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T H E
ANATOMY
O F
SIMON MAGUS,
Or, the Sin of
S I M O N Y
Laid O P E N.

Make not my Father's House an House of Merchandise, John 2. 16.

L O N D O N,
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T H E
A N A T O M Y
O F

Simon Magnus, &c.

C H A P. I.

*Of the Nature of Simony,
what it is.*

AS the great Design of the
Son of God's coming
into the World, and
and giving himself to
Death, was to purchase and puri-
fie to himself a glorious Church,
which might be holy without
blemish,

A 2

blemish, spot, or wrinkle ; so it was no less his Design, to intimate, how zealous he would be to have a glorious Purity maintain'd in his Church under the Gospel, than it was to reprove the *Jews* Profaneness, that he took the Scourge in his Hand, and with such Authority drove out of the Temple the Buyers and Sellers, and overthrew the Tables of the Money-changers, and the Seats of them that sold Doves, sharply thus rebuking them, *It is written, My House shall be called the House of Prayer, but ye have made it a Den of Thieves* ; and charging them, saying, *Make not my Father's House an House of Merchandise.* This was not done nor spoken meerly in behalf of the old Temple, whose Glory was now tending to its Period, and whereof shortly the Abomination of Desolation was to take possession ;

Matth. 21.
13.

Joh. 2. 16.

on; but in behalf of the Christian Church, and with intuition to that Purity and Holiness which the Lord was to require in his Spiritual Temple, which was immediately to be set up, and to continue to the end of the World. Wherefore, *Origen* expounding these Words, says, *Mystice autem Templum Dei est Ecclesia Christi, &c.* By the Temple of God is mystically meant the Church of Christ; and that by these three sorts driven out thence by Christ, are designed three kinds of covetous Persons, who are to be accounted unworthy to be in the Church, and Communion of the Saints. By the *Buyers and Sellers* are understood, such as amongst Christians, are taken up about nothing but the Cares of Trading for Worldly Gain: By the *Money-changers*, those who having the Charge of the Poor's

A. 3.

Alms,

Alms, do not acquit themselves faithfully, but mis-employ the same, or enrich themselves thereby: And by those that fold *Doves*, are signified the Bishops and Priests, who sell the Gifts of the Holy Ghost, and make Merchandise of Churches. And, than this last, there is no Corruption more dangerous; nor is there more need of watching against any Evil, than to preserve the Church from the Impurity of this *Simoniack* Maledy; which, when suffered to creep in, consumes her very Vitals, by filling her Bowels with a corrupt Priesthood: For, as says *Chrysostome*, *Si Sacerdotium integrum fuerit, tota Ecclesia floret; si autem corruptum fuerit, tota fides marcida est.* "If the
 " Priesthood be sound, the whole
 " Church flourisheth; but, if it
 " be corrupt, then all Faith and
 " Religion withereth and decayeth.

Super
 Mart.
 Rom. 37.

"cayeth. Wherefore, how long that Spirit of Christ, which made the zeal of God's House to eat him up, possessed the Governours of the Church, it moved them to make very strict and cautious Laws and Canons for stopping all those Conduits whereby this Corruption might be fear'd to enter, and to inflict severe Censures upon such as they found guilty of this sin. But when that Primitive Fervour began to decay, and the Spirit of the World to take hold of the luke-warm Clergy, then began *Simon Magus* again to set up the Head, being animated by the secret Favour of a strong Party in the Church, of whom (though he knew they would not avowedly own his Interest,) he was confident, they would prove clandestine Abettors of his Designs. And this indeed is the lamentable Policy of this dege-

nerate Age; wherein, though Men be ashamed to espouse his odious Name, yet do they secretly careſs and nourish him, and cover his Deformities with such artificial Dresses, as may best serve, not only to deceive others, whose Simplicity is easily abused, but also, to impose upon themselves, and make them yield up their own Conſciences to those voluntary Deceptions, which may prove advantageous to their Interest. Wherefore, (out of a single Principle of Zeal for the Purity of the Church, and Glory of God,) I have resolved, not only to Unmask, but to Anatomize, and rip up the very corners of the Heart and Bowels of this Monster; that, his Nakedness being discovered, and his loathſom Deformities laid open before the World; those who have never fully known what the sin of

Simony

Simony is, may learn to understand it; others may be ashamed to give it any countenance: And such as have any way polluted their Consciences with the guilt thereof, may repent of this their Wickedness, and pray God, if perhaps it may be forgiven them.

My first Work then must be to shew what *Simony* is. I trust it is known to most who talk thereof, that this sin of *Simony* deriveth its Name from *Simon Magus*; yet must we not therefore suppose, that it had its first beginning from him; but that we read him to have been the first Author thereof in the Christian Church, and was guilty of this sin in an eminent degree; and upon this account it is, that it derives its Denomination from him.

Wherefore, by considering what the Fact of *Simon Magus* was,

was, we shall the more easily define what the sin of *Simony* is.

We read in the 8th. Chapter of the *Acts*, that this Man was a Sorcerer, or Magician, and therefore is call'd *Simon Magus* ; but when the People of *Samaria* were Converted to the Christian Faith, and Baptized by *Philip*, he embraced also the Faith, and was Baptized : And when, upon the report of the Conversion of the *Samaritane*, the Apostles *Peter* and *John*, came down from *Jerusalem* to Confirm them, whilst he saw that by the Imposition of the Apostle's Hands, the Gift of the Holy Ghost was given ; he thereupon offer'd them Money, saying, Give me also this Power, that on whomsoever I lay Hands, he may receive the Holy Ghost. But *Peter* said unto him, Thy Money perish with thee, because thou hast thought that

Acts 8. 19,
20, 21, 22,
23.

that the Gift of God may be purchased with Money. Thou hast neither part nor lot in this Matter ; for thy Heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine Heart may be forgiven thee. For I perceive, that thou art in the Gall of Bitterness, and in the Bond of Iniquity.

Many who have read these Words, think it an easie matter to wipe off the Guilt of *Simony* from themselves, supposing that there is no *Simony*, but the offering to buy the extraordinary Gift of the Holy Ghost, which they deem to have been the peculiar Fact of *Simon Magus*, which none, or few else, can ever stumble upon. But how superficially they pass over the Text, and that they either do not, or are not willing to understand

derstand the same, may easily appear to any who looks more narrowly into, and more seriously considereth the Matter contain'd therein. For it may be evidently concluded from the Words, That not only *Buying*, or a Desire, or offer to *Buy*; but also *Selling*, or a Desire, or offer to *Sell*: And not only the *Buying* or *Selling* of the *Gift of the Holy Ghost*, but also of other Spiritual and Sacred Things which have affinity therewith, is here condemned, and comes within the Predicament of *Simon's* sin.

That, not only *Buying*, but *Selling*, or a Desire, or offer to *Sell*, as well as to *Buy*, is here condemned, is evident: *First*, In regard that *Peter* here condemns *Symon Magus*, that he thought the Gift of God could be *bought* with Money; now if he condemns him for desiring and

and offering to *buy*, should it not have been as sinful in *Simon Peter*, if he should have struck in with *Simon Magus* in the bargain, and should have offered to *sell* what could not be *bought* ? And had *Simon Peter* made the offer, might it not have been as justly said to him, *Thy Money perish with thee, because thou hast thought, that the Gift of God could be sold for Money* ? 2dly, Because it appears to have been the Design of *Simon Magus* to *buy* this Gift, that by *selling* the same again, and making Merchandise thereof, he might make his own Gain : For seeing the hope of his Gain by his Sorceries, wherewith he had bewitched the *Samaritans* of a long time, was now gone ; he no doubt, intended to make the *giving of the Holy Ghost*, a gainful Trade for himself ; and therefore offered

Money

Prohib. 4.
in Evang.

Money for this Power ; *Ut deterius venderet quod male comparasset* ; as says Gregory, " That " what he had wickedly bought, " he might more wickedly sell. *Kolebat enim emere potestatem, &c.*

In Act. 8.

says *Nicolaus de Lyra* : " For " he would buy the Power of " giving the Holy Ghost, with " an intention of purchasing " Gain thereby : Wherefore the " Vice of *Simony*, whereby any " Man sells or buys things Spi- " ritual, derives its Name from " him. For seeing he thought it could be bought, consequent- ly he thought also, it could be sold ; and so the Thought of *Selling* comes as well to be condemn'd in him, as of *Buying* ; and the one is no less the sin of *Simony* than the other. So that, howsoever some have account- ed *Selling of the Gifts of God* to be *Gebazi's* sin, and have call'd the *Sellers, Gebazites* ; yet it belongs

belongs, no less than the *Buying*, to the sin of *Simon Magus* ; and so they may as well be called *Simoniacks*.

And that not only the buying or selling of *the Gift of the Holy Ghost*, but also of other *Sacred* and *Spiritual things* which have affinity therewith, is here condemn'd, and comes within the predicament of *Simon's* sin, may sufficiently appear from the Text ; and that two ways.

First, It may appear from the ground and reason whereupon the Apostle condemns this purpose of *Simon Magus*, and that was, because he *thought that the Gift of God could be purchased with Money*. So that whilst he condemns him for offering to buy the Gift of the Holy Ghost upon this account, that it is *the Gift of God*, he excludes what is the Gift of God from being the subject of Merchandise, or
Matter

Matter that can come under buying or selling: And so it appears, there are other things besides this particular extraordinary Gift of the Holy Ghost, which *Simon* would have bought; which, because they are *the Gifts of God*, cannot be bought or sold.

Yet, are not the Words so generally to be extended, as that they should be understood to comprehend under this Sentence, all Gifts which come from the Hand of God; but it is to be considered, that things Temporal and Secular, which God is pleased to bestow in common, upon the Infidel, as well as upon the Believer; upon those without, as well as upon those within the Church as Houses, Riches, Food, Raiment, &c. are the Gifts of God; and yet, that these things may be sold, and bought, and purchased with Money, there
is

is no doubt; because, though they come principally from the Hand of God, as the Author and Giver of every good thing; yet, in regard they are commonly attained by ordinary Means, and are the Fruits of Humane Industry, as God is pleas'd to bless the same; therefore he alloweth them to be made the subject of Commerce, giving unto Men a Right and Power to dispose thereof as their own proper Goods. Wherefore the Gifts here meant, must be things of another nature, which none can lay claim to as their Propriety; but God alone, whose peculiar Gifts they are, reserved to be bestowed upon his Church, or special Persons unto whom he is pleased to dispense them; and are such as have affinity with, or relation to that Gift which giveth the ground and occasion of the Apostles Words, to wit, of the

the *Holy Ghost* ; and such are only *Spiritual*, or *Sacred Things*. And that it may appear, that these, in regard of this Relation, are more peculiarly the Gifts of God, and so not subject to buying or selling ; it is to be consider'd, That Sacred and Spiritual Things are such, either *ex sua natura*, of their own nature ; or, *ex institutione Divina*, by God's Ordinance and Appointment.

Some things are Spiritual of their own nature ; such are, all the Graces and Gifts of the Holy Ghost, whether ordinary or extraordinary : And these are called the *Gifts of God* ; because, as his peculiar Gifts, they are given and bestowed by the Spirit of God, according as in his Wisdom he is pleased to dispense the same for the good of his Church. And thus the Apostle *Paul* calleth all these *Charismata*,

mata, mentioned by him, 1 Cor. 12. the Gifts of God ; saying, Now there are diversities of Gifts, ^{1 Cor. 12. 4, 8, 9, 10, 11,} but the same Spirit. For to one is given by the Spirit, the Word of Wisdom ; to another, the Word of Knowledge by the same Spirit ; to another, Faith by the same Spirit ; to another, the Gifts of Healing by the same Spirit ; to another, the Working of Miracles ; to another, Propheſie ; to another, diſcerning of Spirits ; to another, divers Kinds of Tongues ; to another, the Interpretation of Tongues. But all theſe worketh, that one and the ſelf ſame Spirit, dividing to every Man ſeverally as he will.

Some things again are reckoned Spiritual, becauſe they are ſuch by the Ordinance and Appointment of God ; and that two ways : Some things are ſuch, as being Instruments and Means appointed by God for working

working spiritual Effects: Thus the Word, and the Sacraments, and the Offices in the Church, and the Vocation, Ordination, and Authority to dispense the same, and to exercise these Sacred and Spiritual Offices, are set apart as things Sacred and Spiritual; and these are call'd *the Gifts of God*, because they are given of God and his Spirit, as Instruments whereby he worketh; as our Saviour said to his Father, of his Disciples, *I have given them thy Word*: It is his Gift. And as the Apostle saith of him, *When he ascended up on high, he led Captivity captive, and gave Gifts unto Men.* ——— And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. Some things again, are by God's Appoint-

Joh. 17.
14.

Eph. 4. 8,
11, 12.

Appointment reckoned Spiritual, as being conjoin'd and annexed to Sacred and Spiritual Things, as Ministeries and Helps thereto. Thus things set apart and dedicated to Holy and Spiritual Uses, and for the support and maintenance of Spiritual Offices, with the Rights and Titles thereto, though in their own nature they be things Temporal, yet, in regard of this connexion to Spiritual Things, they become Sacred and Spiritual. And these things God lays claim to, and seals them as his peculiar *Gifts* : Thus the Lord calls the Oblations, Tythes, First-Fruits, and Devoted Things, set apart for the Priests and Levites, *his Gifts* ; saying expressly more than once, *I have given them unto you.*

Numb. 18.

Now all these Spiritual Things, whether they be such of their own nature, or such by the Ordinance and Institution of God, are

are (as the *Canonists* say,) *Indebita materia emptionis & venditionis* ; an improper Matter for buying and selling, being the peculiar Gifts of God, which cannot be subjected to Merchandise ; and the buying or selling whereof, hath such affinity with, and comes so within the predicament of the Sin of *Simon Magus*, that whosoever is guilty thereof, may be said to be guilty of buying or selling the Holy Ghost, in regard he buys or sells these Gifts which are of so near a relation to the Holy Ghost ; and wherein whosoever offers to bargain, offers to put an Affront upon God and his blessed Spirit, whose peculiar Gifts they are, and whose Privilege it is to give them ; so, as *Bonaventure* says rightly, *Donum Dei impretiabile sub pretio ponens, facit contumeliam Spiritui Sancto* : “ He that subjects the invaluable
“ Gift

In Sent.
Lib. 4.
Dist. 25.

Art. 1. q. 4.

“ Gift of God to a Price, doth
 “ put a Reproach upon the Ho-
 “ ly Ghost.

2dly, It is a known Rule,
 That in expounding the Law of
 God, under the prohibition of
 any one Sin, it is to be under-
 stood, that all Sins of the same
 kind, whether more or less hai-
 nous ; and also, all things which
 are the proper Ministries, Helps,
 Occasions, Accessaries, and In-
 ducements thereto, are prohibi-
 ted and condemn'd. As in the
 seventh Commandment, under
 the Prohibition of Adultery, For-
 nication and all kind of Whore-
 doms are forbidden ; and more-
 over, the company of Whores,
 unclean Communication , Sur-
 feiting , Drunkenness, making
 provision for the Flesh, and all
 things whatsoever may occasion,
 or directly minister to such a
 sin, are prohibited and condem-
 ned. So then, whilst *Simon Ma-*
gus

gus is condemned by the Apostle, for offering Money for the Gift of the Holy Ghost; not only under this, is to be understood the buying or selling of that *extraordinary Gift of the Holy Ghost*, for which he intended to bargain; but also, all bargaining for other *Sacred and Spiritual Things*, and for what are the Instruments and Ministeries there-to, (as being upon that account Spiritual,) is here condemned, as being in the same Predicament with the sin of *Simon*, in subjecting these Spiritual Things to buying and selling, which are the improper Matter of Merchandise.

Thus having seen what the sin of *Simon Magnus* was; and having considered and cleared from the Words of the Apostle, what is comprehended under the same, we may the more easily come to define what *Simony* is.

The

The common Definition thereof, given by the *School-men* and *Canonists*, is, That it is, *Studioſa voluntas, ſeu cupiditas, emendi vel vendendi Spiritualia, vel Spiritualibus annexa*: “ A ſtudious
 “ or earneſt Will, or Deſire of
 “ buying or ſelling Spiritual
 “ Things, or Things annexed to
 “ Spiritual Things. But, becauſe
 this defines *Simony* only as it is
 in the Affection; though it may
 indeed by conſequence reach it
 in the external Action and Ef-
 ſect; yet in regard it expreſſeth
 not the ſame; I find the *Canonists*
 therefore give alſo another De-
 finition thereof, calling it, *Pactio circa Spiritualia, aut Spiritualibus annexa*: “ A Pactio, or Bar-
 “ gain about Spiritual Things,
 “ or Things annexed to Spi-
 “ tual Things. But this again,
 reacheth only the Effect, whiſt
 the Guilt of *Simony* may be in-
 curr'd in the Affection and En-
 B deavour,

Thom. 22.

qu. 100.

Art. 1.

Bonavent.
in lib. 4.

Sent. Diſt.

25. Art. 1.

qu. 3.

Bernard.
Compoſt.
in Decret.
Gregor. 9.
De Simo-
nia. cap. 1.

Decret.

Greg. 9.

De rerum
permut.
cap. 5.

deavour, though it never come in Effect to a Paction or Bargain; as it was in the case of *Simon Magus* himself, who was guilty in the Thought of his Heart, and in the Offer of his Money, but did effectuate nothing. Wherefore, it may more fully be defined thus: *Simonia est peccatum circa Spiritualia, quo impretiabile Dei Donum sub pretio ponitur*; *Simony is a Sin about Spiritual Things, whereby the unvaluable Gift of God is put under a Price, or subjected to Merchandise.* And this Definition doth include both the former; because, whether it be by a real Paction, that one buys or sells Spiritual Things; or, whether it be in Affection; or, that by Endeavour, he expresseth his Affection to do so; whether it be by Deed, or whether it be by Desire, he prostitutes to Merchandise the Gifts of God, which cannot

cannot be priz'd. As likewise, under the name of *Spiritual Things*, this comprehendeth these which the former Descriptions call *Things annexed to Spiritual Things*; because, by Virtue of that Annexation or Connexion, (as I have shewed) they become, through God's Appointment, Sacred and Spiritual. And this Definition may be well gathered from the Text; which holds out, that the Sin of *Simon* was about a thing Spiritual, *The Gift of the Holy Ghost*: And, that his Trespas thereabout was, That that Gift of God which could not be valued, nor purchased with Sums of Money, he would have subjected to a Price, and offered Money for it. And all *Simony* being but the transcript of his Sin, it may then rightly be thus defined.

B 2

And

And hence it is evident, That all buying, or selling, or bargaining about Spiritual Things, whether they be such in their own Nature, (as all the Gifts and Graces of the Holy Ghost, whether ordinary or extraordinary,) or whether they be such by Divine Institution ; and that either as Instruments and Means for working Spiritual Effects, (as the Word, the Sacraments, the Spiritual Offices in the Church, Vocation, Ordination, Authority to exercise these Offices, and the Exercise or Administration of Spiritual Things thereby ;) or as Ministeries and Helps to Spiritual Things ; (as Things Consecrated and Devoted, and Benefices and Maintainances set apart for the utility and support of Spiritual Offices, with the Presentations, Rights and Titles thereto, &c.) All buying, or selling, or bargaining (I say,)
about

about any of these things, is *Simony*, and a grievous Sin in the sight of God, in that it doth put to a Price these Gifts of God, which are not the subject of Merchandise.

That buying or selling of any of these things, (save of the last kind) falls under the Sin of *Simony*, is scarce doubted by any. But, as for the Matters of Benefices, and Church-maintainances, and things set apart to serve Spiritual Offices, there be many whose Interest prompts them to cavil upon that Subject: And, because these things are in their own Nature things Temporal, therefore they are bold to argue, That all such things, with their Rights and Presentations, and Titles thereto, may be bought and sold ; at least, the buying or selling thereof, falls not under the Guilt of *Simony*. But, hereunto I Answer :

B. 3.

First,

First, If we consider these things in their own Nature, as separate from the Spiritual Office and Use to which they are appointed, they be things Temporal indeed, and so are vendible ; yet, by Virtue of the Annexation and Dedication to the Ministry of such an Office, they become things Spiritual, and so not Vendible : For this altereth the Nature thereof. Even as the Bread and Wine in the Eucharist, are in their own Nature, and whilst separate from the Sacrament, things Temporal, and may be bought and sold ; but, when by Consecration, they are set apart for that spiritual and sacred Use of the Sacrament, they change the Nature of Temporal Things, and are no more Vendible. Thus things Devoted, before they were Devoted, were but Temporal ; and so Vendible : But, being once Devoted,

Devoted, they could not so much as be *altered*, or *changed*; the Lord himself hath said, *Every Devoted Thing is most holy unto the Lord.* Levit. 27.
10, 28.

2dly, Whatsoever Benefices, or such things as minister to Spiritual Offices and Uses, may be, as to the Matter; yet, in regard of their Connexion (as I have said,) they become Spiritual, as being Consecrated and Devoted to God; so as no Merchandise can be made thereof, without Usurpation upon God's Right, and Violation done to his Divine Majesty, in regard he hath avouched these things as Sacred and Holy to himself; as is evident in the 27th Chapter of *Leviticus*, where the Lord asserfeth his Propriety in the things Devoted, and in the Tythes set apart, for the Maintenance of the Priests and Levites, saying, of every such thing,

B 4

It

Levit. 27. *It is most holy unto the Lord.*
 28, 30. So that, whosoever transacts by way of buying or selling, for Benefices, or any part of the Church-livings, or Stipends dedicated for the Ministry of Spiritual Offices, cannot shun to incur the Guilt, either of *Simony* or *Sacrilege*. If it be done merely in contemplation of the Benefice, without intuition to the Office, but only that the Buyer may enjoy the Church-Revenue, without any purpose to exercise or discharge the Office to which it is annexed; he who either buyeth or selleth a Benefice so, becomes guilty of gross *Sacrilege*, in that he disjoineth and separateth what God hath join'd together, and comes under that Increpation and Curse, uttered from the Mouth of the Lord by *Malachy*, against those that rob God, saying,
 Mal. 3. 8, *Will a Man rob God? yet ye*
 9. *have*

have robbed me. But ye say,
Wherein have we robbed thee ?
In Tythes and Offerings. Ye
are cursed with a Curse : for ye
have robbed me ; even this whole
Nation : And is liable to that
Woe, which is denounced against
those that eat the Fat, and clothe Ezek. 34.
themselves with the Wool, but feed 2, 3.
not the Flock. But if a Man make
any such Bargain in order to
the Office, intending, that in
regard of the Connexion that
the Benefice hath with the Of-
fice, by a Title to the one, the
Buyer may come to the other,
he is guilty of *Simony* : As when
one buyeth a Presentation or
Title to a Benefice, whereby he
may come to be invested with
a Spiritual Office, and so having
the Office may enjoy the Bene-
fice ; whosoever doth so, in-
curs this Guilt ; because, he not
only buys a Benefice, which
(being annexed to a Spiritual
Office)

Office) is Spiritual and Sacred, as being a thing whereunto God lays a Claim of Propriety ; but also, by that Bargain, he comes to be invested with a Spiritual Office. And therefore,

3dly, With good Reason I may say, That whosoever buys or sells a Benefice, or Presentation thereto, buys and sells the Office also : For it is a known Maxim, *Causa causæ, est causa causati* : " That which is the Cause of the Cause, is the Cause also of the Effect. Now the Money which the Buyer pays to the Seller, is the Cause which procures the Presentation ; the Presentation procures Ordination, and Ordination the Office ; and so the Money answereth all ; and being the Cause of the Presentation, is the Cause also of the Office, which without the Presentation is not attain'd. Wherefore Lombard says well,

Quis-

Quisquis horum alterum vendit, sine quo alterum non habetur, neutrum invenditum derelinquit : Lib. 4.
Senten-
Dist. 25.

“Whofoever fells the one of
“these things, without which
“the other is not enjoy’d, leaves
“neither of them unfold. And
what is said, I suppose, may be
sufficient to make any Person
who pretends to Religion, blush,
to plead in behalf of such Simo-
niacal Transactions.

C H A P. II.

*Of the several Ways whereby
the Guilt of Simony may
be incurr’d in the Entrance
upon a Spiritual Office.*

THAT the buying and sel-
ling, or the making Mer-
chandise of Sacred and Spiritual
Things,

Things, is the sin of *Simony*, I have shewed ; and how hainous a sin it is, I shall afterwards (God willing,) more fully shew. Only, before I proceed, I cannot tell, if I shall need to warn, That howsoever, it was Money that *Simon Magus* offered, and that it was for this that the Apostle condemn'd him, that he thought the Gift of God could be purchased with Money ; that none therefore suppose, (for I think none so ignorant as to suppose so,) that the Guilt of *Simony* cannot be incurr'd, unless Money be told in the bargain : But, whereas many other things may be commensurate by Money ; and there be much Merchandizing, and many sorts of Transactions in buying and selling, where things of other Species come in the room of Money, and become the Price of what is bought and sold : Therefore every gainful

Transact-

Transaction, and every Compact or Bargain, whereby any thing is yielded, given, or received, as a Price intended for the purchase of Spiritual Things, is a Sinful and Simoniackal buying and selling thereof, no less than if *Money* were paid for the same. And whereas, there be many ways whereby the guilt of this Sin may be incur'd; that every one who fears God, and hath zeal for his Church, may keep their Hands undefil'd therewith, I shall here lay before their Eyes, the several ways whereby Men may chance to split thereupon; at least, I shall set down so many ways thereof, as unto which all others may be easily reduc'd; and within the compass whereof, he who is any way guilty, shall find himself either explicitly or implicitly included.

It

It is then to be considered, That the guilt of *Simony* may be incurr'd, either by a mercenary Entrance into a Spiritual Office, or by a mercenary Exercise or Administration of Spiritual Things in that Office. As to the Entrance upon a Sacred or Spiritual Office, Men may incur this Guilt, either as Principal Agents, or as Abettors and Instruments therein, and participant with them.

Those who come first under our View, are the Principal Agents: And a Man as such, may incur this Guilt three ways; to wit, either *in affectu*, in the inward Affection; or *in conatu*, in the Endeavour; or *in effectu*, in the external Effect or Deed.

First, There is a Guilt of *Simony*, *in affectu*, in the Affection or Will; when a Man hath an inward Desire or Purpose of Heart, and Intention, either to
buy

buy or sell any Sacred Office, or Spiritual Thing, by any Compact or Condition for Money, or any thing answerable thereto. And therefore (as I have told before) it is defin'd by the School-men and Canonists, to be *Studioſa voluntas, vel cupiditas, &c.* “ An earnest Will and Desire of buying or selling Spiritual Things. And this very Desire and Purpose in the Heart of *Simon Magus*, did the Apostle *Peter* look upon as such a sin, that he uttered against it this very Incepcion, *Thy Money perisſh with thee, because thou haſt thought, that the Gift of God may be purchaſed with Money.* — And, *Thy Heart is not right in the ſight of God.* And therefore, it is rightly obſerved by the Canonists, That *Intentio facit hominem Simoniacum* : “ The Intention renders a Man guilty of *Simony*. I do not ſay, That the Desire:

Bernard.
Compoſt.
in Decret.
Greg. 9.
de Sim.
cap. 34.

Desire or Purpose of the Heart to have a Spiritual Office, is either *Simony* or *Sin*: For, the
 1 Tim. I. 3. Apostl. Paul saith, *If a Man desire the Office of a Bishop, he desireth a good Work*: But, to desire to come thereto in the way of Bargaining, or by Bribery, that is the Sin; that by a preposterous way, he will buy from the Hand of Man what he should wait for from the Hand of God. And a Desire to enter thus, before God open the Door, is, no doubt, for an evil end, and with an Eye more to Preferment or Gain, than to God's Glory.

2dly, The Guilt of *Simony* may be incurr'd in *Conatu exprimente affectum*, in the Endeavour, whereby the Affection or Desire is expressed or manifested. And thus, whosoever use any Endeavours to purchase by Money, Bribes, or such unlawful Means, a Place, or Office in the Church;
 or

or to procure a Presentation, Title, or Order thereto, (whether these Endeavours produce the effect of their Desire, or not,) they are guilty of *Simony*, whether they be the Buyers or the Sellers. It was but a frustraneous Endeavour that *Simon* used, when he offer'd the Apostles Money ; it was neither accepted, nor did he thereby attain his end ; yet was he therefore condemn'd by *Simon Peter*. And it was but in vain, that *Korah* conspir'd with *Dathan* and *Abiram* by Force and Tumult, to be possessed of the Priest's Office ; and yet, not only did *Moses* rebuke him for it, but the Lord also by a visible Judgment condemn'd the Attempt. And whosoever use such Endeavours, their Heart is not right in the sight of God. Hence it is, that all Offers, Promises, Conditions, Compacts, Insinuations,

Numb. 16.
9, 10, 32.

tions, Force or Fraud, and all subdolous Arts and Machinations, whereby Men aspire to Sacred Offices, or go about to obtain the same, being such Endeavours as do express their inward Simoniack Affection and Desire, are justly condemn'd as *Simony*. As by the 4th Council of *Toledo*, They are condemn'd as unworthy of the Priestly Office, *Qui Honorem illum muneribus obtinere motiuntur* : “ Who do but endeavour “ to obtain that Honour by Gifts. And the *Canonists* determine, That *Sola promissio est Simonia*; The Promise alone is *Simony*: and that no Offer, or Paction, or Condition in Spiritual Things, is free from this Vice. And therefore *Athalaricus*, that *Gothick* King of *Italy*, about the Year 531. having by that *Edict of the Marble Table*, condemn'd *Simony*: He doth also, by his confir-

Concil.
Tolet. 4.
Can. 8.

Bernard.
Compost.
in Decret.
Greg. 9.
De Simo-
nia. cap. 12,
34.

confirmation of the Decree of the Senate against it, condemn those as Simoniacal Persons, who should be found *rei ambitus*, guilty of going about, or ambitiously compassing, or by fraudulent Machinations studying to enter upon Places in the Church, and denounceth them Infamous. So then, whosoever should go about to invade an Office in the Church, by such ways as *Vigilius* did the Papal Chair, who, by Calumny and Force, extruded his Predecessor *Silverius*, and by dishonest Promises made to *Theodora Augusta*, of Favour to an Heretick, got himself Promoted; or by such an Artifice, as *Benedictus Cajetanus* (called afterwards *Boniface* the Eighth,) went about to mount to the same Place, whilst by a counterfeit Voice transmitted thorow a Wall, by an hollow Engine, (as if it had been

Epist. ad
Johan. 22.
in Concil.
Tom. 2.
Part. 1.

been an Angel, or some Divine Warning from Heaven,) he so abused the Simplicity of *Celestinus*, his Predecessor, as he made him betake himself to an Hermitage, to make room for him; who-soever (I say) should go about by any such kind of ways, either of Force or Fraud to enter, whether they should prove successful or not, even upon the account of these dishonest Endeavours, they were justly to be reputed Simoniacal Persons.

3dly, The Guilt of *Simony* may be incurr'd *in effectu*, in the Effect or Deed; and that is, when Persons by any real Bargain, Compact; or Condition, do buy and sell, or make Merchandise of any Spiritual Benefices and Offices in the Church: Who-soever doth so, whether it be he that is to receive the same, or the Patron that gives Title, or he that Ordains and Consecrates,
or

or he that hath any kind of Right, or Suffrage in Election, he is guilty of *Simony*. And whereas, this may be done either by real Money, or other things commensurate by Money, or by what may stand one in as good use as Money ; therefore does *Gregory* the Seventh and the *School-men* observe, That the Sin of *Simony* may be committed in the Effect or Deed, these three ways, (which are comprehensive of all others,) to wit, *Ant munere à manu, aut à Lingua, aut ab Obsequio*: “ By a “ Gift, either by the Hand, or “ by the Tongue, or by Ho- “ mage or Service.

First, This Sin may be committed by a Gift or Bribe, *à Mann*, by the Hand ; that is, by Transaction for Money, or for any thing Moveable or Immoveable, which comes in the room of Money, as a Price laid out

Greg. 7.
Lib. 6.
Epist. 34.
Thom. 22d.
qu. 100.
Art. 5.
Durand.
Lib. 4.
Dist. 25.
qu. 4.

out of the Hand for the thing transacted. Thus, when any Person doth purchase a Presentation and Title to a Spiritual Office, or Ecclesiastick Charge; or procures Ordination thereto; or obtains Suffrages for his Election, by Money, or any Gift or Bribe whatsoever, given by himself, or others in his behalf; or, when any Patron bestows a Presentation, or any Bishop, or Ordinary gives Ordination, or any Man gives his Voice for Election to such an Office, upon the condition of receiving any Money, Gift or Bribe; such are in effect guilty of palpable *Simony*. For, if it was sin in *Simon Magus* to offer the like, much more is it in effect to give, or receive it: For, this is not the way that God will have his Priests made; but the way after which, by the contrivance of *Jeroboam*, (as *Abijah* upbraids him,)

him,) the Priests of the High Places were made, that *whosoever* ^{2 Chron.} *came to Consecrate himself* (or as ^{13. 9.} it is according to the Original, *אֲמַלְךָ, ad Implendum, to fill his Hand,*) with a Young Bullock, and seven Rams, the same might be a Priest of them who are no Gods: And therefore, all such Transactions for such Offices, by Money, Gifts, or Bribery, are justly condemn'd as gross *Simony*: So concludes the *Canon-Law* of him who by Paction obtains a Right from a Patron; *Si Ordinandus presentatori suo, &c.* “ If he “ who is to be Ordained give “ unto him who Presents him, “ any thing by way of Paction, “ it is a Simoniactal Bargain. So likewise, when one practiseth by a Paction with any of the Clergy, for the bestowing of Offices in the Church; or with any Prince or Laick Person, by Money, to give consent, or to further

Decretal.

Greg. 9.

De Simo-

nia. cap. 20.

De Simo-

nia. cap. 11.

further his Election to a Bishoprick, or any High Place in the Church, he falls under the Sentence of a Simoniacal Person. And upon this Account likewise, the bestowing of a Presentation, with a Reservation of any Portion of the Benefice, or with a Paction of yielding some yearly Benefit thence, is justly concluded to be *Simony*: So says the Third *Lateran* Council, *Res Sacra ut possideatur, &c.* “ Whilst
 “ for the obtaining of the Enjoy-
 “ ment of a thing Sacred, any
 “ thing is given, or promised,
 “ or somewhat upon that ac-
 “ count is retain’d, it appears
 “ to be *Simony*. And so says *A-*
quinas, Si Episcopus ab eo cui Be-
neficium confert, &c. “ If a Bi-
 “ shop from him upon whom he
 “ bestows a Benefice, require any
 “ thing of the Fruits of that Be-
 “ nefice, it is all one as if he
 “ should exact from him a Bribe,
 “ and

Append.
 Concil. La-
 teran. 3.
 Part. 49.
 Cap. 7.

Thom. 22^a.
 qu. 100.
 Art. 4.

“ and is not free of *Simony*: For,
 as say the *Canonists*, *Remissio*
Juris, &c. “ A passing from
 “ that Right which should be-
 “ fall one by Virtue of a Presen-
 “ tation, is as much as to give
 “ something. And who knows
 not, that in such cases, *Remissio*
juris proprii, cadit sub rationem
pretii: “ A Man’s yielding up
 “ of his own Right, is of the
 “ same nature with a Price paid
 “ for what he Transacts about.
 And the Council of *Turon* con-
 demns the Advancing of any to
 the Government of Churches,
Sub annuo pretio, for a Yearly
 Rate, as a making of the Priest-
 hood Vendible. And upon the
 same account, the bestowing of
 a Presentation, or the giving of
 Ordination with a Condition,
 whereby the Hands of the Per-
 son Presented, or Ordain’d, are
 bound up from Suing his Patron,
 or Ordinary, for any farther just
 C Provision,

Bernar.
 Compostel.
 in Decret.
 Gregor. 9.
 De Simon.
 Cap. 45.

Can. 5.

Decretal.
Gregor. 9.
De Sim.
cap. 45.

Provision, is justly judged, and condemn'd as *Simony*. *Si quis Ordinaverit, &c.* 'If any Man Ordain, or Present to Ordination, any Person, taking of him a Promise, or Oath, that he shall not trouble him for his Provision, they are by the Law, made liable to severe Censures. And by the Second *Aurelian* Council, and by the Council of *Paris* under *Gregory* the Fourth, the exacting of Money, or any thing else, for Elections, or Ordinations, is condemn'd as *Simony*, and as *ungodly Corruption* and *execrable Impiety*. And thus it appears, how *Simony* is incurr'd by a Gift of the Hand.

Cam. 3.
Lib. 1.
cap. 41.

2dly, Persons may fall under the Guilt of this Sin, *manere à Lingua*, by a bribing Tongue. For, Bribery may be practis'd as well with the Tongue, as with the Hand; and by the one, as well

well as by the other, a Man may be brought in a Snare. Thus *Abfalom* by his fair Tongue, ^{2 Sam. 15.} bribed the Affections of the Men of *Israel*, and by stealing away their Hearts thereby, ensnar'd them in a course of Rebellion and Treason against his Father. And thus, by the Peoples Tongues, was *Saul* brib'd to spare *Agag*, and the fat Cattel of the *Amalekites*, and so was ensnar'd in the sin of Rebellion against God; fearing, lest if he should not have hearkned to their Voice, he should have lost their Favour, and incurr'd their Hatred: Therefore said he to *Sammel*, *I feared the People*, ^{1 Sam. 15.} *and obeyed their Voice.* And so, ^{24.} when by Complement or Flatteries, or by Minaces or Threats, or to gratifie the Intrigueries, or Solicitations, or Importunities of carnal Friends, or great Persons, for concillating their Favour, or

for fear of incurring their Displeasure, one is moved to Present, Ordain, or Advance any Person to a Spiritual Office, without consideration of his Worth; or, to prefer any by Partiality, he falls under this Guilt of *Simony* by the Tongue: For, as the Canonists rightly conclude, *Favor, vel gratia, vel odium, succedit loco pretii*: 'Favour or good Will, or Hatred, (in such cases,) falls in place of a Price. And I am sure, to promote one upon such carnal Respects, agrees not well with that Apostolical Canon which the Apostle Paul wrote to Timothy, and charg'd him before God and his Angels, to observe, *without preferring one before another, doing nothing by Partiality; and saying, Lay Hands suddenly on no Man, neither be partaker of other Men's Sins*: From which, how he keeps his Hands

Bernard.
Compost.
in Decret.
Gregor. 9.
De Sim.
cap. 14.

1 Tim. 5.
21, 22.

Hands pure, who, to gratifie the Solicitations and Importunities of carnal Friends, inconsiderately advanceth a Man to a Spiritual Office, I see not.

Yet this is not so to be understood, as if all Intercessions in Affairs of this nature, were either Simoniacal or Sinful; but it must be considered, whether the Person in whose behalf Friends do interceed and intreat for, be a Person worthy; that is, Holy, and well Qualified for such a Sacred Function; or unworthy, and unsuitable for it. If he be unworthy, then certainly he sins hainously who interposeth in his behalf: For he sacrificeth the Glory of God, and the Blood of poor Souls, to the interest of his unworthy carnal Friend or Favourite; and so doth he, who, to gratifie Man, is mov'd by Intreaties, to invest him with such an Office.

But if the Person be worthy, then he who interceeds for him, must consider, upon what Principle he doth so: If it be out of a pious Affection to the good of the Church, and a well-grounded Hope of his being a good Instrument for the Glory of God; upon such a ground one may not only without sin, but very commendably recommend such a Person, and even use Entreaties and Solicitations for his Advancement to such an holy Function; nay, and so much the rather, if he be a Person in whom he hath an Interest of natural Relation: (For Religion doth no way weaken, but rather corroborates the Bonds of natural Affection.) Neither doth such Dealing want Precedents which may sufficiently warrant it: The Brethren at *Ephesus* did recommend *Apollo* by Letters to the Brethren in *Achaia*, in-

Acts 18.
27.

intreating them to receive him: The Apostle *Paul* recommended *Epaphroditus* to the *Philippi-Philipp. 2: ans*; as likewise *Marcus*, the Si-^{29, 30.} ster's Son of *Barnabas*, did he ^{Colos. 4-} recommend to the *Colossians*:^{10.}

Nay, and though carnal Affecti-
on was no ingredient in our Sa-
viour's Choice of his Disciples;
yet it is manifest, that *John*, his
Cousin according to the Flesh,
was taken into the number, and
is more than once called, *The* ^{Joh. 13. 23.}
Disciple whom Jesus loved. But ^{and 19. 26.}
though the Person for whom ^{and 20. 2.}
one interceeds, be never so wor-
thy; yet if his Intercessions for
him, proceed not from a Reli-
gious, but only from a carnal
Principle, to promote a worldly
Design; then is the Intercessour
guilty of this *Simony* by the
Tongue, whilst his End therein
is not to serve the Lord Jesus
Christ, but only a carnal Inter-
est. ^{and 21. 20.}

G. 4.

More-

1 Sam. 1.
11, 28.

Moreover, Some Parents, it may be, may have in their pious Intentions, design'd a Child to the Ministry of God's House, (as *Hannah* did her *Samuel*;) choosing rather to have him serve God at the Sacred Altar, than in any Secular Employment; and, upon this Account, have studied to have him qualified for that work. Now, for such a Parent, when occasion offereth, to interpose for a Child whom he finds competently endowed with Gifts and Graces for the same, to have him placed in the Sacred Function, (not designing it meerly as a Trade of Lucre, and Livelihood,) is not only lawful, but laudable; as it was in *Hannah*, whom *Eli* praised for this Devotion, and for which the Lord rewarded her with the Blessing of more Children. Nay, he who out of zeal to the Glory of God, in the

1 Sam. 2.
20, 21.

the simplicity of his Heart, (not with a covetous Eye to Gain, nor with an ambitious Eye to Preferment ;) hath made it his study to furnish himself for the holy Ministry of the Church, may even lawfully offer himself, and express his Desires to those who have Right and Title to advance him thereto, so he do it modestly, and without a preposterous thrusting himself upon the Sacred Function : For to this, he hath the approbation of the Apostle, saying, *If a Man desire the Office of a Bishop, he desireth a good Work.* And, so his Desire is good, if it proceed (as Gregory saith,) *A zelo Charitatis Divinitus excitato* ; from a zeal of Charity stirr'd up by God. And for any to comply with the desire of such a Person, upon the consideration of his Worth, is neither Simoniackal, nor Sinful.

1 Tim. 3. 1.

Passion.

Part. 1.

Cap. 8.

3dly, The third way of Bribery, whereBy the Guilt of *Simony* may be incur'd in Deed, is, *Ab obsequio*, by Homage or Service. Thus, he who either for the present, or by any Obligation for the future, doth Service or Homage; or by any good Offices, ministers to the Interests of Man, upon design to procure his own Advancement to a Spiritual Office, is guilty of *Simony*, as the Buyer; and so is he, as the Seller, who, upon the account thereof, promotes him thereto: For, whilst by such Service, the one bribeth, and the other is bribed, it is all one as if the Merchandise were made by Money. When *Jacob* did purchase his Wives by his Service from *Laban*, they accounted themselves as *sold for Money*. And so, the Homage or Service which one payeth for Spiritual Things, is nothing else but the Money

Gen. 31.
15.

Money of *Simon Magnus*, transmitted with another Impression, from a different kind of Mint. Therefore says the Canon Law, *Simoniacum est, pro temporali obsequio Beneficium Ecclesiasticum promittere* : ' To

Decret.
Gregor. 9.
De Sim.
Cap. 12.

' promise an Ecclesiastical Benefice for Temporal Service, is

' *Simony*. And again, *Pro habendis Spiritualibus homagium facere, Simoniacum est* : ' To do

Cap. 17.

' Homage for enjoying of Spiritual Things, is *Simony*. And therefore, how they can wash their Hands from the loathsome Stain of this Sin, who pay their Servants Salaries by a Spiritual Benefice ; or, who serve any Man with a design to earn a Church as their Wages, I cannot see. Nor are they less guilty, who make their Matches an Engine to promote them to a Charge ; or, who make the Donation of a Church a Mean, much

much more a Condition for the Marriage of an Hand-maid, or to procure a Fortune unto, or to supply the place of a Dotal Provision, for an indigent Neice or Cousin; which is, not unfitly, termed by our Country-men, *Smock-Simony*; because, by serving of such Interests, the Church is sold. And they may well be brought within the same Predicament, who make a Spiritual Benefice a Patrimony unto, or a Rescue for the Penury of an useful Friend or Kinsman: Upon which account, the *Canon Law* decrees thus; *Qui emit jus Patronatus, &c.* 'He who buys the Right of Patronage, that he may Present a Son, or a Nephew, or any whom he pleaseth, ought to be depriv'd thereof. And this is an Evil that *Jerome* much complains of, That Affinity, or Consanguinity, or Service, should

Decret.
Gregor. 9.
De Jure Pa-
tronat.
cap. 6.

Advers.
Jovin.
Lib. 1.

should be the ground of prefer-
 ring Men to Spiritual Offices, or
 Degrees, as if they were to be
 bestowed, as Men are Advanc'd
 to Military Offices in the World.
 Yet I do not say, but that any Man
 may lawfully prefer to an Eccle-
 siastick Charge, a Friend, or Re-
 lative, who is well qualified for
 the Office : For (as I have said
 already,) Religion doth not
 weaken, but rather strengthens
 the Bonds of natural Affection;
 so that it were Injustice to deal
 worse with Relatives, than with
 Strangers; or, *cæteris paribus*, not
 to prefer them to others. But
 to do so, meerly upon a car-
 nal Account, because they may
 serve better our Temporal Ends
 and Designs; or to prefer a Per-
 son unfit, because he is a Friend,
 bewrays an Eye more to carnal
 Interest than to God's Glory.
 Neither do I say, but *Durandus*
 is in the right, in saying, That
 one

Lib. 4.
Dist. 25.
qu. 4.

one may lawfully confer an Ecclesiastick Office or Benefice upon him, who hath served him, through a sense of that Worth he hath learned to be in him, By Experience and daily Converse ; if so be he do it in contemplation of his Worth, and not of his Service : But, if respect to this be the Principle that sways him, he is guilty of *Simony*. Wherefore, I cannot but judge them exceeding guilty in the sight of God, who promote Men to any degree of the Sacred Hierarchy, not upon a consideration of their Sanctimony, or Abilities to serve God therein, but out of a Design to serve secular ends ; and therefore do make choice of such, from whose Inclinations they can expect, and promise to themselves, that they will prove fittest Instruments for abetting their publick or private Interests ; the expect-

expectation of which Service, (much more, if it be made a Condition in the Bargain,) is no less the Price of such a Promotion, than if it were sold for Service already done : And not without reason may it be said, That those Merchants do trade for such Creatures, not to be Ministers to God, but Slaves to themselves. But much more doth he incur this Guilt, who, for the purchase of such a Preferment, mancipates his Conscience implicitly to follow the Dictates of his Promoter ; by whom, whilst he is advanced upon the Condition, or Expectation of such a blind Obedience, I'm sure God hath no hand in the Bargain. But, I think I need say no more for the discovery of these Rocks, whereupon the Principal Agents in such Spiritual Traffick, may chance to split, in the way of Entrance upon Sacred Offices.

I pro-

I proceed next, to shew how the guilt of *Simony* may be incurred by others, as being Instruments and Abettors thereof: For who are thus partakers therein, by walking contrary to the Rule of the Apostle, who Eph. 5. 11. hath said, *Have no fellowship with the unfruitful Works of Darkness, but rather reprove them;* they become *Socii Criminis*, Companions in the Crime and Guilt. And thus Men may be guilty several ways.

First, A Man may incur this Guilt by promoting of a Simonical Design, in becoming a Mediator, or secret Agent; either by Advice and Counsel, or by transacting betwixt the Parties, or in behalf of either of them, in any Condition, Compact, or payment of Money; or by using any sinister Devices for that effect. And, that he who doth so, becomes in the sight

sight of God guilty of this Sin,
 he may be easily convinced, if
 he consider, That a Fellowship
 in any Sin, by Advice and Coun-
 sel, doth stir up the Wrath of
 the Almighty, as well against
 the evil Counsellor, as against
 the Perpetrator thereof; which
 is evident from that Command
 which the Lord gave to *Ezekiel*, Ezek. 11.
 to Prophesie against those that ^{2, 3, 4.}
 did devise Mischief, and give
wicked Counsel in *Jerusalem*; and
 that the Transactors for others
 in wicked Purposes, are lyable
 to the same Punishment with
 them; whereof God's Judgment
 denounced against *Jezebel*, for 1 King. 21.
 her secret Transactions to pos- ^{23.}
 sess *Ahab* of that bloody Pur-
 chase of the Vineyard of *Na-
 both*, is a pregnant Testimony.
 And so do those, who by secret
 Transactions and Conveyances,
 meddle as Instruments, to pro-
 mote Simoniactal Designs, in-
 volve

Can. 2.

volve themselves in the same
 Guilt with those, in behalf of
 whom they deal; and some-
 times into more, when they do
 it without the Party's privity or
 consent. And therefore, were
 the Fathers of the Council of
Chalcedon, so severe against such,
 as to decree, *That si quis media-*
tor in tam turpibus & nefandis
datis vel acceptis extiterit, &c.
 ' If any Man should be found to
 ' be a Mediator in such filthy and
 ' nefarious Bargains, of giving
 ' and receiving any thing for
 ' Spiritual Offices; being a Cler-
 ' gy-man, he should lose his
 ' Degree; or, if a Laick, or
 ' Monk, he should be Anathe-
 ' matiz'd. And, lest by this means
 any should be entred into the
 Church, the Sentence of the Ca-
 non Law is somewhat more se-
 vere, which says, *Electio Simo-*
niaca est cassanda, facta, &c.
 ' A Simoniacal Election is to be
 ' made

Decret.
 Greg. 9.
 De Simon.
 Cap. 27.

' made void, if it have been
 ' made by other Men's Promises
 ' of Money, although he who
 ' is Elected be ignorant thereof ;
 ' unless it have been done of a
 ' fraudulent Purpose against him.
 And the ground hereof is, be-
 cause, though he have no hand
 therein himself, yet it is by a
 Simoniacal Paction that he is
 introduc'd into the Church.

2dly, A Man incurs this Guilt,
 when he complies therewith by
 Consent or Approbation. That
 Consent or Approbation renders
 a Man guilty of the Sin to which
 he consents, and wherein he al-
 lows the Sinner, I trust none
 will question, who hath ever
 read these Words, whereby God
 declares a Man unworthy upon
 this account, to take his Cove-
 nant in his mouth, saying, *When* Psal. 50. 18.
thou sawest a Thief, then thou con-
sentedst with him : Or, the Words
 of Paul confessing it as his Sin,
 that

Act. 22. 20. that he was *consenting* to the shedding of the Blood of that Proto-Martyr *Steven*. And, is not he then guilty before God, who, seeing one as a Thief and a Robber, climbing up into the Sheep-fold of Christ by Simonical means, yields his consent thereto? Whosoever then, being conscious to a Simonical Transaction made by any person, for procuring of a Title or Right to a Spiritual Office, or Benefice, doth consent to give him Ordination, or Collation thereto, by this sinful compliance becomes guilty of *Simony*. And whosoever, having notice of such a Transaction, concurs with his consent to the Election, Ordination, or Collation of such a Person, involves himself in the same Guilt.

3dly, A Man may incur this Guilt by Connivance; when, being privy thereto, he winks thereat.

hereat, or forbeareth, according to his Place and Calling, either to oppose himself thereto, or to censure the same. How guilty Connivance, or Forbearance of Sin, rendereth a Man, may appear by the Lord's Comminations against those who would *Hide their Eyes from the Man who giveth of his Seed to Molech*; and against *Eli*, for conniving at the Wickedness of his Sons; and against the Church of *Thyatira*, for *suffering Jezebel*. Wherefore, for any Man to be privy to a Person's Simoniackal ways, whereby he studies as a Thief, to creep into a Charge of the Church, and not to represent it to those who should by their Authority obstruct him; by his Connivance, he becomes guilty of Fellowship with him in his sin. But so much the more, if he be silent at his taking of that Oath which is usually tendered

Levit. 20.
4.
1 Sam. 2.
and 3. 13,
14.
Rev. 2. 20.

PROV. 29.
24.

dred to those that take Institution
for purging themselves of that
Crime: For which Guilt, I leave
him to consider what Solomon
says, *Who so is Partner with a Thief,*
hateth his own Soul: he beareth
Cursing, and betrayeth it not. And
much more then do they render
themselves guilty of a Fellowship
with such in their Sin, who by
their Authority should punish the
same, and yet wink thereat;
and therefore says Gregory, *Parti-*
cipem se reddit aliena Simonie,
quisquis contra Simoniacam Here-
sin, pro officii sui loco, vehemen-
ter non excuserit, &c. 'He ren-
'dereth himself partaker of ano-
'ther Man's *Simony*, whosoever,
'according to his Place and Cal-
'ling, is not vehemently zealous
'against that Heresie of *Simony*,
'and let not that Man doubt,
'but he shall have his Portion
'with him who first committed
'that dangerous Crime.

athly,

ably, A Man may incur the Guilt of *Simony* by Patronizing; to wit, when he takes part with Simoniacal Persons, and bears them out, either by countenancing them in their sin, or by pleading for them, or by setting himself out to justify and defend them therein. And this indeed is such an high Degree of Fellowship in this Sin, as he who doth so, espouseth the Interest of *Satan*, as well as of *Simon*, and stands upon his side against God. But to him who taketh such a Plea in hand, I may use the like Words, as the Father of *Jerubbaal* did to the Men of his City, who rose up against him, for his Son's throwing down of *Baal's* Altar, saying, *Will ye plead for Baal? will ye save him?* So I may say, *Will ye plead for Simon Magus? will ye defend him?* And as *Jehu* the Seer said to *Jehoshaphat*, for assisting

2 Chron.
19. 2.

assisting *Ahab*, *Shouldst thou help the Ungodly?* And what he

Exod. 23.
3.

who doth so, will answer to him who hath said, *Thou shalt not countenance a poor Man in his Cause*, I know not : For, even though his Poverty might plead for our Charity, yet our Charity must not make us yield our Patronage to an evil Cause. And he may think with himself, what he can expect from the Hand of the Almighty, who hath threatened severe Wrath against those that *strengthen the Hands of evil doers*.

Jer. 23. 14,
15.

Thus have I shewed the several ways whereby Men may be guilty of *Simony*, either as the Principal Agents, or as Instruments and Complices with them in their Sin. By which ways, whosoever entereth into the Sacred Offices of the Church, is intruded by the Artifices of Man ;

Man; but they may hear God
 saying of them, *I have not sent* Jer. 23. 21.
these Prophets, yet they ran.

C H A P. III.

*How Simony is practised in
 the Administration of a
 Spiritual Office.*

TH E Sin of *Simony* doth
 not confine it self within
 the compass of their Transacti-
 ons, who practise the same for
 making way for their Entrance
 upon the Holy Calling in the
 Church; but extendeth it self
 also, to the Exercises of that Cal-
 ling in the hands of many who
 bear Charge: So that, as there
 may be Guilt by a mercenary
 Entrance into a Spiritual Office;
 so there may be much Guilt al-
 so,

so, by the mercenary Administration of Spiritual Things in that Office; as, when Merchandise is made of the Word and Sacraments, of the Sentences of the Church, and of the Exercise of any Acts and Duties which belong to the holy Ministry: For these Spiritual Things being the free Gifts of God, and so improper Matter of Merchandise; whosoever, either in the internal Affection, or external Practice, makes them the subject of Buying and Selling, is a Disciple of *Simon Magus*, who (as I have told before, in the Words of *Gregory* and *Nicolaus de Lyra*,) would have bought the Power of Giving the Holy Ghost, that afterwards by Exercising that Power, he might purchase Gain to himself. For, as he who doth but design, or desire by the Ministry of the Gospel, to gratifie his Covetousness,

ness, is guilty of *Simony* in the Will, and Affections of his Heart; so he, who in the Exercise of that Sacred Office, sets the Ministry of Spiritual Things to Sale, and makes the same a Matter of Merchandise, and subservient to his Gain, incurs the Guilt of *Simony*, in Effect and Deed. And, how dreadful a Guilt this is, may appear by that grievous Imprecation uttered by the Prophet *Micah*, against the House of *Israel*, saying, *The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; — Therefore shall Zion for your sake, be plowed as a Field, and Jerusalem shall become Heaps, and the Mountain of the House as the high Places of the Forest.* Mic. 3. 11, 12.

Now the Ministers and Pastors of the Church, may incur the guilt of this Sin two ways;

D 2

to

to wit, whilst, either for their Advantage and Gain, they obtrude Falshood and Errour for Truth, and minister to People corrupt, instead of wholsom Food; so selling for Upright, what is but Sophisticate and Counterfeit; or, whilst they in their Administration, make the true and holy Ordinances of Jesus Christ vendible, by setting these Spiritual Things to Sale.

First, The Guilt of *Simony* is incurr'd in the Administration of the Spiritual Calling, and that in an high measure; when those who exercise that Calling, do, for some Temporal Advantage, corrupt the Spiritual Ordinances of the Gospel, setting forth things Counterfeit for Upright, and Falshood and Errour for Truth and sound Doctrine. And this Men do, either whilst by present Profit, or expectation of some future Gain, or by fear of Displea-

Displeasure, or for conciliating of Favour, or by hope of Preferment, their Tongues are bribed to teach Complacencies, to soothe and flatter Men in their Sins, to forbear Reproofs and Censures, to smother the Truth and Counsel of God, to adapt their Doctrine to humane Humours and Inclinations, and to comply with Men in their Errors or sinful Courses; or, whilst out of a secret Desire of Vain-Glory, or an ambitious Design of setting themselves up as the Heads of Sects, and drawing Disciples after them, they forge new and false Doctrines, broach and vent Errours and Heresies, and disseminate their own wild Fancies, filling the Heads of People with corrupt Principles, which when they have made them to drink in, by imposing upon their weak and unwary Understandings, they easily

ly betray their Affections, and Profelyte them to their Party. All which Practices are nothing else but gross *Simony*, whilst they sell the Truth, and make Merchandise of Souls; whether the Price be the present Profit, or the hope of future Gain, or humane Favour, or Fear, or Ambitious Designs, or Vain-Glory; for all these are the current Money of *Simon Magus*. And of such cheating Merchants in the Church, the Apostles have sufficiently warned us, giving them their proper Characters. The Apostle *Paul* speaking of such, calls them *unruly and vain Talkers, and Deceivers, — teaching things which they ought not, for filthy Lucre's sake.* And he warns the Overseers of the Church to watch against such, saying, *Of your own selves, shall Men arise, speaking perverse things, to draw away Disciples after them: therefore*

Tit. 2. 10,
11.

Act. 20. 30,
31.

fore watch. And he gives a Caveat to all, to avoid such, as Men that serve not our Lord Jesus Christ, but their own Belly; and by good Words, and fair Speeches, deceive the Hearts of the Simple. And so doth also the Apostle Peter, warn against such, saying, There shall be false Teachers among you, who privily shall bring in damnable Heresies, &c. And through covetousness, shall they with feigned Words make Merchandise of you; whose Judgment of a long time lingereth not, and their Damnation slumbereth not. And what Character the Apostle Jude gives of such, may be read in his Epistle at length. And such Pastors under the Gospel, may be well ranked in the Predicament with those Prophets under the Law, of whom the Lord complains, that they did pollute him amongst his People, for handfuls of Bribes.
D. 4. ley,

Rom. 16.

17, 18.

2 Pet. 2: 1, 3.

Ezek. 13: 19, 22.

by, and for pieces of Bread, —
 by Lying, and strengthening the
 Hands of the Wicked ; and they
 made his People to Err, pleasing
 Mic. 3. 5. the Wicked, in crying Peace to
 them, and preparing War a-
 gainst those that put not into their
 Mouths ; and with those Priests
 Mal. 2. 8, 9. that corrupted the Covenant of Le-
 vi, --- and were partial in the
 Law. They may well (I say)
 be ranked in the Predicament
 with these, since the likeness of
 their ways declare them to be
Animalia ejusdem speciei, Crea-
 tures of the same kind. But it
 becomes all who would wish to
 approve themselves the faithful
 Ministers of Jesus Christ, to en-
 tertain an abhorrency of all such
 corrupt Dealing, which either
 humane Favour, or Gain, or
 Glory, bribes Men to ; that so,
 with the Testimony of a good
 Conscience, they may be able
 to say, both in the sight of
 God

God and Man, with the Blessed
 Apostle Paul, *We are not as ma-* ^{2 Cor. 2.}
ny, which corrupt the Word of ^{17.}
 God; but as of Sincerity, but as
 of God, in the sight of God speak
 we in Christ. And our Exhorta- ^{1 Thess. 2.}
 tion was not of Deceit, nor of Un- ^{3, 4, 5, 6.}
 cleanness, nor in Guile; But as
 we were allowed of God to be
 put in trust with the Gospel, even
 so we speak; not as pleasing Men,
 but God, which tryeth our Hearts:
 For neither at any time used we
 flattering Words, as ye know, nor
 a Cloak of Covetousness, God is
 witness: Nor of Men sought we
 Glory.

2dly, Not only are those guilt-
 ty of *Simony* in their Admini-
 stration, who cheat People with
 corrupt and counterfeit Ware;
 but those also, who, pretending
 to be the Pastors of Christ's
 Flock, set to Sale upright and
 true Spiritual Things, and Or-
 dinances of the Lord Jesus, com-
 mitted

D. 5,

mitted unto their Dispensation, making the free Gifts of God vendible. And thus are they guilty, who make use of the Word of God, of the Sacraments, of their Preaching, Exhortations, Admonitions, Consolations, Prayers, Benedictions, and of the Acts of Discipline, Censures of the Church, or any Matter of the Pastoral Office, as the gainful Commodities of their Shop; setting them forth, or shutting them up, according as they may best contribute, either for their Profit, or for their Praise: For not only doth he play the Simoniack, who sells the Gospel for Money or real Bribes; but he also, who preacheth to purchase to himself Applause; and the praise of Men: For thus, his Praise is the price of his Preaching; at which, whilst he aims, he preacheth not Christ, but

but himself; and it may be, he hath his Reward; but he shall come short of that Reward which he now enjoys, who said, *We preach not our selves, but* 2. Cor. 4. 5. *Christ Jesus the Lord:* Nor can those Pastors, who for their Gain, basely make Merchandise of those Spiritual Things committed to their Dispensation, expect that Reward of the *Crown of Glory*, from the Hands of the chief Shepherd, whilst, in order to the obtaining thereof, they discharge not their Duty upon the right Principle, nor according to that Rule prescribed by the holy Apostle Peter, saying, *Feed the Flock of God* 1. Pet. 5. 2. *which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy Lucre, but of a ready mind.* Wherefore, whosoever have their Lucre in their Eye, in the Administration of the Ministerial Office,

fice, and limit their Labours to
 the expectation of their world-
 ly Gain, are juſtly to be repu-
 ted Mercenary, and Simoniacal
 Perſons. And therefore, many
 Councils have ſtrictly inhibited
 and condemn'd ſuch Merchand-
 iſe: That Council holden in
 Trullus of *Constantinople*, called
Quini-sextum, hath a particular
 Canon to this purpoſe; where-
 in (beſides other Words,) it is
 ſaid, *Si quis eorum, &c.* 'If a-
 ny of the Clergy be found
 'to exact any kind of Price from
 'him to whom he imparts the
 'Holy Communion, let him be
 'Depoſed, as an imitator of the
 'Error and Wickedneſs of Si-
 mon. And that Council of
 Rhemes, under *Leo* the Ninth,
 forbids, under the pain of an
 Anathema, *Ne quis pro Sepul-
 tura vel, &c.* 'That none ſhould
 'exact any thing for Burial, or
 'for Baptiſm, or for the Eucha-
 riſt,

Can. 23.

Can. 5.

'rist, or for visiting of the Sick.
 And not only by these, but by
 several other Councils, and Sen-
 tences of the *Canon Law*, the
 same is condemn'd, which like-
 wise decrees it as *Simany, Pretio,* Decretali.
vel Favore, &c. ' For Price or Greg. 9.
 ' Favour, to conceal what should De Sim.
 ' be brought to publick Penance ; Cap. 14.
 ' or, to reconcile to the Church
 ' (or Absolve) an impenitent
 ' Person ; or, to remove from
 ' Reconciliation (or Absolution)
 ' a Person truly penitent. And,
 against such Merchandise in the
 Administration of Spiritual
 Things, (besides *Canonists* and
School-men,) the whole Stream
 of all the Antients, which ever
 I did read, where they fall up-
 on this Subject, do clearly run ;
 condemning such Pastors, and
 comparing them to *Gebazi* and
Simon Magus ; because, for these
 free Spiritual Gifts of God, they
 surreptitiously take a Price, as
Gebazi.

Gebazi did, and account them Matters which may be bought and sold for Money, as did *Simon* ; and therefore against such, have commonly made use of those Words of our Saviour to his Disciples, when he sent them forth upon the Work of the Ministry, *Gratis accepistis, gratis date* ; *Freely ye have received, freely give.*

Matth. 10.
8.

Which Words are notwithstanding cautiously and rightly to be understood, and not as some Sacrilegious Tongues and Pens of perverse Men (to whom, what is allotted for the Maintenance of the Gospel, is an eye-sore ;) have perverted the sense thereof, to the prejudice of all Ecclesiastical Benefices, and with a design (so far as in them lyes,) to rob the Church and Pastors of what the Charity of devout Persons hath mortified, or what the Munificence of

of pious Princes hath by their Laws allowed, or what in justice is due, for the accommodation and livelihood of the Labourers in the Vineyard of the Lord. Which, whilst their covetous Hearts are panting after, that they may flatter their own Consciences into a liberty to invade the same, and cast some cloak upon their Sin, they impudently cry out against the Pastors, reproaching them as mercenary Priests and Hirelings, who preach the Gospel for Money, and sell the Gifts of God, which they should freely give, according as Christ gave Command to his Disciples. So do they reproach every one who enjoys any Stipend for his Service in the Ministry.

For the stopping of the Mouths of these croaking Vultures, (who would rapaciously devour the Food of the Altar, and strip the Church

Church of her Patrimony ;) I shall not say with some, That these Words of our Saviour do relate, not to the preaching of the Gospel, but to those Gifts of working Miracles, wherewith he sent forth his Disciples endued, for the Confirmation of their Preaching ; nor that these Words were intended only for the Apostles, and not for the ordinary Ministers of the Church. (Although indeed, the difference be considerable betwixt extraordinary Persons, who have by an immediate Act of Divine Inspiration, received a supernatural Faculty of dispensing the Spiritual Things of the Holy Calling, and those ordinary Persons, who by Study and Industry, have acquir'd Abilities to fit them, and must be at assiduous pains to furnish themselves for the Dispensation thereof.) But that our Saviour never intended by these Words,

Words, to strip either the extraordinary or ordinary Pastors of his Church, of the expectation of due Maintainance for their Labours, is evident to any Eye, in which there is not some Beam of Prejudice: For, as at the giving of their Commission for the Dispensation of these Divine Gifts, he said, *Freely ye have received, freely give*; so immediately (dissuading them from care to provide for themselves,) he says, *The Workman is worthy of his Meat*. And so said he to ^{Marth. 10. 10.} the seventy Disciples also, *The* ^{Luke 10. 7.} *Labourer is worthy of his Hire*. So that the Lord Jesus would not have them suppose, that he had spoken to debar them from due Maintainance at their hands, to whom they were to Preach the Gospel, but rather allowed them to expect the same. And so affirmeth the Apostle Paul, (who much better understood his

his meaning, than all these pre-
 judicate Gloffers :) For, 1 Cor.
 9. pleading in behalf of the Mi-
 nisters of the Gospel, after he
 hath shewed, that they have as
 good a right to their Maintain-
 ance, as a Soldier in the War
 hath to his Wages, as the Plan-
 ter of a Vineyard hath to the
 Fruits thereof, and as he that
 feeds a Flock, to eat of the Milk;
 declaring it to be no great matter,
 to reap carnal Things at their
 hands, to whom they sow spi-
 ritual Things; and having urg-
 ed, that by as good right the Mi-
 nisters of the Gospel should have
 their Maintenance thereby, as
 those under the Law, who mi-
 nistred about Holy Things, did
 live by the Things of the Tem-
 ple and Altar; (and how libe-
 ral a Maintenance that was, he
 understands little of the Jewish
 Law, who knows not :) He
 then pleadeth our Saviour's Au-
 thority,

thority, for confirmation thereof, saying, *Even so hath the Lord* 1 Cor. 9.
*ordained, that they which preach*¹⁴
the Gospel, should live of the Go-
spel. And therefore also doth
 the same Apostle say, *Let him* Gal. 6. 6.
that is taught in the Word, com-
municate unto him that teacheth
him, in all good things. And a-
 gain, *Let the Elders that rule* 1 Tim. 5.
well, be counted worthy of double^{17, 18}
Honour, especially, they who la-
bour in the Word and Doctrine:
For the Scripture saith, Thou shalt
not muzzle the Ox that treadeth
out the Corn; and, The Labourer
is worthy of his Reward. So that,
 when our Saviour said, *Freely*
ye have received, freely give; it
 was nothing of his Intention to
 debar the Labourers in the Go-
 spel, to whom he had committed
 the Dispensation of Spiritual
 Things, from their Maintain-
 ance; but, that they should not
 make Merchandise of these Spi-
 ritual

ritual Things, nor set them to Sale, as Matters that might be bought or sold ; but should dispense them as the free Gifts of God, to which no Money nor Temporal Thing can be a Price proportionable ; which is nothing inconsistent with their receiving, and enjoying a sufficient Maintainance and Livelihood by their Labours ; and which to require, is neither *Simony* nor *Sin*. For it is received, (as it is said in the Schools,) *Non tanquam merces operis, sed ut stipendium laborantis ; non tanquam pretium Spiritualium, sed ut sustentationis stipendium necessarium* : ‘ Not as the Reward of the Work, but as the wages of the Worker ; not as the Price of Spiritual Things, but as the necessary Stipend. for his Sustentation that dispenseth them. And therefore says *Augustine*, *Accipient sustentationem necessitatis a populo*

Lib. De
past. cap. 2.

populo, mercedem Dispensationis a Domino : ‘ They shall receive
 ‘ their necessary Sustainment from
 ‘ the People, but the Reward of
 ‘ their Dispensation from the
 ‘ Lord.

Thus it is evident, that the Pastors of the Church are not to be reputed Hirelings, or Simoniacal Merchants of Spiritual Things, upon the account of the requiring and exacting of their Stipends, and the Fruits of their Benefices due from the People for their Maintainance ; if so be the Benefice be not the end they aim at, and their Temporal Commodity the design of their Labours ; but that they feed the Flock for love to Christ, and not for filthy Lucre, not making the Matters of their Calling, the subject of Transactions for worldly Gain ; which, who-so doth, deals as an Hireling indeed : For the Pastoral Office,
 is

is called, *A Warfare* ; and as it is in the secular Warfare, so is it in the case of the Church Militant : There be many Soldiers in the War ; all have their Wages : But, in some, the design of their Service is, the Safety of their Country ; in others, the design is, only their own Gain ; and upon this account, they list themselves in the War : They both require, they both exact, they both receive their Wages ; yet, he who designs his Service for the preservation of his Country, is not to be reputed a mercenary Soldier, because he hazards himself, not for his Wages, but for his Country, howsoever he do require his Wages as well as the other, that thereby he may be sustain'd to attend his Duty : But the other is to be accounted Mercenary, because the design of his Service, is not the Country's good, but his own gain ;

gain ; and he hazards his Life only for his Money : So, in the Church, the Ministers of the Gospel do all require, and receive Wages and Maintainance ; but it may be, all design not the same thing : He, whose design is the Glory of God, and the feeding of the Flock, may lawfully require his Stipend, and the due Fruits of his Benefice ; nay, (as *Aquinas* says rightly,) he may exact the same, *A nolentibus, & valentibus solvere* ; ‘ from those who are able to pay, even though they be unwilling : For he exacts but what is his own, and what others have neither just Title to, nor can lawfully possess ; yet is he not to be reputed mercenary for all that, because the end of his Labours is not these things, but the Edification of the Church ; and only he requires his Wages, or Stipend, as the matter of his Main-

Thom. 22^a.

qu. 100.

Art. 3.

Maintenance, that he may attend without Distraction, to the Duties of his Calling. But he, whose design is Gain, and not the Glory of God, nor Edification of Souls; but only exerciseth the Office, that he may have the Benefice, is the mercenary Man that makes Merchandise of his Office. *Mercenarius quippe est* (says Gregory,) *qui locum quidem Pastoris tenet, lucra autem animarum non querit, sed terrenis commodis inhiat*: 'He truly is ' the mercenary Man, who holds ' indeed the place of a Pastor, ' yet seeks not the benefit of ' Souls, but gapes after earthly ' Commodities. And so much the more mercenary is he, if, besides the Allowance of that Maintenance, which is set apart for him, as a Steward in God's House, he make also his Advantage of those Spiritual Things which are committed to his Dispensation,

Homil. 14.
in Evang.

penſation, and gives not to every one their Portion in due ſeaſon, but limits it to the ſeaſons and meaſure of his Gain; not doth diſpenſe the Bread and Water of Life indifferently to all, but keeps back, or lays out, impairs, or augments the Portion of the Children, according to the expectation of either the Benefit or Favour he may reap thereby. Such a one, is indeed but a baſe Simoniactal Pedler, making Merchandiſe of the Gifts of God. But ſuch is not he, who requires but his Allowance of theſe due Accommodations which the diligent Attendance to his Duties call for, wherein he exerciſeth himſelf without any baſe deſign, giving unto every one their portion in due ſeaſon; nay, this is the faithful and wiſe Steward; Luke 12 and bleſſed ſhall he be, when at 42, 43 the coming of his Lord, he ſhall be found ſo doing.

E

CHAP.

C H A P. IV.

*Of the hainousness of the Sin
of Simony.*

IF the hainousness and impiety of this Sin of *Simony* were seriously considered, it could not but beget a perfect detestation and abhorrency thereof, in the Heart of any true Christian. Wherefore, having shewed what *Simony* is, and the several ways whereby the Guilt thereof may be incurr'd ; I proceed now to set it forth in its own Colours, and to shew, how great and hainous a Crime it is. And this I hope to make appear, by Arguments of good and solid Reason ; from the grievous Characters put upon it, and Evidences of God's Wrath against it, set down

own by the Holy Ghost in the scriptures ; and from the Sentiments the Holy Fathers and Church of Christ have had thereof, and Censures they have judged it lyable to.

First, How great and hainous *Simony* is, may appear by these Reasons following.

1st, Because *Simony* is a kind of Theft, and that of an high nature. We justly account him Thief, who, being a Steward, and put in trust with his Lord's substance, giving charge to disburse the same for the Provision and Maintinance of his Household, and Authority freely to fill all the places of Office in the family with worthy and faithful Fellow-servants; if he should abuse this Power and Trust, either to embezzle his Master's goods, or convert them to his own use, by selling of Offices, and putting Men in charge for

E 2

Bribes,

Bribes, without consideration of their Worth and Fidelity, and by making Merchandise of his Master's Wealth for his own private Gain ; we justly (I say, account such a one a Thief, and guilty of a Theft of the highest nature, as being *Fur in Officio*. A Thief in his Office and Calling, betraying his Trust, and selling away, as his own, that whereof he is not the Lord, Owner, but the Steward ; and as converting others also into the guilt of his Crime, by making as many Thieves as he hath Receivers of his Theft. Now such Thieves are Simoniacal Persons who sell and make Merchandise of Spiritual Things, which are not the proper Subjects of Buying or Selling, but the free Gift of God, whereof they are not Lords, but Stewards, to whom the free Dispensation of these things is committed, and

who

whom it is required, that they be ^{1 Cor. 4-}
und faithful. And, if that fly- ^{1, 2-}
g Roll of the Curse (as the
 ord of Hosts hath said by the
 rophet,) *shall enter into the* ^{Zech. 5. 4-}
louse of the Thief, — and shall
consum it, with the Timber there-
f, and the Stones thereof. Their
 louses, I'm sure, are in a totter-
 ing state, who are guilty of this
 imoniactal Theft, of making
 Merchandise of the Offices of
 God's House, and converting the
 spiritual Things committed to
 their Trust, to their own private
 Gain ; whereby, they are not
 only Thieves, but murdering
 Thieves, whilst by such Mer-
 chandise they make Merchandise
 also of the Blood of Souls. And
 so much the greater is their Dan-
 ger, as the Matters are Sacred
 which they thus embezzle ; and
 in so much as that Lord to
 whom they betray their Trust,

is not Man, but that God who is
 Heb. 12.29. *a consuming Fire.*

2dly, By *Simony* Men incur the hainous guilt of great Ingratitude, and contempt of God, in setting his Spiritual Gifts at a low rate. If some great Prince or Royal Person, should fall in love with the Daughter of a Beggar, and should bestow upon her some rich Jewels, as the Pledges and Tokens of his love, and such Gifts as might raise her to, and support her, and such Servants as were requisite for her Attendance, in a grandeur suitable for a Person of such high Pretensions; as the Mistress, or future Spouse of a King, and then this Woman should esteem so light of all those Jewels and Gifts, as out of a base covetousness to sell them off, out of some carnal Respect, to throw them away upon

upon some base Relatives, or
 ewd Paramours, or Favou-
 rites of her own; might she
 not justly bear the Character
 of a Person of monstrous Ingrat-
 titude, and foolishly to have con-
 temned such a Royal Lover, in-
 prizing so lightly all his Pre-
 sents? And did she not deserve
 to be cast off with disgrace, as
 one unworthy ever for the future,
 to pretend to any Interest in
 him? Now, such is the Deal-
 ing of these Simoniacal Persons
 with Jesus Christ: This great
 King of Glory, out of his trans-
 cendent Love, hath come down
 from the Throne of Heaven, to
 purchase us, an Off-spring of
 Beggars, and Mushrooms of the
 Dunghill, to be his Royal Spouse;
 and for preparing and fitting us
 for our eternal Marriage with
 him, hath bestowed upon us (as
 Pledges of his Love,) the Cele-
 stial Jewels, of these free Spiri-
 tual

Eph. 4. 12. ritual Gifts, wherewith he hath endowed his Church, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.* Wherefore, those who sell away these inestimable Gifts, or any way prostitute them to Merchandise for any Temporal Thing in exchange, are guilty of most high Ingratitude, and of hainous contempt of Jesus Christ, as undervaluing the Pledges of his Love, and setting them at a more disproportionable rate, than is betwixt the smallest Farthing and the most precious Jewel that the richest Mints of this World can yield; and therefore, deserve to forfeit his Love, whose Gifts they have set so light by.

3dly, Is it not an hainous Offence, and fearful sin, to give occasion of Blasphemy against God, and of bringing up an evil Report upon his Church?

That

That it is so, we may easily conclude from the severe Anger of God against *David* upon this account, 2 Sam. 12. *Because he* 2 Sam. 12. *had given great occasion to the* 14. *Enemies of the Lord to blaspheme.* And so indeed do they who practise *Simony*, and make Merchandise of Spiritual Things, give occasion of blaspheming God, and of reproaching him of Partiality, as if he had more respect to the Rich, as more capable of his Gifts and Graces, than the poor ; and, as if his Church were a Shop, or Warehouse, where they speed best, who have most Money.. And how, alas ! doth it open the Mouths of many, when they see these Sacred Things dispensed to the rich, whereof the poor are depriv'd because of their Penury ; and Bribes making an easie Passage for some into the Church, whilst the

E 55 doors

doors are shut against those that want Money; and Wealth, and not worth the Argument of Promotion to Spiritual Offices? How doth it (I say) open the Mouths of many, to cry out in the Words of that old Satyr:

----- *Cuncta venalia nobis,
Templa, Sacerdotes, Altaria, Sa-
cramenta, &c.*

All things are to be sold amongst us, Churches, Priests, Altars, Holy Things, &c. and what not?

And whether it be a light thing to give such occasion of Reproach against God and his Church, those who do so, will find in the day of their Reckoning.

ably, It is no small sin to expose Sacred and Spiritual Things to contempt, and to give occasion to have them vilified and despised

despised as Matters of little
 worth. It was upon this account
 that it was said of *Hophni* and
Phinehas, that *the Sin of the* 1 Sam. 2...
Young Men was very great be- 17.
fore the Lord; because they
 gave occasion for Men to abhor,
 and set light by the Offering of
 the Lord. And so do they, who
 by their Simoniacal Bargains,
 make Merchandise of Spiritual
 Things: For they give such
 Scandal by setting these things
 to Sale, as makes the multitude
 have them in the less esteem, and
 to account them no more worth
 than the Price that is laid out
 for them, or the visible Benefit
 that is reaped by them, and less
 worth than these Temporal
 Things which stand them at a
 dearer rate; nay, and in end,
 altogether to contemn and de-
 spise them, reckoning them as
 Matters of no moment, but on-
 ly as Artifices of Gain and Ad-
 vantage.

vantage to Spiritual Pedlers. And whilst they give such Scandal and occasion of Offence, how they shall escape that *Woe*, which the Lord Jesus hath denounced

Luke 17. 1. against those *by whom Offences come*, I see not.

Secondly, The hainousness of this Sin may appear from the grievous Characters and Evidences of God's Indignation against it, which he gives in the Scriptures. Let us but again reflect upon the Words of the Apostle Peter unto *Simon Magus*, that first Patent of this Sin in the Christian Church; and upon the account thereof, we find he gives such a Character of him, as might affright any Christian from following his footsteps therein, whilst he tells him, *Thy Heart is not right in the sight of God*. And, *Thou art in the Gall of Bitterness, and in the Bond of Iniquity*. And that his Sin was

Act 8. 21.

Gen 2. 35

was such, as that he could but
 doubtfully promise to himself
 pardon thereof, in that he says,
Repent therefore of this thy Wick- Ver. 22.
edness, and pray God, if perhaps
the Thought of thine Heart may be
forgiven thee. And in all our Sa-
 viour's Life, we read not that e-
 ver he took the Rod in his
 hand, but when he was to ex-
 press his Indignation against this
 Sin, and his zeal for the Puri-
 ty of his Church; and then we
 find in the Gospel, that he made
 a Scourge of small Cords, and
 drove therewith the *Buyers* and Matth. 21.
Sellers out of the Temple, and ^{12.}
 overthrew the Tables of the
Money-changers, and the Seats of
 them that *bought and sold Doves* : Joh. 2. 13.
 Thereby intimating, with what
 Wrath he would set his Face
 against those who would in his
 Church make Merchandise of
 Spiritual Things. And what
 Character he gives of such, we
 may

Marth. 21.
13.

may read in his Words, saying, *It is written, My House shall be called, The House of Prayer, but ye have made it a Den of Thieves.* And whoſo liſts to read the Antients, who have Commented upon theſe Words, or written upon this Subject, ſhall find them applying theſe Words of the Goſpel to this purpoſe, and expounding it to have been the deſign of our Saviour, by that Act, to intimate, with what diſpleaſure he would have the *Buyers* and *Sellers* of Spiritual Things driven out of his Church.

But let us alſo look back, and ſee under the Old Teſtament, what Evidences of his Wrath God hath given againſt ſuch Perſons. And there we find,
Numb. 22. That when *Balaam* would have made Merchandize of his Prophetical Gift, and would have ſold the Exerciſe thereof for Money and Promotion, God
was

was so incensed against him,
 that he sent an Angel with a
 drawn Sword against him in
 the way, and made the Ass he
 rode upon reprove his Folly.
 We find also, how God's An-
 ger was expressed against Ge- 2 Kings 5-
hazi, upon this account, who
 would needs take Money and
 Rewards from *Naaman*, for the
 miraculous Cure wrought upon
 him, which his Master *Elisba*
 had refused to receive for the
 Dispensation of that Gift of
 God, who therefore made the
 Leprosie of *Naaman* the Syrian
 cleave unto *Gehazi*, and from
 him to be propagate to his Seed,
 whom the Lord would set up
 as Monuments of his Displea-
 sure, to warn others of the
 danger of making Merchandise
 of the free Gifts of God, or of
 using them as means of dis-
 honest Gain. I might bring also
 divers Passages from the Pro-
 phets

phets to this purpose; but I think, these already mentioned may be sufficient to shew, how hainous a sin *Simony* is in the sight of God, who will not have Men to serve themselves and their worldly Ends of him and his Blessed Spirit.

Thirdly, The hainousness of this sin may appear also from this, That the Holy Men of God and Church of Christ, have always entertain'd grievous Sentiments thereof, and have judg'd it a Crime lyable to the severest Censures and Punishments. It were an infinite Work, to bring the manifold Testimonies of the several Fathers and Church-men, whereby they have expressed their abhorrency of this Sin, and given such black Characters thereof, as they have not only called the Practisers and Transactors in this execrable Merchandise, the Disciples of *Balaam*, *Gebazi*,

Gebazi, and *Simon Magus*: But some have set it forth as more heinous than the Heresie of *Macedonius*, in regard that the *Macedonians* supposing the *Holy Ghost* a Creature, made him only a Servant to God. But the *Simoniacks*, acknowledging the *Holy Ghost* to be God, yet make him a Servant to themselves, and to their own covetous or ambitious Designs; nay, as their very Slave, they buy, and sell, and make Merchandise of him. And some again have parallel'd it with the Treachery of *Judas*; in regard, that as he sold and made Merchandise of *Jesus Christ* the Son of God, so do they of the *Holy Ghost*, the Spirit of God. But I desire neither to be at the pains to set down in writing, nor to put others to the pains to read the several Passages in their Works, Commentaries, Epistles and Homilies,

milies, wherein they paint it forth as a Sin of the deepest Dye : The multiplicity whereof would make this Treatise swell to a greater Bulk than I design. But having given this short hint, I shall proceed rather to shew, how, by the Judgment of the Catholick Church, and joint Suffrages of many Fathers together, *Simony* hath been accounted a Crime deserving, and Laws and Canons have been made for inflicting the highest Censures upon Persons guilty thereof ; who, according to their different Qualities, (whether Ecclesiasticks or Laicks,) have been decreed lyable to Deposition, or Excommunication, and to be stigmatiz'd and branded with a mark of Infamy :

Let us then look first upon these, commonly called, *The Canons of the Apostles* ; (which, of how small Authority soever they may

may seem to be, in regard of their supposititious Title; yet may, in regard of their Antiquity, claim some Veneration.) And thus against *Simony* do they decree; *Si quis Episcopus, aut* Can. 30.
Presbyter, aut Diaconus, &c. ‘If
 ‘any Bishop, or Presbyter, or
 ‘Deacon, obtain this Dignity
 ‘by the help of Money, let
 ‘him be Deposed; as likewise,
 ‘he who gave him Ordination,
 ‘and be separated from the Com-
 ‘munion, as *Simon Magus* was
 ‘by *Peter*. More also I might
 thence cite, but I proceed to
 what is of more certain Autho-
 rity.

Let us look upon the Sen-
 tence of that famous General
 Council of *Chalcedon*, pronoun-
 ced by the joint consent of Six
 hundred and thirty Bishops;
 and the e we find, *Si quis Epis-* Can. 2.
copus per pecunias, &c. ‘If any
 ‘Bishop for Money, or for the
 ‘filthy

‘ filthy benefit of Lucre, Ordain
 ‘ either Bishop, or Presbyter, or
 ‘ Deacon, or any of these who
 ‘ are numbered amongst the
 ‘ Clergy; he shall undergo the
 ‘ danger, (or punishment,) of
 ‘ the loss of his own Degree.
 ‘ And he who is Ordained, shall
 ‘ reap no benefit by his Ordi-
 ‘ nation, but let him be driven
 ‘ from that Dignity which he
 ‘ hath acquir’d by Money. And
 ‘ if any Man interpose, as a Me-
 ‘ diator, in such vile and wick-
 ‘ ed Bargains ; if he be a Clergy-
 ‘ man, let him be turned off
 ‘ from that Degree which he
 ‘ holds ; but if he be a Laick
 ‘ Person, or Monk, *Anathemati-*
 ‘ *zetur*, let him be Excommuni-
 ‘ cate.

Behold also, what the Second
 Council of *Bracar* says ; *Ne*
aliquo pretio gratia Dei, &c. ‘ Let
 ‘ not the Grace of God and Im-
 ‘ position of Hands be sold for
 ‘ any

‘ any Price, because the Antient
 ‘ Sentence of the Fathers have
 ‘ defin’d, saying, *Anathema Dan-*
 ‘ *ti, Anathema Accipienti:* Cur-
 ‘ sed be the Giver, Cursed be
 ‘ the Receiver.

Behold also the Sentence of
 the Eighth Council of *Toledo*;
Decernentes omnino, &c. ‘ We Art. 3.
 ‘ altogether decree, That if any
 ‘ henceforth be discovered to
 ‘ have offered any Gift for at-
 ‘ taining the Dignity of the
 ‘ Priesthood, from thenceforth
 ‘ let him know himself to be
 ‘ condemn’d with the Reproach
 ‘ of *Anathema*, (or a Curse,)
 ‘ and to be separated from the
 ‘ Communion of the Body and
 ‘ Blood of Christ, &c. And these,
 ‘ who upon this account have
 ‘ received Bribes, if they be
 ‘ Clergy-men, let them be pu-
 ‘ nished with the loss of that
 ‘ Honour; but if Laicks, let
 ‘ them be condemned into a per-
 ‘ petual

‘petual Curse, or Excommuni-
‘cation.

I could cite more Acts and Canons of later Times, whereby it is evident, That notwithstanding of the growing Corruptions in the Church, yet against *Simony* She hath still in Her Doctrine, kept an Harmony with the more ancient and purer Times; But for these, the Decrees and Sentences of the *Canon-Law* may sufficiently serve, wherein we find these Determinations: *Sicut Simonia pestis, &c.* ‘As the Plague of *Simony* is greater than other Diseases; therefore how soon the Signs thereof are made to appear by any Person, it is without delay to be banish’d and driven out of the Church. And again, *Convictus de Simonia, &c.* ‘He that is convict of *Simony*, is to be Deposed. The same is to be said of him who is
‘under

Decret.
Gregor. 9.
De Simon.
Cap. 6.

De Simon.
Cap. 10.

‘ under the Scandal or Defama-
 ‘ tion thereof, and cannot purge
 ‘ himself. And again, *Si con-* Cap. 23.
tradicens, &c. ‘ If he who op-
 ‘ poseth in an Election, be made
 ‘ to forbear by Money, given
 ‘ with the Will or Consent of
 ‘ him who is Elected; he who
 ‘ is thus Elected or Chosen, is
 ‘ holden to Renounce. And
 again, *Tam ementes quam ven-* Cap. 38.
dentes, &c. ‘ Both the Buyers
 ‘ and Sellers of Offices, and of
 ‘ the Administration of Spiritu-
 ‘ al Things, are to be condemn’d
 ‘ as *Simoniacks*, and thrust out of
 ‘ the Church. Thus it may ap-
 appear, That *Simony* in all
 Ages of the Church, hath been
 judged a most hainous Sin, and
 to deserve no less punishment
 than Deposition and Excommu-
 nication.

Moreover, as if these were
 scarce sufficient Censures for such
 a Crime, they who should be
 found

found guilty thereof, have been also judged to deserve to be stigmatiz'd with an indelible Character of Infamy. And therefore King *Athalaricus*, by his Confirmation of the Edict of the Marble Table, (contain'd in that Letter which I have mention'd before,) decrees Simoniacal Persons to be branded with a Note of Infamy. And it is Enacted in the Second *Aurelian* Council, *Si quis Sacerdotium per pecunia nundinum, &c.* ' If any
 ' Man should aspire to the Priest-
 ' hood by the Merchandise of
 ' Money, that he be thrust away
 ' as a Reprobate. And what
 greater Infamy and Disgrace can be put upon any Man, than to pass under the Character of a Reprobate? And it was decree'd by that *Lateran* Council, under *Innocent* the Second, Five hundred and forty Years ago ; (which yet is, by near half the time, later than

Can. 4.

than any I have formerly mention'd.) *Ut emptor, venditor, &c.* ' That the Buyer, the Seller, and the Medler in these ' Simoniack Transactions, shou'd ' be dashed with a Mark of Infamy.

Now let any serious Man say, Whether what hath been here said from Reason, Scripture, and Authority of the Church, be not sufficient to make *Simony* to be abhorred as a most hainous and execrable Crime? And whether it be not a most dangerous Thing, to meddle with that which is hateful to all good Men, and whereupon God hath put such Marks of his Displeasure.

F I N I S C H A P.

C H A P. V.

Whether they are to be reputed the Ministers of Christ, who enter by Simony?

WHAT is here proposed is a Case upon the Resolution, whereof dependeth the Satisfaction and Tranquility of the Conscience, both of the Priest and People, of the Pastor and of his Flock, in reference to their respective Concerns in the Administration of the Ministerial Duties. For, when he who by *Simony* hath procured an Entrance into the Sacred and Spiritual Office, receives Ordination, Collation, Institution, and is invested with the Charge of a Flock, he Preacheth the Word,

he

he Administrateth the Sacraments, he Exerciseth the Power of the Keys of the Kingdom of Heaven, he bindeth, he loofeth, and in a word, dispenseth all things that belong to the Ministry. The People see him clothed with Orders and Authority from the Church ; and set over them as their Pastor, from whose Hands they are invited, to expect those Spiritual Benefits which God hath promised to convey to Souls by the Ministry of the Gospel, in those Divine Ordinances. Now, if he be the lawful Minister of Jesus Christ, all is secure enough on both hands ; he may confidently Exercise the Acts of the Evangelical Priesthood, and by a good Title Administer the Sacred Things belonging thereto ; and they may confidently promise to themselves, the gracious Effects of his Ministration. But

if he be not, then doth he but boldly usurp, and intrude himself, and hath no right to Dispense these Mysteries; and may expect as little Thanks from

1 Sam. 13. God for his meddling, as *Saul*
 12, 13. had for presuming upon a Burnt-
 2 Chron. Offering; and as *Uzziah*, for
 26, 18, 19. attempting to offer Incense in
 the Temple. Nor can the People derive any Spiritual Benefit from his Ministry, who never received what he pretends to give, and whose Administrations can have no more Vertue than the Exorcisms of the Son of *Sceva*.
 Acts 19. 14, 15, 16.

For the Resolution of this Doubt, it is seriously to be considered, What it is that constitutes a Man in the Ministerial Office. And I lay it down as sure *Hypothesis*, uncontroverted amongst the Orthodox, That *Ordination* (according to the Divine Rule of Ecclesiastical Economy

conomy,) is the ordinary Way and Means appointed by God, for Constituting of Men in any Degree of the Sacred Hierarchy, and for Consecrating them to the Priestly Office in the Church, and making them the Ministers of Christ; and that thereby, Authority and Power is conveyed upon the Person thus Consecrated, of Dipensing the Mysteries of the Gospel, and Administring the Ordinances of God. Wherefore, we must consider, That in *Ordination* there is a Divine Spiritual Power and Authority, and there is a Ministerial Ecclesiastical Seal. And, howsoever this Power and Authority be conveyed by the hands of Man, as the external Agent and Instrument in conferring the Ecclesiastical Seal, yet these external Rites of Ordination perform'd by Man, do not give the Power, but are on-

ly Declarative of that Spiritual Power and Grace which is deriv'd from God alone, and flows from the influence of his Blessed Spirit, as the Internal and Principal Author and Efficient, upon the Person call'd by him thereto. And therefore, *Dionysius Areopagita* (or whosoever else is the Author of *The Ecclesiastical Hierarchy*,) says of the Person that confers Orders, That he is but *Ἐκφραστής*, *The Proclaimer*, or, *Declarer of the Divine Election*; ' Who ' (says he,) by his own Gift, ' doth not advance those who ' are Consecrated unto the Honour or Power of Ecclesiastical ' Order: This he ascribes only to God, whom he calls there *Τελετάρχος*, *The Prince of Consecration*, or, *chief Ordainer*; and pleads the Authority of Jesus Christ, for ascribing this Power to God alone, and his Holy Spirit.

De Ecclef.
Hier.
Cap. 2.

rit. Nor can it be rationally
 suppos'd to be otherwise ; for,
 if a Spiritual Power be necessa-
 ry, (as is undeniable,) to the
 Ministraton of Spiritual and Sa-
 cred Things, then this Power
 can be derived from no other
 Fountain than the Divine Spi-
 rit: And therefore did our
 Lord and Saviour, both by his
 Words and Actions, intimate
 the same, to flow from him up-
 on the Persons of his Apostles,
 whilst at the giving of their
 Commission, he told them, That
 the Authority and Power which
 he transmitted unto them, was
 but an emanation of that Power
 which he had received from a-
 bove, saying, *All Power is given* Math. 28.
unto me in Heaven and in Earth ; 18, 19.
go ye therefore, and teach all Na-
tions, Baptizing them in the Name
of the Father, and of the Son,
and of the Holy Ghost. And, As Joh. 20. 21,
my Father hath sent me, so send 22, 23.

I you : And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : Whosoever's Sins ye remit, they are remitted unto them ; and whosoever's Sins ye retain, they are retained. And telling them, Ye shall receive Power, after that the Holy Ghost is come up on you : And ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth : Whereby he meaneth, That they have both the ἐξουσίαν, and the δυνάμιν, both the Authority and the Power of their Ministry from the Holy Ghost. And not only did our Saviour ascribe this unto him, in the Persons of these extraordinary Ministers, whom he immediately Ordained, and sent forth ; but the Apostle Paul ascribes it also to him in the Persons of the ordinary Pastors of

of the Church, who were Called and Ordained mediately by the Hands of Men, saying unto them, *Take heed unto your selves, and unto all the Flock, over which the Holy Ghost hath made you Overseers.* Acts 20. 28.

Wherefore, from so clear Premises, we cannot but conclude, That to a right and sufficient Ordination, to constitute a Man a true Minister of Jesus Christ, and to endow him with a lawful Ministerial Power, there must be with the external Instrument a concurrence of the internal Principal Efficient; as it was in the Out-sending of *Barnabas* and *Saul*, who received their Power and Authority from God, and the external Seal thereof from the Church; the Holy Ghost gives the Command, and calls them, and their Brethren gave them Imposition of Hands. And therefore, *Ambrose* proposeth the

F 5 Question,

Lib. De
Dignit. Sa-
cerdot.
Cap. 5.

Question, Who gives the Gift
or Grace of Ordination? And
he answered, *Sine dubio, Deus;*
without doubt, God; *Sed tamen*
(says he,) *per hominem dat De-*
us; but notwithstanding, God
gives it by Man: *Homo imponit*
manus, Deus largitur gratiam:
Sacerdos imponit supplicem dex-
tram; & Deus benedicit poten-
ti dextra. ~ ‘Man lays on the
‘Hands, God bestows the Grace:
‘The Priest lays on the right
‘Hand of Prayer, and God bles-
‘seth with the right Hand of
‘Power. And without this, the
external Seal Administred by the
Hands of Men, signifies no-
thing.

Hence then the Collection is
easie, and the Conclusion evi-
dent, That he who enters by
by *Simony* upon the Sacred Of-
fice, is not to be reputed a true
and lawful Minister of Jesus
Christ, because, though he
have

have the external Seal from the Hands of Man, it is but insignificant, in regard he hath not received the internal Grace from the Hands of God : For, whilst he comes not thereto by any Divine Call or Warrant, but intrudes by Money and Bribes, the Holy Ghost gives not his concurrence to confer the Spiritual Power and Authority : And therefore of such one, says Ambrose, *Per pecuniam acquisivit indebitum Ordinem, & Deum perdidit in interiori homine :* Ibid. "By Money he hath acquir'd Orders he had no right to, and he hath lost God in the inward Man. And he shews at length, how no Grace nor Good is conferr'd by such an Ordination. But, to put the Matter quite out of doubt, we have the Testimony of the Holy Ghost himself, witnessing, That Simoniacal Persons are not to be reckoned

reckoned amongst the Ministers of Christ; for behold, what upon this account he saith by *Simon Peter* to *Simon Magus*,

Acts 8. 21. Thou hast neither part nor lot in this matter: And so, neither

can his Disciples have any share in the Ministry. And from out of the number of his Ministers, doth our Saviour himself plainly exclude those who come in by Windows, or Posterns, or oblique Passages; and that under a very bad Character, saying,

Joh. 10. 1. Verily, verily, I say unto you, he that entereth not in by the door, into the Sheep-fold, but climbeth up some other way, the same is a Thief, and a Robber. And I'm sure, none dare say, That they who climb up by the Ladder of *Simony*, do enter in by the Door. And what are they to be reputed then? Not the true Pastors or Ministers of Christ, but *Thieves and Robbers*; and

and that justly so, since they imitate such in their way of Entrance. And therefore have the Canons of the Church been very strict, in debarring such from the Ministry of Holy Things; because they cannot say with the Apostle, *I thank* 1 Tim. i. *Christ Jesus our Lord, --- that* ^{12.} *he hath counted me faithful, putting me into the Ministry:* For Christ hath not put them in, but they have thrust in themselves, and so are no Ministers of his.

The Case standing thus, it may give just occasion to enquire, What Effect then can such a one's Ministry have upon People? For, seeing God, who is the Fountain of Grace, hath made his Ordinances the Channels and Conduits, whereby the Graces of his Spirit are convey'd; if these Ordinances in the hand of such an Instrument,

strument, (who is not the lawful Minister of Jesus Christ, to whose Ordination the Holy Ghost hath not concurred, nor given any Power, Authority, or Warrant to Administer the same ;) shall produce these Spiritual Effects for which they are design'd ; then is there no great necessity of a distinct Order of such Persons, as Priests or Ministers in the Church, upon whom People are to depend, or wait for the Dispensation of these Sacred Mysteries, since they may reap the same Fruits and Effects thereof from his Ministration who is no Minister of Christ : And so, they may as well wait for these Blessings from the Performance of every rude Artificer and bold Mechanick, who lists to step up into the Pulpit, and dip his hand in the Sacred Font, and approach to the Holy Altar, and to

to assume the Power of Administering all the Holy Ordinances of the Gospel, as well as from his Ministry who is Consecrated, and set apart thereto, by the Rites of Ordination and Power of the Holy Ghost. And, upon the other Hand, If the Simoniack Entrance of such a one, render his Ordination ineffectual, so as his Administrations shall have no Efficacy for the production of those Graces and Blessings for which God hath design'd the Ministry of the Gospel ; to what pitiful Condition and hard Straits are the People, over whom he is set, reduc'd unto upon his account ! And what Scruples it may breed in them, in reference to his Administrations ; and what Doubts it may make them wrestle under, in reference to their own Spiritual State and Condition ; and what woful Confe-

Consequences may follow thereupon, what considering Man may not easily apprehend !

If, for determining the Matter of this Enquiry, we will take the Opinion of Gregory the Great ; he is very confident in concluding the absolute ineffectiveness and invalidity of such a one's Ministry, saying,

Apud
Gratian,
Caus. 1.
Qu. 1.
Can. Qui-
cunque Sa-
cros.

Quicunque Sacros Ordines vendunt & emunt, Sacerdotes esse non possunt, Unde Scriptum est, Anathema Danti, Anathema Accipienti, &c.

‘ Whosoever sell
‘ and buy Holy Orders, cannot
‘ be Priests ; hence it is that
‘ it’s written, *Cursed be the Gi-
‘ ver, Cursed be the Receiver :*
‘ This is Simoniacal Heresie.
‘ How then, if they be a Curse,
‘ and not Saints themselves, can
‘ they sanctifie others ? And,
‘ seeing they are not in the
‘ Body of Christ, how can they
‘ either deliver or receive his
‘ Body ?

' Body ? He who is Cursed,
 ' how can he Bless ? But how
 far soever we may go along
 with him, as to the ineffective-
 ness of such a one's Ministration ; yet, in so far as he builds
 the same upon Arguments,
 whereby it would follow, That
 the Efficacy of the Ministry
 should depend upon the Grace
 or Sanctity of the Instrument,
 we cannot comply with him
 therein ; the Consequence be-
 ing dangerous, and such as may
 seem to favour too much of
 the Leaven of the *Donatists*,
Luciferians, and *Apostolici*, &c.
 contrary to the received Do-
 ctrine of the Catholick Church,
 and refuted by several of the
 Antients, as *Augustine*, *Optatus*
Milevitannus, *Jerome*, and many
 others ; shewing, That it doth
 not prejudice the Increase, whe-
 ther he that soweth, do it with
 polluted or with pure hands,
 if

if so be the Seed be good, and the Soil be fertile, and the Influence of the Clouds and Heavens not restrained : And the House may receive Light by the Taper which shines from an earthen as well as from a golden Candlestick. And if there were no good to be reaped by the Ministry of wicked Men, but that the Ministrations of un sanctified Persons were altogether ineffectual, Christ would never have commanded People to hear the Scribes and Pharisees ; nor would he have sent forth *Judas* amongst the Twelve, to gather in the lost Sheep of the House of *Israel* ; of whose Ministry we hear no less Effects than of the rest. Nay, he tells plainly, that many Reprobates in the Great Day, shall plead the Effects of their Ministry, saying, *Lord, Lord, have we not Prophesied in thy*

Matth. 23.
2, 3.

Matth. 10.
5, 6.

Matth. 7.
22, 23.

by Name, and in thy Name
 cast out Devils, and in thy Name
 done many wonderful Works ?
 To whom he will say, Depart
 from me ye that work Iniquity.
 And if the pravity of the In-
 strument should render the Work
 ineffectual, it should have been
 no matter of rejoicing to Paul, ^{Philp. 1.}
 that Christ was Preached by ^{15, 18.}
 such, who Preached him out
 of Envy and Contention, and
 not sincerely. But whilst he
 says, We have this Treasure in ^{2 Cor. 4. 7.}
 earthen Vessels, that the excel-
 lency of the Power may be of
 God, and not of us ; he will
 have us to understand, That
 the Efficacy of the Gospel de-
 pends not upon the Instrument,
 but upon the Author, who
 can render a Blessing effectual
 as well from the Mouth of Ba-
 laam, as from the Mouth of
 Aaran ; and can wash a Soul
 from Sin, as well by the Bap-
 tism

tism of Judas, as of John : For he may have *gratiam gratis datam*, who hath not *gratiam gratum facientem* ; he may be endowed with the grace of Edification to save others, who hath not the grace of Sanctification to save himself. But all this while, we speak of those whom we suppose to have Authority by a lawful Minister to dispense the Mysteries of the Gospel.

But the matter of our present Enquiry, concerning the Efficacy of his Ministrations who enters by *Simony*, proceeds upon another *Hypothesis* ; to wit, That such a one is not the Minister of Jesus Christ ; and this being already prov'd, we cannot but approve of Gregory's Position, That *Quicumque Sacros Ordines vendunt & emunt, Sacerdotes esse non possunt* : ' Whosoever sell and buy Ho-

ly

ly Orders, cannot be Priests. And upon this ground we must proceed to Determine in this Matter.

Now, upon this account, it hath not only been much question'd by some, Whether any Spiritual Blessing or Benefit can be deriv'd from the Ministry of such; but it hath been confidently asserted, not only by *Gregory*, but by many others, That the Ministrations of such are altogether ineffectual, and can confer no good, nor transmit any Spiritual Grace or Blessing. Whereupon, *Gratian* hath adopted it amongst the Decrees of the *Canon Law*, *Gratia, si non gratis datur, vel accipitur, gratia non est: Simoniaci autem, &c.* ' Grace, if it be not freely given or received, ' is not Grace; but Simoniacal Persons receive it not freely; therefore, they receive not ' that

Caus. 1.

Qu. 1.

Can. Gratia, &c.

* that Grace which principally
 * hath its Operation in Eccle-
 * siastical Orders: (That is, The
 * Ministerial Grace, or Power ;)
 * And if they do not receive
 * it, they have it not ; and if
 * they have it not, neither free-
 * ly, nor not freely, can they
 * give it unto any Man. And
 it seems indeed to be asserted
 upon good grounds: For,

First, If such Persons (as is
 shewed before,) be not the
 lawful Ministers of Jesus Christ,
 then have they no Title, nor
 Right to dispense the Ordinances
 of the Gospel, which Christ
 hath intrusted only to his Mi-
 nisters, to whom alone he hath
 consigned the Keys of the King-
 dom of Heaven, and commit-
 ted the Ministry of Reconcili-
 ation, as his Ambassadors, as
 says the Apostle : So that when
 they presume to meddle with
 these

Matth. 19.

16.

Joh. 20. 23.

2 Cor. 5.

18, 20.

these Holy Myſteries, they do but ſacrilegiouſly uſurp, without Authority from God, and ſo do diſpenſe them in vain, and with an ineffectiſive Hand; the bare external Seal of Ordination by the hands of Man, without the concurrence of the Divine Power, being of no force to work theſe Effects; which are the proper Emanations of the Holy Ghoſt; ſo that their Adminiſtrations can be no more valid, than a Remiſſion to a guilty Perſon from his Hand, who had ſurreptitiouſly affix'd the King's Seal thereto, and without his Royal Conſent or Authority, had uſurped the Office of an Herauld to proclaim it. And therefore, it was not a groundleſs Debate wherewith the Church of *Rome* was troubled for ſeveral Years, in the time of *Leo IX.* Whether Ordinations conferr'd by ſuch Simoniacal

moniacal Usurpers, were effectual? Or, Whether they should be Re-Ordain'd who had been Ordain'd by them? And howsoever, *Petrus Damiani* wrote his Book, call'd *Gratissimus*, against those who pleaded for Re-Ordination: And *Leo* in two several Councils at *Rome*, allowed those who had been Ordained by such, to continue in their Office, after the doing of Forty days Penance; yet, this seems to have been but of Indulgence, and to have proceeded rather from Necessity than Choice; in respect of the Tumult that was raised thereabout, and in regard that a more strict Course would have occasion'd the Silencing of an infinite number of the Clergy, and the laying waste such a multitude of Churches, as many Territories should have been without the sound of the Gospel,

to

Concil.
Tom. 3.
p. 2.

to the great prejudice of the Christian Religion ; as may appear by the same *Petrus Damiani's Epistle to Henry Archbishop of Ravenna*. And yet, I think *Leo* did right, not to Re-ordain them ; but rather, upon their Repentance, to re-invest them with better Authority in the Exercise of their Office, since they had once received Orders, how ineffective soever, through the want of the Divine Concurrence with a Simoniacal Ordainer ; yet, the Church having by the external Seal of Ordination, once invested such a one with an Ecclesiastical Authority, to transmit the same unto others ; it had not been convenient, that the Church should have call'd the Character of her own Ordination in question : Neither needed they who had receiv'd the same from the hand of such, but the

G Church's

Apud
Grat.
Caus. I.
Qu. I.
Can. Sta-
tuimus De-
cret.

Church's Approbation, for their Administration; and devout Addresses to God, for the Power of the Holy Ghost to render it effectual. And therefore says the *Canon Law*, *Simoniacos non Simoniacè à Simoniacis Ordinatos, misericorditer per Manûs Impositionem, pro temporis necessitate, in officio concedimus permanere*: 'Those whom we account Simoniacs, because of their Ordination by Simoniacal Persons, but have not practised *Simony* themselves; we do, by the Imposition of Hands, graciously give them leave to continue in their Office, through the necessity of Time. Whereby it appears, That it was not thought fit to Re-ordain such, but only confirm their former Ordination by Imposition of Hands, without more Rites of Consecration of new again.

Secondly,

Secondly, It being undeniable, that the whole Efficacy of the Ministry depends upon God, and that the Spiritual Effects thereof flow wholly from that Power wherewith he doth in-
 flow and inable Men to Administer in the Mysteries of the Gospel, and from the Concourse of his Holy Spirit with them herein : (For, *The excellency* 2 Cor. 4. 7. *of the Power is of God, and not of Man ; Neither is he that plant-* 1 Cor. 3. 7. *eth any thing, neither he that watereth any thing, but God that giveth the Increase :*) It will then undoubtedly follow, That the external Rites of Ordination can transmit no Verue or Efficacy into his Ministry who receives the same without the Call, and concurrence of the Holy Ghost, and without any promise of Divine Influence upon his Administrations. Now, that he who en-

ters by *Simony* upon the Pastoral Office, is destitute of these, may be evident without much arguing: For, who can suppose that he is Call'd of God, or that the Holy Ghost hath given Authority to his Ordination, who hath procur'd the same by sinister means, since our Saviour hath told us, that such are but *Thieves and Robbers*, who have not entered in by him who is the Door? Or, upon what Warrant or Promise can he step out to Officiate in that Function, in hope of any gracious Success, of whom the Holy Ghost doth witness, That he hath *neither part, nor lot in this matter* and whom for his execrable Merchandise, the Lord would have scourged out of his Temple? And whereas, God hath said of such as do unwarrantably usurp, and thrust themselves upon such an Employment, with

Joh. 10.

Acts 8.

out his Commission or Command, *I sent them not, nor commanded them ; therefore they shall not profit this People at all, saith the Lord :* What Fruit or Effect then, what Blessing or Benefit, can be expected from his hands, to whom God hath given no Commission, upon whom the Spirit of God hath not descended in Ordination, and over whom he hovers not in his Administrations, to render them productive of these Graces which he hath design'd his Ordinances to work by the Ministry of the Gospel ?

But what then shall become of the Flock, over which he is set ?

To this I say, That truly I look upon it as one of the saddest Dispensations that can befall a People, to be given over

to the Charge of a Simoniacal Person : For, since the Priest's Ministry is the Instrument of conveying all the Blessings which are annexed to the Administration of the Evangelical Ordinances, What can be thought, but that God hath a Controversie with that People, whom he gives up to the Conduct of those from whom they can derive none of these Blessings ? But in this Case, as divers Persons may in the same Flock, have different Persuasions about it ; so must we cautiously distinguish and difference them, according to their various Sentiments thereof. There may be some, to whom the *Simony* of such a Pastor is notorious and and known, but reflected upon by them with Grief and Regret : There may be others who know it, and yet do willingly comply with him : And there

there may also be many, who are altogether ignorant thereof.

First, To those who know a Pastor to have conveyed himself in upon them by Simoniack Means, and are griev'd that they should be given over to such a hopeless Ministry, I say; it highly concerns them, to search into the Cause of God's Controversie with them; and it is like, they shall find it to be such as provoked God of old; to give over his People to the like Judgment, to the seduction of false and treacherous Prophets, and of covetous and careless, cruel and foolish Shepherds and Watchmen; to wit, because they despised his Word, and were disobedient and rebellious to the Voice of his faithful Messengers; as may appear from *Micah, Zephaniah, Zechariah,* and others of the

Mic. 2. 6, 11.
and 3. 6, 7.

11.
Zeph. 3. 4.
Zech. 11.

G 4. Prophets. 16.

Prophets. And it is no doubt, People's contempt of the Gospel, and unfruitfulness under the Labours of faithful Pastors, that provokes God to remove such from them, and to give them over to such Thieves, and Robbers, and Hirelings, whose Ministry can do them no good. And therefore, the only counsel I can give to those in such a condition, is, seriously to reflect upon, and with Sorrow to be humbled in the sight of God for this Sin, and by strict Bonds to devote themselves for the future, to a greater love and regard of the Gospel, to a more reverend esteem of, and obedience unto faithful Ministers, and to a better improvement of the Means of Grace. This is the most hopeful Means and Method I know, for a speedy removal of this Judgment, and for rescuing them from that

Snare

Snare whereinto their Sins have intangled them.

Secondly, As for those to whom this Simoniacal Entrance of such a one into the Ministerial Charge is known, and yet by them a ready compliance yielded unto him; not only shall his Administrations prove to such ineffectual; but by their consent and compliance therein, they involve themselves in the guilt of his sinful Practices, whilst thus they have fellowship with the unfruitful work of Darkneſs, and ſeeing his Spiritual Theft, do conſent unto him; a Sin evidently condemned, both by the *Psalmiſt* Psalm 50. of *Israel*, and the *Apoſtle* of 187. the *Gentiles*. And upon this Eph. 5. 11. account, *Aquinas* concludes, That none ſhould Communi- cate with him in the execution of his Orders, nor accept

G. 5. off

of Ordination from his hand who is known to be promoted by *Simony*; whilst he says,

Thom. 22a.
Qu. 100.
Art. 6.

Quod ille qui Simoniacè recipit Sacrum Ordinem, &c. ' That
' he who Simoniacally receives
' Holy Orders, he receives in-
' deed the Character of Order,
' in regard of the Efficacy of
' that Sacrament; yet notwith-
' standing, he receives neither
' the Grace, nor the Execution
' of that Order: And that,
' because he hath surreptitious-
' ly, or by theft, taken the Cha-
' racter, or Seal, contrary to
' the Will of the Principal
' Lord; and therefore, he stands
' justly Suspended, both as to
' himself, to wit, That he do not
' meddle with the Execution of
' his Order; and as to others,
' to wit, That none Communi-
' cate with him in the Execu-
' tion thereof. Nay farther,

Loco sup.

he says, That *Nec propter præ-*
ceptum

ceptum ejus, nec propter Excommunicationem, &c. ‘ Neither.
 ‘ for his Command, nor for
 ‘ the Thunderbolts of his Ex-
 ‘ communication, should any
 ‘ Man be moved to receive Or-
 ‘ dination from his hands whom
 ‘ he knows to have been Ad-
 ‘ vanced in a Simoniactal Way.
 And all this he asserts, both
 upon the account of the want
 of Efficacy in such a one’s Ad-
 ministrations, and in regard of
 the unlawfulness to Communi-
 cate with him in Sin.

But, *Thirdly*, To those who
 are altogether ignorant of, and
 unacquainted with the Simo-
 niactal Practices, whereby he
 who bears the Name of their
 Pastor hath entred into that
 Function; my Charity leads me
 to judge, That, though such
 a one be not the lawful Mini-
 ster of Jesus Christ, yet the
 Ordi-

Ordinances of the Gospel Administred by him, may prove effectual unto them; whilst, attending thereto with an innocent and religious Devotion, out of a pious Obedience unto God's Command, and an holy Reverence to these Sacred Mysteries, they do in the simplicity of their Hearts communicate therein, as supposing them Administred by a lawful Authority. But, what Benefit they derive thence, is not by Vertue of his Ministry, but out of a paternal Indulgence, and respect to their pious Intentions; whereby it comes to pass, That, as God oft times gives *Rem Sacramenti, sine Sacramento*, the Matter of the Sacrament, without the Sacrament; so he may be pleased to convey *Effectum Ministerii sine Ministro*, the Effect of the Ministry, and the Blessing of his Ordinance, tho' **Ec.**

he be no true Minister that
 dispenseth it ; without regard
 to whom, God doth oft times
 concur with his own Ordi-
 nances, and maketh them pro-
 duce blessed Effects, as the Re-
 ward of a private Piety, and
 as the Returns of the Prayers
 of the Saints of such a Con-
 gregation offered up with pure
 Hands and Hearts, and of the
 Intercessions of the Catholick
 Church, which She daily put-
 teth up in the behalf of all
 Her Members. For, He who
 hath said, *Where two or three* Matth. 18.
are gathered together in my Name, ^{20.}
there am I in the midst of them :
 And, that the effectual fervent James. 5.
 Prayer of a righteous Man a- ^{16.}
 vaileth much : And, that to the Psal. 112.
 Upright, there ariseth Light in ^{4.}
 Darkness : He who hath said
 so, and made these, and ma-
 ny other gracious Promises to
 his Church, and to the Pray-
 ers:

ers of his Saints, and to the Devotion of the Upright, will not frustrate them of the Fruits of their Religious Performances, upon the account of his Administration, whose Guilt in intruding upon the same, is none of theirs, whilst they do not Communicate with him therein, either by Knowledge, Connivance, or Consent.

And this is all I can warrantably say to this purpose.

C H A P. VI.

*A Warning to Young Men,
in reference to their Entry
upon Spiritual Offices
in the Church.*

SUCH is commonly the heat of Youth in posting towards Preferment, that it out-runs the

the consideration, not only of the proper Ends, but also of the disproportion of its own Abilities, for the discharge of the great and weighty Duties of the high Office and Employment, to which it aspires: For, as *Calvin* says truly, *Contigit omnes fere juvenes turgidos esse, & fastuosos, tanquam nubes transvolare possent*: ‘It is incident
‘almost to all Youths, to be
‘big of Self-conceit, and proud-
‘ly to raise their Feathers, as
‘if they could Mount above
‘the Clouds. So that, like *Phae-
ton*, they must needs be set in
their Father’s Chariot, though
the Event of their preposterous
Undertaking should be, to pre-
cipitate themselves to their own
Ruine, and to hazard to set
the World on fire. And through
such preposterous Indiscretion,
doth it come to pass, that ma-
ny Young Men aspiring to the
Holy

Holy Calling of the Ministry, do both in their Entry there-to, and afterwards in the Exercise thereof, stumble into those Errours, which bewray misplaced and disordered Affections; and are fuitable neither to the Dignity, nor Divine Ends of that Sacred Function.

Mistake me not, *Dear Brethren*, as if it were my design to reproach Young Men, or by reflecting upon others, to purchase an Opinion of the innocence of mine own past Youth, from those Infirmities and Errours which are incident to others; (nay, I desire rather to be humbled in the sight of God, for the least Errour or Irregularity, whereunto I am sensible that the Folly of my Youthful Affections have betray'd me.) But what I speak is out of compassion, and for precaution, that you may the more attentively watch

watch against those Dangers into which the temerarious Fer-
 vour of that imprudent Age,
 may drive you headlong: For
 thus it is, I fear, that many are
 led into the Snare of *Simony*.
 And therefore I desire to warn
 all who are aiming at this Ho-
 ly Calling, that they would
 take heed how they enter there-
 upon.

Wherefore, as I have suffici-
 ently shewed before, how great
 and hainous a Crime this sin
 of *Simony* is; so now I ad-
 jure thee in the fear of God,
 whosoever thou art, that de-
 signest to undertake the Sacred
 Office of the Ministry in the
 Church of Christ, as thou
 wouldst wish to avoid the for-
 midable Guilt of that Sin, and
 to enter upon that Holy Fun-
 ction, and serve him with a
 good Conscience therein, who
 sees in secret, and searches the
 Hearts.

Hearts and Reins, and will render unto every one according to their ways; that thou seriously consider what thou art doing; and before thou presume to meddle therewith, strictly examine whether thou be Call'd of God thereto. For the Lord will have none to serve him in his House, but those who are called by himself: And therefore the Apostle

- Heb. 5. 4. *Paul* hath told us, That *no Man* taketh this Honour to himself, but he that is called of God, as was *Aaron*: And it is this, that he so often pleads
- Rom. 1. 1. for the Authority of his own
1. Cor. 1. 1. Ministry, That he was called,
- Gal. 1. 15. and set apart of God thereto:
- In Rom. 1. Whereupon *Chrysostom* says, *Ubi- que se vocatum commemorat; ostendens, quod non ambiendo adeptus sit, sed vocatus accesserit*: 'He allways mentions him- self to be called, shewing,
- ' That

' That he had not courted that
 ' Office by indirect Means, but
 ' that being called, he came
 ' thereto. And without this
 Call, and Commission from
 God, none hath right to Ad-
 minister the same: For, *How* Rom. 10.
15.
shall they Preach (says the same
 Apostle,) *except they be sent?*
 And therefore, although God
 hath been pleased, for prevent-
 ing that confusion, which vain
 pretensions to a Divine Call
 might introduce into his Church,
 to appoint an Ordinary way
 for the confirmation of his own
 Call, by the Seal of Ecclesia-
 stical Ordination; yet, when
 that Seal is procured from the
 hands of Men, where the Call
 is wanting from the hands of
 God, it is of small significan-
 cy; it is but the setting up of
 a Man in an Office in the
 House, without the Master's
 consent. Therefore again, I
 warn

warn thee, strictly to examine, before thou presume to enter upon this Office, Whether thou be Called thereunto by God: For, if without his Call, by indirect means, thou thrust thyself into it, what wilt thou Answer in the Day when the Master of the House shall call his Servants to an account, and finding thee amongst them, shall put home this Question to thee, *Amice, quomodo huc intrasti?* Friend, how camest thou in hither? Whatsoever thou may'st devise to say now for thy self before Men, I fear, then thou shalt be speechless; and what the end thereof shall be, thou may'st easily presage.

- Now, when I warn thee to examine thy Call from God, I do not bid thee search after it by any extraordinary Signs, or wait upon any immediate Revelation from Heaven, to assure thee

thee thereof; but I would have thee seriously to consider, Whether thou findest a concurrence of these things upon thine own Heart, which God worketh by his Spirit, as things which he necessarily requireth in those whom he calls; and thereby thou may'st come to know, whether thou be Call'd of him, or not.

First, Consider then the End thou propos'st unto thy self in this Holy Function: For, whom God calls, he sets their Eye upon the right End. Now, the great End of the Ministry of the Gospel, is, The Glory of God, and the Salvation of Man. That this was the End of God's sending forth Ministers to preach the Gospel, that for his Glory they should make manifest the transcendent Riches of his Grace in Christ; and be

be Instruments, by dispensing
 the Means of Grace, for the
 Conversion of Souls; and for
 advancing them by Faith in
 the Lord Jesus, to the partici-
 pation of eternal Life and Hap-
 piness, is clear from the Words
 of the Apostle Paul, who speak-
 ing to the *Ephesians* of his Mi-
 nistry, in the Mystery of the
 Gospel, says, *whereof I was made*
 Eph. 3. 7, 8. *a Minister, — that I should*
Preach among the Gentiles, the
unsearchable Riches of Christ.
 And to the *Corinthians*, shew-
 ing forth the end of his Mini-
 2 Cor. 4. 6. *stry, says, God who command-*
ed the Light to shine out of Dark-
ness, hath shined in our Hearts,
to give the Light of the Know-
ledge of the Glory of God, in
the Face of Jesus Christ. And,
 in his Speech before King A-
 grippa, he declares, That the
 End for which Jesus Christ
 had appeared unto him, to
 make

make him a Minister of the Gentiles, was, *To open their Eyes,* Acts 26. *and to turn them from Dark- 18. ness to Light, and from the Power of Satan to God, that they might receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in him.* Nay, that this is the great design of God in the Ministry of the Gospel, who is so ignorant as not to know? And therefore, he will have the same to be the design of all who undertake the Ministry thereof: For, if he will have this to be the principal End of all our Actions, saying, *Whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God.* 1 Cor. 10. 31. Much more will he have it to be the principal End in that work, wherein his Glory, and the Salvation of Souls are more immediately concerned. So that, if thou be
 Call'd

Call'd of God, thine Eye will
 be upon this, as the principal
 End and Scope that thou aim-
 est at. But he who designs not
 this, but intends his own Pre-
 ferment, or Profit, to which he
 resolves to make the Ministry
 subservient, as a Mean to raise
 him from the Dunghill ; or, it
 may be, as a rescue from Po-
 verty, or from the contempt of
 a broken Fortune, I'm sure, is
 not Called of God. And it is
 no wonder to see such a one fall
 into the Snare of *Sinony*, since
 base Designs find hardly Abet-
 tors, but such as are procured
 by Bribes. But, what he will
 Answer, when the Lord shall
 put home to him both these
 Questions together, *Amice, quo-
 modo huc intrasti ? Friend, how
 earnest thou in hither ?* And again
*Amice, quorsum huc intrasti ?
 Friend, for what End earnest
 thou in hither ?* I know not.

Secondly,

Secondly, Consider whether thou be sensible of the weight of such a Charge. Whom God calls to the Work of the Ministry, he works in their Hearts a deep sense of the weight and burthen thereof; and to this effect, he shews them what Labour, and Trouble, and Pains they must be at; what Tentations, and Tribulations, and Affronts, they will meet with; and how they will have many Enemies, and must grapple with much Opposition and Contradiction; and what a weighty Charge, the Charge of Souls is; what account they must give thereof to him; and how the Blood thereof will be required at their Hands, if through their default they perish. Of these things our Saviour warn'd his Apostles, when he sent them forth upon the Work of the Ministry: And this the Lord

Math. 10.
16, 17, &c.

H warned

Ezek. 33.
8.

warned *Ezekiel* of, when he set him to be a Watchman unto the House of *Israel*. Nay, and in hundreds of Texts, the Lord in the Scripture sets this before their Eyes, whom he Calls, and sends forth; thereby to engrave upon their Hearts the sense of the Charge whereof they are to undertake the Burthen, that so they may count the cost before they begin the Work: And therefore, when the Lord told *Ananias* that had he called *Saul*, as a chosen Vessel, to bear his Name before the

Acts 9. 17.

Gentiles, he said withal, *I will shew him how great things he must suffer for my Name's sake.* So that, if thou be Called of God, thou wilt have a deep sense of the weight and burthen of the Ministry, upon thy Spirit; and wilt look upon it, as a Work that requires much Watching, and Fasting, and Prayer.

Prayer. And sure, whosoever is touched with this sense, and seriously considereth what a weighty Charge it is, will never make use of the Silver-keys of *Simon Magnus*, to open a Passage for himself thereto; nay, save upon the account of the Obligation of a Call from God, he would not stoop to take it up. It is only a delusory Fancy of carnal Minds, that, looking upon it as an Office destin'd for Ease, and Pleasure, and Profit, makes Men run to purchase it with Money.

Thirdly, Consider whether thou be sensible of thine own insufficiency, and disproportion of thy Abilities for the Work: For, whom God calls, he imprints upon their Hearts the humble sense thereof; that they may go forth, not in confidence

of their own Strength, but of the Strength of him who calleth them. So as the consideration thereof made the Apostle Paul cry out, *Who is sufficient for these things?* And again, *Not that we are sufficient of our selves to think any thing, as of our selves: but our sufficiency is of God; who also hath made us able Ministers of the New Testament.* The deep sense of which Insufficiency, hath made many able Men of humble Minds, either to decline, or with a great reluctancy to embark upon an Employment to which they perceived their Strength so unequal. Thus Moses, when God was sending him upon his Message, said, *Lord, who am I?* and, *O my Lord, I am not eloquent.* And thus Jeremiah cry'd out, *Ab Lord God, behold I cannot speak, for I am a Child.* And this made many in the Primitive

2 Cor. 2.
16.

2 Cor. 3.
5, 6.

Exod. 3.
11.
and 4: 10.

Jer. 1. 6.

Primitive Church deaf to all Entreaties and Arguments, till they were forced thereupon by Violence ; which excessive Aversion, though I dare not altogether commend, yet it gives me ground to say, that if thou be Called of God, thou wilt have in thine Heart such an humble sense of thine own Insufficiency and Weakness for the Work, as will put thee, if not in fear to undertake, at least oft to thy knees to beg Strength from above. So that there is just ground to doubt their Call, where this is wanting ; as may be perceived in some, who, as soon as they have commenced *Masters of Arts*, before they have well studied the common Principles of the Doctrine of Divinity, (much less the true practice of Christianity, in the mortification of their Youthful Affections ;) begin immediately

H 3.

to.

to court Churches with such confidence, as if the superficial Knowledge of some few speculative Points of Theology, and the reading over of some Pamphlets, had rendred them sufficiently qualified for the Ministerial Office, never considering the great Endowments of Learning, Prudence, Holiness, and Gravity, that are required for the discharge of the Duties thereof, and for making them shine as Ensamplers to the Flock. And hence it comes to pass, that with a preposterous speed they run, to have themselves possess'd of some Charge; and if any thing intervene, to forestall their Desires, or to hinder the success of their Endeavours, then all imaginable Arts shall be made use of, which the Spirit of *Simony* can devise, to render their Purpose effectual.

Fourthly,

Fourthly, Consider by what Instinct thou art moved, to design thy self for this Holy Office, Whom God calls, he stirs them up by the secret Instinct of his Blessed Spirit, whereby he works in them such Divine Motions of fervent Charity, and Zeal for his Glory, and the Salvation of Souls, as they are driven thereby to cast themselves upon greatest Hardships, and to resolve to sacrifice their own Ease, Quiet, and carnal Interests, in a Calling wherein they may serve God to these Ends. As the Apostle *Paul* was, when he went bound in the Spirit unto *Jerusalem*, where, he knew Bonds and Afflictions were abiding him; the Motions of Charity and Zeal so drove him, that he said, *None of these things move me, neither count I my Life dear unto my self, so that I might* Acts 20.24.

H. 4. finish.

finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of
 Acts 21. 13. *God. And again, I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus. And as he was moved by the like Instinct, to lay himself out for the Salvation of the Corinthians, to whom being about to come, he*
 2 Cor. 12. *said, I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. And so, if thou be Called of God, by such Motions of Charity and Zeal, kindled by the Spirit of God in thy Heart, will it be that thou art carried to a desire for the Ministry of the Gospel. But, when the carnal Motions of Ambition, or Covetousness, work a panting after this Office; as these Moti-*
 ons.

ons are not from the Instinct of the Spirit of God, but of the Spirit of the World; so neither hath he a Call from God, who is driven thereby. And it is no wonder to see such a one seek to make a Passage for his own Entrance, by the counsel of that same Spirit which was the principal Mover in his Design, and hath the chief hand in Simoniacal Bargains.

And now Finally, I would advise thee, That after thou hast examined thine own Heart; though thou even find in thyself a concurrence of these things, in such a considerable measure as may beget in thee a confidence, that God approves of thy purpose, and calls thee to serve him in the Ministry of his Church, yet thou wouldst not make too much

H 5,

haste,

haste, nor run to thrust thy self thereinto, before God open a fair Door of Entrance for thee. I cannot but look upon it as an Errour, and an act of too preposterous speed, for any to intrude where the Door is but half open; or to secure himself with an Anti-date of a Succession to the Charge of a Living Incumbent: Of which, besides that, through the uncertainty of his own Life, he is uncertain of his future Enjoyment; he also throws himself upon the temptation of that heinous Sin, which with little sense, is too commonly lodged in the unnatural Breasts of young rich Heirs, amongst whom we find it too often verified:

*Filius ante diem Patrias inquirat
in Annos.*

That the Son lives with murdering Desires, in a continual long-

longing for his Old Father's Death, whereby he may come to be possess'd of his Fortune. And whosoever runs upon such-like Danger, is too little privy to the corruption of his own Heart; which should be a principal part of his Study, both to understand, and to watch against, who desires to enter upon the Holy Ministry: And which, whosoever studies well, will wait, till God by making a clear and pure Passage for him, evidence that he hath Called him thereto, and that he hath not run before God sent him.

Yet would I not have any Man suppose, that I intend, that he who hath been sincerely designing himself for the Service of God in the Ministry, and finds a proper Occasion, should forbear to do any thing, or follow the lawful Means.

Means for attaining thereto. For, though the deep sense of the weightiness of the Work, and of a Man's own Insufficiency, should make him fear, and beware to thrust himself upon it; yet it bewrays too little of charitable Zeal to God's Service, and the good of Souls, when he sees an open Door to lye like a Block without any Motion, or stand idly gazing, till Men come and hale him violently to the Work. Nor see I how he can avoid the blame of a slothful Servant, who useth no lawful Endeavours to put his Talent to exchange, when a convenient Season calls for it. Nay, it gives too much occasion for suspicion of Hypocrisie, and affected Nicety in any, who, after he hath for a considerable space, been fitting himself for the Ministry, should pretend an

an Aversion thereto, till it were forced upon him against his Will. The Apostle *Peter* hath exhorted otherwise, bidding take the oversight of the Flock, *not by constraint*, (*μὴ ὀφραγκῶς*, 1 Pet. 5. 2.) *not by being forced, or compelled thereto,*) *but willingly.* And if it was spoken to the commendation of *Amaziah* the Son of *Zichri*, a Captain in the Wars of *Judah*, that he *wil-* ^{2 Chron. 17. 16.} *lingly offered himself unto the Lord*. It can be no Reproach for him, who finds his Lips touched with a Live-coal from the Altar, when he hears the Lord, by opening a Door, saying, *Who will go for us?* willingly to offer himself in this Spiritual War, and to go to those who stand in the Lord's stead, and say with the Prophet, *Here am I, send me.* For Isa. 6. 8. whatsoever Discouragement the sense of his own Insufficiency may

may breed in him, yet the Sincerity of his Intentions, and the Evidences of a Call from God, may give him confidence to rely upon his Grace, as sufficient for him, whose Strength is made perfect in Weakness.

C H A P. VII.

A Word of Warning to Patrons.

IT is much to be regretted, that the Patrons of Churches should be generally so obnoxious to that odious Reproach of the Sin of *Simony*, wherein it is the Lot of the Innocent to suffer with the Guilty. But that which hath given occasion thereto, is, That the most of Patrons have never seriously considered the nature or end of their Power; and some have never look'd upon it as a Mat-
ter

ter wherein their Conscience is much concerned, but rather as an occasion, whereby they may either gratifie others, or serve their own Interests: Whereby it comes to pass, that Presentations are oft times disposed of by them, without due consideration of the Qualities of the Persons, or Weight of the Charge; but that he speeds better at their Hands, whose importunity by Favour, or Bribes, commends him unto them, than he who for his Worth, might justly be Preferr'd. Now, I am such a Friend both to the Conscience and Honour of all herein concerned, that I wish from my heart, I could give such an effectual Warning, as might make them all study to preserve their Souls free from the Guilt, and their Honour from the Stain of such an odious Crime.

I am not to debate with you
who

who have this Power, how you have come by it, or by what Title or Right you hold it. But seeing you are in Possession thereof, I would warn you to look upon it as a Matter of great Trust, for which you must be accountable to the great God of Heaven and Earth : For, thereby the Vineyard of God comes under your Charge, to look out for faithful Labourers to put into it ; thereby you are entrusted with the Souls of People, to look out for faithful Pastors to commit them to. And if, for the least Talent that Men receive, the Lord hath told, That he will reckon with them how they have employ'd it ; and that, for whatsoever Trust is committed unto any Man, the upshot at last must be, *Give account of thy Stewardship* : How much more will he call for a Reckoning at your hands, who have so great a Talent,

Matth. 25.
19.

Luke 16. 2.

a Talent, and to whom is committed such an high Trust, as that wherein the welfare of his Vineyard, and the Salvation of the Souls of his People is so much concerned ! If then, when the Vineyard is grown over with Thorns, and Nettles have covered the face thereof, through your placing of slothful or careless Labourers therein, the Ground thereof complain, and the Barren-trees cry out, when their Lord comes to call for Fruits, what will you Answer unto him ? And, if the Souls of People perish, through your placing ignorant and unfaithful Pastors over them, when the cry of their Blood ascends to Heaven against you, what Vengeance may ye expect shall it draw down upon your Heads ?

Therefore I would warn you, as ye would wish to avoid the Vengeance of the Almighty, and
be

be free from the Blood of Souls, to beware of making use of, or rather of abusing your Power in a Simonical way. I have shewed before, how hainous a Crime *Simony* is ; and I tell you truly, it will prove a cursed Merchandise unto you, to sell away a Spiritual Charge for humane Favour, or Bribes, or Money, or any matter of worldly Interest. Consider, alas ! What do you sell ? Even the Gift of God which he hath put into your hands, not to purchase worldly Benefit to your selves, but Glory to him : And how will he take it at your hands, if you thus abuse your Trust, and serve your selves of him ? Nay, again consider, What do you sell ? Even the Souls of God's People, which you betray, into whose hands you care not, so you get your Price. And what better are you than *Judas* ? He
 sold

sold the innocent Blood of Je-
 sus Christ, and you sell the Blood
 of these Souls for which it was
 shed; he sold a Saviour, to gra-
 tifie the Rulers; and you sell
 Souls, to gratifie, it may be, some
 Friend, or great Person; he sold
 a Saviour for Thirty pieces of
 Silver, and you sell hundreds of
 Souls for, it may be, a little
 greater Sum. But whatsoever
 the Price be, alas, how unhap-
 py Merchants are you! And,
 what a poor Purchase make
 you! If you do it to gratifie
 Man, your Gain can in no wise
 countervail your Damage, whilst
 you lose the Favour of the
 Creator, to conciliate the Fa-
 vour of the Creature, who, 'tis
 like, at last will requite you as
 the Elders of the Jews did Ju-
 das; and when your Consci-
 ence, distracted with the Horrour
 of your Guilt, makes you cry
 out, *We have sinned in betraying* Marth. 27.
innocent 4.

Matth. 16.
26.

innocent Blood, will tell you, *What is that to us? see you to that.* Or, if by your Bargain, you have perhaps gain'd some Money, yet, *What is a Man profited, if he shall gain the whole World, and lose his own Soul?* And shall not the Lord smite his Hands at this dishonest Gain? Shall not this price of Soul-Blood bring in a Curse with it? Shall it not make the House where it comes, an *Aeldama*? And shall not the Curse of God hover over that Tent where this accursed thing is hid, as it did over *Achan's*, with his *Sacrilegious Treasure*? Oh, let the Blessing of God be upon your Houses; and let never such a cursed Wedge come within them. Wherefore I beseech you, if ever any Man shall henceforth come to tempt you to such a *Simoniacal Bargain*, by the offer of Money, or any Bribe, let your

your Indignation evidence your abhorrency of such a Sin, and your detestation of such a Person; and say to him as *Simon Peter* said to *Simon Magus*, *Thy Money perish with thee*. And I'm sure, the Reward of such honest Zeal shall meet you in Heaven.

Moreover, I warn you, as you would wish to avoid the Guilt of the Blood of Souls, to consider well whom you Present to have Charge over them. Do not imagine to wash your hands from this Guilt, by that frivolous Excuse wherewith some flatter their own Consciences, whilst they would shift off the whole Burthen from themselves, upon the Bishops and Governours of the Church, saying, They are the only competent Judges of the Qualifications of the Persons, whilst the Patrons are no more concerned but to Present

Present them. But pray, Is not the Investing of a Person with a Charge over Souls, the Work of the Lord ? Do not you give him a Title to the Charge ? And, if you do it without probable grounds of his Ability for the Work, you do all your part to entrust Souls to an insufficient Person ; and is not this to do the Work of the Lord *negligently*, or *deceitfully* ? (call it as you will.) And what the certification thereof is, you know. But again, Suppose the Person unfit whom you Present, and that you either know so much, or were indifferent whether he were so or not ; and suppose the Bishop to whom you transmit him, either careless, or corrupt, and apt to comply with your Motions, or easie to be swayed by Solicitations, to Ordain and Collate him to the Charge ; tell me freely, whether

Jer. 48. 10.

ther you think you were not in
 the wrong to those Souls over
 whom you Present such a Per-
 son, in committing them to such
 a Steward as would starve them?
 Or, whether you think the Bi-
 shop's Sin could excuse yours?
 Sure I am, you cannot imagine
 so : For, if you will have none
 of the Guilt, why will you needs
 have an hand in the Work?
 Or tell me, What is the End for
 which you have this Power?
 Is it not, that you may improve
 the same for God's Glory, and
 the good of Souls? For which,
 if you have any tenderness or
 zeal, you will judge your Con-
 science more concerned, than to
 be so indifferent in your Choice.
 Nay, would God there were
 not some, who, having once
 Presented a Person, how Insuf-
 ficient soever, do look upon it
 as a Reflexion upon themselves
 to have him rejected; and
 there-

therefore, making all considerations of Conscience stoop to the fancy of their Reputation, which they think engaged to espouse and promote by all means imaginable, the design of their Presentation, and account it *their* Honour, in spite of Opposition, to set up their own insignificant Creature in a Charge over Souls. But how such Men will answer for a Talent thus imploy'd, the Day of their Reckoning will tell.

Wherefore, I say, I would warn you to consider well whom you Present to the Charge of Souls; and whensoever any occasion thereof falls into your hands, I would advise you, first to have your recourse to God, and falling down before the Throne of Grace, pray him who is the Lord of the Vineyard, to direct you aright for choosing a faithful Labourer to put in
the

the vacant place thereof; and as the effect of such Devotion performed in Sincerity, you may confidently expect Divine Counsel and Concurrence.

And next, it is requisite you make use of such means, as whereby you may have sufficient Information, and best Advice for fixing upon a Person most suitable for the Charge. Fame may do somewhat herein; your own Acquaintance, and Knowledge of the Gifts and Qualifications of Men, may do much; but if you scruple, or dare not, or cannot rely upon your own Judgment, then have recourse to the Counsel and Advice of others. No doubt, you will not want abundance who will be ready to obtrude their Advice and Recommendations, and perhaps vex you with their Importunities; but in a Matter of such weight, I
I with

wish you to be cautious whose Advice you make use of.

Those who serve you, may haply be ready to take the first Advantage to be Interposers in this Affair, and specially such who have a Preference in your Favour above their Fellows, will be very confident in their Recommendations, as presuming they have the sway of your Ears. But, be wary in taking the Advice of Servants herein, who, for the most part, are mercenary, and ready to make secret Simoniack Bargains for a Presentation, and then move you to give what they have sold, whilst without your privity they gather up the Price.

Beware also, to consult herein any covetous Persons: For their Eyes are commonly more towards Earth, than towards Heaven; and are wiser for this World,

World, than for the World to come ; and you shall be sure to find their Counsel tend more for your Gain, than for the good of your Soul. And 'tis much, if there be not at the bottom some design for their own Advantage.

Beware likewise, to advise with those who are of profane and dissolute Lives ; these will prove no good Counsellors, for choice of one to the Holy Calling : Such a one will be preferable in their Eyes, whose Conversation differs least from their own ; and from whom, they expect least Severity against their Vices.

Likewise, beware herein to consult proud Persons : They will never recommend to you for a Pastor, but such a one whom they presume, they may easily tread upon ; or who they expect will yield his Ministry.

to truckle to their supercilious Humours.

Nay, in a word, I would wish you to beware of taking herein, the Advice of any in whom the World, or carnal Affections, or Interests, or ungodly Lusts, have a visible Dominion. But herein, call for the Counsel of such, whose known Sincerity, Piety and Prudence, do commend them as Men fit to be consulted in Affairs that concern the Conscience, whether they be Churchmen, or others. (Specially, if there be any such, within that Congregation whereof he to be Presented is to have the Charge.) For, from such, you may expect the soundest and most religious Advice. And by following this Method, both with God and Man, I am sure you shall discharge your selves so, as may probably most conduce

duce for the Advantage of the People's Souls, and certainly most for the Exoneration of your own Conscience.

C H A P. VIII.

An humble Advice to Bishops and Governours of the Church.

I May perchance, incur the Censure of Presumption, for obtruding my Advice upon the Fathers and Governours of the Church ; but, it may be, I have had occasion to see more of the Danger of that Malady which I am to represent unto them, and to hear more of the Reproach they suffer upon that account, than is obvious to their

L 3. - Notice ;

Notice ; and therefore, if zeal excite me to offer what in my humble Opinion is convenient for their curing the one, and wiping off the other, I trust I shall thereby incur no imputation of Arrogancy at their Hands ; at least, they will look upon it but as a defect of good Manners.

Right Reverend Fathers, The very Title of your Office, proclaims the Church to be under your *oversight* ; and if you should not take care to stop the Conduits of Corruption whereby she may be infected, it were an *oversight* in the worst sence. And there is no corruption whereof the Conduit hath more need to be strictly block'd up, than that of *Simony* ; which, if suffered to spread, produceth most deplorable Effects, in drawing

ing upon the Church the reproach of her Enemies, the contempt of her Children, and many inward Diseases, to the hazard of many Souls. Ah ! How hath the climbing up of some, by pecuniary Passages into the Church, opened the mouths of Adversaries, to reproach us as Thieves and Robbers, who enter not in by the Door, nor have any Call from God ; and as Hirelings, who serve for bought Benefices ? Ah ! What a Scandal doth it breed to many Christians ? And, how doth it render the Holy Calling contemptible generally amongst the Vulgar, and even amongst those who otherwise have thoughts of Veneration for it, when they see it prostitute to Merchandise, and made a Matter of buying and selling ? I am sure, amongst all the Causes of the contempt

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of

of the Clergy, there is nothing that exposeth them more to contempt, than this, to see them turn so ignominious Pedlers, as to make Merchandise of Spiritual Commodities. And what evil Consequences may their Ministry produce, who enter upon it by such means, may be easily conjectured, if it be considered, that it holds no less true in the Church than in the Common-wealth, that *Imperium qui malis artibus acquisivit, vix unquam bonis artibus exercuit* : “ He that comes to
 “ Power by evil means, scarce
 “ doth he ever exercise the same
 “ Honestly ; but makes as small
 “ Conscience in his Administra-
 “ tion, as he made in his Ac-
 “ quisition. So that the Souls
 of People are in no small danger of being obnoxious to all these Evils which may befall them, by the corrupt Ministry
 of

of those whose Disposition leads them, when they are in, to serve the same Master by whose help they entred. Now you, *Dear Fathers*, are they, to whose care it belongs to remedy these Evils : It is your Pastoral Rod that must drive *Simon Magus* to the Doors, and shut them against him ; that so the Church may enjoy a pure Ministry, the Flock may be delivered from Danger, the Pastors from Reproach and Contempt, and you yourselves from those Scandals which the Adversaries of your Government are ready to cast upon you, as Connivers at all Corruption. And, what to this effect is requisite to be done, in confidence of your charitable Indulgence, I humbly give my Opinion and Thoughts.

1 Tim. 5.
22.

First, Much deliberation and circumspection is requisite, in the granting of License to Young Men to step out to Preach the Gospel. For, since the Apostle hath given warning, *to lay hands suddenly on no Man*; this being the first step in order to Imposition of Hands, and an Act which puts them in some capacity for Ordination, is not to be done suddenly either: For, we find by experience, that as soon as Youths are Licensed to step up in a Pulpit, it is, for the most part, their next work, immediately to lay themselves out for a Charge in the Ministry: And, if they be either of covetous, or ambitious Inclinations, they cannot have patience to wait upon the occasion of a fair Call, but being spurr'd forward by the hot Desires either of Lucre, or Pre-ferment; if they find out a covetous

covetous Patron, they presently join with him in a Simoniackal Bargain. And there being such a multitude of these Young Preachers, they so throng one another, that commonly the more modest, and more worthy, are thrust beside the Door, by those, who, resolving to make up what is wanting in their Worth, by the diligence of their Endeavours, do more actively bestir themselves, and set their Friends awork, by all imaginable means of Money and Bribery, to attain their end. For preventing whereof, it may with good reason be supposed, that License for Preaching should be granted to none, but upon serious and mature deliberation, and after a circum-spect and diligent Search and Enquiry into their Qualifications, not only of Literature, but of their Inclinations and Dispositions.

sions, of their Humility, Sobriety, Prudence, and Piety in their Conversation. And then, there would be no such multitude, nor such jostling for Places.

Secondly, Another Mean for the remedying of this Evil, is, to revive somewhat of the ancient Discipline of the Church against it, and to inflict upon those whom you shall find guilty of this Sin of *Simony*, either *in conatu*, *ant. effectu*, in Endeavour, or in Deed, Censures proportionable to their Guilt. This Rod of Ecclesiastical Censure, is that Scourge which your Lord and Master hath put into your hands, whose Example should stir up your Zeal, therewith to drive the Buyers and Sellers out of the Temple. Your Severity against the Guilty, will not only prove

am

an awful curb to restrain others from venturing upon that Sin; but will also create an abhorrence of it, in those who before harboured lighter Sentiments thereof; and will proclaim your own Innocency, and holy Fervour, for purging of the Church, to the Silencing of those who reproach you. But, if you prove luke-warm in this

Affair, then consider what Gregory the Great says, (as I have told before,) *Participem se reddit alienæ Simonie, quisquis contra Simoniacam Hæresin, pro officii sui loco, vehementer non exarsertit* : “ He rendreth him-

Apud Gratian. Caus. 1. Qu. 1. Can. Quisquis per pecuniam.

“ self partaker of another
 “ Man’s *Simony*, whosoever, according to his Place and Calling, is not vehemently zealous against it. Or, if you do not inflict a Censure proportionable to the Crime, you not only thereby draw upon your-
 selves

selves a suspicion, that you have not a just sense of the 'hainousness thereof, but you also encourage others to adventure upon it with the greater confidence: —For, *ubi levés pœne, ibi gravia scelera*; great Vices spread the more when they are lightly punished. I shall not say, how the Church of old would have censured those whom they had found, though but by their Endeavours, guilty of this Sin, in declaring them altogether incapable of the Priesthood; but I'm sure, for such Transgressours, there should be appointed some considerable time of Penance, for their own Humiliation, and for Terrour to others, 'er ever again they be rendred capable of that Sacred Office.

Thirdly, When any Man addresseth himself to you clothed with

with a Presentation, it were fit you should seek to be informed, by what means, he came by it ; and if you find any probable ground for suspicion of *Simony*, that you suspend your procedure till it be cleared : And so much the rather, if he be a Person betwixt whose Parts and the Charge to which he is Presented, there is a great Disproportion : For, that may give just ground of jealousy, that all is not sound. For, though it be the Patron's Right to give him a Title, yet it is yours to look to the Purity of his Entry, and to be judges of his fitness for the Charge ; wherein, if you find not satisfaction, you should be lother to lay your Hands upon his Head, than to lay them upon Thorns.

I know, that in such Cases, you may readily have in your prospect

prospect many Inconveniencies, and dangerous Consequences, which this may draw upon you, flowing from the displeasure of Patrons, or of such great Persons as may be interested; at whose Hands you may fear much trouble which they may breed you, together with the loss of their Favour, and the worst Effects which their passionate Resentments can threaten. But, may I not beseech you to turn away your Eyes from what may follow upon your Doing, and to fix them upon what is your Duty to do? For, he who reckoneth the Sequels before his Duty, will make his Conscience truckle to his Fears.

Epist. 55.
Ad. Cornel.

And as Cyprian says, *Actum est de Episcopatu vigore, & de Ecclesie gubernandæ sublimi ac Divina potestate, — si ad hoc ventum est, ut perditorum minas, atque*

que insidias pertimiscamus :

“ There’s an end of Episco-
 “ pal Authority, and the
 “ Sublime and Divine Power
 “ of Governing the Church,
 “ if it be come to this pass,
 “ that we fear the Threats
 “ of evil Men, and the Snares
 “ they may lay for us. But, I
 hope, the fears of these things
 from Men, will neither move
 you, to shrink from your Du-
 ty, nor to comply with them
 in Sin; since you know, that
 your Lord and Master hath so
 often warned you, *not to fear*
Men; and, that you will find
 much more comfort and quiet
 in your Conscience, when to
 please God, you displease Man;
 than, when by gratifying of
 Man, you displease God. And,
 there is nothing will discour-
 age Simoniackal Designs more,
 than when Men see you care-
 ful

Jer. 1. 8.
 Ezek. 2. 6.
 Matth. 10.
 28, &c.

ful to countermine them, and boldly to oppose them.

Fourthly, It were most necessary, that you should revive somewhat of the ancient Discipline, against Simoniacal Patrons. You know, the ancient Canons did smite with *Anathema*, Lay-Persons, who transacted in such execrable Bargains. And truly, there is nothing could give *Simony* a more mortal Wound, than to bring under your Censures the *Sellers*, as well as the *Buyers* of Spiritual Offices, and to exercise the Spiritual Weapons of the Church equally against both.

But Finally, I should wish, That your zeal, and care to strengthen your own Hands, for the purging of this Sin out of the Church, would move you

you by an unanimous and joint Address to our Sovereign, to Petition his Majesty, to give Strength to your Endeavours by his Authority, in making such Laws, as might not only oblige Patrons, as well as the Persons presented, to purge themselves of *Simony* before their Presentations be accepted; but as might also make them lyable to such civil Sanctions (if found guilty,) as have sometimes been imposed by the Laws of other Religious and Pious Princes. And I am confident, such an Address would not only be acceptable, But would have a good effect.

But now I shall say no more; and if any will condemn me for having said too much, I hope he will justify me, for whom I can never say enough;
and

and who knows, that all I have said, hath been from a sincere Heart, and zealous Design for the Purity of his Church, and Glory of his Blessed Name; whose Glory I desire my be the end of all my Labours.

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