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Presented by Mr. Samuel Agnew of Philadelphia, Pa.

*Agnew Coll. on Baptism, No. 10379*

SCB

10379

ullus nias sua copio  
sanguinis xpi. Tandem  
abito in manu basilij ap  
ligatois dyaboli. per qd  
o intelliges ad ecclesiaz  
suscepit.

didit dyabolo vt ipm di/  
Exemplū. xxiij.

deuenit ad paupertates  
dū subdidit se spōre dia  
m ecōuerso ditaret. quē  
es baptisauit eū dicens.  
noie luciferi ⁊ omniu  
nre ⁊ aia noster. Tan/  
m  
erc  
rat  
p  
l

uersaris suis. vides ⁊ nō posset  
euadere posuit se i. c. necē dicit. hō mō. tē  
merui: qz deū offendi. Rogo vt deū de me  
vindictis. Ecce mēbra mea in q̄bo xpm in  
suis psecut⁹ sum. ⁊ sic occiderūt eū. Qui/  
dā aut beremita erat. ppe q̄ multis ānis pe  
nitētiā egerat: cui reuelatū est q̄ angeli cū  
laudib⁹ aīaz illi⁹ latronis in celū depozta  
rent. q̄ nec deo egit grās de salute. p̄imi  
s ⁊ indignat⁹ apud se dixit. Postq̄ me expo  
suero oīb⁹ flagicijs sūtr potero pētere ī fi  
ne. ⁊ sic fiet mihi sic latrōi. Et cū ad sectm  
redisset trāsies p aquā ⁊ cadēs de ponte.  
submergit. ⁊ a demōib⁹ ad īfernū ducit.

re. adducite in hunc pletior. Et ante virum  
milia caute iuit et vocauit sacerdotem cum  
corpore christi. et erat in nocte. quod cum venisset ante  
domum vir serauit omnia et non permisit sacerdotem  
ingredi. Qui dum staret ante domum clamauit  
ad eum illa dicens. Domine saltem pro pariete audi  
te me. et cepit clamare dicens. Domine fac eos  
quod puerum meum occidi et dyabolo me commisi  
cum aia et corpore. et fide christi abnegauit. et cum  
magna stridore emisit spiritum. Et statim iste  
pater pepercit omnibus peccatis suis. et gratias suas ei  
reddidit. et aia eius per sanctos angelos in celum  
deportari fecit. Hoc vidit vir et sacerdos  
et omnes qui aderant. Et tunc ad istum patrem miserit

diaret sic ante facere si uen  
ra faceret iuit ad cellam et de  
vni tristis abscessit et ab un  
ridie pro ea fudebat. Et uos  
nir? derelicta nec aliqd  
cta e publica meretricis: et  
dine multum ueniebat ad eam  
ande. Dicit? hoc pro duob  
tis lacrimis diligenter qu  
ano uenit ad eum quada scitu  
di. Quos dolore cordis  
xit ei senior. Est quada m  
noie maria manes in p



auxilium. que dicit. Et ego abnego. 7 co  
mitro me vob̄ cū anima 7 corde. **E**ni ille.  
**D**ō secura ire domum. **Q**ue redies leta  
vir venies d̄ taberna cepit eā p̄cutere. 7 si  
aū fuit mal⁹ postea pessim⁹. q̄ vidēs se cō  
fusā fugā inijt. **Q**ue dū effs ad vinū militia/  
re d̄ domo sua occurrit ei diabol⁹ ī specie  
viri sui 7 sili habitu 7 eq̄. **E**ni dicit. **E**t q̄  
tu vadis misera. **I**lla r̄ndit. aū vos fugio  
**E**ni dyabol⁹. **R**edens cito domū. p̄mit/  
to tibi q̄ vltorius nolo te molestare. 7 sic  
ascēdit ad eū sup̄ equū. 7 putabat eū virū  
suū esse. **Q**ui cū venisset aū domū euant/  
it. statū vir venies cepit p̄cutere illā. **E**ni  
illa. **H**odie cū aufugisse a vob̄. 7 vos me  
d̄ capō reduxistis h̄ nō p̄misistis mibi. **I**lle  
audies q̄ fugiss̄ ab eo dicit. **H** nō erit tibi  
grat⁹. 7 cepit eā a p̄mo p̄cutere q̄ fere exa/  
lauerat sp̄m. **Q**ue cus iaceret seminata ī  
vulnerib⁹ dicit. adducite mibi p̄fessores.  
**E**ni vir **D**ō vult me confundere q̄ dicat.

angel⁹ **D**oras dicit. **Q**ue  
dñs ihs eā sepe visitabat. 7  
fregit p̄forabat. **D**ō eri  
q̄si frequēter suis aurib⁹ au  
aūt vt in somnis videret p̄  
draco cellā virginis intra  
albani deglutiret quā ter  
Ipsē vero apud semetip̄m  
est sic q̄ draco est rex iniqui  
desia. q̄ trib⁹ annis perse  
Postea r̄o ad fidē ecclie ī  
ip̄as exaltrabit. **E**t q̄ dyab  
bonoz op̄z suggestit cui  
cellā virginis intraret 7 eā  
**Q**uo facto viro placuit r̄  
solicitare ad p̄ctm. **E**nī q̄  
taret auerit oculos ne vi  
ad p̄ctm īclinavit 7 cū vi  
**Q**ui cū eā desozasset 7 p̄  
mozata fuisset ab ea recel  
liq̄t. **P**r̄ r̄o ei⁹ sp̄ualis q̄

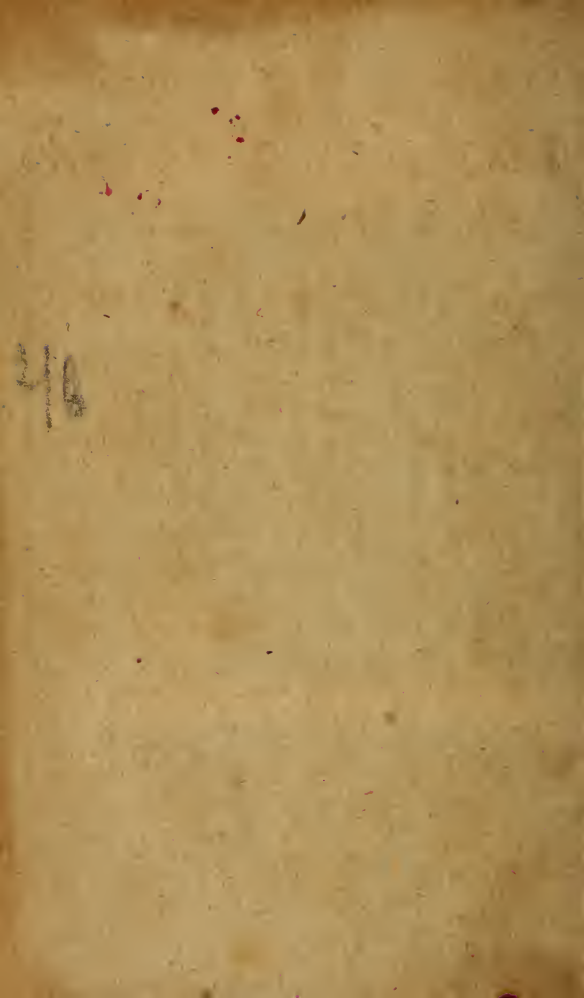
tus est. Alta misericordiam dominus ostendet ut  
quis in die iudicij. sed in iudicio ostendet iu-  
sticiam bonis et malis.

Peccatori cuius dicitur est. ante mortem  
tuam mudaberis. *Exemplum. xliij.*

Uidam homo magnis peccatis fuit ple-  
nus. Qui una die stans et considerans  
se in mundum peccatores esse dixit. Quis  
misericors deus tu es ille qui animam meam crea-  
sti ad imaginem tuam. et mihi eandem meam crea-  
pulchram et claram. sed ego eam iniquam multis tur-  
pitudinibus et peccatis. Rogo ergo dominus ut  
me mundaes propter magnam misericordiam tuam  
Et cum sic staret et oraret cum deuotione audi-  
uit vocem sibi dicentem. Non mortem tuam mun-  
daberis. quod statim post hoc ab inimicis suis  
capienabatur et ad mortem vulnerabatur. et quicquid  
fecerunt sibi mori non poterat. Uocatur est sa-  
cerdos et pare pro fessus est. et sic mundatur et  
conuocatur cum sacramento eucharistie tradidit spiritus

ad ad. et iudicare. Quis mu-  
diebat dices. quia nisi quod pe-  
cator moriar. Super quod habi-  
tatis copulauit filiam scutife-  
ra dedicauerat dyabolo. id est  
cetera dei beneficia auertit  
et signo sancte crucis mu-  
tuec videre. Quod illa aduer-  
sa. licet ille negaret. Sed  
semel traxit illum ad ecclesiam  
Non ille videns se dephensum  
posset causas totam narravit  
illa ingemiscens respondit. Quod  
ia dei desperes. quia ipse per-  
de in iusto iustum. Et sic tra-  
basilius. Cui deuote omnia  
absoluit. Utrum dyabolus  
tiam visibiliter illum rapere  
hij dices. Tu mihi impudi-  
ui ad eum: sed ipse iuit ad me





THE  
BAR to Free Admission  
TO THE  
LORDS SUPPER  
REMOVED:

OR, A  
Vindication of Mr. *Humfreys*  
Free Admission to the Sacra-  
ment of the Lords Supper.

Wherein the most materiall Exceptions  
and Objections of Doctor *Drake* against  
it in his Book called *A Bar to Free Ad-  
mission, &c.* are taken off and answered.

Whereunto is annexed an expostulatory  
Speech unto them of the Congregationall  
way: And also an Examination of the  
Book called *A Scripture Rail to the Com-  
munion Table*, by some Ministers  
in *Glocester shire*.

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By JOHN TIMSON a private Christian  
of *Great Bowden in Leicester-shire*.

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JOH. 15. 14.

*Ye are my friends, if ye do whatsoever I command you.*

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London, Printed by E. Cotes for Tho. Williams  
at the Bible in Little-Britain, 1654.

TO THE  
HONORABLE SENATE OF THE  
COMMONS OF GREAT BRITAIN  
IN PARLIAMENT ASSEMBLED

IN ANSWER TO A RESOLUTION  
PASSED IN THE HOUSE OF COMMONS  
ON THE 14TH DAY OF APRIL 1841  
RELATIVE TO THE  
PROCEEDINGS OF THE  
COMMISSIONERS OF THE  
GENERAL LAND TAX  
IN THE YEAR 1840

BY  
JAMES W. BULLOCK  
COUNSELLOR AT LAW



## *To the Reader.*

COURTEOUS READER,

**I** Am necessitated not only to give thee some advertisement concerning the following discourse, but also to make some Apologie for my self in this my so bold undertaking, as this will be thought to be; and that perhaps even by some truly godly sober Christians and reverend Ministers of the Gospel; to whom it may seem unfit that such a one as I should interpose in this Controversie concerning Admission to the Lords Supper, and that I should undertake to make answer to a Reverend Doctor



about these things. And therefore let me intreat thy patience, though I seem somewhat tedious in this Epistle by reason of the length of it. I trust it will not be impertinent nor unprofitable, but helping to the following discourse, to free my self from blame, and to help thee in the right understanding of what thou shalt read, and of my end and aime therein.

The truth is, these few sheets were not at first intended for publique view, but only to be sent privately to the reverend Doctor, that by the answer which I hoped he would return, my self and some friends of mine might receive some satisfaction: but through the importunity of some others, to whom I imparted my thoughts herein, I am now overcome & perswaded to make them publique; but with great disadvantage, not having time to perfect

perfect and amplifie things futable to so different an end from what I first intended. And I confesse I have not so heedfully kept to the Doctors expressions, nor written arguments with that latitude or fulnesse, nor kept to his method orderly as he goes on in answering Mr. *Humfrey*, as I should and would have done, if my intent at first had been to appear in publique. But yet I have been as carefull as I could in taking his sense, and have not omitted any thing of moment, which I had occasion to insert and answer in my own method and way which I propounded to my self at first.

And for Mr. *Humfreys* arguments, I have made but little use of them, more out of haste then out of any dissenting from him; and chusing rather to adde to what he hath asserted and strongly  
ly

ly evinced, then to repeat his own: because I have an earnest desire that this controversie may be better sifted and more thoroughly searched into; it being of greater concernment then most even of those that are godly have or do judge it to be, for the ending of the present distractions and divisions in this unsetled Church. Our being dissatisfied about Sacramental communion, hath been the great occasion and instrumentall cause of our confusions and disorders tending to the Churches destruction. If satisfaction can but be given in the warrant of free Admissions, I conceive the only instrumentall cause of the Churches unsetledness will be removed; and nothing will much hinder the falling in of Presbyterians and Independents into one way of communion and discipline, especially the ortho-

orthodox party of both. And as for those that deny our Baptisme, Church and Ministry, as Antichristian, there is little hope of gaining their return. I desire it may be put to some solemn and serious debate impartially; For although the principles committed to consideration in the ensuing discourse, be somewhat against the common stream, yet I have some hope they may be a means to discover some common mistakes, with such glimmering of rationall and Scripture light, as better heads may make to shine more bright in the Christian world. I look to be censured for this my presumption in dissenting from the common interpretations of severall Scriptures; and asserting some things against the judgement of many or most Divines and godly Christians, who will be ready to object against me

a - and

and charge me with a fault herein; against which give me leave to make some defence.

First, by confessing that this very thing of dissenting from so many learned and godly, hath been a greater barre in my way, then any ground of Scripture or strength of argument I ever heard or have seen from any godly man. And were the Church in a well ordered settled state, I had rather chosen in some lesser things to erre with the Church, then dare to do anything that might break the peace and order of the same. But in an unsetled disorderly condition of the Church as it is now with us; all things in the Church being now upon the brinck of confusion and ruine; it concerns even every private member to shew himself, and to contribute his mite toward the conservation of the whole. In vain  
do

do we look to have the effects and consequences, our divisions, breakings and separations to cease, while the most sober and godly nourish them in their rise and cause. The same principles maintained by the godly in the Bishops times, would as necessarily have run us into the same separations and divisions, had not the severity of discipline put a restraint to our excesses from the same or like mistakes.

Secondly, I deny that this free admission pleaded for, is altogether novell or a new thing. For did not our first reformers maintain a free Admission, nay command a general observance of the Supper of the Lord three times in the year at least, under some punishment to be inflicted for unnecessary neglect; grounded (I conceive) from the equity of the Law of the Passover, *Numb. 9.* and the command of



of Jesus Christ: Do this in remembrance of me. And will any say that our first reformers were not godly and learned men? It's true they urged it not till Church members were of years of discretion, and not under Church censure; and required that all should learn the Lords Prayer, the Creed, and the Ten Commandements, &c. which would be now easily yeelded to, in order to the Sacrament.

Thirdly, do not Protestant godly writers, in all reformed Churches, maintain infant Baptisme upon Covenant relation, in that the children of Christians by birth privilege, are really members of the Church; and so esteemed to be as truly as those that by nature are aliens, and admitted upon their profession of faith? And is not there the same reason for the injoyment



joyment of the other Sacrament of the Supper, being of years, and already admitted members? should not these have as much priviledge as those that come in as profelytes or Disciples by preaching of the Word? Where do we finde that any were received to Baptisme, and yet denied the Supper? or what essentiall difference is there between Baptisme and the holy Supper, that the same profession that fits for the one, will not serve for the other, being persons of years? The Bloud of Christ crucified is represented in both for remission of sins, *Act. 2. 37.* And by consent of all, both seal to the same Covenant, in which the unregenerate, as well as the regenerate, are included and concerned; and that as well when grown to years, as in their minority: they adhering to the ordinary means of grace as well as others;

that they may obtain the blessings of the Covenant promised and sealed by the Sacrament. And I think the wofull consequences, and runnings out into such exorbitances amongst the godly in these times, may make intelligent and sober men sensible of their own inconsistencies and interfeering in things concerning the Sacraments. Suppose the unregenerate in the Church not baptized till grown to years, could that discovenant or dismember them, it not being their own fault, but the fault of their parents? might not such challenge their priviledge of that Church in which they were born members, by vertue of that membership meerly? their membership not being an effect or consequent of Baptism, but Baptism a consequent priviledge of membership: though I confesse it's true of aliens, they are formally installed  
into

into membership in the Church by Baptisme upon their profession of faith.

Fourthly, did not all godly Ministers in the Bishops time, that were for conformity, administer the Sacrament to all, without excluding any? and shall we judge that they practised against their judgement and conscience?

Mistake me not, good Reader, whosoever thou art, as if I did indulge, or labour to foster any in their grosse ignorance, by the following discourse or any thing therein; or the sloth and not profiting under the means; or that I plead for a dispensation for the profane and scandalous in the Church: poor creatures! they shall know it one day to their cost (if they repent not) what it is to abuse the grace of holy administrations, and to neglect the means of their salvation.

God will be sanctified by or in all he admits to come neer him; and all his holy ordinances are a sweet favour to him, in them that perish as well as in them that are saved in the use thereof.

Most terrible things are written of them that have the light and walk in darknesse; that have the means to know and do, and yet will not, but remain both ignorant and disobedient to the Gospell of Jesus Christ. Dreadfull will be the doom of all those that have had their residence at the feast of fat things of the Gospell, and shall be found without the wedding garment at the last. Therefore I shall desire and intreat all to take heed of this, and to submit themselves to those that are over them in the Lord; as to them that are appointed by Jesus Christ to watch over their souls, as they that must  
give

*To the Reader.*

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give account thereof. I say, let me persuade you to be willing to be instructed, catechized and tried: refuse no means that tends to your edification, instruction and salvation, I beseech you: I know your ignorance and unanswerable walking to the rules of the Gospel is such, that most are unwilling to go to their Minister to be examined and admonished in private, in order to the Sacrament. I, but remember you must be brought to a stricter search and account before you can be saved: And if you be unwilling to give an account of your faith and hope that is in you to your Minister, that would encourage you in your Christian profession; and take such advantages to instruct you and confirm you in the grounds and practise of Christianity; what would you do, if a persecuting enemy to the Protestant Religion should

should put you upon the renouncing of the true Religion, and turning Turk or Papist; or else be put to death; as hath been a common lot of the professors of the Christian Religion in most ages since the coming of Christ? Oh be not such strangers to your Pastours that labour among you; what shall they be appointed to bring your souls to heaven, and will you not acquaint them with your ignorance and other wants and doubts which are impediments in your way? Would you be more frequent, friendly and familiar with your Pastours, you would not be afraid to have conference with them in things concerning Gods Kingdome and the good of your own souls. Let not (good Reader) shame of thy ignorance, hinder thee from presenting thy self to be proved and taught in order to the Sacrament.

For



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*To the Reader.*

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For ignorance continued in under the means of knowledge is damnable. Barren branches of the true vine shall be cut off and burned. Remember the barren fig-tree. Though as yet thy profiting hath not been answerable to the cost and charge God hath been at, or his grace, mercy, goodnesse and patience toward thee do require; yet now let the patience and goodnesse of God, so long abused, lead thee to repentance, and inquiring after him. Let not sense of thine own ignorance make thee rather forbear the Sacrament, then go to thy Minister to be better informed: but rather implead thy right, and come and do thy homage and service as well as thou canst, though not so well as thou shouldst. Put case thou be judged unfit to come to the Sacrament; yet follow on, doubling thy desires and endeavours  
to



to receive as farre as thou canst. If thou be desired to forbear untill the next Sacrament, let it humble thee, but not discourage thee; that being better prepared, thou mayest expect a greater blessing. But if thou art beat off with delaies, wait and be a spectator of thy bleeding Saviour, set forth crucified before thine eyes by instituted signes of Bread and Wine: and if thou maist not take and eat in remembrance that Christs bloud was shed for many for remission of sins, and to save sinners by giving them grace and glory; yet let me perswade thee to give thy presence, to hear and see in that remembrance: thou knowest not but that the sight of such an object, the effect of love and bleeding bowels may melt thy heart, and draw thy soul after him thy mercifull Redeemer, it not being thy fault thou doest not actually

*To the Reader.*

ally receive. Be it so that thou art still repulsed, as like to eat and drink judgement to thy self; yet let not that affright thee from the ordinance of Christ, so long as thou art a visible subject in his Kingdome. Plead thy duty and homage, how thou art obliged to Christ in this observance: and say, thou art so well perswaded of the goodnesse of Christ in all that he commands his subjects, that thou wilt humbly venture upon his mercy, in doing thy duty as thou art able. But I shall commend thee to the ensuing discourse for further knowledge of thy duty, and pleading thy right, during thy priviledge of positive Church membership.

And in the last place I shall in all humility offer a few words to the reverend Ministers of God, as a means to quench the present flames that are in the Church of Christ in *England.*

*First,*

First, let me beseech you not to urge upon your people any practise under necessity of duties of worship, either publique or private, that is not evidently commanded, or at least deducted from the clear and genuine sense of holy Scripture by necessary consequence.

Secondly, labour so to agree among your selves in the main essentials of Doctrine, Worship and Discipline, that in every place there may be a preaching and holding forth of the same things in all.

Thirdly, condescend to the meanness of your people, with an equall respect in all your ministeriall administrations, both publique and private, that none may be discouraged, nor any indulged in an evill way.

Fourthly, be as watchfull of those that are inclined to an inordinate zeal in the smaller matters of Religion,

*To the Reader.*

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ligion, as of those that expresse but little zeal at all in Gods worship.

Fifthly, allow the worst of your people the title of Christians, beleevers, members, and allow them all other externall priviledges which of right are theirs in regard of their relative state, as they are such: yet deal faithfully with them, as touching their reall state in order to their eternall weal or woe.

Sixthly, decline (as much as may be) novelty and variety in profession, catechismes, and all essentials of publique worship; that your people may more willingly adhere to you, and give you the greater advantage to advance the Christian Religion among them.

Lastly, What in you lies restore with the spirit of meecknesse, in your private admonitions, weak brethren, that through infirmity fall; & do not exasperate any w<sup>th</sup> pulpit invections, unlesse

unlesse it be in case of known obstinacy. But I shall leave all to your charitable construction and sober apprehension of what I do here offer to your consideration. I am a poor worm, and look to be despised for meddling with things out of my spheare: but I see it's the common lot of the most learned in these times to be reproached, and therefore I shall the better bear it; though for this my vindicating of Mr. *Humfrey* from reproach, I be the more reproached: I am sorry his principles be not vindicated from the reverend **D**octors exceptions and objections by a better pen then his,

Who is thy humble servant, breathing  
after the simplicity of truth,

*John Timson.*



*The Barre to free Ad-  
mission to the LORDS  
SUPPER removed.*

**M**EEting with a Book called  
*A Barre to free Admission to the  
Sacrament of the Lords Supper,*  
written by Doctor Drake, in answer to  
Mr. Humphrey, and having diligently  
read both, I finde that even good men  
are too apt to reprove one another in  
things controverted betwixt them;  
which ought not so to be. As for  
Mr. Humphreys vindication of free ad-  
mission (as he states, bounds and han-  
dles it) it seems to me more rationally  
and clear, then to deserve so many  
harsh expressions from the reverend  
Doctor, as he hath let slip; whether in  
haste, or more deliberately, I leave to  
himself to consider. Sure I am, some  
words might better have been spared,  
then so published in print to the world,



it being not yet determined whether Mr. *Humphreys* discourse be untrue or no, though disputable with the Doctor (it seems) *whether it be more full of words or untruthes*, which is very uncharitable and unbrotherly dealing; but I forbear. Both the reverend Doctor and Mr. *Humprey* are Gentlemen I am altogether unacquainted with, whose gifts & learned abilities I yet much reverence, and wish this poor distracted Church may never want such officers to rule and feed her in the Lord, as the meanest of them be. It's an unhappy controversie I confesse, and little cause there is to take content in these debates: yet as times are, it hath need of scanning and sifting; because much of the unity and welbeing of the nationall Church depends upon the right stating and clearing of this Question; our doubts and scruples concerning the holy Supper, having upon the matter unsettled all. Some mistakes about admission thereto, have run thousands into faction, schisme, and separation, under a zeal of separating the Precious from the Vile, of withholding the childrens bread from dogs, of preserving the Ordinances pure, &c. The premises are good,



conducting much to reformation, were they not misapplyed in respect of persons, and in respect of the right way, and means of putting them in execution, as things now stand, as I beleieve it will appear they are, by this following discourse; wherein I shall endeavour to vindicate that little Tract of Mr. *Humphrey* from the Doctors unbrotherly dealing with him, according to my measure and meannesse. Not that I intend an orderly and exact reply to every particular (which neither my capacity nor occasions of my laborious calling will bear) but to undermine his chiefest strength, passing by the rest.

And first of all, for the Text which Mr. *Humphrey* delivers his discourse upon, though he may be thought not so happy in his choice of it in order to what he insisteth on, (as having rather a sound then a true and full sense of the question and point concluded) yet I doubt not but the discourse will (as to the substance thereof) be warranted by other Scriptures.

And for *Judas* his receiving or not receiving, I look not upon it as clearly ar-

gumentative one way or other. Neither do I think that first president, without the supply of other Scriptures, would make much for or against us in this matter, they being Apostles only that then received, whose office in the Church is now ceased.

In short, I shall not go about to defend every quotation or assertion in Mr. H. Book, nor to clear him from some inconsistencies pointed out by the reverend Doctor; it's sufficient that he hath made good the main thing asserted: namely, *That all Church members of years, and under Church indulgence (not rightly excommunicated) may come freely to the Sacrament of the Lords Supper.*

His free Admission is limited with exceptions of infants, distracted, the excommunicated, and he might say, the drunk.

Now the Doctor saith, *That by the same reason that he excepts these, we may may except the grossly ignorant and scandalous in the Church.*

Concerning which this twofold inquiry is made.

1. Whether Church members of years, having the exercise of reason, being

ing ignorant, be as incapable of the Sacrament as Infants or distraught?

2. Whether scandalous members under Church indulgence, may be equally debarred this Church priviledge with the regularly excommunicated?

To the former of these the Doctor saith, *That the grossly ignorant are as uncapable to examine themselves, and discern the Lords body as Infants, and therefore as justly to be excepted against: nay more, because Infants and distraught may have the grace of the covenant really, the other not.*

To which I answer; what the secret working of the Spirit may be in such comes not within the Churches cognisance to inquire, but what is agreeable to the revealed will of God; and then if any of years, being baptized & professing the true religion be in the same incapacity as Infants or distracted; it's true there is the same exception against them, otherwise not. For mine own part, I never knew any of years but could take and eat and drink of the consecrated signes reverently and orderly according to the institution, as to the externals of that service, which the state of Infants is incapable of.

And mad men would indanger the abuse of the holy signes, by their un-decent and unreverent demeanour in those necessary acts of communion and worship. And it must be granted that persons at years are not under that naturall incapacity that infants are, in order to the outward form of worship, Neither are Infants as such under the obligation of precepts of worship, as grown persons in the Church are. Nor can it be reasonably imagined, that such a state of persons in the Church should be admitted actually to receive, that in the discretion of the Church are no proper objects of Church censures, in point of offending, which grown persons in the Church are though never so ignorant. And what though the Doctor say, *he can teach a childe of three or four years old, as much or more then some of our people at years have learned all their life time?* A Parrat may be taught to speak words: but can he make such children rationally understand what they are taught, and exercise devotion from a principle of conscience, in reference to religious worship? as in charity we may hope of grown ones according to that little they,

they know; which may be conceived by their desires after it, and their demeanour in the Sacramentall actions. Moreover, I doubt not but the Doctor or any other Minister of the Gospell, may in a short time, inform the ignorant among their people, so as to make them capable of discerning the Lords body; and to eat and drink lawfully, in the Apostles sense, though not in the sense I shall give account of hereafter. All which being laid together, I conceive that Church members of years most ignorant are not so incapable of the Sacrament, as Infants or mad men are: and therefore the same or like ground of excepting against the one, will not equally reach the other. And then the Doctors often retorting Mr. H. exception; doth rather discover weakness, then adde any strength to the cause. This to the first inquiry.

As for the other, namely, whether the scandalous members under Church indulgence, may be equally debarred this Church priviledge with the regularly excommunicated, I do not finde the Doctors judgement so expressely delivered: but he seems to debar such

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from

from the Sacrament. But sure to debar Church members scandalous their externall priviledge during Church indulgence, and toleration, they being under triall or otherwise, is contrary to the judgement and practise of the independent Churches, and seems irrationall and unjust to execute before a judiciall triall and sentence.

I confesse I am unsatisfied with their proceedings (as Presbytered) toward Church members of years admitted.

1. They set up an Eldership whose office is very doubtfull, too doubtfull to assume and exercise the keys of Christs Kingdome (especially where there is no association of Churches) so that upon the matter the power of sentence is in the Pastour alone, or in those whom Jesus Christ never impowered with the keys at all to binde and loose authoratively.

2. They set up such a way of triall and Church examination of native Church members in order to the Sacrament (the observance whereof is both their duty and their priviledge) as no word doth warrant, discouraging the most from indeavouring after their duty  
and



and priviledge; so that upon the matter they are left out without any regular casting out.

3. They cause a carelesse forbearance of the Sacrament; and make their suspension and excommunication upon the matter all one; and the Doctor allows all presence at every ordinance, denying only the act of receiving to the worst.

4. They positively suspend Church members for ignorance and such like wants and comings short of what they should be to God; for which there is not the least warrant, either of rule or president, in divine writ.

5. They make excommunication lesse then it is indeed, in allowing the excommunicate presence in the congregation at every ordinance: and make it more then indeed it is, in dismembriing Church members by it, it being appointed as the last remedy to heal diseased members, not to destroy them. They are not thereby dismembred, but to be lookt upon (saith Mr. *Cowdry*) as diseased members under cure.

6. No more priviledge is allowed to Church members not approved of by  
the



the eldership (though not yet under any positive sentence) then is allowed to Heathens: and to the excommunicate as much of priviledge in the ordinances of the Church is allowed as to Heathens. All which upon triall will be found to be beside the rule, I think: and yet such are the consequences that flow from the Doctors own principles and premises, in his Bar to free admission to the Sacrament of the Lords Supper.

In the next place, the Doctor declares his judgement concerning a scandalous member of a congregation impresbytered presuming to receive: what is to be done in such a case: *As first, the Minister is to tell him of the sinne, and desire him to forbear; if that will not do, then to shew him the present danger of murdering Christ, and eating and drinking judgement to himself, and he hath done his duty.*

But then it may be inquired, whether he mean only in case of common fame, the scandall having been publick: otherwise, I suppose it will not be a time to nominate any members sinne, or person in publique first.

Then

Then secondly, I question whether a scandalous member doth necessarily murder Christ, and eat and drink judgement to himself in the Scripture sense, whether the person be regenerate or unregenerate: For he may be Scandalous, and yet knowing, and able to put a difference between common bread and the instituted signs, in order to their end. He might be drunk the week before, and yet sober, serious and reverent in the act of receiving, and not guilty of the body and blood of Christ, nor eat and drink judgement to himself in the Doctors sense.

He often distinguishes of worthy Church members and unworthy, according to the judgement of visibility; accounting the regenerate in the Church only worthy of admittance, but not the other, they not having a personall worthinesse, must necessarily eat and drink unworthily, and so judgement to themselves in the Apostles sense, &c.

Now because all his conclusions seem to be deducted from meer mistakes and misapplicings of the Apostles sense,

1 Cor. 11. 20, to the 34. to the great perill and danger of the visible Church of Christ, as causing rents and divisions therein, I shall therefore make bold to present to consideration these necessary queries in reference to a discovery of the most probable sense of the place, humbly praying the Reader (when ever he think of me) to think seriously and impartially of them.

1. Enquiry is to be made whether the Apostle intends any such thing as personall worthinesse, or unworthinesse in order to the Sacrament.

2. Whether the unworthinesse the Apostle speaks to, were not meerly their miscarriages and actuall offending in or about the externals of Sacramentall actions and order.

3. What were those sins that provok'd the Lord so immediately to punish them for the present, and made them liable to be further punished for the future.

4. Whether they were chastised for unworthinesse of person or other sins they were guilty of, before they came together to celebrate the holy Supper.

5. What

5. What is the remedy the Apostle prescribes to that Church to prevent future judgement, and to enjoy present benefit.

6. Whether the unregenerate and most ignorant person professing and owning the true Religion among them, were not in a capacity so to use the remedy, as to prevent the judgement and receive benefit by the ordinance where God gave a blessing.

7. Whether the duty of self-examination in order to the Sacrament is not to be restrained to the premises treated on in the context.

8. Whether a carelesse neglect or incapacity of this duty of self-examination before, do excuse and give a writ of ease from that precept of publique duty and service, *Do this in remembrance of me.*

9. Whether there be any thing in the institution, nature, end, language, action of the Sacrament in the context, or elsewhere, incongruous to the receiving of the unregenerate in the Church.

I doubt not but an ingenuous answer to these Queries would much moderate the

the unchristian rigour of these times about Sacramentall communion, if not to make the controversie to cease among sober godly men. And therefore pardon my boldnesse in adventuring to present to publick view my confused apprehensions in answer to these queries, and that with as much brevity as I can. Something must be done; and if I can discover the truth or give occasion unto some more able to doe it, I shall blesse God, and think my labour well bestowed.

For the first, I conceive there is not the least hint or sound of unworthinesse of persons in the Church of *Corinth* spoken to by the Apostle, in reference to the Sacrament, nor are they blamed or punished for their reall unworthinesse as to God, visible to the Church, though it's probable they had such amongst them in that communion. For in the beginning of this Epistle, the Apostle gives them the titles of *the Church of God, sanctified in Christ Iesus, called to be Saints, &c.* And of those that were punished for profaning the ordinance, the Apostle speaks very hopefully, nay confidently,

ly, that their persons were justified; they were chastened of the Lord that they might not be condemned with the world.

But it may be said, The Church of *Object.*  
*Corinth* were all of them, at least visibly, worthy in respect of their persons; and therefore their free admission is no warrant for us, seeing many of ours want that visible worthiness. And if those that were visibly worthy, did through their miscarriage eat judgement to themselves, what may we think of ours, that have not so much as that visible worthiness which they had?

1. I answer, If there be nothing *Solutione*  
against personall unworthiness in persons professing the true religion, in the context, in order to the Sacrament, then unworthiness of person in such can be no bar against them: but the former is true, therefore the latter is true also.

2. If the Apostle upon so weighty occasion meddle not with their unworthiness of person, in reference to their receiving, then neither need we to meddle with it: it is sufficient that those we admit be baptized, and of the  
true



true Religion, under Church indulgence, to entitle them to all the ordinances which they are to use as means of their spirituall good; they being given to the visible Church to that very end.

3. If our Baptisme were rightly administered according to the Word, then ours of years that are of the same with them of the Church of *Corinth*, have as much externall priviledge in the Church, as they had, till either by Apostasie they fall off, or by the right exercise of Discipline they be put out. And had we the same charity the Apostle had, we would allow them the title of Saints, beleivers, brethren by profession and calling, as they did all along.

For the second and third Quere, I am sure the Text is clear for the affirmative, namely, that their unworthinesse was meerly their miscarriages and actuall offending about the externals of Sacramentall actions and order.

And they did eat and drink unworthily, not discerning the Lords body, and they profaned the holy Ordinance, in that they put no difference between  
their



their own supper and the Lords Supper; their own bread and the instituted signs: And for persons to make the consecrated signs, appointed by Jesus Christ to spirituall ends (as in the institution) a common or civill thing, to please and satisfie the outward man, must needs be a great evill; and was that high and provoking sin for which they are there punished, as well they might. For indeed it was a sin worse then carrying the Arke of the Covenant contrary to order; and yet for that the Lord made a breach upon them. And *Nadab* and *Abihu* were destroyed for offering strange fire which the Lord commanded not: so dangerous a thing it is not to come up to, or to adde to, or to profane divine institutions. Doubtlesse the *Corinthians* were very rude, unreverent and disorderly in the present observance; some were hungry, and some drunk; some had too much, and others could get none, or but little, as is intimated in the remedy or direction given to that particular case: To tarry one for another (as to order) and if any hunger, let him eat at home, & not make the holy Supper a meer businessse

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finesse of eating and drinking; that they come not together to condemnation, for time to come, as they had done before.

To the fourth Query, I answer, They were not chastened for unworthinesse of person, or for any other sins they were guilty of before, but for unworthy actings in the act of receiving, or at that time. *For this cause some are weak, and some are sick, and some are fallen asleep,* that is, for eating and drinking unworthily, contrary to order and decency: the which word *unworthily*, respects their manner of doing, not their persons. It's now said, *Whoso eateth and drinketh being unworthy, is guilty of the body and bloud of the Lord.* And I think it is no where else the language of Scripture to require real worthinesse of person, before they be fit to come under precepts of duty and service. Doth not Baptisme lay engagements upon all to observe all the commands of Christ? *And do this in remembrance of me,* is a precept for the baptized of years to observe (they being under Church indulgence) otherwise we shall be driven to question our Baptisme

Mat 28.  
19, 20.

tisme, and then our Church ministry; and run mad to the separations, or begin again if we could tell how.

In the mean time, how injurious to Church members doth our ungrounded rigour, and private interpretations cause us to be!

To the first *Querie*, I say, The remedy is both by instruction and direction: by these waies the Apostle applies himself to them for the cure of their maladie. He repeats the first institution, comments upon it, the better to give them to understand the nature, end and use of the ordinance, which before they were ignorant of, or did not well consider. And having taught them the minde of Christ, in what was necessary to that service, then he gives direction what they must doe. First to examine themselves, whether they understand what these things of God did mean, as they had been taught; and then to tarry one for another, that the ordinance may be carryed on with order, decency and reverence, becoming worship, and then he assures them they shall not be judged of the Lord.

To the fixth Querie, I answer, The Apoftle intends the remedy to the good of the whole Church, which comprehends every particular member of years that did actually receive, and offend therein. And he taught them not any thing, but what was eafie to be understood by any reasonable man owning the true Religion among them. He directed them not to do any thing, but what was eafie for them to do externally. And their offending was fo obvious and apparent, that they were eafily convinced, and yeilded to the reproofe, Gods bleffing concurring with the means: and indeed we read no more of their offending in that manner afterwards; nor any other Christian Church.

*Object.*

But they were a Church confifting of members under better qualifications then ours; therefore the fame remedy which was fufficient for them, is not fufficient for moft of ours.

*Solution.*

I. I answer, The Apoftle writing to them, That if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with fuch they  
 fhould

should not eat; intimates, that there were such among them that were as bad as ours.

But *secondly*, if we be a true Church, & our members we admit true Church members, even as theirs, then ours come under the same rules with them; unlesse we can finde different rules for the same Church in the same things and respects: if not, then ours are under the same rule in reference to the Sacrament (untill they be legally ejected and cast out) and are bound to act according to those rules, and that order prescribed, in hope of a blessing, even the worst member among us.

To the seventh *Querie*, whether the duty of self-examination in order to the sacrament be not properly to be restrained to the premises treated on in the context; I answer, That whether it be to be extended in this place so farre as most do urge, in respect of their reall state unto God, competent measure of knowledge in the many fundamentals of Religion, the having and acting every grace necessary to salvation, &c. or to be restrained to the particulars



there mentioned; I dare not peremptorily determine, though strongly inclined to believe the latter. Not because I think self-examination touching the former may carelessly be neglected by any; but I question whether the Apostle had any respect thereto in this place, in reference to the Sacrament: because I conceive the Apostle here sutes the remedy to the malady; and that unworthinesse of person was not any part of malady nor ignorance in the fundamentals of Religion; but their not discerning the Lords body, and that put them upon other unworthy carriages, as is shewed before. And therefore as examination is part of the remedy prescribed, it seems to me, most probable, that it properly refers to the rule of institution, and those other directions given in the context.

The eighth *Querie* is, whether a carelesse neglect of this private duty of self-examination before, do give a writ of ease, and excuse such negligent persons from the precept of publique duty and service, *Do this in remembrance of me?*



To this I say, I cannot conceive how the neglect of a private duty, can excuse any in the neglect of publick worship, that are Church members of years, under the obligation of all that Christ commands. The Apostles being sent to preach and baptize those that received their Doctrine (the Doctrine of the Gospel) and came under the baptisme of Christ, were bound to teach them to observe all things whatsoever Christ had commanded; and in so doing they had a promise of his presence, and blessing upon their endeavours, *And loe I am with you alwaies to the end of the world,* Mat. 28. 19, 20. What can be more plain, except we shall say the observance of the holy Supper, is none of his commands?

I think Christ commands nothing for the hurt of his visible subjects, they observing it according to their present capacity. Can an instance be given in the Old or New Testament, of any that came under Circumcision or Baptisme, whether profelyte or native of years, that as private members were admitted to all other ordinances in the Church; and yet were forbidden the use of the other Sacrament, the Passover or the

Lords Supper? There is but one Law for the stranger and home-borne. If our Baptisme be the Baptisme of Christ, I say, if it be the baptisme of Christ, by which we are consecrated to Christ, why should any be exempted from any obedience and priviledge, being of years, and under Church indulgence at least, more then the circumcised under *Moses*, or the Baptized under the Apostles? Our not acting according to Scripture presidents in this particular, will (I fear) in time unchurch us. We blame the Separations, when we our selves maintain the first principles of setting up distinctions and separations in the Church: But it is dangerous to be partiall in the lawes of Christ. Why may not the wofull neglect of Sacraments, visible pledges of divine love; be one thing that makes ministers be so contemptible and vile in the eyes of many as they are?

Well, but to return, I say this coming to the Sacrament is one of Christs commands, and he that breaks the least of his commands, and teaches men so, shall be called the least in the Kingdome of God. But I think *Mr. H.* hath said enough

enough to this to satisfy any sober impartial Christian, to whom I must still referre the reader for further satisfaction herein. The Doctor hath many quilllets about this particular, which are more like to puzzle then to satisfy the reader. He strives to put an inclosure to some duties, as not common to all, and he instances in relations and sex that come under the obligations of the second Table; the which duties are common and universall to all of the same relations and sex. And what though it be not the duty of all Church members to preach and administer Sacraments; yet it is the duty of all Ministers what ever so to do. But Mr. H. argument is, If all other service lie in common, it is an intrenchment upon the common liberty, to put an inclosure upon the Sacraments. And if the Sacrament come under the obligation of the first Table, as a part of Gods worship, it is equally binding to all, and so in common with the rest of worship, notwithstanding any thing yet made out to the contrary.

It is true, affirmative precepts do not binde to every moment of time; but  
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that will not justify a carelesse and wilfull neglect at any time. And whereas it is said, that Church members are not bid absolutely to come, but so to come, it seems strange to me: I had thought that all precepts of worship had been absolute to persons of years, in the Church of Christ. And do this in remembrance of me is absolute, and the principall duty, however the Doctor is pleased to call it carnall Divinity, and a setting up the form above the power of worship. For in every duty there is a forme, which is heedfully to be observed; and it's impossible there should be the power of godlinesse without the form. To obey the voyce of God in regard of the matter enjoyned, seems to be the main, as respecting reasonable man: and when there is an externall conformity to the commands of the Lord, such are said to walk in the waies of the Lord, failings in the manner there will still be; both good and bad are under a necessity of failings and miscarriages in every thing, which is to be imputed to the common frailty of man fallen. But not to do what God commands; at all is

voluntary rebellion, and that which the Scriptures most usually threaten severe judgements unto. But I hope the Doctor doth not mean that the celebration of the Lords Supper is the form, and self-examination the power; which yet he seems to do by his exceptions against making receiving to be the principal, the other but an accessory.

To which exceptions, I say, First, that this duty of examination of our selves is a private duty, and the private is subordinate to the publick. Secondly, This duty was prescribed occasionally, as a remedy to that particular case of making a breach upon the materials of divine institution and order; and therefore a means to further them in the right observance of the Supper: and we may most safely say, the end is most principall, the means lesse. Besides, where the duty ceaseth in some respects, it is not to be urged in those respects; but it's clear there is not the same reason, for point of offending in the Church of *England*, as there was at *Corinth*, about the Administration of the Sacrament; the worst of our congregations demeaning themselves

felves more reverently and orderly in a way futable to the carrying on of that fervice in regard of the externall part, according to the rule of institution.

And therefore that duty is not to be urged upon ours with the fame neceffity of danger of eating and drinking unworthily, as to the Church of Corinth. It is true, their ignorance, and not discerning of the Lords body represented by the instituted figns, was the caufe of all their other mifcarriages.

*Object.* But fome may fay, Doth it not therefore follow, that the ignorant amongst us do neceffarily run upon the fame danger of mifcarriage?

*Solut.* I anfwer, we know they do not: for ours many of them rather erre on the other hand, by putting too much holineffe in the confecrated elements, then by ufing them as common things: fuch hath been the education of the moft every where, that they conceive this Sacrament to be a moft holy ordinance of God, appointed for the good of their fouls. And therefore out of fear and reverence they do demean themselves orderly, and regularly conform



form to the externals of the institution. Had the *Corinthians* come up to that conformity of Sacramentall actions, and order that ours generally do, we should not have read of their punishment for unworthy receiving (as I humbly conceive) nor of their being urged so to come: for that principall duty is not to be neglected, though through carelesnesse the other be.

But then (saith the Doctor) *It is a sin to dissuade men from doing their duty, be they never so vile.* *Object.*

To which I say, the Doctor knowes there be other waies to reform such enormities. He instances in perswading to forbear duties of homage and worship; but not only Mr. *H.* but many other sober Christians, Ministers, and others, judge that all the visible subjects of Christs Kingdome, are under the obligation of his commands? And do this in remembrance of me, is one not to be restrained to sex, function or any particular relations; but to be observed in common by all the baptized of years under Church indulgence. And if the Doctor hath any thing further to say, that may give satis-  
*Solut.*

tisfaction in that point, my self and others will be very thankfull.

9. And so I come to the last *Querie* propounded; namely, whether there be anything in the nature, language, actions or end of the Sacrament, in that place of the *Corinths*, or elsewhere, incongruous to the actuall receiving of the unregenerate in the Church.

Before I come to answer directly to the *Querie*, I shall lay down these six propositions.

1. I conceive that Sacraments in generall, and this in particular were instituted for the spirituall good of the visible Church of Christ comprehensively taken, in which every particular member is included.

2. That the visible Church of Christ consists of persons regenerate and unregenerate, professing the true religion, and their seed.

3. That the unregenerate in the Church are the only proper and immediate objects of the most fundamentall promises in the Gospel Covenant, of the giving the first grace.

4. That the whole administration of the Covenant belongs to those in the  
Church

Church, that are the immediate objects of the absolute promises in the Covenant; they being of years of discretion to use the same, in order to the Lords putting the promises into execution and performance.

5. That whom the promises of grace do respect, to them the use of the Sacraments do belong; Sacraments being visible representations of the death and blood of Christ, on which those promises of grace are founded, and by which they are confirmed.

6. That those in the Church and of years, whom we cannot exclude from covenant relation, we may not exclude from the Sacraments, they being visible seals and pledges of Covenant love to that people that are in possession of Covenant administrations, of divine Ordinances, of worship, as ours are.

These being truths (as I conceive they all are) I think it will follow, that there is nothing in the Word against the receiving of the unregenerate in the Church, being of years of discretion, and professing the true Religion

The Doctor hath written very understandingly and informingly concerning

cerning the Covenant, and the manner how it is sealed; and yet he falls off in his conclusions and applications, excluding the unregenerate in the Church from the Sacramentall seals, whom yet he allows to be objects of Covenant grace, saying that only the elect and persons effectually called are the objects; and yet he intimates that the elect unregenerate are the object of initiall grace; and that grace and faith be a part of the Covenant sealed by the Sacrament: and yet he would not have those receive that have not this faith and grace, though promised in the Covenant and sealed in the Sacrament.

But if the elect before conversion be in the writing, and in the Church, their Sacraments seal to them: but doubtlesse God hath his elect to call in the Church, else we cannot tell where they are; if not under the ordinary means of their calling. And therefore there can be no danger in sealing that part of the Covenant to such. And doth not the Doctor himself and others act accordingly in administering the seal in Baptisme? Are they within the Covenant then by vertue of a visible profession

feſſion in their parents, and upon that account ſealed with the Sacrament of Baptiſme; and yet grown to years denied the ſame ſeal of the Supper? If they had right then; how comes it to paſſe they have none now? The Doctor ſaith, *Because of their antifeederall wickedneſſe, they prejudice themſelves, and deprive themſelves of covenant right: and that thoſe that are in the ſtate of nature, are out of the Covenant, and the groſſly ignorant are ſuch, &c. And therefore to be denied the ſacramentall Seal.*

To which I anſwer, It's hard to ſuch, that any born in the Church of Chriſtian Parents, they continuing to uphold an externall profeſſion of the true Religion, are out of the Covenant, how ignorant or wicked ſo ever they be. For if there be a more immediate object of thoſe promiſes of giving the firſt grace, in the Church, where the ordinary means of working that grace are, then perſons in the ſtate of nature, and unregenerate in the Church are the immediate object of thoſe promiſes before others out of the Church. But there is a preſent and immediate object of thoſe promiſes in the Church, that

are under covenant ordinances ; except the day of Gods giving the first grace be past in the Church. Therefore those in the State of nature and unregenerate in the Church, are the present and most immediate object of those promises in the Covenant of Gods giving the first grace. As for those in the Church that have the first grace already, they cannot be the proper objects of it in the promise : and those that are out of the Church, not having the ordinary means of putting those promises into performance, cannot be the present and most immediate, or most likely objects.

For as touching the state of Paganisme, the Apostle intimates plainly, *That they are strangers from the Covenants of promise, without hope, and without God in the world,* Ephes. 2: 12. Therefore the unregenerate in the Church, are the present and most proper objects of those promises, and consequently of Sacraments that seal to the truth of those promises. And for those that will not allow men in the state of nature and unregenerate, to be of the Church, they will allow the Covenant a full object in the Church. And for particu-



lar sins and personall miscarriages in the Church, we are to make no difference in the regenerate and unregenerate, there being the same rule to guide us in dealing with both. But let none mistake me, when I say the unregenerate in the Church are the immediate and proper objects of the promises of the first grace, I do not mean that all such in the Church must necessarily have that grace given them; but such there are in the visible Church, which by nature are as bad as any others, and in no consideration differ from the worst of men considered in themselves; but are simple sinners wholly lost with the rest of fallen mankinde: That which makes the difference is out of themselves; it's the meer good will and pleasure of him that worketh all things after the counsell of his own will; giving grace to whom he will, of those that in all respects are equall in sin and misery. So that when we shall come to judge of persons in the Church, under the most evident characters of unregeneracy; yet we may not exclude them from being objects of covenant

grace and mercy; nor from the seals and pledges of that grace and mercy, during their abode in the Church, and the Churches indulgence toward them. In a word, nothing excludes from covenant relation, but the sin against the Holy Ghost (which I fear many of our blasphemous Sectaries are guilty of) and positive unbelief, such as was in the hardened and obstinate Jewes; who denyed the holy One, and true Messiah sent among them; obstinacy and Apostasie in the justly excommunicated, renouncing the Christian Religion, hating to be reformed by the Churches censures; these things exclude, and nothing else. And this might suffice for answer to the *Querie*, but I shall adde two or three arguments more.

1. The very nature of the Sacrament of the Supper is a visible Gospell, representing Christ crucified to sight and all the other senses, by instituted signs, which more ordinarily is carryed to the ear by the word: but in this all the senses are made the inlets to the soul, carrying the knowledge of Christ crucified to the understanding heart

heart and conscience. And I think the unregenerate in the Church, have as much need of being taught Christ crucified, by the visible signs, as any others: and they have as much need of the benefit and advantage of their outward senses, as the regenerate, and more, they being more dull and slow of spirit to understand or to be affected with the meaning and end of this service than they are.

2. The main end of this service, is to keep a continuall fresh remembrance of the death of Christ, and that satisfaction made by him; by which all the same blessings of the Covenant are procured to fallen man: Christs blood was shed for many, for remission of sins; that he might gather into one the children of God, scattered abroad in all the world, and in all ages of the world, is the end of his death, *Joh. 11. 52.* And the Sacrament is to be observed in remembrance of that by all those that professe hope of being saved through the merits of his death; which the unregenerate in the Church do, and cannot be excluded from the number of those many Christ shed his

bloud for : and therefore it is proper for such to remember the death of Christ, in order to their spiritual good, whom we cannot exclude from being the sheep he died for.

3. The actions of taking, eating and drinking are naturall actions of the body, in reference to those spirituall ends the institution directs us to, the which actions the unregenerate are in a naturall and rationall capacity to performe externally as the Word requires. Though the Doctor be pleased to judge them altogether incapable, as not having a hand to take, he making faith the hand, which he saith they have not; which indeed is true of the unregenerate: but is he able to prove, that by the act of taking and eating exprest in the institution is meant the act of faith? I rather conceive it one thing among many others he takes for granted, which would give better satisfaction, to hear soundly proved by the Word, then to leave us meerly to credit the dictates of men

4. The language of Sacraments runs in generall and indefinit termes, This cup

cup is the New Testament in my blood, shed for many for the remission of sins, drink ye all of it; so saith *Matthew* and *Mark*; indeed *Luke* and *Paul* restrain the word *many*, to you, as being a part of that many in the judgement of charity; and so *Paul* judges of the *Corinthians*.

I doubt not but if the Doctor examine the institution well, he may finde enough to warrant a forbearance of that particular application in the delivery of the Sacrament, which he so much urges in his Book. I cannot finde in Scripture language any such thing as he makes giving and receiving to be. What danger is there of confirming the unregenerate in presumption, if they take and eat in remembrance of Christs death? Who have more need of remembering the death of Christ, then they that must perish forever, dying without the saving benefits thereof? Who have more need of those gracious tenders of life & favour, then such in the Church? For is not regenerating grace a benefit that comes by the death of Christ? And is not remission of sins a benefit that comes

by the death of Christ? And is not Christ and all his benefits exhibited by those outward signs? And doth not that include or suppose a proper subject of those benefits present; which the unregenerate and unpardoned in the Church are? What incongruity is there in all this? Besides, it sounds very harsh in the Church, to exclude this ordinance of Christ from being a renewing and a converting ordinance, or a means of renewing and converting grace to the unregenerate, they being the most proper objects of that grace, as it is held forth in the promises, for the putting of which into execution, all the ordinances seem to be subservient.

Again, that one main end of the work of the Ministry is the conversion of souls, none will deny; and I think none can exempt any essential part of that work from being a means subservient to this end; and if no essential part can be exempted, then not this of administering this Sacrament of the Supper, which none can deny to be an essential or necessary part of the Ministers work in reference to the good  
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of souls. That ordinance in the Church that was instituted to shew forth the death of Christ till he come, is a means of conversion. But the Sacrament is an ordinance in the Church instituted to shew forth the death of Christ till he come. Therefore the Sacrament is a means of conversion. What may more strongly move a sinner to convert then the death of Christ, which sets forth the hainousnesse of sin, the wretched condition of the sinner in himself, without Christ, and yet a possibility of salvation by Christ?

Thirdly, The word and prayer (confessedly means of conversion) are so necessary to the right administration of the instituted signs, that without them there is no Sacrament; and therefore to deny the Sacrament to be a means of conversion, is to deny the Word and Prayer to be a means of conversion; unlesse we shall say that the adding of the instituted signs to the Word and Prayer hinders the power and efficacy of them from their intended end; so that though the Word and Prayer be means of conversion out of the administration of the Sacrament, yet in it they are not.

And whereas the Doctor saith, *There*

is no promise made to that Ordinance, in that respect: it is easily answered: for there is a promise of Christs presence in every ordinance, *Mat. 28. 20.* Besides, Precepts and Promises are relatives; in Precepts we are to understand Promises included, and in Promises Precepts are understood. As sinners are to seek God while he may be found, and to call upon him while he is neer; so they must seek him where he will be found. As we may not exclude the mercifull presence of Christ from the Sacrament; so neither may we exclude sinners in the Church from seeking Christ there. We know not but that a wilfull or carelesse neglect of this one duty of worship and homage, may hinder a blessing from all the rest: as he that turns his ear from the Law, his prayer shall be abominable.

But when the Doctor cannot with any clearnesse answer the argument to satisfaction, he would evade it, by allowing all presence at the administration which he saith is profitable, and answers the end pleaded for, &c.

1. And indeed in that his device Church members of years are beholding to him for his charity in allowing them

as much priviledge in order to the Sacrament, as he allowes to infidels, and the excommunicated.

2. If that bare presence answer that end, then much more actuall receiving, having the advantage of more of their bodily senses, then meerly to be spectators: and I think that in yeelding this, he hath granted the argument; and his putting the question to actuall receiving, is not to any purpose; because the act of receiving abstracted from word and prayer, necessary essentials to the very being of the ordinance, is but a civill thing only: And therefore the whole must goe together to make up that service; and his question is beside the question. It is sufficient to prove the argument, that the whole administration be blessed to that end; as Mr. *H.* states the question. But what devices do men finde out in pretence of advancing Sacraments? Some exclude all Infants, others some Infants in the Church. The papists will give the Sacrament but in one kinde; many among us in neither kinde. The Doctor will allow all presence at the Sacrament: they

they may hear and see; but they may not taste; they may not take and eat according to the Commandement.

But why will he allow all to be present? *Why, because presence may convert, but actuall receiving not, because naturall men being present, may get good without that sinne which they are in danger of by unworthy receiving; but by their receiving they can receive no benefit; but do prejudice themselves by their unworthy receiving, besides their being guilty of murdering Christ. And shall we think, that that act, wherein they eat and drink judgement to themselves, shall be so blessed of God, as to become a means of conversion to them, &c. And besides, because the committing of some grosse and scandalous sinne, is made by God an occasion of conversion; shall any take warrant therefrom to commit scandalous sins, &c.*

To all which I answer, That all which he hath to that purpose is argued from meer mistakes, he taking for granted all along, that the unregenerate in the Church, do necessarily eat and drink unworthily in the Apostles sense; whereas I conceive the contrary hath been already fully declared. And therefore it would be well,  
if

if he would see his mistake, and alter his judgement, that others might not be in danger of being misled by him. In the mean time what he hath charged Mr. H. with in point of excommunication untruly, may be retorted upon himself justly, *It is a cruell assertion, a bloody tenent, &c.* And that not only in his depriving many souls of the benefit and spirituall good of so blessed an ordinance; but in his detracting also from the goodnesse, grace and power of God in that ordinance; as if Christ had appointed it in the Church, rather for the hurt, then for the spirituall good of his visible subjects, they partaking thereof conformly according to their present capacity.

But then (saith the Doctor) *If it be a conuering ordinance, we may administer the Sacrament to the Heathen to convert them to Christianity; for if it will convert those in the Church that have but the form, to the power of Religion, then it will sure convert the Heathen (at least) to the form: if it will do the greater, much more the lesser.* Object.

To this I answer, That an argument *Solution.*  
drawn from the greater to the lesser,  
must



must be of things of the same kinde, and so of men under an equall capacity, else it will not hold. I can throw a stone over a house, can I therefore throw a feather: this is lesse then the other, and yet though the same arme and strength be put forth, it will not do it. The fallacy of the argument lies in this, That there is not the same capacity of receiving good by the Sacrament in both: the formall professing Christian is not in such an incapacity of receiving good by that ordinance as the Heathen are? We know that to Heathens, that never heard of Christ, or at least do not acknowledge him their redeeming Lord, so as to come under his Lawes, no not so much as Baptisme, the outward elements are but meer civill things. And they might be easily perswaded to take and eat of those elements of Bread and Wine, in order to the good of their bodies, but not for the good of their souls, before they own Christ to be their Lord, Redeemer and Saviour; till then they know not what these things mean. But those among us, educated in the true Religion, do ac-  
know-



knowledge Christ their redeeming Lord; and they do know in some measure what these things of God mean: so that the Sacrament in an ordinary way, may work some proper effect upon the one, but can have none upon the other without a miracle. Besides, it is clear enough, that as no uncircumcised persons were to enter into the Sanctuary, or to eat of the Passover; so no unbaptized person is to partake of the holy Supper in that Communion. Were there the like ground of denying the Sacrament to the ignorant and scandalous persons under Church indulgence, that there is of denying it to infidels; this controversy had been at an end before this time. It cannot be denied, but excommunication is appointed in the Church, to convert and reduce the obstinate and wilful sinners therein: doth it therefore follow, that we may exercise this means of conversion to Heathens out of the Church? What can be more absurd? Nay, what have we to do to judge them that are without? 1. Cor. 5. 12. The Doctor knowes well enough, that different premises will  
not

not bear the same conclusions: and the truth is, for want of making premises equall, according to Scripture presidents, we have run upon false conclusions: to instance in some.

1. Because we finde in Scripture the distinction of beleever and unbeleever, used to distinguish the Church from the World, how commonly is the same used to make a distinction in the Church amongst us who in Scripture sense are all beleivers: for it is evident, that an unbeleever? in the Scripture sense, is either a Pagan infidell, or an unbeleiving Jew that absolutely renounces Christ, under the notion of a false Christ, a deceiver, a devill, &c. refusing to obey his Lawes, or to expect salvation by him.

2. Because we finde that these unbeleivers are under wrath, *Aliens from the common-wealth of Israel, strangers to the Covenants of promise, without hope, and without God in the world. Ephes. 2. 12.* Which was true of the *Ephesians* before they received the Gospell; that therefore the unregenerate in the Church, are under the same condition, though they beleive in a true sense (though not

not sincerely) and are under the Covenant; and persons to whom the adoption, and the giving of the Law, and the service of God pertains, as once to the Jewes, *Rom. 9. 4, 34.* finding warrant in the word to separate from the Infidell and idolatrous world (especially in matter of worship) therefore they conclude, we must separate our selves from the unregenerate in the Church.

4. Because we finde, that some beleevers have by their unworthy and undecent behaviour, in time of administration, profaned the Sacrament to their own perill and judgement; therefore we conclude, First, That those whose persons are unworthy (as not being regenerate) eat and drink unworthily. Secondly, That some other unworthy actions of Christians committed before their comming to the Sacrament, renders them incapable of worthy receiving; and consequently renders them liable to judgement therein.

5. Because we finde in the Scripture, some excommunicated for foul and scandalous sins, and blasphemous opinions;

opinions; therefore we conclude we may exercise Church censures for any sin, even for omission of such duties as are dubious whether enjoined in the word or no; but I have done with these false conclusions.

There is one objection more which the Doctor makes against Mr. H. Free Admission; to which I desire to speak something.

*Object.*

The objection is this. *That Mr. H. Free Admission strengthens the hands of the wicked, by promising them lies in the Name of the Lord: and makes sad the hearts of the righteous, whom God would not have made sad, by their profaning the ordinance, &c. And this he endeavours to back with the language of the Sacrament, or words which the Minister uses in the delivering of the Sacrament to particular persons: by his words and action, giving and sending Christ and all his benefits of grace and glory to the wicked, as well as to the godly; the which grace and glory the Sacraments are appointed to assure and confirm, &c. When as in the preaching of the word it is farre otherwise; the Minister therein not dispensing the same to all alike; but preaching comfort to whom comfort belongs,*  
and

*and terrour to whom terrour belongs, &c.*

I shall in answer to this objection, *Solut.* promise severall things.

1. That Sacraments are of no other signification then what they are appointed to signifie by the Word.

2. That what Sacraments signifie, that only they do necessarily teach, and nothing else.

3. That the subject of Sacramentall teaching, or that which they chiefly teach, is Christ crucified, together with all the benefits that come thereby to the visible Church, included in that particular blessing of remission of finnes.

4. That the main end of the whole service, is to bear in our mindes a continuall remembrance of the death of Christ; the meriting and procuring cause of all grace and glory bestowed upon baptized man.

5. That the Administration of the Sacrament, is appointed in the Church as well to be a means of grace, as a pledge to assure thereof.

To all this adde what hath been said before concerning the unregenerate, in order to the Sacrament; and then make

it out he that can, that the language or administration of the Sacrament, to the wicked or unregenerate, remaining in the Church, doth strengthen the hands of the wicked more then the Word may do; or promise them lies in the name of the Lord. I grant that false conclusions and applications may be drawn from the truest premises in the Word: and so likewise from the use of the Sacrament, through mistake of our selves: but it doth not therefore follow, that the Word or Sacrament promiseth lies to the hearer or receiver; when through an ignorant deceitfull heart, they misapply the Word or Sacrament. For there are generall truths held forth indefinitely to all in both, though all do not rightly apply the same. And the very same that is said of the Sacrament, may be truly said of the Word, as to the particular in hand, when rightly dispensed to men in the Church.

Is not this the great, and most true assertion of the Gospell, worthy to be received of all men, *That Jesus Christ came into the world to save sinners, 1 Tim. 1. 15. And also to seek and to save that which*

*is*



is lost, to call to repentance, to justify the ungodly, and to die for enemies, who yet in other places are called *sheep*, his Church and friends, according to Gods electing love and gracious purpose? And is not this Gospell to be preached to every creature, in order to the working and effecting these ends of grace and salvation in such as are sinners absolutely, and lost in themselves, and simply ungodly? And dare any say, this is to promise lies to the ungodly and sinners in the Church, and so to strengthen the hands of the wicked, that they may not return from; their wickednesse? And what is the Sacrament given and received, but a visible representation of the death of Christ, and satisfaction made by him for sinners, to put us in remembrance of all this; and which opens a door of hope to all in generall, and a peculiar comfort to them that can from their experience of grace received (with Paul) apply this to themselves: *Christ came into the world to save sinners, whereof I am chief.* I know what is usually put in against this generall assertion of the Gospell, limiting the same to

penitent sinners, sensible of their being lost, and of being enemies, &c. But doubtlesse out of some mistake; and such as doth reflect somewhat upon the publick Ministry (to which I would not be any way in the least degree injurious) but because such like quotations in Mr. *H.* are excepted against by the reverend Doctor; I shall crave leave to expresse some of my thoughts in vindication of him.

The Doctor saith, *Christ came not to call the righteous, that is, such as think themselves so, but sinners to repentance, that is, saith he, such sinners that are sensible of their sinfulness, sick and lost, &c.* But will not this then follow, that all naturall men, dead in trespasses and sins, thinking themselves righteous, whole, and in the right way, and that they have need of nothing (with the *Laodiceans*) not knowing that they are wretched and miserable, poor, and blinde, and naked, are out of the number Christ came to call; and so by consequence he came to call none at all; because all by nature are sinners under the forementioned Characters and black qualification of insensibleness of sin

sin and misery, and high thoughts of themselves. And therefore the Doctors sense is not like to be the true sense and meaning. For we know what counsell Christ gives to the *Laodiceans*, who were such conceited senselesse sinners, *Rev. 3. 18.* And how that he gives life to quicken them that are dead in sins and trespasses, *Ephes. 2. 1.* And is sent to give repentance to the lost sheep of the house of Israel, and remission of sins, *Act. 5. 31.* For to say he gives repentance to the penitent, and life to the living, (as he doth if the Doctors sense be right) is not the sense of the Gospell, nor indeed a truth in its proper sense, without the advancing of the power of nature too high. And therefore such supernaturall conditions or qualifications are not required to put persons into a capacity of receiving the benefits of the Gospell Covenant: it being the supernatural benefits and blessings of the Covenant that make any to be such. It's true, supernaturall grace precedes glory; and the first grace precedes the growth and increase therein: but it is naturall depravity, sinfulness and misery that necessarily precedes the first saving grace; so that that cannot be a condition of

the first grace, that is either the first grace it self, or growth therein. The Covenant in this case is absolute and inconditionall: but then I conceive the Covenant to be conditionall in other respects, in an easie and favourable sense thus. The tenour of the Gospell, to people that never yet embraced nor owned the Doctrin and ordinances of the Gospell, runs thus, *He that beleeveth shall be saved; but the wrath of God abides upon those nations, people and persons, that either have not the Gospell in the tender of it, or being tendered receive it not.* But those that upon the tender receive the Gospell, so as to credit the truth thereof, and willingly come under the lawes and worship injoynd, forsaking all false religions, and joyn with the professors of the true, such are reckoned for beleeveth, and come under the promises of grace and glory upon that account. And therefore the Apostle sends salutations to *all that in every place call upon the name of the Lord, both theirs and ours;* and he applies that of the Prophet in this case, *Whosoever shall call on the Name of the Lord, shall be saved,* 1 Cor. 1. 2. Rom. 10. 13.

10. 13. That is, such people are under the promises of salvation, in opposition to those that call not upon the Name of Christ Jesus the Lord at all; as Jer. 10. 25. *Pour out thy fury upon the Heathen that know thee not, and upon the families that call not on thy Name.* I look upon belief of the truth as the only means of ingrafting the unbelieving Jew or Gentile into the true Olive or visible Church of Christ, out of which is no salvation; because they have not the ordinary means of attaining the same. And where the means is, the Word profits not, when it is not mixt with faith in them that hear it. The Jew beleevd not the truth of the Gospell at all: And he that comes to God must beleve in the first place, *that God is, and then, that he is a bountifull rewarder of them that diligently seek him.* Heb. 11. 6.

And that leads me to the next thing, namely, to conceive of all those that are in externall covenant with God, in regard of their being in possession of the Divine oracles and ordinances, precepts and promises, that all such are under all the commands of Jesus Christ: and the observance of those commands seems



seems to me to be the condition of the Gospell, and the grace thereof to be attained unto in the use of instituted means, and wayes appointed by Jesus Christ in order to that end. And I do also conceive that not only half promises, and, it may be, but whole promises seem to respect persons in the Church, doing but the morall, reasonable and externall duties. *Aske and ye shall receive, knock and it shall be opened unto you, seek and ye shall finde.* If you that are evill know how to give good things to your children, much more will your heavenly Father give the Spirit to them that aske it, even to them that have it not? *Hear ye deaf, and see ye blinde, that ye may see.* Isa. 42. 18. And again, *hear and thy soul shall live.* Isa. 55. 3. *Cease to do evill, learn to do well: and then come and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.* Isa. 1. 16, 17, 18. And after the Lord was pleased to express the greatest freeness of his grace to the house of Israel, in promising to give to them a new heart, and to put his spirit in them, and to make them his people, he addes, *yet will I be required of for this by the house of Israel to do*

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*it for them, Ezek. 36, 26, 27, 28, 37.*

And as the Lord hath made many promises to the use of means, so the use of means is ordinarily successfull and blessed to attainment of grace. I do not say, that any by the use of means deserve grace, or that God is bound to give grace to all use of means, or that he gives grace to any for the use of means and reasonable serving of God. The blessing of grace is promised and also given freely according to the good pleasure of Gods own will. And both the means & the blessing upon the means is a fruit of Christs purchase by his blood.

The like may be said of those in whom the promises of the first grace are performed: they ought diligently to apply themselves to the use of all good means, and walk in all holy waies of Christian obedience, for further growth and increase therein. All men stand bound to imploy all their abilities, and to put forth themselves in all reall endeavours to improve their talents, either of common or generall endowments, or more peculiar blessings of supernaturall grace, according to the advantages and opportunities given them,  
and

and shall be accountable to their Lord for them: this is the tenour of Scripture, and thus man is bound to do, whether God give the blessing or no: duties belong to man, the issue is the Lords: man is bound to him, but he is free to do whatsoever he pleaseth in heaven and in earth. And yet it's true also that the promises of eternall glory and blessednesse, belong only to those that are actually justified and sanctified; and do patiently continue in weldoing, *Rom. 2. 7.* And this I think is neither Antinomianism nor Pelagianism; but the tenour and scope of the Covenant of grace to man. So then if we consider men under sin and misery, being in the Church, they are under the commands of the Gospel, which justifies their observance of those commands, in hope of a blessing. And according to promises in that particular case, the unworthy guesse in the parable, was not sentenced for his being unworthy, and without the wedding garment when he was commanded to come to the feast (for so were all that were bidden as well as he) but his partaking of the Gospel, and having liberty

erty to sit down, and eat of every dish of that feast of fat things, and yet at the end of the feast, being found to be one not having a wedding garment; this was damning; and for this he was sentenced to be bound hand and foot, and to be cast into utter darkness, where shall be weeping and gnashing of teeth, *Mat. 22. 11, 12, 13.* This is a place usually misapplied: for it proves no more then this, That of those that have the advantage of Gospell administrations, some may and do perish, for not having the grace of the Gospell. *Many are called, but few are chosen.* But this by the way; I will return to the other part of the objection made by the Doctor against Mr. H. free admission, which is this, namely, *That it makes sad the hearts of the godly, to see the ordinance profaned, &c.*

To which I answer, Why should the hearts of the godly be made sad, because unregenerate persons join with them in duties of homage and worship, and are willing to join with them in the use of the Word and Prayer as well as the Sacrament, as means of a blessing? Why should any be grieved that wicked men

men and sinners are objects of Redemption, Covenant blessings and mercy? shall the eye of any be evill, because God is good, in sending Christ into the world to save sinners? Should not all remember that they themselves were such, though now through free grace they be washed, and sanctified and justified. Christians that are partakers of this grace, are all this by vertue of Electing love, Redemption and Covenant grace. None of us by nature, were any better then our fellow sinners. It was the meer good pleasure of God in Christ, that hath made us to differ. And what have any that they have not received, and that in the use of the same ordinary means, you stomach at in others your fellow sinners? Where would you have sinners to seek Christ Jesus but in the Temple? Where shall they finde him, but where he is? Christ bids all that will come and take of the true bread and water of life freely, *Rev. 22. 17.* He doth no where discourage any from coming to him. O that Ministers would rather woo sinners, and seek by all fairnesse and love to draw them to wait upon Christ in the way of all his  
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ordinances, in order to blessing ; then causelessly, upon mistake, to discourage them, and take them off from endeavouring after their duty of remembering the love of Christ, in his laying down his life for sinners ! but I must contract.

But then saiesthe Doctor, *If this be so, let all come pell-mell, and then where is the reformation so much indevoured after of late ?*

Object.

To this I answer, That if by coming all pell-mell, be meant all, though they come to mock at, or openly to abuse the ordinance, I say it doth no way follow from what I have asserted, nor from any thing Mr. H. hath said. For he hath very well stated the question, and excepted infants, distracted and justly excommunicated persons ; and these being excepted, if he or I say, let all come that will, I think it neither to be absurd nor dangerous ; seeing that Christ, when he offers himself, and the thing signified in the Sacrament, saith, *Let him that is athirst come ; and whosoever will, let him take the water of life freely, Rev. 22. 17.* Why may not we say of all of years, under Church indulgence (whether Presbytered or not

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Presbytered) they offering themselves to receive, are not to be denyed the Sacrament for supposed incapacity or unworthinesse? Besides, Mr. H. hath given a ratioll account of his own practise, to acquit himself from such reproachfull expressions, as are used against him, namely, That he hath done his utmost (*de jure*) that all come prepared: And that none may charge him with arrogance, he modestly and humbly breaks out into this patheticall expression.

*But woe is me, if I justify my self, who am a man of unclean lips, and dwell among people of unclean lips, eminent only in failings!* By which words he doth not detract what he had said before, but only shewes, that though such were his frailty, that he (as all other) failed and came short in every duty, yet he had not willingly neglected or wholly omitted any duty in that respect, which Christ requires of him. And so whether Mr. H. or the Doctor favours most of pride and vanity, let the intelligent and sober judge.

Now to the other part of the objection, namely, *Where is the reformation*



*so long indeavour'd after, if we allow of such a free admission.*

I answer,

1. I would learned men did more study by the right means, and in the right way to reform a true Church labouring under some corruptions in Doctrine, worship and discipline; which is our case.

2. I would fain know whether the debarring of Church members of years, and not excommunicated from the Sacrament be a means of reforming approved in the Word.

3. Whether the want of discipline do justifie a totall neglect or suspension of Sacraments, in order to reformation.

4. Whether separation in the Church be a good expedient to further the reformation of the whole.

5. Whether to abolish the essentials of Church discipline, in the use thereof, for some exorbitant abuses, be a good expedient to reform the thing.

6. Whether denying the Sacrament to those whom the Church cannot justly proceed against, the positive excommunication be any furtherance to reformation.

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7. Whether there can be any reformation of the Church in that respect, untill discipline be restored, and uniformly exercised in the same; and if so, whether the Sacrament must be suspended till then, and whether it be any thing towards reformation so to doe.

8. Whether the very nature and being of reformation in the visible Church, stands not only in the external conformity to the indisputable Lawes of Christ their head; constraining all to an uniformity thereunto.

When these few queries are answered either by the reverend Doctor, or any other that holds the Church of *England* a true constituted Church, as to its essentials and being; if I live, and God enable me thereto, I may take occasion to make a further and more direct answer to that latter part of the objection concerning reformation.

In the mean time I shall go on to vindicate *Mr. H.* in what he asserts touching excommunication, and censures of the Church. For what he hath asserted concerning these, is by the Doctor charged to be *false, bloody tenents, &c.*

And

And here I thal first aſſert what I conceive is truth, and then answer to what the Doctor hath said.

1. I conceive that none are proper objects of excommunication, but such as are in the true Church of God, and in fellowship with the Saints in all acts of communication and worship publick. *For what have I to do to judge them that are without? them God judges, 1 Cor. 5. 12.*

2. That no one is to be excommunicated, but in case of violating some manifest and known Law of Christ: and that violation persisted in to obstinacy; after a judiciall triall, conviction, and patient waiting of the Church, for his reformation.

3. That none may exercise the key of Ecclesiastickall Discipline, but such persons in office to whom all the keys of Christs Kingdome are committed, being appointed by him to preach the Word and administer the Sacraments as well as exercise discipline.

4. That no single pastour alone, but such as are so in an association, as to derive authority from the whole, can exercise Church censures authoritatively;

and that every Presbyter in generall is not to have a part in this power, but fome in fpeciall chofen by the whole Church, which are more eminently qualified and fitted for the exercife of Ecclefiaticall rule and government.

5. That excommunication, when it is juft, is a folemn ejecting or putting out of obftinate finners in the Church, from all acts of communion and worfhip of God in the publick congregation; untill by repentance they manifefit both their fhame and sorrow for their fin; and upon the manifeftation of this, and publick promife of amendment, the Church ought to be fatisfied therewith; and the penitent offender to be reftored and regularly admitted to all externall Church priviledges again.

6. That thofe have much to answer for, that were the occafion of laying Gods vineyard wafte, by throwing down the wall, and plucking up the hedge of difcipline eftablifhed, before they were agreed of another warranted by the Word, to be fet up in ftead thereof. By this time they may both fee their folly and feel the fmart of it in the evil effects and confequences.

Well, having laid down these propositions, let me a little apply them, and shew you what will follow upon the truth of them. And first, if the first be true (as I conceive it is) then those that never were admitted to the Lords Supper, are not in a capacity of these censures of the Church; nor to be amended by them, what ever their enormities be. If the second be true, then none in the Church may be censured for ignorance, or for the omitting of doubtfull duties; especially that of submitting to Church examination, in order to the Sacrament. If the third be true, then not only the common members, but the ruling Elders will be called in question for usurping the key of Discipline; they not having power to exercise the key of Doctrine and Sacraments. If the fourth be true, then we may take notice how little of true discipline is practised in the Church of *England*; and in what an incapacity we are (for the present) of any true reformation; whatever some pretend. But the sixth and last I intend more especially to clear up in vindication of Mr. H.

And take it thus.

Excommunication is a delivering to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. It's a great thunder-bolt & punishment inflicted by the Church, as the last remedy to reduce the obstinate from the way of perishing. *Calvin* saith, As Christ is in the Church, so Satan is out of the Church; to which condition the excommunicated are sentenced: but with a mercifull end; to reduce them to Christian obedience, where God gives the blessing. Otherwise it is the very beginning of hell, and eternall wrath; when the sentence is just; it being confirmed in heaven. *Put out from among you that wicked person,* 1 Cor. 5. 13. He must be put out from among themselves, and so out of all communion. The same word seems to be *Joh. 9. 22.* and *12. 42.* where it is said of some, that they durst not confesse Christ for fear of the Jews, for they had agreed, that if any did confesse him, they should be put out of the Synagogue. So that if the Apostle *Paul* in the censure of the incestuous person, have any reference to the practise of the *Jewes*, (as the Doctor seems to hint) why



why then doubtlesse he was put out of the Churches assemblies. For it is most certain, the Synagogues were places of ease, where the Jewes publicquely assembled for divine worship, of prayer, reading, preaching, &c. *Act.* 13, 14, 15, 16. So that I say, if *Paul* followed the practise of the Jewes, or meant that the *Corinthians* should proceed according to their practise in this; then his meaning was, that they should put out that wicked person from their assemblies for communion and worship I professe I cannot but wonder the Doctor should be so tart with *Mr. Humphrey* in this thing; he having the very letter of the Text, and the practise of the Jewes Church to warrant what he hath asserted in this point. For let me aske the reverend Doctor how he or any other of his opinion will reconcile that delivering to Satan out of the Church, and allowing their presence in the congregation, in all acts of worship and spirituall communion, except actuall receiving of the Sacrament of the Supper? To put out that wicked person from among themselves: and at the same time to allow him presence among

themselves; and to have communion with them in all acts of worship except the Supper, are altogether inconsistent. Neither doth that any thing at all help, which the Doctor so often urges in his book; *Let him be as a Heathen or publican: But Heathens and publicans may be present at all the ordinances, 1 Cor. 14. 24. And therefore the excommunicate may; because they are not to be unto the Church worse then a Heathen, &c.*

For to this I have many words to say, which I think will answer the argument.

1. It will appear that scandalous brethren are in some respect worse then infidels. *If any provide not for his own, specially for those of his own house; he hath denied the faith, and is worse then an infidell, 1 Tim. 5. 8.* And it had been better for revolting Christians, *never to have known the way of righteousness, 2 Pet. 2. 21.* And there was not such a thing so much as named among the Gentiles, *that one should have his fathers wife, 1 Cor. 5. 1.* And when scandalous brethren are worse then Heathens, in sinning under such means of better obedience, that Heathens have not; there is reason they should be denied

denied something of priviledge that Heathens may have.

2. It's clear that scandalous brethren are to be denied that priviledge in civill commerce and familiarity that Heathens are allowed to have with Christians, and Christians with them, *1 Cor.* 5. 9, 10, 11. *2 Theff.* 3. 14. *1 Cor.* 10. 27. compared. Liberty is given to Christians to have civill and friendly familiarity with infidels, and fornicators of the world; which yet is absolutely to be denyed to scandalous and disorderly brethren; as a means to bring them to shame. And if scandalous brethren under triall or actuall censure, are to be debarred of some priviledge that heathens are allowed: it will somewhat weaken the strength of the Doctors argument.

3. The Apostles had direct and expresse commission (after Christs ascension) to preach unto the Heathen; and therefore had warrant to admit of their voluntary presence to hear in any place where opportunity might give the advantage of converting them. But yet upon their rejecting the Gospel when it was faithfully tendred to them;  
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the Apostles might shake off the dust of their feet against them; and leave them deeper under wrath. The unbelieving Jewes were within the commission too; but when they rejected the words of eternall life, and abused the messengers of Christ, that preached this to them, it's said, *they judged themselves unworthy of eternall life*; and upon that account the Apostles forsake them. Most terrible things are written against the disobedient to the Gospell. And I am sure, Christians that reject the Lawes of Christ (as the excommunicated are supposed to do) are worse then Infidels, that never had the means of knowing and doing what Christ commands. As in respect of sin and eternall punishment, those that live under the Gospell, but refuse to submit to it, may be said to be worse then Heathens; so why not in point of externall Church privilege likewise; they having forfeited all those privileges of word, prayer, Sacraments, ingaging all powerfull means of their reformation, which heathens never had the advantage of. And it is supposed that Christ is rejected in all the ordinary means appointed

pointed to reclaim the scandalous and obstinate in the Church, before this sentence of excommunication is pronounced and put in execution against them. And just it is, that they that obstinately reject all, should be banished from all; that they may either return to their duty by repentance, and thereby give satisfaction to the Church, and be again received into communion: or else adde to obstinacy apostasie; also be rejected for ever, that the Name of God be not evill spoken of, because of such scandalous members.

4. *Let him be to thee as a Heathen or Publican*: that is, let the excommunicated be as odious, and as abominable to thee as a Publican, or Roman officer sitting at the receipt of custome, was to the Jewes: or as a Heathen was to the Jewes, during the present state of the Jewish Church (with respect to which Christ speaks) when the uncircumcised were an abomination to the Jewes; they being forbidden to let any stranger or uncircūcised in the flesh, come into Gods Sanctuary, or partake of any priviledge of worship, but upon being a Profelyte. And let the excommunicated be as such

a one, and then what hath the Doctor and his party gotten?

Touching the practise of the Greek Churches urged: I say what is that to us, when it is not agreeable to the practise of the first Apostolicall Church of Christ? For upon the like ground on which they made four degrees of excommunication, they might have brought in ten. And therefore not so much their practise, as the ground thereof is to be regarded in this point.

But then the Doctor addes, *That if this admitting of the excommunicated to be present at all ordinances be an error, it is out of indulgence, and an error on the right hand: for whereas he excludes from one ordinance, he might exclude from all, according to Mc. H. tenent. &c.*

1. To this I answer; right hand errors are evill as well as left, and to be taken heed of; and therefore not to be pleaded for, but to be reformed.

2. Suspension from the Sacrament only is no legall censure. 1. Because it hath no ground nor footing in the Word. 2. Because it is the same with excommunication, according to the Do-



Doctors own principles and practise. For he allowes presence at all the ordinances in the Church in both; and his proceedings in order to both are the same. And he and the rest of his opinion and way, not coming up to the true nature of Church censures, do as much as in them lies, hinder the end of censures; which is, that the persons censured may either be ashamed and penitent, and so return to Christian obedience; or else renounce their profession, and turn Apostates. Thus I humbly conceive; Mr. *H.* tenent is no bloody tenent; but a most mercifull way and means set up in the Church, and left to be used as the last remedy, for the cure of the most desperate souls: And not to use this remedy according to its nature and true intent of Christ therein, is to deprive the obstinate offender of the only means left of his amendment and salvation; and so is indeed far from being an errour on the right hand. And yet by the way, to expresse my thoughts a little further: I hold that all unnecessarily friendly familiarity with scandalous disorderly brethren, that sin out of wilfulnesse,  
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whether they be under Church indulgence, triall, or censure, is to be declined according to that 1 Cor. 5. 10, 11. which sense I humbly conceive comes neerer the meaning of the place, then to understand it of, or to interre therefrom a suspension from the Sacrament.

The last thing that I shall speak to, is the Doctors exceptions against some of Mr. *H.* quotations of Scripture, concerning which I say; let him but allow Mr. *H.* the same liberty he takes himself in some of his own quotations, and then he will have little cause to finde fault for his impertinent allegations of Scripture. I have given account of some of the Doctors already: I shall here take notice of two or three more.

1. He urges many texts of Scripture to prove that some in the Old Testament were debarred the priviledges of worship for morall uncleannesse: but his proofs in that tal short of what they are brought to prove; being in cases that will not serve his turn. For such persons in the Jewish Church, came under the censure of the Judicial Laws, which

which were very severe against such offenders: and there is nothing exprest in *Moses* or the Prophets (that I know of) in reference to excommunication. And in that Church, the porters charge concerning uncleanness is to be understood of ceremoniall and Gentile uncleanness.

Again, for that *Tit. 1. 15.* brought by the Doctor to prove that some in the Church not excommunicated were unclean. I deny that those the Apostle there speaks of, were of the Christian Church. Let him consult with the tenth verse, and he may easily see the Apostle means those vain talkers and deceivers that were especially of the circumcision: they professe they know God, (as other unbelieving Jewes did) but in their works they deny him, being abominable, and disobedient, and to every good work reprobate, vers. 16. They were either such as never were of the Christian Church, or if they were once of it, yet now were revolted and become Apostates by their horrid opinions, and abominable impieties. And then what is this to members of a Christian Church, professing Christianity?

Again

Again, for Church examination in order to the Sacrament, the Doctor alleges, 1 Pet. 3. 15. *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and fear; having a good conscience, &c.* The scope of the place is to shew what a Christians duty is when they are apprehended, and under the terrour of persecuting adversaries: which duty is to be so far from being affrighted from their Christian profession; that in such case, they should be alwaies ready to give a reason of the hope that is in them with meeknesse and fear, &c. And the Apostle urges them to this duty of constancy from a great encouragement, *If you suffer for righteousnesse sake, happy are ye, vers. 14.* Now how impertinent is this place for Church examination, or examination by the Pastour or Elders before admittance to the Sacrament. If such kinde of proofs be sufficient to warrant that practise of examination, and suspension from the ordinance for neglect of it, men may prove any thing they have a minde to; and make every fancy of their own a necessary duty; and so make

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void the necessary Lawes of God by their traditions.

I shal instance in one quotation more, and then I have done: and it is 2 Pet. 3. 5. *For this they are willingly ignorant of, that by the Word of God the heavens were of old, &c.*

This the Doctor quotes to prove that grosse ignorance in Church members is a scandalous sin, for which the Church may proceed to censure them, and to suspend them from the Sacrament: but sure this is not very pertinent to his purpose, as will easily appear, if he consult with the Context. This second Epistle was written to stir up their pure mindes by way of remembrance, that they might be mindfull of the words spoken before by the holy Prophets, &c. and to arme them against those Scoffers that should come in the last daies: 2 Pet. 3. 1, 2, 3. *Knowing this first, that there shall come in the last daies scoffers, walking after their own lusts; and saying, Where is the promise of his coming, &c. Scoffers at the Promise;* which notes the highest degree of defection from and renouncing of piety, so Psal. 1. 1. of the three degrees of ungodly men the scoffers or scorner is the last, as being the worst.

And by these are meant such as fell off and joined their selves with the persecuting Jewes, complying with them; and falling into all the villany in the world, exprest here by walking after their own lusts, that is, going on habitually as in a constant course, doing whatsoever seemed right in their own eyes, without any restraint of law, of nature, of Christ, &c. In the second chapter of this second Epistle, they are set forth in their colours; to be such as had escaped the pollutions that are in the world, through the knowledge of our Lord and Saviour Jesus Christ, and by apostasie were intangled again therein, and overcome, and so their latter end was worse then the beginning. They that have been converted from their heathen sins, by receiving the knowledge and faith of Christ, and then again relapse and turn to them again, this latter estate of theirs, this Christian Heathenisme is worse then their bare Heathenisme at first. They had knowledge enough to bring in damnable heresies, and wicked loose opinions; to wrest the Scriptures, to trouble the Church, and unsettle many :  
but



but they were willingly ignorant of the Word of God; they had the knowledge of Scripture, but against their knowledge did pervert the same, and wrest all the Scriptures to their own destruction; as the learned Papists and our Apostate Sects do. But what is this to the simple ignorant among us, that out of carelesnesse meerly, or incapacity and weaknesse are so; and yet adhere to the true religion by profession amongst us? These are strange mistakes and applications of Scriptures: but I hope the Doctor is not willingly ignorant. By this he may see how severe he is against that in Mr. *H.* which he is more guilty of himself. But I have done with this, intreating him and all others into whose hands this shall come, to make a charitable sense and construction of what I have here written, and not to be offended, or prejudiced at the plainnesse of the matter or rudenesse of the expressions and method, because I want those advantages that should help all this.

The Lord knowes that I herein intend plainnesse, and so farr as I know my own heart, I have thus declared my

judgement in these things in uprightnesse and sincerity, hoping they may be a means of the Churches good, tending to her peace and unity; and I am perswaded will be so if prejudice or some other thing do not hinder the serious consideration, right understanding and use of what I have here written. And so I have done with the reverend Doctor.

And I shall now from the grounds and principles laid down in the foregoing discourse, crave leave to hint a few things to the dissenting brethren of the Congregationall way: and the rather, because if the Presbyterian way (as some do practise) will not hold and stand good, much lesse will the Independent novelty in point of separation, and gathering Churches out of Presbyterian congregations or others, and therefore give me leave (you that are for that way) to speak freely unto you in a few words.

If you judge the Ministry and the ordinances and particular congregations lawfull as to the main, why do you separate from them, and gather out their best members from them? would you

you be content to be so served by other separated Churches? Doth not this sensibly insinuate to the world, that those gathered Churches are the only Churches of Christ, and so all other congregations (not after your moulding) thereby called into question whether they be Churches of Christ or no? Are you for order and edification, and for the peace of the whole, or are you not? Do you intend the reformation of the whole, or of a part only? If you be only for the reformation of a part, and your desire be to draw up some to purity of ordinances and spirituall communion with Christ their head, and one with another, what must become of all the rest that are not of your minde, nor indeed in a capacity of admittance unto you, upon your termes and qualifications of members? what will you make of them that are not so qualified? will you account them members of the true visible Catholick Church, and yet not fit to be of particular congregations, and enjoy communion with Christ in all his holy ordinances?

Are they by vertue of the holy Co-

venant of grace, Church natives and members borne; and declared to be such by publick testimony on the Churches part in administring of Baptisme unto them, a great Church privilege, of right belonging to none but such as are in externall Covenant with God at least, either by profession of faith in themselves, or by their parents, and yet not fit to be owned, or received into communion by any particular congregation? Why, what a case are we in then? Your selves were equall with the rest in your Baptisme, and under the same administration of worship and service that others were: and if you have found a blessing in your regeneration and effectuall calling, keeping in that station, why doe you forsake it now? Hath the Covenant of grace, in the use of ordinary means, brought quickning grace and life to your souls (which is the main in order to eternall blessednesse) whether will you go to mend your selves? Why should you be so offended at the presence of such as you your selves once were? Did such kinde of persons hinder the power and blessing of ordinances

nances from doing you good before, that you are so zealous in separating from them now? Will not the effects of free grace which you have already received convince you, that it is good for you to keep your former station, and wait upon the same God in covenant for increase and compleating of what he hath begun? What fault can you finde with Word, Sacraments and Prayer (the main essentials of holy worship) they being the same both with us and you? only you are grieved that sinners should enjoy the benefit of all these, though you as bad as they have found good in the use of all these. Would you have Jesus Christ save no more then those that are already saved, or in a saving state? Would you have the effects of Covenant love, flowing from a bleeding Saviour unto sinners now to cease? Had not meer grace and mercy prevented when you were sinners, you had been impenitent sinners still like to the worst. Will not the remembrance of what you once were beget some bowels of tenderness toward such sinners? Is this your separation the way to draw on others

that are weak ones, and to recover offending brethren? Is this the way to do their souls good, to rail and revile them with reproachfull speeches and slanders, calling them the World in opposition to the Church, and unbelievers, aliens, profane ones, dogs, and swine, and the like? Nay, is not this the way rather to cast stumbling blocks before the blinde, and to destroy many weak brethren whom Christ hath died for, by hardning them in an evill way? Is it not a means to make them apostatize from the true Religion, and turn Papists or any thing, to keep the name of Christians, rather then to be under that reproach of Infidels, Heathens, the profane world, &c. You would have them left to wander in their own waies, and so you make them objects of the threatnings, but not of the grace of the Gospell and promises; under the commands, but not under the promises, made to Gospell administrations. I wonder at it, that such Ministers would be accounted the only men that patronize free grace, and the only Gospell Preachers; and yet forget that Christ came into the world to save sinners; and



and to give repentance and remission of sins; to seek and to save that which is lost, as all were and are untill he finde them and gather them to himself by a blessing of spirit and power in the use of his own ordinances. The Scriptures distinguish indeed between the Church and the World; but these men will be making a world in the Church, and a world out of the Church: and make Infidels of the baptized, and such as were born in the Church, and make a profession of faith, and that truly too as to the object at least, and yeeld externall conformity in the materials of worship and Christian obedience. But you that are so bold to unchurch Christians, and to make spoile in Christs Kingdome; did you ever read any such thing approved in the Scriptures? I confesse these are bold times; but let not men make too bold with Jesus Christs interest; suffer him to have his full possessions and dominion over all his subjects that professe loyalty and homage unto him in the world. Let us wish grace and peace to all that call on the name of the Lord Jesus both theirs and ours; - and let us have uni-  
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on with them and communion too in all the Lawes and ordinances of Jesus Christ. He hath spirit and grace sufficient to answer all the wants, to prevent all the evils of all that seek after him according to his own institutes. Oh brethren hinder none in seeking after Jesus: discourage none because they are sinners from coming under the most ingaging ordinances to preserve Christian obedience; do not act so contrary to the Apostolicall daies. The Apostles did what they could to convert the world unto Christianity, and rejoyced in bringing sinners to the obedience of faith: and were all for the inlarging of Christs kingdome, for which end they put themselves upon the greatest hazards. And will many of you pervert Christianity into the world, Christ into *Belial*, unchurch and unchristian such as the Apostles did generally imbrace, and receive to communion upon as slender grounds as ours are desired to be received? Did you ever read that they refused any one that imbraced the Doctrine of faith, and was willing to be baptized? Did you ever read that they required  
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more to breaking of bread, then they did to Baptisme? Did you ever read, that they called any in the Church Unbelievers, Heathens, Belial, Dogs, &c. Did you ever read of this distinction of Church and World in any of those Churches the Scriptures speak of? I would you would prove a twofold world, one in the Church, another out of the Church: and a twofold Kingdome in the visible Church of Christ, where men and women generally submit to the Lawes and Ordinances of Jesus Christ. Will you confound things that so much concern the Lord Christs interest? can you put no difference between the unregenerate under Covenant lations and administrations, and the infidel world that are left to wander from all these, and to sacrifice to the Devill, and not unto the true God at all? Will you allow them no better titles and priviledges then you will allow to Heathens? I wonder what rule you walk by, and judge by, and what spirit it is that you act so vigorously from. Suppose the *Indians* in *America* should generally embrace the Christian faith, and disavow their worshipping  
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of Devils, and desire to imbody themselves with those that professe the Christian religion, would you not offer them Baptisme, and upon their coming under it, would you not admit them to all the ordinances of Christian profession and communion? Whether you would or no, the Apostles have done it in the like case. Or suppose the infidell Jewes should be convinced of their mistake, and should now confesse that Jesus whom their fathers crucified, is the true Messiah and Saviour of the world; and upon that account renounce their errour, and desire the Baptisme of Christ, professing their resolution to submit unto his administrations, and come under Christian obedience, would you refuse them and not baptize them untill they were so qualified as to come up to your termes of communion? I think you would not. And I pray then, why will you separate from the most of ours that are lawfully baptized, and come up to the same profession, and are of no other religion but the Christian religion, and expect salvation by Christ alone? Is it because they have this by education and the helps

helps of tradition, which in the other case is not so? I pray you do not undervalue any benefits and helps that are the consequences of the Covenant of grace. Remember how sadly the Apostle laid it to heart, when the Jewes by their infidelity in denying Christ to be the Son of God, did unchurch themselves and apostatize; *Rom. 10. 1.* and the *11.* compared. It was not their being carnall and otherwise ignorant and wicked, but their not beleiving that Christ was the Messias promised unto their fathers, that did unchurch them and their posterity to this day: for that unbelief was the thing that barr'd them from his administrations, & so are said to be cut off, although by birth priviledge they were the only naturall branches or Church members. Were they refused by the Apostles, or cast off, or did they eject & cast out themselves from being branches of the true Olive? Christs coming in the flesh not discerned by them, was the occasion of their fall from being the Israel of God: he was the stumbling stone and the rock of offence, that made them fall from their Church state and relation. They would  
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not own any other administration but that of *Moses*; and upon that account undid themselves and perished. What think you would have been the issue, had they owned *Jesus Christ* to be the true *Messias*, and so had come under the *Gospell* administrations, as ours are; and would not be under any other, that they should have been refused and separated from, as being none of the *Church of Christ*? I beseech you consider of it: did not thousands of the *Jewes* come in and offer themselves to *Baptisme* at the preaching of one short word or sermon, *Act. 2*. And can we imagine that they were all true *Converts* in your sense? was any refused that desired to be one in the *Christian* profession? Suppose that all the common people in *England* were unbaptized (as some reproachfully and slanderously report they are) and were sensible of that condition; and should come and desire *Baptisme* upon no other account than their present capacity would admit of; confessing themselves sinners, and promising obedience to the word of *God*; professing hope of mercy and happiness through the merits



merits of Jesus Christ (which all that have learned their Creed are capable to do) I would fain know whether you could lawfully refuse to baptize them at the present, without any long deferring of it, although they had been Heathens born. I would I did but understand your answer to this supposition. I conceive that all those that being of years, are in a capacity for Baptisme, are in a capacity also of all other Christian communion. I presume the Apostles baptized upon as easie termes, and so might you; except you have a different commission, or understand the Apostles commission in some other sense then they themselves did. But I must contract my self, & aske you once again, whether you ever found any president in the Word for what you practise in this point? what Church under the administration of the Gospell will afford a president for your practise? Do you separate according to Apostolicall order and rule, or by vertue of some new commission or light the Scriptures never taught you? I pray you again consider: you had need be sure of good warrant to bear you out: for you have  
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been the cause and means of our being without discipline, Sacraments, union and communion with other reformed Churches: indulgence to you hath been the occasion of an unlimited Toleration, the misery of all those factions, Schismes, Heresies, Blasphemies now abounding in every corner of the Land. Well, if your foundation be only the wisdom of the flesh, and a worldly interest, time will discover more of the Babel you are building: when the consequences of your principles, practise and design are come to full maturity. It may come to that passe (and it is much to be feared it will) that you would retreat if you could tell how. In the mean time the wilde beasts of the wilderness come into Gods vineyard, and by heresies destroy the tender grapes: *and many follow their pernicious wayes, by reason of whom the way of truth is evil spoken of. Men arise from among our selves speaking perverse things to draw away Disciples after them, 2 Pet. 2. 2. Act. 20. 30. But mark them that cause divisions and avoid them, Rom. 16. 17.*

But let me speak one word more in

order to discipline, which as you were never yet willing to come under as to the reforming of the whole, so have your indevours been all along most fierce to obstruct and retard the discipline debated on in order to that end.

Again, when the fittest way in Christian prudence, according to rule was agreed upon as a means to reforme the whole; and confirmed by the supreme Authority of this Nation: designs were driven on to obstruct it, and such things attempted, as are the greatest scandals to the Protestant Religion that ever it suffered under.

And thirdly, notwithstanding many symptomes and sad omens of a carnall design tending to the confusion and ruine of the whole (and those the proper products of your own miscarriages) do already appear; yet you persist in your own contrivances, and will not retract, untill not only the Church, but also the flourishing state of the Common wealth be involved in the same confusion and ruine. The very finewes of the Commonwealth are the fear of God, and divine order in carrying on the same in all

its parts uniformly : different parties and factions too much indulged do ever beget jealousies and fears, the common nursery of sedition and rebellion : And that which cannot be held without gratifying of all factions and parties, cannot in reason and policy hold long. Why may not men truly fear God, and carry on the power of godliness in their several functions and places, under an establishment of Doctrine, worship and order ; the only way to honour God ? And the best expedient to preserve the whole uniformity in the Church is a good foundation of peace and tranquillity in the Common-wealth. And that is ever the best policy amongst Christians that is subordinate to true piety : and our greatest freedom desired, will be soonest attained in the way of religiousness, when sin will be a snare to any people. I confesse it is meerly occasionally that some things have dropped from my pen of this nature. I would not offend any, nor have I undertaken to meddle with the Independent way strictly taken ; they have been sufficiently answered by divers lear-

learned and reverend Gentlemen: and the inconsistencies, contradictions, absurdities and mistakes of their way discovered, and not yet vindicated by any that ever I heard of. I only have hinted some things tending (as I conceive) to the Churches peace and unity in vindicating Church members from reproach and slander, and inference to the preceding discourse. And therefore I shall end with Mr. *Humphreys* wishes, adding some of mine own.

1. I wish we had a government established in the Church, the nearest in Christian prudence that may be to the word of God.

2. I wish the duty of fraternall correction, a watching over, and admonishing one another in love were better known and practised amongst us.

3. I wish that men would look more to their own consciences, and leave the judging of others spirits, heart and reins alone to the judgement seat of Christ.

4. I wish, though there may be some judging by the fruits, that wise religious men would be more cautious of countenancing the separations in the visible Church, seeing upon the same

ground that you go to gather a Church out of any mixt congregation, another will gather a separation out of your Church; and so continue (as I have intimated from our sad experience) an endlesse separating, untill this first separation shall in a few years be able to take up the saying of that greatest Grand-mother, unto those many Schismes shee shall see issuing as her naturall off-spring, out of her owne bowels, Rise up daughter, go to thy daughter, for thy daughters daughter has a daughter; for this separations separation has a separation; so farre Mr. *Hunfrey*: I adde.

1. I wish that the distinction of beleevers and unbeleevers, Church and world, Christ and Belial, holy and profane, worthy Church members, and unworthy, were used in the Church of God according to Scripture meaning, and with due caution, and no otherwise.

2. I wish that Sacraments were more clearly understood in respect of their nature and end, attributing unto them their due according to the Scripture, avoiding all humane boldnesse, either

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in adding to advance them, or in diminishing them so as in the least degree to debase them.

3. I wish that the Lord Jesus may have the liberty and full scope of his own instituted ordinances given for the spirituall good of his Church; that he may use them as instruments of his Spirit in order to that end, upon the spirits of all his subjects, according to their necessities and spirituall wants.

4. I wish that a godly care may be taken in the education of all borne in the Church, that being instructed in the plainest way of faith and obedience in the Christian religion, they may be prepared to profit by every ordinance in the Church when they come to years.

5. I wish that all of years may be made to understand their duties and Church priviledges and be encouraged unto Church communion in all the waies of Christ; that so they may come under Church discipline, the best remedy to reclaim the obstinate and wilfull offenders.

6. I wish the gifted brethren were

better imployed, then in unchurching our Churches, and gathering Churches out of them : it were a work more proper and acceptable, either to be content to exercise their gifts to the edifying and building up of that Church in which they received them; or else to goe into the infidell world (as the Apostles did) and preach the Gospel and plant Churches there.

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## *The Scripture Raile Examined.*

**R**Eader, since I parted with what I had written in answer to Doctor *Drake* in the foregoing discourse; there came to my hand Mr. *Humfreys* Rejoyner in vindication of himself; a work very well performed by him: wherein the truth formerly by him asserted is better cleared, and confirmed, to the satisfaction of many souls fearing God, and breathing forth their earnest desires after the settlement, reformation and uniformity of the Church of God in *England* according to the Word of God. Be not prejudiced against his book by other learned men, who have and still do appear with much bitterness and passion against him; more to affright with words and humane dictates meerly, then with mat-

ter of grounded truth, according to the sense of the holy Scripture: witnesse that book put forth by some Ministers of *Glocester-shire*, intituled, *A Scripture Raile to the Communion Table*. I confesse the title is good; for we do acknowledge there ought to be such a thing; but not in their sense, as I hope shall appear by the discovery made in this short discourse following, in which I shall wave what hath been already written in answer to *D. Drake*, by *Mr. Humfrey* and my self, and take notice only of some things in the *Scripture Raile* which have not yet been spoken to, that I know of. And this I shall do as briefly as I can, because I would not anticipate him whom it doth more nearly concern.

And first of all, because I would not leave the weak and incautelous Reader deceived with vain and groundlesse words in reading this *Scripture Raile*, let this be noted, that I take Scripture discipline to be the only Raile for the Communion Table; which (I hope) both the Author reproached, and  
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my self earnestly desire may be set up; and all our indevours tend as condu- cible means to that end: as being assu- red that the first stone in the building of the reformation, (as to our case) is holy discipline: And whether their principles or ours tend most to that, I hope to make appear to sober and unprejudiced Christians. And the way I shall take, shall be to discover some of these Gentlemens unbrotherly dea- lings with Mr. *Humsfrey*: first in per- verting his sense. Secondly, in setting up a Raile to the Lords Table, by per- verting Scripture, and so making that Raile to be a pretended discipline meerly.

1. They have damned and censured his Book to be an ungodly pamphlet, in which is a masse of perverting Scri- ptures, tending to destroy all Church reformation; little better then carnall and profane reasoning, sophistry, a heterodox piece, abomination, a vile piece, with divers other such hard cen- sures; language enough to affright any from ever looking into it, that have any care of their souls, to avoid their own destruction, in complying  
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with that foul damning practise of maintaining mixt communion, as they call it.

I must confesse these men seem very confident in reproaching and censuring both the Book and the man: but in thistheir indeavour to make it thus vile and odious to the world, they have not the least evidence of truth or strength of reason to evince it, that I can finde in their Book: And it will so appear, if you minde what is Mr. *H.* scope and end in his discourse, and what are the principles upon which it is founded. As,

1. That the visible Church of Christ consists of men making a profession of faith in Jesus Christ, and so are Saints by calling, what ever they are in truth, while they so professe, and adhere to the true worship, the means and matter of which are hearing the word, receiving the Sacrament, and prayer: and of these many are called and few are chosen.

2. That all of these of years come under the obligation of Christs commands, and are bound to do their duty & homage to Christ their Lord, as well



as they can, according to *Mat.* 28.  
19, 20.

3. That all such ought to submit to Church discipline, and not to be excluded from any observance, nor denied any Church privilege, untill they be judicially proceeded against, and debarred by vertue of positive excommunication.

4. That Ministers by vertue of their function and office may lawfully administer the Sacraments to Church members, though they be ignorant and scandalous, he doing his duty as well as he may in preparing them, in the want of Church discipline. These (I dare boldly affirme) are the main things asserted in that little despised piece; which with a sober spirit, the Author hath soberly discussed and cleared from the common exceptions made against it by men of different mindes: for which his pains first and last, I verily beleeve the Church of God in *England* have great cause to be thankfull to the Lord of the harvest, for sending such a faithfull plain-hearted labourer amongst us: the sweet temperature of his spirit, so adorned with wisdom, cha-

charity, and such a peaceable frame, bespeaks him taught of God the true sense of his will in his holy Scriptures, rather than his reproachers.

1. Touching the visible Church, what evil hath he done in asserting it, to consist of men making a profession of faith in Christ? Wherein doth he dissent from the most orthodox writers in all ages, in judging the Church of *England* a true Church? It is confessed by the adversaries; and also that a parochiall congregation where the Word is truly preached, and the Sacraments administered according to order, being a part of the whole, is a true Church likewise. And this is also confessed by these Gentlemen; for they grant that our parochiall Churches are true Churches in a large sense, and that is enough as to this; and so I hope there is no evil in this first position.

2. For the next thing by him asserted, namely, that all of years in a parish, being baptized, come under the obligation of all Christs commands; it is proved by the text before cited, *Mat.* 28. 19, 20. And that in order to the

the Lords Supper, *Do this in remembrance of me*, is a known duty belonging to every particular member of the Church in common with all other parts of the worship and service of God. And is it then profane reasoning to urge Church members to do their duty and homage, in this particular more then in all others? To this these Gentlemen have said but little (that I can finde) to take off what is urged by Mr. H.

As for that of the Passeover, Mr. H. hath the better end of the staffe; it being the duty of all to observe it in the season under penalty of their lives upon wilfull neglect. *Numb. 9. 13.* And if any, by reason of legall uncleannesse, or being in a journey a far off, could not keep the Passeover the fourteenth day of the first moneth, they were to keep it the fourteenth day of the second moneth, and so nothing would excuse any in the not observing that ordinance, see vers. 10. 11. And besides, that legall uncleannesse did not debarre them from the Passeover more then from any other observance of communion sacred or civill.

It is pity these Gentlemen should be in such haste, that they could not inforce the many places of Scripture which have been brought by others (as they say pag. 28.) to prove that the Jewes were kept from the passeover for morall uncleanneffe or scandalous sins; which they are confident neither *M.H.* nor all the world can ever answer. For my part I wonder what Scriptures those are, that I should never see nor read them in the Bible. These Gentlemen quote four texts (as I take it) to prove the same; to which I shall speak something particularly.

The first text is *Numb.* 15. 30, 31. Where by Gods appointment, the soul sinning presumptuously was to be cut off from among his people; namely by death; and so from all other observances as well as the Passeover. And for the unclean person that would not submit to the law of purification, he was to be cut off from the congregation of Israel; and therefore from all communion in worship, *Numb.* 19, 20.

And putting out of the Synagogue, *Joh.* 9. 22. was to be put out of the Jewes and Gentiles, and so from  
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all ordinances of worship; besides the Synagogues were not the place of keeping the feast of the passeover. And what then is there yet in all this to prove that for morall uncleannesse some were to be kept from the Pass-over only?

But let us come to the next place, which is *Ezra 10. 8.* Where (they say) whosoever would not come to build the Temple within three daies, should be separated from the congregation, and consequently excluded from the passeover. This place, that it might seem to be for their purpose, is corrupted by them, and falsly alledged. The words are part of that proclamation agreed upon by the heads of the people after their return from captivity to Jerusalem; concerning that great sin of taking strange wives, whosoever would not come within the three daies according to the counsell of the Princes and the Elders of the people, all his substance should be forfeited, and himself separated from the congregation, &c. Now was this to come to build the Temple? no, it was to confesse their sins, and to put away their strange wives, that the  
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wrath of the Lord might be turned away. This Scripture will serve my turn hereafter better then theirs now.

But the next Scripture they alledge is *Ezek. 22. 26.* *Her Priests have violated my law, and have profaned my holy things : they have put no difference between the holy and profane, the clean and the unclean.* Now by holy and profane (we know) is usually meant the circumcised and the uncircumcised; and so clean and unclean is to be taken in a legall sense : and then what is this to debarring from the Passover for morall uncleanness and scandalous sins, more then from other observances ?

But they say further, that the uncircumcised in heart were not to enter into the Sanctuary to pollute it; and for this they quote *Ezek. 44. 7, 9.* where again they grossly abuse the Text, and that wilfully too, as one may think. And truly I cannot but wonder that men pretending to such purity of worship and discipline, dare make so bold with Scriptures, as purposely to pervert them to blinde the eyes of the reader that he may not understand the sense; telling him that such as did manifestly  
appear



appear to be uncircumcised in heart, though they had received the circumcision of the flesh, might not enter into the Sanctuary; and that the admitting of such into the Sanctuary, was the fault for which the Priests were punished, *vers.* 13. A most notorious falshood, and (if they did look upon the text) wittully asserted to deceive their reader. The thing the Lord complained of in this place, was that they had brought into Gods Sanctuary, not Jewes, but strangers or aliens, uncircumcised in heart: and that we might be sure it is meant of Gentiles and not Jewes, there is added uncircumcised in the flesh to pollute the Sanctuary, contrary to the Law; but this these men leave out, and conceal from the reader; which if they could also have dashed out of the Bible, I beleve it would be the strongest place in the Bible for their purpose; but being as it is, it makes nothing at all for them or against Mr. *H.* And we may take notice of the just judgement of God upon these mens spirits, leaving them to miscarry themselves, and that wittingly, in pervert-

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ing the Scriptures; the thing they unjustly charge that reverent man Mr. H. with.

But to leave their false glosses on these places and go on; they tell us further pag. 30. That this spoken of the Sanctuary is typicall in reference to the spirituall Sanctuary, the Church of Christ in Gospell times: but how they will prove that the Sanctuary was a type of the Church of God in our times, I confesse I know not; because the Jewes were a Gospell Church and under the Gospell Covenant then, as well as we now. *To them was the Gospell preached as well as to us, Heb. 4.2.*

But from those Scriptures they conclude, that the Jewes were kept from the Passeover for presumptuous and scandalous sins; for say they, If they were cut off from the congregation, then they came not to the Passeover; And one end of their cutting off was, that they might not defile the Passeover; and thence conclude that Mr. H. hath deluded the reader.

*Ans.* Let them for shame be more single hearted hereafter in their conclusions

sions. This is their argument, some Jewes were to be cut off from the congregation by death for presumptuous and scandalous sins; therefore some were to be dbarred the Passover for morall uncleanness: is this a good consequence? That by cutting off from the congregation we are (for the most part at least) to understand a cutting off by death, appears, *Numb. 15. 30, 31. Exod. 31. 14.* Again, they were cut off, stoned to death for their presumptuous sins; therefore they were cut off that they might not defile the Passover: This in plain termes is all that they say; and is this good and sound reasoning? Is not this a great discovery of *Mr. Humphreys* deluding the reader? And let me note further, that if it could be proved that any were excluded the Sanctuary for scandalous sins; the consequence will be no more but this, That for scandalous sins some may be excluded from all the parts of Gods worship, which is not denied but granted by *Mr. H.* provided it be done by the just censures of the Church: so that these Gentlemen may see, what a noise they make about nothing.

But they go on and tell us what *Ge-laspy* saith on 1 Cor. 10. (in his Book called *Aarons Rod budded*) concerning those Israelites that did eat of the Manna, and drank of the Rock that followed them, that they falling into idolatry, whoredomes, murmurings, and the like, the wrath of God came upon them; hence they interre, They did not eat of the Manna and drink of the Rock after the committing of those sins, and so were excluded for morall uncleannesse; as good a consequence as the former.

For first, I deny that all that were guilty of those sins were cut off from the congregation: for the whole congregation murmured, &c. yet were they not all destroyed; their carcases fell in the wildernesse not all at once in one day, but by degrees for many years: and yet those that were spared did eat Manna, otherwise they must needs have perished with hunger.

Secondly, For those that were destroyed and cut off, was it that they might not eat Manna any more? What a strange, and absurd consequence is this;

this; They were destroyed for their idolatry, whoredomes and murmurings, therefore they were cut off that they might not eat of that Sacramental Manna. What a strange fancy is this? as if a malefactor were put to death, that he might not live to come to the Sacrament any more; me thinks it were more rationall to say, they were cut off by death, that they might not dishonour God by the committing of those sins of idolatry, whoredomes and murmurings any more.

In the same page, from the false and absurd premises (as they are already discovered to be) those Gentlemen urge Mr. *H.* with an argument; but it is so long, flat and false, that I shall passe it by, having already cut the legs it stands upon. And the truth is, the Author whom they reproach, hath said enough concerning this Scripture to stop the mouth of very malice and envie it self, if any thing would do it.

But let us remember what we are upon. These Gentlemen have denied that all the Israelites were admitted to their Sacraments, especially the Passover: and to prove this, they have brought

some Scriptures : I have examined them (you see) and their inferences and conclusions drawn from them : and all they have said and make a shew of amounts to no more but this; 1. That some were denyed the Passeeover for a moneths space by reason of their le-gall uncleannesse. 2. That some have been cut off by death for morall uncleannesse, or that some have otherwise been separated from the congregation, and so from all ordinances of divine worship, for scandalous sins. And all that can possibly be gathered hence, is no more then what Mr. H. hath all along granted: for he excepts the ex-communicate in his *Free Admission to the Lords Supper*: and this is by them yeilded unto, if he mean right according to the word, the matter is ended. So that one would think they granted this, and in another place, that our parochiall congregations are true Churches in a large sense, that the whole difference between Mr. H. and them were only in point of discipline: And if so, then the fault Mr. H. is charge-able with in this point, is his not setting up discipline, but exercising the ordi-  
nances



nances of worship without it. But M. *Joanes* hath said enough to take off this, in urging and proving a necessity of administering the Sacrament of the Supper, in congregations not Presbytered. Thus we have considered the admission to the Passeeover among the Jewes.

Now seeing there is such analogie between the Passeeover and the Lords Supper; the admission to the one seems to be a good rule for admission to the other; and seems to be granted on both sides, in that it is urged by both. And therefore I shal assert some things from the law of the Passeeover, for further confirmation and strengthening of the duty of free admission to the Lords Supper.

1. The Passeeover was the same for substance with the holy Supper, signifying the same things.

2. It was a service commanded the whole Church, that whosoever should neglect it in his season should be cut off from his people.

3. The people of Israel were a mixt people, and many of them as uncapable of making a spirituall use of

the Paffeover, as ours of the Supper.

4. The Church under [the Gospell administration is under the same Covenant, and is but added to or grafted into the Church of the Jewes, and their constitution, *Rom. 11. 18.*

5. The Church of Christ, since the coming of Christ in the flesh, is under the same principles, and in some respects greater then under *Moses* and the Prophets. And therefore why should not admission to the Lords Supper be as free as the Paffeover.

First I say the Jewes Paffeover was the same for substance with our Sacrament of the Lords Supper, both signifie the same things?

1. The Paschal Lamb appointed for that holy service, was a lively type of the Lamb of God slain from the beginning of the world, to take away the sins thereof.

2. The offering of this Lamb whole without dismembing or breaking a bone of him, did shew that whole Christ must suffer, that his suffering might be sufficient to satisfie divine justice.

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3. The blood of the lamb was to be stricken on the lintels and side posts of every ones door, as a token upon those houses where the Israelites were; that when the Lord passed through the land of *Egypt* to destroy the first born both of man and beast, the plague might not smite those houses: which was to instruct them, that this Lamb of God Christ Jesus, whose blood was shed upon the crosse, was the only Saviour of his Church and people from the wrath which the Egyptian world lies under: and not having any knowledge of him, nor means of coming unto him, must needs perish. And all this concerning the Passover was to be observed yearly at the time appointed, through their generations for ever, for a memoriall of their deliverance out of *Egypt*; which though it were but bodily and temporall, yet it was to lead them to the understanding of their spirituall and eternall deliverance by the blood of Christ. And hence it is that the Apostle saith, *Christ our Passover is sacrificed for us*, 1 Cor. 5. 7. We in the Supper have the signs of Christs own death, held out as already

ready accomplished; they in the type had him held forth as decreed and promised to be accomplished; and both to be observed in that remembrance. And as it is well observed, that Christ having kept the last Pasſeover, did immediately institute the Sacrament of the Supper, that it might succeed in the room and ſtead of the Pasſeover. A change in the thing typified (Christ then to come and ſuffer death, now already come and ſuffered) was the cauſe of the change in the externals of this ſervice.

Secondly, That the Law of the Pasſeover, was of absolute force in reſpect of all the congregation of Iſrael, is ſo obvious and manifeſt, that I need not ſay any thing for proof thereof: *Exod. 12.* & *Numb. 9.* is without all gainſaying. And though the end of that obſervance were ſpirituall and the ſervice it ſelf myſterious; yet thoſe that were moſt ignorant and carnall, were as much under the obligation of that holy ſervice, as thoſe that were regenerate and really holy: it concerned them all to conforme to the externals of that ſervice upon their lives; no  
excuse

excuse would serve for the omission of it, but that of legall uncleannesse and being in a journey, and that but for the present only.

Thirdly, That the Church of the Jewes was a mixt people, in respect of reall goodnesse and badnesse, even as ours are, I know none will deny: and yet in respect of their relative state, in reference to the Covenant made with their fathers, they were all equals in the enjoyment of the externall priviledges and observances of the Covenant, and the Church of God, in order to that blessednesse promised to all that diligently observed the duties of the Covenant. And no people so happy and prosperous as they, while they adhered to Gods worship prescribed unto them: but when they forsook the waies of God, and followed their own waies, and went after other gods, &c. then it ever went ill with them. I know the Lord required truth and power, as well as externall form in worship, yet they are not usually blamed for want of power, but for want of form in not doing what God commanded.

4. That

4. That the severall Churches of the Gentiles now, are under the same Covenant of grace, and added to, or grafted into the Church of the Jewes and their Church constitution; I think cannot be denied. For though the administration of the Covenant now be different from what it was before Christ was exhibited; yet there is no more change of the Church properly and formally considered, then there is change of the Covenant; or change of the head Christ, the same yesterday, to day and for ever, on whom (as the chief corner stone) the Church in all ages hath been and still is built and founded. The same persons that by birth priviledge were born members of the Jewes Church, and beleiving in Christ kept their station, were alwaies members, they and their seed never ceasing so to be, even thousands of the Jewes. Jesus Christ had many Disciples, while he himself was a member and a Prophet of that Church, and conformed unto the ceremoniall Administration. The twelve whom he chose were before (most of them) members of the Jewish Church: and though  
not



not after the order of *Aaron*, yet after the order of *Melchisedech* (as being King and Lord of all) he gave them authority to preach and baptize and work miracles in the Jewish Church only, while he was conversant among them. And those that beleevd in him, and those that beleevd not, were all one Church, adhering to the same worship and order of that Church untill Christ was raised from the dead; and had compleated the work of mans redemption: then all those carnall ordinances were abolished; he put an end to them all: and those that never did beleve that he was the true Messias, did then unchurch themselves and their seed. For they still adhering unto *Moses*, and looking upon Christ as a false Christ, refused to submit to the administration of the Lord Jesus; and so lost their station in the Church: but so many as were convinced that he was the true Messias, adhered unto the Apostles Doctrine, and came under all Church administrations: so that for a good space of time the Apostles preached the Lord Jesus in *Jury* only, before they preached to the Gentiles; so  
that

that there was I beleeve many thousands of souls of the newly reformed Church of the Jewes, before there were any particular Churches of the Gentiles. And where it is said, they were added to the Church, it is not to be understood, that here was now a new Church constituted where was none before; but still the same Church under a different administration: And the Jewes that were of the Church before, beleeving in Christ, as in him that was promised should come, are now by the preaching of the Apostles convinced, that Jesus whom their Rulers crucified, is the Christ already come. And this beleeving of theirs was no new faith, but the same which they had before in respect of the object, though under another consideration. And for those Jewes which beleeved and adhered to the Apostles Doctrine, many of them for a great while would not be taken off from their former customes and observations. It is said, that *salvation is of the Jewes*, Joh. 4. 22. *Out of Sion shall go forth the Law, and the Word of the Lord from Jerusalem*, Isa. 2. 3. After Christs ascension, the  
Apostles

Apostles were to preach the God to all nations, but beginning first at Jerusalem, *Luk. 24. 47.* And they that were scattered abroad upon the persecution that arose about *Stephen*, travelled as far as *Venice* and *Cyprus* and *Antioch*, preaching the Word to none but the Jewes only, *Act. 11. 19.*

Certainly the Jewes were the first that came under the Gospell Ministry; and although some of them did not believe, yet that did not make the faith of God of none effect; that did not deprive the beleivers of their Church state, nor make void the promises of God made to them, *Rom. 5. 3.* The faithfulness of God appeared in the effects of great Covenant love to that people, in opening the eyes and hearts of so many thousands to receive the Gospell. There were but some of the branches that were broken off, and not all, *Rom. 11. 17.*

Besides, the Gentiles received all from the Jewes; they were the only instruments of their conversion: there being few or none in authority to preach but such as were Jewes by nation at first. All this being so, it must needs

needs follow, that the beleiving Gentiles were but added to, or grafted into the Church of the Jewes; and baptized into the same body, and so made partakers of the same hope and calling, being made the children of the same God; fellow heirs, and of the same body, and partakers with them of his promise in Christ by the Gospel, *Ephes. 3. 6.* Fellow citizens with the Saints (the beleiving Jewes) and of the household of God, *Ephes. 2. 19.*

And true it is, that the Churches of the Gentiles had a very reverent esteem of the Church of the Jewes; and did readily conform to the directions of the Church at Jerusalem: and were carefull in their charity, to gather and distribute to their necessity; confessing themselves their debtors, having received from them their spirituall things, and that alone by their means, *Rom. 15. 26, 27.* So that all make up but one Church; and all walk by the same rule; having one faith, one Lord, one Baptisme: All submitted themselves to the rule and order of the Apostles, they undertaking the care and order of all Churches. All the Churches of the  
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Gentiles were not only converted to the faith by the Apostles, but also put into an holy order and way by ordaining them officers to rule and feed them in the Lord. And as it was in the Jewes Church under *Moses* and the Prophets, there was a receiving of Proselytes, aliens converted, and they became Jewes by religion; so it was in the times of the Apostles; they made nations and cities and countreys proselytes, and they became Christians with the Jewes, and there was but one law, rule and way for all that were imbodyed into the Church. And there was grafting into and falling off from the same Church still all along to this day. I have been too long in this, but I will be shorter in the next.

Fifthly, that the Church of Christ since the coming of Christ in the flesh is under the same, and in some respects, greater priviledges, then under *Moses* and the Prophets. This will appear to be a truth, if we consider that Jesus Christ is and ever was the meriting cause of all blessings and priviledges unto the Church in all times and ages of the world, that the Church hath

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ever

ever been in possession or expectation of. On the account of his transaction with the Father, all the promises of covenant blessings of grace and glory, made to *Abraham* and his seed, are founded and thereby confirmed; and so consequently to all that are of his faith; for so saith the Apostle, *They that are of the faith are blessed with faithfull Abraham*; even all the Gentiles that receive the Doctrine of faith, so as to initiate them into that Church of which *Abraham* was the father; it being first formed up in his family, and the Covenant freely made with him, and sealed to him by the Sacrament of Circumcision: I say all that are of *Abrahams* faith are blessed with him. Hence it is that the Apostle to the *Ephesians* hath many expressions to the same purpose. Chap. 1. 3. *Blessed be God who hath blessed us with all spirituall blessings in Christ.* And in the second chapter it is clearly intimated, that there was a time, while they were in their state of Paganisme. that they were *Aliens from the Common wealth of Israel, strangers from the Covenants of promise, without hope, and without God in the world: But now, saith he, you that were a-*  
far



far off, are made nigh by the blood of Christ, Ephes. 2. 11, 12, 13. But now in Christ Jesus you are of the Commonwealth of Israel, children of the Covenants and Promises; and have as much interest & hope of good from God through Christ, as the Jewes who by descent were the naturall seed of Abraham. And therefore were now no more strangers and foreiners, but fellow Citizens with the Saints and of the household of God, vers. 19. The reason of all is, Christ is the same yesterday and to day and for ever in spirituall things, as to the Church and their seed. And therefore he is said to be the Minister of circumcision, for the truth of God, to confirme the promises made to the fathers, and that the Gentiles might glorifie God for his mercies, Rom. 15. 8, 9. as being made sharers in all those promises of free grace made to the fathers and their naturall seed. Nay, we may observe, how [the Apostles do usually apply the severall promises in the Prophets to particular cases in the Churches of Christ in their times.

But it may be asked, what were the priviledges of the Jewes Church under Moses and the Prophets? *Quest.*

*Ans<sup>w</sup>.* Much every way, chiefly because unto them were committed the oracles of God: This was the chief, Rom. 3. 2. But in the ninth chapter and fourth vers. the Apostle addes many more particulars, saying, *They are Israelites, to whom pertaineth the adoption, and the Covenants, and the glory, and the giving of the Law, and the service of God, and the promises; whose are the fathers; and of whom concerning the flesh Christ came, who is ever all, God blessed for evermore.* It is true there is something of priviledge peculiar to them alone: as this, that of them Christ concerning the flesh came; but we know it is a greater priviledge to know and beleve he is come in the flesh, and hath put an end to the yoke and burden of sacrifices and observances, which neither they nor their fathers were able to bear. And Christ himself saith in respect of his kindred, *that they were rather blessed that hear the Word of God and keep it, Luk. 11. 27, 28.* But hence it was that salvation was of the Jewes only, because unto them were committed the oracles of God, &c. and the Lord had not dealt so with any nation besides the Jewes before the

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coming of Christ in the flesh. But since blessed be the father of mercies, who hath blessed the Gentiles with the same and greater priviledges through Christ: as will appear, if we consult with some Scriptures which shew that Jewes and Gentiles that beleeve, are under a more glorious administration of the Covenant, and easier service, spirituall freedom, and more of the divine operations of the spirit of adoption; and under grace; brought into a new and living way, by a more perfect sacrifice of Christ himself, reconciling all things to God by the blood of his crosse, *Heb. 10. 20. Col. 1. 20.* I must confesse I have been too long upon these five things: but I hope they will be so usefull unto us in this controversie which I have undertaken, that with such as yeeld consent to these most certain truths, I may possibly prevail much, to free Mr. *Humfreys* little Tract from that reproach and slander, that is with swelling words of vanity; most boldly cast upon the Author and it. And therefore I desire the reader seriously to consider what hath bin said, and apply it to the businesse in hand, by help of what followes.

The Law of the Pasſeover did oblige all the congregation of Iſrael upon their lives to obſerve it in the ſeaſon. Our Supper of the Lord is the ſame to us that the Pasſeover was to them, for the ſubſtance (as hath been proved) having the ſame meaning and end. The people of the Jewes as mixt as ours are, if not worſe in reſpect of good and bad, regenerate and unregenerate: and ſo as uncapable to make a ſpirituall uſe thereof. The Church under the Law and the Prophets before the coming of Chriſt in the fleſh and ſince the ſame; which Jeſus Chriſt and his Apoſtles only reformed in point of externall adminiſtration, firſt owned by the Jewes: unto which Church ſo reformed, all beleiving Gentiles are added, and graſſed into it as the ſtock; and ſo partake of the ſame ſpirituall and externall priviledges with them, they and their ſeed, ſo long as they continue to adhere and cleave to the outward means of ſalvation, in order to that end: and from theſe premiſes will follow theſe concluſions.

Fiſt, that the ſame obligation lies now upon all Chriſtians to obſerve the

the Ordinance of the holy Supper, that did lie upon the whole congregation of Israel to observe the Ordinance of the Passeover; and the Law of the Passeover may teach us so much; and in some respect is still in force. For so long as the equity and reason of a command or law remains, the command and law it self remains for the substance of it: but the equity and reason of that command concerning the Passeover still remains in respect of the Lords Supper succeeding in the room of the Passeover; and therefore should guide and direct us in the administration thereof, as touching the subjects or persons that ought to receive.

And then secondly, if all that were in the Church of the Jewes, came under the obligation of all the commands of God to that Church, respecting the members in common; and that both good and bad; then all that are graffed into the same Church, come under the obligation of all the Lawes given to the same Church, and respecting the members in common, now as well as then, even all good and bad.

Thirdly, the same exceptions that

are made against free admission to the Lords table, might have been made against the admission to the holy Passover; if in those times men durst have disputed Gods authority & command, as men make bold to do now, who will forbid whom God commands to do this in remembrance of him ?

Fourthly, as infant Baptisme is well argued from Circumcision, and that analogie that is between them, they being both Sacraments of the same Covenant; so the Lords Supper is well argued from the Passover to be an ordinance belonging to all in the Church of years, acknowledged members by the administering Baptisme unto them.

Fifthly, If the Lord required conformity in worship, doctrine and order in the Jewes Church founded upon the same Covenant of grace, and rock, upon which it is still built; then they must needs be out of Gods way, that endeavour to make this uniformity void, by making divisions, schismes, separations and confusions in the same Church; as it is at this day with us in *England*.

Sixthly, The Church of the Jewes be-



being of Gods own constitution, is the best Precedent for the guiding of succeeding Churches that are nationall, and in possession of divine oracles from generation to generation, as they were.

Lastly, Let me adde this, that nothing is more inconsistent with the welbeing of the Church of God, then to be without zealous Magistrates and Ministers to preserve union, peace and order in divine appointments of worship and ordinances. I would not have hinted these things, but that I intend thereby to make way for what I shall say by and by.

I shall now proceed to answer further to what is objected by the Gentlemen of *Glocester-shire*, namely, that it is not an absolute duty, that all professing Christianity are bound to receive the Sacrament, be they profane, ignorant or scandalous: for (say they) the Apostle prescribes rules and qualifications in order to coming to the Sacrament; *Let a man examine himself, and so let him come.* This is the main thing which they object against Mr. H. pressing the receiving of the Sacrament as a necessary duty which

which all (as he hath stated the thing) are bound to observe.

*Answ.* I need not stand upon this, because I have already been somewhat large upon that Scripture, (where they say the Apostle requires such qualifications) in my former discourse, to which I referre the reader. Yet because these men have something which the Doctor hath not, I shall hint a little at something of theirs. I must confesse I judge the main stresse of the controversie to lie in that eleventh chapter of the first to the *Corinthians*. And there need be no question but the *Corinthians* were enjoined by the Apostle to observe this ordinance of the holy Supper in remembrance of Christ: for vers. 2. he commends them for remembering him in all things, and keeping the ordinances as he delivered them to them. So that their keeping and observing of this ordinance, as well as the other (as to the thing it self) was well done by them: but then when he speaks to their miscarriages about the manner of performance, he praises them not, but reproves them, for their wofull abuse of the ordinance in their excesse, disorderly

ly and unreverent behaviour in the very act of receiving, or while they were together for that end: They made a breach upon the very externals of that service; using the elements as common things to please the outward man, and not to that end for which the Lord Jesus appointed them. And these men (in a manner) confesse as much, that they being newly come out of idolatry, in imitation of their idolatrous feasts had their love-feasts, when they came to the Lords Supper, and that there was excessse among them, though not precisely at the Lords Supper. These men are not willing to yeeld they were drunk at the administration precisely, but immediately before; or if at the time of receiving, yet not with the wine consecrated for that holy and spirituall end, the remembrance of the death of Christ. And therefore (as most Divines conjecture) their excessse was at their love-feast spoken of in *Jude*. But I conceive it is very uncertain whether they had any such feast or no; that place in *Jude* doth not determine it; much lesse the keeping of it immediately before the Lords Supper, or in the place where they

they met together for the celebration of that holy service. But whether they came drunk, or eat and drank unto excess of the elements liberally provided, it was such a profaneness that neither my self nor Mr. *H.* I hope shall never plead for: what ever these men charge Mr. *H.* with in this respect, telling the reader, he pleads for the admission of idolaters, drunkards and impenitents to the Sacrament, pag. 32. 33, 34. compared. But is this brotherly dealing (think you) to make such a wilde inference? may not a Minister shew what the sin was, for which God so severely punished the *Corinthians*, but he must be reproached as one pleading for the admittance of idolaters, drunkards and impenitents to the Sacrament? Hath not Mr. *H.* said enough in his Book to free himself from this crime? He said indeed there was nothing against their coming; for that was their duty, which these men deny, unless they be so qualified: but he doth not only say they ought to come, but to come prepared: yet mens impenitency and unpreparedness doth not make void the commandment of God; neither is the principall

pall to be neglected for an accessory subservient thereto.

And I pray you, whom doth the Apostle set up to be judge of these qualifications in the Church? What officers hath he appointed for this? Is it not clear that every man is to examine himself, and judge himself, that he may not be judged of the Lord? Can men devise better waies to carry on Gods Ordinances with purity, then himself hath prescribed? The *Corinthians* sinning, was in unworthy actions at the time of the administration: and I pray you who could foresee that to prevent it better then themselves? And as for their persons and reall worthinesse, the Apostle meddles not with it at all. Neither may we denominate men such in person really, as some unworthy acts done by them do import: for if we do so, we shall condemn the generation of the just; righteous men may be overtaken with some unrighteous actions; *for in many things we offend all*, Jam. 3. 2. And I grant this unworthy receiving was out of weaknesse and ignorance (as these Gentlemen plead) the *Corinthians* coming newly out of their heathenism:  
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but what is this to them that are not guilty of their unworthy receiving at all? as for matter of order and reverent decorum in the observances, not one among a thousand offending therein. And for unworthineffe of person, there is not one word in the Text, in reference to coming to the Sacrament, and yet that makes all the trouble, and causes many to run into a world of mischief in the Church. Hence they inferre that the unregenerate in the Church, receiving, eat and drink judgement to themselves, and therefore teach them to omit the duty; contrary to all rule both in the Old and New Testament and all Scripture Churches. And hence they make schismes and separations in the Church. And hence they make this the highest ordinance, as being a communion for Saints only; and upon the matter the least of all in other respects; detracting from the wisdom, power and goodnesse of God, in denying it to be a means of regenerating grace unto Church members. And hence they have invented suspension from the Lords Supper, with the losse or neglect of true discipline. And hence these  
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tlements have commended unto us, as the only expedient for reformation, to begin with the minor part, leaving out the rest (as judged to be excommunicable) without any tryall. Hence it is that many are afraid of being guilty in partaking with others in their sins, in unworthy receiving; especially in the sin of murdering Christ. And many other like errors they run into, by reason of this one error in taking that eating and drinking unworthily to be meant of unworthinesse of person. The holy Ghost intends the manner of eating, but they will have it to be intended of the worthinesse of the man that eats. And upon this error is grounded all that these men have to say against *M. H.* book. I could wish they would better consider of it. For still I say the *Corinthians* were commended for keeping this ordinance as well as any other in the Church; and reprov'd only for some great abuse in their manner of carrying on that service; the which abuse did not lie in coming unworthily, nor in their other miscarriages which were many upon other occasions; but in this, their abusing of the holy signs  
unto

unto carnall and common ends: For this cause some were weak and sickly amongst them, and some were fallen asleep. So that this place cannot be urged against any that are Christians, and externally (at least) conform to the holy actions required in this service: but against open abuses of the institution.

*Object.*

But these men will say of me, as they do of Mr. H. pag. 88. That I know well enough, but that I would blinde poor souls, that [Do this in remembrance of me] was spoken to the Disciples, such as were of Christs family, and not to all, &c.

*Answ.*

I know sure enough, that this command was spoken to the Disciples of Christs family, not to all: but then I know also (and so might they) that all that are born in the Church of Christ and baptized, and of years, and under Church indulgence, are Disciples of Christs family; and therefore that command is spoken to them; and they are bound to observe it, except they can produce some dispensation for the neglect of duty in this, more then in all other observances: for the baptized come under the obligation of doing all that

that Christ commands, *Mat. 28. 19, 20.* And let the reader then judge, who are most guilty of blinding poor souls; they that teach them to observe and do all that Christ commands, or they that teach men to omit and neglect some necessary duties of homage and service which Christ commands for the good of their souls; as these Gentlemen make very bold to do: but how they will answer it before their Master, I leave to themselves to consider. And when I say all ought to come, I do not mean the justly excommunicated, who while they are so, are out of Christs family; nor the unbaptized, as being against divine order; nor any that renounce the Christian Religion, casting off the yoke of Christ in defiance of him, or the like.

In the next place, I shall take notice how the Gentlemen do most notoriously abuse Mr. *Humfreys* sense in a passage of his Book, telling their reader, That Mr. *Humfrey* saith, those dreadfull expressions of the Apostle of being guilty of the body and bloud of Christ; and eating and drinking judgement to themselves, were not to affright any  
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from coming to the Sacrament : pag. 39.

But whosoever shall but look into Mr. *Humphreys* Book, pag. 71. may easily see what design these men have upon Mr. *H.* The truth is, be it right or wrong, they are resolved (if possible) to render him odious to the inconsiderate, who are apt to believe every thing they hear from men that can but speak smooth words, without further search. And who would think that men of such language, pretending so much to holiness and power of religion, should dare to pervert and tear in pieces sentences, that they might have something to say against the Author, to render him odious to the worst of men. Mr. *H.* words are these : *It is certain those dreadful expressions, of being guilty of the blood of Christ, and eating and drinking damnation; are to make men take heed that they prepare themselves and come worthily: but (saith he) I cannot think they are to affright any from the Sacrament. This is the result of what went before, where he urges both the principall duty and the accessory: we are bound to come; and to come worthily: If a man fail in the one, and be not sufficiently prepared, I dare not say*

say (saith he) that must keep him from the Sacrament: I am sure it will not excuse him from the other that is the principall duty. Besides, they should have remembred what Mr. *H.* laid down in stating his Free Admission, before they had made such an outcry against him. What not one, say they, what not an idolater, an incestuous person, a hater of the godly, a witch? &c. Why doth not Mr. *H.* after his urging the necessity of coming (and that with such strength of argument, as I beleve will never be taken off by any) distinguish between a profane and presumptuous coming to an ordinance, and a Christian coming in conformity to Gods worship? and he saith, Though it be better not to come, then to come in a profane way (that being rebellion and sin in the fact) yet it is better to come in a Christian way, though but in an outward conformity to Gods service, then altogether to neglect it: the which being granted, and practised of all, in all other duties; he thinks it but a begging of the question to deny it in the Sacrament, pag. 75, 74.

I professe the Gentlemen in their



answer to what Mr. *H.* hath written, in three or four pages together, have done nothing but trifle; as if they were glad they could but shift their hands of what is urged against them, miserably begging the question in every thing they assert. But pag. 147. they aske if those do not come in a profane way, that come but in an outward conformity; and whether the most profane wretches do not so come, and think they have done enough: and they urge many places of Scripture against this, as *Isa.* 1. 11. & 66. 5. *Jer.* 6. & 7. chap. from whence they inferre that the distinction is abhorred of the Lord; and that whosoever comes in an outward conformity only, comes in a presumptuous and profane way.

I answer, that notwithstanding these Scriptures, Mr. *Humfreys* position is still a truth; namely, that it is better to come in a Christian way (though but in outward conformity to Gods service) then altogether to neglect it: For (as he saith) it is confessed by all in all other duties, & therefore it is but a begging of the question to deny it in this.

And besides, these Scriptures do no  
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more respect the Passeeover then all o-  
ther parts of Gods worship and service.  
And I beleeve these Gentlemen will not  
deny but in other duties of Gods ser-  
vice, as prayer, hearing the-Word, and  
singing of Psalmes, &c. externall con-  
formity is better and not so abhorred  
of the Lord who commands these du-  
ties, as wholly to neglect them.

But they say, whosoever comes in a  
meer outward conformity, comes in a  
presumptuous and profane way.

*Object.*

Gods commands free such comers  
from presumption and profaneness in  
that particular; as to the matter of  
obedience: and I know nothing in all  
the holy Scripture against this; but  
doubtlesse the want of outward con-  
formity unto the Lawes of God is ac-  
counted rebellion, and that which the  
Lord alwaies complained of in Israel  
of old, and punished them for too. And  
they had many promises and incou-  
ragements unto externall obedience:  
and it never went ill with them so long  
as they outwardly conformed to Gods  
own appointments; nay we know  
wicked men have been rewarded for  
outward obedience to the word of the  
Lord.

*Solut.*

For that first of *Isaiah*; the scope of the chapter is to demonstrate and shew what a most horrible apostasie there was of the whole people of *Judah* at that time, but especially of the rulers and judges over them, vers. 21, 22, 23. in so much that vers. 10. they are called rulers of *Sodom*, and princes of *Gomorrhah*, because they were so degenerate from what they should be according to divine appointment: and therefore no wonder if the Lord do upbraid them with their sacrifices, new moons, sabbaths, and solemn meetings; and that the Lord regarded them not; why? their hands were full of oppression and blood; there was no answerableness in other things to the duties of worship they did perform: and yet they thought because they had the worship of God amongst them, they might do all manner of abominations; and that was the use they made of former deliverances. And yet it is hard to say that they had been lesse sinfull if they had altogether omitted the duties of worship, or that they were condemned because they did perform them. The Lord tels them, that if they would put away the evill  
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of their doings, and cease to do evill and learn to do well; seek judgement, relieve the oppressed, judge the fatherlesse, plead the cause of the widow (the which things they might do) then the Lord promises grace and favour, pardon of sin, and acceptance in his worship: but the want of obedience in those particulars, made them not accepted in the things of Gods commanded worship: yet they might not leave off the worship of God; neither is here any thing to affright them from it, but motives and argument used to make them more obedient in all other observances answerable to that worship of God, as they expected good from him.

Now what is all this to them that yeeld an outward conformity (at least) in all or most things which God requires, to prove that it is no better for them to perform duties of worship then to omit them altogether; or that it is better for all unregenerate persons not to come to the Sacrament, then to come in a Christian way, though but in outward conformity only, which is the main thing now in question.

And the like may be said of that

Ija. 66. 3. He that killeth an ox, is as if he slew a man, and he that sacrificeth a lambe, as if he cut off a dogs neck, &c. What is the reason of all this? Because they have chosen their own waies, and their soul delighteth in their own abominations; therefore the Lord will also chuse their delusions, and bring their fears upon them, &c. vers. 3. 4. The truth is, the fault lay not in doing those things, but in not doing all that the Lord required as well as they could; but they would do some things he commanded, and other things of their own chusing, even their own abominations, like those spoken of Jer. 7. that cry, The Temple of the Lord, the Temple of the Lord; and yet will steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods; and come and stand before God in his house; and say, We are delivered to commit all these abominations. This is a profane presumptuous coming to an ordinance of God; but to come in a Christian conformity unto duties of worship, in hope of a blessing; being restrained from such enormities as are spoken of in these Scriptures, is a different thing; espe-

especially these places respecting nationall sins rather then of particular private persons.

But these Gentlemen judge, that this outward conformity in the duties of Christianity, according to the present capacity of persons in the Church, as they are able to performe, is a sweet bit for the Devill, and a means to keep up rotten formality still.

But I pray you, what is reformation in the Church, but to bring people to yeeld an outward conformity to the clear and undisputable Lawes which Jesus Christ hath set up in the Church? I wish with all my heart, the generality of Christs subjects in the Church of *England*, were reduced to that obedience, though but meerly externall. I should then think we were very happy; and should much rejoyce to see such daies and times in *England*: and I must confesse my desires and prayers unto the Lord are, that all our exorbitances may be reduced unto uniformity of Christian obedience (though it were but in respect of the outward man) in doctrine, worship and discipline: that all might come under the ordi-

ordinary means and waies of their salvation: and that we might teach our posterity in the way of holy profession and establishment of the true and lively oracles of God, in respect of which for the present, we are the most unhappy of all the reformed Churches in Christendome. For some men cannot indure to hear of such words as uniformity in Religion, under the establishment of Christian Lawes of the nation; nor of a form of godlinesse, and holy order in the Church of Christ: but in the Kingdome of Christ would (upon the matter) have every one left to his liberty, to do what seems good in his own eyes. But our God is the God of order, and not of confusion. And I doubt not but the Christian Magistrate hath as much power to reform Religion in times of defection and apostasie, according to the manifest Lawes of Jesus Christ by whom they rule, as the Kings and rulers of the house of *Judah* had; and ought to follow those glorious presidents, *Josiah*, *Hezekiah*, and *Nehemiah* who were carefull to reform Religion in all things according to the known Lawes of God: These examples  
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are recorded for our learning, and for the encouragement of those whose hearts are warmed with the love of God, and zeal for his glory, to improve the advantages of power and opportunity, to bring both Ministers and people to a conformity in the externals of holy worship and order. And the memory of Queen *Elizabeth* in this Nation is blessed, because of her care to restrain the Papists from their superstition and cruelty, and to draw on the whole people of the Nation to the Protestant Religion: And the success of this her care in reforming and restoring the true Religion, hath been very glorious in all reformed Churches abroad; and indeed was instrumental of the greatest blessing that ever this nation was possessed of: for being put into a peaceable enjoyment of covenant ordinances and godly order; we are still (by that means) a people in Covenant, and have the Lord for our God, yet not without our fears, lest the lukewarmness of all in the things of our God, especially in the matters of his worship, will in a short time darken all our glory, and render us a people

ple most despicable and odious to God and men, if not utterly unchurch and discovenant us, as some do slanderously report that we are already.

But I shall now come to the third thing propounded, namely, that all in the Church, and of years, ought to submit themselves to the discipline of the Church, not to be denied any externall Church priviledge untill they be judicially proceeded against, and justly excommunicated. To omit what hath been already said in answer to the Doctor touching excommunication; I shall propose some few things further to be considered for the stating and clearing of the true discipline: and then I shall examine whether that which these Gentlemen commend to their reader, be any thing like the discipline of Christ held forth in Scripture, and practised by the primitive Churches of Christ.

1. That all that are baptized and of years, must of necessity come under the obligation of all the Lawes and Ordinances of Christ, of which Discipline is one, and therefore none may plead exemption from it: whosoever he be that

is a brother and within, comes under the Church judgement and censure, *Mat. 18. 1 Cor. 5.*

2. That although all ought to come under the discipline of that Church of which they are members, yet may not any be denied Church priviledges for the state of unregeneracy meerly, nor for barrenesse and unfruitfulnesse under the ordinary means of grace; or not coming up to the practise of such duties as are private, and more doubtfull then the duties of publick worship are. For it is certain that Jesus Christ hath his elect ones, lost sheep, and children of God among the naturall seed of Christians, or to come of them, as he had among the Jewes: and these elect ones he is pleased more savingly to call, some at the third hour, others not untill the eleventh hour of the day of grace vouchsafed to them. And these being the speciall objects of redemption, included in the Gospell Covenant, to whom the promises of the first grace do properly belong; we must suffer Jesus Christ to have the liberty of his own appointments in the Church; as the only means of gathering in such  
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unto himself; that they may have life in him, and live unto him according to the grace they have received from him.

3. That the scandalous in the Church are to be dealt with under the notion of offending brethren, whom they that are spirituall ought by private admonitions, and Christian counsell, and wise and seasonable reproofs, to restore in the spirit of meeknesse, *Gal. 6. 1.* And the person or sin of any member not to be nominated in publick, while there is any reasonable hope (in charity) of amendment by the private means: provided the offence be not already publick and infamous to all; in that case, I think, though the offender be penitent and ashamed, yet he ought to be rebuked before all that the rest may fear, and the congregation be satisfied. And that it is only in case of obstinacy, and hating to be reformed, notwithstanding all possible means used by the Church for their reformation, that the authoritative act of excommunication is to be issued out against any member. The Apostle did more often threaten and shake the rod then make use of it.

The administration of publick censures should be carried on with that solemnness and mourning over the offender, that might shew a reall unwillingness to put the same in execution; if any other means would humble and break the heart of an obstinate transgressor. And though there may be in the Church a readinesse to revenge all wilfull disobedience, yet a readinesse to forgive also, as they shall see cause.

4. That none ought to usurpe the power of the keyes of Christs visible Kingdome, or take upon them the power of stewards, and to be Judges of Christs subjects, that have not a clear warrant in the Word for the same, lest they be judged. For my part, I must confesse, I utterly reject as impious and against all rule and order for the common members to claim an interest in the exercise of the keys, either of Doctrine, Sacraments or Discipline, save only to be obedient in declining familiarity with those that are justly excommunicated, and all communion with them in worship: and to be witnesses to attest what they know against an offending brother, when it is necessary

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ry to prove the fact and conviction of his obstinacy. I professe I wonder that any acquainted with the holy Scriptures should plead for any other power to be allowed to any of the common members: I cannot see how this should be, but that some men drive on designs of their own factious framing; rather to hinder the setting up of discipline, then any way to advance it. What dismal divisions, separations and confusions, what prejudices, heart-burnings and bitterneffe do such practises every where necessarily occasion between Pastours and their people? while the better part must withdraw from the rest, and set up Discipline among themselves; chuse their own officers, and use a language beyond the ordinary, and think they are in a fine posture: when (alasse) they are out of their station, and all they do is but erecting waies of their own chusing, and setting up altars to sin; some of *Jeroboams* craft to keep the people from worshipping at *Jerusalem*. And the truth is, members that separate from the body are not like to live long. What strange exorbitances very often are the



consequences of such uncharitable zealous waies? And how can it be avoided, if the power of the keys reside in the common brotherhood, but the major part of a parochiall congregation may chuse their own officers, set up Discipline, and judge in the Church? and what reformation is then like to follow, may easily be imagined. Doubtlesse all Church members, as such, stand upon a levell in point of externall priviledges: for we do not finde different priviledges of those that are members of the same Church, planted together into the same visible body by baptism: and so by consequence women and children, ignorant and scandalous persons shall have power to judge the rest; nay they may create and ordain their own officers, and consequently take upon them all Gospell administrations: for if the keys reside in them originally, so that they may make Ministers &c. then they themselves are much more such, and may do the works they are to do. The effect cannot be greater then the cause.

But they will say, the power of the keys resides not in all, but in worthy  
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*Objec.*

and compleat Church-members, or beleevers that have the spirit of sanctification, &c.

*Ans<sup>w</sup>.* I know no such distinction in the Word of God. Look upon the Church of the Jewes; they were a holy nation, a kingdome of Priests, a peculiar and royall people in generall without distinction of worthy and unworthy, compleat and incompleat. And doth not the Apostle *Peter* use the same words and apply them to the scattered strangers embracing Christianity? *1 Pet. 2. 9.* And doth not the Apostle give equall titles to all those to whom he writes, and to all in every place that call upon the name of the Lord Jesus? *1 Cor. 1. 1, 2, 3.* If we never read of any such distinction in *Moses* and the Prophets; nor finde any such used by *Christ* or his Apostles, why should any plead for it in our congregations, but that they would see more then all that ever were before them?

*Object.* But the keys were given to the twelve as beleevers, and that which is given to them as such, is given to the whole kinde of beleevers in the world.

*Solut.* That the twelve were impowered with the

the keyes of Christs Kingdome, is beyond all dispute, and that they were beleivers when they received that power, is as certain: but that the Lord Jesus gave the keyes to them as such, is denied. And they might as well say, they were given to them as men; for they were men when they received them. But the truth is, that though there were many Disciples and beleivers beside the twelve; yet of his meergood pleasure, he gave the keyes of his Kingdome to the twelve only, not to the rest that beleived as well as they. He hath set some in the Church, Apostles, Pastours and Teachers, not all. And we know the twelve, by vertue of that authority received, preached and baptized, and ordered all the affairs of Christs Kingdome, during their age: they planted severall Churches, and ordained them Elders and Deacons; they were the instruments for the propagation of the Gospell in almost all places. Doubtlesse after Jesus Christ had received all power in heaven and earth, he put the twelve only in commission to build his Church; and they ordained Elders and Deacons, and gave

order to some others, as *Timothy* and *Titus* to ordain; and directed them also to commit the same power to able and fit men, in after ages to teach others, &c. And in the seven Churches of *Asia*, the Angell of every Church is writ unto, and blamed or commended according as they demeaned themselves in their places, in opposing error or cleaving to the truth. But we never finde that the common brotherhood or membership were impowered with the keys, either by Christ or by his Apostles, or any that drived authority immediately from them: and therefore they have it not at all: and to intrude themselves, and assume unto themselves things of such an high nature, is a most insolent boldnesse; and they may fear to perish in the gain-saying of *Corah* and his company.

5. I cannot conceive how there should be any true discipline practised in our Churches without the speciall assistance, countenance and power of the civill Magistrate, as the state of things are in *England*: For almost all of all sorts, are either carelesse, or impatient, or erroneous, and not willing

to come under discipline. And although these Gentlemen say it is our own fault; and why do we not set upon it, beginning with the minor part? yet this is very ill, nay absurdly advised. For as I said before, I beleeve I shall never see true discipline exercised in the Church of *England*, untill the Lord so move upon the hearts of our Rulers, as to make them instrumentall to put the Church into that capacity: which ordinarily cannot be without a nationall assembly of learned, grave, moderate and godly Divines; chosen (if possible) by the whole; and carryed on without tumult. And that a profession of faith (if not already done) may be so clearly drawn up in respect of fundamentals in doctrine and worship, according to evident rules of holy Scripture, as may be established to be the publique profession of the Nation; which all whatsoever should with peaceable spirits submit unto. And also that the subjects of the keys in a nationall Church may be more clearly determined, and liberty of conscience better stated and bounded; that the reformation of the whole may grow



up together, at least in all the externals of Christian obedience. Otherwise how shall discipline be practised, if carnall and loose Christians shall be left at liberty, whether they will come under it or no? Now I say, while they are within the visible Church and Kingdome of our Lord Jesus, and professe his Name in hope of eternall life, why should they not submit to all his Lawes, as the way and means appointed of that blessed end? And the same grounds that do warrant the restraining offenders from evill, and the forcing of them to do their duty in reference to some of the Lawes of Christ, do warrant the doing of the like in reference to all the rest of his royall Lawes. What is more sutable, then that they that reign and rule only by Jesus Christ, should put forth their power, and improve all their interest for the advancing of Christs Scepter over all?

I confesse these Gentlemen have some unhappie expressions, questioning our Church members; because (as they say) the main instruments of bringing them to the true Religion in *England*, were such as carryed it on by a civill power;



power; when the outward calling ought to be by the word only, w<sup>ch</sup> the most of our common people never had, they say.

*Answ.* 1. I wish our Governours had that holy and grounded zeal for the reformation of what is amisse now in the Church, that our first reformers expressed in point of reformation in their generation.

2. We must distinguish of a twofold state of Church membership, or the way of bringing people to be Church members, 1. Aliens of years are to be disciplined and called by the Word before they may be baptized and received into the Church; and so it was in the Apostles first planting of Churches. But 2. The seed of persons so called are by vertue of the Gospell Covenant members borne; and upon that account are baptized: and when they come to years are as much under the obligation of all holy observances, as those that are called by the word: So it was in the Church of the Jewes in respect of all that were circumcised; so that Church membership is and may be pleaded from birth priviledge, Gal. 2. 15. *We who are Jewes by nature, &c.*

3. Our first reformers did not force

Heathens to receive and professe the Protestant Religion ; but reduced baptized erring Christians unto that obedience and reformation which their Baptisme and profession did oblige and ingage them unto : according to the examples of godly Kings and Prophets amongst the Jewes, in case of defection and irregularity. I might produce divers instances of this holy and religious care and zeal in reforming ; but those that are acquainted with the Scripture can remember the histories of them. And orthodox Divines do generally hold, that the Baptisme of a Papist is valid, , and need not be repeated : And it need not be doubted, but upon that ground, the King of *Spain* or the *French* King, if the Lord should give them a heart throughly convinced of, and affected with the truth, might reduce their subjects (if they were able) to that conformity to the Lawes of Jesus Christ which their Baptisme doth oblige them to. *Rome* it self upon such a reformation, might become a true visible Church, without any repeating either of the ordination of their Ministers, or their Baptisme.

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Were all that superfluity of naughtinesse, from time to time contracted, in Doctrine, worship and discipline purged out; and all administrations made conformable to the Lawes of Jesus Christ (as it was with them for some hundreds of years from the Apostles times) we could not tell what to object against them, but might have communion with them. Say that we heretofore were a member of *Rome*, & received all sacred ordinances from them; having now repented of the evils and abominations which the holy things of Christ were polluted with, and reformed them according to the institution; what can be objected against us, though we were put in possession of the ordinances of Christ by means of the civill power?

4. If an argument drawn from successe be of any force in any case, surely in supernaturall and spirituall events above any other: and we are not left without innumerable evidences of the divine operations upon the souls of many in our Nation, through the blessing of the Lord upon the use of those holy administrations of the Covenant,

venant, which our first reformers with zeal, care and power brought our fathers under; blessed be God for this unspeakable gift.

This for the fifth thing proposed concerning discipline.

6. The sixth and last is this, That holy discipline is so to be ordered, that the edification of all may be best furthered and preserved, and the objects of Church censures may be healed rather than hurt by them. Sometimes the Church must rebuke some, that the rest may fear; and sentence some few, most notorious offenders, when many deserve the same punishment, rather than indanger the peace, union and edification of the Church; punish and chastise what they can, with the health and safety of the whole: and with patience bear and forbear, when the remedy is like to prove worse than the disease. Lawfull things are not alwaies expedient, nor consist with charity.

It is a good saying of *Cyprian* mentioned by *Calvin*, *Let the Church mercifully correct what they can, and what they cannot, let them patiently suffer, and with love groan and lament it: And to the same purpose*

purpose he brings in the advice of *Augustine*, touching the abounding of drunkenness in *Africa*; this and the like evils (according to his judgement) are to be taken away, not roughly, nor after an imperious manner; but more by teaching than commanding; more by admonishing than by threatening; and that is the way to deal with a multitude of sinners; severity must be exercised on the sin of a few, &c. And he concludeth thus; The command of the Apostle, *1 Cor. 5. 7.* to cast out the wicked, is in no case to be neglected, when it may be done without perill of breaking the peace of the Church, *Institut. lib. 4. cap. 12. Sect. 11. 13.*

And we may take notice, that where there is mention made of the Apostles exercising of Discipline, it is only upon particular persons, and not upon a multitude: when he findes many guilty of evill practises, he reproveth, admonishes, and threatens to come with the rod, *2 Cor. 12. 20. & 13. 21. 1 Cor. 4. 21.*

And truly, as the state of things now stands, I think it will be found a very difficult thing to get into possession of the true way of discipline, and to make  
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that use of it, that the Churches peace and edification may be promoted and not prejudiced by it. For either the supposed unregenerate in the Church shall (on the one hand) be cast off and separated from, as in the Independent way and some others; or else (on the other hand) the dissenting brethren will be judged schismatical, for causing divisions and separations in the Church, contrary to the Doctrine of Jesus Christ. And therefore our condition is the more sad, in that Discipline which tends so much to the well-being of the Church can so hardly be attained amongst us. Thus I have given you my judgement and apprehensions in this point.

Now in the next place, Because these Gentlemen have commended a way of Discipline to the godly, I shall crave leave a little to examine it; whether it be such a one as godly men may safely receive and use as the discipline of Jesus Christ; and not rather reject it, as having nothing of Christ in the rise and root of it, according to holy Scripture: and this I shall do very briefly, because I have said so much to the point already.

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1. It's well they acknowledge our parochiall congregations to be true Churches, though it be but in a large sense: for being such, they come under the same lawes and priviledges externally, which belong to true Churches in the strictest sense; that is, unlesse they can finde a different rule in Scripture for true Churches, though not in the same degree of purity; which I believe they cannot, because I do not finde but *Laodicea* and *Philadelphia*, as they were both true Churches, <sup>so</sup> they were both under the same rule, &c.

2. They confesse that none but such as are already excommunicated, and such as ought to be excommunicated, are to be kept from the Sacrament: and in this *Mr. H.* and they seem to be agreed, pag. 27. provided (say they) that *Mr. H.* mean such as of right ought to be excommunicated by the Church. For his meaning, they may be sure he doth not mean that Church members should be censured without regular triall, and that by a Church that is in a fit capacity to hear and judge, and sentence according to divine rule. But how will these gentlemen prove that  
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the greater part in a parish are such as of right ought to be excommunicated, and never put it to the triall, whether their sinfulness be of that nature, for which excommunication may and ought to be inflicted? It is obstinacy and wilfull persisting in grosse sins, after private and publick admonition, that is to be punished with excommunication; and how can they know that the greater part of a parish do so sin, when they never admonish them, either privately or publickly? Sure there must be a clear conviction of their sins, and all fair and amicable Christian means used to reclaim them, before they can judge any in their parish excommunicable; were they in a capacity thus authoritatively to deal with them, which I think they are not.

3. But they say, *This is a most generally received truth, that every particular congregation hath power in it self to reforme it self, according to what shall be practicable to them,* pag. 158. To which I shall oppose their own words, pag. 7. 10. Where first they say, *That the ignorant and profane must be withdrawn from, because it is clear, they cannot be regularly cast out by discipline, neither*

*is there any way how they should be rightly excommunicated; for that the major part of the Church is corrupt; and the same may be well supposed of most of the mixt parochiall congregations in England: and will not excommunicate, nor are fit to do so, nor to chuse officers to do it, pag. 9, 10.*

Now is not this a strange thing? they condemn Mr. Humfrey for not setting up Discipline in his Church: and strongly assert, *That every Congregation hath power to reform it self, and yet they say it is clear, that the ignorant and profane cannot be regularly cast out by Discipline, nor is there any way how they should be rightly excommunicated.* Reader, Canst thou desire a better justification of Mr. Humfreys present practise in the matter of the Sacrament, then these mens own words? If he cannot reform in a right way, must he and others undergoe reproach, because they dare not exercise discipline in a wrong way, as these gentlemen do? There are many sober and godly Ministers that judge it better not to pretend to discipline at all; then to take up that way to which some give the name, when there is nothing of the nature of true discipline. If we cannot exercise  
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it aright, why should any be censured for not exercising it wrong? To doe evill that good may come, the Apostle judges damnable: so rarely it is that good ends and evill means stand together.

*Object.* But they say, If they cannot regularly excommunicate the ignorant and scandalous that are excommunicable, then the Minister and those that are convinced of their duty to come up to a more close communion and fellowship in the Gospell, must withdraw from the corrupt majority; and wait for their coming in upon the same termes agreed upon by the minor part; and for this they commend to us Mat. 18.

*Answ.* 1. It is very harsh to say, that the ignorant in the Church are for that excommunicable; they may expresse their desires to learn, and use the means appointed to that end; and so not be excommunicable, nor to be separated from. And for the scandalous, they are to be tryed, as was hinted before, and then excommunicated if there be just cause: else they shall be deprived of a speciall ordinance of the Church, intended as the last remedy to convert the obstinate sinner from his evill wayes:

waies : And as it is a means of conversion (as these Gentlemen do confess) the Magistrate may constrain all in the Church to come under it, and submit to it.

They say, *Iesus Christ should rule by the Word of his mouth, and not by the Magistrates compelling edicts* : and yet they say, *That in bringing all to converting ordinances (they humbly conceive) the Magistrate is to put forth his power, pag. 176.* And then will it not hence follow, that as discipline is a means of conversion, the Magistrate is to put forth his power for the bringing of all under it. Yea, doubtlesse, and to assist the Church in the settling, exercise and execution of it. And to withdraw without a judicall proceeding, neither doth nor can attain the true end; but doth harden and prejudice sinners a great deal more, and so makes them worse instead of making them better. The end of withdrawing (according to the Scripture) is to bring the persons withdrawn from, to shame and repentance; and is this a likely way to attain that end, for a Minister and some ten or twenty of his people, to

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withdraw from three or four hundred (as in some places would be the case) they all professing the true Religion? Do these men think the Apostle meant such a withdrawing, to bring sinners in the Church to shame? The rule is in reference to a disorderly brother to bring him to shame; but in our times applyed to hundreds at once, by the minor part in a Church; and that very unfitly too; there being many in some such places, that as truly fear God, and live in Christian obedience beyond some of them that withdraw from them; who yet had rather be reckoned among sinners, then to joine with them, that by schisme break the peace of the Church.

Besides, grant that many of them should be excommunicable, doth that warrant a separation, when it is not in our power to do it regularly? It is ten to one that those that are so zealous for separating, did never deal with their offending brethren, so far as they lawfully may and ought, to amend them. If we should deal thus in the Kingdome of this world, as they do



do in the Kingdome of Christ, there would be but a sad accompt given of many subjects therein. If it were enough to say such are fellows and hangable by the Law, and thereupon never bring them to triall, but knock them on the head, and there's an end of them; How long think you would this Common-wealth stand, were such a confusion and barbarisme tolerated?

Suppose these Gentlemen in *Glocestershire* are run into a dangerous way of schisme in the Church, through error and mistake; would they be content (without any ordinary means used to convince them of their error, or warning and admonishing them to retract) to be forthwith sentenced by a Bench of Elders, as schismaticall persons, and upon that accompt suspended from their Ministry? I think they would not. And yet by what they appear by their Book to be, I think they are scarce qualified as Bishops ought to be, that undertake the rule of Christs Flock; and my prayer is, that their uncharitable practises may not be an occasion of destroying many weak

brethren for whom Christ died.

As for *Mat. 18.* it comes now to be examined; that we may see how it is applicable to these new found models of Discipline hinted at by these men in the preamble of their Book. And it is most clear and certain that the main scope of our Saviour is to teach us these two things in generall.

First, *That the meanest person coming to Christ and professing faith in him, is not to be despised.*

Secondly, *That not to deal with offending brethren in the way and order by him there prescribed is to despise them.* And then for the way prescribed by our Saviour, it ought to begin with private admonition in case of a brother offending, and if that prevail for his amendment, he is not to be put to publick shame: but if that will not work upon him, then upon sufficient proof of the fact, he may and ought to be complained of to the Church, and the Church may convent him before them, admonish to confesse and reform his sin. But if 'out of obstinacy' he stubbornly refuse to hear the Church, after first and second admonition, then to be cast out, not otherwise.

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Now what is there in all this to favour or warrant these Gentlemens practise? do they proceed after this manner with every offending brother in their severall parishes, before they deny them Christian communion in the Sacrament of the Lords Supper? If not, why will they urge a rule from Jesus Christ to others, which they themselves will not practise? Would they have others do that themselves neither will nor can do, as themselves confesse, where the greater part is corrupt? And this being the case of most Parishes in *England*, how shall we take up an establishment of discipline from this place? Why, they tell us, by withdrawing from the major part of the Church: But then it will be demanded, whether this Scripture do warrant any such practise; and it must needs be granted it doth not. Thus you may see how futable these new models are to those Scriptures alledged by themselves for proof thereof.

But to proceed a little further concerning this Scripture, *Mat. 18*. The greatest difficulty (as I conceive) lies in the word *Church*, when our Saviour

bidst tell the Church: I shall give my thoughts concerning that also, and leave them to the intelligent reader to consider.

1. I conceive our Saviours rules here given in this case, respected the present state of the Jewes Church, as well as the Christian Churches in after times; and was practicable in that present state of the Jewes Church.

2. According to the same rules and order his Disciples and their followers should act in after ages, as vers. 18. doth plainly shew.

Concerning the former of these, as the rule given by our Saviour respected the present state of the Jewes, and was practicable in that Church, we are to inquire whether the complaint were to be made to the whole Church consisting of rulers and ruled, assembled together in holy worship; or to the Rulers and Officers of the Church only, assembled in a Court of Judicature, for the hearing of complaints, and trying of offenders, and punishing evill manners.

To this I answer, That to one it seems very probable, that Church here  
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is to be taken in the latter sense: because the common people among the Jewes, never had any such authority in that Church, as to judge of manners, and censure according to the rule given by our Saviour in this Scripture. But it is clear that they had a Councell of Elders called the Sanhedrin, *Mat. 5. 22.* that judged of manners, and punished such as reviled their brother, intimated in these words, *He that shall say to his Brother, Racha, shall be in danger of the Councell or Sanhedrin.* The Pharisees and chief Priests were chief in that Councell, or it consisted wholly of them; for they undertook to cast out of the Synagogue, *Joh. 9. & 12.* And when *Saul* breathed out threatnings against the Saints, in zeal of reducing them to the Church from which they were departed and seduced, as he thought, he went to the chief Priests and all the estate of the Elders for his commission, and he received authority from them, to bring both men and women unto Jerusalem to be punished, *Act. 22. 15.* And that estate of Elders in the originall is called a Presbytery, which also shewes that it was

made up of chief Officers of the Church called Presbyters; some of which were chief Priests, the other Pharisees, and some subordinate Presbyters were joyned with them to make up that assembly, having authority to judge of manners according to the Lawes of God: however upon mistake they punished the true professors of the Christian Religion, yet not under the notion of professors of the true Religion, but out of zeal to reduce the believing Jewes to conformity to the old administration, as judging it still in force, as it was delivered by *Moses*.

If any make question whether this Presbytery (according to the Text.) were the Church to whom complaint was to be made concerning stubborn offenders, I answer, that Councell or Presbytery was made up of the chief Officers of the whole Church, and so the Church representative, on whom alone all the authority of the Church was involved, for the punishing of sin, and preserving the peace of the whole. And for the word Church, they that are acquainted with the Original language, know it is used for any assembly, or

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congregation called together, whether to civill or sacred ends; and so these Elders and Rulers of the Jewes assembled together for the ends aforesaid are not unproperly called a Church.

And for the latter thing propounded before, namely that the Christian Churches in after ages are to proceed by the same rule, and in the same order the Church of the Jewes then did, that is to say, by a Presbytery, seems to me very probable. For first of all there were in use in the Christian Church, in reference to the rule and government thereof, the same names that were in the Church of the Jewes, which is a sign that there was the same thing. Saint *Paul* who was well acquainted with the nature of the Presbytery at *Jerusalem*, from whom he received authority to trouble the beleiving Jewes, calls an assembly of Elders or Church officers a Presbytery, of which what better reason may be conceived then this, the resemblance that was between this Eldership and the great Council in the Church of the Jewes? It is clear the Apostles themselves did order all things in the Church; ordained Elders, and au-

authorized them in the Name of Christ to ordain others, &c. And they were as much Rulers and Officers over the Catholick Church, as the chief Priests and Elders were to the Jewes. And hence in the Apostolical Churches, Ordination of Ministers was derived from them that were Officers to the whole Church; and in a most immediate manner, by Jesus Christ were constituted so to be: which makes me inclinable to beleeve, that those still that are ordained Officers for the good and benefit of the whole, should be ordained by such a Presbytery that are intrusted with that power, by the Officers of the whole as much as may be. So farre am I from consenting to these men that take it for granted, that the common members of a particular society, may chuse and install their own officers. Now what is there in all this for that pretended way of discipline which these Gentlemen commend to their reader? here is not the least warrant for any to separate from the Church, or withdraw (for all is one) nor for the people to rule, and chuse their own Officers, nor for imposing a Church Covenant,

venant, explicitly to be professed in the congregation; and those that will not come up to this and such like termes, must not be admitted unto Sacramentall communion. Nor is here any warrant for sentencing Church members before a regular triall; nay here is no warrant for any single Minister to set up discipline over his people, without the consent and conjunction of the reverent brethren of the Ministry with them. The key of discipline is not at all in one alone, but rather in the whole together.

A word more on that Scripture, as it is directed to the Apostles, vers. 18, 19, 20. and so in them to the officers of the Church in succeeding ages to the end of the world. *Verily* (saith our Saviour there) *if two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my Name, there am I in the midst of them.* These words seem to have reference unto what was spoken before concerning the authority of the Jewes Church Officers; and our Saviour would have his Apostles to  
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know, that though their authority may seem to the world, yea, and to themselves to be weak and contemptible in respect of that great bench of Elders, generally submitted unto by the Jewes, yet they should have as great authority to binde and loose as the other; nay two of them by the authority given them by the Lord of the Church, should be equivalent to their great authority: And we know it came so to passe. They had power to work miracles, and were inspired with an extraordinary spirit; and had some speciall promises peculiar to them alone, as well as gifts. They had power to give the holy Ghost by imposition of hands; and an extraordinary power in prayer, and power to punish and kill the bodies of men for sacrilege and hypocrisie. And we know the very Church it self is said to be built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone. Now what is this to these Ministers in *Glocester-shire*? Dare two or three of them assume this power (for I suppose all the Ministers of the County

ty are not of their minde and way) to do as the Apostles did? Suppose they be Ministers of the Gospell, is the Church built upon them, or their Doctrine? Where have they any such promise that they shall not erre; and whatsoever they shall agree to aske, shall be done for them of the Father of Jesus Christ? They plead their serious and solemn seeking of God; and commend unto us their model of Discipline, as the result of their serious debates, and returns of their prayers: but that authority will not satisfie judicious Christians, when the thing it self is so inconsistent with the generall rules of the Word, as hath been shewed. Besides it is well known, that in many places the Ministers of the Gospell have used the like means in behalf of themselves and their people, yet but few have run into their waies, but either fall into some association of Churches and Presbyteries, framing such expedients, as (in a manner) bring in all under a capacity of Sacramentall communion and discipline, as in *Worcestershire* and other places; or else carry on the Ordinances of Jesus Christ by virtue

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ue of their office as well as they can without Discipline; as being convinced of their incapacity for the present to attain unto the true end and exercise thereof, notwithstanding all their search, disquisition, and indevours to satisfie one another therein. And the serious debates and seeking of God concerning this, should move to own and assent to what is concluded thereupon; I conceive it more safe to adhere to the greater part of sober Divines that have been serious in the use of these and all other means, to satisfie themselves and others, as well as those men, and yet dare not in the least degree countenance their way and practise. I would aske them this question, whether they did ever read of any such practise, that a few particular Ministers, by their own authority, have had the boldnesse to withdraw from the greatest part of their flocks, and set up a way of Discipline of their own framing? and upon the matter unchurch the greatest part of their congregations, allowing them no other priviledge in the Church, then they would to Pagans. Did the Apostles ever make so bold with any  
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Christian congregation that adhered to the Gospell administrations? or did they ever authorize ordinary Presbyters to do so? Nay, did any ordinary Presbyter in the Apostles time, exercise Discipline but upon the command of the Apostles? or do we finde them any where blamed because they did not do it? I verily beleieve these Gentlemen may not assume such an interest in the exercise of the Key of Discipline as the Apostles had, and yet they are more busie with the rod then ever any of the Apostles were. Alas! it's pity some care is not taken to restrain their imperious usurpation over their severall flocks. I think, since the ceasing of the Apostles office, it is more sutable to the Scripture alledged, and other Scriptures, to elect such Presbyteries to judge of manners in the Church, as were constituted in the Church of the Jewes, which our Saviour approved of; which yet would come short of being equall with the Apostles, in respect of the authority which they had in the Church of Christ; though they were in all places men of the best qualifications for Rule, that any attain to in our times; and

and so I have done with that Scripture,  
*Mat. 18.*

I will trouble the reader but with two or three passages more about their new modell: for I have a good minde to draw to an end; and my other occasions will not permit me to do much in these waies. Pag. 4. they tell us of the drawing up a profession of faith, wherein they acknowledge their former *Abominations in worship, professing their repentance before the Lord for them.* Concerning which I say, It is a strange expression of Christians, except they were such as came newly out of Paganisme, or Popery at least. What abominations of worship have been established or practised in our Church since the reformation of it? Is it not strange that the Ministers of the Church, who should be ready to defend the Church from the wicked slanders and reproaches of Anabaptists and other Separatists, should thus publickly join with them, and that in such a publick way before the world too? How many powerfull and successfull Ministers of the Gospell, now with Jesus Christ in glory, have justified all the ordinary parts of Gods

worship, as it was practised in our publick assemblies all along, and conformed thereunto chearfully in respect of the substance of our worship? Indeed there were some needlesse ceremonies used about worship, which were declared by the Church to be no part of the worship: now these were born as burthens which many of the godly desired to be eased of by their removall; but it never came into their thoughts, that they were guilty of abominations in worship because of them. How doth Mr. *Hildersham* in his Lectures upon *Job. 4.* justify the Church of *England* as a true Church, and the severall parts of worship practised therein, as being according to the institution of the Lord? And how doth he from thence blame those that separated, or neglected the publick prayers of the Church; and yet himself was one of the old non-conformists? And Mr. *Cotton* that went into new *England*, writing an Epistle to that Book, doth therein highly commend the Author for many things; but in a speciall manner for confuting the separations of the *Brownists*: and he repeats what another reported

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ported of him, styling him the hammer of Schismatics, commonly called Brownists.

Those Gentlemen talk of the Covenant established in Christ, into which they require a profession to enter, of those they admit to partake of the Seal of that Covenant, pag. 10.

Concerning this, I say it were well if they would act according to their own words: for 'tis certain all Church communion is founded upon covenant relation; And those (whose admittance to the Sacrament we plead for) are supposed to have entred Covenant relation, either in their parents, or in their own personall profession of the true Religion that holy Scriptures teach, or both, and their voluntary adhering to the admiuistrations of the Covenant, doth attest their entering the Covenant, and their continuing and abiding in that relation; let them say what they can to the contrary.

*Object.*

But they say, *Persons that have entred Covenant, may back-slide and so that relation cease, (and they instance in Simon Magus) but those that brake bread were such as continued in the Apostles doctrine, Act. 2. 42*

*And*

And back-sliders are not to be admitted to further communion.

1. How do they know that *Simon Magus* fell off from the Christian profession, when the last we read concerning him, is his retracting his erroneous thoughts, desiring the Apostle to pray for him, that none of those evils might come upon him?

Ans<sup>r</sup>.w.

2. Suppose he did backslide and renounce his Baptisme and profession, would he then have desired Christian communion in the Ordinances of Christ? what more absurd?

3. We only plead for such to break bread, that continue in the Apostles Doctrine; which we say all do, that adhere to the administrations of Jesus Christ, set up in his Church; as the ordinary means of obtaining Covenant grace.

And for what they say concerning renewing of our Covenant with God after defection from him; we heartily allow of it; provided it be done according to the Scripture, *Deut. 29. 10, 11, 12, &c. Nehem. 10. 29.* Where in the persons of the chief, the whole engaged to walk in all the waies of the Lord; and to observe and do all his commandements,

and his judgement, and his statutes. This is contrary to these men, that would set up a Rail to hinder Christians from observing all Gods Commands; nay rather to uncovenant a people in Covenant, then ingage them to renew Covenant, and walk worthy their Covenant relation, in their observance of all covenant Ordinances, in hope of blessing. And I wish, that if the Church cannot, the Magistrate would take down the high places, that hinder the Lords people from worshipping at the only place of worship. If some have liberty to worship at *Dan* and *Bethel*, why should any be restrained from worshipping at *Jerusalem*, and doing their homage and service in remembrance of Christ who died for sinners?

I had thought to have added a word concerning the fourth and last thing proposed in the beginning of this Examination; as it was urged by Mr. *Humfrey*; namely, that Ministers ought to do their duties as they are Ministers, though Discipline be wanting; and cannot well be attained as things stand: of which duties, the administration of  
the



the Sacrament is one, which by their office they are bound to performe; as they will answer the neglect thereof to Jesus Christ himself, who commands the observance of all his holy Ordinances in the Church, for the feeding of his flock: And those that love him will make conscience in their places, to be faithfull to him that hath appointed them. But I fear I have been too tedious already. And Mr. *Humfrey* in his Rejoynder to Doctor *Drake* hath abundantly given satisfaction in the vindication of this and other truths asserted in his former Book: And if he shall think these Gentlemen worthy of any further answer; I shall rather leave it to himself, then do any thing that may hinder the Church of God of the faithfull and profitable labours of him or any others.

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F I N I S.

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## ERRATA

**P**Ag. 1. line 7. for reprove read reproach, p. 4. l. 24. put out may, p. 12. l. 8. f. when r. what, p. 21. l. 25. f. many r. main; p. 32. l. 12. put out be, p. 33. l. 14. f. such r. say, p. 34. l. 28. r. not allow, p. 35. l. 16. r. simply, p. 39. l. 16. in the margin for 422. r. 42. p. 49. l. 5. f. 34. r. 3. which should begin the line and sentence, p. 51. l. 3. r. premise, l. 22. f. baptized r. lapsed, p. 60. l. 26. r. guest, p. 65. l. 27. f. the r. by, p. 67. l. 8. f. communication r. communion, p. 71. l. 13 put a period after worship. p. 74. l. 25. f. all r. and, p. 75. l. 12. f. also r. and so, p. 91. l. 18. r. relation, p. 99. l. 9. r. reference, p. 110. l. 29. f. and Gentiles r. assemblies, p. 116. l. 1, 2. r. Gillespy, p. 117. l. 22. put in the margin 1 Cor. 10. 7, 8, 9, 10. p. 120. l. 10. f. principles r. priviledges, p. 127. l. 1. f. God r. Gospel, p. 151. l. 1. f. no r. not, p. 164. l. 14. f. driven r. derived, p. 173. l. 7. put out the stop after sense.





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**S**.ri.j.l. hac consultiſſima. 2. j. l. l. si vnus. 7. confue-  
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## **Non speciali** De ista impetra- tione rescriptoru

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Rebeck Gofden

