



First STEPS, and following DEGREES

VV H E R E B Y

Popish Pomp, Superstition & Idolatry

Succeeded, and is now, vainly, endeavouring to extirpate
Gospel INNOCENCY, and Christian SIMPLICITY.

Discovered under these XIV. Heads, *viz.* I. Angels. II. The Bishop of Rome. III. The Election of Presbyters. IV. The Church. V. The Cross. VI. Garments. VII. The Image of Christ. VIII. Lights. IX. Name JESUS. X. Reliques. XI. Lords Tables. XII. Saints Images. XIII. The Sacrament of the Lords Supper. XIV. Bells.

Courteous Reader,

THo, at this day, thou mayst see thousands ready, with the Dog, to lick up their Vomit, *that is*, to return to Popery ; some by debauch'd Examples, others by Diabolical Delusions : yea, tho they have most solemnly sworn against it, yet are e'n at embracing of it : Else what means that Universal Profaneness, under which the Nation groans, and for which G O D'S Judgments have severely falln on us, such Beastialities there are as a Civil Heathen would even abhor and blush at. Reader, Here thou hast *Rome's* pretty Devises (I say pretty or decent, only as to Children and Fools :) Say not, therefore, *These Decencies, and Respects we own and give, we had from our Forefathers, who were wiser than we, &c.* — Pardon me, If I tell you, That's our Fault, that They were wiser than VVe are, for the Guid and the Rule are the same now, which They had then *viz.* The Spirit and the Scriptures : and, if we don't suffer the God of this VVorld to blind us, we may see, know & do as much as they did: and what we do without a Command, will yield no Comfort on a Dying Bed, nor shall we dare to plead it in the Day of Judgment.

Here See how from Simplicity and Sincerity P O P E R Y has slyly been advanced to plain Superstition and Idolatry : And how it's come to pass, That we should have so great Esteem, Re-

spect and Reverence for our FORE-FATHERS, and so little for our Fore-Fathers FATHERS, their Grand-fathers, I mean the Apostles, and Apostolical Successors; some Respect certainly is due to them, &c. But, oh, be sure, when once a People swerve from the RULE, *bat is*, from the Directions GOD hath left them for his own Worship, in his Word; they know not when they shall have done: and, unless we own our selves guilty of a kind of Blasphemy, we cannot but believe, God knows what's most decent in his Worship, and for his Glory, better than we, &c. And, now should God, in Judgment to poor *England*, suffer POPERY to prevail (as 'tis the only and last time it will ever have to hope for) Papists may be burdened with a 1000 more Fopperies than now they are: For, the following Crew will, and truly may, have as much power to add more Ceremonies, as They had that went before them to institute those they left. VVhat need then have we to keep close to the RULE; Think not that God has left his Worship imperfect, that fond man might make it more taking or tempting to the ignorant. And finally remember, That since the dayes of that never to be forgotten *Q. Elisabeth*, the PAPISTS dared not assail us openly, only by hellish PLOTS, and more combinedly of late than ever (and curst be all the Contrivers of it, and Connivers at it, let their Names rot, and their Posterity be as Vagabonds upon the Face of the Earth, and let all the People say, *Amen, Amen.*) But if ever the Papal PUSH or Contest begin, 'Twill not be plainly under this Dispute, VVhether PROTESTANTISM or POPERY shall be uppermost, but some other Quarrell shall be pick'd with the Poor Protestants, whereby a general Massacre shall begin, as was design'd at that Dreadful Conflagration of that Bulwark against Popery, Protestant LONDON, (it being the Defence, under God, of all the Protestants in *Europe*) had not God daunted HIM that should have been their Chief.

Vale.

Reader, Be pleased to Remember, the single Letters at the end of Lines stand for words; thus, A for Antichristian, I for Idolatry, N for Novelty, or Innovation. S for Superstition, U for Usurpation.

The first Steps, and following Degrees whereby Popish Pomp, Superstition and Idolatry succeeded Gospel-Innocency, and Christian Simplicity.

I. Angels.

Christian Simplicity, barely Painted them.

POPERY teaches that they must be

- 1. Painted for Ornament
- 2. Honored, revered
- 3. Carv'd & erected Images
- 4. Consecrated. *I*
- 5. Sought to, & visited by Pilgrims. *I*
- 6. Their blessing or Prayer prayed for, as Christs Intercession. *I*.
- 7. Pray'd-to to deliver from evil, and receive souls at death, resign to them as to Christ, *I*.
- 8. Sins confessed to them as to God and Christ, *I*.
- 9. Pray'd at, as rendring Prayers acceptable. *I*.
- 10. Believ'd in, as expeling Devils, promoting grace, and reconciliation with God, *I*.
- 11. Prayed to as Patrons and Mediators. *I*.
- 12. Gods Grace importun'd & beg'd through theirs (as by Christs) Merit and Intercession. *I*.
- 13. Miracles wrought in Faith of them, *I*.
- 14. Cens'd with Perfumes. *I*.
- 15. Candles and Lamps lighted before them to occasion worship (as to Christ) especially in the night, striking aw and reverence into weak Minds. *I*.
- 16. Clad for honour with change of

- Raiment, Garlands, Crowns, &c. *S. I*
- 17. Carried in publick Triumphs and Processions for worship, *S. I*.
- 18. Carried about the Neck, their Reliques, badges, and Medals, to the said end. *S. I*.
- 19. Honor'd with Churches named after them, *S*. Feasts of Churches dedicated to them, and of Orders devoted to their Worship. *I*.
- 20. Honored with Festivals, one or many, for solemn Worship, &c. *I*
- 21. Heads uncover'd, knees bow'd, body prostrated to them, to the Dishonor of Christ, whose Members, and of the Holy Ghost, whose Temples our bodies are. *I*.
- 22. Set upon Altars, with Christs Cross, and Crucifix, and lighted with Candles and Lamps for their more frequent and solema Adoration. *I*.

II. Bishop of Rome.

In times of Christian Simplicity he was

- 1. A Presbyter, as *Peter* himself, *1 Pet. 5. 1*.
- 2. A House-Preacher, as *Peter* was, *Acts 1. 13, 15.* and *Paul* too, *Acts 28. 30, 31.*
- 3. One of many Presbyters (as Chair-man) *1 Tim. 4. 14.*

Poperly places him

- 1. In a Temple, or Cathedral. *N.*

And makes him a Mitred

2. Bishop, superior to Presbyters, usurping the power of the Keys with-out and over them. U.
 3. A Pope ingrossing that name, (formerly the name of other Bishops) usurping over his fellow Popes and Bishops. U.
 4. A Diocesan over suburb Bishops, as well as Presbyters. U.
 5. A Metropolitan over several Cities by pretended civil Sanction of *Constantine*, &c. afterwards usurped as Ecclesiastical over Arch-Bishops & Provincials. U.
 6. A Primate or Patriarch over *Italy*, first Primate in order to other Primates of *Ravenna*, *Millan*. U. He yet had no Power or Jurisdiction over Bishops or Priests elsewhere: they took no Investiture from him, nor held by Grace Apostolick under him. N. U.
 7. A General Patriarch and pragmatical *Ἀλλετρίο-ἐπίσκοπος* ☉, and Intruder over all the Western Churches. U.
 8. Crowned: Assum'd the Crown to his Miter, usurping both Swords, Civil and Ecclesiastical. U.
 9. An Oecumenical, universal Primate and Patriarch over all the East & Western Primates, Patriarchs, &c. and over all the World by *Phocas's* authority. U.
 10. Had his Chair carried on mens necks. A.
 11. Had his stirrup and horse-bridle held by Kings & Emperors. A.
 12. Had his feet kissed: trod on the Emperors neck. A.
 13. Tripple crown'd *Le Regue*, his Crown so called. A.
 14. Crown'd the Emperor with his foot, and kick'd off another Emperor's Crown. A.
 15. Proclaimed himself Universal Vicar of Christ, in spirituals and temporals, i.e. Antichrist, above all that is called God, or August. A.
 16. Carried in publick Processions and worshipp'd as Christs Vicar, King and Spouse of the Church Catholick, as Christ himself. I. contrary to *Peter's* practice, *Acts* 10. 25, 26.
 17. Blessing and Pardon of sin sought and praid from him. I.
 18. Set upon the Altar and worshipp'd as Christs Cross or Crucifix, i.e. with the same Worship as Christ himself. *Tbo. Aquin. A.*
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- III. Election of Presbyters, Bishops, Deacons, &c.
- In times of Gospel Simplicity, 'twas*
- By the Church, according to Christs Institution, and the Apostles example, *Acts* 14. 23. & 3. 6. *Phil.* 1. 1.
- The Popes are chose,*
1. By the mutinous Rabble of *Rome*, without distinction. U.
 2. By their Demagogues leading them. U.
 3. By armed Grandees and their Soldiers. U.
 4. By their Whores. U.
 5. By the Emperors. U.
- §. By

6. By the People and Clergy. U
7. By the Cardinals, Prince Electors of Rome, Ecclesiastical Tyrants. A

IV. The Church.

The Scripture acquaints us, 'twas but

1. A private House, and many, by turns, as well for Preaching the Word, as Breaking Bread. 1 Cor. 14. 29, 30, 31. Acts 2. 42, 46. & 20. 7, 8.
2. A fixt house, as St. Paul's hired house, Acts 18. 30, 31.
3. A Meeting House for that use. See *Church Hist.*

But Popery makes it

1. A Temple or Cathedral consecrated, sprinkled. S
2. Richly adorned. S
3. Honored and reverenc'd. S
4. Divided. N. 5. Enclosed. N.
6. Enclosed with Church-yards. N.
7. Sought to for private Prayers and trusted to for pardon of sin, acceptance and blessing, &c. I.
8. Miracles wrought in it, I.
9. More trust in duties done in it, than in those done in other places. I.
10. Honored with Festivals of Dedication to Saints, and with Altars. I.
11. Adored *Extra sum & cultum divinum; capite detecto*, &c. I.

V. Of The Cross.

1. The Doctrine of the Cross, that is, of Christ crucified, gloried in by St. Paul. Gal. 6 14.
2. Objected as a reproach to Christians: and 3. The sign of it made in division to Christians, by blind Heathers,

But Popery makes

1. The sign and Image of it to be born as a badg of the Christian Faith in Christ crucified. N. S.
2. The Sign and Image of it born as a Trophy, as the *Cryadois* against the *Waldenses*. S.
3. The sign of it set up for honour and ornament in Christian Churches, Made of wood, stone, plates of copper, silver, gold, &c. N. S.
4. Adorn'd with glory, consecrated. S.
5. Charged with a Symbol of a Lamb. N. S.
6. Charged with the Image of our Saviour, and made into a Crucifix. I.
7. Honoured in whole pieces, chips, shavings, and Reliques. S.
8. Sought to. I.
9. Trusted in. I.
10. Works Miracles in the Popish faith. I.
11. Visited by Pilgrims. I.
12. Adored, carried in Procession, and hung about the neck. I.
13. Honoured with Hospitals and Churches dedicated to it. I.
14. With Feasts. I.
15. Cens'd and perfum'd.
16. The Wood of the Cross worship'd with the same Worship as Christ himself: *Tho. Aquinas* witness. I.
17. Hath Lights hung before it to occasion Worship and Adoration. I.

VI. Of Garments, &c.

Simplicity used them for Decency, to cover nakedness, and for Distinction of Man from Woman.

But

But Popery devised its Garments for

1. Distinction of Laity from Clergy. N
2. For Pomp and Glory. N.
3. Consecrated, I.
4. Honored them. S.
5. Reserved as Reliques. I.
6. Trusted in as expellings Devils, promoting Holiness, reconciling to God: and procuring Pardon of Sin and Salvation, S.

VII. The Image of Christ.

Simplicity owns no other than what is wrought upon the Soul by Grace.

Popery makes it

1. Symbolical of the holy Lamb. S.
2. Painted Image. I.
3. Carved. I.
4. Honored, S.
5. Brought into Churches. I.
6. Sought to, frequented and visited by Pilgrims. S.
7. Pray'd at, as rendring Prayers acceptable. I.
8. Pray'd to. I.
9. Trusted in. I.
10. Wrought Miracles in that Faith. I.
11. Carried in Procession and adored, carried about the neck in Medals for Protection and Adoration. I.
12. Honored with Churches. I.
13. Honored with Festivals. I.
14. Heads bared before it, Worshipped with the same worship as Christ himself. I.

VIII. Of Lights.

Gospel Innocency says only they were

1. Necessary in times of Persecution, when worship was in the Night and by stealth, 'cause of heathen Emperors.

But Popery makes them,

1. Commemorative of the Light of Heaven. S.

2. Pompous in the day; tho derided by very Heathen, as absurd and Idolatrous. N.S.
3. Perpetual. S.
4. Endowed. S.
5. Consecrated. S.
6. Honored. S.
7. Sought to. I.
8. Trusted in. I.
9. Miraculous power attributed to them by popish Faith. I.
10. Carried in Procession at Funerals, &c. S. I.
11. Set before Images to promote adoration. S. I.
12. Souls committed at their last departure to holy Candles. S. I.
13. Set upon the Altar to occasion Worship. I.

IX. The Name Jesus,

Simplicity reverences it equally with Jehovah, Emmanuel and Christ.

Popery makes it, in the sound of its Letters and Syllables, to be

1. Bowed to, and Adored. I.
2. Vainly repeated in Prayer. S.
3. Sought to. I.
7. Trusted in. I.
4. Works Miracles. S. I.
5. Hath Feasts and Adoration appointed to it, as to Christ. I.
6. Great Indulgencies; to the Jesuites that bear that Name. S.

X. Reliques & Bones of Saints.

In the Primitive times

The Bodies of Martyrs were thrown out without burial, as Dung on the Earth, by persecuting Heathens, & gathered and buried in burial places which were without the City, Luke, 7. 11, 12. *But Popery*

1. Frequents their Burial places. N.S.
2. Brings

2. Brings them into Church-yards, and burial places within the City. N. S.
3. Translated from burial places and Church-yards to Churches and Alters, and inshrin'd. N. S.
4. Sought to, visited by Pilgrims. I.
5. Miraculous Power ascrib'd to them. S.
6. Trusted to, Wrought Miracles in popish Faith, I.
7. The Apostles Sculs and others carried in publique Procession and adored. I.
8. Churches built and dedicated to their honour. I.
9. Festivals dedicated, as to *Peters Bonds, &c.* I.
10. Heads bared to them. I.
11. Lights set before them, I.

XI. Of The Woods Table.

In the Primitive times 'twas

A common Table. There were many used in Love-feasts. And there were peculiar ones in Publick Churches.

Popery causes it to be

1. Separated. N.
2. Enclosed with rails. N. S.
3. Adorned with Curtains and costly Tapestry. N. S.
4. The Layity shut out from it. N. S.
5. Shut out from the rest of the Church by a Partition into the Chauncel, as the Oracle in the Sanctuary. N. S.
6. Termed an Altar, but yet a Wooden Table. N. S.
7. Adorned with unlighted Candles &c. S.
8. Reverenced. I.
9. Frequented, visited. S.
10. Prayed at, trusted in, as expelling Devils, promoting holiness, recon-

- ciliation, pardon, blessing, salvation. I.
11. Saints Bones and Reliques buried under it. S.
12. Made a Stone Altar. S.
13. Consecrated, and then consecrating things set on it, or offered at it. I.
14. Miracles done there in faith of it. S.
15. Heads bared before it, Bowed towards it, Fallen down to & worshipped, *cessante relatione ad sacramentum extra usum sacrum & institutum Christi.* S.
16. Elevated by Steps, and lights set before it to procure and promote Reverence and Adoration to it, and to things on it. I.
17. Retain'd in the Church; needlessly and inconveniently situate and fixed in the East, absurdly and superstitiously separated, adorned, elevated and lighted, as other Idols, to strike terror, reverence, and induce Idolatry. N. S.
18. An Idol and stage of the grossest Popish Mountebankery and Idolatry. S. N.

XII. Saints and their Images.

In the Primitive daies Saints were

1. Praised; and 2. Commemorated for Imitation.

But Popery requires that

1. Saints be prayed for, and also the Damned too. S.
2. Painted. S. N.
3. Carved. S.
4. Honored. I.
5. Brought into Churches. S.
6. Sought to, visited, frequented by Pilgrims. I.
7. Prayed by, as making Prayers acceptable. I.
8. Pray'd to, and Saints invoked to deliver from Evil, and receive Souls at Death. I.
9. Teust-







9. Trusted in, and prai'd to, as Patrons and Mediators: and desired to pray to God. I.
10. Gods grace importuned through their Merit and Intercession (as thro Christs) as by *Ave Marys*. I.
11. Wrought Miracles in that Faith. I.
12. Cens'd with Perfumes, clad with change of Raiment, crown'd with Coronets, Garlands, Crowns, &c. In order to be worship'd. I.
13. Carried in Procession, carri'd about the Neck, in Medals, in order to worship, I.
14. Honored with Churches named after them: with beads & Rosaries. I.
15. Honored with Feasts. I.
16. Heads bared to them, fallen down to, and worshipp'd. I.
17. The Name of *Mary*, and *Blessed Virgin* ador'd with uncover'd heads and bended knees. I.

XIII. The Sacrament of the Lords Supper.

In Times of Scripture Innocency they used

Common bread——and——Common Wine.

But Popery useth

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|---|--|--|
| 1. Unleavened. N |  | 1. Mixed with Water. N |
| 2. One Loaf. N |  | 2. Elevated in the Cup. S |
| 3. A Cake N. |  | 3. Trusted in. I |
| 4. The less the better. N |  | 4. Works Miracles in that Faith. I. |
| 5. Dipt in the Wine. S |  | 5. Adored. I |
| 6. A Wafer. S |  | 6. Forbidden to the Laity, and
impropriate to the Clergy: |
| 7. Reserved. S | | |
| 8. Carried about by Communicants,
(as a Charm) besides in Processions. | | |
| 9. Superstitiously honore'd and trust-
ed in. S. I. | | |
| 10. Works Miracles. S. | | |
| 11. Boxed in the Cibocre Ambres,
Pixes, or Tabernacles. S. | | |
| 12. Elevated. S. | | |
| 13. Adored. S. | | |
| 14. Carried in Procession. S. | | |
| 15. And under a Canopy. S. | | |
| 16. Honored with a Feast. S. | | |
| 17. With Churches dedicated to it. S. | | |
| 18. Worship'd at the sound of a Bell. S | | |
| 19. Worshipp'd at the sound of its
Name. S. | | |
| 20. Worshipp'd with a perpetual act
of Adoration. S. | | |
| 21. Lights hung before it to that end. S. | | |

XIV. Bells.

*Christian Simplicity saw them Useful,
Convenient, and for Delight.*

Popery makes them to be

1. Christned, named, honored. S
2. Trusted in, as expelling Devils, ad-
ministring Grace, Favor, Devotion, I
3. Miraculous power attributed to
them, in Excommunication, &c. S.
4. Carried in Procession. S
5. Turn'd topsiturvey in Excommuni-
cation. S
6. Set on the Altar. S