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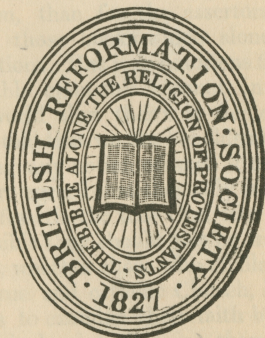
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BELLARMINÉ'S  
NOTES OF THE CHURCH EXAMINED :  
NOTE FOURTH,  
AMPLITUDE,  
OR  
MULTITUDE AND VARIETY OF BELIEVERS.

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*(From Bp. Gibson's Preservative.)*

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[Printed for the British Society for Promoting the Religious  
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been our practice, I appeal to their own consciences whether they could have imputed it to a better cause, than our being conscious to ourselves of the disagreeableness of our faith with the doctrine of Scripture, and our not daring to have it brought to this touch-stone.

Of this sort of notes Cardinal Bellarmine hath given us no fewer than fifteen, among which he could afford no place to this note of ours; though it is as evident as the light, that this one alone would have signified much more to his purpose than all that long bead-roll put together.

The design of this discourse is to examine his fourth note, viz. "*Amplitudo, sive Multitudo et Varietas Credentium.* Amplitude, or Multitude and Variety of Believers." And how far he makes it to extend, his next words inform us, viz. "*Ecclesia enim verè catholica, non solum debet amplecti omnia tempora, sed etiam omnia Loca, omnes Nationes, omnium Hominum Genera.* The truly catholic Church ought not only to comprehend all ages, but also all places, all nations, and all sorts of men." And,

First, He endeavours to prove this to be a true note.

Secondly, To make it to belong to the Church of Rome, and to her alone.

Thirdly, To persuade us that those particularly who call themselves the Reformed Churches can lay no claim to it.

And it shall be my business,

First, To shew that this cannot be a note of the true Church. And,

Secondly, Supposing it to be so, that the Church of Rome will however gain nothing by it, as to her pretension, nor the Reformed Churches lose anything: nay, on the contrary, that it will quite overthrow her pretension of being the whole catholic Church, and do the Reformed Churches as great service, as her prejudice.

First, I will briefly shew, that this cannot be a note of the true Church. By a note is understood a distinguishing character; but this is such a character of the true Church, as no one could less distinguish it: and that, whether we consider the members thereof under either the notion of a great multitude, or a great multitude of believers.

Considering them under the notion of a great multitude, the Church, which is Christ's kingdom, is far from being distinguishable as such from the kingdom of Satan, which was always incomparably more numerous: or, from that part of it



which consisteth of idolatrous Pagans. What Romanist can boast of his Church, in reference to this note, as Demetrius the silversmith did of his Diana, when he said, "that all Asia and the world worshipped her?" Nor can the Church of Christ, by the number of its members, be distinguished from the worshippers of that impostor Mahomet; which the sons of the Roman Church must especially grant to be far exceeding the members of Christ's true Church in number, since they make themselves the only Catholics.

Again, considering them under the notion of a great multitude of believers, there was an age in which the orthodox Christians could not be distinguished from heretics, by the greatness of their number (whom the Romanists will not admit to be members of the Church in any sense), for in the reign of Arianism, "*ingemuit orbis et mirabatur, &c.*" The world lamented and wondered to find itself turned Arian," saith St. Hierom. And it became a proverb, "Athanasius against the whole world, and the whole world against Athanasius." And lastly, the Church of Christ is not to be thus distinguished from the kingdom of Antichrist. I wish our adversaries would impartially consider, whose note\* that of "having power given him over all kindreds and tongues and nations," is most likely to be: and who it is that is described by † "sitting, as upon seven hills, so upon many waters:" which waters are ‡ "peoples, and multitudes, and nations, and tongues."

These things considered, nothing is more apparent, than that the true Church is neither to be distinguished from other bodies of men, nor of professors of Christianity, by the largeness of its extent, or the numerousness of its members; and therefore that a true note thereof cannot result from these. And besides, a true note of the Church must be essential to it, must belong thereto as the true Church, and therefore is inseparable from it. But how could amplitude or multitude be ascribed to the true Church in the time of our Saviour, when he called it "a little flock," and said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it," &c.

But Bellarmine pretends to fetch this note of his out of the Bible, and not only to be beholden to Vincentius Lirinensis for it, whom he first cites in favour of it; though little to his pur-

\* Rev. xiii. 7.

† Chap. xvii. 1.

‡ Ver. 15.

pose, as will be seen anon. The texts he produceth are four, two in the Old Testament, and two in the New. Those in the Old Testament are, Psal. ii. 8, where God the Father promiseth his Son, "that he will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession:" and Psal. lxxii. 8, where it is prophesied, that Christ "shall have dominion from sea to sea, and from the river unto the ends of the earth." Those in the New Testament are, Luke xxiv. 47, where our Lord declareth, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem:" and Acts i. 8, where he tells his Apostles, that "they shall receive power, after that the Holy Ghost is come upon them, and they shall be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And it cannot be doubted but that these texts do prove, that the members of Christ's Church shall be a very vast multitude, and that its amplitude should even extend over all the world. But nevertheless,

1. It doth not from hence follow that the conjunction of amplitude and multitude doth make a note, or distinguishing character of Christ's true Church. It is one thing to say it belongs thereto as an attribute, and another that it is appropriated to it as a note. That may be even essential to a thing, which yet is not a note of distinction, or peculiar property, whereby it may be known from all other things. The power of sensation is essential to a man, yet for all that, he is not distinguishable thereby from a beast. But it is evident from what hath been discoursed, that the true Church is not to be distinguished from the kingdom of Satan, nor of Antichrist, nor from erroneous sects, by amplitude and multitude. And that these together, or a part, are not so much as essential to the Church of Christ, since there was a time when, as hath been said, it was without them both.

2. This is so far from being a note of the Church, that it is no more than a variable state and condition thereof, since it hath had, from time to time, its ebbs and flows, and hath had sometimes larger, and at other times straiter and narrower bounds. This the Cardinal was aware of, and therefore, among other things he would have to be observed for the right understanding of this his note, he saith, "That although the Church ought not necessarily to be in all places at the same time, yet now it ought necessarily to be, or to have been, in



the greater part of the world: for it is acknowledged by all, even the heretics themselves (meaning the Protestants), that the Church is now in her old age, and therefore must be past growing." By the way, though all his heretics, no doubt, do believe that the Church hath daily grown older and older, yet I know not how many he hath found asserting, that she is now arrived at old age. But it will by no means be granted him, that the Church is yet grown so old, as to be past growing, or to have a period put to its time of increasing. And therefore I add,

3. That we have great assurance, that the Church hitherto hath not deserved to be compared with what it shall be before the end of the world, both in respect of its amplitude and the number of believers. For there are very many plain prophecies, from whence this may certainly be concluded, which all, that without prejudice consider them, must needs be satisfied, have not hitherto been accomplished; namely, those which have reference to the calling of the Jews, and the bringing in of the fulness of the Gentiles, and the most plentiful effusion of the Spirit, and perfect rest from persecution, and universal peace, with the most wonderful outward prosperity of the Church. There are, I say, abundance of the plainest predictions and prophecies of this nature, which the Church hath not as yet experimented the performance of; and they are expressed in such words, as that it may reasonably be believed, that those great things which God hath heretofore done for his Church, either Jewish or Christian, are no better than types and emblems of what he intends to do in his appointed time. Among those predictions and promises, the reader may consult these following, which are but a few in comparison of the whole number, *viz.* in the Old Testament, Psalm xxii. 27 to 31; Isaiah ii. 1 to 6, chap. xi. throughout; Jer. xxxii. 37 to 43, chap. xxxiii. 7, to the end; Dan. vii. 13, 14: and in the New Testament, Matth. xxiv. 14; Rom. xi. 12, and ver. 25 to 33; 2 Cor. iii. 15, 16; Apoc. xx. 1 to 7. Though the fulfilling of these Scriptures hath been deferred for so many ages, yet "he is faithful that hath promised" so glorious an increase of his Church, with the other unspeakable blessings now mentioned, and will fulfil them when the time is come, which his infinite wisdom knows to be the fittest for that purpose.

And thus much may suffice to be said, in reference to the Cardinal's proving this note by Scripture.

As to those words, in the next place, of Vincentius Lirinensis, in his *Commonitorium*, which he produces for the confirming thereof, viz. "*Eos propriè esse catholicos, qui tenent id quod semper, quod ubique, quod ab omnibus creditum est.*" Those are properly Catholics, who hold that which hath been always, everywhere, and by all believed :” I answer—

1. That Vincentius doth not pretend to give us, in these words, a note of the catholic Church, but of such a Christian. This is evident at first sight : and so is this,

2. Whereas he makes it the character of a true Catholic, to hold what hath been believed *semper, ubique, et ab omnibus*, it cannot be hence inferred, that he believed amplitude, or a multitude of believers, to be so much as an attribute of the catholic Church, and therefore much less a note.

3. If these words lay down a true note of a catholic Christian, then no body of Christians can be more evidently proved to be no true catholics, than those of the Roman communion may, in all those articles of faith which are peculiar to themselves. For, as to points of mere belief, how much more than the Apostles’ Creed can they shew us to have been received, “always, everywhere, and by all Christians?” But as for that large addition of Tridentine Articles, annexed to that Creed by Pope Pius IV. no unbiassed person can believe they have ever done anything like proving that any of them have been received always, and much less everywhere, and by all those whom themselves own for catholic Christians.

4. By this note of a catholic, no society of Christians can bid so fair for catholicism as the Reformed Churches, but especially the Church of England, whose avowed principle it is “to receive nothing as an article of faith, but what is contained in the Holy Scriptures, or may be proved thereby.”\* Nor doth she embrace any one doctrine as an article of faith, but what is clearly expressed in those books, of whose canonicalness there never was the least dispute in the Primitive Church.

Secondly. I proceed to shew, that if we should acknowledge this to be a true note of the catholic Church, instead of enabling the Church of Rome to make good her pretensions of so being, it will destroy them : and instead of doing disservice to the Reformed Churches, it will do them excellent service, and be a certain argument of their being true parts of the catholic Church. And,

\* Artic. 6.



1. I will shew that it will not at all advantage the Church of Rome, as to that her pretension, and therefore can do us no prejudice. The Cardinal proves,

(1.) "That his Church began to fructify throughout the world in the days of the Apostles," from these words of St. Paul, Col. i. 6, "The truth of the Gospel is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you," &c. But what is this to his Church? Is the Gospel's bringing forth fruit in all the world, the same thing with the Church of Rome's so doing?

(2.) He adds the authority of several Fathers, for this Church's being spread in their time all over the then known world, but gives us none of their sayings, except St. Prosper's. The first Father he cites is St. Irenæus, in the 3rd chapter of his book.\* But the Father here only saith, "that this faith (which he sums up immediately before, and is but the chief part of the Apostles' Creed) the Church disseminated throughout the world diligently preserves, as if it were confined but to one house." But how doth this concern the Church of Rome? which is not once mentioned with others here particularly named; except we could be made to believe that wheresoever the word Church is found, that Church is still to be understood. Next he cites Tertullian *adversus Judæos*,† and having searched that book, these, or none, are the words he means, *viz.* "Those words of David are to be understood of the Apostles, their sound is gone forth in all the earth, and their words unto the end of the world: for in whom have all nations believed, but in Christ, who is now come? The Parthians, Medes, Elamites, and those that inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphylia, Egypt, Africa, and beyond Cyrene, the Romans and Jews now in Jerusalem, and other nations; as now of the Getuli and Moors, all Spain, divers countries of the Gauls, and those of the Britons, which the Romans could never conquer, are subject to Christ," &c. But I again ask, what is all this to the Church of Rome more than to any other particular Church belonging to any one of the many nations, of which that of the Romans is one, and two whole quarters of the world, here mentioned. His third Father is St. Cyprian, in his book *De Unitate Ecclesiæ*.‡ But here is nothing he could fancy to be for his purpose,

\* Edit. Paris. p. 53.

† Edit. Rig. p. 189. [Par. 1695.]

‡ Edit. Oxon. p. 108. [1682.]

except these words, "The Church is one, which by its fruitfulness is extended into a multitude; as there are many rays of the sun, and but one light, &c. So the Church of our Lord, which being filled with light, sends forth her beams through the whole world, is but one light, which is diffused every where." But though this be said of the catholic Church, is here the least intimation that the Church of Rome is this catholic Church? After St. Cyprian follow several of the later Fathers, their books being only directed to. But the narrow room I am confined to will not permit me to examine them; nor need we look any farther to be satisfied how this greatest man of the Roman Church condescended to the most shameful impertinence, in citing Scripture and Fathers for the doing her service. But we must not overlook St. Prosper's verses, in his book *De Ingratis*, viz. :

Sedes Roma Petri, quæ pastoralis honoris  
Facta caput mundo, quicquid non possidet armis,  
Religione tenet .....

*i. e.* "Rome, the seat of Peter, being made the head of pastoral honour in the world, whatsoever country she possesseth not by arms, she holds by her religion."

But, considering how early this Father lived, *viz.* about the beginning of the fifth century, he could mean no more than this, that the Church of Rome, the most honourable of all other (by means of that city's being the ancient seat of the Emperors), keeps still possession of those places by the religion they received from her, over which she hath lost her old dominion. And what is this but another plain instance of most idle quoting of ancient authors? Not to reflect upon fetching arguments from poetical flourishes.

But, not to stand to consider how ample the Roman Church was in the times of those Fathers, nothing is more evident than that that part of Christendom she took up, was but a small spot of ground compared with the space those Churches filled; which, though they held communion with her, were distinct Churches from her, and owned no subjection to her. And it was about, or above, an hundred years after the youngest of those Fathers, that the Pope was invested by that execrable wretch Phocas (a blessed title in the mean time) with the primacy over all Churches. And Gregory the Great, who died in the beginning of the sixth century, not only sharply inveighed against John, patriarch of Constantinople, and his successor Cyriacus, for assuming to themselves the title of Universal



Bishops (though there was no appearance of their designing any thing more thereby than an addition of honour, not of power, to that patriarchate), but also called those who should affect such a haughty title\* the Forerunners of Antichrist. And as these bishops taking this title was a demonstration that they acknowledged not the least subjection to the bishops of Rome, so Pope Gregory calling those bishops who should do so, without exception, forerunners of Antichrist, is as plain a proof that the bishops of Rome, to his time, did not look on themselves as having a primacy over all Churches. And it is manifest, that in the time of the Council of Nice, the Church of Rome was not thought to include the catholic Church, or to be any more than one part thereof: this, I say, is manifest from the sixth canon of that Council, *viz.* "Let the ancient customs be preserved, for the Bishop of Alexandria to have jurisdiction over Egypt, Libya, and Pentapolis; because the Bishop of Rome hath a like custom," &c. Which is as much as to say that the Bishop of Alexandria had then the same uncontrollable power in his large jurisdiction that the Bishop of Rome had in his. And therefore that Council knew nothing of this Bishop's having any power over the Alexandrian, and much less over the whole catholic Church. Nor is any thing more certain than that the mere superiority of honour which the Roman Church had, was founded on no Divine right, but only on that city's being the seat of the empire. For, as the second General Council, *viz.* that of Constantinople, decreed in its third canon, that the Bishop of Constantinople should have the privilege of honour next to the Bishop of Rome, upon the account of its being the imperial city, and therefore called New Rome: so in the twenty-eighth canon of the fourth General Council, *viz.* that of Chalcedon, it was ordained, that for the same reason, the Bishop of Constantinople should have equal privileges with the Bishop of Rome. So that it is a plain case, that whosoever shall undertake to prove from any sayings of the ancients, for the first 500 years at least, that the Church of Rome and the catholic Church were reputed to be the same, and consequently, that whatsoever they said of the amplitude of this is to be understood of that Church, must necessarily make as sad work of it as Bellarmine hath here done. And therefore it is apparent too, that no service can be done to the

\* Greg. Epist. 37 et 70. lib. 11. et Ep. 30. l. 4. [l. 6. Ep. 30. Labbe, Conc. vol. 5, p. 1276.]

Church of Rome by this note, as to her pretension of being the true catholic Church : from whence it will likewise follow that no prejudice can from thence accrue to the Reformed Churches. But this is not all : for,

2. This note, were it a true one, would be destructive to that her pretence, and do the Reformed Churches great service, *viz.* in demonstrating them to be true parts of the catholic Church. This also may be concluded from what hath been said, but it will be made more evident by the following considerations.

1. If the Church of Rome had as ample a spread over the world for some of the first ages, as Bellarmine contends for this would far more redound to the advantage of our Churches of the Reformation (were amplitude a distinguishing property of the Church), than to the advantage of the present Church of Rome, because that Church then was more ours than now it is the Romanists. For there can scarcely be a greater disagreement in doctrine or worship between any two Christian Churches, than there hath for a long time been between the same Church as she was then and is now. But the agreement is as great between the ancient Church of Rome and our Churches, and especially between her and the Church of England. This our adversaries could not but see, would they impartially compare the doctrine and worship of each together. And the only quarrel they have with us is, that we will not admit more in our creed than the Christians of the first ages did into theirs : and that we worship God only by the alone mediation of Jesus Christ, as they did : that our laity partake of the communion in both kinds as theirs did : and, in short, that we believe the Holy Scriptures to be a complete rule of faith, as it was every where believed to be by the primitive catholics ; and that we will not receive into our worship the Roman novelties, those things which were utterly unknown to both the Roman and all other Churches in those ages.

Now, whereas the Cardinal would have it observed, for the better explaining the meaning of this note : “ That if one province alone should retain the true faith, it might properly be called the catholic Church so long as its faith is one and the same with that which at one time or other had prevailed in the whole world :” we desire no greater advantage to our Church and all other in communion with her ; since these and those Churches, which in the primitive times were extended all over the then known parts of the world, are agreed in much more than all the fundamental points of faith.



2. It hath been estimated upon computation that the Churches subject to the Roman see exceed not much the Reformed Churches in amplitude or multitude of members:\* especially since Italy, Spain, and Portugal are detained in the Romish religion, not by choice or judgment, but by ignorance and the tyranny of the inquisition. But who can be ignorant that the Church of Rome bears not the least proportion upon those accounts, with these Churches, considered in conjunction with that part of Christendom which agreeth with them, as in all the main points of Christianity, so in refusing subjection to that Church; and in most of those doctrines and practices, which we condemn in her as contrary to Holy Scripture, or as not founded thereon (and yet made necessary to salvation by her), and not taught by the primitive Church? So that should all the Churches which deny that of Rome to have any authority over them deal with her as she hath dealt with them, and pronounce her to have nothing more left her than the mere name of a Church, this her note would be an unanswerable objection against her being a true Church, as well as the true Church, on supposition that (as she holds) of two parties of Christians rejecting communion with and unchurching each other, but one of them can be a true Church. That so large a part of Christendom, I say, agrees with the Reformed Churches in all the grand articles of faith, and in the chief of those wherein they are at variance with the Church of Rome, as makes the whole an incomparable greater body of believers than all those together who own that Church for their mother, is so notorious, that it is impossible our adversaries should dispute it.

The Cardinal indeed tells us, on this note, "That besides all Italy and Spain, and almost all France, which the Church of Rome possesseth; and besides Germany, England, Poland, Bohemia, Hungary, Greece, Syria, Ethiopia, Egypt, in which many Catholics are found; even in the New World (*viz.* America) she hath Churches without the mixture of heretics." And we can reply, That besides England, Scotland, and Ireland, in which Protestantism is the national religion; and in the two former of which the number of Papists is very inconsiderable: and besides Denmark, Norway, Sweden, and the United Provinces, in all which it is also the national religion; and besides Germany, Switzerland, Hungary, Transylvania, in which are abundance of Protestant Churches (as there were lately in the

\* See the Preface to Brerewood's Enquiries.

kingdom of France too, and it will never be forgot by what methods they have been extirpated); besides all those countries, I say, the Protestants have also their Churches in the New World, no less without the mixture of heretics: and these consist of other kind of believers than those the Romanists boast of in that quarter. For, whereas Surius and others have told prodigious stories of incredible numbers of them that have been baptized by particular priests; Acosta, though a Jesuit, acknowledgeth, that "many of them were driven to baptism as beasts to the water."\* And Oviedo† saith of Cuba, "that there was scarcely any one, or but extremely few, that willingly became Christians." And both he and Benzo,‡ who were long conversant in those parts, say of Cuba and New Spain, "that they had scarcely any thing belonging to Christianity, besides the bare name of Christians; that they only minded the name they received in baptism, and not long after forgot that too." And the former of these makes this no matter of wonder, since he declares their converters to be no better Christians than these converts: and excellently expostulates with them about the horrible wickedness of their lives; telling them, that would they give the poor Indians good examples, this method would signify much more towards the making of them good Christians, than that course they took with them. And the old Monsieur Arnaud, in an assembly at Paris, scoffed at the Jesuits for the conversion of the Indians; calling it a brave warlike conversion, *conversionem bellam et bellicosam*; and telling them, that they had converted *Gladium oris in os gladii*.

And whereas the Cardinal, in the words following those last cited, makes this flourish: "That Rome hath Churches in all the four parts of the world; to the east in the Indies, to the west in America, to the north in Japan, to the south in Brazil, and the uttermost part in Africa:" if his meaning was more than this, that there is no country in all those parts, but what hath Romanists in it, it was (to say no worse) a mere flourish: if he meant no more than so, we may dare to affirm as much concerning Protestants. But it matters not much whether we can or no, since there are infinite numbers of Christians, who, though they bear not the name of Protestants, yet agree with them in not being Papists, and, as was said, in all the great points of the Christian religion; whether of faith or practice.

\* De Procur. Ind. Sal. l. 6. c. 3.

† Ovied. Hist. Ind. Occid. l. 17. c. 4.

‡ Benzo Hist. Nov. Orb. l. 2. c. 19. [p. 256. Col. All. 1612.]



To pass by the Christians under the Patriarch of Mozall, of whom Postellus saith, "Though they are but few in comparison of what they have been, yet they are many more than us Latines."\* To say nothing neither of the Armenian Christians, falsely called Nestorians (whose Catholic, as they call their Patriarch, Otho Frisingensis, reports to have under his obedience above a thousand bishops,† from the report of his legates sent to Rome), both which vast bodies of Christians acknowledge no subjection to the see of Rome: I say, to pass by these, we need not instance in any besides the Greek Church, for the foresaid purpose: which hath had an uninterrupted succession of bishops from the Apostles, and is of greater antiquity than the Church of Rome, and which hath produced more Fathers than that Church. This Church is divided into many nations, as the Hiberians, the people of Colchis (now Mongrelia), the Arabians, Chaldeans, Ethiopians, Egyptians, Muscovites, Bulgarians, Sclavonians, Albanians, Caramanians, Walachians, Moldavians, Grecians, &c. And we may guess what a huge disproportion there is in largeness, between all the Greek Churches and those subject to the Church of Rome, by this, the countries in Europe and Asia, which the Muscovites alone inhabit, are computed to be near of as great an extent as all Europe besides.

The Greek Church hath four ancient Patriarchs, the Constantinopolitan, the Alexandrian, the Antiochian, and the Patriarch of Jerusalem. And since the Patriarchate of Constantinople hath been under the Turkish tyranny, there hath been a fifth Patriarch, *viz.* of Moscow. Cyril, patriarch of Alexandria, and since of Constantinople, Bellarmine's contemporary, saith of the Greek Church dispersed through the foresaid nations,‡ that "they are stedfast in the faith of Christ: that no innovation in matters of faith is found amongst them; and but only some difference in ceremonies." He acknowledgeth that some of those nations are not free from superstition; but adds, "that without detriment of the faith, it is connived at, because it cannot be remedied, in regard of many difficulties: but in those things which belong to the essence of faith, *perseverantes sunt et permanentes*, they are fixed and unalterable." He also writes, "that whereas the oriental

\* Cosmog. p. 69.

† See Brerewood's Enquiries, p. 211. last edit.

‡ Ep. 2. ad Vytenbogard. inter Ep. præst. Vir. p. 399. in 8vo.

Churches seem to be reproached for their ignorance; philosophy and other sorts of learning being gone from thence into other parts, since they have been oppressed with many miseries, by reason of the tyranny of the Turk, yet they reap no small advantage hereby; because by this means they are unacquainted with those pestiferous questions, which at this time affect men's ears; and with the new monstrous portentous doctrines.\* And it is plain what doctrines he chiefly meant. He adds, "that they are content with *incompta fides*, a plain undrest faith, taught them by the Apostles and their ancestors, and herein they persevere even unto blood: that they keep *Ὁρθοδοξίαν integram*, the faith entirely: that they see themselves bereft of all their substance, their children snatched from their embraces, and are continually brought into the greatest tribulations, yet it is not grievous to them to suffer these things for the faith of Christ," † &c.

So that the motto which Minutius Felix made for the Primitive Christians, "*Non magna loquimur, sed vivimus*; great things are not so much talked as lived by us:" this great prelate (whose fidelity in this account is unquestionable, he being a person of as famed piety as learning) doth assure us is deserved by these Greek Christians. But for all this, they must all be doomed to hell torments, as effectually as the Church of Rome's sentence can do it, because they will not truckle under her, and be made subject to a double bondage.

And thus have I sufficiently shewed, that it would be for the interest of the Reformed Churches that Cardinal Bellarmine's fourth note of the Church were as true as we have proved it false: and that it would then overthrow instead of establishing the Church of Rome's marvellous pretence of being the true or catholic Church.

\* Ep. 1. ad eundem. *ibid.* p. 369.

† See the Rev. Dean Stillingfleet's Defence of the Greek Church from the Romanists' charge of Heresy, in his learned Vindication of Archbishop Laud.