliano.*] For a full Account of this Heretick, I refer the Reader to Dr. *Cave*'s *Hiſt. Liter.* p. 308. and to *Du Pin*'s *Eccleſiaſtical Hiſtory of the Fifth Century*, *Vol.* 4. p. 32. 36, 37, 38, *&c.* *Julian* was born in *Apulia* about the Year 386. He had *Pelagius*, and *Theodorus* of *Mopſueſta* for his Tutors in Divinity; he was Deacon under his Father *Memor*, Biſhop of *Capua*; and in the

incorporate with his Epiſcopal Colleagues in Point of Doctrine, and for preſuming to diſmember himſelf from their Communion.

But 'tis time now, I think, to make good my Promiſe, and produce the Precedent, when and how the Opinions of the holy Fathers were collected and laid before the Council, as the Order they ſhou'd proceed by in fixing the Rule of Faith, and paſſing it into Canon. And for the better Execution of the Deſign propos'd, I ſhall here put an End to this Commonitory, and begin the next upon another Topick.

The ſecond Commonitory is loſt, and we have now nothing more remaining of it, than the following Recapitulation.

---

the Year 416, or ſome time before; he was ordain'd Biſhop of *Eclane*, a City ſituate between *Campania* and *Apulia*, by Pope *Innocent*. In the Popedom of *Zoſimus*, he began to defend the Opinions of *Cæleſtius* in his Diſcourſes at *Rome*; and ſet himſelf to write againſt the Doctrine of St. *Auſtin* concerning Original Sin: The Summ of which was, That Man is abſolutely free to do Good or Evil; That to do good he hath need of Grace, but that Grace is never wanting to him; That the Nature of Man is good and perfect; That there is no ſuch Thing as Natural or Original Sin, or by whatever Name elſe we may pleaſe to call it; and laſtly, That the juſt Men under the old Teſtament, were juſtify'd by Works, and by Faith in Jeſus Chriſt. *Julian* was condemn'd at length by the Council of *Epheſus*, and all the Proceedings in the *Weſt* againſt him were confirm'd and ratify'd; ſo that he always remain'd an Excommunicate, and baniſh'd from *Italy*. He us'd his utmoſt Endeavours, with all the Arts of Inſinuation and Shew of Repentance, to be readmitted into the Church, and recover his Biſhoprick, but all in vain; for Pope *Sixtus* or *Xyſtus*, by the Advice of his Deacon *Leo*, wou'd never hear of admitting him again into the Church. *Vid. Proſp. in Chronico*; *Theodoſio* 17. *& Feſto Conſulibus.*

CHAP. I.

A Summary of what the Author has deliver'd in the Firſt and Second Commonitory.

HAving now given you a full View of the Matter, I think it time to recapitulate, and to give you in ſhort, at the End of this Second Commonitory, the Subſtance of what I have ſaid in Both. I have already obſerv'd, that it was the conſtant way of old, and continues to be ſo to this day amongſt the *Catholicks*, to prove the Orthodoxy of their Faith by theſe two Rules; *Firſt, by the Authority of the Divine Canon*; and *Secondly, by the Doctrine of the Catholick Church*; not as if the *Canon* of *Scripture* was not in it ſelf a ſufficient and adequate Rule in all Things neceſſary to Salvation, but becauſe ſo many have made bold to interpret the ſacred Text according to their own Caprice, and thereby have peſter'd the World with ſuch Swarms of Opinions, that Men hardly know what to believe. For this Reaſon therefore 'tis neceſſary, *That we ſhou'd make the Senſe of the Church our only Rule to go by for underſtanding the Senſe of Divine Scripture*; in thoſe Articles eſpecially, which are the fundamental Doctrines of the whole Catholick Faith. I have aſſerted likewiſe, that in the ſame Church, *Antiquity* and *Univerſality* of *Conſent* are the two Things we ought to have

have a ſpecial Regard to, for fear that by breaking off from the whole Body of the Faithful, we join in with the Schiſm of a Part; or by falling off from the ancient Religion; we fall headlong into the Whimſies of modern Hereticks.

And laſtly I have ſaid, that in the *Antiquity* of the ſame Church, two Things are carefully to be obſerv'd by all ſuch as wou'd avoid the Danger of Hereſy; Firſt, That they entirely adhere to whatever they find to have been anciently decreed by the Authority of all the Biſhops of the Catholick Church met together in a General Council. Secondly, That in caſe any new Queſtion ariſe not determin'd by ſuch a Council, there we are to have Recourſe to the Opinions of the holy Fathers; of thoſe only I mean, who at different Times and in different Places have continu'd ſtedfaſt in the Unity of the Faith, and in the Communion of the Church, and were look'd upon as the moſt approved Doctors of their Age; and whatever we find to have been unanimouſly agreed to, and maintain'd by them, to embrace and fix upon that Senſe without Scruple, as the true Catholick Senſe of the Univerſal Church.

CHAP. II.

In Queſtions of Faith, the ſafeſt Recourſe is to the Fathers, this juſtify'd by the Practice of the Epheſine *Council.*

AND now for fuller Satisfaction, and to ſhew that I have preſum'd to advance nothing of my own Head without the Authority of the Church, I ſhall lay before you the Example of the Holy Council held about three Years ago in *Aſia*, at *Epheſus*, in the Conſulſhip of the renown'd *Baſſus* and *Antiochus*. When the *Council* was debating what Method to take in ſettling Rules of Faith, to prevent ſuch perfidious Practices here, as crept in at [q] *Ariminum*, the Biſhops, well nigh two hundred in

---

[q] *In modum Perfidiæ Ariminenſis.*] There was a Synod held for the *Eaſt* at *Seleucia*, a City of *Iſauria*, call'd the *Sharp*; at the ſame time this for the *Weſt* was conven'd at *Ariminum*, a City of *Æmilia* in *Italy*. There met at *Ariminum* above 400, about *July*, in the Year 359. *Urſacius* and *Valens*, the two Leaders of the *Arian* Party, propos'd, that the Creed lately drawn up at *Sirmium*, ſhou'd be receiv'd and ſettled as the univerſal Standard or Rule of Faith; That *Conſubſtantial* was an obſcure Term not to be found in Scripture; and that it was much more intelligible, and leſs offenſive to ſay, *That the Son is in all Things like his Father.* Upon this the Catholicks cry'd out, that they came not thither, becauſe they wanted a Form of Faith; that they wou'd confine themſelves to the *Nicene* Creed, and admit of no other. This Declaration was unanimouſly ſign'd by all the *Catholick* Party, to which they annexed their *Anathematiſms* againſt the *Arian* Hereſy, which are extant at the End of *Hilary's Fragments*. They condemn'd and depos'd likewiſe *Urſacius*, *Valens*, *Auxentius*, *Germinius*, *Caius*, and *Demophilus*, for refuſing to ſubſcribe to this Decree. *Socrat.* l. 2. c. 27. *Theod.* l. 2. c. 19. *Soz.* l. 4. c. 18. Matters being thus happily determin'd

in number, aſſembled together, propos'd it as the moſt Catholick and happy Expedient, *To produce in Publick the Opinions of the Holy Fathers*;

Termin'd at firſt for the Advantage of the Faith, the Catholicks wrote an Account of their Proceedings to the Emperor *Conſtantius*, praying againſt all Innovations, and that all things might continue juſt as they were ſettled in the Time of his bleſſed Father, beſeeching likewiſe that they might return to their ſeveral Churches. But *Urſacius* and *Valens*, being too nimble for the Catholick Deputies, got to Court before 'em, and had ſo prepoſſeſs'd the Emperor, that when they arriv'd they cou'd not obtain an Audience, but were order'd to wait till his Return to *Adrianople*, being then marching againſt the *Perſians*. The Synod not ſatisfy'd with this, wrote him word again, that they wou'd never recede from what they had done, deſiring his Majeſty once more to let them return home before the Rigour of the Winter. The Catholick Legates, by good Words and crafty Interpretations, were at length prevail'd on to conſent and communicate with the *Arians*; for which, upon their Return, the Synod refus'd them Communion. However, the Synod it ſelf ſoon after was brought over, all but twenty, of whom *Phœbadius* was the chief: Theſe *Taurus* the Governour (who was promis'd a Conſulſhip for his Pains) ply'd with all the paſſionate Applications imaginable, telling them, that they had now been ſhut up ſeven Months in the City, that they were ready to periſh for want of Proviſions, and with the Severity of the Winter, and that there were no hopes of returning home, without complying with the Emperor's Demands. At length this Expedient was found out, That *Phœbadius* and his Party ſhou'd have the Liberty of adding their Explications to the Confeſſion, wherein they condemn'd *Arius*, and ſome of his main Propoſitions. Upon which *Muſanius*, Biſhop of *Byzacium*, mov'd the Synod that the impious Aſſertions charg'd upon *Valens*, ſhou'd be read and cenſur'd by the Council; which was accordingly done, and *Valens* renounc'd them all, and explain'd himſelf to the Satisfaction of the Synod. But his Fallacy lay in this Propoſition, *That the Son of God was not a Creature like the reſt of the Creatures*, ſlily inferring, that he was a Creature, tho' in a more ſublime and excellent Capacity than the reſt. The Synod being thus unhappily ended, *Urſacius* and his Party going for the *Eaſt*, ſtaid a while at *Nice*, a City in *Thrace*, and there ſynodically conven'd, and tranſlated the Creed of *Ariminum* into *Greek*, ratify'd it anew, and declar'd, that this Confeſſion publiſh'd at *Nice* was drawn up by a General Council, thereby deſigning to impoſe it upon weak People for the *Nicene* Faith; but the Impoſture was ſoon diſcover'd. But tho' the Catholick Fathers were thus barba-

thers; of which, ſome were Martyrs, others Confeſſors, but all ſuch as had been true Catholick Biſhops, and eminently continu'd ſuch to their Lives-end: And then it was reſolv'd in Council, *ſolemnly to confirm the ancient Faith according to the Senſe and Definition of ſuch Fathers, and to Anathematize all impious Innovations.*

Now from this fair way of Proceeding, 'tis highly reaſonable to conclude, that *Neſtorius* was not *hardly uſed*, but that he was moſt deſervedly condemn'd as an impious Oppoſer of Catholick Antiquity, and that the bleſſed *Cyril* was perfectly conformable to it. And to omit no Circumſtances which may contribute any Authority to what I have ſaid, I ſhall give you the Names and Number of thoſe Fathers, whoſe conſonant Opinions and unanimous Judgments the Council follow'd in expounding the Sacred Scripture, and eſtabliſhing the Rule of Faith; the Order indeed in which thoſe Fathers were read and examin'd in Council, I have forgot; but for the more laſting Impreſſion of the Thing, it will not be amiſs here to ſet down their Names. Theſe then are the Men, whoſe Writings were produc'd by the Fathers at *Epheſus*, either as Witneſſes to confirm the Truth, or Judges to decide it.

---

rouſly us'd and trick'd upon, yet were they no ſooner got home, but they retracted what they had done, confeſſing with Tears that they were perfectly over-reach'd, by not ſuſpecting that Men cou'd be *Arians* in their Hearts, when they had ſo ſolemnly renounc'd *Arianiſm* with their Tongues. *Vid. Ep. Syn. Damaſ. ap. Theod.* l. 2. c. 22. *Soz.* l. 6. c. 23.

St. *Peter*,

St. *Peter*, Biſhop of *Alexandria*, a moſt excellent Doctor, and a moſt bleſſed Martyr; St. *Athanaſius*, Biſhop of the ſame City, a moſt orthodox Maſter, and as eminent a Confeſſor; St. *Theophilus*, Biſhop alſo of the ſame City, a Man very remarkable both for his Faith, his Life, and his Learning; who was ſucceeded by the venerable *Cyril*, the preſent Ornament of the *Alexandrian* Church. And leſt any one ſhou'd imagine that this was the peculiar Doctrine of one City or Province only, they call'd into their Aſſiſtance likewiſe thoſe ſhining Lights of *Cappadocia*, St. *Gregory* of *Nazianzum*, Biſhop and Confeſſor; St. *Baſil* of *Cæſarea*, in *Cappadocia*, Biſhop and Confeſſor; and another St. *Gregory* likewiſe, Biſhop of *Nyſſa*, who upon the Account of his Faith, and the Sweetneſs of his Converſation, the Integrity of his Life, and the Excellency of his Wiſdom, was worthy of ſuch a Brother as the Great *Baſil*. And moreover to ſhew, that not only the *Greek* and *Eaſtern* Church, but that the *Latin* and *Weſtern* alſo, were of the ſame Opinion in this Point, certain Epiſtles of St. *Felix* the Martyr, and St. *Julius*, both Biſhops of *Rome*, were read in the Council; and to make it appear farther, that not only the Capital City of the World, but all other Parts of it alſo gave in their Suffrages for the ſame Doctrine; the bleſſed *Cyprian*, Biſhop of *Carthage* and Martyr, is brought in from the South-ſide, and St. *Ambroſe*, Biſhop of *Milan*, from the North, to juſtify their Proceedings. This then was that ſacred Decalogue of Fathers, who preſided, as it

were, in the *Epheſine* Council, as Maſters, Counſellors, Witneſſes, and Judges; in conformity to whoſe Doctrine and Advice, and upon whoſe Authority and Judgment, that bleſſed Synod without Delay, without Prejudice, Favour or Affection, rightly decreed concerning the Rules of Faith. Not but that they cou'd have produc'd a much greater number of the Ancients on their ſide, but they thought it unneceſſary, and the Affair requir'd Diſpatch; and therefore they wou'd not ſpin out the Time in examining more Witneſſes, eſpecially when no Body queſtion'd but that all the reſt of their Epiſcopal Collegues were of the ſame Sentiments with the Ten now mention'd.

To confirm all this, we have ſubjoin'd the Sentence of the bleſſed *Cyrill*, which is inſerted in the Acts of the ſame Council. For upon reading the Letter of St. *Capreolus*, Biſhop of *Carthage*, in which he expreſs'd his great Concern for Antiquity, and that he wiſh'd for nothing more than the Extirpation of Novelty; after the reading of this Letter, I ſay, Biſhop *Cyrill*, as Preſident of the Council, thus determin'd; which Determination is to be found at the end of their *Acts*, and which it will not be improper to add in this Place; *Let the Epiſtle, which has been read to us, of the venerable and very religious Biſhop of* Carthage, Capreolus, whoſe Opinion, *in this Caſe, is plain and clear, be inſerted in the Decrees of the Council*; for he earneſtly *contends for the Confirmation of the ancient Faith, and wou'd have all novel Inventions introduc'd with Wantonneſs, and propa-*

gated

gated with Impiety, to be reprobated and condemn'd.

Upon which aroſe this general Acclamation amongſt the Biſhops, *Theſe are the Words of all, This we all declare, this we all vote for.* And what was this univerſal Shout, this general Suffrage for, but only to fence in the old Doctrines, and to keep out new ones? And now after all, who can forbear admiring and applauding the Sanctity and Humility of this Council? That ſuch a multitude of Biſhops, and for the moſt part *Metropolitans*, and of ſuch Ability and Learning, that every Man of 'em almoſt could have rais'd Diſputes upon any Article, and who, one wou'd have thought, might have been tempted in ſuch a Body to define upon their own ſole Authority; who, I ſay, can forbear admiring, that ſo many learned Heads together ſhou'd offer at nothing new? That they ſhou'd preſume nothing upon their own Sufficiency, nor arrogate any thing to themſelves, but be all entirely bent *to deliver nothing to Poſterity but what they had receiv'd from the Fathers*; and withal, not only to recover Things into a good Condition for the preſent, but to tranſmit alſo an Example for the future, what Veneration we ought to have for the old Doctrines, and what Averſion for the new.

I have paſs'd my Cenſure likewiſe upon *Neſtorius* for that abominable Preſumption of his, in giving out, *That he was the firſt and only Man that ever rightly underſtood the Sacred Scripture; That all had been under a Cloud, and not*

one

one Divine of what Degree ſoever had touch'd upon the true Sence, until he aroſe and made the Diſcovery; that is to ſay, all the Biſhops, all the Confeſſors and Martyrs, thoſe who expounded the Word of God, and thoſe who believ'd ſuch Expoſitions, were all miſerably miſtaken: Aud laſtly, for aſſerting, *That the univerſal Church did now, as it had always done, and always would do, follow, as he thought, a parcel of ignorant and erroneous Teachers.*

CHAP. III.

The Condemnation of Neſtorius *farther vindicated.*

THO' the Teſtimonies produced might be abundantly ſufficient to confound and aboliſh all ſorts of profane impious Novelties whatever; yet for an Over-weight to all that has been ſaid, I have thought fit to ſuperadd a double Authority from an *Apoſtolick See*; the one, of holy Pope *Xyſtus*, the preſent venerable Ornament of the *Roman* Church; the other, of Pope *Celeſtine* his Predeceſſor of bleſſed Memory; for that too, if I judge right, may be reaſonably interpos'd in this place. Thus then Pope *Xyſtus* expreſſes himſelf in his Epiſtle to the Biſhop of *Antioch*, in the Caſe of *Neſtorius*. *Since there-*

therefore, as the Apoſtle ſays, there is but one Faith, and that one Faith has evidently prevail'd, let us believe what we are to teach, and teach what we are to believe. And what thoſe things are, we muſt believe and teach, he tells us in theſe words, *That there is nothing left for Novelty to do, becauſe nothing new is to be added to the ancient Faith; let this ancient Faith then, like a pure Fountain, flow undiſturb'd, and be never foul'd with any Mixture of Mud.* Spoke like an Apoſtle! and the *Perſpicuity* of the Primitive Faith is handſomely ſet forth by the *Clearneſs* of a Fountain, and the *Defilements* of Novelty as aptly expreſs'd by the Metaphor of *Mud.*

And with *Xyſtus* does Pope *Celeſtine* exactly agree in every Point in his Letter to the Biſhops of *France*; wherein he taxes their Lukewarmneſs, that inſtead of contending earneſtly for the ancient Faith, they deſerted it by a criminal Silence, and by ſuch a Connivance gave Encouragement for prophane Novelties to ſpring up and grow amongſt 'em. In this Letter, I ſay, the Pope thus delivers himſelf, *If we by our Silence give our Conſent for the Coming in of Error, the Sin lies juſtly at our Doors; let ſuch Wretches therefore ſtand corrected, let 'em be no longer tolerated to vent their Extravagances at pleaſure.* But here one may put in, and ask, who theſe Men are that may not be allow'd to ſpeak their Thoughts freely? Are they the Preachers of old, or the Holders-forth of new Doctrine? Let him anſwer for himſelf,

himſelf, and ſatisfie the Reader from his own Mouth; for thus it follows, *If it be ſo*, that is, if it be as ſome tell me it is in your Cities and Provinces, that by your pernicious Connivance and Diſſimulation, your People have been prevail'd upon to diſſent from the Church, and take up with ſome certain new fangl'd Opinions, *If it be ſo*, ſays he, *let it be ſo no more; let not Novelty make ſuch Inroads upon Antiquity, or dare to inſult it at the rate it does.* This then was the bleſſed Sentence of the bleſſed *Celeſtine*; not that *Antiquity* ſhould be remiſs and moderate in cruſhing *Novelty*, but that *Novelty* ſhould not preſume to make Head againſt *Antiquity*. And whoever breaks in upon theſe Apoſtolick Catholick Decrees, muſt firſt trample upon the Memory of holy *Celeſtine*, whoſe Decree it is, that *Novelty ſhould forbear breaking in upon Antiquity*. And in the next place he muſt make a Jeſt of holy *Xyſtus*, whoſe Judgement it is, That *there is nothing left for Novelty to do, becauſe nothing new is to be added to the ancient Faith.* He muſt reject likewiſe the Authority of the bleſſed *Cyril*, who highly commends the Zeal of the Reverend *Capreolus*, for ſtanding up in defence of the ancient Articles of Faith, and for condemning new ones. With the[r] like Contempt alſo he muſt tread

[r] *Quorum ſacroſancta & cœleſtis gratiæ munere inſpirata Conſenſio*, &c.] Concerning the Authority of General Councils, too much depreſſed of late by *ſome Writers of Note*, I ſhall only ſet down the words of our moſt learned and judicious Biſhop *Bull*, in his Excellent Anſwer to Monſieur *de Meaux*. *The Biſhop's laſt Reaſon* the

tread under Foot the Decrees of the *Epheſine* Council, that is, of almoſt all the holy Biſhops of the Oriental Church, who by the divine Aſſiſtance

---

is, (ſays he) *that I own the infallible Aſſiſtance of the Holy Ghoſt in the Council of* Nice, *which infers the ſame Aſſiſtance for all others aſſembled in the ſame Church.* " To which I anſwer; I mention this " indeed as the Opinion of *Socrates*, but at the ſame time I give " another Account of the Credit, that is to be given to the Deter- " mination of the *Nicene* Council in the Article of our Saviour's " Divinity, in the *Proemium* of my *Defenſio Fidei Nicenæ*, §. 3. " where my Words are theſe. But the ſame *Socrates*, *cap.* 9. of " the ſame Book, reproves *Sabinus* for not conſidering with him- " ſelf, that they who came to this Council, how illiterate ſoever " they were, yet being enlightened by God, and the Grace of the " Holy Ghoſt, could in no wiſe depart from the Truth. For he " ſeems to have thought the enlightning Grace of God the Ho- " ly Ghoſt always to accompany a General Council of Biſhops, " and to preſerve them from Error, eſpecially in any of the ne- " ceſſary Articles of Faith, which Suppoſition, if any one ſhall " refuſe to admit of *Socrates*'s Argumentation may be thus dire- " cted and urged againſt him. The *Nicene* Fathers, let any ima- " gin them as unskilful and illiterate as he will, yet in the main, " were doubtleſs pious Men. But it is incredible that ſo many " holy and approved Men, aſſembled from all Parts of the Chri- " ſtian World, (who, how defective ſoever in any other ſort of " Knowledge, could by no means be ignorant of the firſt and fun- " damental Doctrine of the holy Trinity, a Doctrine wherein " the very *Catechumens* were not uninſtructed, or of what them- " ſelves had receiv'd from their Predeceſſors concerning it) ſhould " wickedly conſpire amongſt themſeves, to new model the Faith " receiv'd in the Church, concerning this principal Article of " Chriſtianity. And indeed, all theſe things conſider'd and laid " together, it was morally impoſſible that the *Nicene* Fathers " ſhould have erred in the Determination of the Article before " them. And that they did not actually err, I have ſufficiently " prov'd in the Biſhop's own Judgement in the following Trea- " tiſe. But ſuppoſe I were fully of *Socrates*'s Opinion, concerning " the infallible Aſſiſtance of the Holy Ghoſt attending every truly " General Council in Matters of Faith, I ſhould be never the nearer " to the Church of *Rome*, as it is now ſubjected to the Decrees of " the *Trent* Council: For as I afterwards add in the ſame Preface, " §. 8. The Aſſembly of *Trent* is to be called by any other Name, " rather than that of a General Council.

If then the Council of *Epheſus* was *truly General*, if it proceed- ed by the wiſeſt human Methods, which was to have the Book of God,

Aſſiſtance thought good to ordain, that Poſterity is to hold nothing as an Article of Faith, but what Antiquity, ſacred, and ſelf-agreeing in Jeſus Chriſt, has held forth as ſuch in the Writings of all the holy Fathers; and who have declar'd likewiſe with one Mouth, with one general Acclamation, that it was the Voice, the Will, and Judgement of the whole Council, that as almoſt all Hereticks before *Neſtorius* for their Contempt of the old Doctrines, and for ſetting up of new, have been univerſally condemn'd; ſo the like *Anathema* ought to paſs againſt *Neſtorius*, as a Broacher of Novelty, and an Enemy to all Chriſtian Antiquity.

Whoever then is offended at this ſacred Unanimity of the Fathers in Council, at this divinely-inſpir'd Unanimity, what has he elſe to do but to defend the prophane *Neſtorius*, and maintain that an unjuſt Sentence was paſs'd upon him? And when he has run this Length, he muſt go on and condemn the univerſal Church of Chriſt, the Apoſtles and Prophets the Maſter-Builders of it, but eſpecially the Apoſtle *Paul* as

---

God, and the Books of the moſt ancient and the moſt approved Writers of the Church laid before them for their Direction, if God has promis'd to be more particularly preſent and aſſiſting when two or three are gathered together in his Name, and if a greater Meaſure of divine Grace may be reaſonably ſuppos'd where the whole Church is aſſembled in defence of the *Depoſitum*, and if it be *morally impoſſible* that ſuch a Body of pious Men ſhould err in the prime fundamental Articles of the Chriſtian Faith, then I think one muſt be nearly related to *Neſtorius*, or have ſome very uncommon Kindneſs for him, to arraign the Proceedings of a General Council in Favour of the Perſon ſo unanimouſly condemned by all.

the very Off-ſcowring of the Earth; he muſt condemn the Church, becauſe ſhe has never departed from the Faith once deliver'd to be kept and cultivated inviolably. St. *Paul*, becauſe of his Charge to *Timothy*, *O*, Timothy, *keep that which is committed to thy Truſt, avoiding prophane and vain Bablings.* And for the Curſe alſo pronounc'd by him, *Whoſoever ſhall preach unto you any other Goſpel, than that which ye have receiv'd, let him be accurſed.*

Now if the Decrees of the Apoſtles, and the Canons of the Church, are not to be violated; and if theſe by the ſacred Conſent of univerſal Antiquity were always the Rules of proceeding againſt all Hereticks in all times, and by which Rules in this laſt Age *Pelagius*, *Celeſtius*, and *Neſtorius* ſtand juſtly and righteouſly condemned. Then is it unqueſtionably neceſſary for all Catholicks hereafter, who ſtudy to approve themſelves true Sons of their Mother the Church, to ſtick faſt and firm, to live and die in the holy Faith of the holy Fathers; and to deteſt, abhor, perſue and proſecute the prophane Novelties of prophane Innovators.

Theſe are the things which I have diſcuſs'd more at large in *two Commonitories*, and have now contracted into a narrower compaſs by way of Recapitulation; that my own Memory, for whoſe Aſſiſtance I chiefly compos'd 'em, might be continually refreſh'd by ſuch ſhort Hints, and not overcharg'd by a cumberſome Prolixity.

FINIS.

An INDEX of MATTERS contained in both Volumes.

When the Number of the Page ſtands alone it deſigns the firſt Volume. When it has the Mark † prefix'd, the ſecond. Vol. The Letter n. prefix'd refers to the Notes in that Page.

A

ABraham's *Boſom* n. 372
Abortion, *commonly procured among Heathens* † 144
Murder to procure it 204
Academics † n. 78, 170
Accounting *by the Fingers* 244
Adoration *by kiſſing of the Hand* † n. 38
Advent *of Chriſt twofold* 259, 91
Æſculapius 115
Confeſſeth himſelf a Devil 279
Adultery, *only among Heathens* 355
Adrian's *Reſcript for Chriſtians* 128, 182
He and Tiberius *favourers of Chriſtianity* n. 129
Africans *offer their Children to* Saturn † 148
Agapæ *Love Feaſts* n. 115
Agrippinus 254
Altars *Eaſtward* n. 238, 239
Alexander's *Letter to his Mother* † 112
Alms *of Chriſtians very large* 350
Allia † n. 56
Amen 119, 126
Ammonius n. 367, † n. 325
S. Ambroſe † 247
Amphiaraus † 131
Anaſtaſius † n. 293
Angels *own'd by* Plato 269
Their Worſhip not favoured by Juſtin n. 23
Anabaptiſts † 262
S. Anthony † n. 226
Anaxarchus 385
Antichriſt *when to come* n. 310
Anacharſis 158
Anaſtaſis † n. 53
Anointed *Stones* † n. 40
Antiquity *urg'd in Vindication of Paganiſm* † n. 50
Antoninus's *Letter of Moderation* 130, 183
The Family affect the Title of Philoſopher n. 14
Apis † 141
Apollinaris † 285, 290, 296
Apoſtolick *Conſtitutions* † n. 254
Apollo † 114
Apicius 173
The Twelve Apoſtles 71
Apoſtles *Creed, and others* n. 108
Ariſtæus 246
Arrians † 242, 292, 302, 389
Ariſtarchus 172
Ariminum *the Council there* † 388
Artemas † n. 364
Athanaſius

Athanasian *Creed* † n. 303
Atheist, *Christians so call'd* 23
The most insensible of Men † n. 86
Athenians *marry Sisters* † 149
Augustus Cæsar 314
St. Augustin † n. 224
Auguries, *&c.* † 54. 130

B

BAcchus, *why the God of Wine, &c.* 95
Barchochebas *persecutes Christians* 62
Bacchanalia 348
Baronius *censured* † n. 375
Babylas n. 384
Dr. Barrow n. 329
Baptism, *why called Illumination, &c.* 107
Its Form ibid.
Qualifications for it 104, † 263
Renuntiation at it 327
Baptismal *Churches* n. 104
Mr. Baxter n. 371
Bel † n. 50
Bellona † 148, 206
Bellerophon *on* Pegasus 96
Bethlehem 67
Bishops 115, 332 † 250
Coordinat † n. 256
Blood, *&c. Christians abstain from* 209 † 149. 207
Each others drank in Confederacies 205
B^p. Bull n. 397
Burials *chargeable* 349
Busiris † 148

C

CAjus Cæsar † 131
A true Catholick † 331, 362
Capreolus † 392
Castor *and* Pollux † 55 † 115 † 136
Catholick *Church* † 333 † 250 † n. 363
Cæcilius † 36 † 177
Cathari † n. 359
Cataline † 148
Cecilian † n. 240
Celestus † 357
Celestine Pope 395
Ceres † 114
Chastity *its extent* 38
Chrestian *mistaken for Christian* 171
Christians *charg'd with Atheism, Treason* 210
For worshipping without Altar Image, &c. † 67. 153
For worshipping a Malefactor † 65 † 142
The Genitalia of the Bp. † 64 † 141
The Head of an Ass 234 † 64 † 141
Wooden Crosses 237 † 65 † 134 † 146
A Man 258
Onochoetes 239
The Sun 238
Christians *charg'd against nature* 198
With eating Infants, Incests, &c. 57, 163, 191, 199
For not burning their Dead † 71 † 76 † 159
For debauchery in Love-Feasts † 66 † 149
Eating a Child in the Eucharist † 65 † 147
For the Encrease of their Sect † 63 † 152
For not coming to Plays, not using Perfumes, not crowning their Sepulchres, &c. † 75, 76, 151
For holding Fate. † 71 † 163
Holding a Resurrection † 70, † 72, † 159
For their mortified Looks † 76, † 139
For their Poverty † 62 † 164, 167
For their Name sake † 45 † 61 † 77. 140, 352, 168, 352
The Names fasten'd on them † 45 † 61. 77
They are condemn'd without Trial 162
Rack'd not to confess but to deny 164, 191, 199

The Odium they were under 169
Christians *abstain from Blood* 207, 209 † 147
Their Chastity 209, 360
Their Love 322
Their Charity 334
Their Life 329, 337, 347
Their Sufferings 323, 220
Their Triumph 382, † 166
Christ *God* n. 85, 112, 254, 266
Proofs of his Divinity 61
Old Prophecies of him 63
His eternal Generation 225
His Miracles, &c. foretold 86
His Incarnation, Sufferings, Death, Ascension, Judgment 88, 263
Crucifixion 261
His twofold Advent 91
Truly Man † 305
Angel and Apostle of his Father 110
Enrolled a God by Tiberius 179
The Union of his two Natures † 300
Christianity, *its Effects on the converted* 71
Community of Possessions 37, 335
Love of Enemies 321
Loyalty to Persecutors 323
Courage in Suffering 159
Converts very numerous 157, 324
Not encouraged with worldly Advantages
Church *Unity* 330
Its Improvement † 343 † 347
Cicero n. 363
Circensian *Games* † 55 † 168
Le Clerc † 57. 74, 96, 176, 197
Claudius † 56. 130
Cleanthes 256
Conflagration 48, 103
Common *Prayer* 114
Communion *of Saints* ibid.
Its necessity † 382
Confessors † n. 252
Conjurers, *their Sorts* 320
Coribantes n. 224
Constantius Arian ‡ n. 245
Crassus 57
Conventiclers † 371
Cross, *the use of its Sign* 97, 102, n. 105, n. 303
Not worshipp'd by Christians 235
Curtius † 55
Creation *from nothing* 240
Cybele † 114
Cubricus † 308
Cynocephalus † 113
S. Cyprian † n. 274 † 260
Cyril † 392. 396
Cyrenius 67

D.

Dæmoniacs † 135
Dæmons, *confess themselves Evil-Spirits* † 137
Universally believ'd 267
Authors of false Accusations 30
Suggesters of wicked Fears 32
Withhold from all good 36
Invented Pagan Worship 54, 109
Adulterate Scripture 371
Smother the Notion of Hell-Fire 99
Instigate Persecution and Filthiness 21
The manner of their Operation † 134
Their Baptism 109
Ape the Eucharist 123
Design to ruin Mankind 270, 326
Instances of their Malice 271, 298
Caus'd the Death of Socrates 22
Their Knowledge 272
Misinterpret Scripture † 369
Hate Christians 297
Fly at the Name of Christ 279, 282
Their Worshippers put off their Shoes 109
Devil-Craft *miscall'd Priest-craft* 94
Mr. Daillè † n. 377
Mr. Davies † n. 89 † 96 † 113 † 144
Debters *punish'd with Death* 117
Demosthenes † n. 131
Decius's *Persecution* † n. 357
Decii † 55
Demetrius Phalareus 246
Deified *Men* † 50. 110

Democritus 361
Deſtiny *what* 77
Divorce 187
Diagoras † n. 59
Diſcipline *not among Heretick's* † n. 338
Diana † 115
Dionyſius † 49
Δοκηταὶ † n. 306, 307
Domitian's *Perſecution* 180
Donatiſts † 239

E.

EAſt *worſhipping towards it* 238
Eclipſe *miraculous at Chriſt's Crucifixion.* 261
Dr. Edwards n. 159
Egyptians *marry Siſters* † 149
Emperors *how adored* 300
They defend their Gods 301
Chriſtians pray for 'em 302
Why 309
Original of their Power 303, 311, 313
Embalming *the Dead* 346
Empedocles 384
Enemies *prayed for* 308
Slander Chriſtians 391
Ennius † 131
Epona *Goddeſs what* 235
Epheſine *Council* † 388
Names and Characters of its Members † 390
Epicurus 356
His Hypotheſis † 47 † 86
Equivocation 72
Eraſiſtratus 172
Erigone † 116
Earthquakes, *&c. charg'd on Chriſtians* 131, 133
Eternity *after Death* 377
Eunuchs 60
Euchemerus † 111
Eunomius † 368
Exorciſm 311
Expoſing *of Children* † 147

F.

FAlling *Sickneſs* † 148
Fame, *its Character* 195 † 64 † 140
No good Witneſs 198
Faſting *in common Calamities* 343
Fate 159
Fathers *when to be conſulted* † 374
Feaſts *extravagant among Heathens* 336
Feſtivals *how kept* 316
Fever *worſhipp'd for a Goddeſs* † 129
Fides, Fidius, *Gentile Deities* 286
Forms *of Prayer* 114
Flaminius † 56 † 130
Fonts *or Baptiſteries* n. 105
Fortune-tellers *Deviliſh* 321
Free-will *aſſerted* 76, 77
Moſes *and* Plato *allow it.* 78
De Frontigniers † 347 † n. 339

G.

GAlilæans, *Chriſtians ſo call'd* n. 19
Gauls, *their way of Worſhip* † 114
Offered human Sacrifices † 148
Buried alive for an Atonement † 148
General *Councils Authority* † 396
Gentiles *believe Chriſt as propheſy'd* 88
The trueſt Converts 94
God, *a Proof of his Being and Providence* † 87
But one, his Name, and Nature † 94 † 155
His Omnipotency 215 n. 76 n. 240
Unchangeableneſs 48
Un-nameable 28
Acknowledged by Philoſophers † 110
Tho' they vary about him 368
The Knowledge of him innate 242
But chiefly reveal'd 243
His Omniſcience with its Influence 31
Prov'd by predicting Futurities 33
Invocations of him (O God, great God, &c.) the Voice of Nature † n. 96

He alone the Object of Worſhip 43
Gods *of the Gentiles* 287
Confeſs themſelves Devils 279
Authors of no good to their Votaries 290
Are Ridiculed 291
God-making *a fooliſh Project* 214
Grace *aſſerted* n. 76
Grace *before and after Meat* 337
Guilt *moſt ſneaking* 158

H.

HAtred *of what we do not know, moſt abſurd* 158
Hearty *Prayer and Service, what* 305
Hell 48
Owned by Heathens 217
Its Torments eternal 26, 91, 244 379 † 162
Hebion † n. 289
Hercules † 116
Hæreſies, *why permitted* † 274 † 332
Hereticks, *their ſeducing ways* † 338 † 366
They pretend to Scripture and uſe its Phraſe † 362
Their filthy Practices father'd on Chriſtians 57
Anathematiz'd who deny the Trinity 313
Heathen *Gods derived from Prophecies of Chriſt* 95
Once Men 210
And very vitious ones 217
How homely treated by their Votaries 223, 227
New Gods conſecrated for their Lewdneſs 225
Homer *baniſh'd from* Plato's *Commonwealth* † 117
Hoſtanes † 144
Human *Sacrifices* 201
Hypoſtatical *Union* † 313

I.

Dr. JAmes † n. 376
Janus † 115 † 119
Idæan *Mother* † n. 54
Idols † 122
Idolatry *a ſenſeleſs Worſhip* † 123
avoided with all Caution n. 27
Jerom's *Raſhneſs* † n. 53
Jews † 68 † 156
Their Diſpoſition 254
Their judicial Blindneſs 260
Their Overthrow whence 296
Their Land deſolate as foretold 85
Judaiſm *tolerated* 247
Index's *Expurgatory* † n. 376
Inceſt *practiſed by Jove* 207
by his Heathen Worſhippers 208
Indwelling *no Ground for Adoration* † n. 57
Image *Worſhip ridiculed* 219
None in the Temple at Jeruſalem 225
Infant *Baptiſm* n. 38
Infallibility † n. 237
Innovations *miſchievous* † 267 † 272 † 392
Iſis † 113 † 141
Jovinian † 364
Judgment-day 282
Thought nigh by the Ancients n. 30, 310 † 225
Judge *of Controverſies* † 230
Judgments *from God, and why* 342
Fewer ſince than before Chriſtianity 343
Julian *the Pelagian* † 384
Junius † 56 † 130
Juno † 115
Jupiter Ammon, Capitolinus, *&c.* † 115 † 148
His Sepulchre † 119
His Rites of Worſhip † 114
Juſtin Martyr *compoſed a Tract of Hereſies* 58
His Family 15
No Platonizer, but contrary 103
Juſtification *only by acting* 43

K.

Killing *an Innocent Self-murder* 16
Kingdoms *diſpoſed by God* 295
Kiſs *of Charity* 115

L.

Lares 222
Bp Laud *againſt* Fiſher † n. 350
Laws, *their Obligation* 175
Law-givers *among the Gentiles* 265
Lerin, Lerinenſis † n. 226 † n. 300 † n. 302 † n. 380
Lay-*Baptiſm* † 263
Leonides † 320
Levites, *Deacons* † 246
Light *of Nature compar'd with Revelation* 354
Logos, *God of God*, &c. 258
Incarnate of a Virgin 258
His eternal Generation 256
Came to deſtroy the Kingdom of Dæmons 22, 65
Lord, *the Name of God* 314
Lord's-*Day* 123, 127, 239
Lord's-*Supper*, *its Conſecration*, &c. n. 118, 116
The Elements not tranſubſtantiated n. 121
Aped by Devils among Heathens 123
Duties after Receiving 123
Love-*Feaſts* n. 115, 336
Chriſtian Love 40
Loyalty, *Chriſtian* 311
Luciferians † 264
Luna Maſculus 230
Lucilla † n. 239
Lupercalia † n. 124
Lycurgus 176
A Lye *moſt odious to Chriſtians* 25, 264

M.

Macedonius's *Hereſy* † 232
Magick *practiſed* 36, 46, 54, 98, 275, 282
Its ſorts 276
Magiſtracy *from God* 311
Mammea † n. 324
Mancinus † 130
Mankind's *End of Creation* 39
Manes *who* † n. 307
Manichæans † 305
Marcus † 43
Marcion 56, 100
Martyrs † n. 252
Their forwardneſs n. 25, 264
Martyrdom *its Torments and Effects* 307
Its Glory 386
Marcus Aurelius's *Letter for Toleration* 181, 132
Marriage, *its Ends* 60
Maximilla † n. 330
Menander 98
Menedemus 246
Mercury † 115 † 148
Minerva † 115
Minucius † 172
Millennium n. 378
Miracles *of Chriſt how different from thoſe of the Devil* 274
How far proofs of a Doctrine, † n. 137. † n. 275
Mob, *their Humour* 318
Montanus † 330
Monks † 226
How exempted from Epiſcopal Juriſdiction † 227
Not preferable to active Livers † n. 228
Mortification *a Chriſtian Pleaſure* 328
Morality *of Heathens and Chriſtians compared* † 172
Moſes *older than* Greeks 78, 95, 248
They ſteal from him 364
He converſed with Chriſt in the Buſh 110
The Devils Ape him 113
Mucius Scævola † 166
Multiplication *by Fingers* 249
Munerarii n. 353
Myſteries, *not to be divulged* 192
The Profane excluded from 'em 193

INDEX.

N.

NAme *of Christian not endured* 19, 169
Neptune † 115
Nero's *Character* 180, 263
Nestorius's *Character* 279, 292, 296, 311 † 390 † 394 † 398
Novatians n. 240 † 359
Novelties *to be avoided* 253, 334
Numa 266

O.

OAths, *By the Life of* Pharaoh, *&c.* 310
Occasional *Conformity* n. 330
Obedience *to Magistrates* 44
Octavius † n. 35 † 37 † 139
Offerings *for the Poor* 333
At the Eucharist 126
Omnipotence *not to be confin'd* 47
Omnipresence *in* Plato's *and* Stoics *Sense* † n. 100
Ὁμοούσιος † n. 353
Omniscience 31
Onyon † 141
Oracles *frequent* 46, 267 † n. 131
Orders *in the Church* † 382
Ordination *more than Instruction* 262
Origen † 320 † 319
His Disciples † 323
His Vindicators † n. 328
Ostia † 38

P.

PAN † 115
Pantheon † n. 51
Passive *Obedience* 323, 325, 362
Patience in Suffering 41, 127
Its Conquests 42 n. 41
Paulus † 131
Paulus Samosatenus † n. 289 † 312 † 363
Person, *what* n. 299, 305
Pelagius † 356
Personal *Unity* 311 n. 330
Bp Pearson † n. 308
Persians *how they chuse their Kings* † 94
Their Incest 149
Persecution *caus'd by Ignorance* 156
Occasions Conversions n. 20
Phalaris † n. 49
Photinus † 283 † 296, 288, 302
Philosophy *insufficient* 358
Philosophers *better Moralists since than before the Birth of Christ, and why* † n. 107
Their Lives compared with Christians 361
They borrow from Scripture 364, 373, 380
Are despised by Christians † 170
Pisistratus 245
Plato n. 265, 360
Borrowed from Moses 101, 285, 367
Plautus's *Tribe* † n. 79
Pliny's *Account of Christians* 163
Poets *why pernicious* † n. 116.
Instruments of evil Spirits 52
Polycarp † n. 349
Polygamy *unlawful* 361
Pollux † 55 † n. 116
Porphyrius 247 † 325
Pontius Pilate 260, 263
Pope *not supreme Head* † n. 251
Poor, *Collections for 'em* 333
Porphyry 287
Prayer, Extempore, *not countenanc'd* n. 98, 115
On the Lord's Day standing 125
For the Emperors 44
By Forms 114, 125, 303 n. 338
Publick much frequented 330
The Subject of Common Prayer ibid.
Prescience *infers not Necessity* 79
Predestination, *Fate* 159
Possession *by Devils frequent* 46, 273, 279
Priests *cruel Sacrifices* † n. 126 † 127
Prisca † n. 330
Priscillianus † 360
Proculus † n. 220
Prodicus † 111
Προεστὼς *Bishop* n. 116

INDEX.

Protagoras † n. 60
Prophecy *doth not infer Fate* 76
Fulfill'd, a ground of Faith 92, 251, 260
Proteſilaus † 73
Pſalms *prophetick of Chriſt* 73
Tranſlated by Appollinaris † n. 286
Pſalmody *in uſe* 34, 338
Ptolemy Philadelph 245
Publick *Prayers* 330
Reading the Scriptures and preaching 331
Receiving the Euchariſt n. 332
Puriphlegeton 371
Pythagoras 158

Q.

QUakeriſm *cenſured* n. 314

R.

REbaptization 255, 259
Rebellion *not among Chriſtians* 319, 321
Why † n. 61
Recapitulation *of* Vin. Lirin. † 386
Regeneration *with our concurrence* 29
Regulus 385 † 130 † 167
Religion *the chief Satisfaction* 100
Advances Nations 289
Renunciation *Baptiſmal* 327
Reſurrection *aſſerted* 91, 244, 374, 47, 29
Revenge *Unchriſtian* 323
Ring *in Marriage* 186
Roman *Forgeries* † 376
Their native Deities † 129
Their Grandeur whence † 52 † 74 † 127
Rule *of Faith, Scripture, Tradition* † 230
Rutilius † n. 49

S.

SAbellius † 358
Saint, *its firſt ſignification* † n. 35
Salii † n. 124
Sanchoniathon n. 247
Bp of Sarum n. 324 n. 329, 384 † 176, 295
Saturn † 115 † 119 † 148
Once a Man 212
His Inventions, &c.
Saturnalia 347
Sathan 269
Schiſm, *its Malignity* † n. 241
Schiſmaticks *who* 325 † 236
Scoffing *whence* 244
Scripture, *its Antiquity* 364
Philoſophers borrow from it 365
They adulterate the Old Teſt } 369
Hereticks the New Teſt }
Its Perfection † 231 † 386
'Tis a Rule of Faith 370
Read in Chriſtian Congregations 124
Immediately before Sermon ibid.
Scriptural *Abuſes how rectified* † 373
Scythians *ſacrifice Strangers* 148
Scythianus † n. 308
Serapis † 38 † n. 141
Serpent, *its Picture venerated by Heathens* 59
Simon Magus n. 307 † 360
His Statue 54, 99, 225
Different from that of Semoſangus n. 54
Seventy, *tranſlate the Hebrew Bible* 62, 228
Simonides † n. 78
Socinians Eunomians † n. 365
Socrates n. 264 † 49 † n. 77 † 170
His Damon 267, 359
In ſome ſenſe Chriſtian 84, 228
Sodom *and* Gomorrah *deſcribed* 341
Sodomy, *a Heathen Vice* 58, 360
Soul *in State of Separation* 45. n. 307 † 360
Ever diſtinct from Body † 305
Spitting *towards the Weſt a Ceremony at Baptiſm, and why* † n. 63
Statues *by whom crowned* † n. 126
Bp Stillingfleet † n. 378
Stage, *its Prophaneneſs* 328, 229
Suppreſs'd by Domitian, &c. n. 230
Barbarities acted and alluded to, 1 Cor. 4. 9. 231
Chriſtians avoid it 344
Stephen, *Pope* † 257 † 261
Stoics *for a Conflagration* † 157
Sufferings *Chriſtian Triumphs* 382

Sumptuary *Laws* 184
Sunday 123, 239
Supreme *Head of the Church* † n. 250
Swearing *by the Genius of Cæsar* 300
Christian Non-Swearing 42
Sybilline *Oracles justified* 79

T.

TAxes *readily paid by Christians* 350
Temperance *Christian* 337
Temples, *Heathen what* † n. 57
† n. 62 † n. 68
How often, and by whom visited † n. 125
Terebinthus † n. 308
Thales † n. 101, 360
Thanksgiving *at the Lord's Supper* 116
Theodorus *of* Cyrene † n. 59
Theodosius † n. 285
Θεοδοκος † n. 282 † 293 † 306 † 311
Timothy's *Charge* † 340
His Depositum † 354
Tiresias † 131
Toleration 286, 299, 327
Of Christians advised by Adrian 128
by Antoninus 129
by Marcus 133
They rather deserved it than Philosophers 357
Tortures *abused* † 140
Trajan's *Persecution* 182
Tractatores † 382
Transubstantiation *disprov'd* † n. 65
† n. 111
Trinity 35 † 297
Trine *Immersion* n. 105 † n. 244
Trisagion † 319
Trivia † 115
Truth, *a Character of its Lover* 16
Tertullian's *Appellations* 153
His Character † 329
His Apology where wrote † n. 154
Tythes *paid by Heathens* 227

U.

VAcation-*Time* † n. 38
Valens † 389
Valentinus † 277
Verus's *Persecution* 183
Vesta † 130
Vice *an Enemy to Truth* 359
Vincent. Lirin. *no* Pelagian † n. 228
Why named Peregrinus † n. 224
Virgin Mary *honoured, not worshipped* † 314
Her Death conceal'd † n. 315
Virginity 209
Vitalis † n. 286
Union *of Natures in Christ* † 318
Unknown *Deities* † n. 52
Vulcan † 114

W.

Mr. WALL *of Baptism recommended* † n. 357
Whitsunday, *why so call'd* n. 105
Womens *Temperance* 187
Worldly *Afflictions, their Use* 345

X.

XYstus. *Pope* 328 † 394

Z.

ZEno 256, 385

FINIS.