

SCS #1454

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Thomas F. Torrance

SCS #1454

Cyprianus Isotimus.

O R,

J. S's *VINDICATION*

Of His

Principles of the Cyprianic Age

CONFUTED.

In which, moreover, divers signal Differences between the *Cyprianic* and *Hierarchic* Bishop are Assigned, some new Pleas and Arguments of the Prelatists Discussed, and several things of considerable Consequence and Use in the present Controversie Advanced.

By *William Jameson.*

Quod postea secundum Divina Magisteria observatur in Actis Apostolorum; quando de Ordinando in locum Judæ Apostolo Petrus ad Plebem loquitur: Surrexit, inquit, Petrus in medio Discentium; fuit autem turba in Uno. Nec hoc in Episcoporum tantum & Sacerdotum, sed in Diaconorum Ordinationibus observasse Apostolos animadvertimus. Cypr. Epist. 67. p. 172.

E D I N B U R G H,

Printed for the Author, by the Heirs and Successors of Andrew Anderson, Printer to the Queens most Excellent Majesty, Anno DOM. 1705.

1047. Quod postea secundum Divina Magisteria observatur in Actis Apostolorum; quando de Ordinando in locum Judæ Apostolo Petrus ad Plebem loquitur: Surrexit, inquit, Petrus in medio Discentium; fuit autem turba in Uno. Nec hoc in Episcoporum tantum & Sacerdotum, sed in Diaconorum Ordinationibus observasse Apostolos animadvertimus. Cypr. Epist. 67. p. 172.

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T O T H E

Serious and Intelli- gent Reader.

THE Hierarchics use to seek all Occasions, even when they pretend to be Disputing from Scripture, to Slide down into Ecclesiastic Antiquity, and then look Big, as if they would bear all before 'em; so that, even when they pretend to use Scripture Arguments, their Books are almost fill'd with Allegations of, and Reasonings, from Humane Writings: This is but Mean, to say the best. But I know not, if any hath done like J. S. the Author with whom I am especially concern'd: For he has publish'd a Volume consisting of near 70 Sheets, for Episcopacy; and yet not one Scripture, not one Scripture Arguing or Deduction shall you find in all that Work: I doubt,

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if the like can be said of any Claiming the Name of a Protestant, who was an Assailant, or an Aggressor, as is J. S. and not a Defendent. He alledges, That the Fixing of the Principles of the Cyprianic Age much shortens the way of Terminating the Controversie, If Episcopacy be of Divine Right; And I am sure, the Fixing the Principles of the Apostolic Age, contain'd in, and sufficiently colligible from the Holy Scriptures, shortens it much more: However, since he sees it his Interest to go lower, I have adventured to meet him, and have, as I judge, sufficiently discuss'd and answer'd his Book. 'Tis true, I have not encounter'd him in the Sallies he has made on the Reverend Mr. Forrester, Principal of the New College of St. Andrews, because he is yet alive, and far enough from needing my Assistance. J. S. is displeas'd at me, for saying, that Rectius Instruendum stands without the Shadow of an Answer: But I must tell him, that, as that Book had hitherto no Answer given it, so I am of the Mind, that, for the Substance of it, no solid Answer can be given it. He says, that the Presbyterians seem to have a certain Canon of Books, which they call Unanswerable, Vindic. Chap. 2. §. 56; and on this he dwells long, as if it were peculiar to the Presbyterians to believe, that Books written by some of them were solidly and well done, and
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could not easily be retorted on the Prelatists. Mr. Fuller has some where told us, That they boasted of Whitegift's Book against Cartwright as Unanswerable: And Dr. Monro has these express Words, Enquiry, Pages 39, 40. I must not Transcribe the Accurate and Unanswerable Dissertations of several Learn'd Men, who have sufficiently expos'd the Writings of Blondel and Salmasius, &c. Other Prelatists may, doubtless, be found, who have no less Confidence in the Books written by some of their Party; but those Instances make it evident, that, if in such Boasting (as he calls it) the Presbyterians were Foolish; the Prelatists were not Wise. But to return; beside the Confuting of his Vindication (for, in my Mind, a very few Sheets might have been sufficient for that) I have handled divers things, which being cleared are very subservient to the Discussing of the Controversie between us: I have Examined not only J. S's Book, but all the best and most valuable of their Authors that I could light on, and have, in part, opened and manifested the Plausible and Taking Arts and Pretexs, the Subtile and Sly Method, whereby the Prime Primitive Government was Altered, and Episcopacy first crept into the Church; and was to have done this much more amply in an Appendix, which I design'd to have subjoyn'd to this Treatise;
but

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but this, by reason of the great Indisposition
and Sicknes wherewith it hath pleas'd God,
of a long time, to Afflict me, I can't now per-
form; but mind to do it, and that with some
Advantage, if ever the Lord, of his Mercy,
bring me to Health again: And with this the
just Reader will rest content, till another Oppor-
tunity.

J. S. alledges, that the Worthy Mr. Rule,
who is now at his Rest, was enjoy'd by the
Assembly to write his Cyprianic Bishop Exa-
mined, and therefore thinks, that, in Refut-
ing him, he Refutes the whole Church; but I
am assured, that he was never enjoy'd by any
Assembly to write that Book, or any thing else,
save a Vindication of our Church from the Slan-
ders cast on her, on the Account of the pretend-
ed Persecution of the Episcopal Clergy, which he
might easily have done, tho' he had never writ-
ten It: But if he had any such Injunction, I
shall make no further Debate, only I assure my
Reader, that I have none: If there be any
thing in my Book Blame-worthy, I, and I a-
lone am to answer for it; if ought be there
well done, if any Truths be cleared up, then
may the Glory redound to God, and any small
Advantage that may accrue from hence, to his
Church: This is, and still shall be the Earnest
Prayer of

W. J.

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E R R A T A.

PAg. 2. lin. 3. dele *who*. p. 14. l. 19. read *Oligarchy*. p.
 15. l. 2. r. *Member's*. p. 27. l. 23. r. *Record*. p. 57.
 Marg. r. 203. p. 68. l. 13. r. *Service*. p. 69. l. 1. in Marg.
 dele *Ibid*. p. 75. l. 9. supple to. p. 81. l. 31. the Words
 in Parenthesi should be in *Italick*. p. 89 l. 10. r. *Bishop*. p.
 114. l. 5. dele *they*. p. 128. l. 7. r. *procure them*. p. 177. l.
 23. dele (,) after *Popish*. p. 223. l. penult. after *Romans*
 add *than from the Jews*. p. 230. l. 13. for *compleat* r. *confe*
derable. p. 256. l. 1. r. *far from*. p. 263. l. 22. r. *Hubert's*.
 p. 295. l. 14. add *immediatly* after *Deacon*. p. 299. l. 5. r.
The Hierarchics. p. 307. l. 12. r. *all these Matters*. p. 350.
 Marg. r: *Part* for *Pag*. p. 370. l. 20. dele *ever*. p. 394. l.
 ult. r. *easy*. p. 399. l. 29. dele *who*. p. 404. l. 2. r. *Consti*
tutions. p. 415. Marg. l. 3. r. *permanet*. p. 433. l. 16. r. *up*.
 p. 518. l. 3. after *or rather the People*, add *had a convenienc*
Share in Government and Discipline.


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Cyprianus Isotimus.

CHAP. I.

That the Hierarchicks give to their Diocesan Bishop SOLE POWER of Ordination and Jurisdiction, invincibly Demonstrated.

S. I.  Tyranny and Absolute Domination is one of the most hard Fates, and most lamentable Conditions that readily can light upon any Society of Rationals; so Spiritual Tyranny and Domination brings with it the most detestable kind of Slavery, and is by far more Criminal, than the heaviest Oppression of Mens Bodies and external Concerns. It is *that* whereby the Noblest Part of the Noblest Creature is bereaved of its noblest Privilege, and debas'd into the state of the basest things of the Creation; It is a sin wherein none but the worst and most noxious of creatures delight; It is, finally, the most mischievous and hateful quality of the Apocalyptick great City, and that wherein she more especially resembles *Egypt* and *Babylon*. But of all kinds of Tyranny most abominable and Diabolick is that which is occult and dissembled: The Whore becomes much more detestable, when she wipes
A
her

her mouth, and saith, she has not sinned. This is, so to speak, a crowning Impiety; as if a High-way-man, who, when he has wounded, bound, and robb'd the Traveller, should yet in the Captive's face impudently deny it, & with prolix addresse endeavour to prove that he had never done any such thing; and so add to the rest of his Miseries Scorn in the highest degree: Wherefore *Pbalaris*, who, for ought we know, never denied himself to be a Lawless Tyrant, dealt much more fairly, or rather much less foully, than *Tiberius*, who scornfully pretended that all was done by the *Senate*, when he and all men knew, that none of the *Senators* durst but mutter against any thing which gratified the passions of the Tyrant. The former is commonly imitated by the *Roman* and other *Transmarine* Prelates, the latter by those of our Island, who loudly claim to themselves the **SOLE** and *Whole POWER* of *Ordination* and *Jurisdiction*, and still, where they can, usurp a boundless Power over both Pastors and People; and yet no less boldly both say, and Swear, if you will, that they never either claim'd or practis'd any such thing, and challenge their Challengers of the most impudent Slander, and injurious Calumny imaginable; yea, a late Advocate of the party, whom I shall design by the letters *J. S.* not only rejects, with others, the Charge, as a foul Slander, but is most prolix and laborious in their purgation: Him I shall more particularly call to an account, fully scoure off all his paint, and demonstrate, that all the Soap and Nitre he has brought, or that he, or any man else shall or can bring, is of no use at all, if it be not to shew that the Stain is indelible, and by no means ever to be emaculated. And for the better understanding of
not

not only this Question, but the whole subsequent Discourse, take its Occasion and Rise as follows.

§. II. A certain Author of a Book, called, *An Apology for the Clergy of Scotland*, had thus argued, *Cyprian's Notion of Schism is, when one separateth from his own Bishop: this the Presbyterians do; Ergo.* To which Argument Mr. Rule, late Principal of the College of Edinburgh, in the Defence of his *Vindication of the Church of Scotland*, gave the following Answer: 'A Bishop in Cyprian's time, was not a Diocesan, with Sole Power of Jurisdiction and Ordination. If he prove that, we shall give Cyprian and him leave to call us Schismatics. A Bishop then, was Pastor of a Flock, or the Moderator of a Presbytery, &c. In opposition to this Answer, J. S. published a Treatise of about 12. Sheets, called, *The Principles of the Cyprianic Age*, and therein stiffly denys, that Sole Power of Ordination and Jurisdiction is either challenged by Bishops, or given them by their Adherents. 'What could move him. (*saieth he*) to insinuate, that we assign the SOLE POWER of Jurisdiction and Ordination to our Diocesan Bishops? When did our Bishops claim that SOLE POWER? When was it ascribed to them by the Constitution? When did any of our Bishops attempt to exercise it? When did a *Scottish* Bishop (He should have added, or an *English* Bishop; for of the latter the former are only Imitators, Apes and Shadows, who, if perhaps they forbear to be so arrogant, thereby consult only their own quiet.) offer, e. g. to Ordain or Depose a Presbyter, without the concurrence of other Presbyters? When was such a SOLE POWER deemed necessary for raising a Bishop to all the due Elevations of Episcopal

• Authority ? How easie is it to distinguish between
 • a *SOLE* and a *CHIEF* Power ? Between a Power
 • Superiour to all other Powers, and a Power Ex-
 • clusive of all other Powers, &c. (a) Mr. Rule in his
Cyprianic Bishop Examined, &c. which he op-
 posed to J. S. his Tractise, does, with no less
 assurance, averr, that our Hierarchic Bishops claim
 to themselves the *SOLE POWER* of Ordination
 and Jurisdiction, and that, " If they shun to exer-
 • cise it, at least openly, by not laying on of hands
 • without Presbyters ; it is because they know that
 • practice Cannot take, nor be born with in a Na-
 • tion where Parity hath been so much known,
 • and generally liked: I always understood (*Continues*
 • *he*) that the main thing debated between us and
 • the Prelatists, was about the *SOLE POWER* of Ju-
 • risdiction and Ordination, and I am not alone
 • in this, &c. And in brief, he asserts that one
 most signal and substantial difference between the
Cyprianic and *Hierarchic* Bishop consists in this, that
 the former neither claim'd nor exerc'd the *SOLE*
POWER of Ordination and Jurisdiction ; but the
 latter claim and exerce the *SOLE POWER* of
 both. To this Tractat J. S. oppos'd a Book of
 nigh 72. Sheets, called, *A Vindication of a Discourse*
entituled, The Principles of the Cyprianic Age, in the
 IV. Chapter whereof throughout, he, granting
 that the *Cyprianic Bishop* exerc'd not the *SOLE*
POWER of *Jurisdiction*, with great earnestness
 and prolixity, labours to prove, that none of their
 Bishops did ever challenge to themselves the *SOLE*
POWER of *either* ; and that none of that Per-
 swasion allow'd it unto them ; yea, on the con-
 trary, that all of 'em disclaim'd and deny'd it, and

accuses Mr. *Rule* of a gross Mis-stating of the Question, that he might find a Subterfuge. “ Indeed (says J. S. (b)) “ if he be not allowed his own way of stating it ; - (besides, that the most part of § 36. 37, 38. which are the most considerable in all his Book, will be found (to give it in his own language) to be nothing, but making a parade with a parcel of impertinent Citations) it will be found, that he has said just nothing to the far greater part of my Book ; this Subterfuge of the SOLE POWER being his great Sanctuary, more than fourty or fifty times his only, or his main Answer to my Arguments. And (c) he says, “ That the only true state of the Controversie is, whether the Church should be governed by Pastors acting in Parity, having equal power, &c. And largely proves it by the Suffrages of many Presbyterians, and amongst others, of Mr. *Rule* himself, and divers other Reasons ; and thus still labours to perswade his Reader, that Mr. *Rule*, in his *Cyprianic Bishop*, &c. contradicted what he had said elsewhere, deserted the true state of the Question, viz. Parity or Imparity, and finally, granted Imparity to be lawful, provided only that SOLE POWER of Ordination and Jurisdiction be not admitted.

§. III. But seing there may be an Imparity which comes so near to Parity, as that the difference is scarce discernable, and which differs much more from SOLE POWER of Ordination and Jurisdiction, than a Dwarff from a Giant, or a Mole-hill from a Mountain, and therefore seing, tho’ neither of them be Lawful, yet the one, if compared with the other, is very Tolerable, whereas the other is

(b) §. 40 (c) §. 102,

completely

completely Tyrannical; And finally, feing, as Mr. *Rule* supposed, the Hierarchicks still-plead not only for Imparity, but chiefly and mainly for this SOLE POWER, and still, where they can or dare, really and in effect exercise it; Well, and without the least appearance of inconsistency with himself, might Mr. *Rule* say, *That the main thing debated between us and the Prelatists was about the SOLE POWER of Jurisdiction and Ordination.* I say, well might he say this without the least appearance of any acknowledgment of the lawfulness of Imparity. The Pope's best beloved Sons, and *Rome's* more genuine Children, defend his Incontrollable, Despotick and Autocratic Power over all Churches and Pastors: Now a Protestant, who yields to the Pope no Power at all over other Churches and Pastors, being to attack this his pretended Power, states the Question according to the mind of the Pope and the more true sort of Papalines, and so at this Autocratic Power levels his main Arguments, as being a main or chief thing in Question: A Papist, who yields only to the Pope a more moderated and regulated Power, (for many such Papists there are) or who, being more sagacious, knowing that if he maintain the Pope's despotick Power, he could make no great flourish and appearance, except he should dissemble and mis-state the Question, encounters the Protestant, and thus accosts him: Sir, You have mis-stated the Question, and so wrong'd the Catholicks, and moreover, by this your mis-stating of it, have yielded really all they plead for; a moderated and regulated Power to the Pope, which is all they seek; and so you have, in effect, deserted your own Cause, and contradicted what you elsewhere use to affirm. By your
favours,

favours, Sir, replies the Protestant, Matters are much otherwise; For, seing a moderated or regulated Power, if compared with the Autocratic Power should be very easy and tolerable, I can never be justly deem'd to have allowed the former as lawful, altho' I affirmed that the latter is the main, chief, or special thing in Question; And seing *Rome*, and all her more genuine Issue claim to the Pope this Despotick Power, and plead for it, *tanquam pro aris & focis*, I cannot be justly reck'ned to have mis-stated the Question: As for you, Sir, if you use not mental Reservations, but speak as you think, *Rome* will but, at best, count you a Schismatick, if not a Heretick, tho' she give you some Toleration, that her multitude may be the greater, which is to her a Note of the true Church. Now it is undeniable that this Protestant is most unjustly challenged, and that the defence I suppose him to make, is most fair and rational; and yet the case between Mr. *Rule* and *J. S.* is to a hair the same: For never was there yet a Hierarchic Author who did not roundly ascribe to their Diocesans the SOLE POWER of *Ordination* and *Jurisdiction*, except either such as were gross Ignoramus's of the Doctrine of the Hierarchies, yea and of the very Principles and Foundations of the Hierarchy, or else egregious Prevaricators, willfull Shufflers, most disingenuous Dissemblers of their own chief and fundamental Doctrines and Principles, contradicting frequently their Brethren, yea themselves as really as ever they contradicted the Presbyterians, or else, finally, such as, tho' they were either Bishops themselves, or complied with Episcopacy, did yet really disown and disclaim the very foundation and grand Principles of the Hierarchy.

§. IV. All which things I shall make as clear as the Light by Proofs and Witnesses as evident, competent, and every way unexceptionable, as can in a matter of this Nature either be adduc'd or desir'd.

And I shall give the first place to the *Canons and Constitutions Ecclesiastical* for the Church of Scotland, approved by the King, Anno 1635. Mr. Rule (d) affirms that the SOLE POWER of Ordination and Jurisdiction is there ascribed unto Bishops. J. S. in his Answer (e) denys it. And as to the SOLE POWER of Ordination Mr. Rule produc'd *Ch. 2. Can. 3.* "No Person shall hereafter be received into holy Orders, without the Examination of his Literature, by the Arch-Bishop or Bishop of the Diocess, or by their Chaplains appointed to that Work, who shall examine every severall party, as they find Cause. From which Canon Mr. Rule inferrs, *That the Power of Determining who shall be ordain'd, is laid on the Bishop.* J. S. thus retorts; "By the constant practice of the Church of Scotland, ever since Episcopacy was Established, the Presbyters of the respective Presbytries have been the only Examinators of these who were to enter into the Ministry, at any Church within the Bounds of these Presbytries; Ergo, by the constant practice of the Church of Scotland, even under Episcopacy, Presbyters have had the SOLE POWER of Ordination. Thus J. S. But since this is ascribed to Bishops only by the Canon, the same Canon must necessarily suppose that any Liberty of Examining Intrants then or afterward enjoy'd by Presbyters or Presbytries, was granted them out of the Bishops meer Clemency, and not

(d) Cyp. Bish. §. 6. (e) Chap. 4, §. 13.

otherways belonging unto them, which Power he might, at pleasure, exercise without them, yea or even in opposition to all their joynt Votes: Which, were there no more, compleatly baffles *J. S.* his pretended Retortion. He knows moreover, that by this time, *viz.* 1635. Presbytries were so felled and crushed, and Presbyters, as he calls them, so overaw'd and dispirited, that scarce had Presbytries so much as the shew of any Power or Liberty, or Pastors the courage to oppose their tyrannical Masters, or if they did, a *High-Commission* was at hand to overwhelm them. *Patrons* (adds *J. S.*) *for the most part Laics, had the Nomination of the Person who was to be Examined and Ordained; Ergo, Patrons, tho' for the most part Laics, had the SOLE POWER of Examination and Ordination.* But seing this Patronage was still a heavy Grievance to the Church of *Scotland*, which she still laboured to have abolished, and seing these Patrons were only concern'd with the Benefice, not with the Office of a Minister; this Retortion is of no more force than the former. *By the Presbyterian Principles* (continues *J. S.*) *the People have the Nomination and Election of the Candidate, &c.* Ergo, *by these principles the people have the SOLE POWER of both Examination and Ordination.* But seing these *Canons*, which are pretended to be a full Directory for Government and Discipline, not only never insinuate either Use or Being of Presbytries, but frequently suppose the quite contrary; and on the other hand, the People can Call none, till first the Presbytry be satisfied with the Candidate; there is scarce any shadow of likeness between the cases. Moreover, the loathsome pride and detestable arrogating to themselves of an odious Licence of doing what they

they listed, is from hence most manifest, that by these *Canons* they can commit the Examination of In-
trants to their Slaves, their Chaplains, as a Work
too vile for their Lordships, to the end themselves
might, with *Epicurus* his Gods, wallow in ease and
voluptuousness, or, having got a permission from
Superiour Powers, with *Alecto*, contrive and work
mischief on Mankind. Yet for further Light to
the Controversy, add but the 7th *Canon* of the same
2 *Cb.* “ All Ordinations shall be made by imposi-
tion of Hands, and with solemn Prayers, openly
in the Church, after Morning Service ended, and
before the Communion, in the Form and very
Words prescribed in the Book of Ordination, and
in presence of two or three Presbyters of the
Diocese, who shall lay on Hands together with
the Arch-Bishop or Bishop. Where it is undi-
putably clear, that there was to be no conveening
of a Presbytry for any Ordination, that Presby-
tries had nothing to do with that Work, it was
only the Work of the Bishop alone, the presence
only of two or three Presbyters, as Witnesses of
the Action, was to be required, who, to add
some Solemnity thereto, as *Downname* expresses it
(*f*), should, together with the Bishop, impose
Hands on him whom their Lord Prelat had added
to their Number, and design'd to make one of his
Curats. And now, seing all this is most evidently
contain'd in, and most easily collected from this
Canon, let any Man of sincerity tell me with what
Face *J. S.* could averr, that nothing for the Bishops
SOLE POWER of Ordination is comprehended in
these *Canons* ?

(*f*) Sermon. Page 40. 7

S. V.

§. V. Moreover the same Book of *Canons* really; and in effect, ascribes to the Bishop the *Whole and Sole Power of Jurisdiction*; Take a few of them: *Ch. 1. Can. 2.* "Whosoever shall impeach 'in any part the King's Royal Supremacie in 'Causes Ecclesiastical; let him be Excommunicated, and not Restored but only by the Arch-Bishop. *Ibid. Can. 3.* "Whosoever shall hereafter affirm, 'that the Doctrine of the Church of *Scotland*; the 'Form of Worship contain'd in the Book of Common Prayer; and Administration of the Sacraments; the Rites and Ceremonies of the Church; the Government of the Church under his Majesty, by Arch-Bishops, Bishops, — are corrupt, '— let him be Excommunicated, and not 'Restored but by the Bishop of the Place, or Arch-Bishop of the Province. *Ch. 2. Can. 11.* "The 'Arch-Bishop or Bishop, at his instituting into, or 'collating of any Benefice, — shall minister 'to the Intraunt the Oath prescribed in the Book of Ordination against *Simonie*, &c. *Ch. 3. Can. 1.* "It is ordained, That every Minister reside in the 'Church where he serveth, or nigh thereunto. 'And if he be found absent, without Licence of his 'Ordinarie, six Sundays in the whole year, — let him be admonished, &c. *Can. 2.* "No Stranger shall be admitted to preach in any Church, 'unless he be Licenced by the Bishop of the Diocess. *Can. 5.* "No person of the Laicie, shall presume 'to exercise the Office of a Presbyter or Deacon, '— unless he have received Ordination, and 'be Licenced by his Ordinarie. *Can. 6.* "It is 'ordained that there be Catechizing every Sunday 'in the afternoon, except the Bishop dispense 'with it, as he findeth cause. *Can. 7.* "If any 'Preacher

' Preacher shall impugne the Doctrine delivered by
 ' any other Preacher in the same Church, ———
 ' before he hath acquainted the Bishop of the Dio-
 ' cels therewith, and received Order from him,
 ' what to do in that Case, because upon publick
 ' dissenting and contradicting, there may grow
 ' much offence and disquietness to the people;
 ' The same being notified to the Bishop, he shall
 ' not suffer the Preacher any more to serve in that
 ' place which he hath once abused, except he faith-
 ' fully promise, to forbear all such matter of Con-
 ' tention in the Church, until Order be taken
 ' therein by the Bishop; who with all convenient
 ' speed shall so proceed, as publick Satisfaction may
 ' be given, &c. *Can. 8.* No Presbyter shall presume
 ' in Sermons, to speak against His Majesties Laws,
 ' ——— But if he conceive any scrouple or doubt,
 ' let him go to his Ordinary and receive Instruction.
Cb. 4. Can. 3. " It is ordained that no Presbyter
 ' shall leave his Charge, to go to Court, or other
 ' places forth of the Country, without the Licence
 ' of his Ordinarie. ---- Wherein, if they shall
 ' transgress, the Bishop, after tryal, shall inflict such
 ' Censure, as his Fault shall be found to merit.
Can. 4. " If any Ecclesiastical person shall go out of
 ' his Diocess, to sute plantation in another, or ac-
 ' cept of any place, he shall be recalled by his Or-
 ' dinarie, and returned to his Charge. And if he
 ' disobey, be deposed: *Can. 7.* All Ecclesiastical
 ' persons shall be careful to avoid the Company
 ' wherein filthy Songs are used, --- under the
 ' pain of such Censures as the Ordinary shall inflict.
Cb. 7. Can. 1. " No Presbyter, or Deacon, upon
 ' pain of Suspension, shall celebrate Marriage be-
 ' twixt any persons, whose Bannes are not pro-
 ' claimed

claimed three several LORD's Days, --- Nor
 shall he celebrate the same in any private place,
 but publickly in the Church, and that betwixt
 8 and 12 Hours in the Fore-noon, without Li-
 cence of the Arch-bishop of the Province, or the
 Ordinarie. *Ch. 8. Can. 1.* " That in every Dio-
 cefs, Assemblies shall be kept twice a year, in
 such places, and at such times, as the Bishop shall
 appoint. And if any Presbyter absent himself,
 without a lawful Excuse signified at the time, he
 shall be suspended to the next Synod. *Can. 2.*
 " Because all Conventicles, and secret Meet-
 ings of Church men, have ever been justly account-
 ed hurtful to the peace of the Church wherein
 they live; It is ordained, That no such Meetings
 be kept by Presbyters, or any other persons what-
 soever, for consulting upon Matters Ecclesiastical:
 And, That all Matters of that kind be only
 handled in the Lawful Synods held by the Bishops,
 and established by Authority. And if any shall
 presume to keep any such Conventicles, or secret
 Meetings for the expounding of Scripture,
 administering of Sacraments, or consulting upon
 Causes Ecclesiastical, the Ecclesiastical Person
 shall for the first Fault be suspended, &c. Here,
 doubtless, under these odious Terms, they under-
 stand not only Christian Societies, and the Preach-
 ing of Ministers, who would not yield to their
 Domination; but more especially Presbytries.
Ch. 10. Can. 1. " No Man shall teach either in
 publick School, or private House, but such as
 shall be allowed by the Arch-bishop of the Pro-
 vince, or Bishop of the Diocefs. *Ch. 11.* " E-
 very Bishop within his Diocefs, shall take tryal of
 the Qualitie of the Curates and Readers, and
 permit

' permit none to read, or conceive publick Prayers
 ' in the Church, unless he be in Holy Orders, and
 ' Lawfully Authorized by the Bishop. *Ch. 14.*
Can. 1. "None in Holy Orders shall without the
 ' Licence and Direction of his Ordinarie, appoint
 ' or keep any solemn Fasts, or be present thereat
 ' of purpose, under the pain of Suspension, or other
 ' punishment, which the Bishop shall think fit to
 ' inflict. *Ch. 18. Can. 10.* "Sentence of Depriva-
 ' tion, or Deposition of a Presbyter, shall not be
 ' pronounced by any other, but the Arch-Bishop,
 ' or Bishop of the Diocess, in the presence of three
 ' or four grave Presbyters, called thereunto by the
 ' Bishop.

And now let the Candid Reader, of either *Perfwa-*
sion, judge by these, and other Passages that might
 be adduced, if the Power of the *Presbyters* (as they
 call them) or other *Pastors*, be not here totally
 annihilated, if there be not a compleat *Holigarchie*
 erected, and if, finally, the Bishops do not, having
 quite abolished all power of *Presbytries*, grasp into
 their own hands the **SOLE POWER** of *Jurisdic-*
tion; and have, as *Mr. Rule* truly said, all *Church-*
Discipline laid on themselves alone.

To wrack therefore goes *J. S.*'s imaginary
Retortion (*g*), "By an Act of a General Assembly
 ' no Member of the Assembly, Minister or Rul-
 ' ing Elder, has Liberty to speak, without leave
 ' first asked, and obtained from the Moderator;
 ' *Ergo*, The Moderator even of a Presbyterian As-
 ' sembly has the **SOLE POWER** of *Jurisdiction*. For,
 can any say, that if the Moderator had endeavou-
 red to wrong somes Liberty of speaking, these
 had not, at furthest, against the next Assembly, a

fair occasion of being even with him? Yea, even at the same Assembly, if any Member should accuse the Moderator of such a piece of Unjustice, they would have anone been heard, and he obliged to yield the Chair to another, till the Matter were Discuss'd, and Justice done. Or can any man say, that by this Act the Moderator had one grain of power above the meanest of the Assembly, either of doing any thing against the mind of the rest, or hindering the rest from doing what they saw meet? Or, finally, can any say, that by this Act any power at all, except that of Order, for greater liberty of speaking and being heard, and distincter collecting of Votes, is given to the Moderator? Judge therefore, with what Conscience or Brow, he adventured to compare the Power, ascribed in these Canons to the Bishop, with this given by the Act, to the Moderator.

§. VI. He has, besides, two direct Answers; the latter whereof I shall first handle, because this will considerably contribute to the Discussing of the other. It is a *Promise (b)* to prove from these same Canons, that no *SOLE POWER* is ascribed by them to the Bishop. But seing I have now proved the direct contrary from them, tho' he could perform it, he should have small ground to boast of what he had gained. He endeavours indeed the performance thereof (*i*): The substance of his Argument is, "The Superintendents, according to the pleadings of Presbyterians themselves, had not *Sole Power* of *Ordination* and *Jurisdiction*: and the Bishops plead for no more Power than the Superintendents had. (But seing, as I shall evince in due place, the Prelatists alledge that the Super-

(b) *Ibid.* (i) § 93: & seq.

intendents had really the Whole and Sole Power of Ordination and Jurisdiction, this his pretext is nought but a palpable fraud) — “The only true and genuine Constitution of the Church of Scotland, which was erected by the General Assembly at Glasgow, Anno 1610. does not ascribe the Sole Power of either Ordination or Jurisdiction to our Bishops. — This Constitution is the Foot on which all Scots Bishops ever since have stood; — It was in pursuance of the true nature and ends of this Constitution, that these Canons were contrived. — This Constitution is the true Threed which leads us to the genuine sense of them: They were founded on it, and fram’d in pursuance of it, and so we ought to conclude them agreeable to, and explicable by it, so long as there is no appearance of Inconsistency, but on the contrary, a perfect concord between them, which J. S. affirms to be between these Canons and that Constitution. — The Bishops never since Anno 1610. exercised the Sole Power of Ordination and Jurisdiction. Thus, in substance, J. S.

§. VII. I shall therefore evince against him, *First*, That there is no intire concord between their Constitution and Canons. *2ly*. That the true design of the main Managers and holding of that Assembly at Glasgow, was to establish the SOLE POWER of Bishops: Now, as to the former, let the following Contradictions be observed between the Assembly and the Canons. The Assembly determines, as J. S. himself (k) acknowledges, That the Bishop *has not the Sole Power of the Examination of Intrants*; and clearly provides, that be-

(k) § 94.

fore any man can be Ordained, *the Ministers of these bounds (i. e. the Presbytery), where he is to serve, shall take tryal of his Conversation past, Ability and Qualifications for the Function; and give their Testificate thereof:* And the Bishop, until he get this the Presbyteries Testificate, cannot proceed to Ordination. Now, in contradiction to this, these *Canons, chap. 2. Can. 3.* which we have before given you, clearly intimate that no Examination is necessary, but that made by the Bishop, or his Chaplain.

Again, in the case of *Deposition and Deprivation*, there is a round Contradiction; for the *Assembly* decrees thus: "In Deposition of Ministers, the Bishop associating to himself the Ministry of the bounds where the Delinquent served, he is then to take tryal of his Fault, and upon just cause found, to deprive. That this Act is plain against the Bishops Sole Power, is yielded by J. S. (l) himself. On the other hand hear the *Canons (m)*: Sentence of Deprivation or Deposition of a Presbyter, shall not be pronounced by any other but the Arch-bishop, or Bishop of the Diocess, in presence of three or four grave Presbyters called thereunto by the Bishop. Which Canon most clearly intimates and supposes, that no Presbytrie has any power of judging in this Matter; that no Presbytry was to be conven'd for determining thereanent, but only that three or four, whom his *Lordship* pleased to call.

In the *Third* place, It is undenyable from the whole account of that *Assembly*, and yielded by J. S. himself, that Presbyteries were then to continue in both *Being and Power*: And when the

(l) §. 95. (m) chap. 18. Can. 10.

Earl of *Dumbar* threatned, by vertue of an Order from His Majesty, to Discharge them, the whole *Assembly* joyntly and earnestly dealt with him to forbear: For the *Bishops* and the chief *Contrivers* were obliged yet to *Dissemble*. But the *Canons* almost every where, and to name no others, the 2d. *Canon* of the 8. *chap.* already related, presupposes the Abolition of both *Power* and *Being* of *Presbyteries*. *Fourthly*, That *Glasgowan Assembly* subjects the *Bishop* to the *General Assembly*. " In case (say they (*n*)) the *Bishop* shall be found to have stayed the Pronouncing of the Sentence (*viz.* of Excommunication) against any person, that hath Merited the same, and against whom the Process hath been lawfully deduced, the same being tryed, and he convicted in the *General Assembly* thereof, that Advertisement shall be made to his Majesty, to the effect another may be placed in his Room. And that the *Bishops* shall be subject in all things concerning their *Life*, *Conversation*, *Office*, and *Benefice*, to the Censure of the *General Assembly*, and being found culpable, with his Majesties Advice and Consent, be Deprived. Thus every *Bishop* is evidently subjected to the *General Assembly*, as his Judge. But in opposition to this, these *Canons* all along suppose and insinuate, that no *Assembly* was to judge or curb the *Bishop*, that no *Assembly* was to have any *Being*; yea, they expressly, as we have heard, pronounce (*o*), " That if any man shall find himself injured by the *Metropolitan*, let him appeal to *Delegates*, or immediately to the *King*: Where it is most manifest, that this *Bishop* is exim'd from all subjection to the *Ge-*

(*n*) *Coldew. Hist.* page 631: (*o*) *chap.* 18: *Can.* 12.

neral Assembly; nor can he be brought before it for Tryal, tho' it should be found most evidently that he had stayed the Pronouncing the Sentence of Excommunication, against any person that had Merited the same, and against whom the Process had been lawfully deduced. As for the rest of the Bishops it is clearly enough intimated in these Canons, that they are only subject to the Arch-bishop or Metropolitan, as their Judge Ordinary, not at all to any General Assembly.

§. VIII. I shall now come to the *second* Head, and make manifest, that the design of all the Contrivances and Actions of these restless Prelatical Sticklers was, the procuring to the Bishops the SOLE POWER, and Tyrannical Domination; but more especially, their last End in Conveening and Holding of this Assembly: Which since he so much covets to be the true *Constitution* of their Church, and *Foot* or Standing of Prelacy; I must tell him, that there is no ground to envy them such a Foundation, whereof any man, tho' but of common honesty, should be ashamed; as also of all the rest of their Assemblies for a good many years before. The King, altho' perswaded in Conscience, that our Church was one of the best Reformed in the World, as he acknowledged in presence of the Assembly at *Edinburgb*, *Anno 1590*; yet doting on Unlimited Power, to the Acquisition of which he knew that Prelacy would not a little conduce, and desirous to ingratiate himself with the *English* Church, that he might the more easily come to the *English* Throne, determined with himself, whatsoever it should cost him, to Overturn both the Government and Discipline of our Church. Now this most politick Prince, like *Hannibal*,

who admonished *Antiochus*, that *Italy* could not be subdued but by *Italy* it self, had his main Recourse to the Church her self for Tools wherewith to work her Subversion, and by a thousand Means and subtile Devices, got some shadow of an Assembly to agree, that some of their number should in name of the Church Vote in Parliament. Many even then perceived the Horns of the Bishops Mitre, and with a Christian Magnanimity opposed the earliest Bud of so noxious a Weed, but by the indefatigable pains, and awful Authority of the King, the subtilty of the aspiring *Diotrephes's* in the Church, and the pusillanimity, simplicity, and irreflection of many others, the clear warnings these Heroes gave were neglected, and they alone left to the wrath of the Prince, who, above all things, coveted to have such Rubs out of the way, and to this effect, and that he might deter others, never ceased till he had brought such to utter Ruine. On the other hand, nothing but good Words, fair suggar'd Speeches, yea significations of greatest kindness, was given to the Ministry and Church in general, to the end all might be lull'd asleep, and Tares with the greater facility sown, yea the fairest and amplest promises were made, that all the Liberties of the Church should be preserved; it was averr'd by the Court, & these Ministers that led the rest on the Ice, that in the Institution of these Voters in Parliament nothing against the compleat Parity and Equality of all Pastors was done or intended; and therefore as many Caveats as could be devised to keep these Voters from corruption, which ye may see in *Spotwood* himself, (p) were all yielded unto, and

allowed by King, Court, and these Ministers themselves which were to Vote in Parliament; among which Caveats a compleat Parity and Equality of Pastors is comprehended, but with what sincerity this was done, the same *Spotswood* most evidently declares (*q*) : “ It was neither (*says he*) ‘ the King’s intention, nor the minds of the wiser ‘ sort, to have these cautions stand in force (for ‘ to subject the Decrees of Parliament to the As- ‘ ssembly, as in the second Caution ; or to interdict ‘ Church-men, as in the fourth, and serve Inhibi- ‘ tions upon them, were things absurd) but to ‘ have matters peaceably ended, and the Reforma- ‘ tion of the Policy made without any noise, the ‘ King gave way to these conceits, knowing that ‘ with time the utility of the Government, which ‘ he purposed to have established, would appear, ‘ and trusting that they whom he should Place in ‘ these Rooms would by their care for the Church, ‘ and their wise and good Behaviour purchas to ‘ themselves the Authority which appertained. He ‘ had also matters of greater Importance in hand, ‘ which made him desire to be settl’d in some sort ‘ with the Church. Where we are to adore Divine Providence, by which ’tis come to pass that the most signal and eminent of the Hierarchicks has given so signal a Confession of their most black and criminal Hypocrisie, while they plotted the subversion of our Reformation and Apostolical Simplicity of the Gospel.

§. IX. Thus some arrogant Aspirers having got in to be Voters in Parliament, and purposing there to Work the Churches Ruine, saw it their Interest by all means to study the overthrow of her Assen;

(*q*) Pag. 453.

blies; for to them, by the caveats, they were to have been subject and accountable: Wherefore sometimes Assemblies were dismissed without indication of a day for a new one, and again, when a day for that was by the King named and almost come, the Church was prohibited to observe that; at other times the day appointed was anticipated, and scarce any time for preparing of Matters allowed, and when they sat, all manner of Coulenage, Bribery, Tyranny, and such practices were used; such Ministers as stood up for the Liberty of the Assemblies were dragg'd to Prison, Condemn'd and Banish'd, or call'd up to Court, and without all pretext of Justice, never suffered again to see their native Countrey; great numbers without any Commission from the Church were sent to Vote in the Assemblies: As for example, at *Linlithgow*, Anno 1608, "There were above fourty Noble men and Gentlemen directed by the King to be present. This put the Brethren in a great Fear, that some pernicious Conclusion was to pass by plurality of Votes. Therefore sundry of the Ministers put *Mr. Patrick Galloway* (one of the special Court-Ministers) in Remembrance that only three Commissioners were granted to his Majesty by the Acts of the Assembly. He answered, That if they would cast off the Noblemen, their Conclusions would want Execution, for we must Pray and Preach, said he, but they must Fight (r). The same course was kept in their succeeding Assemblies: As for example, the Assembly at *Pertb*, 1618, where a good number of Noblemen and Barons, only by virtue of Missives from the King, but without any Commission from

(r) *Calderw. Hist. Pag. 589,*

the Church, Sat and Voted ; which even Dr. *Lindesay* in his *Narration* of the Proceedings of that Assembly (s) is compell'd to acknowledge. Thus these Assemblies, which, under GOD, had been the Churches chief Bulwarks, for preservation of Orthodoxy and Liberty, became the special Instruments of her Contamination and Bondage, the Chains to bind and expose her to the Lust of the perfidious Prelats, her sacrilegious Ravishers, infamous Conventicles in which none sat without the hazard of either loss of Conscience, or incurring a most furious persecution.

§. X. But more corrupt and debauch'd than all the former was the *Glasgow* Club, 1610. (tho not, I confess, so bad as was that of *Pertb* 1618, and other succeeding Assemblies) the design of the chief Managers whereof was the procuring to the Bishops the Sole and Despotick Power over the whole Church. So much to me is most colligible from *Spotswood* himself (t). "The King (saith he) by his Letters was now dayly urging the Bishops to take upon them the Administration of all Church-Affairs, and they unwilling to make any change without the knowledge and approbation of the Ministers, an Assembly to this effect was appointed to hold at *Glasgow*. Where you see they were willing enough to grasp the SOLE POWER or Administration of all Church Affairs ; only they must first have a mock-Assembly, and some sham-consent of the Ministry. They were now grown Great, Rich, and Temporal Lords, Lords of Parliament and Council, most formidable to all, being armed with the secular power, and had gotten most of their chief opposites exauctorated, imprisoned, banished,

(s) Numerat. I. Pag. 48, (t) Hist. Pag. 512.

or some way or other crush'd and ruin'd. Yet so much feared they the very Name of an Assembly, that to make all sure, they resolve to take the Ministers as it were napping, and at unawares: For the Assembly was appointed to be held at *St. Andrews* in *May*, and then in *February* was prorogu'd without any appointment of a new Dyet, and then after this some very short space before the time, 'tis appointed to be held at *Glasgow* in *June*, when the Ministry was expecting no such thing. But this was not enough; they prepare for their purpose a number of each Presbytry, and send their Names to the King, who, by a particular Missive to each Presbytry, tells them that it is his pleasure that they should make choice of such persons as he had named in his Letter to the Arch-bishop of *St. Andrews*. Thus the jugular Vein of all Liberty is cut; for most of the Ministry being either already terrified and dispirited with what they saw had fallen on such as had opposed these Tyrannical inundations, and others shaken with the Tentation of Ease, Wealth, and Honour, were far enough, you may be sure, from disobeying these Missives which they might well interpret to be Commands. Another wedge was prepared if this had not done; Nobles and Barons enough with Missives from the King to have Voted tho' they had no Commission from the Church. But things were secure enough without these Auxiliaries, The Earl of *Dumbar*, the King's Commissioner, was also present with bands of Souldiers to force, and Money to allure Men to a compliance, whereof, after the Assembly, he distributed to them as they merited. *And when Mr. John Balfour complained to the Bishop of Orkney that he had got nothing,*

be answered, he had done no Service to his Majesty: for he Voted, non liquet. Lauder, Minister of Cockburnspath, tho' he had served the King better, was content to take ten pounds, forty pennies less (u). It was, as Mr. Archibald Simpson relates (x), vulgarly called the Angelick Assembly, by reason of the multitude of the English Angels of Gold, which were distributed among the bribed Ministers, and which, at this Assembly, were frequently to be seen at Glasgow.

§. XI. Spotswood acknowledgeth (y), that there was Money given to Ministers, but pretends that it was only given to the MODERATORS who had served since the year 1606. and alledges that this Money had been promised at their accepting of the Charge. *The Debt* (says he) *was known to be just, and no motion was made of that business before the foresaid Conclusions were enacted.* But this indeed is a material Confession of their crimes, Simony, and Tyranny. The King, by Missives to the particular Presbyteries had, in the 1606, nominated some three of each Presbytry, and commanded the Presbyteries to send them to *Linlithgow*, that they might meet with certain Noblemen, and advise about Remedies of the Distraction of the Church, as he spake; but no Indiction, no not a Word of a General Assembly is in the King's Missives. These Ministers met with some 27, (*Spotswood* has 33) Noblemen, Barons, and Officers of State at

(u) *Calderw. Hist. Pag. 625.* (x) Anno sexcentesimo & decimo, *Dumbarenſis Comes*, cui hæc omnis res commissa a Rege, in *Scotiam* venit, magna auri vi coactâ, ut inter Ministros conductitios distribueret, quos *Glasguam* cogit intra decem dies, hoc est die octavo Junii. Hæc Synodus *Angelica* vocatur ob *Anglorum Angelorum* multitudinem distributam: nam soli Angeli *Glasgæ* omnibus in manibus erant. *Chron. Scot. MS.* Ad Annum 1610. (y) *Hist. Pag. 513.*

Linlithgow, where, after a thousand Artifices, the Ministers were allured to admit constant Moderators. In the mean while all look'd on this meeting only as a conference for Advice, and some preparative for a future General Assembly; and so they were much less cautious than, doubtless, otherways they had been: Such were chosen as the Bishops and their faction before had design'd, and had allow'd each of them an hundred Pounds or two hundred Merks. This Conference once dissolved, these Coufeners every where gave out that it was a General Assembly, and urged all the Presbytries to receive their Moderators, at which, even *Spotswood* himself being Witness, both Synods and Presbytries took the Alarm. "The Synod of *Pertb* (says he (z)), Conveening in *March* thereafter, did, in direct opposition of the Act concluded at *Linlithgow*, inhibite all the Presbytries, within their Bounds, to acknowledge the Conclusion taken in that Meeting, and discharged Mr. *Alexander Lindejay*, Parson of *Simmedose*, who was Nominated by the Assembly, Moderator of *Pertb*, to exercise the said Office under pain of the Censure of the Church: The Synod being cited before the Council for this presumption, was discharged to meet thereafter, and the Presbytries within the bounds commanded under the pain of Rebellion to accept their Moderators. In *Fyfe* the resistance was no less. ——— The Presbytries of *Mers* were also very troublesome, and the Council so vexed with complaints of that kind, as not a day passed without some one or other, but all this opposition proved vain, and they at length FORCED to obey. Where 'tis manifest that the

(z) Hist; Pag. 503.

Church never look'd on that Meeting as a General Assembly : And no wonder ; for it was not so much as pretended by the King himself, as his Majesty's Missive to the Presbytry of *Dumfermling* (a), makes manifest. Wherefore the Court and Bishops their bribing of such Ministers, at this Pseudo-Synod, as they thought fit instruments for establishing their Tyranny, was a bond of Iniquity, and Simoniacal Promise, and therefore no just Debt. Yea so far was it from being just, that the Receivers deserved not heavy Purles, but heavy Censures.

§. XII. But this is not all ; for these *Judas's*, who at this *Linlithgow* Conventicle sold CHRIST Mystical, had not the Reward of Iniquity in hope, but in hand. This is clearly related in the *Annals* of Sir *James Balfour* Lyon Herauld to King *Charles I.* they were never Printed ; I shall therefore give the Passage at full length. “ In *December* (*saith he*) ‘ this year 1606, a General Assembly of the Church ‘ was holden at *Linlithgow* ; wherein, among other ‘ bussiness, his Majesty, by his Letters to the said ‘ Assembly (which they ordained their Clerk ‘ to Read) Recommended to the Assembly ‘ with taking strict order with Papists, Jesuites ‘ and Seminary Priests ; without exception of ‘ Persons: And that they should take heed that ‘ People should not choke the good Seed of the ‘ Evangel. Divers of the more precise amongst ‘ the Ministry took this pious and religious Admo- ‘ nition of the King as Cream and Oyl to soften ‘ and smoothe his Mysterious Designs, and dayly ‘ Advancing of the State of Bishops with new Pri- ‘ viledges, which daily encroached more and more ‘ to the suppressing of the free Liberties of this

(a) *Calderw. Hist. Pag. 550.*

Church, as was signified to his Majesty the 16th
 Day of this Moneth, by the Letters of his Vice-
 Roy, *Montrose, Menmure, Blantyre,* and President
Preston, who assisted at this Assembly: For it
 was notoriously understood and manifestly known
 to the Wisest, that the Earl of *Dumbar*, his Maje-
 sties Thesaurer in *Scotland*, distributed among the
 most needy and clamorous of the Ministry to
 obtain their Voices and Suffrages (or else move
 them to be Neutrals) fourty Thousand Merks of
 Money, to facilitate the Business intended, and
 cause matters go the smoothlier on: Which
 Mystery of State came thereafter to Light by the
 view of the Lord Theasurer *Dumbar* his accounts;
 a gross fault in him, which if revealed in his Life
 time might have cost him his Head, for his small
 Prudence and little Circumspection in leaving
 such an *Item* on Record, to be looked on by Pos-
 terity: Which compt was shewn to King *Charles*
 at the Treaty of the *Birks*, long thereafter, in
Anno 1629. Thus he. And now from what is
 adduc'd and discour'd 'tis most clear, that *Spotswood*
 his Exception or Palliation is not only most imper-
 tinent, but also most untrue; that the Prelatists,
 in order to corrupt and pollute our Church, practis'd
 most horrid and lawless Cruelty, and most foul,
 fraudulent and sacrilegious Arts; that the Impo-
 sing of Prelacy on the Church of *Scotland* was
 never Her Act and Deed, but a sacrilegious and
 violent Rape upon her Liberties; that the Body of
 the Ministry and People utterly abhorr'd it; and
 that they firmly believed *Parity* among *Pastors* to be
 CHRIST's Ordinance, and the only Government
 by him appointed. All this the King not only
 knew, but also acknowledged in his Answer to a
 Petition

Petition of this Meeting. Take it in *Spotswood's* own Words (*b*) “ As touching the Conclusion taken for the *Constant Moderators*, his Majesty did Thank them for their Travels ; but whereas they were of Opinion that the Act should be universally Received, (for so much the Assembly had written) he said, that he knew them too well to expect any such thing at their hands. Their conscientious Zeal to maintain Parity, and a desire to keep all things in a continual constant volubility, he said was such as they would never agree to a settled Form of Government. Besides, he knew that divers of these who were nominated to the places of Moderation, would refuse to accept the same, lest they should be thought to affect Superiority above their Brethren : That therefore he would have the Council to look to that business, and direct Charges as well for those that were nominated to accept the Moderation, as to the Ministers of every Presbytry to acknowledge them that were nominated.

§. XIII. And now to return to this *Conventicle* at *Glasgow* ; *Spotswood* himself was Moderator, a Man who had not only by his profanity deserved the greatest Church-Censures, but also, as we have heard, is not ashamed to avow his own, and his Complices their resolved and premeditated Perfidy and Hypocrisie : A Man he was who made it his only care and study how to play the Parasite, as, to instance no more, his Words at the *Perth-Assembly*, 1618, make evident ; viz. *That he would commit twenty prejudices to please the King*. Which their own *Dr. Lindesay* dares not deny (*c*). *Gladesstones* Bishop of *St. Andrews*, another prime Leader in this

(*b*) Hist. Pag. 503. (*c*) *True Narration*, Num. 1. P. 67.

Cabal was no less Parasitick, no less desirous to involve both State and Church in the deepest Slavery : A Swatch of whose Genius take out of his Letter to the King, 1612. (d) where, shewing how busie Himself, his Fellow-Arch Bishop, and some others were, in preparing things so for the future Parliament, as that they should not miss to go according to their Mind, he has these memorable Words. “ We will not be idle in the mean while, to prepare such as have Vote, to incline the Right way. All Men do follow us, and hunt for our favour, upon the Report of your Majesties good Acceptance of me, and the Bishop of Caithness ; and sending for My Lord of Glasgow, and the procurement of this Parliament without the Advice of the Chancellour. And if your Majestie will continue these shining Beams and Shews of your Majesties Favour, doubtless, the very Purpose that seemeth most difficult, will be facilitat to your Majesties great Honour, and our Credit ; Which, if it were greater than it is, your Majestie will receive no Interests. For beside, that no Estate may say, that they are your Majesties Creatures, as we may say ; So there is none whose Standing is so slippery, when your Majestie shall frown, as we : For at your Majesties Nod we must either Stand or Fall.

These, with a few Others, led the rest by the Nose, who were so false to their Trust, or Pusillanimous, that, when the Earl of *Dumbar*, by virtue of a Warrant from the King, was about to discharge, by open Proclamation, all Presbyteries, they never, tho’ they supplicated for their Continuation, adventured to Protest, or Remonstrat,

(d) *Cald. Hist. P. 647.*

that thereby Violence was done to the Churches manifest Right. I omit others, their Tyrannical and most unſincere practices, as the *High-Comiſſion-Court*, instituted at the ſame time, by virtue of which the Church was, in effect, bereaved of her whole Power, and the Bishops, with a few others of their chooſing, armed with a double Vengeance, both Spiritual and Civil Sword, and ſo enabled to ruine and deſtroy all their Opposites; and the ambiguous and captious Phraſes, wherein ſeverals of their Decrees were wrapped, to the end that afterward they might as they ſaw fit expone them: Yea, it was decreed, as *Spotſwood* himſelf has it (e), “ That no Miniſter ſhould ſpeak againſt their Concluſions in publick, nor diſpute the Question of Equality or Inequality of the Miniſtry, as tending only to the intertainment of Schiſm in the Church. Thus they Decree, and yet in the mean while, and publickly in the Church, and in face of the Aſſembly, the *English Doctors, Hamptoun* and *Mirritoun*, whom they had brought down for that purpoſe, *Taxed the Government of Synods and Presbyteries, and defended the Calling of Bishops* (f). The Biſhop of *Orkney* did the like; and all of them in the very time of this Decree, were exerciſing a moſt Deſpotick and Lordly Prelacy. Hence it is evident, that they knew that the bulk of the Miniſtry were for Parity, and that their Prelatick Arguments, if truly ſifted, were nought, and could not abide the Light. From all which it is moſt evident, that the Bishops their main Deſign was, to graſp the *Whole and Sole Power* over the Church; but that, fearing a troubleſome Oppoſition, they thought it more fit to work

(e) *Hiſt.* p. 513. (f) *Caldern, Hiſt.* p. 625.

in the dark and by steps, that so they might more surely, tho' more slowly, come to their purpose, and accordingly, tho' there be a palpable discord between this Synod's Decrees, and the *Canons* of the 1635, yet the Latter may be truly said to be framed in pursuance of the main Design of the chief Leaders, and of the Calling and Holding of that Assembly: For, as is now made manifest, little Care had the Managers of that *Glasguan Club*, their Fellows and Successors of Agreement, either with themselves, or with the Truth, provided they, *per fas aut nefas*, might overturn our Reformation, erect a *Papal Hierarchy*, and found to themselves an Empire on the Ruines of the Church.

§. XIV. And thus, as I have discussed one of his Answers, so I have really prevented the Other, *viz.* " That these *Canons* never took effect. That they were never insisted on by our Bishops since the Restitution of Episcopacy, *anno* 1662. That they were enjoyned only by Royal Authority, not properly Ecclesiastical. That even that Excellent King who enjoyned them, when he saw they did not well suit the then Inclinations of the Nation, Retracted all the Authority he had once given them. A strange Answer, if true; The King was the *Head* of *J. S.*'s Church, The *Glasguan Constitution*, between which and these *Canons* there is a *Firm Concord*, her *Foundation* and *Foot*; And so, in refusing to admit them, she deserted *Head*, *Foot*, and *Foundation*, all at once. But desir'd not the Bishops and their Faction to have insisted on them? Speak, Sir, according to your Mind and Conscience. It is well known, that they were, to the utmost of their power, urging the Execution of them, and never left it off till there came a Storm,

Storm, which dismounted both their *Canons* and themselves. No Man of Knowledge and Candor can doubt or deny, that these *Canons* were made by *Laud's* Faction, and kindly received by their Partisans in *Scotland*, and that, by them, the King's Name was procur'd to Authorize them: The King, as his prefix'd Letter bears, compyl'd them not, but only consider'd them, and gave them his Assent. And when they came down, with the *Service-Book*, they were both with the like warmth hugg'd, with the like fierceness impos'd on the Church of *Scotland* by the Prelats and their Papatouriant Adherents. That this proved the very Occasion of the Ejection of Prelacy is nottour to the World, and confess'd by their own dearest Friends; as Dr. *Burnet* (g), "They (*saieth he*) the Bishops, viz. also exacted a new Oath of Intrans (besides what was in the Act of Parliament, for Obedience to their Ordinarie) in which they were oblig'd to obey the Articles of *Pertb*, and submit to the *Liturgie* and *Canons*. ---- At this time a *Liturgie* was drawn for *Scotland*, or rather the *English* Re-printed with that Title, save that it had some Alterations which rendered it more invidious and less satisfactory; and after long consulting about it, and another Book of **CANONS**, they were at length agreed unto, that the One should be the Form of *Scots* Worship, and the Other the Model of their Government. *R. Coke* (b) relates the same. "In *England* (*saieth he*) this year 1635. there was great Contrivance between the Arch-Bishop *Laud*, and Bishops of *Scotland*, how to erect an *High-Commission-Court* in *Scotland*, by the King's Autho-

(g) *Memoirs of the Dukes of Hamilton*, p. 30. (b) *Detecti*
Ec. Vol. 1. pag. 360.

' rity, without consent in Parliament, for proceed-
 ' ing against such as would not submit to the
 ' Common-prayer Book, and *Canons* enjoined by
 ' the King, and BISHOPS of Scotland. And (i)
 ' There had not been (*saiſt he*) one Genera-
 ' Assembly ſince that of Perth, 1618. when in
 ' 1637, the Common-prayer, *Canons* and *Higb*
 ' *Commiſſion*, were impoſed by the King's and
 ' Bishops Authority. This is alſo evident from the
 ' Doctors of *Aberdeen*, in their *General Demands*, &c.
 (k) " If you mean that period of time, when the
 ' *Service-Book*, and *Book of Canons*, were urged up-
 ' on you; to wit, the laſt year by-paſt in Summer,
 ' then you acknowledge, that all that time you
 ' enjoyed the Purity and Liberty of the Goſpel;
 ' and conſequently, that you yet enjoy it; for no
 ' new thing hath ſince that time been publickly
 ' received, and practiſed in this Church. Where
 ' they clearly intimate that the *Canons* were pub-
 ' lickly received, and practiſed by the Prelats and
 ' their Party, and that, together with the *Service-*
 ' *Book*, they were *Urged* and preſſed on the whole
 ' Kingdom, no doubt, by that Church which re-
 ' ceived them, the Prelats and their Adherents.

The ſame matter is plainly related by the Earl
 of Clarendon (l): " It was towards the end of the
 ' Year 1633, (*saiſt he*) when the King return'd
 ' from *Scotland*, having left it to the Care of ſome
 ' of the Bishops there to provide ſuch a Liturgy,
 ' and ſuch a Book of *Canons*, as might beſt ſuit the
 ' Nature and Humour of the better ſort of that
 ' People; to which the reſt would eaſily ſubmit:
 ' and that, as faſt as they made them ready, they

(i) Pag. 368. (k) page 14. (l) Hiſt. of the Rebellion
 and Civil Wars, &c. Book 2. page 83. 84.

ſhould

‘ should transmit them to the Arch Bishop of *Can-*
‘ *terbury*, to whose Assistance the King joyn’d the
‘ Bishop of *London*, and Doctor *Wren*, who, by that
‘ time, was become Bishop of *Norwich*. ——— ———
‘ It was now two years, or very near so much,
‘ before the Bishops in *Scotland* had prepared any
‘ thing to offer to the King towards their intended
‘ Reformation; and then they inverted the proper
‘ Method, and first presented a body of Canons to
‘ precede the Liturgy, which was not yet ready,
‘ they choosing to finish the shorter Work first.
‘ The King refer’d the consideration of the Canons,
‘ as he had before resolv’d to do, to the Arch-
‘ Bishop, and the other two Bishops formerly
‘ named, the Bishop of *London*, and the Bishop of
‘ *Norwich*; who, after their perusal of them, and
‘ some Alterations made, with the consent of those
‘ Bishops who brought them from *Scotland*, re-
‘ turn’d them to the King; and his Majesty, im-
‘ patient to see the good Work entered upon, with-
‘ out any other Ceremony (after having given his
‘ Royal Approbation) issued out His Proclamation
‘ for the due Observation of them within His
‘ Kingdom of *Scotland*. It was a fatal Inadvert-
‘ tency that these Canons, neither before, nor
‘ after they were sent to the King, had been ever
‘ seen by the Assembly, or any Convocation of the
‘ Clergy, which was so strictly obliged to the Obser-
‘ vation of them; nor so much as Communicated
‘ to the Lords of the Council of that Kingdom;
‘ it being almost impossible that any new Disci-
‘ pline could be introduced into the Church, which
‘ would not much concern the Government of the
‘ State, and even trench upon, or refer to the
‘ Municipal Laws of the Kingdom. And, in this

' consideration, the Arch-bishop of *Canterbury* had
 ' always declared to the Bishops of *Scotland*, that
 ' it was their part to be sure, that nothing they
 ' should propose to the King in the *Business* of the
 ' Church, should be contrary to the *Laws* of the
 ' Land, which he could not be thought to under-
 ' stand ; and that they should never put any thing
 ' in Execution, without the consent and approba-
 ' tion of the *Privy-Council*. But it was the un-
 ' happy Craft of those Bishops to get it believ'd by
 ' the King, that the Work would be Grateful to the
 ' most considerable of the Nobility, the Clergy,
 ' and the People (which they could hardly believe)
 ' in order to the obtaining His Majesties Approba-
 ' tion, and Authority for the Execution of that,
 ' which they did really believe would not find Op-
 ' position from the Nobility, Clergy, or People,
 ' against His Majesty's express Power, and Will,
 ' which without doubt was then in great Venera-
 ' tion in that Kingdom; and so they did not, in
 ' truth, dare to submit those Canons to any other
 ' Examination, than what the King should direct
 ' in *England*.

And finally, hear the Bishops themselves, in their
Declinature (m): "We protest, that, seing these
 ' who for scruple of Conscience did mislike the
 ' *Service-Book, Canons, and High Commission*, which
 ' were apprehended or given forth to be the cause
 ' of the Troubles of this Church, have now re-
 ' ceived satisfaction, and His Majesty is graciously
 ' pleased to forget and forgive all Offences by-past
 ' in these Stirres. Where they speak after the same
 manner, and with the same affection of all the
 three, (Now all *Brittain* knows both *High Com-*

mission-Court, and *Service-Book* were well lik'd and press'd by the Prelats) and clearly intimate, that there was no real ground of opposing these *Canons*, or of any scruple concerning them, and that the King was justly offended at these who refus'd them.

'Tis true, the Prelats in their latter reign suffer'd them to ly Dormant, because they could never find time or leisure to impose them: They had more than their hands-full ado, to Re-establish Prelacy it self, to extinguish the Preaching of the Gospel, to make away the Preachers, ruine and lay waste not the meanest part of this Kingdom, who adhered to their lawful Pastors; This work took up their time, and the *Canons* could not be well urged till it was over.

§. XV. For the same reason they forbore to press *Kneeling*, and others of the *Perth-Articles*, tho' they themselves liked nothing better, and had got a pack'd and Sham-Assembly to establish them. Which one Observation, were there no more, quite repells all his Challenges (n); *I do challenge G. R. (saith he) and his whole Fraternity to produce one instance of a Presbyter ordained by any Scottish Bishop, since the year 1610, without the Concurrence of Presbyters.* The *Scottish Bishops* Ordained no Presbyters without the Concurrence of other Presbyters, because they were otherways busied, and durst not adventure on such insolent Actions. And, "Have not our Kirk-Sessions, our Presbyteries, and our Synods, always been formal and stated Judicatories, even under Episcopal Government? Did not even these inferior Judicatories, Kirk-Sessions, and Presbyteries perform many Acts of Jurisdiction without so much as consulting the Bishop? But could there be

more un sincere dealing bewray'd in so few lines? Doth not almost every Prelatist's Book? Does not *J. S.*'s own Book, *Chap. 8.* proclaim, that they mortally hate and scorn all *Ruling-Elders*, both Name and Thing, as an unwarranted, new, and vain Dream of some Presbyterians? And consequently that when the Prelatists kept them in *Scotland*, they were egregiously Hypocrisising, for fear of greater Opposition from the Body of the people? That all their Kirk-Sessions (and consequently, for ought he has said, we may truly say the like of their Synods and Presbyteries) were horrid and impudent Illusions, and Mocking of the World, which they themselves believed to have no validity; but that the Bishop, and he only, had the compleat and full power of all Church Affairs, which he, by himself, or his Substitutes, might despotically order and guide as he pleased?

S. XVI. Thus I have demonstrated, that the *Canons* really ascribe the SOLE POWER to the Diocesan Bishop, That they well agree with the special end and intent of the *Glasgow Assembly*, tho' it's *Procurers*, the better to hide, and so to effect their purpose, allow'd several things there to be decree'd truly contradictory thereto; And that these *Canons* were procur'd, hugg'd and urg'd by the *Scottish Hierarchies*, as they were compil'd, at least revis'd and approv'd by the *English*; And so, that *J. S.* is sufficiently singular, being contrary to the true Sentiments of the genuine Hierarchies of both Kingdoms. And so I might justly neglect all his particular Authorities, which he brings to vindicate himself from the accusation of Singularity; but I shall not do so: I shall handle them particularly,

cularly, and render not only these, but also all others that either he, or any man else, ever shall, ever can alledge, utterly and for ever unserviceable to his Cause. I shall demonstrate, that the choicest of the Hierarchic Authors, and in comparison with whom, the rest are but Dwarfs and Punys, are truly and plainly for SOLE POWER, or otherways betray the Cause of the Hierarchics; Demonstrate, that the choicest of these he brings for himself are truly and palpably against him, and that, part of these not only contradict their Fellows, but themselves also, to the bargain; Demonstrate, finally, that *J. S.* is either an egregious Prevaricator, or else wretchedly Ignorant of the very first Principles and Foundations of the Hierarchy, yea and that he, in palpable contradiction to the pretended Scope of this whole Chapter, is as real, as thro' pac'd a SOLE-POWER-Man, as *Bellarmino*, *Beccan* or any of such *Romanists*, who openly own and avow it for their Principle.

J. XVII. But, *First*, let me observe how timidly and illiberally *J. S.* goes to work: for to *Mr. Rule*, saying, *That Bishops without SOLE POWER of Ordination and Jurisdiction, must be a Species of Bishops that never man pleaded for but himself.* And *He would not find many, if any one of either side, who handleth this Controversie without respect to this Power.* *J. S.* thus repones; *He must not think he has gain'd so much as one inch of ground, unless I can not find any of my side who has stated the Question as I have done.* As if this, at best, could be ought but *Argumentum ad hominem*; seing, tho' not one only, but ev'n many were for him, it can do him small service, if the stream of their most celebrated Authors, and *Constitution* and *Practice* of their Church be against them

them : Or as if the meaning of Mr. Rule's Words were not, that the Bulk and Stream of the more genuine Hierarchicks, while they declare their real Sentiments, are plain enough for the Bishop his SOLE and Absolute POWER. Indeed he was but too well acquainted with them, not to know that many among them are either guilty of Ignorance of their own Principles, or of Prevarication, and sometimes also of Prodition of the Hierarchical Cause. And thus there is no shadow of contradiction between Mr. Rule his *Cyprianic Bishop Examined*, and his *Rational Defence of Nonconformity*; where he saith, that Usher and others deny SOLE Ordination and SOLE Jurisdiction to their Bishops, and make Episcopacy little or no more but a Presidency. For if they make Episcopacy no more, they really desert and renounce the Principles of the Hierarchy:

* viz. Others allow them Jurisdiction over other Pastors of the Church, and exempt them from being lyable to the Censures of their Brethren; yet so as they ought not to Rule by themselves, but with the consent of the Pastors of the Church, who are to be their Council.

Nor do Mr. Rule's following Words * any better service to J. S. seing the Hierarchicks he there speaks of allow the Bishops a Jurisdiction, and on the other hand, exempt them from all Censure, tho they do whatever they list. Let them talk what they will of a Council for Consent, by which Consent they both may, and usually do understand naked and simple Advice,

they sufficiently declare, that they are fast Friends to the Bishops SOLE POWER.

§. XVIII And now judge if Mr. Rule has fairly purg'd J. S. of Singularity. But what Presbyterians can't do, Episcopals, doubtless, can: They can furnish J, S. with means "Intirely to deprive

G. R.

‘ G. R. and all his Brethren hereafter, of their
 ‘ common subterfuge, and to render them utterly
 ‘ inexcusable if ever they shall betake themselves
 ‘ to the sorry Plea of the SOLE POWER. For,
 ‘ The Most and Most Eminent of the Advocates
 ‘ for Prelacy, both in *Scotland* and *England*, profess
 ‘ to plead not for the Bishop’s SOLE but CHIEF
 ‘ POWER in *Ordination* and *Jurisdiction*. These, you
 will say, are terrible Threatnings: But is he able
 to execute them? Who can doubt of that, tho’ ev’n
 at the first view of the number and quality of his
 Compurgators?

These are not short of LXX. strong, King
James himself leading the Van; *Whom* all (saith
J. S.) (o) must acknowledge to have had Zeal
 enough for Episcopal Government, and knowledge
 enough to Temper it with. Ans. That he was a
 Prince of good Knowledge is not deny’d; but
 that he had any real Zeal for Episcopacy as a thing
 grounded on GOD’S Word, is so uncertain that
 they shall never make it good. The whole *Series*
 of his Actions and Conduct proclaim that his in-
 defatigable pains for Establishing, and Supporting
 of Prelacy, sprung from a quite other source than
 a Perswasion that it was of Divine Right, and so
 can be no ground of boasting to *J. S.* and his
 Fraternity, who pretend to believe that it is found-
 ed on the Divine Oracles. *This great King*
 (continues *J. S.* (p)) did not only always order, in
 all Schemes of Ecclesiastical Government, which he either
 drew, or approved of, that Bishops should neither
 Ordain, nor do any considerable Acts of Jurisdiction,
 without the assistance of Presbyters. — He not only
 makes Parity, that against which he levells all his Argu-

(o) S. 27. (p) Ibid.

ments and Inclinations, the Preface to his ΒΑΣΙΛΙΑ ΔΩΡ. but after he was settled in England; in the Conference at Hamptoun-Court, on January 15th Anno 1603. he declared he understood not why the Bishops, for the more Dignity to so high and weighty a Censure as Excommunication, should not take unto them, for their Assistants, the Dean and Chapter, or other Ministers and Chaplains of gravity and account, and so likewise in other Censures, and giving of Orders. Was this, (saith J. S.) pleading for the SOLE POWER of Bishops? Now if you believe J. S. you will anone conclude that King James in that Preface argues against Parity, and asserts the Superiority of Diocesane Bishops over other Pastors, but yet denys them a SOLE POWER: But if you mind not to be deceived, believe him not; for the truth is, nothing for the Diocesane their Superiority is either expres'd in, or colligible from that Preface, nothing of their having a Supereminent, but not a SOLE POWER over other Pastors throughout all that Discourse: I say, not one Word or insinuation of such thing is there; Read, and Read it over again, Dive into it with most accurate Scrutiny, and if you find any such thing let me bear the heaviest Censure that ev'n J. S. can pronounce. But I have more to say from this Preface, that ev'n King James himself look'd on Episcopacy as an Arbitrarious and Indifferent thing, and so can never be alledg'd as maintaining there the Diocesane their Right of Superiority in Power over other Pastors, for this J. S. must still suppose him to maintain, else his bringing him in against the SOLE POWER of Bishops is stuff altogether impertinent and nonsensical. Hear then his Majestie's own Words, who, having been, as he says, aspers'd for some bitter Speeches against
the

the Puritans, and having explained himself that he mean'd only some that were of wild and Anabaptistical Principles, goes on thus in his Vindication : " But on the other part (saith he, in his Preface, which is in his Works, Page 138, &c.) ' I Protest upon mine Honour, I mean it not ' generally of all Preachers, or others, that like ' better of the single Form of Policy in our Church, ' than of many Ceremonies in the Church of ' England ; that are perswaded, that their Bishops ' smell of a Papal Supremacy, that the Surplice, ' the Cornered Cap, and such like are the outward ' badges of Popish Errors. No, I am so far from ' being contentious in these things (which for my ' own part, I ever esteem'd as INDIFFERENT) ' as I do equally Love and Honour the Learned and ' Grave Men of either of these Opinions. It can no ' ways become me to pronounce so lightly a sen- ' tence in so old a Controversy. We all (GOD ' be Prais'd) do agree in the grounds ; and the ' bitterness of Men upon such Questions doth but ' trouble the Peace of the Church, and gives advan- ' tage and entry to the Papists by our Division. Now judge if he can be really said to have had Zeal enough for *Episcopal Government*, if he can be really called an *Advocat for Prelacy*, or a Prelatical Author ; of which kind of Men only the Testimonies can stand *J. S.* in stead : And therefore judge with what Conscience and Countenance *J. S.* could not only adduce him, but ev'n place him in Front of these with whose suffrages he would vindicate himself from the charge of Singularity.

§. XIX. But did not, may you say, King *James* like well of *Diocesan Bishops*, and their Superior Power?

Power? I Answer, He did so, and of their *Sole Power* too; as is evident from *Spotwood's* words already cited, viz. *That he urg'd the Bishops to take upon them the administration of all Church Affairs*; Evident even from the King's own words, at the *Hamptoun-Court-Conference*, here alledg'd by *J. S.* himself, which suppose that the Bishops, even in greatest Matters, exerc'd a *Sole Power*, and that they might lawfully do it, tho' for the greater Solemnity, as *Downname* speaks (q), and Dignity, as the King is said to speak, of these great Actions, Excommunication, Ordination, and the like, it were handsome and becoming that the Bishop should joyn some, not all his Presbyters with himself, and hear their Advice, which he might embrace or reject, as he pleased. The King, in the same Conference most clearly allows the Bishops the *Sole Power* of Excommunication. "For the persons (*sait he* (r)) I would be resolv'd, why Chancellours and Commissaries, being Lay-men, should do it, and not rather the Bishops themselves, or some Ministers of Gravity and Account, deputed by them for the more Dignity to so high and weighty a Censure. Lastly, It is evident from the whole Chain of his Actions, which if you seriously consider, you will readily judge that he spent no small part of his Time, and of his earnest Thoughts, in contriving how to enlarge and render Absolute the Power of Bishops over both Ministers and People: Not because he thought this was their Right, or believed either a *Sole* or *Superior Power* of any Pastors over others was better grounded on Scripture than was Parity of Pastors, but because he knew that this

(q) Serm. p. 40. (r) Fuller's Church Hist, Book 10, Cent. 17. page 8.

pleas'd the *English Hierarchicks*, and that the Exaltation of his own Creatures, as Bishop *Gladesstones* expresseſſes it, who yet at his Majesties Nod were to Stand or Fall, to such a despotick Domination, wonderfully contributed to procure himself a lawless and boundless Power, which above all Things else he ever coveted, and pursued: He knew that while he upheld Prelacy, he might do what he would without Check or Reproof; and therefore abhorr'd the Presbyterial Discipline. Hence these his most observable Words, at the same Conference, to Dr. *Reynolds*, who desired that there might be Meetings of the Clergy every three Weeks, *If you aim* (answers the King) *at a Scottish Presbytery, it agreeth as well with Monarchy, as GOD and the Devil. Then Jack, and Tom, and Will, and Dick, shall meet and Censure me and my Council* (f).

§.XX. Next to the K. comes B. *Cowper*, once a Zealous Presbyterian, and afterward thro' the Love of Money, Pomp, and Honour, carried over to the Opposite-side, and so a Man from whom less sincere Dealling can be expected. I can by no means light on *Cowper's Dicaiology*, the Book f. s. cites: The Substance of what he brings from it, is, "That no substantial Point of Discipline was changed in our Church (by the Erection of Episcopacy, Anno 1610) because Ecclesiastical Synods formerly in use were still retained; And the Censures of Admonition, Suspension, Excommunication, the Admission, (i. e. the Ordination) of Pastors, and their Deposition, and whatever else pertains to the Matter of Discipline, were not removed, but re-stituted and roborated, inasmuch as the Power to moderate and exercise these Censures was not left

(f) Fuller's Hist. Book 10, page 18,

free to every one, but restored to the Bishop, to
 be used with the Advice of his Brethren, *i. e.* the
 Presbyters. "And (*saitb J. S.*) he (*Cowper*)
 insists pretty fully in shewing that the Episcopa-
 cy then established did not substantially differ
 from the Superintendency settled at the Refor-
 mation. "But when *Hume* objects (*saitb J. S.*) that
 the Superintendents acted by Advice: He an-
 swers thus, Good Reason, see the Law prescrib-
 ed to Bishops of Old *Anno 1573.* which is, That
 no Bishop admit any Minister without Advice,
 (*i. e. saith J. S.*) Assistance, or Concurrence of
 three well qualified Ministers of the Bounds:
 The same stands now, and where the Law binds
 the Bishops to use the Advice of 3 Presbyters, they
 use the Advice of 13 if they can get them; And
 see you any other constant Form of Government
 in our Church? See you any other Bishops now
 than were in the days of *John Knox*? But *1st. J.*
S. must prove that by *Advice and Assistance*; *Cowper*
 mean'd *Decisive Votes.* 2ly. That, according to
Cowper, the Bishop gave not the Liberty of Advice
 to these thirteen out of meer Kindness, but out of
 bound Duty, as a thing belonging to them, of
 which they could not be justly deprived. 3ly, That
 it equally belonged to all the Presbyterie, *i. e.* all
 the Presbyters in the Bishoprick: For if the Bishop
 call some, were there never so many, and neglect
 other some, what does he herein, but demonstrat
 and exercise an absolute Power?

S. XXI. *Spotswood* is adduced (*t*), saying, in
 his *Refutatio Libelli, &c.* "That neither he, nor
 the rest of the *Scottish* Bishops do pretend to any
 more Power than the Primitive Bishops had, or
 than was enjoyed by the Superintendents in this
 Church,

‘ Church. “To the same purpose (*saitb* J. S.) (u)
 ‘ it is pleaded by Dr. *Lindesay*: For upon all occasions
 ‘ he affirms our Superintendents to have been Bi-
 ‘ shops; and he never pleads for more Power than
 ‘ was exercised by them. And (x) he pretends u-
 ‘ pon the same ground, that *Maxwell* Bishop of *Ross*,
 in his *Episcopacy* not *abjured* in *Scotland*, another
 Book that I could never come by, was not for
 SOLE POWER. He has more than once affirmed,
 that the *Superintendency* established at the *Reformation*,
 was the same in Substance with the *Episcopacy* he plead-
 ed for.

Where you see that the Chief, if not the Sole
 Reason he brings to prove that the *Scottish* Patrons
 of *Prelacy* plead not for the *Sole Power* of *Bishops*,
 is, their saying, that they seek no more Power to
 them, than had the *Superintendents*: But this is
 an arch-fallacy; for they use all their Endeavours,
 Art, and Cunning, to perswade all Men, that the
Superintendents had really, and in effect a *Sole*
 and *Despotick Power*. See the *Fundamental Charter*
 of *Presbytery*, &c. from page 121: to 139. And *Spots-*
wood's express Words are (y) “ We acknowledge
 ‘ that there were then Synods, but such as the
 ‘ *Superintendents* govern'd according to their
 ‘ *Absolute Pleasures*. We acknowledge also that
 ‘ there were *Parochial Sessions*, consisting of *Lay-*
 ‘ *Eders*, *Deacons*, and *Paroch Ministers*, but
 ‘ who were all obedient to the *Superintendent*,

(u) §. 31. (x) §. 35. (y) *Refutat. Libelli. &c. pag. 7. Synodos fuisse fatemur, sed quas Superintendentes pro arbitrio regebant: Consistoria itidem in singulis Paræciis, ex Laicis, Presbyteris, Diaconis, & Ecclesiarum Pastoribus, sed qui omnes Superintendentis dicto audientes erant, sine cujus mandato nihil ullius momenti ab iis gerebatur.*

without whose Command nothing of any Moment was by them done. And (z), "The Ordination and Confirmation of Ministers, the Moderating of Assemblies, the Excommunication of the Obstinate, the Suspension and Deposition of Ministers, are parts of Ecclesiastical Jurisdiction, which the Superintendents, without the Concurrence of any other Pastors, without all doubt did exerce. And when 'tis objected that the *Superintendents* were accountable to the Assemblies; "I deny it not (*answers he*) (a): But then we must remember, that no Minister might go to the Synod, but such as the Superintendents themselves thought fit to Reason and Judge of Matters: And so the Superintendents were not accountable to the common sort of the Ministry, but to the Superintendents of the rest of the Districts, who are of equal Power with themselves, and to the Chief of the Pastors, to whom the Superintendents themselves gave Power to come to these Synods. And (b) one of the Differences he assigns between the *Superintendents* and *Commissioners* of the Kirk, is, That *the Acts of these Commissioners were not reckoned valid till first the Assembly approved them.* And we have learned, moreover, from this same

(z) Pag. 21. Pastores Ordinare, Conventus Moderari, Prefractus sacris arcere, a Ministerio ad tempus aut in perpetuum summovere, partes sunt Jurisdictionis Ecclesiasticæ, quas Superintendentes, non adscitis Ministris exercuisse, extra Controversiam est. (a) Pag. 22, 23. --- Minime inficiabor: Sed meminisse oportet, ad hanc Synodum nulli Ministro accessum tunc permissum, nisi quem Superintendentes ipsi, rebus ibi disceptandis, & dijudicandis idoneum censuissent: Atque ita rationem reddidisse, non vulgo Ministrorum, sed Superintendentibus reliquarum ditionum, paræ potestatis, & primoribus Pastorum, quos ipsi istiusmodi cœtibus adhibebant. (b) Ibid.

Spotswood,

Spotswood, how willing he and his Companions were to grasp and monopolize the Administration of all Church Affairs.

Much more might I adduce to this purpose from the same Author, were it not superfluous, it being clear as the Light from what is adduc'd, that, if we believe *Spotswood*, the *Superintendents* had over the rest of the *Pastors* a SOLE, ABSOLUTE, and DESPOTICK Power in all considerable Affairs of the Church: Hence 'tis no less clear, that when *Spotswood* and others their saying that they give no more to the Bishops than was given to the *Superintendents*, is adduc'd by *J. S.* to prove that these Authors give not a SOLE POWER to the Bishop, he intends to put an arch Cheat upon us, and to perswade us of the Truth of that, which he himself knows well to be False. Wherefore, tho' *J. S.* could bring from *Spotswood*, or his fellows, passages undenyably clear against the *Sole Power* of Bishops, he should only thus evince that they are egregiously self repugnant, never that they really disallowed the SOLE POWER. Neither are they less slippery & equivocant when they talk of the Bishops Obligation to use the Counsel or Advice of his Presbyters: For, except when they contradict themselves and their Principles they only understand such Counsel and Advice as the Bishop indeed is obliged to hear and consider, but is not bound to follow one jot of it further than in his own prudentials he shall see fit and proper. But beside all this, *Spotswood* (c) their *Coryphæus*, is

(c) Refut. Libell. pag. 37, 38. — Quotusquisque non novit disciplinam omnem rem esse mutationi obnoxiam. — Velle tamen omnes totius orbis Ecclesias, ad hanc vel illam Politicæ formam adstringere, hoc verò esset Conscientiis laqueum, & miserrimum servitutis jugum imponere, &c.

express for the Mutability of all Church-Discipline, Government and Policy, committing it intirely to the Churches Guides, the Prelates, doubtless, to be altered in whole or in part, as they find cause. And so on this account also *J. S.* is utterly deprived of any succour from him: For I assert, and let it be a *Postulatum*, that whosoever is not for the Divine Right of Prelacy, but a *Latitudinarian*, asserting the Mutability of Church-Government, tho' he be never so express against SOLE POWER, is most impertinently adduc'd by *J. S.* seing all such Authors must be acknowledged to be, in their Judgment, no more Prelatical than Presbyterian. But on the other hand, if these *Latitudinarians* be found, in Expressions or Endeavours, to favour SOLE POWER, they are most justly brought as Witnesses against *J. S.* For tho' they be not Prelatical in their Judgment, they are yet extremely Prelatical in their Affections, ev'n to the Captivating of both Judgment and Conscience; and therefore when hope of Gain or Honour appears, will not fail to do their uttermost for the Establishing and Defence of it: And this is the very Guilt we charge on *J. S.* and his Fraternity.

§. XXII. *Peter Hay* is another of his Anti-Sole-Power Prelatists (*d*). "They (*the Bishops*); saith *he* (*e*), are to learn the Arts of their Government from GOD Himself, who, albeit he hath both absolute and infinite Power; that he could bring any thing to pass in a moment in the Generation of whatsoever his Creatures, yet for the maintainance of their Order and Policy, he doth adjoyn unto his Working the ordinary Concur-

(*d*) §. 29, (*e*) Vision of *Balaam's Ass.* p. 200,

' rence of second and inferiour Causes. — They
 ' are to follow the Example of *Moses* in the *Jewish*
 ' Rule of GOD's People — They must not only
 ' imitate the Mosaical Rule, where it serveth to
 ' Efrablish their Power, but also in that which
 ' *St. Jerom* doth Record of *Moses*, who having in
 ' his will to be only over the People, yet he did
 ' adjoyn unto him seventy to assist him. Now, is
 there here one word against SOLE POWER? IF
Jerom had said no other thing but the Words *P. H.*
 uses, could he ever have been thought to have
 spoken against it? Did *P. H.* ever dream that
 GOD was bound to joyn unto his working the Con-
 currence of second Causes, or to give his Creatures a
 Decisive Voice, and a Reciprocal Negative in his
 Counsels? That *Moses* had sinn'd if he had con-
 tinu'd to be any longer only over the people? Or,
 finally, that a Man can't from these Patterns
 argue that Princes, tho' as absolute as the *Czar*
 or *Grand Segnior*, ought to consult with their
 sage Senats, and heedfully consider and weigh
 their Advices without a white diminishing of their
 Power?

But, Thus *P. H.* Argues (saith *J. S.*) from both
 Patterns, from the greater to the lesser; as if he had said,
 If GOD, who has Absolute Power; and if *Moyfes*, who
 had once Sole Power, did so and so, much more ought
 Bishops to do it. But how knows *J. S.* that *P. H.*
 argues from the greater to the lesser? They make
 their Bishops equal, at least, to the chief of the
 Apostles; why therefore might not *P. H.* judge
 them equal to *Moses* himself? But giving that he
 so argued, it will only follow that he thought that
 it was very decent and congruous for the Bishops
 to take others to assist them, but not at all that
 they

they sinn'd if they did otherways. *That P. H.* (continues *J. S.*) *Reasons so, is plain from what he adds, viz. That by the antient Canons, and the practice of the Primitive Bishops, such as Ignatius, Cyprian, Ambrose, &c. the Presbyters concurr'd with the Bishop in the Administration of the Government and Discipline.* But, as is now manifest, tho' he *Reasons so*, he affords but small gain to *J. S.* Moreover, that he does *Reason so*, *J. S.*'s proof is far from evincing: The *Canon* cited by *P. H.* is $\frac{34}{35}$ of these call'd *Apostolick*; *The Bishop in every Nation must understand, that he who in his own Jurisdiction is Head over the rest, without whose Authority they can do nothing, neither he shall proceed, but by their Concurrence and Advice, by that, means Unanimity shall be kept, and GOD shall be Glorified.* Wherein there is not one word of *Presbyters*, or the Power to be allow'd them; but only of the mutual Department of *Primats* and other *Bishops*: Wherefore as *P. H.* has been either most stupid or careless when he cited it, *J. S.* has been no less drowsie when he took this *Canon* for a pertinent proof of *P. H.*'s Conclusion. The *Concurrence* allow'd by *Ignatius*, the *Hierarchicks* use to interpret of *Advice* only, and no *Decisive Power*. And that this is *P. H.*'s mind is clear from these his Words (*f*). "For this sort of Government doth much ease them in their Discharge, and nothing derogate from their Authority: For who will say that a Temperate Monarch who followeth his grave Counsel doth thereby lessen his Power, but he is the more Advised. These, I say, can by no means be understood of a Parliament, which certainly abridges and makes less absolute the Monarch's

Power; but of a Privy Council for Advice, which he may follow, or not, according to his pleasure. And this is all the *Temperate Rule* which P. Hay says Cyprian followed, and Ambrose Teaches. Yea the whole Scope and Tendency of his 9th and 10th Chapters, which he spends for Establishing of Episcopacy, is, not only to prefer Monarchical Government to all others, but also, to shew, that the more absolute it be, it is so much the better. From all which 'tis uncontestable that P. Hay was far enough from disclaiming or opposing the SOLE POWER of Bishops.

§. XXIII. Nor can better be expected from one of his stamp; He was a Papist, who, hoping to find a fatter Fish in *Thames* than in *Tiber*, adjoyn'd himself to the Church of *England*, where he penn'd this his *Ass*, at the very time when King *James* was using all endeavours to get the Church of *Scotland* made conform to that of *England*, designing, as he pretends, the Reformation of *Scottish* Papists, but, in truth, the Deformation of the Church of *Scotland*: For much of the Book is spent in Extolling of Absolute Monarchy of both Princes and Prelates, insulfe Declamations in Praise of the Hierarchy, Organs, Clerical Vestments, and the like badges of the *Beast*; and, finally, in most virulent invectives against the Church of *Scotland*, and, by consequence, against the far greater and better part of the Reformed Churches, calling all Vilipenders of Prelates, *Heteroclite*, *Anabaptistical Puritans*, *Impudent*, *Affronted*, and *Schismatical Puritans*. Why? Because they joyn not with "Our half Arch, the Church of *England*, whose Reformation of all Churches, hath been most Upright, Perfect, and Agreeable to the Architype

of *Ferusalem*, blessed of GOD; And our opposition thereto is not only to be against GOD's Glory by maintaining Distraction within the Church, but it is apparently a Schismatical alienation from the State (*g*). A Man he appears to have been exactly of a piece with the Bishop of *Spalato*: But it is not likely that *Peter Hay* was so much solicited to return to *Rome* as was the other. Add to these *Tilenus* and *Saravia*, and you will make a *Quadriga* of the most parasitical *Demas's* that readily ever breath'd at any one time.

§ XXIV. Dr. *Forbes* (says J. S. (*b*)) rejects the SOLE POWER. And I deny it not; but deny, withal, that *Forbes* his Rejecting of it exeems *J. S.* from Singularity; since, as I elsewhere observed, he really destroys *Episcopacy* even then when he labours most earnestly to vindicate it, confounding it with the *Moderatorship* of a *Synod*, yea or of a *Presbytery*: And his Bishop he tyes to a particular Paroch, without any allowance to Preach by a Substitute, and subjects him to the Judgment and Censure of the *Synod*, yea or of the *Presbytery*; for to every *Presbytery* he grants a Bishop (*i*). In the mean while, he uses such studi'd Ambiguities, Lubricity, and Slyness, to establish the Hierarchic Bishop, as proclaims him to have been highly Prelatic in his Affections, tho' really contrary thereto in his Judgment.

Nor can *J. S.* find any more help in the Doctors of *Aberdeen*, seing that he owns they were of *Forbes* his mind; and yet both he and they, not only never oppos'd the *Canons*, which really destroy all *Presbyteries*, and other Church-Judicatories, and

(*g*) See Chap. 7, &c. (*b*) §. 32. (*i*) See *Tren.* Book 2. Chap. 11.

give the SOLE POWER to Bishops ; but also did all they could to uphold the Empire of such Bishops as are as opposite to the Bishops whom *Forbes* sometimes allows, as is the East to the West : I say, sometimes allows ; for he sticks not to contradict himself, giving sometimes *e. g.* a Bishop to every Presbytery or Colledge of Pastors (*k*) : And again, one Bishop only to many Colledges, or Presbyteries, each of which is to have their own *Moderator*, a *Deacon*, *Chorepiscopus*, or *Visitator* (*l*). As to the *Aberdeen* Doctors their making *Superintendents* and *Bishops* all one, as to Power, and their saying that the *Legislative and Obligatory Power of the Church is only in Synods or Conventions of Bishops and Presbyters* ; I will take no more notice of it, nor of ought of that nature that shall after occur, *Spotswood* himself having sufficiently explain'd their meaning.

§. XXV. In the next place (*m*), The Bishops are brought whole sale professing, in their *Declinature of the Assembly at Glasgow, 1638.* that they decline not the lawful Tryal of a General Assembly lawfully Constituted. And allow of the Judicial Power of Presbyteries acting by Rule, and within their own Sphere. But seing, as is certain, they still mortally hated all Church Judicatories, and chiefly General Assemblies, except such Pseudonomous Assemblies as served to establish their Tyranny, and so soon as that was done, made it their chief care that there should never be any more Assemblies at all ; seing *Spotswood*, the real Mouth and Interpreter of the whole 14, has already given us Doctrine quite contrary to what's pretended to be in this *Declinature* ; and seing the Bishops, in the same *Declinature*, as we have heard, profess their good likeing of the

(*k*) Page 134. (*l*) Page 249. (*m*) §. 34.

Canons which gave them an ABSOLUTE and SOLE POWER; 'tis sufficiently manifest, that there has been too little Truth, or Sincerity in either *Declinators* or *Allegator*. But hear the Bishops further (n), *We affirm that it is against Order, Decency, and Scripture, that we should be judged by Presbyters, or by Laicks, without Authority and Commission from Sovereign Authority.* A good indication that they thought they ought to Judge all, and be Judged of none, and so claimed the SOLE POWER over both Pastors and People. In the mean while they go quite cross to *Forbes*, as *Forbes* does to himself: For the special care of all of them was how to wheedle and deceive.

§. XXVI. *J. S. (o)* alleges that King *Charles I.* was not at all for lodging the SOLE POWER of either Ordination or Jurisdiction in the Bishops Person. The Words he cites are in *EIK. BAS. Chap. 17.*

“Not that I am against the managing of this
 ‘Presidency and Authority in one Man, by the
 ‘joynt Counsel and Consent of many Presbyters;
 ‘I have offered to restore that as a fit means to
 ‘avoid these Errors, Corruptions, and Partialities,
 ‘which are incident to any one Man: Also, to
 ‘avoid Tyranny, which becomes no Christians,
 ‘least of all Church-men. Besides it will be a
 ‘means to take away that Burden and *Odium* of
 ‘Affairs, which may be too heavy on one Man’s
 ‘shoulders; as, indeed, it did formerly on the
 ‘Bishops here. Now, to wave the Dispute if the
 King was the Author of this Book, 'tis clear, that
 (seing any Limitations he here yields to were
 never mentioned by him before, but only then
 granted out of compulsion, that he might come the

(n) *Declin. Pag. 28,* (o) §. 36.

more easily to an accord with the Parliament) tho' he had said much more, it can be no Argument at all that he judged the SOLE POWER of Bishops Unlawful. Again, 'tis here clear as the Sun, that the Bishops had then usurped and exerc'd a Tyrannical SOLE POWER in the Church of *England*, which the King, for peace's sake, was willing somewhat to mollify. And, Lastly, 'tis most evident, that whatever he speaks of the *joynt Counsel and Consent of Presbyters*, which, as we shall hear, they fogloss as nothing thereby to hurt the SOLE POWER, he places all the *Presidency and Authority in One Man*, the Bishop. If the rest of the Quotations he brings from the King's Writings make against SOLE POWER, all the advantage *J. S.* can reap will be the Involving his Majesty in a manifest self-Contradiction, provided that I, which is my only Task, prove that the King was incontrovertibly for it; which, beside that which is already adduc'd, these following passages evince. His Majesty, in his Answer to the Ministers in the Isle of *Wight*, which I find in his *Reliquia sacrae Carolinae*, Printed at the *Hague*, 1651, has these most memorable Words (*p*), "Episcopal Government in that sense being nothing else but the Government of the Churches within a certain precinct (commonly called a Diocess) comitted to one single Person, with sufficient Authority over the Presbyters, and the people of these Churches for that end, since the substance of the thing it self in all the three forementioned particulars (*Ordaining, giving Rules and Censures*) is found in the Scriptures, unless you will strive about Names. ——— You must also acknowledge

(*p*) Part 2^d Pag, 105.

{ that

that Episcopal Government in the sense afore-
 said may be sufficiently proved from Scripture.
 And (*q*) “ Bishops are *Episcopi Gregis & Pastorum*
 within their several precincts, in the Acts
 of external Government, so that the common
 work of both Functions is the Ministry of the
 Gospel, but that which is PECULIAR to the
 Function of Bishops as distinguished from Pres-
 byters, is Church-Government. And (*r*) “ In these
 two ordinary Offices (*Teaching and Governing*)
 their (*the Apostles*) Successors are Presbyters and
 Bishops; Presbyters *qua* Presbyters immediately
 succeeding them in the Office of Teaching, and
 Bishops *qua* Bishops immediately in the Office of
 Governing. And (*s*) “ His Majesty presumeth
 you could not be ignorant, that all, or most of
 the Testimonies you recite of the ancient Fa-
 thers, Writers of middle Ages, School-men and
 Canonists, and the Book published under King
 Henry the 8th, do but either import the promiscuous and indifferent use of the names of Bishops
 and Presbyters, whereof advantage ought not to
 be made to take away the difference of the things,
 or else they relate to a School point (which in
 respect of the thing it self, is but a very nicety)
 disputed *Pro* and *Con* by curious Questionists,
Utrum Episcopatus sit ordo vel Gradus, both sides in
 the mean time acknowledging the Right of
 Church-Government to be in the Bishops ALONE,
 and not in the Presbyters. And (*t*) “ His Ma-
 jesty’s meaning was, that one part of the Office
 (that of Teaching, &c.) was common to both
 alike; but the other part (that of Governing

(*q*) *Ibid.* page 204. (*r*) page 206. (*s*) page 212 (*t*) page 253.

(Churches)

Churches) to the Bishop ALONE. Thus the King, with whom the bulk of the Episcopals may be, with all Justice and Reason, presumed to agree. And now I leave to my Reader to judge if J. S. dealt fairly when he gave out that King Charles I. was *not at all for lodging the SOLE POWER of either Ordination or Jurisdiction in the Bishops Person.* And in this J. S. his dealing by both Father and Son, we see that ev'n the most Sacred Persons, Kings themselves, can no more than other Men be guarded from being most foully Misrepresented.

§. XXVII. But (u), Andrew Logie (an Author of whom I know nothing, save what I learn of him in J. S.) "says, That the order (*of all Priests*) 'stands but one and the same, admitting only a 'Disparity of Degree in the Order. But no meaner Man than King Charles I. has just now told us that the Hierarchicks can easily say no less than all this *nicety* amounts to, and yet maintain the *Right of Church Government to be in the Bishops Alone, and not in the Presbyters.* But, He defends the *Validity of Presbyterian Ordination.* Just as his Brethren defend the *Validity of Baptism* which is administered by Laicks and Midwives.

§. XXVIII. The Author of the *Seasonable Case* allows a *Consent to Presbyters.* That is, the very Pillars of the Hierarchy being Interpreters, *Advice,* which the Bishop may chuse or refuse as he thinks meet.

§. XXIX. I may say the like of *Honeyman,* by J. S. also cited (x); the substance of what he says being, that *They grant not the Exercise of Jurisdiction to one single person acting Solely, or to a Bishop excluding the Counsel and Assistance of Presbyters.* But for

(u) §. 39: (x) §. 41.

further Confirmation hereof, let *Hoveyman* himſelf
 ſpeak: “The Apoſtles (ſaith he, (y)) had
 ‘ Succeſſors to themſelves in that Plenitude of Or-
 ‘ dinary Church Power, for that was not to ceaſe
 ‘ until the end of the World.———The great
 ‘ Queſtion is, Who are the Succeſſors of the Apoſtles
 ‘ in this Ordinary Church Power? There be
 ‘ only three probable Pretenders to that Succeſſion,
 ‘ ſingle Presbyters in the modern Notion, Col-
 ‘ ledges of theſe Presbyters in a full Equality of
 ‘ Power, or ſome ſingle Perſons having Superiority
 ‘ of power over Ordinary Presbyters, That the
 ‘ Apoſtles committed that fulneſs of Ordinary
 ‘ Church-power to any ſingle Presbyter, in the mo-
 ‘ dern Notion, to be exerciſed by himſelf alone,
 ‘ Presbyterians themſelves will not ſay, that no ſingle
 ‘ Presbyter hath, in and by himſelf, Power of
 ‘ actual Ordination of Miniſters or Jurisdiction, will
 ‘ be eaſily agree’d to on all hands. If it be alledged
 ‘ that Colledges of ſingle Presbyters had that Ple-
 ‘ nitude of Church-power committed to them by
 ‘ the Apoſtles.———We poſe them peremp-
 ‘ torily, where they can ſhew in all the Hiſtory
 ‘ of the Apoſtles, that ſuch a Colledge or Meeting of
 ‘ Presbyters was by them Inſtituted, or Impowered
 ‘ with this plenitude of Church-Power, &c. And
 (z) “ That the Apoſtles did commit the Ple-
 ‘ nitude of Ordinary Church-Power to ſome ſingle
 ‘ Perſons in a Superiority above other Miniſters,
 ‘ may not only appear from the Aſiatick Angels,
 &c. Here the Plenitude of Power, or SOLE
 POWER, is fairly Lodg’d in one Perſon, the Biſhop;
 againſt which, without a Self-contradiction, his
 adding theſe words, IN SUPERIORITY, &c. can

(y) page 195. (z) page 196.

make

make nothing, seing if these *other Ministers* have any part of the power, these single Persons, the Bishops, can be in no sense said to have committed to them the *plenitude* thereof. In a word, it is clear that in his mind, as the Apostles had committed unto them the *plenitude* of Power, or **SOLE POWER**, so, *Bishops Alone* are their Successors therein.

§. XXX. His next Author (a) is Bishop Lighton, whose words in the second of these *Articles* he offered to the *Dissenting Brethren* at Pasley, are, *That all Church Affairs shall be managed in Presbyteries and Synods by the free Vote of Presbters or the major part of them.* And now, at length, he has got one who indeed houghs **SOLE POWER**, but the Mischief is, that when he does he overdoes; for he has cashier'd also the *Negative Vote*, and consequently the very Essence of J. S. his *Episcopacy*. In the mean while, all this was but only a meer Lure to catch the presbyterians.

§. XXXI. Nor has he better assistance from Dr. Burnet seing in these very Conferences, as I elsewhere evinced (b), he more ways than one totally ruines Diocesan Episcopacy.

§. XXXII. *The Author of the Reformed Bishop* (continues J. S. (c)) makes it his work in the 12th. Article, to shew that Bishops ought to do nothing without the Concurrence of their Presbyters. He affirms, that by the common practice of the Primitive Church, Bishops did nothing without their Presbyters; and that of old Presbyters, and many times, Deacons had Decisive Voices in Provincial Councils. But all this they can easily say, and yet, if we believe them, do no hurt to **SOLE POWER**: Nor can J. S. say, that this Author thought the Bishops were obliged to yield to

(a) §. 42. (b) *Nor, Quer. page 155, 156* (c) §. 44. the

the *Deacons* Decisive Voices; and yet he says no more of the Presbyters. And to prove that the ancient Bishops made use of their Presbyters in Consulting and Judging of Affairs, he, in the same *Article*, cites that known Saying of Cyprian, *That he had determined, from his first entry upon his Bishoprick, not to adjudge any thing by his own private order, without the Consent of his Clergy.* And yet if he be of the same mind with J. S. he believed that all this was only Cyprian's free and voluntary condescension, and that it was a thing he was not bound to do by any Divine Prescript, or any Apostolical Tradition, or any Ecclesiastical Constitution (d). And so all J. S. has brought from this Author is far enough from proving him to be an Enemy to SOLE POWER.

§. XXXIII. And now to go on, be it that the Author of the *Differences of the Times* allows presbyters a Hand in the Government of the Church; and A. C. M. A. allows them an Assistance; yet they, according to their wont, may understand it of a Power only Consultative, not Decisive.

§. XXXIV. To the Author of the *Ten Questions*, &c. whom I could never meet with, *Reducing the Episcopal Power to a Negative Voice*; I Answer, that either he was but half Prelatist, or he understood not their Principles, or, which is most of all probable, dissembled them.

§. XXXV. A. M. D. D. is the last of his Scottish Authors: who (saith J. S.) (e) in his "Excellent Enquiry into the new Opinions, &c. most plainly makes the Episcopal Power to consist in the Bishops having a Negative Voice. But hear A. M.

(d) See the *Principles of the Cyprianic Age*, Page 39. and *Vindic.* page 344. 345. (e) §. 48.

D. D. himself (*f*) “ The Apostolical Office, in
 ‘ its Nature and Essence, is perpetual in the Church,
 ‘ And as this Ordinary and Perpetual Power was
 ‘ derived from CHRIST to his Apostles, so by
 ‘ them it was convey’d to their Successors to all
 ‘ succeeding Generations, and then it must be *Jure*
 ‘ *Divino* in the most rigorous Notion of the Word.
 ‘ Nor is there any thing can formally distinguish
 ‘ an Apostle from other Ministers of the Evange-
 ‘ lical Oeconomy, but their Supreme and Spiritual
 ‘ power to Govern and Manage Ecclesiastical Aff-
 ‘ airs by their proper (*i. e.* SOLE) Authority,
 ‘ of which they are to give an account to our Sa-
 ‘ viour. And (*g*) “ When they (*the Apostles*)
 ‘ founded Churches in their Travels, they retain’d
 ‘ the Government of them in their own Persons
 ‘ for a while; but when the necessities of the
 ‘ Church did oblige them to remove, they com-
 ‘ mitted the Episcopal, or Apostolical Inspection
 ‘ of those Churches to particular Persons, who suc-
 ‘ ceeded the Apostles themselves even in an Apo-
 ‘ stolical Authority; I mean, that Rectoral Power,
 ‘ which was Permanent and Perpetual, and by
 ‘ which the Apostles were distinguished, not only
 ‘ from the Faithful, but from all other Subordinate
 ‘ Ecclesiasticks. And (*h*) “ Now let us view
 ‘ from the Epistles to *Timothy*, what Power and
 ‘ Authority was committed to him; he is com-
 ‘ manded not to rebuke an Elder, but to entreat
 ‘ him as a Father, 1 *Tim.* 5. 1. and again, not to
 ‘ receive an Accusation against an Elder, but before
 ‘ two or three witnesses *ver.* 19. to rebuke such as Sin
 ‘ before all, that others also may fear, to lay Hands
 ‘ suddenly on no Man, *ver.* 22. to Ordain such

(*f*) page 99. 100. (*g*) page 103. (*h*) page 107. 108.

Deacons

Deacons as are first proved and found blameless.
 ——— He is likewise commanded 1 *Tim.* 5.
 9. to take special care of the Widows, and care-
 fully to distinguish such as were true Objects of
 Charity, from such as might be justly charged
 with Levity and Wantonness: He is directed in a
 special manner, 1 *Tim.* 2. 1. to order the publick
 Worship and Liturgies of the Church, and 1 *Tim.*
 5. 21. he is charged, and (*N. B.*) He ALONE
 in the Church of *Ephesus*, before God and the
 Lord Jesus Christ, and the Elect Angels, that he
 would observe these things without preferring
 one before another, doing nothing by Partiality.
 In these Apostolical Injunctions, address'd par-
 ticularly and personally to *Timothy*, are contain'd
 the Nature, Extent, and Authority of his Episco-
 pal Power and Jurisdiction, his Relation to the
 Church of *Ephesus*, and the Perpetuity of that
 Power which is committed to him in the Church,
 which he is commanded to commit to Faithfull
 Men, who should be able to teach others also.
 So this Power, which was Personally Lodg'd in
 him, was not Temporary or Transient, but Suc-
 cessive and perpetual, and deriv'd unto others, (*N.*
B.) in *Solidum*, as he received it himself. ———
 I desire at present no more to be granted, than
 that which cannot be deny'd, *viz.* 1. That the
 Power which he exercised was in it self Lawful.
 2. That it was practis'd by *Timothy* in the Church
 of *Ephesus*. 3. That it was committed to him
 (*N. B.*) ALONE by *S. Paul*; and not to a
 Colledge of Presbyters, acting amongst themselves,
 in Parity and Equality. 4. That there is no men-
 tion of any Spiritual Power, Lodg'd in a Colledge
 of Presbyters, to which *Timothy* was accountable
 for

‘for his Administrations. 5. That the great and
 ‘most Eminent Branches of the Episcopal Power
 ‘were Lodg’d in his Person, the Ordination of
 ‘such as were admitted unto the Sacred Function,
 ‘the care of the Widows, the Cenſuring of Elders,
 ‘and his Authoritative preventing of Heresies.
 Did A. M. D. D. leave the Bishop only a *Negati-
 tive Voice*? Did he *no where, no not ſo much as once*
aſcribe the SOLE POWER of either ORDINATION or
JURISDICTION to Bishops? Judge then how J. S.
 came by this Stock of Confidence that ſupported
 him in ſaying (i), “So many *Scottiſh Advocates*
 ‘for Episcopacy have I ſeen, and not ſo much as
 ‘one of them pleading for the Bishops SOLE
 ‘POWER of *Ordination or Jurisdiction*.”

§. XXXVI. Altho’ he has Collected whatever
 he could find in *Scotland*, he has notwithstanding
 found it needful to go to *England* for Supply,
 where indeed Men of his Perſwaſion uſe to have a
 kind Reception: But as for him, ſo hard is his
 Fate, ſo unkind his Stars, that of all men he will
 be moſt Unwelcome there. He would compel
Whitgiſte to lead the Van of his *Engliſh Battalions*,
 but he flatly refuſes him his Aſſiſtance. For can
 he, tho’ he ſhould write whole Volumes againſt
 SOLE POWER, be alledged as an Episcopal Au-
 thor, who denies that any one Form of Church-
 Government hath any more Warrant in Scripture
 than another? “This (*ſaith he*) (k) is the
 ‘Controverſie, whether the Church be bound to
 ‘the ſame kind of external Government at all
 ‘times, that was uſed in the Apoſtles times. I
 ‘have proved hitherto that it is not. And more

(i) S. 49. (k) *Defence of the Answer, &c. page 372.*

' is to be said of the same afterwards. *And (l)* I am
 ' perswaded, that the External Government of the
 ' Church under a Christian Magistrate, must be
 ' according to the kind and Form of the Govern-
 ' ment used in the Common-wealth, else how can
 ' you make the Prince supreme Governour of all
 ' States and Causes Ecclesiastical? *And (m)* It is
 ' untrue, that the External Form of Govern-
 ' ment in the Church ought to be One, and
 ' the self same throughout the World in all times
 ' and places, as it shall hereafter more fully appear.
And (n) " I have proved before, that the Ex-
 ' ternal Form and kind of Government in the
 ' Church is not One and Uniform, (as you here
 ' affirm) but Variable, according to place, Person,
 ' and Time (o). All kinds of Government were
 one to him; he would have been as ready for
 Presbytery as Prelacy, had it not been, that, as their
 own ingenious and ingenuous Mr. Fuller observes
 of the Bishop of Spalato, *He found the Roof of the
 Presbyterian Church too low for his lofty thoughts, and
 their Presbyterian Government uncomplying for his
 Archiepiscopal Spirit (p)*. Otherwise Power Equal,
 Superiour, or Sole was all alike to him; whom his
 Works all over proclaim to have been a true Mel-
 chite and Herodian of the first Rank. Wherefore,
 J. S. his alledging of him, except it sprung from
 either Dissimulation or Ignorance, is not very ac-
 countable; but far less this following Passage in
Whitgiste (q), as being most pat against SOLE
 POWER. *I did never so give the Authority of Ex-
 communicating to the Bishop Alone, that I think he may
 not have other Assistance joyned unto him for the Execu-*

(l) page 389. (m) page 433. (n) Pag. 761, (o) See also
 amongst other places to the same purpose, Pages 236, 304, 306,
 307, 428, 430, 469, 642, 658, 669. (p) Hist. Book 10. page 94.
 (q) pagr 673. cited by J. S. S. 51. tion

tion of it, if the Order of the Church so require.

And now I appeal to the ingenuity of all Men; save of *J. S.* if these words at all militate against the Allowableness of **SOLE POWER**; if they much rather make not for it; if they really allow not the Bishop *Alone* the Power of Excommunication, which, as *J. S.* acknowledges, is none of the most ignoble acts of Jurisdiction, except the Order of the Church had joyn'd some to assist him, and that only in the Execution thereof; which makes no real Abatement of **SOLE POWER**, especially if we remember that by *Church* here, only the Prelates, and such as they sway, are mean'd. Yet (continues *Whitgiste*, answering his Adversary *Mr. Cartwright*) this proveth not, but that the Bishop may Excommunicate **ALONE**, if that Authority be given unto him by the Order of the Church. And (r) “By all these C^onons and auncient Councils it is evident, that from time to time even in the best and purest state of the Church, Bishops **ALONE** have had Authority to Excommunicate. And least *T. C.* should here flee to his olde shifte, and newly devised Distinction, that this is attributed to the Bishop, bycause he was the chiefe of the Action, and did moderate it, and not bycause the Authority and Power of Excommunicatyng remayned in him (N. B.) **ALONE**. althoughe the manyfest woordes of the Councils overthrowe it, and it is not to be justified by any learning or good Authority, yet that the Reader may the better understande the vanity of it, I will recite, ——— wherefore it is playne that the Bishop **ALONE** may Excommunicate (s). And that the Power of all Exercise of Discipline is placed in the *English* Bishops only, and that *Whitgiste* likes well enough

thereof, seems evident from these his following words (t), “ The place in the eighteenth of ‘ Sainct Matthew, is understood of those, to ‘ whom the Discipline of the Church, is by the ‘ Authority of the Church committed, that is in ‘ this Church of England, the Bishop. And there- ‘ fore that place cannot prove that there is any in- ‘ jury done to the Pastor, or that he is spoyled of his ‘ lawfull Jurisdiction.

ƒ. S. his great Hooker is exactly of the same Principles concerning Church-Government with Whitgiste, as I elsewhere make evident (u); and so he can do him just as much as a great Bubble.

§. XXXVII. I say the same of Sullivius, who really, and in effect, allows no other Court but that which is Civil, no other Governing Power in the Church, but that which is lodg’d in, and derived from the Civil Magistrate (x): And therefore, were he never so Dogmatic against SOLE POWER, can be of no use to ƒ. S. But this is not all; for we shall find him not a whit less in Love with SOLE POWER, than any other hitherto alledg’d. “ All Councils (saith he) (y) ‘ give Preheminence to Bishops over other Ministers: ‘ And to the Councils, the Fathers subscribe. By ‘ infinite Testimonies whereof it may appear, that ‘ Excommunication, Ordination, and the Govern- ‘ ment of the Church next under the Prince, did ‘ belong to Bishops. — Saint Jerome hath a most ‘ pregnant place for Excommunication, where he ‘ wondereth that no one Bishop could be found ‘ to Excommunicate *Vigilantius*. And if (N. B.)

(t) Page 673. (u) Naz. Quer. page 3. (x) See his Answer to a certain Lybel, Chap. 2. and his Book, *De Presbyteris*, Cap. 4 5, 6, 8, 14. (y) Answer to a certain Lybel, Chap. 1. page 2.

‘ All the Government of the Church was commit-
 ‘ ted to Bishops; no doubt but that they disposed
 ‘ of these Matters also. And (z) *Bishops did ONLY*
Ordain. And (a) *Cyprian sometimes did, and might*
do things by his own Authority. And (b) *In the 9th.*
Epistle of Cyprian’s 4th Book, there are diverse Rea-
sons to shew the Government of the Church to have been
alwise committed to the Bishop, and the Union of the
same to be placed in consent of Bishops. And in his
 Book *De Presbyterio*, the very Book *J. S.* cites
 against SOLE POWER (c) “ *Augustine calls Ec-*
 ‘ clesiastic Censure the Episcopal Judgment, which
 ‘ on no account he would have done if it had been
 ‘ exerc’d by dumb Presbyters, or by any kind
 ‘ of Presbyters whatever. And (d) “ After the
 ‘ Apostles were removed by Death, the Bishops by
 ‘ a continued course in the Apostolic Admini-
 ‘ stration and Care, succeeded them. — All the
 ‘ Canons and Church Doctors, and Historians
 ‘ witness, that the Bishops in the Primitive Church
 ‘ took upon them the whole care thereof. The
 ‘ Bishops Ordained Presbyters, the same prescribed
 ‘ them their Tasks, and appointed them the places
 ‘ in which they should Teach, when as yet they
 ‘ were not placed up and down the villages of the

(z) *Chap. 2, Page 34.* (a) *Page 35- Ibid.* (b) *Ibid.*
 (c) *Cap. 13. pag. 94.* Augustinus Censuram Ecclesiasticam
 appellat Episcopale Judicium; quod nulla sane ratione fa-
 ceret, si aut a mutis Presbyteris, aut omnino a Presbyteris
 administrarentur. (d) *Cap. 14. pag. 106.* Apostolis morte sub-
 latis, continua serie Episcopi in Apostolica Administratione
 & cura eisdem successerunt. — Omnes Canones, & Ecclesiæ
 Doctores, & Historici Episcopos in prima Ecclesia universam
 Ecclesiæ curam suscepisse testantur. Episcopi Presbyteros or-
 dinarunt, iidem Presbyteris cum adhuc per Castella, & vicos
 Ecclesiæ non essent constitutæ, partes dabant, & quibus in
 locis docendum esset præscripserunt.

Church. And (e) "Ignatius calls them (*the Presbyters* Counsellors and Assessors, not Governours: He exhorts them to obey the Bishop. Finally, albeit there was need of Advice when there were no Laws as to the External Order of the Church, what need is of them (*the Presbyters*) now, when every one's Duty is pointed out to him by certain Constitutions? And (f) "Ignatius clearly describes the Rights of Bishops; saying, What is the Bishop but he who hath the Right of All Domination and Power over all Men. Heaps of the same Darnel might be easily shovel'd together; but this should be superfluous, seeing scarce can SOLE and ABSOLUTE POWER of Bishops over Presbyters be more fully, or more plainly asserted than we have it in the places already produced. Sometimes indeed (g) he divides all Church Power between the Magistrate and the Bishop, giving to the former the chief and prime part, and all the rest to the Bishop, but never one grain to Presbyters.

§. XXXVIII. Dr. Downname (saith J. S. (b)) in his Defence, &c. rejects SOLE POWER, And to prove it, he brings these following Passages (i):

"But where do I say in all this Sermon that the

(e) Pag. 110 Eos (*Presbyteros*) Ignatius *συμβούλους ἢ συνδρευτάς* Episcopi appellat, id est, Conciliarios & Assessores, non Præsidentes. Eisdem hortatur, ut Episcopo pareant. Denique ut Consilio opus fuerit, cum nullæ leges quoad externum Ordinem Ecclesiæ essent, quid nunc opus illis est, cum certis Constitutionibus suum cuiq; officium descriptum est?

(f) Cap. 15. Pag. 116. Luculentissimè nobis depingit (*Ignatius*) Episcoporum jura *τί γὰρ ἐπίσκοπος* (inquit ille) *ἀλλ' ἅσης ἀρχῆς ἢ ἐξουσίας ἐπέκειτα πάντων κρατῶν*; hoc est, quid est Episcopus, nisi qui omnis Dominationis, & potestatis jus habet super omnes? (g) as Cap. Ult. (b)

§. 54 (?) Defence, Book 3. Chap. 1, page 21. 22.

"Bishops

' Bishops had the SOLE POWER of Ordination
 ' and Jurisdiction? Where do I deny, either that
 ' Bishops did, or might use the assistance of their
 ' Presbyters, for either of both; or that in defect
 ' of Bishops, both the one and the other might be
 ' performed by Presbyters? In a word, where do I
 ' deny all Power of either Ordination or Jurif-
 ' diction to Presbyters? And (k) "Where do I
 ' say, they (*the Bishops*) must have the SOLE
 ' POWER of Ordination, which you have so oft
 ' objected, make you no conscience of publishing
 ' of Untruths? Cannot Bishops be Superiours to
 ' other Ministers in the Power of Ordination and
 ' Jurisdiction, which is the thing I maintain, un-
 ' less they have the SOLE POWER? And (l)
 ' I deny not the presbyters, which have charge of
 ' Souls, to have Jurisdiction both severally in their
 ' Paroches, and joyntly in Provincial Synods.
 And (m) "Whence cometh this SOLE, I pray
 ' you, that hath so oft been foisted in? I fear
 ' greatly from an evil Conscience, resolved to op-
 ' pugn and deface the Truth. Cannot the B. be
 ' Superior to Presbyters in the Power of Jurisdicti-
 ' on, unless they have (as none have) the SOLE
 ' POWER of Jurisdiction? And (n) "God
 ' amend that Soul, that so oft foisteth in that SOLE
 ' besides my meaning and my words And. (o) "O
 ' defiled Conscience, which ceasest not to ascribe
 ' such odious and absurd Assertions to me. By
 these Tragical Exclamations against their owning
 of SOLE POWER, and their great pretended
 Detestation thereof, 'tis most evident, ev'n our
 Adversaries themselves being Judges, that the Co-

(k) Chap. 3. page 68. (l) Chap. 5. page 110. (m) Page 118, (n) Page 119. (o) Page 126.

veting or Exercing of it is to be reck'ned amongst the most foul and enormous Crimes ; and that, if I shall prove *Downname*, the same *Downname*, to be as much for SOLE POWER as any Man is or can be, and evince, that all he allows to Presbyters is a Power of Consulting and Advising only, which the Bishop may chuse or refuse as he sees meet ; then I trust that all the endeavours *J. S.* and his Fellows, tho' never so Eaborious, shall use for purgation of the Hierarchics, shall, for the future, have little success, or find little credit with all such as love not to be deceived.

But before I more fully detect *Downname's* true sentiments, I must tell *J. S.* that tho' all he has brought, and a thousand Tuns to boot, had been sincerely said by Dr. *Downname*, and most clear against SOLE POWER, and that without the least grain in all his Works of Self-repugnancy ; yet could he be of small service to *J. S.* seing, thro' the power of Truth, he is compell'd to yield that Presbytery is well nigh as good as Episcopacy, and is a *Latitudinarian*, asserting the Mutability of Church Government, and the Indifferency of its particular Forms : Presbytery is with him Lawful, tho' Episcopacy be more eligible (*p*).

And now take some swatches of *Downname's* more genuine thoughts concerning SOLE POWER. And first out of his SERMON (*q*) “ Where, saith *he*, we plainly see the Power of *Ordination* to be ascribed to the Bishop, and the Presbyters hands to be adjoynd (as with us) not for necessity, but for the greater Solemnity of the Action, and the better Encouragement of the Party Ordained,

(*p*) See Book 3. Chap. 1. Pag. 22, and Book 4. Chap. 7. pag. 145. 147: (*q*) Pag. 40.

‘ having

' having the Consent and Approbation of more
 ' than one. Otherwise, the perpetual Consent of
 ' the Church of GOD, appropriateth the ordinary
 ' Right of *Ordination* to the Bishop ALONE. And
 (r) " The truth is, where Ministers may be had,
 ' none but Ministers ought to Baptize ; And where
 ' Bishops may be had, None but Bishops ought to
 ' Ordain. But tho' neither ought to be done ;
 ' yet being done, the former, by other Christians
 ' (*Women as well as Men*) in the want of a Minister,
 ' the latter by other Ministers, in the defect of a
 ' Bishop ; as the one in the Judgment of the Fathers
 ' is of force, the Church receiving the party Bap-
 ' tized into the Communion of the Faithful ; So
 ' also the other, the Church admitting the party
 ' Ordained as a lawful Minister. — The
 ' Presbyters indeed do Govern, but the people only
 ' of their particular Flock ; and that not *in foro*
 ' *externo*, but *in foro Conscientiæ*, feeding and guiding
 ' them by the Ministry of the Word and Sacra-
 ' ments, and by Watching over them. And that
 ' Pastoral Authority which they have, is Delegated
 ' and Committed unto them by the Bishop ; unto
 ' whom the care of the whole Church, as *ferom*
 ' *saith*, doth belong. But the bishop doth Govern
 ' also *in foro externo*, not one particular Flock, but
 ' the whole Diocess ; and not the people only,
 ' but the Presbyters also, having Authority both
 ' to direct, and also to correct them. And that
 ' Authority is derived unto them from the Apostles,
 ' as to their Successors in the Government of the
 ' Church.

And now judge with what Face he could bellow forth on the *Refutator* of his *Sermon*, for accusing

him of maintaining this Doctrine of SOLE POWER ; O defil'd Conscience, &c. and what kind of Prayer that was, GOD have mercy on that Soul, &c. But this is not all ; for in the same Sermon (s) he saith, *Most plainly doth Paul attribute to Timothy and Titus (who, as afterwards we shall prove, were Bishops) this Episcopal Power ; to them ALONE and their Successors, doth he direct his injunctions for the execution of that Power ; and on them he lays the WHOLE Charge.* And (t) “ But the Episcopal Power, which consisteth specially in the Right of Ordination, and in the sway of Ecclesiastical Jurisdiction committed to one, the Apostles each of them retained in their own hands, as it is manifest, whiles either they continued near them, or meant not to be long from them. — And (u) “ It is true, that for the time the Presbyters by common Counsel governed the Churches, but as under the Apostles, who kept in their own hands the Episcopal Authority ; they, I mean the Presbyters, having neither the Right of Ordination, nor the Power of outward Jurisdiction. — But when the Apostles were to discontinue from those Churches, which they had planted, then were Bishops substituted. And (x) “ Before Titles were distinguished, and Presbyters assigned to their several Cures, they attended the whole Flock in common ; which after the Parishes were distinguished, and they severed to their several Cures, they did not : Only the Bishop, and the Presbyters which remained still about him, had the like care, which the Apostles and Presbyters had, at first ; The Bishop using the Advice of the Presbyters (though not to be over-

(s) Pag. 49. (t) Pag. 69. (u) p. 88. (x) pages, 89. 90.

‘ruled by them) until their Advice and Assistance,
 ‘to themselves seeming troublesome, and to the
 ‘Bishop (by reason of the frequent Synods, and
 ‘Synodal Constitutions) needless, grew out of
 ‘use. Thus, like the Adulterous Woman, he eat-
 eth, and yet wipeth his Mouth, and saith, I have
 done no wickedness.

But sure, may you say, in his *Defence* of this his
Sermon he took care, and was more cautious than
 drop ought in favour of SOLE POWER, since in
 the same *Defence*, as we have heard, he so earnestly
 Labours to perswade Men that he most passionatly
 condemns it, and that he is most injuriously be-
 spatter’d, when charg’d with maintaining of it.
 Nay, say I, on the contrary, it was meet, in
 Divine Providence, that he, who so impudently
 cry’d out on his *Refutator*, who had accus’d him
 of that guilt whereof it was impossible for him not
 to be conscious, should again fall into a Net of his
 own making, that the same Tongue, the same
 Pen, the same Book, should all act both the part
 of Witness, and Judge against this Author ; and
 just so it came to pass : For have we not already
 heard him saying (y) in the very first place cited
 by F. S. to prove him an Enemy to SOLE POWER,
Where do I deny either that Bishops did, or might
use the Assistance of their Presbyters for either of both,
 [ORDINATION and JURISDICTION]. Where
 he really gives the Bishop Power to call or not
 to call, as pleases him, the Presbyters to his
 Assistance, or for Consultation with him, and to
 embrace or reject their Counsel as he sees meet.
 And (z) “ It was never practised in the Church
 ‘of GOD, that any Presbyters or Pastors of

(y) Lib. 3. Cap. 1. pag. 21. 22. (z) Pag. 5.

‘ Parish

' Parishes should be called to General Councils, to
 ' have Right of Suffrage and Authority to Judge,
 ' and Determine these matters which were debated
 ' in these Councils. And (a) *Cyprian*, because
 ' his coming to the Bishoprick was much resisted,
 ' and the time wherein he lived Troublesome :
 ' Therefore though he might (as *Jerom* speaketh
 ' of all Bishops) Rule Alone as *Moses*, yet as
 ' *Moses*, he voluntarily used the Assistance of others,
 ' having, as himself saith, from the beginning of
 ' his Bishoprick determined to do nothing by his
 ' own private Sentence without the Counsel of the
 ' Clergy and Consent of the People : Whereby
 ' it appeareth, that his using of the Clergy's Coun-
 ' sel, and Consent of the People was not of
 ' necessity, but voluntary. And (b) " *Ambrose*
 ' and others thought it needful that a Presbytery
 ' of grave and ancient Ministers, should with their
 ' Counsel and Advice assist the Bishops in cases of
 ' doubt (as *Dr. Bilson* saith), of danger and
 ' importance, when as yet neither Synods could
 ' Assemble, nor Christian Magistrates could be found
 ' to help and assist the Church. But this, as it
 ' doth nothing further the cause of Lay-Elders :
 ' So doth it no more detract from the dignity of
 ' Bishops, to use the Counsel of Wise and Learned
 ' Men ; than it doth derogate from the Majesty of
 ' Kings to use the Advice of their Wise and Faith-
 ' ful Counsellors. And now I leave to my Reader
 to Judge of the Sincerity of the Doctor, and of
 J. S.

§. XXXIX. *Bishop Bilson* (saith *J. S. (c.)* as he
 doth no where plead for the Bishops Incommunicable Right

(a) Book. 4. Chap. 1. pag. 21. (b) Book. 1. Chap. 7.
 pag. 161. (c) §. 57.

to the **SOLE POWER** of either Ordination or Jurisdiction, so, on the contrary, he is satisfied, if a **NEGATIVE VOICE** be allow'd to the Bishop. Where, in his very first Expression, *Incommunicable Right*, &c. a Sculking Hole is design'd: But there is ground enough to charge them with the Crime of allowing **SOLE POWER**, tho' they only plead for it as their Right and as lawful, without affirming, that the Bishop sins, if he yield any Power to his Presbyters: And that this, to say no more, is *Bilson's* Mind, ev'n the Epistle before his *Perpetual Government of Christ's Church* proclaims; Where, in the midst of design'd Obscurity, *Imposing of Hands*, and *Guiding of the Keyes*, the whole Power of Ordination and Jurisdiction are really appropriated to the Bishop. And in the Book it self, (d) "This was (saith *Bilson*) 'the Ancient and Universal Rule of Christ's Church; for the Pastor or Bishop to have the Power of the Keyes to admit and remove from the Sacraments such as deserved it; and for the Examination and Moderation of their Doings, neither People nor Lay-Presbyters were joyned with them, but a Synod of Bishops in the same Province every half year heard the Matter, when any found himself griev'd with the Censure of his Bishop, and they, according to the Right of the Cause, were to reverse or ratifie the former Judgment, &c. And (e) "The Causes of Excommunication, and Times of Repentance were wholly referred unto the Judgment of such as had the chiefeft Charge of the *Word and Sacraments*. And (f) "Saint *Austen* blameth neither People, nor Presbyters for the Deed; but the Bishop, whose hasty Judgment it was; and willeth him,

(d) Chap. 9. pag. 117. (e) Pag. 118. (f) Pag. 121.

not them, to bethink himself, what Account he
 can yield to GOD, or Man, for that Ecclesiasti-
 cal Censure. And, that Excommunication per-
 tained to the Pastoral Charge, and proceeded
 from the Episcopal Power and Seat; the same Fa-
 ther every where witnesseth. (g) And as the A-
 postles reserved Imposition of Hands from the
 Presbyters to themselves, so did they keep the de-
 livering of Offenders unto Sathan in their own
 Power. Thus he, to prove that neither of these
 is to be *referr'd to Presbyters*. And (h), having much
 urged the Examples of *Timothy* and *Titus* as Patterns
 of Episcopacy, to prove, as is evident from that
 whole Discourse, that Bishops have the SOLE
 POWER, he introduces his Adversaries objecting
 thus: "These Examples make nothing to your pur-
 pose, for first they did none of these things, but
 with Advice and Consent of the Presbytery, which
 Bishops do not. This he rejects with Scorn, and,
 amongst other things of the same kind, saith, "*Paul*
 belike prayed *Timothy* to stay at *Ephesus* to call the
 Presbytery together, and to ask Voices, and to do
 just what pleased the rest to decree: But if you elude
 and frustrate the Words of the Apostle with such Ad-
 ditions, &c. And (i) "By no means might Presby-
 ters Ordain Bishops or Ministers of the Word and
 Sacraments. Neither are these Trifling Differences.
 And (k) "This Right by Imposing Hands to Or-
 dain Presbyters and Bishops in the Church of
 Christ, was at first derived from the Apostles un-
 to Bishops, and not unto Presbyters. And (l) "In
 the 4th. Council of *Carthage*, *Can. 3.* which you
 cite, neither is there any number of Presbyters

(g.) Pag. 225. (h.) Pag. 230, 231. (i.) Pag. 245. (k)
 Pag. 248. (l.) Pag. 255.

' prefixed, nor their presence required; only this
 ' is prescribed, if any be present, they shall approve
 ' the Bishops doings with laying their Hands next
 ' his. The Bishop imposeth not Hands, either in
 ' their Names, or at their perils, if any thing be
 ' done against the *Canons*; but as he ALONE blefseth
 ' and consecrateth the person that is ordered to the
 ' Service of GOD, so it ought be otherways than
 ' well, he ALONE is in Danger for it. And (m) "They
 ' (*the Bishops*) succeed *Timothy* in the Church; the
 ' Presbyteries do not. On the other side, you claim
 ' this Authority from Bishops to your Presbyteries;
 ' but you cannot prove either their Succession from
 ' *Timothy*, or joynt Commission with *Timothy*, by
 ' any Sentence or Syllable in the Scriptures. That
 ' they should Feed and Watch the Flock, you urge,
 ' and we grant; in Teaching and Exhorting, they
 ' were joynd with *Timothy*, by reason the Labourers
 ' must of force be many, where the Harvest was
 ' so great, as in the Apostles Times: But in Ordaining
 ' and Governing the Teachers, as there was no need of
 ' many, so is there no Precept for many. And (n) "The
 ' Charge is precisely & exactly *Timothy's*, not the Pres-
 ' byteries; the Power therefore must be his, & not theirs.

And now, if Mr. *Melvin* and Mr. *Calderwood*
 have, as *J. S.* says, justly cited *Downname* and *Bilson*,
 as being both against SOLE POWER, I trust, that
 all Thinking and Unbyas'd Men will, after perusal
 of this, be satisfied, that I have no less justly cited
 both, as being most clearly and resolv'dly for it.
 In the mean while, 'tis certain, that neither of these
 choise Servants of Christ ever believed *Downname* and
Bilson to be real Haters of SOLE POWER: They
 cited their Words as Confessions of Adversaries,

(m.) Pag. 304. (n.) Pag. 317.

who are not rarely, by the Power of Truth, compell'd to Subscribe to it, either *in terminis*, or by good Consequence; so in some of these places, to which *J. S.* in the Margine of his pages 152, 153. refers, did they use *Downname's* and *Bilson's* Testimonies; but in others of these places for an end quite contrary to that which *J. S.* alledges, even to prove, that *Downname* and *Bilson* were altogether for, and not against the SOLE POWER: e. g. *Mr. Melvin*, or whoever was the Author of the *Paraclesis* against *Tilen*, in his *Chap. 9. Sect. 15.* one of the places *J. S.* cites, whereby to prove, that *Mr. Melvin* allow'd *Downname* to be no *Sole-Power Man*, accuses him of being for SOLE POWER in the highest pitch; he tells *Downname*, that *the whole Question is, If the Power of Ordination belong any way to Presbyters, or to the Bishops only?* And having assented to *Downname's Replicator*, who brought these Words of the 40th. page of *Downname's Sermon*, which I gave you in the former Section, to prove that he ascribed the whole Power of Ordination to Bishops only, adds, *Is it not clear from these Words, that Downname ascribes Ordination to the Bishops Alone? Do not the Bishops Alone in England exerce it?* From which Instance 'tis most plain, that *Mr. Melvin* believed *Downname* to be a high *Sole-Power Man*, and withal, a notable *Prevaricator* and *Self-Contradictor*.

From all which 'tis undeniable, that these Authors were most earnest and constant *Sole-Power Men*, that, while they express'd any thing, either in Appearance or Reality, repugnant to it, they were only using, as *Dr. Fell* (o) would have us believe of *Cyprian*, *Popular Arts*, the better to evite the just Hate, that such *Arrogant* and *Tyrannical*

(o) Annot, ad *Cypr. Epist. 3.*

Pretensions procure. Wherefore, seing these Authors now adduc'd, were the first Champions for Episcopacy; wrote most fully on that Subject, so that most of these that follow'd did little more than transcribe them; and seing, nothing they said was disliked, but, on the contrary, all, without Exception, was approved and applauded; tho' the rest of his Witnesses should all Depone most clearly and indubitably against SOLE POWER, and, on the other hand, say nothing for it, yet what we have already brought is a most just and unsuperable Prejudice against them, and shews, that 'tis highly probable, notwithstanding, that they are really no less for the Bishops SOLE POWER, than were their Leaders.

§. XL. But we shall not leave the Matter so, and therefore to his next Author, *Morton's Catholick Appeal*, I oppose *Morton's Catholick Apology*, in which, as I elsewhere proved (p), he disclaims the Divine Right of Episcopacy; and so, tho' he dearly loved it, and for its sake, (q) palpably contradicted himself, is not capable of assisting J. S.

§. XLI. After *Morton*, Dr. *Field* is brought into the Field, as being clear against the SOLE POWER of Ordination and Jurisdiction (r), which I, at present, neither deny nor affirm; my only Province being to make good, that he was plainly and cordially for it. "Now (saith he (s)) because Churches of so large Extent required many Ministers of the Word and Sacraments, and yet of one Church, (i. e. a great City, with the whole County about it) there must be but one Pastor; the Apostles, in settling the State of these Churches,

(p) *Naz. Quer.* page 3, (q) Book I. Chap 33. (r) (J. S. S. 59.) (s) Book 5. Chap. 27. pag. 498, 499, 500, 501.

' did so constitute in them many Presbyters with
 ' Power to Teach, Instruct, and Direct the People of
 ' GOD, that yet they appointed one only to be chief
 ' Pastor of the place, Ordaining, that the rest should
 ' be but his Assistants, not presuming to do any
 ' thing without him, so that tho' they were all alike
 ' in the Power of Order, yet were the rest inferior
 ' unto him in the Government of that Church
 ' whereof he was Pastor, and they but his Assistants
 ' only. As another of my Rank cannot have that
 ' Jurisdiction within my Church as I have, but if
 ' he will have any thing to do there, he must be in-
 ' ferior in Degree unto me. ——— *Tertullian*
 ' sheweth, that without the Bishops Leave and Con-
 ' sent, no Presbyter may Baptize, Minister any Sa-
 ' crament, or do any Ministerial Act. ———
 ' But the Ordaining of Men to serve in the Work
 ' of the Ministry, is more properly reserved to
 ' them (*the Bishops*): For seing none are to be Or-
 ' dained at Randome, but to serve in some Church,
 ' and none have Churches but Bishops, all other be-
 ' ing but Assistants to them in their Churches, none
 ' may Ordain but they only, unless it be in Cases
 ' of extreme Necessity. ——— The Prohibiti-
 ' on of the Church, and Decree of the Apostles,
 ' for the avoiding of Confusion and Schism, reserv-
 ' ing the Honour of Ordaining to Bishops only,
 ' (unless it were in Cases of extreme Necessity)
 ' might make the Ordinations of all others to be
 ' Void. And (t) "None but Bishops have Churches,
 ' wherein to employ Men; seing they only are Pa-
 ' stors of Churches, and all other are but their Assi-
 ' stants and Co-adjutors. Is all this, as *J. S.* pre-
 ' tends, nothing but a PEERLESS POWER, and a

RECIPROCAL NEGATIVE? Is there ought clearer, than that, in these places of *Field* which we have now adduc'd, whatever *Field* himself or others may say, to darken or contradict them, the Bishops get a Masterly Domination, and the SOLE Right of disposing all things in the Church, and that the Presbyters are nothing but so many Journey-men, not having one Grain of Power or Liberty, save what their Lords and Hirers vouchsafe to let fall to them.

§. XLII. " Bishop *Andrews* (saith *J. S.* (*u*) in his Answer to *Peter du Moulin's* second Letter, acknowledges, Churches that have only presbyters to be true Churches. By fair Consequence, he must own the *Validity* of *Presbyterial Ordinations*, and *Acts* of *Jurisdiction*. Thus he. But hear *Spotswood* speaking of the same *Andrews*, *A Question* (saith he (*x*) was moved by *Dr. Andrews* Bishop of *Ely*, touching the *Consecration* of the *Scottish Bishops*, who, as he said, must first be *Ordained Presbyters*, as having received no *Ordination* from a *Bishop*. Hence 'tis manifest, that, according to *Andrews*, *Presbyterial Ordination* and *Jurisdiction* is of no *Validity*; and so *J. S's* Consequence is stark nought. But tho' it were *Fair*, yet the Second, which he would and must infer from it, is as Foul, viz. That therefore *Andrews* believed Bishops in *England*, or other such places where they are admitted, have not the SOLE POWER of *Ordination* and *Jurisdiction*, nor may lawfully exercise it. Just as if one should thus argue; *Laics*, yea *Midwives*, may, in the Judgment of the Hierarchics, in case of Necessity, Baptize; Ergo, *Ministers* of the Gospel Alone, where they can be had, have not All the Power of *Baptizing*, to the Exclusion of, not only *Midwives*, but, all *Laics*. But this Inference they reject, as

(*u*) §. 60. (*x*) Hist. Page 514.

being manifestly false, asserting, that where *Priests* or *Deacons* can be had, they *only* have Power to Baptize.

§. XLIII. *Davenant* (saith *J. S.* (y) gives the State of the main Controversie in these Words, "It is enough if we can shew, that thole who are properly called Bishops have an higher Dignity, a greater Power, and more eminent Offices annexed to them than other Presbyters. How far is this from stating it on the SOLE POWER? And I acknowledge, that if *Davenant* had said nothing contradictory to this, he might, perhaps, have been justly thought to leave something to Presbyters: But to me 'tis highly probable, that *J. S.* saw, that *Davenant* contradicted himself, and really left them nothing. *Davenant* (saith *J. S.*) did not mean, "That such Power belonged so Incommunicably to the Bishop; as that none but he could exercise it, or be admitted to a Share of it. That is, the Bishop, if he think fit, may, and not sin in so doing, Communicate some part of his Power to Presbyters. I affirm, that this is the true Meaning of *J. S.* his Words, and that this is all that, according to him, *Davenant* allows to Presbyters; Nor, as we shall just now see, has he wrong'd *Davenant* therein. But this is so far from shaking the Bishops SOLE POWER, that, on the very contrary, it rather confirms it to him as his proper Right. *Marcus Antonius* gave a Share of the Empire to his Cousin, *Lucius Verus*; had he therefore never been Sole Emperor? And might he not have still retained that Sole Power? But this is an Art peculiar to *J. S.* and his Fellows, to avow that they give not the Bishop the SOLE POWER, and yet thereby to mean only, that the Bishop may just-

ly, if he please, give some Share of the Government to the Presbyters. These two Propositions, [Davenant meant no more, than that the Chief Power in Ordination and Excommunication belonged to the Bishop.] And [Davenant meant not a SOLE POWER in an Exclusive Sense: He did not mean, that such Power belonged so Incommunicably to the Bishop; as that none but he could exercise it, or be admitted to a Share of it.] he slyly insinuates to be equipollent, and that there is nothing in either but what is in the other of them; and in this the Cheat is couched. To prove I know not whether of the two, *J. S.* brings several Reasons; but, as shall now appear, altogether ineffectual, to prove Davenant an Enemy to SOLE POWER: The first of these is, *He lived in England, where, by the Constitution, Presbyters concur in both powers. E contra*, I say, if it be undeniably proved, that Davenant put both Powers wholly in the Bishops Reverence, then either these his Constitutions never gave a real Share of 'em to Presbyters, or Davenant contemn'd and tramp'd on all of them. But, Davenant peremptorily owns and asserts the Validity of Presbyterian Ordinations, just so as he asserts the Validity of Baptism by Laics; Ergo, &c. which Paralogism is already expos'd. But, Davenant commend; the Pisty of the Antient Bishops, who, in Acts of Government, did nothing without their Presbyters. But says he that they were bound so to do? Nay, neither he nor *J. S.* believe it, if we may believe them. And affirms (continues *J. S.*) that Bishops have not a Regal or Despotic Power, but only a Pastoral and Paternal one over their Clergy. But Bellarmine said no less, while he affirms (x), That Bishops, as

(x) De Rom. Pont. Lib. 5. Cap. 10. Respondeo Dominum hic solum instituere meros Principes Ecclesiasticos, ac docere, debere eos, ut tales sunt preeffe subditis non more Regum & Dominorum, sed more Patrum & Pastorum. Vide sis de Clericis, Cap. 1. & de Laicis. Cap. 7. such

such, ought to Rule the People, not after the manner of Kings and Lords, but as Fathers and Pastors. Was Bellarmin an Enemy to SOLE POWER ?

XLIV. And now let *Davenant* speak for himself. " Let us come (saith he (a)) to the second Priviledge that belongs to the Episcopal Dignity, to wit, the Right and Power of Ordination; which by the Apostles themselves was transmitted to the Bishops, but denied to the inferiour Presbyters. — Wherefore, before the arrival of *Timothy*, could not the Presbyters of *Ephesus* Ordain others? Why, before the coming of *Titus*, might not the Ministers of *Crete* do the same? No sufficient Reason of this can be given, except that the Power of Ordination rests in these ONLY who enjoy the Episcopal Office. — There is a Question, if, beside the Bishop, who by vertue of his Office, dispenseth holy Orders, an Inferiour to a Bishop can in case of necessity dispense them. To which we Answer, seing it is the Act of the Episcopal Office to confer Holy Orders, by vertue of the Apostolical Institution, if the Presbyters should do that in a well constituted Church, this their Acting would not only be Unlawful, but needless, and to no purpose. For the saying of *Hugo* takes place here, That which is done against the Institution is held to be of none effect. But in a disturbed Church, where all the Bishops have fall'n into Heresy and Idolatry, where they deny to Ordain Orthodox Ministers, — — if Orthodox Presbyters (lest the Church should perish) are forced to Ordain other Presbyters, I dare not pronounce

(a) Determ. Quæst. 42. Sed accedat secundum Insigne dignitatis Episcopalis, Jus, sc. & Potestas Ordinandi; &c.

these

' these Ordinations to be void, and in vain. For
 ' if it be lawful for any Laics to Baptize, when an
 ' Infant is in imminent danger, which according to
 ' the Institution, belongs only to Ministers, why
 ' may not an imminent danger on any particular
 ' Church be reason enough to transfer the Office of
 ' Ordaining upon simple Priests, which, by ver-
 ' tue of the Institution, belongs to the Bishops
 ' ALONE. ——— Excommunication, which
 ' is like a spiritual Baton, is delivered to the Bishop
 ' to Chastise not only the impure and contuma-
 ' cious Laics, but also Presbyters who deserve this
 ' Censure. This is most evident from the Epistles
 ' to *Timothy* and *Titus*. ——— By the appointment
 ' therefore of CHRIST Himself, the Authority of
 ' Chastising Heretics, and casting them out of
 ' the Church, was in the power of the Bishop. I
 ' do not say that the Bishop used to do that without
 ' the Counsel of Presbyters; for that which *Cyprian*
 ' says of himself, that he determin'd from the
 ' beginning of his Episcopate, to do nothing by
 ' his own private Sentence, without Advice, 'tis
 ' very like, that that was observ'd by other pious
 ' Bishops. 'Tis notwithstanding evident, that the
 ' Censure did proceed ONLY from Episcopal
 ' Authority, and did, as an Act of Episcopal Juris-
 ' diction, affect the Delinquents tho' against their
 ' will. For Excommunication is called the Epis-
 ' copal Sword: In the cause of Excommunication
 ' there lies an Appeal to the Synod (viz. of *Bishops*
 ' only) from the Judgment of the Bishop, and there
 ' the Censure of the Bishop is confirmed, if it be
 ' rightly pronounced, but if otherways, rescinded.
 ' Not the people therefore, nor the Presbyters are
 ' acknow-

acknowledged Judges in the Act of Excommunication, but ONLY the Bishop.

§. XLV. The Words of *Chillingworth* allowing the Bishop Authority, not Absolute, but bounded with Laws, and moderated by joyning to him a convenient number of Assistants, can move no Man, if in the least acquainted with the Writings of the Hierarchies, to think that *Chillingworth* really intended to condemn SOLE POWER.

§. XLVI. Arch-bishop Usher's Scheme is well known (saith J. S. (b)) and he is confessed to be no pleader for SOLE POWER. And I deny it not; yet I fear, all his accounts being cast up, J. S.'s gain shall not be worth the pains of Summoning this Witness; For Bishop Usher, having said, that anciently the rest of the Presbyters as well as the Bishop or President had a hand not only in the delivery of the Doctrine, and Sacraments, but also in the Administration of the Discipline of Christ, that they were Presidents and bare Rule, joyned with the Bishop in the common Government of the Church, and that the Bishop might bear no cause without the presence of the Clergy, adds these most notable Words (c) " True it is, that in our Church this kind of Presbyterial Government hath been long disused, yet seing it still professeth that every Pastor hath a Right to Rule the Church (from whence the name of Rector also was given at first unto him) and to administer the Discipline of Christ, as well as to dispense the Doctrine and Sacraments, and the restraint of the exercise of that Right proceedeth only from the custome now received in this Realm; no Man can doubt, but by another Law of the Land, this Hinderance may be well removed.

(b) §. 63. (c) Reduct. &c. Pag. 64

' And how easily this ancient Form of Govern-
 ' ment by the united Suffrages of the Clergy might
 ' be revived again, and with what little shew of
 ' alteration the Synodical Conventions of the
 ' Pastors of every Paroch might be accorded with
 ' the Presidency of the Bishops of each Diocess
 ' and Province, the indifferent Reader may
 ' quickly perceive by the perusal of the ensuing
 ' Propositions. Hence it is indisputably clear, that
 in Bishops *Usher's* time, Presbyters in the Church
 of *England* had no hand in the Administration of
 the Discipline of Christ, that they bare no Rule,
 joyn'd not with the Bishop in the common Go-
 vernment of the Church, that there was no account
 made of the Presence of the Clergy in the
 Hearing of Causes, that there was no use made
 of Presbyteries for Governing the Church, that
 no Pastor had the exercise of any Ruling or
 Rectoral Power, and that, by a received custome,
 they were intirely restrained from it, and so, if
 we believe him, as well we may, and also Dr.
Holdsworth, who subscribed to his *Scheme*, the
 Bishops exerc'd the SOLE POWER, not leaving
 the least grain thereof to Presbyteries or Presbyters,
 (as is likewise witness'd by *Thorndike* (d) to name
 no others) and so do still: For the *Scheme* he
 propos'd is slighted and neglected to this very Day.
 And thus while *J. S.* hopes to bring two Wit-
 nesses to Deponie in his favour, he, on the con-
 trary, with one cry, raises against himself the
 whole Rout of the *English* Hierarchies. I only
 here further observe, that Bishop *Usher* acknowledges
 that their Church-Government is quite different
 from that of the ancient Church.

(d) Primitive Government of Churches, Chap. 14.

§. XLVII. Dr. Joseph Hall (saith J. S.(e)) doth disclaim SOLE POWER in the plainest terms imaginable. And I, on the contrary, affirm that he hath not always disclaimed it, yea that he hath claim'd it in the plainest terms imaginable. If our Bishops (saith he (f)) challenge any other Spiritual Power than was by Apostolick Authority delegated unto, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be disclaimed as Usurpers. Thus he, importing that they are not bound to challenge any less. Bishop Hall publish'd a Defence of this Remonstrance, but I could never come by it, and so know only so much of it as I find in J. S. brought to prove, that the Bishops claim not the SOLE POWER, in which there is nothing but palpable Tergiversations, clouds of ambiguous Expressions, and SOLE POWER flyly wrapp'd up in the Fog; and what I meet with cited in the Vindication of Smeectymnuus, which is of the same grain. This Vindication the Authors of Smeectymnuus opposed to the Defence, and therein §. 7. 8. 9. they undertake the Justification of their Charge of SOLE POWER, bring testimonies and instances for Vindication thereof, and accuse the Defender of notable shifting and prevarication. Bishop Hall indeed Wrote, as he calls it, A Short Answer, but therein nothing is Replied to these Sections; nor was it possible for him to have done it to any purpose: For, who knows not that they affirm Timothy, Titus, and the Asian Angels, to have been clothed with the SOLE POWER of Ordination and Jurisdiction.

And in his *Episcopacy by Divine Right* (g) "Episcopacy is no other than an holy Order of Church

(e) §. 65. (f) *Humble Remonstrance*, p: 23. (g) Part. 2. §. 1. p. 84.
 'Gover-

Governours, appointed for the Administration
 of the Church. Or, more fully thus; Episco-
 pacy is an eminent Order of Sacred Function,
 appointed by the Holy Ghost, in the Evangelical
 Church, for the Governing and Overseeing
 thereof; and for that purpose, besides the Admi-
 nistration of the Word and Sacraments, indued
 with Power of Imposition of Hands, and perpe-
 tuity of Jurisdiction. In which Definition Power
 of Ordaining and Governing is made the very
 specificall Difference, and so peculiar to a Bishop,
 that, by Divine Right, not one grain thereof can
 belong to a Presbyter. And (*b*) “ The Power
 (to wit, Apostolical or Episcopal; for with
 these Men they are reciprocally one and the same)
 is clear, will you see the Execution of it? Look
 upon St. Paul, the Posthumous, and Supernume-
 rary, but no less glorious Apostle: See with
 what Majesty he becomes his new erected Throne:
 One while deeply Charging and Commanding,
 another while Controlling and Censuring: One
 while Giving Laws and Ordinances, another
 while Urging for their observance: One while
 Ordaining Church Governours, another while
 Adjuring them to do their Duties: One while
 Threatning punishment, another while Inflicting
 it: And if these be not Acts of Jurisdiction,
 what can be such? which since they were done
 by the Apostle, from the instinct of GOD’s
 Spirit, wherewith he was inspired, and out of
 the warrant of his high Vocation, most manifest
 it is, that the Apostles of CHRIST had a Super-
 eminent Power in GOD’s Church: And if any
 Person whatsoever (though an Evangelist or

(*b*) §. 3. Pag. 96.

Pro-

‘ Prophet) should have dared to make himself
 ‘ Equal to an Apostle, he had been hissed out,
 ‘ yea rather Thunder-struck by deep Censure, for
 ‘ an Arrogant and saucy Usurper. ’Tis true, some-
 times he Argues, as if, by all this, he were only
 proving the *Divine Right of Imparity* : But while
 he makes *Apostolical* to be all one with *Episcopal*
 Government (*i*) and says (*k*) that *Apostolical Thrones*
 are *by their Derivation, Episcopal*, and that *Bishops*,
 and they only, else his Discourse is altogether
 impertinent, *succeeded the Apostles*, and (*l*) that *the*
Ordinary Power which the Apostles had, they traduced
to their Successors : I say, while he gives us these
 and many such Speeches, he most evidently gives
 to all *Bishops* and them *Only*, the whole Apostolic
 Power, all this that *Paul* exercised, and makes
 them no fewer stages above the Prophets and
 Evangelists than were the Apostles themselves.
 And (*m*) Thus, as *St. Jerom* truly, *All maine matters*
were done in the beginning by the common Counsel,
and Consent of the Presbyters ; their Consent ; but still
the Power was in the Apostles, who in the nearer
Churches (since they in Person ordered Ecclesiastical
Affairs) Ordained only Presbyters. And (*n*) These
Bishops were the Men whom they (the Apostles)
furnished with their own ordinary Power as Church-
Governours. And (*o*) I demand what it is that is
 stood upon, but these two particulars, the especial Power
 of Ordination, and Power of the Ruling and Censuring
 Presbyters. Now what he means by this Word
 Especial himself informs us, Part 2. § 15. the Title
 whereof is, Power of Ordination ONLY in Bishops.
 And (*p*) The several acts (viz. of Ordination,

(*i*) Pag. 98. (*k*) pag. 95. (*l*) pag. 200. (*m*) pag. 100.
 (*n*) pag. 102. (*o*) pag. 106. (*p*) Ibid.

‘ Absolution,

Absolution, and Confirmation) that were appropriated to the Bishops ALONE, by the universal Consent of all Times, do more than sufficiently evince their acknowledged Superiority. And (q) He (Timothy) laid hands then? Yes, but not alone, say our Opposites; My demand then is, But why then should this charge be particularly directed to Timothy, and not to more? And (r) “Neither doth the Apostle say, ‘lend not thine hand to be laid on with others; ‘but appropriates it as his own Act; whereas ‘then our Antitilenus tells us the Question is not, ‘whether this charge were given to Timothy, but ‘whether to Timothy alone; me thinks he might ‘easily have answered himself; Doth St. Paul in ‘this Act joyn any with him? were there not ‘Elders good store at *Ephesus* before? Could they ‘have Ordained without him, what need was ‘there of this charge to be laid on Timothy? Be ‘there then what Elders soever, their hands without a Timothy will not serve, his without theirs might: To his own, if, at any time, he joyned theirs; what else do all Bishops of *England*? And thus at length he has open’d to us what he mean’d by his ESPECIAL Power of Ordination. Now, pray, who ought to believe these Men, say what they will, since they care not what they say, and in the very throng of their endeavours to deceive Mankind, fear not to vent and print the most notorious, most palpable, and most shameful Contradictions that have been either utter’d or thought.

But I go on to demonstrate that he was no less for SOLE POWER in the matter of Jurisdiction. He (Timothy) must Command: (saith the Bishop

(q) Pag. 112. (r) pag. 113.

(f)) If our Lords Bishops do ſo much, what do they more. And (t) “ The Eluſion of ſome (not mean Opponents) have deviſed, that theſe Acts were injoynd to Titus, as by way of Society and Partnership with the Presbytery ; ſo as that he ſhould joyn with them in theſe duties of Correction, and Ordination, is ſo palpable, and quite againſt the hair, that I cannot think the Authors of it can believe themſelves. Had the Apoſtle ſo meant, he could as eaſily have expreſſed it, and have directed his Charge to more ; Titus Alone is ſingled out ; now if it were in the Power of every Presbyter to do theſe things, without him, what needed this Weight to have been laid on his ſhoulders ALONE ? And if the Charge were, that he muſt urge and procure it to be done ; By what Authority ? And if he had Authority either without, or above them, it is that we ſtrive for. And (u) “ This bleſſed Saint (Ignatius) ſtill ſo beats upon this point, (as if Religion depended upon it) Reverence and Obedience to their Bishops. — — — Whereas other of the Fathers compare the Bishops to the Apoſtles, Presbyters to the ſeventy Diſciples ; this Man (Ignatius) advanceth his pattern higher, requiring Obedience to Bishops, as to CHRIST, to Presbyters as to the Apoſtles : (But CHRIST, I truſt, had SOLE and Illimited Power over the Apoſtles.) “ And what proportion is there betwixt the reſpects we owe to GOD and to Man. And a while after yet higher. The Biſhop, ſaith he (Ignatius), bears the reſemblance of GOD the Father of all things ; The Priests are as the bench of his Apoſtles, &c. And leſt any Man ſhould

' construe these Words to sound only of a genera-
 ' lity of Reverent Respects, without yielding of
 ' any Power of Command; soon after, he speaks
 ' home, for what other, saith he (*Ignatius*), is a
 ' Bishop, than he that is (*N. B.*) Superiour to all
 ' Principality and Power, and as far as a Mans
 ' power may reach, made an Imitator of the
 ' CHRIST of GOD; And what is the Presbytery
 ' or Priesthood, but an holy Company, the Coun-
 ' sellors and Assessors of the Bishop. Thus he, out
 ' of his *Ignatius*, and subjoyns thus: "What say
 ' ye to this, ye Patrons of Parity? ~~————~~ Here
 ' you have a clear, and constant Superiority of
 ' Bishops, above Priests, with no less difference
 ' than between a Prince and his Council-board.
 ' Now is not this which the Prince has at the Coun-
 ' cil-board, among these whom he chused for *Advice*
 ' only, a SOLE and *Absolute Power*? And if he
 ' have a Negative Voice, or any *Authority above them*,
 ' is it all he can justly strive for? Were there ever
 ' more palpable contradictions with greater boldness
 ' utter'd by any Mortal? Was ever SOLE POWER,
 ' can ever SOLE POWER be more plainly asserted
 ' and arrogated? (x) "What do they (*the Apostolical*
 ' *Canons*) prescribe less than we challenge? There
 ' is a Power over the Clergy; a Power of dispo-
 ' sing them to general Stations, a Power of depo-
 ' sing or sequestering them (upon just demerits)
 ' from these Charges; a Power not to over-see
 ' only, but to regulate their Clergy; a Power to
 ' manage all Ecclesiastical Affairs. And (y) "It
 ' was (*anciently*) in the Bishops Power to raise
 ' the Clergy from one Degree to another, neither
 ' might they refuse his Designations: They might

(x) Pag. 161. (y) pag. 166.

‘not remove from one Diocess to another, without his Consent (which is still laudably continued in that the Testimony of the Ordinary still is required) or if they did, the Bishop had power to recall them. They might not so much as Travel from one Diocess to another, without his *Reverendæ*, much less might they fix there, or if they did, the Act was reversible by the Diocesan.

All this Power, if we believe him, the ancient Bishops exerceed, and is the Right of all Bishops: The Reader may judge if it be a Grain short of SOLE POWER, and that with a Witness; he may judge moreover, from what I have hitherto brought from these most illustrious Chifrans of the Hierarchics I have handl'd, if, tho' I should neglect his following Authors and proofs, the Answer to his 4th Chapter could in Reason be counted very Defective, or they be likely to assist him more than the former. I shall however briefly consider the best of such of his Authors as I can come at, and also all his Proofs which are not already discuss'd or prevented.

§. XLVIII. The Authors cited by J. S. §. 68. 69, 71, 74. I can't find: As to *Thorndike* cited §. 70. I say that ev'n he (z) allows, that *not the whole Presbytery of a Diocess be called to a share in the publick Government*; but only some, I know not who, how many, or by whom, in *Cathedrals for the Bishops Assistance*. Doubt not but such a Man could comply well enough with SOLE POWER.

To prove *Isaac Barrow* an Anti-Sole-Power Man, he gives us the following words out of his *Treatise*

(z) *Primitive Government of Churches*. Chap. 14.

of the Pope's Supremacy: "At first every Bishop as
 ' a Prince, in his own Church, did Act freely,
 ' according to his will and Discretion, with the
 ' Advice of his Ecclesiastical Senate, and (continues
 ' Barrow) with the Consent of his People, the
 ' which he did use to Consult. But let any acquaint-
 ed with the Writings of Prelatists, judge if these
 words can prove it.

As to *Stillingfleet*, J. S. must prove, that he was
 for the Scriptural or Divine Right of Episco-
 pacy.

S. Parker (a) cited §. 75. Affirms (b), that the
Episcopal and Apostolical Office are the same. Now,
 is it not a known Principle of the Prelatists, that
 where there were only meer Presbyters the Apostles
 kept the WHOLE and SOLE POWER in their
 own hand ?

§. XLIX, Dr. Pearson, (faith J. S. (c)) no
 where pleads for the SOLE POWER of Bishops.
 But let the Reader who is acquainted with the
 Writings and Practice of the Hierarchics judge,
 if he had no kindness for it, when he has duely
 weigh'd these his following Words: Timothy
 was set over the Presbyters of Ephesus, that he might
 Rule that whole Church, and Govern all the Presbyters
 with Authority committed unto him, and Chastise them
 when he saw it needful, and Ordain such other Presbyters
 as he himself judg'd necessary and found worthy (d).

———— Timothy received from the Apostles Admo-

(a) Account of the Government of the Church, &c. (b) § 1. (c) §. 76.

(d) De success. prim. Rom. Episc. Diss. 1. Cap. 9. § 9.
Timotheus Presbyteris Ephesinis, quocunq; nomine censeantur,
superimpositus est, ut eam Ecclesiam totam regeret, & Pres-
byteris ejusdem omnibus cum autoritate sibi demandata præ-
esset, eosque ubi opus erat corripere, aliosque Presbyteros
insuper, quos necessarios putavit dignosq; reperit, ipse ordi-
naret.

ditions and Precepts in which all the parts of the Office are sufficiently explain'd, and the Administration thereof is committed to himself, (Alone, viz. otherwise this whole Discourse is a Rope of Sand) And which is to the present purpose, Timothy received from the Apostolic Authority of exercising Censures in the whole Church of Ephesus. Them that sin Rebuke before all that the rest may fear, ver. 20. The same Authority was particularly extended over the Presbyters for keeping them in their duty. ——— The same is likewise observable concerning the Power of Conferring holy Orders; which is the more conspicuous, because 'tis delivered with a Caveat, Lay thou hands suddenly on no Man. ——— To Titus he gives full Jurisdiction of promulgating true Doctrine (cum summa autoritate) with Sovereign, or Uncontrollable Authority, and of silencing false Doctors, and of Excommunicating Hereticks (e). He says indeed, that the Bishops had a Superiour and Peerless Power, and before their settlement the Church was guided by Presbyters under the Apostle Paul. But Bellarmin (f), & Lapide (g) and other Papists say, at least, no less: Are they therefore Anti-Sole-Power Men?

S. L. He brings up a Squadron of no fewer than XXIV Authors (b), to which he only refers, but gives none of their words: Such of them as I could readily have I have consulted, and shall shortly discuss them. Jewel and Willet are for the Identity of the Scriptural Bishop and Presbyter, and so can do J. S. no more service than the Man in the Moon.

(e) Accipit etiam ab Apostolo Admonitiones, &c.
 (f) De Cler. cap. 15. (g) In Phil. 1. & Tit. 1. (b) J. S.
 S. 27.

Dr. Fulk is now with J. S. an Episcopal Divine; He is, in his mind, elsewhere, a Learned Presbyterian: For the Title of his III. Chapter is, *Episcopacy acknowledged by many Learned Presbyterians to have been in the Church, in St. Cyprian's time; in the throng of which Presbyterians (i) comes Dr. Fulk.* Could any Man have done J. S. better service than he, who, at his wish, is Metamorphos'd into any shape he pleases.

Bancroft, Tilenus, the Author of the *Confessions of Protestant Divines, &c.* and *Prideaux*, have nothing against SOLE POWER, but what abundance of Popish Writers will grant.

The *London Synod* and *Blondel* cited none of these Authors as being against SOLE POWER; where Bishops may be had, but only against their Absolute Necessity, which is a quite different thing.

Calderwood, indeed, as J. S. justly alledges him, cites *Sir Francis Bacon* largely disproving the Bishops SOLE POWER; but to the everlasting Wrack of J. S. his Undertaking; for the same Author, *Bacon*, in the same place, most plainly Affirms and Witnesseth, that the Bishops without exception were guilty of this Crime. Take his words (k); *The Bishop ALONE confers Orders, He ALONE Excommunicats, He ALONE Judgeth.* Thus he; and then with great prolixity, warmth, and strength of Reason, beats down this their absurd and detestable Practice. Now did not J. S. signally verify the Proverb *Ὁ κερταδιδιος τῆς λαζῶν.*

(i) §. 69. (k) *Baconus* apud *Didoclaw.* Alt. Dam. pag. 310. 311, 312. *Dux* sunt ———— *Episcopus, confert Ordines SOLUS, Excommunicat SOLUS, Judicat SOLUS, &c.*

§. LI. There are yet four of his Authors remaining, on whom he dwells longer, and these I shall also consider. The first is *Antonius De Dominis*, Bishop of *Spalato*, "Who, saith *J. S.* (1) 'tho' perhaps he may somewhere affirm, that all 'Power was originally in the Bishops; yet elsewhere he most expressly allows of a Reciprocal 'Negative Voice, that is, that as the Presbyters can 'do nothing without the Bishop, so neither ought 'the Bishop to do any thing in Matters of Weight 'and Consequence without his Presbyters. Nay, 'he fairly makes this of Divine Appointment; 'you have his words in the Margent; words so 'plain, that even *Calderwood* himself, in his *Altare Damascenum*, takes notice of them, and transcribes 'them, and says, that *Spalatensis* was no Enemy 'to the Power of Presbyters. And again, he cites 'more from him to the same purpose. The 'Reader who is curious for further satisfaction, 'may turn to *Spalatensis, de Rep. Eccl. Lib. 5. Cap. 3.* where he may have enough of it. Thus *J. S.* And now take *Spalatensis* his Words that *J. S.* gave in his Margent; *Viz.* "And as the 'Presbyters can do nothing without the Bishop in 'the Government of the Church, so neither, on the 'other hand, is it decent, that the Bishops, without their Presbyters, Govern their Churches, 'especially in matters of greater Weight. For tho' 'the Bishop have, by Divine Right, a Prelation 'above the Presbyters, they notwithstanding are 'by the same Divine Right, in Essential Ministries, 'Companions and Collegues of the Bishop (*m*). Where he only judges it fit, that the Bishops hear

(1) §. 79. (*m*) Lib. 2. Cap. 9. Num. 4. Ac quemadmodum Presbyteri nihil possunt sine Episcopo, &c.

the Advice of their Presbyters, which they may chuse or refuse, at pleasure, and spoils them not of a Grain of their SOLE POWER; as the whole Sentence clearly imports, but chiefly the latter part thereof; where the Presbyters are made Collegues of the Bishops in *Essential Ministries*, but not so in *Accidentals*: For if we enquire the meaning of this Distinction, he informs us, that by its former Member (*Essential Ministries*) he understands the Power of Dispensing the Word and Sacraments; and, by the latter (*Accidental Ministries*), the Power of Ordination and Jurisdiction; which latter he makes so peculiar to Bishops, as that therein they Essentially differ from Presbyters (n).

And, as he never design'd to give a grain less than the WHOLE & SOLE POWER to Bishops, so never did *Calderwood* alledge, that *Spalatensis* design'd to give them any less. *Calderwood* alledges indeed, that in giving of SOLE POWER to the Bishops, *Spalatensis* acted not congruously to his own Principles; but is so far from affirming, that he gave not the SOLE POWER to the Bishops, that, ev'n in that very place, he supposes him to have done it, and accordingly thus reasons, (o) in the very page cited by *J. S.* *But unto whomsoever that Essential Power, which is truly and properly Ecclesiastic, belongs, does not unto him also the Accessory Power pertain? Is it not absurd, to think that Presbyters are fit for Spiritual and Sacred Acts, but altogether unfit for Acts of Exter-*

(n) *De Rep. Eccles. Lib. 2. Cap. 3. Num. 19.* De Jurisdictione autem in regenda Ecclesiâ, quæ propriè spectet ad Episcopos, &c. (o) *Alt. Dam. pag. 276.* Sed an non cui Potestas Essentialis verè & propriè Ecclesiastica convenit, convenit etiam Accessoria? Nonne absurdum est existimare Presbyteros idoneos esse ad Actus Spirituales & Sacros, ad Actus autem Regimini merè externi omnino ineptos esse.

nal Government? Reader, did *Calderwood* think, that *Spalatensis* against whom he thus reasons, was against SOLE POWER? Now, the better to urge *Spalatensis*, and beat him from his SOLE POWER, *Calderwood* brings against him these following Words out of *Spalatensis* his own V. Book, *de Rep. Eccl. Cap. 3. Num. 10.* "If you except the External Regimen and Government, and the Ordination of Ministers, the Presbyters, by vertue of their Presbyterial Ordination, can do whatsoever the Bishops can do, and that ev'n in the Blessing of Things and Persons, and Consecrations, and this by Divine Right, and, as I said, by vertue of their Order. Yet, by Ecclesiastic Laws, some things are reserved to the Bishops. Now, after this Citation, *Calderwood* himself thus subjoyns: "But we have proved, that Ordination also was reserved to the Bishop by Ecclesiastic Law, and not by Divine Right, and seing he says, that the Power of Jurisdiction flows from the Power of Order, why deny'd he (*Spalatensis*) the External Regimen and Government to these, to whom he granted that which is the Principal: For the Accessory ought to follow the Principal. The same *Spalatensis* (continues *Calderwood*) tells us, That the Keyes were given to all the Apostles alike, and not to *Peter* alone, and that from the Apostles they passed equally to all the Bishops and Presbyters. "But (*subjoyns Calderwood*), did they pass after different manners, after one way to the Bishops, and another way to the Presbyters, or came they after another way to the Presbyters, than that by which they were delivered to the Apostles? *Spalatensis* notwithstanding is not such an Enemy to that Government which is common,

For

‘ For he confesses, that it is not decent for Bishops
 ‘ to govern their Churches, especially in Matters
 ‘ of greater weight, without the Presbyters, &c.
 As is before related out of *Spalatenfis*. “ What? (adds
 Calderwood) “ Yet? Even after the Collection of
 ‘ such a Hodge Podge of Canons and Constitutions?
 ‘ Let other Hierarchics pack hence then with the
 ‘ Pretext of their Canons. The full meaning of these
 Words of *Calderwood* must certainly be, that *Spalatenfis*,
 tho’ positive and stiff enough for SOLE POWER,
 depresses not Presbyters so far as do other Hierar-
 chics, who make Presbyters only meer Creatures,
 Servants and Slaves of the Bishops, denying and
 scorning, that the Bishops should stoop so low, as
 ev’n to admit the Presbyters to so much as Consul-
 tation : Which Antichristian Doctrine they found-
 ed on a Multitude of Antichristian and Tyranni-
 cal Canons.

The other Passage of *Spalatenfis*, wherewith
 J. S. burdens his Margent,
 * is not at all to be under-
 stood of any Power of Or-
 dination or Jurisdiction, or
 External Government, as they
 speak, but only of that Power
 that they call *Fori Interni*, or
Conscientie, the Power of
 Dispensing the Word and
 Sacraments in the particular
 Spot assign’d to the Presbyters
 by the Bishops. Thus *Spala-*
tenfis meant, and thus *Calderwood* understands him ;
 and *Spalatenfis* immediatly subjoyns, “ That
 ‘ the Presbyters so have this ordinary
 ‘ Power as yet, notwithstanding they cann’t
 ‘ exercise

* Viz. Seeing therefore
 by Divine Right the
 Presbyters also have their
 own Power, they evr,
 that make Parish-Pres-
 byters mere Servants to
 the Bishop, who not-
 withstanding have a
 peculiar and ordinary,
 and, as is evident, not
 a Delegated Power.
 Lib. 2. Cap. 9.
 Num. 9.

'exercise it by Humane Ecclesiastic Right, except,
 ' where they are put by the Bishop, whether fixed-
 ' ly in one place, or sent from place to place thro'
 ' the whole Diocefs, as the Bishop pleafes. How-
 ' ever, (*continues he*) where they are put,
 ' there they exercise a peculiar and ordinary, and
 ' not a deputed and delegated Power; as the im-
 ' mediat Ministers of Chrif. From which Words
 ' tis moft evident, that *Spalatensis* means only a
 Power in *Foro Interno*, as they call it, of difpenfing
 the Word and Sacraments, and nothing at all of
 the Power of Ordination and the External Govern-
 ment of the Diocefs. *Calderwood* (*l. c.*) from
 this place of *Spalatensis* obferves further, that tho'
 he feem to condemn other Hierarchies, who
 make the Presbyters only meer Servants to the Bi-
 fhops, yet he really joyns with them: Like fome
 Papifts, who, altho' in words they call the Bifhops
 Absolute Princes, and the immediat Servants of
 Chrif, yet really make them nothing but meer Ser-
 vants to the Pope. So far was *Calderwood* from ever
 believing, or fo much as once imagining, that *Spa-
 latensis* design'dly allow'd ev'n the leaft Share of the
 Power of Ordination or Jurifdiction to Presbyters;
 I fay, design'dly allow'd; for otherwife *de Dominis*
 has abundanee of Positions and Affertions, from
 which ev'n the Equality, or Identity of Bifhops and
 Presbyters, may be juftly inferr'd; and accord-
 ingly *Calderwood* fometimes uſes them to this or the
 like purpoſe: But J. S. cann't be ignorant, that this
 can be of no Advantage to him at all.

And now I turn to the place, whether I am re-
 ferr'd for further Satisfaction, and affirm, that there
 are in that Chapter Principles laid down, from
 which

which it may, by the justest Rules of Logick, be inferr'd, not only, that the Bishop has not the SOLE POWER, but moreover, that a Bishop and a Presbyter are intirely one and the same: But, withal I affirm, that in all that Chapter, there is not the least real ground to believe, that *Spalatensis* design'dly gave any part or Share of the Power of Ordination or Jurisdiction to Presbyters, or that he allow'd not the SOLE POWER of both to Bishops. And, Lastly, I affirm, that he, in this very same Chapter, positively and plainly enough allows all Power of Ordination and Jurisdiction to Bishops Alone. Take his Words: "I affirm, that the true Fulness of Power (as it includes both the Power of Order, and the Power of Jurisdiction, as I have establish'd and explain'd them) is in all Bishops, and in them ALONE, because they ALONE, and all of them succeed the Apostles *in solidum*, in the Whole Ordinary Apostolic Power; And because the Presbyters have no Power of Jurisdiction, they may therefore be said some way to have with the Bishops, not a Fulness of Power. So notwithstanding that they also have their peculiar Presbyterial Power from GOD, not from Man, by vertue of their Order. If you except the External *Regimen* and Government, and Ordination of Ministers, the Presbyters, by vertue of their Order, can do whatever the Bishops can, ev'n in Benedictions and Consecrations of Things and Persons, and this indeed by Divine Right, and by vertue of their Order. Nevertheless by the Ecclesiastic Law, some things are reserved unto the Bishops, and prohibited the Presbyters (p).

(p) De Rep. Eccles. Lib. 5. Cap. 3. Num. 10. Dico Plenitudinem veram Potestatis (prout includit & Potestatem Ordinis, & Potestatem Jurisdictionis, a me positas & explicatas) esse in SOLIS & omnibus Episcopis, &c.

Needs

Needs SOLE POWER be more plainly and more fully express'd? And (9), "Now as to what concerns the Government of the Church, and Imposition of Hands, both for Confirmation of the Baptized, and Conferring the Holy Ghost, and also for the Ordination of Ministers, *Damasus* observed, and *Holy Church* acknowledges and professes, that this, by Divine Right, and Christ's Institution, belongs to the Apostles ALONE, and, by consequence to the Bishops ALONE, who are the plenary, or intire Successors of the Apostles. With such Demonstrative Passages I could fill some Sheets (r).

§. LII. Nor is *Taylor*, the second of *J. S.*'s Select Quaternion, less surprisingly adduced: *Dr. Taylor*, (saith he) (s) is as little for making the Power of either Ordination or Jurisdiction incommunicable, as any other Prelatist. For tho' his Scheme does indeed lodge the SOLE POWER Originally in the Bishop; (his Hypothesis being that Bishops, only, and Deacons are of Divine Institution, and that Presbyters were afterwards Ordain'd, and assum'd in partem sollicitudinis, into a share of the trouble, by the Bishops, when Christians turned numerous); Now, need we, can we have a more clear and express Acknowledgement than this which we have from *J. S.*'s own Mouth, that, in *Taylor's* mind, Presbyters can by Divine Right have no Power at all, themselves being only of

(9) *Lib. 2. Cap. 3. N. 18.* Quod tamen spectat & ad Regimen Ecclesiæ, & ad Manus Impositiones, tum pro Baptizatorum Confirmatione, Spiritusque Sancti Traditione, tum pro Ministrorum Ordinatione, ipso Divino Jure. & Christi Institutione ad SOLOS Apostolos, & consequenter ad SOLOS Episcopos Apostolorum plenos Successores spectare, & *Damasus* observavit & Ecclesia Sancta plene agnovit & facto ipso est professæ. (r) See, amongst other places, *Lib. 2. Cap. 1. Num. 8.* and *Cap. 2. Num. 1, 3, and 4. Cap. 3. Num. 9.* (s) §. 80.

Humane Institution, and so that Bishops, by Divine Right, have the SOLE POWER; the very Crime wherewith we charge J. S. and his Brethren, and which he so laboriously endeavours to wipe off. Yet (continues J. S.) he no where pleads, that this SOLE POWER should continue to be always exercised by the Bishops. On the contrary, these are his very words, in his Episcopacy Asserted, that Bishops are not tyed to exercise Jurisdiction solely in their own Persons. Is not this the very Guilt whereof we accuse them? A most fastuous and proud Insinuation, that the Bishops have the WHOLE and the SOLE POWER, and can, like Absolute Monarchs, commit it, or rather the Execution of it to their Underlings, the Presbyters, in greater or lesser Measures, according to their uncontrollable Arbitriment. “ In short (continues J. S.) he
 ‘ founds the Order of Presbyters in the Seventy
 ‘ Two Disciples, and tells us, that these Seventy
 ‘ Two the Apostles did admit *in partem sollicitudinis*,
 ‘ and by new Ordination or Delegation Apostolical,
 ‘ did give them Power of Administring Sacraments,
 ‘ of Absolving Sinners, of Governing the Church
 ‘ in Conjunction with, and Subordination to the
 ‘ Apostles, of which they had a capacity by Christ’s
 ‘ Calling them, at first, *in sortem Ministerii*; but the
 ‘ exercise and actuating of this Capacity, they had
 ‘ from the Apostles: So that, not by Divine Or-
 ‘ dination, or immediat Commission from Christ,
 ‘ but by derivation from the Apostles (and there-
 ‘ fore in Minority and Subordination to them)
 ‘ the Presbyter did exercise Acts of Order and Ju-
 ‘ risdiction, in the Absence of the Apostles, or Bi-
 ‘ shops, or in conjunction Conciliary, and by way
 ‘ of Advice, (but nothing of Decisive Power is here
 given

given them, and so the Bishops SOLE POWER is still preserved) “ before the Consecration of a Bishop to a particular Church, and all this he doubts not was done by the direction of the Holy Ghost. By the Direction of the Holy Ghost! And yet your Presbyters are not of Divine Institution? When will ye learn either to speak Truth or Sense? “ It were easie to cite much more to this Purpose from that Book, and his other Writings. But that which I have adduced is enough; For it makes it as clear as Light, that he pleaded not for the Incommunicability of the Power of either Ordination or Jurisdiction (And therefore no less clear that both he and you are really as much for SOLE POWER, as ye pretend to be against it); “ That he ask'd no more, than that Presbyters should exercise those Powers in Conjunction with, and Subordination to their Bishop. With your Conjunction and Subordination ye may deceive such as know you not. But before I leave Dr. Tayler, take yet a few Passages as they ly in that same Book, *Episcopacy Asserted*: “ We have clear Evidence (*saieth he*) of the Divine Institution of the perpetual Order of Apostleship, many for the Presbyterate I have not so much either Reason or Confidence for it, as now it is in the Church; but for the Apostolate, it is beyond exception. And to this Bishops do succeed (1). “ The Bishop (in *Hierome's* time) Governed the Church Alone. (2). “ The Apostles were Superiour to all the Presbyters in *Jerusalem*, and also had Power Alone to Govern the Church. I say they had Power to Govern Alone, for they had the Government of the Church Alone before they ordain'd the first

(1) Page 59; (2) Page 105.

Presbyters, That is, before there were any of Capacity to joyn with them, they must do it themselves, and then also they must retain the same Power, for they could not loose it by giving Orders. Now if they had a Power of SOLE Jurisdiction, then the Presbyters being in some publick A&ts in Conjunction with the Apostles, cannot challenge a Right of Governing AS AFFIXED TO THEIR ORDER, they only assisting in Subordination, and by Dependency (*). Because it is certain, and prov'd, and confess'd, that the Apostles had Power to Govern the Church Alone, this their taking meer Presbyters into some part of the Government, was a voluntary Act. — If the Apostles might Rule the Church Alone, then that the Presbyters were taken into the Number was a voluntary Act of the Apostles, and although fitting to be retain'd where the same Reasons do remain, and Circumstances concur, yet not necessary because not AFFIXED TO THEIR ORDER; not *Dominicæ Dispositionis Veritate*, and not Laudable when those Reasons cease, and there is an Emergency of contrary Causes (y). "That no Jurisdiction was in the *Ephesine* Presbyters, except a Delegate, and Subordinate, appears beyond all Exception, by Saint Paul's first Epistle to *Timothy*, establishing in the person of *Timothy* Power of Coercitive Jurisdiction over Presbyters, and Ordination in him Alone, without the Conjunction of any in Commission with him, for ought appears either there or elsewhere (z). "The Apostles (who, according to the Hierarchics, are, in respect of Power and Authority, altogether one and the same with

(*) Pag. 109. (y) Pag. 110. (z) Pag. 116.

the Bishops) “ kept the Jurisdiction in their Hands where they had founded a Church, and placed no Bishop. For in this Case of the *Corinthian* Incest the Apostle did make himself the SOLE Judge (a). “ Presbyters had no Jurisdiction in Causes Criminal, and pertaining to the publick Regiment of the Church, by vertue of their Order, or without particular Substitution, and Delegation. For there is not in all Scripture any Commission given by Christ to meer Presbyters, no Divine Institution of any Power of Regiment in the Presbytery; no Constitution Apostolical, that meer Presbyters should either alone, or in Conjunction with the Bishop, Govern the Church, &c. (b).

§. LIII. *J. S.* comes next (c) to Dr. Hammond, the Third of his Four: And of him he says, *He doubts not to call the Order of Presbyters of Apostolical Institution; and tells us, that, according to Hammond, that which the Prelatists pretend to, and plead for, is, a Subordination of Officers and Governours. Now let G. R. (subjoins J. S.) when he has leisure, tell us, how there can be a Subordination of Governours, where the SOLE POWER of Government is Incommunicably lodg'd in One Person. As if G. R. or any Man else, save only J. S. and his Brethren were bound to loose the Knots, and reconcile the Contradictions in which the Hierarchies involve themselves: Or, as if, in the Judgment of Presbyterians, no Prelatist had ever affirmed or insinuated the SOLE POWER to be so in the Bishop, as that he could Communicate no part of it to another. And, This great Doctor (saith J. S.) still states the Grand Controversie, not upon the Solitude of Power, as G. R. would have it, but (as indeed it ought to be stated) upon Parity and Imparity. Their*

(a) Page 117. (b) Page 119. (c) §. 81. & seq.

usual Equivocation, under which they shroud themselves. And now I come palpably to detect *J. S.*'s dealing, and that from these very Representations and Citations only of *Hammond*, which he himself has given us. *Dr. Hammond's Hypothesis* (saith he) is indeed so far the same with *Taylor's*, that he asserts Bishops only and Deacons to be of prime Institution. And He (*Hammond*) cannot find clear evidence that such Officers as we now call Presbyters, were ordained in the Times of the Apostles, unless it was the Apostle *St. John*. Nor is *Hammond* dogmatical that ev'n *John* the longest liver of the Apostles did ever Institute or Ordain any Presbyters.

How then, say you, can he call the Order of *Apostolic Institution*? Because forsooth "The Power given by the Apostles to the first Bishops, being a plenary Power, so far, that they might Communicate to others what was committed to them, either in whole or in part; and those Bishops, accordingly, in the force thereof Constituting Presbyters in *partem Officii*, the Authority, still, by which they were Instituted will be Apostolical. Where all Scripture Warrant, and, by consequence, all that can be called Divine or Apostolical Institution is really deny'd to Presbyters, and, accordingly, the **WHOLE** and **SOLE POWER** is given to the Bishops, and therewith the Liberty of Committing, Delegating, or Communicating such parts of it to others, as they think fit, which is so far from diminishing their **SOLE POWER**, that, on the contrary, it strongly confirms it, and puts them in full possession of it: If they cut or carve it, or Communicate any part of it, is intirely in their own Absolute and Uncontrollable Arbitriment.

I shall

I shall yet give one other place out of Dr. H. a place, to my Amazement, ev'n cited by J. S. himself, as being a strong proof, that Dr. H. was an Enemy to SOLE POWER. The sense of it, as near as I can Translate it, is: "What if we freely yield that the Bishops were made the Successors of the Apostles, and compleat Heirs of all the ordinary Power, which they received from CHRIST, CHRIST from the Father, that they (the Bishops) Communicated this Power to others in whole or in part as they thought fit; and so the multitude of the Faithful growing very great, at length every where many things were credited to the secondary or partaking Presbyters, by the Bishops, which they in their proper Persons were not able to perform, having reserved peculiarly to themselves a few things only, whereby the Dignity of their Original Supereminency, and the Height of their Peerless Power might be preserved safe and whole. And indeed that the matter is really so, the most ancient Histories perswade us; for they affirm that during the Infancy of Christianity, all Power of Baptizing, Dispensing the LORD's Supper, and Celebrating of Marriage, of Receiving Alms and Dispensing them, and, finally, of doing every thing that belongs to Church Affairs, was in the Bishops, which things were, in succeeding Times, with their own Diminutions and Limitations, credited to the Presbyters, yea ev'n to the Deacons and Subdeacons; yet notwithstanding we will not grant, that ever our Hierarchics judg'd or dream'd that such Law was made by the Holy Ghost, as made it unlawful for Presbyters to do *ex sententia Episcopi*, at the command

‘ of their Bishop, these things which the Bishops
‘ had advisedly appointed to commit to them :
‘ Many things indeed there are which the Bishops,
‘ by an universal Consent, had decreed should
‘ be left to the Presbyters, and a few things
‘ which they reserv’d to themselves. Let the
‘ Presbyters therefore freely enjoy the things the
‘ Bishops have granted them, on condition they
‘ meddle not with the things they have not
‘ granted. Hitherto Dr. *Hammond* : From
which his Discourse ’tis undenyable, That,
according to him, the *Bishops ALONE* were
Heirs of *All the Power the Apostles* left behind
them, the *Power of Dispensing* of the Word and
Sacraments, no less than that of *Ordination and*
Jurisdiction ; That they had full Liberty to cut,
carve, break and divide this Power among whom-
soever they pleased, which is a most venomous
principle of the Romanists, and so the Bishops
SOLE POWER is so far from being, ev’n in a
hair, diminish’d or limited, that, as is said, it is
thereby confirm’d and riveted ; That Deacons,
yea Subdeacons, have no less Power annex’d unto
their Order, by Divine Right, than have Pres-
byters, whom yet, Subdeacons at least, all Men,
without exception, will acknowledge to have
no Power at all of Ordination or Government ;
That the Bishops, when they vouchsafe to let out
any part of this Power, or rather indeed the
Execution of it, to Presbyters, or, equally with
them, to Deacons, Subdeacons, or other such
Orders as they are pleased to create, have yet
really the power SOLELY in their own hands,
these their Underlings being indispensably obli-

ged, in its Execution, to Act only *ex eorum sententia*, according to their Commandment and Will; And, finally, that *J. S.* and such of his Brethren, who pretend that they give not SOLE POWER to Bishops, they mean only, that GOD never prohibited Bishops to commit the Execution of their plenary Apostolic Power to all or some of the Presbyters, and, equally with them, to others also, as they, in their absolute pleasure thought meet, or according as their ease required, having in the mean while the Full and SOLE POWER to Encourage and Reward, Correct and Chastise, Exalt, Depress or Degrade these their Servants as they judged them to merit at their hands. This I aver to be the true, the sound, the only Sense of the long period *J. S.* gave us out of *Dr. Hammond*, whereby to prove that *Hammond* is an Enemy to SOLE POWER, and that, according to *Dr. H.* all the Prelatists seek is a meer *Imparity*, or, at most, a *Reciprocal Negative Voice and Vote*, which yet is due to Presbyters by Divine Right, no less than to Bishops. Now had not *J. S.* given us out of *Hammond* this large period I have Translated, and these other two Abstracts [*His Hypothesis, &c.* and, *He cannot find clear Evidence, &c.*] then indeed, to any that is acquainted with *Hammond's* Writings, *J. S's* gross Ignorance, or else, which, I acknowledge, is worse, his Dissimulation would have been most manifest: But while he gives us these three Compendis, whereby to prove, that *Hammond* was an Enemy to SOLE POWER, for a simple *Imparity*, &c. he makes it more than probable, that he is seiz'd with a Judicial Infatuation:

ation : For, in so doing he becomes the Trumpeter of his own Condemnation, and at the same time proclaims himself past all feeling, and, for ought that Men can do, all sense of either Sin or Shame.

§. LIV. He is now come to the fourth and last of his Authors (*d*), *An incomparable Author, whose Writings are admirable, such an Author as he had rather contradict a hundred than him ; But blessed be GOD, there is no need for it.* 'Tis ev'n Dodwell himself. He, if we believe *J. S.* has said enough against SOLE POWER, to name no others of his Books, in his *Letters to Mr. Baxter* ; I shall therefore transcribe some of the very places *J. S.* brings from these Letters. *That the Bishops (saith he (e)) did more Consult their Presbyteries, I could for my own part heartily wish.* A clear Intimation that their Presbyters have not so much as ev'n the Liberty of giving Consultation or Advice. And (*f*) " If you would consider further how untrue it is, that the Dispensation of Discipline, even as it is practised, is managed by the Bilhop Alone, who has his inferiour Officers for preparing things for his Cognizance, besides the Direction of learned Lawyers for his Assistance in point of Counsel, (which is the main Reason that may be pretended, for proving the Government of many better than that which is Monarchical ;) and for Counsel in this kind the Clergy themselves are not Qualified as Clergy-men, but as Lawyers, but would have much more of this Assistance, according to my Book, where I

(*d*) §. 88. (*e*) Pag. 209, (*f*) pag. 137.

' have professed my self desirous that the Bishops
 ' would more Communicate the great Affairs of
 ' Government with their Clergy, which I con-
 ' fess I think more agreeable to the Primitive
 ' Form. If, I say, you had considered these
 ' things, you would find Discipline much more
 ' practicable under a Diocesan, than a Secular
 ' Monarchy. Where he plainly grants that the
 Presbyters have no Decisive Power at all, that
 any Liberty of Consulting the Bishop gives them,
 they get it not as Presbyters, but as being skill'd
 in Secular Laws, and finally, that the Bishop is
 an Absolute Monarch in the Diocess: All this,
 I say, he grants and defends. (g) " If you
 ' mean such Government as you count true, in
 ' respect of their (*the Presbyters*) Parishioners,
 ' this you know is not deny'd them; they have
 ' a Power of Executing their Ordinaries Com-
 ' mands among them, and to discharge their
 ' own Office, tho' with dependance on the
 ' Bishop, which is as much as is consistent with
 ' an Ecclesiastical Monarchick Government, and
 ' is an assistance sufficient to enable an Ecclesia-
 ' stical as well as a Secular Monarch to preserve
 ' Discipline. This, and much more of the same
 kind, is brought by J. S. out of these Letters,
 to prove that M. D. was an Adversary to SOLE
 POWER. Judge therefore if he be not possess'd
 with a Spirit of slumbering.

Take yet another place of the same Book of
 M. D. not indeed cited by J. S. tho', all things
 being consider'd, 'tis strange to think how he
 miss'd it. It is, *Lett. 2, §, 60. p. 310.* " You say,

(g) Pag. 326.

' that

' that none of these but the 46 Presbyters had
 ' any power in the Discipline. If you mean a
 ' Decretory Power in the sense I have explain'd
 ' it, then I think I have proved that the 45
 ' Presbyters themselves had it not, but the Bishop
 ' (*Cornelius B. of Rome*) ALONE. But you
 ' can thence no more conclude the paucity of
 ' Believers in one of the Diocesses of those times,
 ' than in any one of ours now, when it is plain
 ' that the Bishop himself has Monopolized it, as
 ' your self complain. But if you mean an Exe-
 ' cutive, or ev'n a Consultory Power of giving
 ' Consent or Advice in Affairs of Discipline, to
 ' be Decreed by the Bishop; that was so far
 ' from being confined to the Presbyters, as that
 ' it was Communicated to the Deacons, nay to
 ' the common People themselves. Thus he, speaking
 ' of the Bishops of *Cyprian's* time; and, if we
 ' believe them, the Hierarchic Bishops ought to
 ' have no less Power than these did Exerce (*b*).
 ' And in his 7th Dissertation (*i*), he earnestly
 ' labours to establish the Bishops SOLE POWER:
 ' Where, speaking of *Cyprian*, he saith: "Altho'
 ' he determined to do nothing in either Church
 ' Government, or Administration of the Sacra-
 ' ments, without the Advice of the Presbytery,
 ' yet when need was, he sustain'd for good and
 ' valid the things* which himself had done, with-
 ' out ever asking their Counsel: Which is evi-
 ' dent from these Ordinations he perform'd in
 ' his Retirement, from whence 'tis manifest that
 ' he acknowledged that the Power of doing

(*b*) See also, amongst other places, *Lett. 2. §. 17. 18.*
 pages 158, 160. (*i*) *Num. 13. 14, 15.*

otherwise, to wit, than he used to do when
 he consulted his Presbyters, was in himself
 ALONE: Now as to what belongs to the
 Sacrament, and Excommunication, he was
 altogether without a Rival. He ALONE
 Decreed concerning the Excommunication of
 these Presbyters, who without consulting of
 him had given peace to the Lapsed. He also
 ALONE Decreed concerning the Excommuni-
 cation of *Felicissimus*, with his five Partisans,
 who were also Presbyters. Wherefore ev'n he
 himself ALONE had Power ev'n over the
 Presbyters themselves. All this, if we believe
 M. D. *Cyprian* did, and yet never transgress'd
 the bounds of his lawful Power and Authority:
 And if here, or any where else, all he pleads for
 be a *Negative Voice*, let J. S. see to it; my only
 province being to make appear, that he is suffici-
 ently clear for SOLE POWER; and therefore,
 that if J. S. were really against it, he should need
 to contradict him: But as matters are, I confess
 he needs not; since he is as much for it as either
 Mr. *Dodwell* or any Man else is, or can be

§. LV. And now I well know, that as all
 my Judicious and Candid Readers will yield, that
 it had been a sufficient Justification of our Charge,
 to have adduc'd other competent Prelatic Au-
 thors, such Authors as on that account were
 never Challeng'd or Chastis'd by their Brethren;
 so now, when they clearly see that it is so
 indisputably made out from these Authors, yea
 many times from these very same Testimonies,
 and Passages J. S. brought to null and dissipate
 it; they shall admire the Power of Truth, and,

on

on the other hand, stand amaz'd at the power of Prejudice that could bear a Man through in so desperate an Undertaking.

Were I acquainted with all the Hierarchic Authors, tho' I could bring none of greater Credit than these I have adduc'd, yet, doubtless, besides them, I should be able to produce a whole Legion: At present, there occurs only a *Quaternio*, Dr. *Heylyn* (*k*), Dr. *Fell* (*l*), Dr. *Scot* (*m*), and Mr. *Hill* (*n*), all plainly for SOLE POWER, and may be consulted by Men of leisure; to whom I think I may add a fifth, the Author of *Imparity among Pastors* (*o*).

§. LVI. His remanent Argument, to prove, that the Bishops neither exerce nor claim a SOLE POWER, but only a RECIPROCAL NEGATIVE, is taken from the *Constitution* of his *English Church* (*p*). But were this Argument as solid as he pretends, all he could reap thereby, would be only a palpable Demonstration, that the Prelatists despise and trample these very Laws which they themselves pretend most highly to venerate and keep inviolable. But is the Argument solid? Hear it: *Asto Ordination* (saith he) *besides what we may learn from divers of the most learned of the Church of England, such as Hooker, Hall, Hammond, &c.* (But all these have been discuss'd in their proper place)

(*k*) *Hist. of Episcopacy*, Pages 28, 83, 87, 122, 151, 172, 173, 176, 177, 178, 179, 181, 202, 210. and Part. 2. pag. 25, 33, 364, 367. (*l*) *Annot. ad. 3. Epist. Cypr. et alibi.* (*m*) *Christian Life*, Vol. 2. pag. 433, &c: (*n*) *De Presbyteratu*, Dissert. 4. (*o*) Pages 3. 4. (*p*) S. 100, &c.

What

What can be plainer than the very Rubrick in her Form of Ordering of Priests, which requires, That the Bishop, with the Priests present, shall lay their hands severally on the head of every one that receiveth Orders, viz. the Orders of a Priest or Presbyter; for in the Ordering of a Deacon, the Bishop alone imposes. And by the 31st Canon, made Anno 1603. it is expressly required, that Ordinations be performed by the Bishop, with the Assistance of four Presbyters, at fewest: And by Canon 35th. that the Bishop shall diligently try him who is to be Ordained, in the presence of these Ministers who are to assist him in the Imposition of bands. ————— As for Jurisdiction; how easie were it to shew, how many ways Presbyters have an Interest in it? But I shall only name two at present: By the Canons of both Churches (England and Ireland), the Bishop to the Deposition of a Minister, must have the Assistance of three Presbyters at least. But his Rubrick and Canons are so far from proving what he pleads for, viz. That his Church of England allows a Reciprocal Negative to all Presbyters as well as to the Bishop, that they are really so many clear Confessions of the quite contrary, and plainly inform us, that there is not so much as ev'n a Conveening of the whole Presbytery i. e. all the Presbyters in the Bishoprick, required or practised, and consequently, that their Votes are never once ask'd; And how then can there be a Reciprocal Negative between the Bishop and his Presbyterie, or all his Presbyters? Why are all of them excluded, save three or four, whom he pleases to call as Assistants, or rather Onlookers, whiles he Examines, Ordains, or Deposes any of these his

Creatures,

Creatures, who really, as is ev'n proclaim'd by
 these very *Canons*, stand or fall by the Bishop's
 Sole Breath? What if the rest of the Presby-
 ters be, and that on sufficient grounds, dissatis-
 fied with either Ordination or Deposition? Have
 they any Power to impede either the one or the
 other? Can he then say, that they have a
Negative Vote? He pretends also that they have
 a share in *Jurisdiction* in the *Convocation*: "All
 ' things (*sic* be) relating to Discipline, Doctrine,
 ' and Worship, are to pass by both Houses of
 ' Convocation; and the Lower House consists
 ' wholly of Presbyters, who represent the whole
 ' Presbytery of the Nation, either appearing by
 ' their own Right, as many do; or, as
 ' being chosen by the rest; ——— The Bi-
 ' shops have no Power to oblige the Presbyters
 ' to any Rules or Canons, but by their own Con-
 ' sent. The same Shift is us'd by *Dodwell* and o-
 ' thers: To which I answer, *First*, *This Convoca-*
tion only meets (as *G. M. (q)* relates) *now and*
then, and that in time of Parliament: And so ne-
 ver except in time of Parliament. *2dly*, As may
 be collected from the same *G. M.* whether the
 Parliament be sitting or not, it is all one; this
 Convocation can never meet, except the King,
 by Advice of his Privy Council, call it. *3dly*, As
 is also clear from this Author, none may come,
 but just such a number, as are, by the Arch-bi-
 shop of *Canterbury*, in that Province, and his Dean
 Provincial, the Bishop of *London*, allowed, *viz.*
 two out of every Diocess. *4thly*, They have
 near three times as many Sinecures provided, to

(q) In his *New State of England*, Part. 3. Chap. 9.

the

the end, that no Liberty may be left to these that have the particular Cures of Paroches (r). "The Lower House consists of all the Deans, Archdeacons, one Proctor for every Chapter, and two Proctors for all the Clergy of the Diocess. Which make in all 166 Persons, viz. 22 Deans, 24 Prebendaries, 54 Arch-Deacons, and 44 Clerks representing the Diocefan Clergy. Now few, save these 44 Clerks, have any immediat or constant Charge of Souls, but are only Sinecures, Benefic'd Men, who owe their standing to either the Prelates, or such as will be loath to disoblige them. 5thly, (f) *Their very prolocutor, or Moderator, must be presented to the Upper House, which consists wholly of Bishops; and consequently, if he please them not, then he is cast, and another chosen, and he again rejected, if the Bishops like him not, and so on, until they please the Choice.* 6thly, (t) *The Matters debated are only such as the King by Commission does expressly allow.* 7thly, *They must be first propos'd in the Upper, and then communicated to the Lower House.* 8thly, Who knows not that the Bishop, seeing all the Clerks or Curates of the Diocess are the meer Executors of his Commands, came in by his Collation, and must go out, when he, having called other such three or four Slaves to be Witnesses to the Action, deposes them, can easily procure, that such two be sent, as shall only say the Lesson he teaches them, say all that he enjoyns, and nothing but what he enjoyns.

§. LVII. *Blondel (u) indeed, as J. S. alleges (x) allows, That no English Bishop arrogat-*

(r)Ibid. (f)Ibid. (t)Ibid. (u) *Apolog. pro Sent. Hieron. Pag 162,*
163. (x) §. 101. ed.

ed to himself alone the Power of Ordination ; and says, That neither the Confession of the English Church, nor her Apology, nor her Catechism, nor her Liturgy, nor her Form of Ordinations, requires from any Man, any manner of way, that he should believe, that Bishops have the Sole Power of Ordinations, or any other Ecclesiastical Functions. But 'tis as true, that, in Blondel's Mind, not only these Authors, but the whole Church of England, judg'd, with Jerome, that Episcopacy was not of Divine Right, that she gave no Negative Vote, scarce any Power at all to Bishops over Presbyters. And if Blondel speak Truth herein, J. S's Cause is utterly lost: Nor can he be justly accused of Falshood; it being certain, that the first Reformers, and chief Leaders of that Church, from whose Writings Blondel made this Judgment, never believ'd the Divine Right of Episcopacy. The Words of the Rubrick, cited both by Blondel and J. S.

* are really ambiguous ; and Blondel ingenuously took them in the best Sense, and judg'd, that ordinarily, at the Ordination of any Pastor, the whole Presbytery, i. e. all the Pastors

* That the Bishop, with the Priests present, shall lay their Hands severally on the head of every one that receiveth Orders.

within the Bishoprick were present, and imposed Hands with the Bishop. Blondel, as he eyed mainly the Popish Hierarchies, scarce believing, that any Protestants were for the Divine Right of Episcopacy, so wanting perhaps the English Language, was not sufficiently aware of the Huge Declension the Topping Faction, that arrogated the Name of the Church of England, had made from the Steps of her first Reformers and Leaders.

ers.

ers. (I say, not sufficiently aware; for otherwise he cites *Downname* as being a SOLE POWER Man, and 'tis not likely, that he thought *Downname* the only SOLE-POWER Man in *England*), and so charitably judg'd, that the Church of *England*, for the most part, gave her Bishops, for Order's sake, only a Prostatie, with some Dignity, but little or no Power, over other Pastors, and that she founded this only on Humane Constitution. Which, by the way, makes pretty plain, what seems very odd to many, how some Transmarine Presbyterians can blame the *English* Presbyterians for disowning the Bishops, and ev'n seem to allow of the Office it self; to wit, they have drunk in the same Notion with *Blondel*.

§. LVIII. And now at length let me tell *J.* § that all this while he has been only compleating a Demonstration of either his own Dissimulation or Ignorance of the chief and grand Principles of the Hierarchics, *viz.* That as the Apostles had committed to them all the Power Christ received from his Father, all Power of Feeding and Governing the Church; so was all this Power *in solidum*, by the Apostles, transmitted and left to the Bishops Alone: So that every Bishop, within his own District or Diocess, were it ev'n as large as *Crete* it self, containing a Hundred Cities, is, in respect of Power and Authority, properly an Apostle, who takes in a number of Folks called presbyters into some part of his Burthen, but into no part of his Power and Authority, save such Shreads of it, or rather of the Execution of it, as this Ecclesiastick Monarch,

out

out of Sole Kindness, is pleas'd to let drop to them. These he places up and down the Diocess, fixedly or unfixedly, as he sees meet, to execute such Commands as he is pleas'd to lay upon them, and to be accountable to him only for the performance of the Task he chalk'd out for them, he himself remaining the Sole Pastor, with All, with Full, with SOLE POWER of Ordination and Jurisdiction; these his Hired Labourers having nothing of it at all, no Concern or Power *in Foro Externo*: And if they have any *in Foro Interno*, or of Dispensing the Word and Sacraments, otherwise than as the Bishop's Delegates, is a Doubt among the Hierarchics. Some of 'em indeed say, or seem to say, that Presbyters Dispense the Word and Sacraments, not as the Bishops Substitutes, but as Christ's more immediate Servants: But these Hierarchics are not ingenuous enough, and what they give with the one Hand, they use to take back with the other; and the greater and more genuine part of the Hierarchics make the Presbyters, ev'n in Dispensing the Word and Sacraments, nothing else but Servants and Delegates to the Bishop, maintaining, that they cann't once Dispense the Holy Supper, or Baptize one Infant, without the Bishop's particular Licence: If he allow them to do otherwise, and so free himself and them both of a deal of Trouble, they are the more oblig'd to him.

That this is the grand Principle of all the true Hierarchics or Prelatists, is by the preceding Discourse made manifest: But that this Principle is altogether *Romish*, is, to all the ingenuous, that are acquainted with the Writings of that Party, unde-

undenvable (y): For they make the Bishops, as distinct from Preaching Presbyters, the Sole Successors of the Apostles, the Sole Judges, and Ecclesiastical Princes.

§. LIX. But yet these Absolute Ecclesiastical Princes are nothing but Ecclesiastical Asses, and Slaves to their Visible Head the Pope; so their Fellows, the Ecclesiastical Monarchs, as *Hammond*, *Dodwell*, and such Parasites term them have, in stead of the Pope, another Visible Head, the King, who indeed is not only Supreme, but really Sole Judge in all Ecclesiastical Causes, in whom Alone they lodge all Church-Power, Rule, and Government; allowing, that he may Chop, Change, or Model it, according to his Absolute Arbitriment; as we have already heard, to name no others, *Downame* insinuating, and *Sutlive* and *Whitgiste* more expressly affirming. And the same *Whitgiste* (z) tells us, *That the Church Government is committed to the Magistrates.* And (a) *The Arch bishops* (saith he) *acknowledge themselves to be Subjects to their Prince.* And all reason they should; 'tis certain that if they could do otherwise, we should not hear of that Acknowledgment. But hear what follows; *And to have that Authority and Jurisdiction from her* (the Queen) *which they practise over and above that that other Bishops do.* And (b) *We give to the Civil Magistrate Authority in Ecclesiastical Causes; and we acknowledge all Jurisdiction, that any Court in England hath, or*

(y) Vide *de Bellarm. de Rom. Pontif. Lib. 1. Cap. 9. Lib. 4. Cap. 15. de Concil. Lib. 1. Cap. 15. de Cler. Cap. 13. de Sacram. Confirm. Lib. 2. Cap. 12.* (z) Pag. 236. (a) Pag. 309. (b) Pag. 680.

doth exercise, be it Civil or Ecclesiastical, to be executed in her Majesties Name, and Right, and to come from her as Supreme Governour.

And in the first *Scottish* Parliament of *Charles II.* *Seß. 2. Act 1.* It is asserted, that "The Ordering and Disposing of the External Government and Policy of the Church doth properly belong unto his Majesty, as an Inherent Right of the Crown, by vertue of his Royal Prerogative and Supremacy in Causes Ecclesiastical. And (c) 'tis declared, that "Whatever shall be determined by his Majesty, by Advice of the Arch-bishops and Bishops, and such of the Clergy as shall be nominated by his Majesty, in the External Government and Policy of the Church (the same consisting with the standing Laws of the Kingdom) shall be valid and effectual.

Now I cannot believe, that any Man of Honesty, especially considering that the King's Sole Breath either Creators or Annihilats the Bishops, will deny or doubt, that, in this Act, the Whole and SOLE POWER in Ecclesiasticks is intirely given unto the King: And accordingly their Advocate, *Sir George Mackenzie*, says (d), that *Since the Reformation, the King is come by our Law in place of the Pope.* Where he most untruly insinuates, that the King had this Papal power ever since the Reformation, and as untruly alledges for it *K. James VI.* his *1st. Parl. Act 2,* where indeed there is no such thing: But had he cited the fore named Act of *K. Charles II.* and left out] these Words [*Since the Reformation*], he had

(c) *Ibid.* (d) In his *Institutions*, *Pag. 33.*

Spoken Truth, and sufficiently vouch'd what he said. In the mean while, to do them all Justice, I nothing doubt, but that, with all their heart, they wish this SOLE POWER wrung out of the King's Hands into their own, and moreover, no less ardently desire to be Secular Monarchs, than their Parasites labour to procure the Title of Ecclesiastick ones; but, for the most part, they are wiser, than to hope ever to stand on their own Legs; they know that none, that loves the Liberty of his Countrey or Church, loves them, that none desires them, save Illimited-Monarchy-Men, for Introduction and Defence of Despotic Power, which, and none other, was the true End of their Creation: But, in the Judgment of Sensual and Arrogant Men, Affluence and Domination cannot be purchas'd at too dear a Rate.

§. LX. But to return directly to *J. S.* and his Books: The Seeds of all this strange Crop, that appears in his *Vindication*, were Sow'n in his *Principles of the Cyprianic Age*; for there (*e*), he affirm'd, that *The Cyprianic Bishops had the SOLE POWER of Ordination, and that of whatsoever Clergy-Men within their Districts.* And that all this was their Right, he never calls in Question, and yet, to the *Scottish* and *English* Prelates, whom he makes the Rightful Heirs of all that belonged to the *Cyprianic* Bishops, he will by no means allow it. This his Repugnancy *Mr. Rule* observ'd, and made the following Inference (*f*), "If he do not ascribe this SOLE POWER to his *Scottish* Bishops, then (*ex tuo ore*) they are not the Bishops that Christ instituted; nor these

(*e*) Pag. 38. (*f*) *Cypr. Bishop Examined*, §. 6.

‘ of the *Cyprianic* Age, nor these for whom
 ‘ the Learned Men that he speaketh of, hath
 ‘ pleaded; neither can I guess, what kind of
 ‘ *Animals* he will make them; they must be a
 ‘ *Species* of Bishops, that never Man pleaded for
 ‘ but himself.

But *J. S.* in his *Vindication*, (*g*) alledges,
 that *Mr. Rule* himself has helped him out of
 these Streights, because he said, (*b*) “ That
 ‘ Church Government was not in all its Modes
 ‘ and Circumstances in the Third Century, (in
 ‘ which *Cyprian* lived) the same with what it is
 ‘ now amongst *Scottish* Presbyterians: The Sub-
 ‘ stance of Government may remain, and yet
 ‘ considerable Alterations be made in the Modes
 ‘ of Managing it, in the Succession of Years;
 ‘ much more of Ages: ~~—————~~ There hath
 ‘ been no Age of Old, or in Later Times, in
 ‘ which there have not been some lesser Differen-
 ‘ ces in Management, even among Churches
 ‘ which used the same *Species* of Church Go-
 ‘ vernment, for Substance: As at this Day, in
 ‘ *Scotland*, *Low-Countries*, *Geneva*, among the
 ‘ *Switzers*, &c. some Churches are more, and
 ‘ some less pure, and near to the Pattern: And
 ‘ yet all Governed by Presbyters Acting in Pari-
 ‘ ty: And among the Prelatists, Prelatic Power
 ‘ is higher in one Church than in another. But
 if these *Mr. Rule*’s Words be applicable to *J. S.*’s
 purpose, then I enquire, Whether the *Cyprianic*
 or *Scottish* Bishops come nearer to the Pattern, and
 be the purer? And, whether, when the *Cypria-
 nic* Bishops claim’d and exercis’d the SOLE

(*g*) *Ch. 4. §. 111* (*b*) *Cyp. B. §. 9.*

POWER of Ordination, they had GOD's War- rant for so doing? Or, whether this was an Usurpation? If the former; How dare the *Scottish* Bishops give it away? If the latter; Why are Presbyterians so fiercely accus'd, for not agreeing in every particular with the Church of the *Cyprianic* Age? Again, he can't be ignorant, that the Power of Ordination is so far from being a *Mode* or *Circumstance*, that 'tis universally look'd on as the Special, Characteristical Note, and Essential Attribute of a Bishop, and, consequently, seeing the *Scottish* Bishops differ in this from the *Cyprianic*, they must be, as Mr. *Rule* well observ'd, quite another *Species*, and not at all the Successors to the *Cyprianic* Bishops, And so *J. S.* sticks inextricably in the Briars, without the least Relief from Mr. *Rule*.

§. LXI. In the same Book, *The principles of the Cyprianic Age*, he most plainly, and frequently (i) ascribes the SOLE POWER of Jurisdiction to the *Cyprianic* Bishops; and yet again, in his *Vindication* (k), denies, that he did any such thing: *Burn my Book* (saith he) *if that is in it*: And yet he is not unprovided of a Sanctuary; for he adds, *at least, in that Amplitude we are now considering*. But the preceeding Discourse has demonstrated, that this SOLE POWER which he denies, is a palpable Deceit, a Mock and Chimerical Fiction, that owes no less to the Brains of *J. S.* and his Tribe, than the Antichrist of the Tribe of *Dan* owes to the papalines, or their Harbingers. *But have I not said*, (proceeds he) *that the Bi-*

(i) Pages 27, 28, 29, 32, 36, 38, 39, 40, 41, 46, 47, 49, 59, 60, 67, 69, 74, 75, 89. (k) Ch. 4. §. 10.

shops Power is Monarchical: Yes, I own that I have said that: And what then? Has every Monarch the SOLE POWER of Jurisdiction within his Dominions? But, be it that every Monarch has it not; yet your Ecclesiastic Monarch has it, as must now be acknowledg'd by every one brooking ev'n the least remainder of either Shame or Conscience, and yet shall be further manifested from your own Words immediatly following: Had Julius Cæsar (after he turn'd Monarch of the Roman Empire) and all succeeding Emperors such SOLE POWER? Was there never another Magistrate in all that vast Empire that had any Power of Jurisdiction, no not so much as a Subordinate One? Very good then; the SOLE POWER the Prelatists disclaim is that which never was, never shall be, never can be, or exist, since it was impossible, that either the Roman, or any other Emperors could subsist, without others under them, deputed to execute their Commands; and more, during the Reign of Julius Cæsar, who was the perpetual Dictator, and even of his Successors, no Magistrate enjoy'd, of whatsoever Denomination, no not the Senate it self. Julius and his Successors were so Absolute, that, if they gave any thing of Power to the Senate, they gave rather an empty Name and Shadow, than the Thing, dealing with them as Men do, when they would please Children or Fools; which, whatever it was, they took again, when they pleased: The most Sacred Offices were wholly at their Disposal, and the greatest Officers, if they once displeas'd them, they, without all regard of Law, thrust out, tho' never so little of the time, by Law allow'd them in the

Office, had been elapsed. In a word, all Governours and Officers were their meer Creatures and absolute Dependants, and had no Power of Jurisdiction, but only so much, and so long as their Absolute Masters were pleas'd to give them: The Sole Will of these Princes was all the Law in force, except when the Souldiery cross'd them, and, as fell out in Nero's time, helped the Senate to change their Master. This is so evident, that no Man, that has any Knowledge and Respect to Truth, and his own Credit, will dare to deny it. Yea J. S. himself owns, that it was superlatively Absolute and Despotic. *He (Cyprian) seems to have known no Term fitter, (saith J. S. (l)) or more Emphatic than the Term Licentia for expressing the Paramount, the Peerless, the Uncontrolled and Unconfined Power of the Roman Emperors.* And yet this Example suits well enough to illustrate the Power J. S. and his Fellows give to every Bishop within his Diocess. But I doubt, if the following be so apposite: *Is not the King of Scotland a Monarch? And does his being that deprive all inferior Judges or Governours of all Power Jurisdictional? Had Julius Cæsar and his Successors the Sole Power no more than has the King of Scotland, who, as your self grants (m) cannot make one single Law, without the Consent of his Parliament? And yet, if the one had it, and the other have it not, you either know not what you are doing, or else you contemn all Men, and mind to cheat your Reader: But let us strike the Iron while it is hot and ductile; The Bishop was just now like Julius Cæsar, the one had the SOLE POWER*

(l) Chap. 5. §. 40. (m) Chap. 4. §. 115.

just

just as much as the other, if the Bishop wants it, the Emperor shall never finger it: Immed. Y our Author stoops and condescends to make the Bishop only the Companion of a King, and illustrates the Power of the former by that of the latter (n) above his Parliament; and so his Lordship is only a *Temperate Monarch*, with a *Negative*, and that *Reciprocal*. And this he would frequently have us believe to be the received Sentiment of himself and his Party. But this is not all his Bounty; give him but any thing which can be call'd an *Imparity*, or a *Majority*, or a *Superiority of Power* (o), and neither *he* nor *his* will plead for more: But sure, all this is far below a *Negative Vote*; Yea (p), he brings in *Lighton* yielding, that all Church Affairs shall be manag'd in *Presbyteries and Synods* by the free Vote of *Presbyters*, or the major part of 'em; and so fairly disclaiming a *Negative Vote*, yea really granting a *Parity* among Pastors. And again, he gives the following Words of the same *Lighton*: *If the Dissenting Brethren shall say, they are not against a fixed President or Bishop, but that the Question is about their Power; then we beg it may be so: Let that be all the Question betwixt us, and then we hope the Controversie will be quickly ended, for we trust we shall be found not at all desirous to usurp or affect an undue Power, but rather to abate of that Power which is reasonable and conform even to Primitive Episcopacy, than that a Schism should continue upon that Score.* Now I am mistaken, or *J. S.* would have us to believe, that *Lighton* was in earnest and candid in both these Passages, and that he himself approves of 'em: Well then, let us re-

(n) *Ibid*, (o) §. 112. (p) §. 41.

member, that all the Prelatists plead for is only so much, be it never so little, as can justly be called *Imparity, Majority, and Superiority of Power*; but ev'n of that Power *Lighton* grants to abate; that is, he'll become a compleat Parity-Man, or Presbyterian, and so ought *J. S.* to do likewise, on Supposition that he take these Passages for wholesome Doctrine: For the Power is so little *J. S.* has left the Bishops, that it is like an *Atome*, and admits of no Physical Division; Only *Lighton* would have the President fix'd, that is, a Door kept open by which the Prelates may have a Re-entry to their Lodging.

Thus, that they may the more easily delude the World, they, *Proteus*-like, turn themselves into a thousand Shapes,

Omnia transformant sese in miracula rerum.

Tho' with not a hair better Success than that which the Poet gives to his Monstruous Soothsayer. In short, never was there a Set of Men more Laborious and Industrious, than are the Prelatists, to disguise, hide, and dissemble their genuine Principles, and best beloved Doctrine; and yet, which is an illustrious Instance of GOD's Providence, who utterly detests Hypocrisie and Dissimulation, never did Mortals more unmask and lay open their Deceits, ev'n while they use their utmost Art and Cunning to cover them. That this is Essential to the Spirit of the Party, and verified of the Groce of the Hierarchies, but more signally of *J. S.* must be own'd of all that throughly and impartially shall weigh the foregoing Discourse.

§. LXII. To verify yet this further, take a few more instances of J. S's behaviour; for he asserts (q), *That the Bishops Interest was in Cyprian's time SOLE in making Laws or Canons for the Regulation of Provincial Churches, and the Church Catholick.* Well then, the Cyprianic Bishop is making a good advance toward SOLE POWER; but what say you of the Bishop with relation to his own Diocess? I say (continues he (r)) *the Bishops Interest, by Principles of that Age, was Sovereign in making Canons for the Regulation of his own Diocess.* I say, SOVERAIGN, I do not say, SOLE, because I am unwilling to have unnecessary Controversies with G. R. But is it not, if you may be credited, very probable that he had the SOLE POWER in his own Diocess? Tho' (continues J. S.) *had I said [SOLE] I might have had very plausible Arguments (more plausible I I dare confidently aver, than G. R. can have for most of these things he has so confidently affirmed in his Book) for saying so.* Very good then; may not your Bishops, their Successors, claim and exercise that which in greatest likelihood was the privilege of your Forefathers? J. S. goes on to urge divers Motives to persuade us, (if we may judge of any Man by the tendency of his Discourse) that the Cyprianic Bishops had the WHOLE and SOLE POWER within their own Diocess: And, amongst others, these his words are Remarkable. "There are many very plain Assertions in the Cyprianic Monuments, which would seem so clearly to import the Bishops Absolute Power of giving Laws to his own

(q) Vindic. Chap. 7. §. 2. (r) Ibid. §. 3.

Diocess,

‘ Dioceſs, as perhaps it may trouble G. R. or
 ‘ any of his Party, ſolidly to avoid their tendency
 ‘ that way (s). Again he Afferts, that Cyprian
 alone gave Laws to his Presbyters and Deacons,
 ſometimes in matters of leſſer Conſequence, and ſome-
 times of greater (t). And (u), G. R. when at
 leiſure, may try how this Argument may be hindred
 from concluding, that by the Principles of the
 Cyprianic Age, the Biſhop, even by himſelf, might
 have given Laws to all the Clergy, Presbyters as
 well as others. And (x), “ From theſe Conſide-
 ‘ rations, I have briefly repreſented (and many
 ‘ more might have been added) it is manifeſt
 ‘ that a Biſhop, in St. Cyprian’s time, could by
 ‘ himſelf, by his own ſingular Authority, in
 ‘ many caſes, give Laws to all within his Dioceſs,
 ‘ Presbyters as well as others. And (y), “ It was
 ‘ not always, but on ſuch and ſuch occaſions, and
 ‘ in ſuch and ſuch Circumſtances, that the
 ‘ Biſhop interpoſed with his Abſolute and Singu-
 ‘ lar Authority : Ordinarily, and for the moſt
 ‘ part, he brought Matters to the *Confeſſus*, to
 ‘ the Presbytery, and did not proceed without
 ‘ the Advice of his Clergy, eſpecially his Pref-
 ‘ byters, who alone had the Honour, to Sit with
 ‘ him : And, no doubt, Biſhops, in this, did
 ‘ Act very prudently. No doubt, the truth of
 ‘ ſuch Aphoriſms as theſe (*Pro. 11. 14. Ch. 15. 22.*
 ‘ *Ch. 20. 18.*) is indiſputable : And the ſtate of
 ‘ Affairs, and the Circumſtances Biſhops were
 ‘ then in, made it obviously prudent for them to
 ‘ do as few things as they could, without Com-
 ‘ mon Conſent. And having laboured ſome

(s) § 4. (t) §. 5. (u) §. 6. (x) §. 10. (y) §. 11.

time

time to prove, that *Cyprian* could, with the Approbation of all the World, have done what he list'd, whatever number of his Presbyters had oppos'd him; he goes on thus (z): "To conclude ' this Branch of the Episcopal Sovereignty, his ' *Legislative* Power, the whole Account amounts ' to this: A Bishop in the *Cyprianic* Age, by ' the Received Principles of that Age, had such ' a Power, as that, by himself, when he thought ' it Expedient, he could have given Laws to all ' his Clergy, Presbyters as well as others; and ' that he did it not always, was the Result of ' Prudence, not any Defect of Power. In a ' word, I cannot express it better than *St. Jerom* ' has done before me: When he did things in ' the ordinary current Course of Government, ' by the Advice of his Clergy, he followed the ' Example of *Moses*, who tho' he had it in his ' Power to be the Sole Governour of *Israel*, yet ' choos'd out Seventy to Assist him in Judging ' the People. Thus he: And I need not remind my Reader, that he gave most expressly the **SOLE POWER** of Ordination to the Bishop already. And now judge, if all this be no more but just so much only as may deserve the name of *Superiority of Power*; (for he allow'd Bishops no more, *The Arguments of Prelatists conclude no more to be due to them*) if it be not the **WHOLE** and **SOLE POWER** in as great and superlative Amplitude as ever was claim'd by the most Absolute and Exclusive Monarch, yea as readily can be conceived; and therefore if there be no valuable difference between the *Cyprianic* and *Britannic*

(z) §, 12.

Bishops,

Bishops; the proving whereof is the main Scope of both his Books.

Thus in the Net which he hid is his own Foot taken, and he is Snared in the Work of his own Hands: And so much, if he may be understood, he himself seems to perceive, and also to endeavour his escape in that which follows (a):

“ Only one Inference let me here make: It is that, ‘ if the Bishops of the *Cyprianic* Age had such an ‘ Absolute Power as I have accounted for, and if ‘ they, notwithstanding this their Absolute ‘ Power, did yet judge it Prudent, in most Cases, ‘ to Act by the Advice of their Respective Presbyteries, then it must needs follow that they did ‘ not judge themselves bound to Act always ‘ Absolutely; (Ridiculous Gibberies; as if Men usually needed strong bands to oblige them to do that which is their own Absolute Will and and Pleasure, Or, as if these foregoing words were not so far from detracting the least Hair from SOLE POWER, that they establish and presuppose it in the strictest sense) “ but that ‘ it was very Lawful, as well as Prudential ‘ for them, to Restrict themselves in the Ordinary ‘ Administration of their Government so far, ‘ as to Act with Counsel and Advice. Which words presuppose and insinuate that *Absolute Power* was the Bishop’s Right, that it was just and Lawful for him to exercise it, and that whatever he yielded of it he might, and did take again when he saw meet; and so, whether by *Advice* you understand the *Liberty of Consultation only*, or *Decision*, the Bishop losses not a

(a) Chap. 7. §. 12.

white of his *Sole and Absolute Power*. Now either *J. S's Scottish Bishops* have this *Power*, and by Consequence, *Sole and Absolute Power* in the highest sense; which *J. S.* maintains that they never had, and spends about seventy Pages to prove that they always disown'd and disclaim'd it, and never exercis'd it: Or they have it not; and so are quite another kind of Bishops than were these whom he contends to have been in *Cyprian's Age*. "From this it follows, (*continues* 'be) That ev'n the Bishops of the *Cyprianic Age* themselves being Judges, there is no Errour in our *Scottish Constitution*, whereby Bishops are limited to Act with the Advice and Consent of their Presbyters in making Canons, and in performing Ordinations, and all weighty and momentuous Acts of Jurisdiction. True; it follows well enough, if we suppose, that the *Scottish Bishops* were not bound to subject themselves to these Limitations, but only if, and so far as they pleased; and were bound only to keep them so long as they pleased, and at Liberty to break them in part, or in whole so soon as they judg'd it expedient, and to make Canons, perform Ordinations, and do all other weighty Affairs as they listed, not only without, but ev'n against the Advice and Mind of their Presbyters; otherwise, if *J. S.* may be heard, the *Cyprianic Bishops* would have judg'd the Constitution of *J. S's Scottish Church* monstruously Erroneous, and the *Scottish Bishops*, none of their Successors, but Traytors to the Episcopal Majesty, and Betrayers of their Trust, and that Absolute and Unaccountable Power which Christ left to all Bishops.

And

And certainly (proceeds he) their Episcopal Sovereignty is salv'd by their having a Negative over their Presbyters; by having such a Power, as that their Presbyters can do nothing without them, or in opposition to them. But certainly, seing, according to J. S. it is Reciprocal; the Presbyterial Sovereignty, or the Sovereignty of Presbyteries is no less salv'd by their having a Negative Reciprocally over their Bishops, by having such a Power, as that their Bishops can do nothing without them, or in Opposition to them. Nay, moreover, seing he gives the Cyprianic Bishops the Sole and Absolute Power, and makes his Scottish Bishops their Plenary Successors in that Power, and affirms, withal, that their Sovereignty is salv'd, that is, their Power not diminish'd or wrong'd if they get a Negative Voice; he manifestly confounds a Negative Voice with the Sole Power, and so falls into the very absurdity of which he (b) accus'd Mr. Forrester. But if this be so (continues he) then it is very plain that G. R. made but a very weak and ineffectual Attack in the 5th Page of his Book, when he pretended that I did not make my Scottish Bishops (as he calls them) such Bishops as I had made these of the Cyprianic Age. Nay, lamentably weak has your best Fortrefs been: For he by that Attack has storm'd, and irreparably raz'd it. For now (proceeds J. S.) he may see I made our Scottish Bishops the same very thing that the Bishops of the Cyprianic Age made themselves in the Ordinary Course of their Government. Good; But did you make them the same very thing which, if we believe you, the

(b) Chap. 4. §. 19.

Cyprianic

Cyprianic Bishops had, by CHRIST's Legacy, a Power to make themselves, and when they thought fit, actually made themselves? Did you ascribe to your *Scottish* Bishops the like Power? You either did, or you did not. If the former, with what Face can you count us injurious for arraigning your Bishops as Guilty of arrogating to themselves the **SOLE POWER**; and how vain and fallacious were all your tedious Labours through your 4th Chapter, to perswade the World, that they never claim'd or exerc'd it; and that both they and you believed, that they ought not to have it? If the latter; then your *Scottish* Bishops are not like the *Cyprianics*, they are another thing, another *Species* of Bishops, not the Successors of the *Cyprianic* Bishops; and, consequently not the Successors of the Apostles: No surely, they succeed to neither; for to both of 'em you will give the *Sole Right and Power* of both Ordination and Jurisdiction, but to your own *Scottish* and *English* Bishops the *Sole Power* of neither. Nay; (proceeds he) *he may farther see, that all the difference (if there was any considerable) between the Cyprianic and Scottish Bishops, is so far from making for, that it most manifestly makes against Scottish Presbyterians:* Which is just nothing to the present Question, it being, If your Bishops be not quite another thing than were the *Cyprianics*? Moreover, 'tis so far from making against Presbyterians, that, if you speak Truth, it brings their Pastors, save an Indivisible Entity, as nigh to the *Cyprianic* Bishops as are any of your Prelats. "In that, so much as is of it, lyes here, that the *Cyprianic* Bishops, tho' commonly

commonly they Acted with Consent of their
 Presbyters, yet were they not bound up by
 Canons from Acting Absolutely, when they
 saw occasion for it, whereas our *Scottish* Bishops
 are limited, by the very Constitution, to do
 nothing of Consequence by themselves; and
 by consequence there is not now that hazard
 of Arbitrary Government in *Scotland*, as there
 was all the World over in the days of *St. Cyprian*.
 Which is only a further real Confession that his
 Bishops do not at all succeed to these of the
Cyprianic Age.

Take yet a Passage or two out of *J. S.* con-
 cerning the Power he gives to the *Cyprianic* Bi-
 shops, and you shall be burden'd with little more
 of him on this Theme. "We have (*saiſt he*)
 (c) perfect Demonstration of his (*Cyprian's*)
 Power to promote and ordain Clergy-men; to
 dispense the Goods of the Church; to depose
 or excommunicate Rebellious and Undutiful
 Clergy-men, and all that adhered to them; and
 to do all this not only by himself, but even by
 Delegates, as he should please to chuse them.
 And (d), "*Cyprian* tells *Rogatianus* (*a Bishop*)
 that without consulting any Man, he might
 have inflicted condign punishment on his Re-
 bellious Deacon. And (e), "One other Term
 there is, not unfrequently used by *Saint Cyprian*,
 to signify the Power Episcopal, than which he
 himself seems to have deem'd none more signi-
 ficant or proper to express the fullest, the high-
 est, the unconfinedst Power. It is *Licentia*;
 this Term, in the *Cyprianic* Dialect, signifies a

(c) Chap. 5. §. 13. (d) §. 34. (e) §. 40, 41.

Power,

Power of doing things at pleasure, without being accountable to, or dependent on any Superior. And, indeed, this is the proper Import of the Word, if we may believe the Etymologists. This Term our Martyr chooses, to express that great, that Heaven-born Dominion, that most Heroic Conquest, which the Regenerate Man obtains over the Devil, the World, and his own Corruptions. This is the Term he singles out to signify that incomparable Freedom, those are blessed with who receive the Holy Spirit: And that we may the better understand his Meaning, he chooses another Term to explain it by; the Term *Potentatus*; a Term coin'd, as it were, and contriv'd on purpose to signify Dominion in its greatest height and Elevation. This Term *Licentia* he chooses to express our Saviour's Stupendous and Astonishing Power of casting out Devils; of fixing the Nerves of Paralyticks; of purging Lepers; of restoring Eyes to the Blind, and Feet to the Cripple; of raising the Dead, and exercising a Despotic Power over all the Elements, &c. And he seems to have known no Term fitter, or more Emphatic for expressing the Paramount, the Peerless the Uncontroled and Unconfin'd Power of the *Roman* Emperors. Now this very Term our Martyr uses on diverse occasions, to signify the Sovereign, the Paramount, the Peerless Power of Bishops.

And now I am weary, and able to hunt no longer; nor need I; for I am sure, considering how much I have produc'd out of his *Vindication*, and referred to, in his Principles, that I have
catch'd

catch'd his Huge Wild Boar, the great Devourer of GOD's Church, I mean the SOLE POWER, ascribed by *J. S.* to the *Cyprianic* Bishops, and therefore to all Bishops: And so, most unjustly, yea and self repugnantly does *J. S.* (*f*) term the *Imputation of Domination to the Bishops, Ridiculous*; since all Men, yea and *J. S.* himself (*g*), own, that real Domination consists in an Absolute, Unlimited, and Despotic Power. And yet to his *Scottish* and *English* Bishops he will give only a *Negative Voice*, such a *Negative* as is *Reciprocal* betwixt them, and the Presbyters, as he frequently confesses: Yea they have not that; Nay, if we believe him, they have as good as nothing at all: For (*h*), the Arguments commonly insisted on by the Prelatists cannot be rationally design'd for concluding more, than that an *Imparity, or a Majority, or a Superiority of Power is due to Bishops.* And (*i*) *Parity or Imparity is the true State of the Controversy.* There is therefore no more but the *minimum quod sic* of *Imparity of Power*, according to *J. S.*'s own Confession, due to his Bishops. And again (*k*), *If you take (saith he) the least imaginable part from Parity, you shall forthwith have Imparity.* And, *Parity consists in Indivisibili.* And thus he destroys both his Books, as to their main Scope, which was to Identify the *Cyprianic* and *Britannic* Bishops; and, to boot, really destroys Prelacy it self. For, let there be in the whole Diocess only so many Pastors as make the smallest Presbytery, let the Bishop be as strictly as any of 'em ty'd to one Flock, let him never have the Honour of even being Mo-

(*f*) Chap. 3. §. 6. 7. (*g*) Ibid. (*h*) Chap. 4. §. 112.
 (*i*) §. 102. (*k*) Chap. 2. §. 5.

derator more than any of the rest; and, which is yet worse, let him not have one Groat of Revenue above any other of the Presbytery; Only let him have Two Votes or Voices, while each of the rest has but One; Here is an *Imparity of Power*; More than this *J. S.* requires not, yea less, if less can be, is all he seeks: Would the Prelates and their Favourites, would *J. S.* himself think this enough, or worth the contending for, or sufficient to set them far enough from Presbytery? They will do well, therefore, better to try before they again trust this their Advocate, who has so palpably and notoriously betray'd them: Yet there is this to be said for him, that it fell not out thro' want of Will, but of Skill, or rather thro' the Power of Truth, that frequently forceth her greatest Enemies to become her Witnesses.

§. LXIII. And now at length let me remind him of that which he has conceded, and that which I have proved: He has yielded (1), that **SOLE POWER** is not to be ascribed to the *Cyprianic* Bishop, which (tho' he there equivocates, and would fain all along perswade his Reader, that the *Cyprianic* Bishop had it in the strictest and fullest sense) is yet a strong Evidence, that he despair'd of ever proving by plain and solid Arguments, that the **SOLE POWER** belong'd to the *Cyprianics*. He has also yielded, as we have just now heard, that there is only an Indivisible Atome of Power, really nothing of it due to the *Britannic* Bishops, and, by good consequence, since he makes them compleat Heirs of all the

(1) Chap. 4. §. 10.

Power of the *Cyprianic* Bishops, that these *Cyprianic* Bishops had only this Indivisible Atome, *Least Imaginable Part*, and real nothing of Power, belonging to them as their *due*; and so it is false, that there was *Proper Episcopacy* in *St. Cyprian's* time; the proving of which, was the main Design of his Book (*m*). And again, I have irrefragably made good, that his *Scottish* and *English* Bishops arrogate, claim, and endeavour to exercise the **WHOLE** and **SOLE POWER**, and so are quite another thing than were the *Cyprianic* Bishops, and differ as really from them, as they can be pretended to differ from a Parochial Bishop or Pastor.

Once again, If the *Cyprianic* Bishops had only belonging unto them, as their *due*, a precise Superiority or Imparity of Power; then they did either keep themselves Religiously within the Limits thereof, or they did not: If *J. S.* admit the former; then no small part of both his Books, wherein he gave indisputably to the *Cyprianic* Bishops much more than a naked or precise Imparity of Power, must be arrantly false, and the *Intentio Operis*, the Design of his Work, at least, the Gulling of his Reader; and also Mr. *Rule's* affirming, that the *Cyprianic* Bishops, for the most part, had but a Majority of Dignity, like that of a Moderator, must be a most Venial Error, if it deserve the name. If the latter be chosen; then, tho' we suppose *J. S.* to have proved invincibly, that the *Cyprianic* Bishops both exerc'd, and believ'd to be nothing but their *due*, all the *Uncontroul'd*, *Unconfin'd*, and *Despotic*

(*m*) Chap. 2 . §. 70.

Power,

Power, wherewith he cloaths them, it must be acknowledged, that both his Books are nothing else but Demonstrations, irrefragably proving, that the *Cyprianic* Bishops were involv'd in a most gross and dangerous Error, and most palpably guilty of Tyranny, and that *J. S.* himself, while (*n*) he calls the *Pattern* of the *Primitive Churches*, viz. these of the *Cyprianic* Age, *Excellent* and *Irreprobable*, and thro' both Books, still supposes, that the Government which then obtain'd, was the only Government of Christ's Institution, is involv'd in the same Error, acted by the same Tyrannical Spirit; yea, that he not only breaks GOD's Commands himself, but teaches others to do so. These, Sir, are the Chains wherewith you have bound your self, and from which you can never be freed, save by an ingenuous Recantation, by giving Glory to the LORD GOD of *Israel*, and making Confession unto him.

And now at the close of this Discourse, I acknowledge that 'tis really prolix, a Treatise, rather than a single Chapter; and yet, as I hope, there is no ground why either I should Repent of my Enlarging, or my Observant and Truth-loving Reader of his perusal, the multiplicity of most important Truths herein discovered being a sufficient Compensation of his Time and Pains. For now, 'tis manifest that a Spirit of Deceit, Self-repugnancy, Infatuation, Confusion, Tyranny, Popery, and the like qualities are the essential Ingredients of his Composure, and that the same qualities imbellish

(*n*) Chap. 4. §. 113.

-the Works of the chiefest Pillars and Defenders of the Hierarchy: Now 'tis manifest, that its greatest Champions are for the Divine Right of no Church-Government at all, *Latitudinarian, Erastian Gnatho's*: 'Tis now manifest that even the Men of greatest account in the Hierarchical Communion, really and materially acknowledge, that their Bishops reject and trample the Primitive Government; and Exercise a Tyrannical Despotic Power: 'Tis now manifest from their own Confessions, that the Claiming and Exercising of SOLE POWER is a Crime scarce expiable, and that our Charging them therewith is clearly, fully, and irrefragably Justifi'd: 'Tis now manifest that J. S. himself has really destroy'd their *Dagon*, Prelacy depriving it not only of Head and Hands, but also of its Trunc and whole Being, making it nothing in the World but the *least imaginable Indivisible*. Surely, this can be ascribed to no other Cause, than to the over-ruling Providence of the GOD of Truth, who frequently causes Truth's greatest Enemies become its Witnesses, and really condemn their best beloved Errors. Nor can his most real, most frequent, and most palpable Self-contradictions, and Self-condemnations, and these in things to him of greatest Moment, proceed from ought else than the Infatuating Power of strong Delusion sent upon him, because he received not the Love of the Truth: Otherwise, would he ever have pretended to prove, that their Bishops neither claim nor exerce the SOLE POWER, from these very Books, yea these very Passages and Words, which make it as clear as the Light,
that

that they really do both? Would he ever have asserted the Identity of the *Cyprianic* and *Britanic* Bishops, and yet yielded that they differ in that which the Hierarchics make an Attribute essential to all Bishops? Would he ever have allow'd his Book to be burn'd, if he had therein ascrib'd the SOLE POWER of *Jurisdiction* to the *Cyprianic* Bishops, when yet it was never more clearly, and evidently lodg'd in the most Despotic and Absolute Monarch than 'tis lodg'd by J. S. in these *Cyprianic* Bishops? I say, all these and many other things, which I trust, shall be of some Use and Service to the Church of GOD, are now clear as the Light. Yea I am perswaded, that, were I to say no more, I have ev'n already enervated and overthrown really, and on the matter, the far greater and more momentuous part of his Voluminous Treatise, and am confident, that no Man of Knowledge and Ingenuity, shall ever after this have the Face to deny, that the *Britannic* Bishops and their Adherents are truly SOLE-POWER Men, or to pretend that they are one and the same with the *Cyprianics*; Or, finally, if he stand to the Concessions of J. S. to undertake the Defence of Prelacy. However I shall not leave things thus, but shall more fully detect him, and Examine all the rest of the places of his Book, wherein he appears to place his chiefest Strength and Security.

CHAP. II.

That the Britannic Hierarchy is no less really Romish than the Italic, sustain'd and Demonstrated.

§. I. **T**O the former Chapter I have, tho' I once otherways design'd, closly subjoyn'd this, because of the Consanguinity of the Matters handl'd in both ; it being certain, yea and yielded by the greatest Prelatists, that SOLE-POWER PRELACY is gross and bare-fac'd POPYRY : And in it I take mainly to Task the IX Chapter of J. S's *Vindication* ; the very Title of which 9th Chapter [*Viz. No Countenance given by the Principles of the Cyprianic Age to the Papacy. And, The Cyprianic Episcopacy is shewn to be inconsistent with a Papacy.*] is wholly impertinent, either in respect of his purpose, or of these whom he there opposes. The Charge of the Presbyterians, from which to liberate the Episcopals is his Work through
this

this whole Chapter, was and is, That *Scottish* and *English* Prelacy and Hierarchy is real Popery, and *Romish* Leaven. They abstract from the *Cyprianic* Principles; they manage their Charge only against the Principles, Doctrine, and Practice of the *Britannic* Hierarchies: *Cyprianic* Bishops, as is justly Collected from *J. S.*'s Acknowledgement, had due to them as good as nothing of Power; they had only *the least imaginary part of it, such an Imparity as consists in Indivisibili.* And again, they will tell him, if the *Cyprianic* Bishop was such an Absolute Monarch and Tyrant as he has described him, that the Title of this his Chapter is arrantly false, and the *Principles*, at least the Practice, tended not a little to the Introduction of Popery. They will tell him, moreover, that the *Cyprianic* Episcopacy might, while it continued, be inconsistent with a Papacy, and yet contribute not a little to its Introduction: For, 'tis possible that the Principles whereon this Episcopacy leaned, natively tended to Popery, and were afterward improved to that effect: Of which more shortly. And now, pray, what rich Discoveries can we expect in this Chapter, when its very Title is palpably impertinent, false, and fallacious. His Tragical Exclamations of the Injuriousness of our Charge merit no milder Censure, provided it be justifiable: And indeed there is nothing more justifiable, as anon shall most luculently appear.

§. II. In the Forefront of these supposed Calumnies and Slanders *J. S.* places these following Words of Mr. *Rule's* Preface to *The Cyprianic Bishop*

Bishop Examined: It is unaccountable, that in a matter that Salvation does so much depend upon, in the Opinion of Prelatists, they should lay so much stress, as commonly they do, on the Opinions of Men, and the Testimonies of the Ancient Church, seing all, except Papists, agree, that matters of Faith, and which Salvation dependeth upon, must be determined only by Scripture, and that GOD speaking in his Word is the only Judge in such Controversies. Thus Mr. Rule.

“Passing by many things (repones J. S.) (a)
 ‘observable in this Discourse, you see this plainly
 ‘in it, that there is no other way to account for
 ‘the Prelatists making so much use of, laying
 ‘so great stress upon the Testimonies of the
 ‘Ancient Church, but by making them Papists.
 ‘Now, if this was particularly levell’d against
 ‘me, I shall only ask if G. R. would not have
 ‘laugh’d at me, if I had gone about to prove by
 ‘Texts of Scripture that such and such were the
 ‘Principles of the Cyprianic Age, with regard
 ‘to Church Government. Thus J. S. But as
 he denys not, that Episcopacy is in the opinion
 of Prelatists, a matter on which Salvation very
 much depends, and dares not deny that the
 Ascribing of the Power of determining Contro-
 versies of Faith to any other than GOD speaking
 in His Written Word alone, is Popish Doctrine;
 and seing it is no less undenyable, that the Pre-
 latists insist but very little on Scripture, but very
 much, if not wholly upon Humane Writings;
 there can be no other way to account for their
 making so much of the Testimonies of the
 Ancient Church, but by making them, in this

(a) Chap. 9. §. 2.

matter, Papists: And so there was sufficient Reason to level it against the Prelatists in general, but more especially against J. S. And, by consequence, J. S's Question, *I shall only ask, &c.* contains nothing save a Calumnious Falshood, viz. That Mr. Rule thought or suppos'd, that J. S. ought to have proved any such thing by Texts of Scripture: Whereas he thought no such thing; but justly both thought and said, that if he had not been too much addicted to the Popish way, he had never either laid so much weight, or insisted so long on Humane Testimonies; which none can justly deny to be still fallible, and frequently, as in the present case, both false and slippery. *If (continues he) it was levell'd generally against all Advocates for Episcopacy, then it falls to G. R's share to maintain that never Prelatic Advocate attempted to find Episcopacy in the Scriptures.* But since you, as do the Papists, when arguing from Scriptures, haste over them, like Men bare-footed over burning Coals, and when arguing from Humane Writings, dwell and delight in them as Fishes in the Water, which is the very enormity whereof Mr. Rule accuseth you, you are too liberal in Carving to him, or any of his Mind, a share wherein they are not at all concerned. *Or (adds J. S.) that the Cause of Episcopacy is the worse for having the plain Testimonies of the Ancients to assist Scripture, in proving it.* And now, Sir, for once be ingenuous: Is this all the stress you lay on the Testimonies of the Ancients? Do not you think, that their suffrages do much corroborate your Cause? If you do, as certainly you do,
how

how impertinent and senseless are these your Words? What? Spent you so much time, and were you at so prodigious pains and labour as first to Write 12. and then 69 Sheets to prove, that the Ancients were in your mind touching Episcopacy without any hope of gaining any more by all this, but only, that your Cause of Episcopacy is not the worse? The Cause of Episcopacy, is not the worse tho' the Author of *Robin Hood*, or of *Gesta Romanorum*, had allow'd it. Nay, you believe, that by these Humane Authorities you can prove the Divine Right of Diocesan Episcopacy.

§. III. Their Doctrine of the Diocesan Bishops being the *Principle of Unity*, comes next to be considered. For proving (saith J. S. (b)) that there was proper Episcopacy in St. Cyprian's time, I insisted on this for one Argument, That by the Principles of that Age, every Bishop was the Principle of Unity to all the Christians within his District, wherein, for the most part, there were many Presbyters, as at Rome 46, &c. He was the Head, and all the rest, Presbyters, as well as others, were Members of the Body, &c. All I am concern'd for is, to purge it of Popery. But I would counsel J. S. to be wary and tender of it, lest with this same Doze he purge it of it self. I affirm then with Mr. Rule, That this very Argument is fully with as much strength, managed by the Papists for the Pope's Universal Headship over the Christian Church. And that the Pope must be the Center of Unity among Bishops is indeed the native Conclusion of the Argument. And that this Argument destroyeth the Parity

of Bishops which J. S. pleadeth for. These Mr. R's Assertions I affirm to be good and true: Let us see how J. S. overturns them. I pleaded then for a Parity among Bishops as G. R. confesses. No doubt you have got a splendid Victory, when you have got Mr. Rule to confess that you maintain Self-repugnant Principles and Doctrines. I affirm moreover, as did Mr. Rule, *That this Arguments native Conclusion is, We must either have the Papacy over the Church, or Anarchy in it,* To which J. S. answers, *Had G. R. shewn, either that there was no such Principle received in St. Cyprian's time; or, that my Inference from it was not necessary, he had said something to the purpose:* Nay; had he done either of these, he had done nothing to the purpose; the Question between you and him being, *If your Doctrine of the Diocesan Bishop his being the Principle of Unity to all in his District, have not a native tendency to the Introduction of Popery? And not, If either Cyprian held such a Principle, or, what Inferences are deducible from it? But (continues J. S.) to make my Argument infer the Papacy, is more than what is most surprizing: Did ever Papist Reason at this rate; Every Bishop in St. Cyprian's Time, was the Principle of Unity to his own Church: Ergo the Bishop of Rome, was the Principle of Unity to the Church Catholic? But are you yet to learn, that the Question under debate is neither what was the Judgment of Cyprian, nor what the Papists infer from it; but if your Doctrine of the Diocesan Bishop his being the Principle of Unity to his whole Diocess, be not Popish; if it lean not on such Principles*

Principles as first not in a Diocesan, but, except they be violented and stop'd ere they run their natural Course, lead to the Pope, as their Ultimate End and Design? *The Pope's Universal Headship can no more follow from every Bishops being the Principle of Unity to his own Diocess, than from the Presbyterian Minister of Curry's being the Principle of Unity to the Presbyterian Congregation in that Parish.* But, as it is not true, that we believe any Pastor of a Flock, or any meer Man to be the Principle of Unity to any Church; so 'tis as untrue, that the Arguments which prove, that a Pastor has a Power over a Flock, contribute no less to the Erection of a Papacy, than do they that establish Diocesans over Parochials; as in the Sequel shall be manifested.

In short, I did (as I still think) effectually prove, that the Principles of the Cyprianic Age stood in direct Opposition to the Pope's Supremacy. But on Supposition, which you have, on the Matter, confessed to be false, that the Principles of the *Cyprianic* Age were the same with these of our present Hierarchics, have you proved, that they stood in so direct Opposition to it, as to have no Native Tendency thereunto, and that they could not be of as good use for setting up Metropolitans over Diocesans, Exarchs over Metropolitans, &c. as for setting up Diocesans above Parochial Bishops? Did you prove this? Did you attempt to prove it? *This G. R. knew very well, and could not deny it: No reason therefore, to think that it was (the Intentio Operantis) my Design to establish the Pope's Universal Headship.* But *Bellarmino (c)* endea-

(c) De Cler. Cap. 14.

voured

voured to establish Episcopacy by your very Arguments which ye bring from the Jewish High Priest: Design'd he not therefore to establish the Pope's Universal Headship? *As little reason to say, that (the Intentio Operis) the Tendency of my Argument made for the Pope; unless G. R. inclines to maintain, that a particular Bishop cannot be the Principle of Unity to a particular Church, unless there be an Universal Bishop to be Principle of Unity to the Church Universal. Now this I take to be a Task too hard for all the Papists and Presbyterians in Christendom. But it is so far from being a hard Task, that indeed it is none at all: The Hierarchics themselves do our Work, while, for lack of better, they prove Diocesan Episcopacy with such Arguments, as no less, yea more forcibly establish a Papacy. His Classing Presbyterians with Papists is no less senseless, than if a Papist, being by Protestants, proven guilty of Paganism, should put on an obstinate Brow, and tell them, that both Protestants and Pagans would never be able to make good their Charge,*

§. IV. *Another Argument I insisted on, (saith J. S) (d) was, that by the Principles then received, whatever the Jewish High Priest was to the other Priests and Levites, &c. Every particular Christian Bishop was the same to the Presbyters and Deacons, &c. within his own District. But I must once again tell him, that the present Question is not, What obtain'd in Cyprian's time? But what of the Principles or Practice of our present Hierarchics tends natively to the Introduction of the Papacy? And having proved this by unanswerable Arguments, I added, that the Names, Priest, Priesthood, Altar, Sa-*

crifice, &c. so much in use in those times, amounted to a pregnant Argument, that it was then believed, that the Christian Hierarchy, in every particular Church, was copied from the Jewish. Which confirms to me Mr. Rule's Observation, that the Papists owe J. S. much, not only for their Pope, but for their Unbloody Sacrifice. To this J. S. gives the following Return: If G. R. was in earnest, he should have looked a little better about him, before he had involv'd Saint Cyprian and all his Contemporaries in the same Guilt with me; for I'll take my Oath on't, so far as I am for the Mals, they were my Masters. Or rather, if their using the Terms, Priest, Altar, Sacrifice, &c. can be made an Argument for the Popish Mals, the Papists have not me, but G. R. to thank for it; For I do sincerely protest, I am not able to make an Argument of it. But if J. S. may be trusted, they made such use of these Terms, as amounts to a pregnant Argument, that the Christian Hierarchy was copied from the Jewish: But surely the Original, the Jewish Hierarchy, comprehended necessarily true, or not metaphorical Priests, who were to offer up not only Real, but also Propitiatory Sacrifices: And could such Priests, and such Sacrifices be wanting in the Christian Hierarchy, if it was a true Copy of the Jewish? Now this Argument, were its Foundation sure, should be pretty plausible, at least to prove, that Cyprian, and his Contemporaries were for the Popish Unbloody Sacrifice: But indeed it is built on nothing but Sand; for he'll never be able to prove, that they believed the Divine Institution of a Christian Hierarchy copied from the Jewish. Other Accounts may be given of their frequent using of these

these Terms; As, that they, complying with the Jews in some Terms and Customs that seemed harmless, might the more easily gain them. And indeed the use of these Terms was harmless comparatively in these Fathers, who foresaw not the Occasion they were to give to the Antichristian Abominations that ensued; but is yet most Criminal in J. S. and his Partisans, now after the grand Mischief, these Judaick and Anti-Apostolick Terms and Ideas brought into the Church, is so fully and clearly detected. So clearly, I say, and so fully, that whosoever pertinaciously stuck to the use of them, have been generally, thro' the Reform'd Churches, judg'd not sufficiently purg'd of *Romish* Dross. Even the main Props of the *English* Church have really own'd, that this Use of these Terms is not to be retained, that it has much indammag'd the Church of GOD, and that it furnishes *Rome* with Arguments for Upholding of her Heresies: Which is evident, were there no more, from this, that the Authors of both the *English* Translations of the New Testament, make no such use of these Terms; at which the Papists are much displeas'd, as being thereby deprived of a fine Argument for their Unbloody Sacrifice. And to give an Example: The *Rhemists*, in their Translation of *Act.* 14. 23. (with them, 22.) use the Word, *Priests*, and accuse the *Protestants*, who us'd the Word, *Elders*, of *Guile and Folly*, and say, *That such Corruptions of Scripture their Hatred of Priesthood driveth them unto.* To which *Fulk* thus answers: *The Cause why we avoid the Name of Priest, is because it is by common use taken, to signify Priests of the Law, whose*
Name

Name is never in the New Testament given to Ministers of the Church; yet is our Translation true. ———

———— Many indeed of the Ancient Fathers confound the Names of Sacerdos and Presbyter, wherein, as they are not to be commended, because they observe not that Distinction of the Names, which you confess was alwise observed of the Apostles; so can you not prove, that they did it as you say, for none other Cause, but to shew, that Presbyter in the New Law, is the same in Sacrificing, or in every other respect, that Sacerdos was in the Old Law. Most clear and apposite to the same purpose are Dr. Stillingfleet's Words (e),

‘ It is then (saith he) a common Mistake to
 ‘ think, that the Ministers of the Gospel succeed
 ‘ by way of Correspondence and Analogy to the
 ‘ Priests under the Law; which Mistake hath
 ‘ been the Foundation and Original of many Er-
 ‘ rors. For when in the Primitive Church, the
 ‘ Name of Priests came to be attributed to Go-
 ‘ spel Ministers from a fair Compliance (as was
 ‘ thought then) of the Christians only to the
 ‘ Name used both among Jews and Gentiles; in
 ‘ Process of Time, Corruptions increasing in the
 ‘ Church, those Names that were used by the
 ‘ Christians, by way of Analogy and Accommo-
 ‘ dation, brought in the things themselves pri-
 ‘ marily intended by those Names; so by the
 ‘ Metaphorical Names of Priests and Altars, at
 ‘ last came up the Sacrifice of the Mass; without
 ‘ which, they thought the Names of Priest and
 ‘ Altar were insignificant. This Mistake we see
 ‘ run all along through the Writers of the Church,
 ‘ as soon as the Name Priests was applyed to the

(e) Iren. Part. 2. Chap, 6. §. 11.

‘ Elders of the Church, that they derived their
 ‘ Succession from the Priests of *Aaron’s* Order.
 But I shall not multiply Testimonies in a Matter
 so clear: ’Tis certain, that Protestant Divines,
 in their Refutations of the Arguments that the
 Papists bring for their Unbloody Sacrifice out of
 the Fathers, spend no small part of their Labour
 in discussing these Terms, concerning which we
 now debate. From all which ’tis evident, that
 J. S. and his Associates, while they not only ob-
 stinately retain these Terms, but also argue from
 the Fathers their most unwary use of them, that
 they were for a Jewish Priesthood and Hierar-
 chy in the Christian Church, do not a little ob-
 lige, or rather harden the *Romanists* in their
 Heresies.

§. V. But let us go on with J. S. whose Ar-
 gument, (if we believe him) taken from the
Cyprianic Bishop his being the *High Priest* to the
 whole *Diocess*, smites the *Pope* under the *Fifth Rib*.
 (f) For if, (saith he) by the Principles of that
 Age, every particular *Bishop* was the same to his own
 Church, that *Aaron* was to the National Church of
 the Jews, that is, an *High Priest*, without any Vi-
 sible Superiour, then by those Principles, we have as
 many *Aarons*, as many *High Priests*, acknowledging
 no Visible Superiour, as we have particular *Bishops*
 of particular Churches: And by unquestionable
 Consequence, no Room left for One *Aaron* to *High-*
Priest it over the Church Catholic. Now, there be-
 ing nothing of Argument here, which is not in
 his following (g), I shall cast them together:
 “ When (saith he) I came to consider, how e-

(f) §. 5. (g) §. 6.

' very particular Bishop stood related to the
 ' Church Catholic, I proceeded by Steps. The
 ' First was, that, by the Principles of the *cyprianic*
 ' Age, all Bishops were Collegues, and made up
 ' One College. A Step, methinks, considering
 ' what I have discoursed above, the Pope will
 ' give me small Thanks for: But the Second, as
 ' I thought, was yet more directly levelled a-
 ' gainst him. It was, that as the One Bishop
 ' was the Principle of Unity to a particular
 ' Church, so this College of Bishops was the
 ' Principle of Unity to the Catholic Church;
 ' And Jesus Christ was the Only principle of U-
 ' nity to the College of Bishops. Subjoyning
 ' thus to the Person my Letter was directed to, I
 ' hope, not being a *Romanist*, you will not re-
 ' quire, that I should prove the highest Step of
 ' this Gradation. My meaning, I thought was
 ' so plain, that no ingenuous Reader could rea-
 ' dily mistake it, *viz.* That the College of Bi-
 ' shops, by the Principles of the *Cyprianic* Age,
 ' had no Visible Superiour. There was no Bi-
 ' shop of Bishops: No Universal Bishop: No
 ' Intermedial Step between the College of Bi-
 ' shops, and the Invisible Head of the Church.
 Thus he. And now it is time to examine his
 Defences against Mr. Rule, who saith (b), *Here*
I observe the Discourse is about a Visible Head, or
Principle of Unity to the Church; which cannot be a-
scribed to Christ. To which J. S. replies (i),
And who ascribed it to him? But to give beside
 Christ Another Head, Visible or Invisible, to the
 Church, Universal or particular, is condemned

(b) *Cypr. Bish. Exam.* §. 61. (i) §. 71.

as Popish Doctrine, by the far greater part of the Protestant Churches. *Wherefore* (continues Mr. Rule) *this is wholly impertinent.* To which J. S. replies: *Wholly impertinent to exclude a Pope!* But sure, it is wholly impertinent to bring Christ Jesus into the Throng of your Visible Heads 'Tis impertinent moreover to tell, that while you make your Diocesan Bishop to be the Head of your Church, and Top of your Hierarchy, you exclude a Pope; For 'tis true, that as long as he so continues, the Pope is excluded; but, he is as really excluded, tho' the *Metropolitan* be set over the *Diocesan*, and made the Head of the Church, or again the *Exarch* over him, or the *Patriarch* over the *Exarch*. The Question is, if the Principles and Arguments which raise Diocesans over other Pastors, leave the Assertors there, and drive them not at length to settle One Head over the whole Church Catholic. Mr. Rule goes on thus: *Or if it have any Sense, it tendeth to make his Reader a Romanist, whom he supposeth not to be one already.* And of this his Saying adds the following Reason: *For if the particular and Catholic Church, have a Visible Principle of Unity; and that which he maketh to be the Uniting Principle, have nothing that is visible to make them one among themselves, they who can receive his Doctrine about a Principle of Unity, will see a necessity of a Pope to unite the Bishops, as much as of a Bishop to unite the Presbyters: All this (replies J. S.) is so deep, that I confess I cannot see to the Bottom of it.* You cannot because you would not, and you would not because you knew you could not discuss it. Nor have you answered one Syllable to his following Words:

" If Christ be the **Uniting Principle** of the Col-
 ' lege of Bishops, why doth he not serve for the
 ' same use to Presbyters, yea, to all Christians ?
 ' And indeed he is the real **Uniting Principle**
 ' to all ; they only are in the **Union** of the
 ' Church, who cleave to his **Doctrine**, and ob-
 ' serve his **Laws** ; even tho' they separate from the
 ' Bishop who departeth out of that way. To
 this I say, you answer nothing ; because you
 could not : It is the ordinary Answer given by
 Protestants to Papists, while they urge the like
 Argument, and it equally serves you both. If *J.*
S. mean'd by the *Highest Step of the Gradation,*
Christ, as Mr. Rule understood him, or the *College*
of Bishops, as he now expones himself, I dispute
 not ; let him be the Interpreter of his own Words:
 That which I would learn is, how I may know,
 that *J. S.* is not mistaken as really as are the Pa-
 pists, in their supposing of a necessity of **One In-**
dividual Visible Vicar of Christ, and Principle of
Unity ; seing himself *supposeth* (as Mr. Rule ob-
 served) *the same necessity of such a Visible Uniter, till*
he come to the College of Bishops, and then leaveth
them Headless, that is, without a Visible Head ?
 To this all the Reply given by *J. S.* is, *Yes, ac-*
ording to the Principles of the Cyprianic Age. - And
just as Saint Cyprian and all his Contemporaries did.
 Now I will suppose, which yet is never to be
 granted, that *Cyprian* and his Contemporaries
 were in every respect yours ; Can you say, that
 they could not, that they never did stray either
 in **Doctrine** or **Practice** ? Have not some (as
 you may afterwards hear) of your greatest *English*
Hierarchies really called *Cyprian* a Heretick ?
 Which

Which I am far from believing. Others of 'em; speaking of the same matter now in hand, tell us, that he and the rest of the Fathers had but little Wit and Solidity. Of this mind is the Learned *Isaac Barrow* (k). "St. Cyprian (saith he) hath a Reason for it somewhat more Subtile and Mystical, supposing our Lord did confer on him a preference of this kind to his Brethren (who otherwise in Power and Authority were equal to him) that he might intimate and recommend Unity to us; and the other African Doctors (*Optatus* and *St. Austin*) do commonly harp on the same Notion: I can discern little Solidity in this Conceit. Thus the Doctor, referring to *Epist. 73. De Unitate Ecclesie, &c.* in the belly of which [*&c.*] doubtless *Cyprian's 33d, alias 27th*, Epistle is comprehended, the very Epistle whereon *Mr. Dodwell* founds the whole Structure of his Doctrine of the Bishop's being the Principle of Unity. Wherefore, even on supposition, that this Doctrine had been as really *Cyprian's*, as it is *J. S's* and his Brethrens, I have the Allowance of the most valuable Hierarchics themselves, to examine it by the Rule of Truth, and Justice, and send it packing, if, on due Search, it be found to wrong Christianity.

§. VI. I assert therefore, that this their Conceit is not only void of all Solidity and Truth, but also has a real and native Tendency to Tyranny, yea and Papacy it self. This, tho' I have already removed what *J. S.* said to the contrary, I shall more largely confirm. And that it may be done with the greater Perspicuity

(k) Treatise of the Pope's Supremacy. Pag. 33.

and Evidence, I shall give as clear and succinct an Account as I can, of their Doctrine and Sentiments of the Bishop's being the *Principle of Unity*. presupposing what I already have given out of *J. S.* Take it in the following particulars :

I. The Universal Church is a Homogeneous Body, like that of Water ; from which tho' you take any one part, yet it remains in as great Integrity of its parts as it was before, and can subsist as well without that part as it did with it: Just such a Body (say they) is the Church Universal ; in which there is no Church so necessary to the rest, as that without it they cannot consist, or continue in being: Because there is no Office in all the Ecclesiastical Discipline, which equally belongs not to every one of the particular Churches. But every Church Particular is a Heterogeneous and Organical Body, like that of perfect Animals ; in which Body there is One External and Visible Member or Part, *viz.* the Head, from which the rest derive their Vital Influences, and without which they cannot subsist.

II. This, say they, is not only the Doctrine of *Cyprian*, and other Ancient Christians ; but also conform to Scripture, *1 Cor. 12.* which compares the Church to an Organic Body : So that it derives the mutual necessity of all the Members from the Functions they perform to one another. And tho' GOD can immediatly supply the Defects of Christ's Mystical Body, yet his Will is, that this Supply should be expected from the Gifts of the Brethren ; some of which Gifts were of less Universal Use, as *that* of Miracles ; others

others of more, as Governments and Primacy: And therefore, in his Mystical Visible Body (for of this he's speaking) the Apostle acknowledges the Use of a Head, as also of Eyes, and Feet, which Head is as necessary to the rest of the Members, as a Head is to the Body of an Animal, which Body, or any of its Members cannot live, without Dependance on this principal Member, *Principle of Unity, or Head.*

III. Which *Principle of Unity, or Head,* is the *Bishop* alone, as *Cyprian* hath proved, both by the then obtaining Practice, and CHRIST'S Institution.

IV. This *Unity,* whereof the *Bishop* is the *Principle,* is the *Ectypal* and Representative of the *Archetypal* in Heaven; the *Bishop* Representing the *Logos,* CHRIST; without Communion with whom subject Members can have no Communion with CHRIST.

V. This Communion with the *Bishop* must be keep'd by Participating, or Receiving from him the Christian Mysteries, *viz.* the Sacraments, whereof he is the only Dispenser, and which were borrowed from the Heathens.

VI. In order to make up the Unity of the Visible Church, 'tis not enough that she have One Invisible Head, CHRIST; but she must also have another Individual Person to be her Visible Head, the *Bishop*: He is the Churches Monarch; on his Person, not on his Doctrine she is built. This Visible Head must be One, not a Plurality, for this reason of *Cyprian,* because there is One CHRIST, and One GOD; for in both

both the Archetypes the Unity is not of a Plurality, but of a Person. And the Church still esteemed so much of that Unity, that whosoever attempted to shake it, she accounted them Hereticks. The Abolishers of JESUS, whether they had brought in a plurality of Christs, or divided JESUS from CHRIST, were even from the Apostles times reck'ned Hereticks. Nor, saith the Author, do I judge that there was another Cause why the Apostles so much extolled the Unity ev'n in the Trinity, why also they derived the same Unity in the Trinity from the Unity of the Head; but that by all means they might shew, that ev'n the Three Persons cannot be admitted to constitute the Unity of the Head, but that this Unity must belong to One Person. If, therefore, there were more than One Person in the Head of the Visible Church, it could not Represent the Celestial Unity, and should have nothing common with it. Moreover, that Representation should be Heretical: For seing we, Christians, should be so One as the Father is One with His CHRIST; they insinuated, that there are moe Persons in CHRIST or the Father, if we should admit moe Persons into the Representation of CHRIST or the Father; for there is no cause why we should place Heresy in Words more than in Deeds, seing the Representation of the Deed ought to be sure.

VII. All this, as the Hierarchicks pretend, *Cyprian* solidly proved from the Primacy our LORD gave to *Peter* over the rest of the Apostles, in these Words, *Matth. 16. 18. Thou art Peter,*

Peter, &c. where CHRIST promises to build his Church, not on Peter's Confession, but on his Person, gives him a Primacy over the rest of the Apostles, makes him alone the Steward of his House; and Type of the One Bishop which was to be plac'd in every See, and, in respect of him, all the rest of the Apostles only private Persons.

VIII. All this is not to be understood of the Church Universal; for she's Govern'd Aristocratically, by Bishops Acting in a Compleat Parity, and Independently on any Mortal; And so the Pope's pretensions are sufficiently and perpetually precluded: But it is to be understood of particular Churches, the Government whereof is Monarchical, each Church being Govern'd by its own Monarch, the Bishop alone.

IX. By a *Particular Church* is mean'd a *City*, like *Rome, Carthage, Alexandria, &c.* with its subjected Territory or District; every one of which, or every such City wherein it is thought fit to place a Bishop, corresponds to *Jerusalem*, and has all the Priviledges that it had in the time of the Old Testament, when *Israel* was GOD's *Segulla*, or Peculiar People; viz. the Right of having *Solemn Feasts, Temple, High Priest, &c.* For, Christianity being nothing but Mystical Judaism, has no less than had the Literal Judaism, both a Visible and Invisible *Priesthood, Altar, and Sacrifice.*

X. The Christian Bishops are answerable to the *Jewish High Priests*: And the City Jurisdictions are answerable to the Jurisdiction of the High Priest.

X I. This High Priest the Bishop is also after the Order of *Melchisedec*, and the Sacrifice he Offers is the same with that of *Melchisedec*; Bread and Wine.

X II. This High Priest, or Bishop, is the Sole Judge of all within his District, of the Presbyters themselves no less than of the meanest of the People: He alone has the Power of Opening or Shutting Heaven, of Receiving into, or Excluding from the Communion of the Church; and, so long as he keeps Catholic Communion and Fellowship with his Collegues, if any Separate themselves from his Communion, they Separate themselves from the Communion of Heaven, ev'n tho' the Bishop's Life were never so vitious, his Administration never so bad, were his Commands never so grievous, if they be not sinful: Or even tho' we suppose, that they were sinful, provided they be not such as render him incapable of the Name of a Christian.

This Abstract I have taken almost word for word out of Mr- *Dodwell* his seventh Dissertation on *Cyprian*, and his *English* Book concerning the *One Priest* and *One Altar*. The Author is among the Hierarchicks of incomparable account, and this his Doctrine, for ought I can learn, by them now commonly imbrac'd. I do not affirm, that in every minute particular I have fully express'd his sence, but can sincerely say, that I earnestly endeavoured to do it, and was at the greatest care and pains, that this Epitome might be in every thing true, just, and clear: And I assure my self, that, as to the Marrow and
Substance

Substance of this their Doctrine, tho' it be, for the most part, very thin and subtile, I have both reach'd and express'd it : Wherein there are obvious a great many things very strange and surprizing.

§. VII. It is truly odd that these Men, having laid down for a Principle, that there is a Christian Hierarchy, and that it is copied from the *Jewish*; they yet will not allow that there should be One High Priest over the Christian Church, as there was over all the *Jewish* : Nor yet that there should be a High Priest wherever Sacrifices are ordinarily and frequently Offered ; that is, where the LORD's Supper is ordinarily Celebrated : For it they will have to be a True and Real Sacrifice. I say, it is strange that they will admit neither of these High Priests, but a *City High Priest*, or One for every City. Nor is their Proof less uncouth than their Position : The same *Dodwell* finds it in CHRIST's Answer to the Woman of *Samaria*, *John 4. 21. (1)* ‘ The Question (*saitb he*) between the *Jews* ‘ and the *Samaritans*, being concerning the Con- ‘ finement of the High Priesthood, our Saviours ‘ Answer must be understood to deny the Con- ‘ finement of that which should be answerable to ‘ the High priesthood under the Gospel. This ‘ must be the meaning of the Reason drawn ‘ from the Spiritual Nature of GOD, and the ‘ Spiritual way of Worshipping Him. Not as ‘ our *Enthusiasts* are apt to understand it, that ‘ there should be no need of Priests nor Sacrifices ‘ that were to overthrow his own Constitutions

(1) *One Altar, &c. Chap. 9. §. 6.*

under the Gospel it self elsewhere) but suppo-
 sing the continuance of the High Priesthood
 and such mystical Sacrifices as the Gospel allows
 of, to let them know however, that they should
 henceforth be so Spiritual, as that all who did
 communicat in the same Spirit, how distant so-
 ever their Residences were, might notwithstanding
 communicat in them, which they could
 not do before. And still it is to be understood,
 not of single Congregations, but of the Con-
 gregations, at least, of whole Cities (for these
 publick Sacrifices, wherein the High Priests
 were concerned, were never design'd for less
 than the whole Cities, how great and populous
 soever, where they were perform'd) that every
 City should have the same Priviledge as *Sichem*
 and *Jerusalem*, to have Mystical Sacrifices and
 High priests of their own, with whom they
 might communicat without such tedious Jour-
 nies as they of the Dispersion were fain to make
 at the return of their Solemn *Anniversaries* at
Jerusalem. But did not the *Woman*, who belie-
 ved the Pentateuch, as really suppose the Conti-
 nuation of the Solemn *Appearance* of all the Males
 thrice each Year as the Continuation of a real
Priesthood, *City Priest*, or *High Priest* over a large
 District, and over many Inferiour Priests? Were
 not both *Jews* and *Samaritans* as really agreed
 concerning the Continuation of the Solemn
Conventions of the *Males*, as concerning the Con-
 tinuation of a real *Priesthood*, &c? But can
 Mr. *Dodwell* prove, that *Christians* are bound to
 make such solemn *Appearances* at the *Bishop's*
Cathedral? This indeed he faintly attempts to
 do:

do: Faintly, I say, fearfully, and confusedly (m). But in stead of doing this, if he does any thing, he rather proves, (I say the same of *Maurice*, to whom he refers) that in the Prime Primitive Church there was a Bishop for each Congregation. But suppose, that he could really demonstrate, that all Christian Males were obliged to Appear thrice every Year at the Cathedral of the Bishop, and Communicate with him, should he not by the same Breath evince, that the Church of *England* despise, trample, and contemn GOD's Ordinance ; since no such Panegyrick Assembly, or Solemnity is ever to be found or heard of there? Again, the Woman, in her Question, did as really suppose the continuance of a *Propitiatory Sacrifice* to be frequently Offered in the *Temple*, as of a *High Priesthood*, or any other kind of *Sacrifice*. Nor doth our Saviour's Answer in the least intimate the Abolition or Abrogation of the *Propitiatory Sacrifice*, more than of any other kind of real *Sacrifices* or *High Priesthood*. It is palpable Popery, therefore, to extort from this Text, *Sacrifices*, *Priesthood*, and *High Priesthood*. Neither has he here one Grain of his own ; but all is borrow'd from the Babes of *Babel* ; as the *Rhemists*, and *Fansenius* (n), *Began* (o), and *Bellarmino* (p) : For the Jesuit with great prolixity endeavours to prove the *Sacrifice* of the *Mass*, from the same Scripture.

And to the end that the compleat Harmony between the *Jesuit* and *Dodwell* may appear, I

(m) Chap. 10. S. 9. (n) In Loc. (o) *Mannal. Lib. 1. Cap. 10.* (p) *De Missâ. Lib. 1. Cap. 11. seu Lib. 5. De Eucharistia.* [shall

shall give you *Bellarmines* Arguments, as I find them truly abridg'd and translated by *Willet* (9). "The 8th Argument, *John* 4. 23. *The hour commeth and now is, when the true Worshippers, shall Worship my Father in Spirit and Truth.* By Worship and Adoration here is understood the solemn Worshipping of **GOD** by Sacrifice. First, the Scope or the place giveth it: For the *Womans* Question was of the Worship of **GOD** by Sacrifice, which was tied to *Jerusalem*, You say that *Jerusalem* is the place, where Men ought to Worship, *vers.* 20: but it was lawful for the *Jews* to offer Spiritual Sacrifice in any place: Therefore **CHRIST**'s Answer must be of such a Sacrifice which should not be tied to a place, as the *Jews* Sacrifice was. Secondly, *The hour commeth, &c.* **CHRIST** speaketh of a new Adoration which was not before; But the time was always to offer Spiritual Sacrifices or Prayer, &c. Thirdly, **CHRIST** speaketh of publick and solemn Adoration, which should answer to the publick Sacrifices of the *Jews*; but Prayer and Thanksgiving may be done privatly: *Ergo*, he meaneth the solemn Sacrifice of the *Mass.* *Bellarmin.* Cap. 11. Thus *Bellarmin.* And now judge, Christian Reader, if ever one Egg was liker to another, than *Mr. Dodwell* is in this matter to the *Jesuit*, and if the one brings not the very same paralogisms, the very same detestable Depravation of **GOD**'s Word, to prove *Diocesan Episcopacy*, that the other brings to prove the *Sacrifice* of the *Mass.* But there is no hazard;

(9) Synops. Papism. Controv. 13. Quest. 2. Part. 2. for

for the ſame *Willet* has answered both of them ſufficiently: His Answers do no leſs ſilence *Dodwell* than *Bellarmin*. I therefore preſent them to the Reader, as follows. “ *Anſw.* To the firſt Reason. *Firſt*, Though it were lawful for the Jews to pray other where; yet Prayer made in the Temple, had a more eſpecial privilege: And therefore it was called the Houſe of Prayer, *Iſay* 56. 7. and *Solomon* prayeth to GOD at the Dedication of the Temple, That whoſoever, upon any occaſion, ſhould come and make his Prayer in that Houſe, GOD would hear in Heaven, even if he were a Stranger, *1 Reg.* 8. 42. Wherefore *Chriſt's* Answer may include alſo the Worſhip of GOD by Prayer. *Secondly*, It followeth not, the Worſhip of GOD by Sacrifice was tyed to a place, or they Sacrificed only at *Jeruſalem*: *Ergo*, now they ſhall Sacrifice every where: For by this reaſon the Sacrifices of Beaſts might continue ſtill, with an Enlargement only of the place: But *Chriſt* oppoſeth the Spiritual Worſhip of GOD, not limited to any place, againſt their Carnal Sacrifices appendant to the Temple. *Secondly*, Though the time was always for Spiritual Sacrifices, yet neither was it ſo general under the Law, as under *Chriſt*, whoſe Name is called upon among the Gentiles: And again they were notwithstanding bound to the External Sacrifices, which now are aboliſhed by this Spiritual Worſhip: Which ſeemeth in theſe two reſpects to be a new Worſhip. *Thirdly*, The Argument followeth not, Prayer may be uſed privately: *Ergo*, it cannot be the publick Service of GOD: *For the Houſe of GOD is*
called

' called the House of Prayer: Therefore this publick
 ' Spiritual Worship doth answer to the solemn Car-
 ' nal Sacrifices. Thus Dr. *Willet*: Where he most
 clearly and efficaciously undoes and overthrows all
 the Sophistry and Cavills brought by both of 'em,
 for upholding their damnable Doctrine of *Unme-
 taphorical Sacrifices, Priests, and High Priests*, un-
 der the New Testament; and, by infallible
 Consequence, their Doctrine of Jewish-like
 Temples, and great Districts or Diocesses sub-
 ject to their High Priest or Bishop. With *Willet*
 joyns *Fulk*, on this place, against the *Rhemists*:
 The Substance of whose Answer is, That, by
 Adoration is mean'd Worshipping of GOD gene-
 rally, and not Offering Sacrifice only; and that
 in the Lord's Supper there is no more any Sacri-
 fice than in Prayer, or any other Christian Du-
 ties, whether private or publick. And he justi-
 fies this his Answer by the Testimonies of
Justin, Iræneus, Tertullian, Cyprian, Origen,
Chrysostom, Hierom, Augustin, Cyrill, Theodoret,
Euthymius, and Theophylact. Of the same mind
 are Bishop *Jewel* (r), Bishop *Babington* (s), and
 Bishop *Morton* (t); yea and all the greatest Lights
 of the Church of *England*, not to speak of the
 rest of the Reformed Churches, with the first
 Reformers themselves, who, as one Man, con-
 demn this unhappy and Antichristian Notion.
 He ought therefore to have been better advis'd,
 and more sober, when he traduc'd all these
 Worthies with the odious Name of *Entbusiasts*.

(r) *Def. Apolog.* Pag. 130. (s) On *Gen.* 14.
 (t) *Cash. App.* Book 2. Chap. 7. and Book 4. Chap. 23.

In what place of the New Testament these *Constitutions of Unmetaphorical Priests and Sacrifices* are to be found, he has not told us, but only left us to guess what places he eyed: And it was congruous for him to do so, seeing they are to be found no where.

Such Arguments as these are so far from contributing any thing to the Honour or Advantage of Diocesan Episcopacy, that, on the contrary, they must impress into Mens Minds a deep and well grounded Sense of its Anti-evangelic and Antichristian nature and tendency.

§. VIII. But I need not much to dive into the Writings of Mr. *Dodwell*, to fish for Proofs of the Romishness of his Principles: For none, in their right Mind, can Read the Abstract I have already given, but they must see it appearing with a Witness. The inflaving Domination and Tyrannical Power he gives his Bishop is not the least hurtful of these very Sins, for which *Rome*, in the *Apocalypse*, gets the name of *Egypt*. 'Tis doubtful, if there be any Popish, Doctrine so gross as theirs, which gives the Church a Visible Head, through which she derives all her Life and Subsistence. And their perversion of 1 Cor. 12. whereby they would prove this Doctrine, is altogether Popish, and stollen out of *Bellarmin* (u). Their founding of the Church not on *Peter's Confession*, but on his *Person*; their making him the only One Steward of CHRIST's House; and their giving to him a *Primacy* (yea as much Power as they give to the Bishops over the Presbyters, which sure is not

(u) De Pontif. Lib: 2, Cap. 12.

small) over the rest of the Apostles, is borrow'd from the same Loyolite (x). The erecting in the Church a Jewish-like High Priest, they owe also to the Romanists; as is to be found in the same Bellarmin (y). And accordingly their *Altars, solemn Panegyrick Feasts, Proper Sacrifices, Sacrifices of Bread and Wine, and Cathedral Temples,* are all derived from the same Judaizing Romanists.

§. I X. But the Pope, as they pretend, is sufficiently excluded, by sustaining, that all Bishops are High Priests, and compleatly Equal, and that the Church Universal is not an Organic, but a Homogeneous Body, and so admits of no Visible Head. But this can satisfy none, nor vindicate them from the just imputation of Popery: For, let once a Man believe their Doctrine concerning the Bishop's being the *Principle of Unity*, and he'll see an evident necessity of One Head, or Pope, to all Christians; he'll see, that they must either be strangely demented, or not sincere, while they deny this Inference; he'll see, that this shift whereby they pretend to evade it, is but a meer elusion. For, if *Peter* had no less Power over the rest of the *Apostles* than the Hierarchies give to every *Bishop* over his *Presbyters*; then this Equality of the Apostles, and in them, of all Bishops, is quite gone. And altho' they tell him, that *Peter* underwent two Respects or Considerations, in one of which he was Equal with, and in the other, Superiour to the rest of the Apostles; he will justly laugh at this Dream, as having no

(x) De Pontif. Lib. 1. Cap. 10. & seq. (y) De Pontif. Lib. 1. Cap. 9. de Cler. Cap. 13.

foundation in Scripture, no other ground, but the naked Assertions, and airy Fancy of some dreaming Speculators. If once one be perswaded, that, on this account, that GOD is One, and CHRIST is One, there must be another Individual Visible Head to Represent this One GOD, or One CHRIST, is it likely that such a one will sit in Diocesan Churches more than in Parochials, and not ascend to the Church Universal, and conclude that there is no less a necessity of One Individual and Visible Head here on Earth to Represent *that*, and to give Life to the particular Churches, than of One single Person, to Represent, Head, and give Life unto any inferiour Church whatsoever? He will see that their Diocesan Church is really no less Monstrous and Two-headed, than is the *Roman*; he'll see, finally, that *Dodwell's* Pillar, raised to uphold their tottering Structure, is nothing save the *Romish* rotten Prop, the Antiscriptural and senseless Fiction express'd by *Bellarmin* in the following Words. *All the Apostles were Heads, Rectors, and Pastors of the Universal Church, but not the same way that Peter was Head, Rector, and Pastor. For they had a Supreme and most ample Power, as they were Apostles or Legates, but Peter as an ordinary Pastor. Moreover they so had this plenitude of Power, as that Peter notwithstanding was their Head, and not e Contra (z).*

(z) Omnes fuerunt Capita, Rectores, & Pastores Ecclesiæ Universæ, sed non eodem modo quo *Petrus*. Illi enim habuerunt summam atque amplissimam Potestatem ut Apostoli seu Legati, *Petrus* autem ut Pastor ordinarius. Deinde ita habuerunt plenitudinem potestatis, ut tamen *Petrus* esset caput eorum & ab illo penderent non e contrario. De *Petrif.* Lib. I, Cap. 11.

Secondly, Many of the Hierarchics in Doctrine, and all of them (as shall in its place be demonstrated) in Practice, condemn the Equality of *Diocesan* Bishops, and set *Metropolitans* over them; and thus we have *Higb Priests* over *Higb Priests*, and his *Diocesan* Church becomes a Non-organical and Imperfect Body, requiring a *Visible Head* above its proper *Diocesan*.

Tbirdly, The Universal Church must be reck'ned a *Heterogeneous* or *Organical* Body, no less than any particular Church; for CHRIST cannot be Head to her under another consideration or respect: And therefore, if a particular Church must have another Individual Person, beside CHRIST, for her *Principle of Unity*, and *Head*, without which she cannot subsist; the Universal Church stands no less in need of another Individual *Principle* and *Head*, beside CHRIST also.

Fourthly, If such an *Unity*, without which the Catholick Church can have no Life or Being, must be plac'd not in Consent in sound Doctrine, but in Persons; it will be found much more congruous and reasonable to place it in One Individual than in a Multitude, in One guiding the whole College of Bishops, than in the College it self. Nothing, I say, more natural and rational than this Conclusion: A College of *Diocesan* Bishops still remains a Multitude, no less than a College, or Presbytery of Parochial, or Congregational Bishops, or Pastors. Wherefore,

Fifthly, The Protestant Writers have been always careful, in opposition to the Papacy, not to place the *Unity* of the Church in either the
Unity

Unity of Person, or Persons Representing her; but in that of Consent and Harmony of sound Faith and Doctrine. “What Lovanian vanity is this, (saith Bishop *Jewell*) (a) “to say, the Members of the Church of CHRIST abide in the Unity of the Pope? What Scripture, or Doctor, or Father ever told you of such Unity? St. *Paul* saith we are all one (not in the Pope, but) in CHRIST JESUS, *Whitaker* saith (b), “That the internal Unity of the Church is preserved, when Pious and truly Faithful Men being taught by CHRIST, and the Holy Ghost, acquiesce in one Faith necessary to Salvation, not for the Authority of the Pope, but because they learn’d that it was true from the Holy Ghost. And, “Our Concord is not contain’d in the bond of Humane Authority, but in that of the Scripture. And external Unity is that which consists in a publick Consent of all Doctrines, which, altho’ desirable, is not yet promised. And (c), “The third Argument against the Roman Monarchy is *Calvin’s*, out of the 4 to the *Ephes.* *One Body, one Spirit, one Hope of our Calling, one LORD, one Faith*: In these Causes of Unity the Apostle mentions no Pope for preserving the Church in Unity. *Bellarmin* boldly asserts, that one Pope is sufficiently comprehended in these Words, *One Body and One Spirit*: He understands it, I suppose, confusedly, as himself said above. For where will he find One Pope in these Words? In *Body*, or in *Spirit*? As, saith *Bellarmin*, in a

(a) *Def. Apol.* Pag. 418. (b) *Controv.* 4. *Quest.* 1. *Cap.* 2. *S.* 19. (c) *Cap.* 3. *§.* 6.

' natural Body Unity of the Members is preserved, because all the Members obey one Head; so in the Church, Unity is preserved, when all obey One. I answer, first, what the Apostle writes of *One Body* and *Spirit* belongs nothing to One Pope, (And I say, on the same grounds, it belongs nothing to One Bishop.) " And unless *Bellarmin* were the most Confident of all Divines, he would never have detorted these words to prove a Papacy. If *Dodwell*, *J. S.* and such Companions had not been altogether as immodest, they had never detorted this or its parallel Scriptures to hammer out their *High Priest*, and *Diocesan Monarch*. " The Apostle (*proceeds Whitaker*) " puts the *Ephesians* in mind that there is One Body, and concludes, that therefore they ought to keep Concord and Unity. And the whole Church is One Body, of which every pious Person is a Member. But pray, whose Body is the Church? The Pope's? (*the Bishop's?*) Did the Apostle, did *Paul* in the least either express or signify, that the Pope is the Head of this Body? Did he in the least, either here, or in the parallel Scriptures express or signify, that the Bishop is the Head of this Body, the Head of the Church, either Catholic or Particular.

————— *Mutato nomine de te*

Fabula narratur. —————

' Is it obscure (*continues Whitaker*) to any whom *Paul* understands to be the Head of this Body? &c. " Unity (*saieth Sutlivius (d)*)

(*d*) *De Pontif. Rom. Lib. 1. Cap. 7.*

' is

‘ is preserved without a chief Monarch in the
 ‘ Government of the Church ; Endeavouring,
 ‘ faith the Apostle, to keep the Unity of the Spirit
 ‘ in the bond of Peace, &c. Eph. 4. 3, 4, 5. But
 ‘ the Apostle no where mentions one Monarch,
 ‘ there is therefore no need of him. And as little
 mentions he a Dioceſan Monarch ; there is
 therefore as little need of Him. (e) *The Unity*
of the Church conſiſts in the Unity of Faith, of the
Sacraments, and in the Worſhip of One G O D. I
 might alledge to the ſame purpoſe, *Fulk, Morton,*
 and many other famous *English* Divines, not to
 name the reſt of the Reformed Writers, (on
 whom to inſiſt it were endleſs) were it not
 that I deſign brevity, and believe that what is
 ſaid will ſatisfy all that are capable of ſatisfacti-
 on.

Sixtly, Is it reaſonable to think, that if a Man
 once be perſwaded, that there is in the Chriſti-
 an Church a *High Prieſthood* and *Hierarchy* copied
 from that of the *Jews*, he ſhall not be very apt
 and inclinable to Judge, that there ought to be
 One High Prieſt over all the Chriſtian Church,
 as well as there was over the *Jewiſh*, to the end
 the Copy may be liker the Original ? On all
 theſe accounts, Men muſt of neceſſity, having
 once renounc'd the Doctrin of the Parity of
 Goſpel Miniſters, become as ready and apt to
 leave the Doctrin of ſimple Epiſcopacy, or the
 Equality of Dioceſan Biſhops : The ſame Prin-
 ciples and Motives that oblige them to deſert
 the former, do with no leſs cogency beat them
 from the latter, and drive them to one Catholic

(e) Lib. 1. Cap. 1.

Principle of Unity, and Visible Head, in the close.

§. X. This was the sad Fate of the Ancient Church, so soon as she was sour'd with this Leaven. For tho', as elsewhere (f) I have made evident, and *Dodwell* and *J. S.* deny not, the Fathers held and asserted ordinarily the compleat Parity and Equality of all Bishops; yet they did piece and piece, gradually and insensibly slide from this their Doctrine: They had scarce admitted and embrac'd the Doctrine of the expediency and congruity of Imparity among Pastors, when they began to violate their Principle of the Equality of Bishops. For so soon as you are able to deprehend in the Ancient Church a Distinction between Bishop and Presbyter, you shall as soon discover a difference no less noticeable among the Bishops themselves. This cannot be questionable to any who shall but once salute them; and so an Instance or two shall suffice in a matter so undenyable. The 34th of these called the *Apostolic Canons* decrees, *That the Bishops of every Nation ought to know him who is first among them, and acknowledge him for their Head, and do nothing of Moment without his Consent, and he nothing without theirs* (g). Where the Primate, or first Bishop, has a Negative Voice allow'd him over all these of the Nation or Province; and so there is Imparity with a witness among Bishops themselves, in,

(f) *Naz. Quer.* Part 2. §. 10. (g) Τὸς ἐπισκόπους ἐκείνου ἔθνους εἰδέσθαι Χρῆ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἠγεῖσθαι αὐτὸν ὡς κεφαλῶν, καὶ μηδὲν τι πράττειν περιττοῦ ἀνευ τῆς ἐκείνου γνώμης, &c.

or, at least, very near to the *Cyprianic* Age: For about that time were these *Canons* made. In the next succeeding, *viz.* the fourth Century, we find *Metropolitans* expressly mention'd, as having been of some duration and standing (*b*). And altho' neither *Patriarchs* nor *Exarchs* had yet crept in, there was notwithstanding in *Alexandria*, something too like an *Exarch*; for its Bishop had the Power over all the Bishops of *Egypt*, *Lybia*, and *Pentapolis*, wherein there were several Provinces subject to their several *Metropolitans*: Yea it made one of the fourteen *Diocesses* of the Empire, and so was ruled by an Ecclesiastic *Exarch*. And shortly after this, *viz.* in the Council of *Chalcedon*, we find these *Exarchs* of *Diocesses*, who Ruled not only over private Bishops, but *Metropolitans*, expressly mentioned *Can.* 9. and 17. These *Exarchs* again were subjected to *Patriarchs*, and, lastly, the *Patriarchs* to the *Pope*. Nor could their Mischievous Sophism, and false Pretext of *Unity*, lead to a better hinderend: Like *Adonibezek*, as they had dealt with others, so GOD, in his Tremendous Judgments, dealt with them.

§. XI. There were at the same time other Bishops, called *Chorepiscopi*, or Country Bishops, as low and mean as any of these nam'd were high and magnificent: These were little better than Drudges to both City Bishop and City Clergy, and yet they were as true and real Bishops as the highest in the Hierarchy; as is affirm'd ev'n by the learn'dest of prelatists, as *Beverege*, and others. Most memorable on

(*b*) Conc. *Nicen.* *Can.* 4, 6, 8.

this occasion are the Words of Dr. Parker (*i*). Now here (saith he) the Papists and Presbyterians agree, as they do in every thing else against the right Constitution of the Primitive Church ; that they (viz. the Chorepiscopi) were not proper Bishops but Presbyters. And I deny not, that some Presbyterians have thought, that the Ancients, after the Distinction of Bishop and Presbyter thro' Humane Custom had obtain'd, look'd on these *Chorepiscopi* as Presbyters, or as such as were thought in the Primitive Church to be of no higher Order ; tho' never a Presbyterian said nor thought, that they were no more but simple Presbyters by Divine Appointment, seing all of 'em believ'd, that there was never such a thing of Divine Institution. And if this be a Popish Doctrine I leave to the Consideration of these who bruik any Remains of Knowledge and Conscience. But were this Opinion never so noxious; 'tis nothing ; the most knowing of Presbyterians are free of it, as *Calderwood* (*k*), and *Blondel* (*l*) : And on the other hand, *Whitgift* (*m*), *Forbes* (*n*), *Field* (*o*), and *Maurice* (*p*), all first rate Hierarchics, are Dogmatick, that the *Chorepiscopi* were no Bishops, but meer Presbyters ; and so, in *Parker's* mind, fast Friends to Papists. And now judge, if *Parker*, in this Dealing, either fear'd GOD, or regarded Man. Nor was ever any Man, nor can any Man be more inno-

(*i*) Account of the Government of the Christian Church, S. 13. (*k*) *Alt. Dam.* Pag. 228, & seq. 291, 472. (*l*) *Apolog.* Pag. 120, &c. (*m*) *Dif.* Pag. 248. (*n*) *Iren Lib.* 2. Cap. 11. (*o*) Of the Church, Book 5. Chap. 29. (*p*) *Dif. Dioces. Episc.* Pag. 452.

cent, who ever did, or shall endeavour to class Presbyterians with Papists, who are Parties as far different one from another, as is Sweet from Bitter, Light from Darknes.

§. XII. And now, to return to our main Argument: We need only to compare this Principle and Doctrine of compleat Parity among all Bishops, which was held so constantly and unanimously by the Fathers, with their Practice, erecting these various Degrees of Bishops, and establishing among them a huge Imparity; and we must anon perceive, that the whole Plea of the Hierarchies, from the Fathers, for the Distinction of Bishop and Presbyter, is at once forever overthrown. For, be it given, but not granted, that the Fathers in their Practice, held it inviolable, and stuck close to it; this will no more prove, that they thought it of Divine Institution, than their establishing these various Degrees among Bishops themselves will prove, that they thought that these various Degrees of, and Imparity among Bishops, were also founded on Divine Warrant. Be it also given, that they professed, that this Distinction was grounded on Scripture; yet it is nothing, seeing at times they said no less in favours of Imparity among Bishops: As when they intimate, that *Timothy* was Bishop of all *Asia*, and *Titus* of all *Crete*; either of which Regions contain'd many Bishopricks, and each City is allow'd to have had its proper Bishop (q). Now, how they fell into so strange a Management, is not easily conjectured: If it

(q) Vide *Theodore*. Argum. in 1 *Tim.* & *Chrysoft.* & *Theophylact.* in *Tit.* & *Euseb.* Lib. 3. Cap. 4.

be not said, that they thought, that in Scripture Account, all Bishops were Equal ; yet they thought, that the Church had a Power left her for Altering that Constitution ; or else, that this came to pass out of meer neglecting of due Reflection on what they did, so that they never adverted to the Dissonancy between their Opinion and Practice. Yea so inadvertent were they, that they used with equal Security and Confidence, to publish in this Matter Assertions flatly contradictory ; For the false *Areopagite* (e. g.) saith, “ The Divine Order of Bishops is the first of these Orders which see GOD : And it is also the Highest and the Last : For therein is finished and compleated the whole Contexture of the Christian Hierarchy. For as we see the whole Hierarchy terminated in JESUS ; so every particular one is terminated in its own Divine Bishop. Hence *J. S.* concludes (*r*), That, in this Author’s Mind, “ there was no Bishop of Bishops : No Universal Bishop : No Intermedial Step between the College of Bishops, and the Invisibile Head of the Church. And I own the justness of this Collection ; but withal I desire *J. S.*’s Attention to the *Pseudodionyse* his Eight *Epistle*, to *Demophilus* the Monk (*s*), “ Be thou subject (saith he) to the Venerable Deacons, and let them be subject to the Priests, and the Priests to the High Priests, and the High Priests to the Apostles and their Successors. Is there here no Bishop of Bishops ? No Intermedial Step be-

(*r*) Chap. 9. §. 6. (*s*) σοὶ δὲ οἱ θῆσοι λειτουργοὶ, καὶ τοῦτοις οἱ ἱερεῖς ἱεραρχαὶ δὲ, τοῖς ἱερεῦσι, καὶ τοῖς ἱεραρχαῖς, οἱ ἀπόστολοι, καὶ οἱ τῶν ἀποστόλων διάδοχοι.

tween the College of Bishops, and the Invisible Head of the Church? Nor was the Conduct of much better Men, than was this Impostor, more accountable: The Nicene Fathers were, without peradventure, in Theory and Doctrine, for the Equality of Bishops, who, notwithstanding, were the great Promovers of their Inequality, and Settlers of *Metropolitans* and Ecclesiastic *Exarchs*. And, after that, *Julius*, the first of *Rome*, in his *Epistle*, which is preserved in *Athanasius's Apology*, plainly asserts the Equality of all Bishops, who yet certainly liked well enough of the Exaltation and Superiority that himself, and the Prelates of some other *Sees*, had then got over the rest of the Bishops: Both the Superiour and Inferiour Bishops acquiesc'd therein, as an Excellent Expedient for the Preservation of the Churches Peace and Unity. The Motives which inclin'd the Ancients to Prelacy, and to Archeprelacy, were exactly one and the same: They thought Imparity among Pastors was requisite, and that over all the Pastors, or Presbyters in any one City, there should be One Bishop, as there is but One GOD, One CHRIST, One HOLY GHOST; as the *Roman* penitent Schismaticks express themselves (*t*); to the end that there might not be as many Factions as there were Priests, but Peace might be preserved, and a Remedy against Schism provided: As *Jerome* saith (*u*). Now the same Reason was no less apt, native, and

(*t*) In Epistolâ Cornelii ad Cyprianum, inter ejus Epistolâs 49. Nec anim ignoramus Unam Deum esse, Unum Christum esse Dominum, Unum Spiritum Sanctum, Unum Episcopum in Catholico Ecclesia esse debere. (*u*) Dialog. advers. Lucif.

powerful to lead them to an Imparity of Bishops, as is plain at the very first view. And we might have been sure, that it did so, tho' they had been altogether silent: But, indeed, they are not, but clearly enough intimate so much. Review the foremention'd 34th. Canon of the Apostles (as they are called), and you shall there find it evident. *It behoves* (saith they) *the Bishops of every Nation to know him who is First among them. Why so? And acknowledge him* (continue they) *as their Head.* Where you see *Unity* is the ground they go on; here is another Step between the simple Bishops and their Invisible Head, CHRIST. *And to do nothing which is hard, or of moment, without his Consent.* Here the Arch-bishop has a compleat *Negative*, a Power no less than that of S. and others pretend to give the Bishops over the Presbyters. *But each of 'em may do these things that belong to the Parish and the subject Villages; nor let him do ought without the Consent of the rest.* Here, as I said, is a *Reciprocal Negative*: But mark what follows: *For so there shall be Unanimity, and GOD shall be Glorify'd.* Now, what can be more manifest, than is the Confession of the Authors of these *Canons*, that this same Motive, *viz. Unity*, that induc'd them to establish Imparity among Pastors, or a simple Episcopacy, prompted them likewise to introduce Imparity among Bishops, and erect Metropolitans, Primate, or Arch-bishops, with a Power no less real and conspicuous over simple Bishops, or Suffragans, as they were afterward called, than they had over Presbyters: This is also clear in the 9th. Canon of the Council of *Antioch*, and the 14th.
of

of the Council of *Sardica*, and many other Constitutions of these times. The same pretext, or preposterous Desire of Unity and Order, moved them to introduce Ecclesiastic *Exarchs* and *Patriarchs*; as is plain in the 9th. and 17th. Canons of the Council of *Chalcedon*, where they clearly intimate, that one great use they had for both, was, the keeping of the Church in Unity and Order, and deciding Debates. If (say they) (x) any Bishop, or Clergyman has any Controversy with the Metropolitan of the Province, let him go to the Exarch of the Diocese, or to the Throne of the Bishop of Constantinople, and there let him plead his Cause. Yea even before the time of this Council, the Synod of *Sardica* (as is elsewhere (y) made appear) was beginning to look to *Rome* it self, and that on this very ground, That Unity may be the better keep'd, and Controversies decided.

§. XIII. Moreover, that this Motive taken from Unity and Concord leaves them not at simple Episcopacy, but carries them on higher, is confess'd by the Hierarchies themselves. "It is a great point of good Husbandry (saith *Whitgift*) (z) " and Policy also, to have, besides the several Shepherds over several Flocks, and sundry Watchmen over sundry Cities, diverse other to feed the Sheep, as occasion serveth, and to admonish the Watchmen and the Cities of their Duties: Else why did the A-

(x) Can. 9. Εἰ δὲ πρὸς τὸν τῆς αὐτῆς ἐπαρχίας Μητροπολίτην, ἐπίσκοπος, ἢ κληρικὸς ἀμειβομένη καταλαμβάνεται ἢ τῷ ἑξάρχῳ τῆς διοικήσεως ἢ τῷ βασιλεὺς Κωνσταντινουπόλεως θρόνον, καὶ ἐπ' αὐτῷ ἀδικάζεσθαι. (y) *Niz. Quer. P. 2. §. 10.* (z) *Defence, &c. Pag. 220.*

' postles, after they had planted the Churches,
 ' and placed Shepherds and Watchmen over
 ' them, so diligently afterwards visit them, and
 ' so carefully look unto them, as we read *Acts*
 ' 14. 15; 18? Was the Watch, think you, the
 ' worse kept, or the Sheep the negligentlier look-
 ' ed unto? The Policy that *Darius* used, *Daniel*
 ' 6. when he appointed a hundred and twenty
 ' Governours over all his Realm, and over them
 ' three to oversee them, and take an Account
 ' of their Doings, is greatly commended: And
 ' why may not this Policy be necessary in
 ' the Ecclesiastical State also? But you here
 ' run smoothly away with the Matter, and sup-
 ' pose, that there may not be for several Cities,
 ' and several Flocks, several Watchmen and Shep-
 ' herds, because there be some that have a gene-
 ' ral Care over many Flocks and Cities. If a
 ' thousand Towns or Cities have a thousand
 ' Watchmen appointed unto them, to have the
 ' particular Care over them, and also one, two,
 ' or moe to have a general Care both over the
 ' Watchmen, and over the Cities also, do you
 ' not think, that all shall be in better Order, and
 ' in much more Safety. And again (*a*) *Cart-*
 ' *wright* thus reasons: " Moreover these Ministe-
 ' ries, without the which the Church is fully
 ' builded, and brought to Perfection and com-
 ' pleat Unity, are not to be retained in the
 ' Church: But without the Ministeries of Arch-
 ' bishop, &c. the Church may be fully builded
 ' and brought to Perfection, therefore these Mi-
 ' nisteries are not to be retained. To which

Whitgift gives the following Answer. "Your Minor is untrue. For the Church in a Kingdom, where it hath an External Government, where it includeth both good and bad, where it is molested with Contentious Persons, with Schisms, Heresies, &c. cannot enjoy compleat Unity, nor be perfectly governed touching the External Form and Government, without such Offices and Governours. Your Major also containeth dangerous Doctrine, including as well the Christian Magistrate, as the Arch-bishop. And it is in effect all one with this Argument: *The Church is fully builded and brought to Perfection and compleat Unity without the Christian Magistrate: Therefore Christian Magistrates are not to be retained,* which is the very Argument of the Anabaptists against Christian Magistrates. You must therefore understand, that the Church must as well be preserved and kept in Perfection, Peace, and Unity, as builded and brought thereunto, and that such Offices and Functions are lawful as tend to that end, and be therefore by lawful Authority appointed, howsoever some weyward Persons think the contrary. The same is the Doctrine of Parker (b). "Now (saith he) in Conformity to this Civil Mold of the Empire, the Constitution of the Church was cast, that as Bishopicks were erected in Cities, so were Metropolitans in Provinces, who presided over the Bishops of Inferior Cities, as the Provincial Governours did over the City Magistrates. And thereby they not

(b) An Account of the Government of the Christian Church, §. 14.

' only settled the most expedit Correspon-
 ' dence with the the Civil Government, but
 ' by making the head City of every Province the
 ' Metropolis of the Church within that Province,
 ' upon which the Inferior Cities depended as
 ' the Centre of Communion ; they admirably
 ' secur'd the Unity of the whole Body, whilst
 ' every Episcopal Church exercised ordinary Ju-
 ' risdiction within it self, but was bound in cases
 ' of great difficulty, or such as concern'd the
 ' common Christianity, or the Peace of the par-
 ' ticular Province, or upon any Summons from
 ' the Metropolitan to have Recourse to the Mo-
 ' ther Church. Thus he, And indeed it is cer-
 tain, that their Arguments for their Metropoli-
 tanship are not a whit meaner than these for
 simple Episcopacy. And now, as I trust, I have
 incontestably made out, that their Principle
 of *Imparity* among *Pastors* eats up and consumes
 their other Principle of *Parity* among *Bishops* ;
 Bishops, I say, of whatsoever kind or degree,
Metropolitan, Exarchick, or Patriarchick, no less
 than of simple *Diocesans* ; and leads to one Su-
 preme and *Visible Head* ; That it naturally does
 so, and that it *de facto* did so, and that no Equa-
 lity or Parity of Diocesan Bishops is really main-
 tain'd by our Hierarchies, more than Parity of
 Pastors ; And, finally, that their Principles and
 Grounds they go on, in their Defence of Impar-
 ity among Pastors, compel them also to leave
 the Doctrine of the Parity of Bishops : And so I
 have prevented and preoccupied the whole Mar-
 row and Substance of the following part of this
 his 9th. Chapter. I shall, notwithstanding, im-
 partially

partially survey whatsoever he has adduc'd, and demonstrate the Impertinency and Weakness of every particular so evidently, that he that runs may read it.

§. XIV. "Proceed we (saith J. S.) (c) to consider a little the Grounds of the common Clamour, rais'd by our Presbyterian Brethren against the Advocates for Episcopacy, as if they were Friends generally to the Papacy. That there is such a bold Calumny zealously and industriously propagated among the People by the Advocates for Presbytery, is so notorious as to need no proof: ————— So far as I have been able to advert, the Grounds of the Calumny may be reduced to Two. 1. That the Prelatic Advocates make use of Popish Arguments, or borrow their Arguments from the Papists. 2. That Episcopacy proves the way to the Papacy: The same Reason that raises a Bishop over Presbyters, with equal Force tends to raise a Pope over the Bishops. These two Grounds I shall briefly examine. On the other hand, I affirm, that all this is so far from being a Calumny, that never was there a Charge more true, more just, or more well grounded: Most needlessly, therefore, has he amassed so many Phrases and Speeches out of Mr. Rule's *Good Old Way*, and Mr. Forrester's *Hierarchical Claim*, and my *Nazianzeni Querela*, to prove, that the Presbyterians, and we in particular, bring this Charge against the Prelatic Arguments. As to what concerns me, I deny nothing; I am ashamed of nothing of all he has transcribed; nor will I take notice of the two or three sorry Snar-

lings which he interweaves with the Passages he quotes, wherein, sometimes designing to hit me, he, if he does any thing, hits his own Party. For my giving to the *Jesuites* the Name of *Jebusites*, he will have to be *Sbeer Wit*, and yet I had it out of a famous Prelatist, *Sutlivius*, the Title of one of whose Books is, *M. Sutlivii de Pontifice Romano, ejusque injustissima in Ecclesia Dominatione, adversus Robertum Bellarminum, & universum Jebusitarum Sodalitium*. He has the same pretty often thro' his Book. Other Prelatists might, doubtless, be found using this or the like Paranomastic Trajections; the Matter is not worth the Pursuit. He is as wide of his Mark, but more dishonest, while he represents me as saying, *That Dodwell, some time or other, will throw off the Mask, and profess himself a Romanist*. I was never so rash as to say so: I am sure, he can do as good Service to the *Romish Interest* while he keeps it on. His saying, *that I Circumcise Doctor Monro, that my Nazianzeni Querela is a brave Book*, and the like, I neglect, as Stuff too insipid to take with any Man, and too blunt to hurt any Man, if it be not the Author himself. Nor deals he more fairly in his Animadversions on the Passages he takes out of *Mr. Rule* and *Mr. Forrester*: He pretends, *e. g.* that to this Argument of *Dr. Menro*, for Episcopacy, [" That we have the same (if not better) Evidence of its having been the Government of the Church, ever since the Apostles days, than we have for the Canon of the Scripture] *Mr. Rule* gives no intelligible Answer, except that he calls it a *Popish Argument*. But indeed

deed *J. S.* could not understand his Answer, because he would not, for which I may appeal to any Man, tho' but of ordinary Intelligence, if he seriously compare Dr. *Monro's Enquiry*, Pag. 133, 134, 135. with Mr. *Rule's Good Old Way*, Pag. 141, 142, 143:

§. XV. But to our principal Work, which is to examine how he has dissipated our Charge, *viz. That they use Popish Arguments, and borrow their Arguments for establishing Prelacy from the Papists.* And first he says, *that it is not necessarily true.* Why so? Why, *many of the Advocates for Prelacy have been Men as learn'd, as any Papist of them all, and had Opportunities and Abilities to derive their Arguments more immediatly, and thereby more securely, from the true Fountains.* On the contrary, if, as I proved, and he attempts not to disprove, the Prelatists all along use these very Arguments that the Papists bring for Prelacy, against the common and received Doctrine of the Protestants, and these very Exceptions and Evasions the Papists use, whereby to evite the Arguments the Reformed bring against it, they give a sure and infallible Sign of their near Consanguinity, yea Unity with the Papists. Is any Man, when he Harmonizeth any two Sects, oblig'd to prove, that either of these Parties read the Books of the other? Is this either possible or needful to be demonstrated? Is it not enough, if he prove, that both Parties hold the same Doctrine, use the same Arguments, advance the same Defences and Answers, and have the same Friends and Adversaries? At a word, his Answer is intirely of a piece with the Answer of *Barclay*, the Quaker, who, having been prov-

ed to be guilty of *Socinianism*, thought it sufficient to Repone, *that he had never read two Lines of Socinus*. I pass his saying, *that the Prelatists have been the Men in Britain, who have most Learnedly, most Irresistibly, and upon the best and surest Principles, overthrow the very Foundations of Popery*, as a parcel of his Thraſonic and false Boasting, it being most certain, that never Man either has, or can throughly, solidly, and happily overthrow the Foundations of Popery, but upon the Principles of Parity. His Bragging, that not the Presbyterians, but Prelatists were, in the time of King James the 7th, the chief Champions for the Protestant Cause in Britain, is nothing but a Glorifying in his own and his Brethrens Shame, who, when they themselves, with scarce paralell'd Fury, Malice, and Cruelty, had so ruin'd, crush'd, and overwhelm'd all the Presbyterians, but more especially such as were most able to oppose Popery, that they could scarce find where to lay their Heads, much less get time, Books and other things requisite to the Papal War, can yet accuse them, as if they had, of choice, either deserted, or done but little for the Protestant Interest.

§. X V I. In the next place, he endeavours to prove, that our Charge is *Senseless*. Take it in his own Words (*d*): “ Granting (*sait he*) ‘ this Plea were true, yet it is certainly most ‘ Senseless. For, say, that we borrowed Argu- ‘ ments from the Papists, what are they the ‘ worse for that, if otherways they are good? ‘ I thought the value of an Argument had de-

(*d*) §. 14.

‘ pended

‘ pended on its Intrinsic Force ; and if it had
‘ enough of that, it mattered not who had used
‘ it. And how can the borrowing of an Argu-
‘ ment from Papists infer that the borrower is
‘ inclin’d to Popery ? St. *Paul* borrowed Argu-
‘ ments from *Aratus* and *Epimenides* two Heathen
‘ Poets : Was he therefore an Heathen Poet ?
‘ Must every Man be a Pagan Philosopher who
‘ borrows an Argument from *Plato* or *Cicero* to
‘ prove the Soul Immortal ? Must all Christians
‘ be Devils, because (as they) the Devil has
‘ sometimes confessed our Saviour to be the Son
‘ of GOD ? Come, Gentlemen, you *W. J.* and
‘ you *T. F.* and you *G. R.* supposing you were
‘ engag’d with a *Socinian*, concerning the Divi-
‘ nity or the Satisfaction of our LORD, would
‘ you carefully abstain from all Arguments which
‘ at any time had been used by any Papist, for
‘ establishing these Great and Fundamental
‘ Articles of our Religion ? If you did so, me-
‘ thinks you should make an admirable Congress
‘ of it. If not, what could you have to say to
‘ the *Socinian*, when he should tell you, Fy for
‘ shame, Gentlemen, are you *Papists* ? is not that
‘ a Popish Argument ? Thus he, and much
‘ more of the same stamp, but nothing more to
‘ his purpose : And that this is nothing to it the
‘ thinking and ingenuous Reader must see and
‘ own, if, as he is oblig’d to do, he keep in view
‘ the Charge we now manage, *viz.* That the
‘ Hierarchical Doctrine of Imparity among Pastors,
‘ or of the real Distinction between Bishop and
‘ Presbyter is universally defended and asserted by
‘ Papists, and no less unanimously rejected and
‘ disproved.

disproved by Protestants, that both Papists and our *Britannic* Hierarchies use the same Arguments to establish this Doctrine, the same Improvements of these Arguments; and finally, the same Defences, Distinctions, and Evasions in opposition to the Arguments that Protestants in their Debates with Papists, and Presbyterians in theirs with Prelatists bring against it: This, I say, is our Charge: And since, as is now made appear, it is true, then there is no dealing with it, no evading or eluding of it with any pretext whatsoever: Yea his own Reason and Conscience cannot miss to tell him that he was, when he penned this Discourse, possessed with a frenzie or worse: Otherways, was it possible for him to be ignorant, that, in the present Case and Question, we must abstract from the Intrinsic value of both Arguments and Positions? Was it possible for him to be ignorant, that all these his Instances were the product of Senselessness scarce parallelable? Do the Arguments borrowed by *Paul* from the Heathenish Poets, or these that may be got from *Plato* for establishing the Souls Immortality, militate for Paganism against Christianity? Or does any Man, when he demonstrates the truth of the Doctrine of CHRIST's Deity, or Satisfaction, by Arguments common to Protestants with Papists, Fight for Papists and Popish Doctrine, against Protestants, and the Doctrine peculiar to them?

§. XVII. In short, if this his Answer be sustainable, neither *Socinians*, nor *Quakers*, nor any other Papizing Sect can ever be convicted of

of Popery. And accordingly these Sectaries being accus'd of Popery, their Defences exactly coincide. Take an Instance or two: *Robert Barclay* the Quaker, in his *Apology*, denys, *that the Scriptures are a compleat Canon*, for this Reason, *Because in all the Scripture we Read. not this necessary Article of Faith, that these Books are only Canonic Scripture.* This Argument *Mr. John Brown* (e) shews to be Popish, and taken out of *Bellarmin* (f); to which *Barclay* (g) makes this Reply. *What then? I could tell him an hundred Arguments used by him, which the Papists also use against us: Will he say it follows, they are invalid.* To this I Du-
 ply'd as follows (b): “ Can he say, that his
 Adversary had an hundred Arguments common
 to him with Papists, tending to the overthrow
 of the Doctrine of the Reformed Churches,
 which they hold in opposition to Papists.
 Either this he must say, otherways he only
 discovereth a desperate Cause, and an effronted
 Defender: For certainly there are Arguments
 common to both us and the Papists, by which
 we defend the Truth of the Christian Religion
 in opposition to Heathens and Jews; yet none,
 except he that is altogether careless what he
 says, or that mindeth to infer *Quidlibet ex Quo-*
libet, will affirm, that *Protestants* are *Papists*, or
Papists, *Protestants* upon that account. Hence it
 is clear, that, as there is not the least shadow
 of a difference between *Papists* and *Quakers* in
 this point, so this Quaker is conscious of it, se-

(e) Quakerism the Path way to Paganism, Page 87.

(f) De Verbo Dei. Lib. 4. Cap. 4. (g) Vindic, pag. 35.

(b) Ver. Patr. pag. 72.

ing he could not but know that if this shift did him any service, to distinguish him from a Papist, it will no less distinguish a Papist from himself, and prove him to be no Papist. This my Duply my *Plow-man*, who undertook *Barclay's* Defence, adventures not to handle or mention in the least: And it had been his true Interest to have served all my Book after this Fashion; for, *Even a Fool when he holdeth his peace is counted Wise.* In the mean while I justly interpret his silence to be a real Confession of the Crime and Guilt of Popery. Nor is another Confession of his, in the very place, where, according to his undertaking, he ought to have purged *Barclay* from my Charge, less observable (i). *He concludes us* Papists (saith he), *because forsooth, we deny the Scriptures to be the principal Rule of Faith and Manners, and the chief Judge of Controversies.* I do so, and except you retract this Heresie, you must still be reputed *Papists* in this great and weighty Article. But hear his Answer: *First, He bath need here of some of his Metaphysical Formalities to distinguish betwixt the Rule or Law, and the Judge, but this we may expect next.* Flat staring Nonsense. I tell him, if he be capable of Instruction, the Words *Chief Judge* are exegetick of the Words *Principal Rule.* *The Reason* (continues my *Plow-man*) *he giveth is, because our Arguments (as he alleageth) conclude with theirs, and instanceth that of Revel. 22. 18. compared with Deut. 4. 2. but bath brought nothing to disprove the Inference: Only telling us, to this purpose may Bellarmin Answer, and the rest of the*

(i) *Plow-man* Rebuking the Priest, pag. 125.

Jesuites. And this was enough and all I was obliged to bring; my only purpose there being to discover the Identity of *Papists* and *Quakers*, in this grand Error and Heretical Assertion, *That the Scriptures are not the principal Rule of Faith and Manners, and the chief Judge of Controversies.* And the Quaker, in all this his Discourse, clearly justifies and confirms my Charge. *But the difference* (continues he) *lyeth here, the Papists would thereby set up the Roman Church, and unwritten Traditions to be the primary Rule; but we the Teachings of the Spirit of CHRIST: So that according to Patroclus own words, in page 32. we differ as far as Heaven and Earth.* And now, that by this Swatch you may judge of his whole Web, observe that he confounds and shuffles two points of Popery that are most separable and distinct one from another, *viz. To deny the Scriptures to be the principal Rule of Faith and Manners, and the chief Judge of Controversies, and, To set up the Roman Church and Unwritten Traditions to be the Primary Rule:* I accused the Quakers only of the former, He, out of a studied Senselesness, tells me, that they are not guilty of the latter. That ever I said the Quakers and Papists differ as far as Heaven and Earth is a monstrous untruth: Consult the page he cites. Sure, a Papizing Quaker's brain differs little from the most noysome and noxious part of Earth. And now to return to *J. S.* and *Robert Barclay*, 'tis undeniable, that their Answers are really the same, containing in sum and substance this most senseless and ridiculous *Paralogism: Viz.* He that holds Doctrines and Arguments common

to Protestants with Papists, cannot on this account be reckoned guilty of Popery; *Ergo*, He that holds Doctrines and uses Arguments proper and peculiar to Papists in opposition to Protestants, cannot on this account be reckoned guilty of Popery. Take yet another Instance out of *George Keith*, then an *Arch-Quaker*, as *Mr. Alexander* justly calls him (*k*). “ Every Doctrine (*saieth he*) affirmed in Words by the Papists is not a Popish Doctrine, otherwise, that there is one only GOD, that CHRIST dyed for Sinners, and rose again, and in a word, all the Articles of the Apostolick Creed should be Popish Doctrines, because in words affirmed by Papists. A Popish Doctrine then is *A Doctrine taught and believed commonly by Papists repugnant unto or contradicting the Testimony of the Scriptures either expressly, or by just and necessary consequence of sound Reason*. This Definition of a Popish Doctrine is so fair and just, that, as I suppose, no Protestant will disown it, nay not *John Menzies* himself. And (*l*), “ Before I descend to a particular Examination of these eight Instances, I premise this general Consideration, *viz.* That if we should acknowledge that these eight Instances, as worded and laid down by *John Menzies*, were held by all Papists, and Quakers so called, which yet is false, — yet that the Consequence doth not follow, that they are Popish Doctrines, unless he had also proved, that they are repugnant unto the Scriptures Testimony, according to the Definition of a Popish Doctrine

(*k*) Quakerism no Popery, pag, 2. (*l*) Pag. 3.

‘ formerly

‘ formerly laid down. Now this *John Menzies* hath not so much as attempted. And (*m*), “ That which indeed maketh a Popish Doctrine, ‘ is, that it be not only affirmed by Papists, and ‘ that most generally, but that it be contrary ‘ unto the Scriptures. Thus *Keith*, which is the same to a hair with *J. S.*’s Defence and Purgation. And now, as I am sure, that all the Doctrines or *Dogma*’s Protestants hold in opposition to Papists, are true, rational, and Scriptural, so, on the other hand, I am perswaded, and believe all honest and sensible Men to be perswaded of the same, that in the discussion of this Question, viz. *What is to be counted a real and proper Popish Tenet or Sentiment?* this Rule, Method, or Definition which is offered by *J. S.* and *G. K.* is most false, fallacious, and by no means to be admitted. Yea, tho’ our Charge were false, this his Answer is notwithstanding most senseless and impertinent; since thus a Subterfuge is prepared for any Man, tho’ guilty of the most gross and palpable Popery, if he think expedient (as many Guilty of this Crime do) to plead not Guilty: For he may still repon, that any Article even of all the Council of *Trent* is not repugnant unto the Testimony of the Scriptures, and then advance the innumerable shifts and perversions Papists have invented, whereby to cover and palliat his Popish Sentiment.

§. XVIII. Nor is there more honesty in what *J. S.* subjoyns: *Suppose, again, you were to write against the Belgic Remonstrants concerning Irrespective Decrees, or the Irresistibility of Grace, or so,*

would you only use such Arguments as had never been used by Dominican or Jansenist? But is the Doctrine of the Dominicans or Jansenists to be reputed Romish, rather than that of the Jesuits or Molinists, their opposites? Is it commonly asserted by the Pope and the more prevalent and genuine part of the Papalines, in opposition to the Reformed Churches? If neither of these he dares say, as I know he dares not, with what Face, with what Conscience could he so write?

But that *J. S's* Fraud may the better appear, the Reader is to know, *Ist*, That among the Romish Doctors themselves, there has been a great and weighty Debate concerning Grace, Free Will, the Death of CHRIST, and some other such Articles, in which a part of them asserted, that even Righteous Men cannot, tho' they seriously endeavour it, by all the Grace given them here, perfectly keep the Commandments of GOD; that Saving Grace is Irresistible; that CHRIST died not for all and every one of Mankind; and some other Heads of the same Nature; These are commonly known by the Name of Dominicans or Jansenists, and are furiously opposed by the Jesuits or Molinists, the far greater, and more prevalent part of Papists. *Idly*, These Dominicans or Jansenists, are acknowledged by both Papists and Protestants, well nigh to strike in, and joyn in this their Doctrine with Luther, Calvin, and the rest of the Reformers, and Reformed Churches: And accordingly these Worthies and Churches, as appears in their Confessions and Writings against *Bellar-*
mins

min and other Papists, with infinit Treatises beside, espoused that side of the *Plea* which the *Dominicans* or *Jansenists* held, and looked on its Contradictory; which is held by the *Jesuits* or *Molinists*, as the only Popish Doctrine of the twain; and therefore, with Scripture, Fathers, (and in special, *Augustin*) and Strength of Reason; perpetually, and with excellent Succels fought against it. III^{dly}, These *Jansenists*, as I said, were still by the *Pope*, Court of *Rome*, and these that bore special Rule in that Empire, and are in every point truly Papists, held, at best, for *Schismatics* and half *Hereticks*. And tho', for a time, that they might consult their Quiet, (for there were many learn'd Men on the *Jansenists* side) they pretended to impose Silence on both Parties, while, even in that *Interim*, they shew'd themselves most partial and passionate in favour of the *Molinists*; yet at length *Innocent* the X. by his Bull, which was universally welcomed, condemn'd all these Doctrines of the *Jansenists*. IV^{thly}, The *Remonstrants* or *Arminians* are the real Followers of the *Jesuites* or *Molinists*, in opposition to the Reformed Churches and Reformers, with whom, as is said, the *Jansenists* in these Articles agree; and, by Consequence, are in so far Protestants. All this is Matter of Fact, which can be easily vouch'd, if call'd in Question. Now, let the Reader judge of J. S. and his Doings, as Conscience and Reason shall dictate. I go on, and (passing what he says of our supposed Dispute with the *Erastians*, there being nothing new of Argument therein, and as little Truth in his Vaunting, that his Prelatists are

Anti;

Anti-Erastians, and patient Bearers of the Cross) come straight to his 15th. §.

§. XIX. Where he will prove *our Plea to be monstrously Shameless*. “Tell me, upon your Ingenuity, from whom you have your Arguments for *Defensive Arms*? For *Resisting Sovereign Princes, the Powers that are of GOD, and immediately Subordinate to GOD*? For all your *King-killing, and King-deposing Doctrines*? Is every Argument used by Mr. Rutherford in his *Lex Rex*, purely of *Scottish Presbyterian Invention*? Is there never so much as an *Hint of any One* of them all in the Writings of *Bellarmin*? I should have Retaliated him with another *Tell me, upon your Ingenuity*, were it not as clear as Light, even by this his Question, tho’ no more proofs could be given thereof, that he is not Master of one Grain of *Ingenuity*. I must therefore turn to my Reader, and beg of him, as he loves Ingenuity, Equity, and Conscience, to judge between us, and determine, if the Doctrine of *Self-defence* be *Popish*? (I say properly *Popish*; for this he must mean, otherwise his Counter-Charge is no Counter-Charge, nor meets with ours: And, indeed, that he so means, is clear from the whole Tenor of this his Discourse.) If, of all *Protestants*, the *Scottish Covenanters* alone, from the year 37. and downward, have maintained it? If the practice has not been common to the generality of all *Protestant Churches*, and that even since the very first Reformation? If these Churches have not generally sustained and defended their practice as just and lawful? If the greatest Patrons of *Prelacy*, Q *Elizabeth*,
K. *James*

K. James, and K. Charles I. did not assist them in this their *Self-defence*? If, finally, the whole of *England*, *Clergy* and *Laity*, have not, by a never to be forgotten Example, most fully, most clearly, most persistingly, in the Face of the Sun, ratifi'd, approv'd, and justifi'd both *Doctrine* and *Practice*? These Questions let my Reader weigh in the Ballance of the Sanctuary, and then Determine, if even the Spirit of Impudence and Slander it self could have advanc'd a more false, more effronted, and more shameless Recrimination?

§. XX. All this is so clear and undeniable, that the Adversaries, designing to blacken and defame *Scotlands* using of *Defensive Arms*, are compelled, notwithstanding all their Art and Cunning, roundly to contradict and give the Lie to one another. Dr. Burnet, in his first Conference, yields, (for who can deny it?) that many Protestant Countries used *Defensive Arms* against *Superiours*; and says, that this was Lawful, because the *Superiours* were Limited by *Laws*, or their King, as in *France*, was a *Minor*, or the *Inferiours* were not *Subjects*, but *Vassals*; none of which things, if we believe him, has place here, where the King is *Absolute*, altogether *Illimited*, and *Unaccountable*, and where there is no use of a *Parliament*, but only for *Consultation* to be taken or rejected as he pleases, the Meeting of which is only a Declaration of their *Homage*, not their *Priviledge*. By these and such artifices, he hop'd to render odious all the Actings of the *Scottish* Presbyterians, especially from the year 1637. and downward, and also to perswade Men, that

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they were unparalleled by other Protestants; but in the mean while, he saw, that in order to effect his purpose, it was altogether necessary to make his Countrey Men absolute Slaves, and, by a deal of false History, and evasions unworthy of a Man, destroy all Laws and Priviledges of the Nation, and make the King of Scotland free to say what the *Strumpet* said of the *Tyrant*, *Quod lubet licet*. Notwithstanding of all these Unmanly and Parasitical Endeavours, to prove the Actings of the *Scottish Covenanters* to be unexemplified by other Protestants, he is oftentimes put to a stand, and can find no imaginary dissimilitude between the Actings of the *Scots* and the Others, as in *Swedland*, *Piedmont*, and in *Scotland* it self at our Reformation from Popery; I say, he can find little or nothing to say, but that these doings were not defended in Protestant Schools. But I shall not lay open all his foul dealing, but forgive him, since he has, by his after Actions, practically recanted, and refuted himself.

§. XXI. Dr. *Heylyn*, in his *History of the Presbyterians*, goes a quite contrary way to Work, maintaining, that all Protestant Churches, if you except some *Lutherans*, and some of the Church of *England*, are no less *Rebellious* and every way *Criminal*, than the *Scottish Covenanters*. "In this Condition (*saitb be (n)*), it (*Geneva*) continued till the Year 1528, when those of *Berne*, after a publick Disputation held, had made an Alteration in Religion; defacing Images, and innovating all things in the Church on the

' *Zuinglian* Principles. *Viretus* and *Farellus*, two
 ' Men exceeding studious of the Reformation,
 ' had gained some footing in *Geneva* about that
 ' time, and laboured with the Bishop to admit
 ' of such Alterations, as had been newly made
 ' in *Berne*. But when they saw no hopes of pre-
 ' vailing with him, they practised on the lower
 ' part of the People, with whom they had gotten
 ' most esteem; and travelled so effectually with
 ' them in it, that the Bishop and his Clergy in a
 ' popular Tumult are expelled the Town, never
 ' to be restored to their former Power. After
 ' which they proceeded to Reform the Church,
 ' defacing Images, and following in all points
 ' the example of *Berne*, as by *Viretus* and *Farellus*
 ' they had been instructed; whose doings in the
 ' same, were afterwards countenanced and
 ' approved by *Calvin*, as himself confesseth.
 ' Nor did they only in that Tumult alter every
 ' thing which had displeased them in the Church,
 ' but changed the Government of the Town;
 ' disclaiming all Allegiance either to their Bishop
 ' or their Duke; and standing on their own
 ' Liberty as a Free Estate, governed by a Com-
 ' mon Council of 200 Persons. And (o), "So
 ' we have the true beginning of the *Genevian*
 ' Discipline, begotten in Rebellion, born in
 ' Sedition, and nursed up by Faction. He
 affirms, that all the Leaders of the Reformed
 Churches, their first Reformers, the famousst
 Professors in their Academies, and chiefest
 Doctors, as *Farell*, *Viret*, *Calvin*, *Beza*, *Knox*,
Ursin, *Pareus*, *Bucan*, were Assertors and Promo-

ters of the Doctrine, and Abettors of the Practice of *Defensive Arms*, and, therefore, Trumpeters and Fomenters of Sedition. *Geneva* he makes to be the *Mother City* to the rest of the Reformed Churches, and all of them, viz. these of *Poland, Hungary, Austria, Silesia, Moravia, Wateravia, Swiss-Cantons, France, United Provinces, Embden, Scotland, &c.* to be equally with that City guilty of these Seditious and Rebellious Practices. Nor, if we credit him, are the old *Waldenses* or *Albigenses* more innocent: They are Rebels, Insolent, Outragious, and Bloody Murtherers (p). He says, indeed, that all these were Presbyterians, and I own it; but 'tis as true, that these made up the far greater part of Protestants, and that they were never condemn'd by the rest on the account of this their Principle or Practice of *Defensive Arms*. I say, they were never condemn'd by any of them, except some few (if these may deserve the name of *Protestant*) *Herodian* Parasites. Yea, in this their Practice they were Assisted by the greatest Princes of these who are look'd on as the opposite part of Protestants: In a word, he involves all Protestants in the guilt of *Defensive Arms*, save some *Lutherans* and the Church of *England*.

§. XXII. But were all the *English* *Episcopals* Opposers of *Defensive Arms*? No: Ev'n Impudence it self dares not affirm it. Sure Sir *Thomas Wyat*, all his Army, Abettors, and Well-wishers, who were not a few, (and if Fortune had once smil'd on him, he had got the whole Kingdom to follow him) were not only Presby-

terian Puritans: No; many of them were doubtless, the most eminent of the Church-of-England Men. Dr. Heylyn himself, speaking of the same Affair, says (q). “ Much more ’tis to be admired, that Dr. John Poinct, the late Bishop of Winchester, should be of Counsel in the Plot, or put himself into their Camp, and attend them to the place where the Carriage brake. Where when he could not work on *Wiat* to desist from that unprofitable Labour in remounting the Canon, he counselled *Vauban*, *Bret.* and others, to shift for themselves, took leave of his more secret Friends, told them that he would pray for their good Success, and so departed and took Ship for *Germany*. He says indeed (r), that no *English Protestant*, but only *Zuinglian Gossellers* rejoiced at *Queen Marys* disappointment of her hope of a Child, and desired that she should have no Issue to succeed in the Throne: By which he seems to insinuate, that only these *Zuinglians* or *Presbyterians* could be for *Defensive Arms*; and yet (s), he clearly intimates, that even after the suppression of *Wiat*, not only huge numbers of the common People, but also many Persons of Quality and Men of great Eminence adhered to *Wiat’s* Principles, and, if *Heylyn* may be trusted, used very ill Arts to raise a new Infurrection. Yea, the same author plainly informs us, that then the whole Body of the Kingdom liked well of the Principle of *Defensive Arms*, and had a good mind to put it in Practice: For, having related the Conditions in the Marriage

(q) Hist of the Reform. Part 2. pag 35. (r) Ibid. pag. 47.
 (s) Pag. 58.

Contract between King *Philip* and Queen *Mary*, and said, that they were much for the Advantage of *England*, he proceeds thus (1): “ But
 ‘ so it was not understood by the generality of
 ‘ the People of *England*, many of which out of a
 ‘ restless Disposition, or otherwise desirous to
 ‘ restore the Reformed Religion, had caused it
 ‘ to be noised abroad, that the *Spaniards* were by
 ‘ this accord, to become the absolute Lords of
 ‘ all the Kingdom ; that they were to have the
 ‘ managing of all Affairs ; and that abolishing all
 ‘ the ancient Laws of the Realm, they would
 ‘ impose upon the Land a most intollerable
 ‘ Yoke of Servitude, as a conquered Nation.
 ‘ Which either being certainly known, or prob-
 ‘ ably suspected by the Queen and the Coun-
 ‘ cil, it was thought fit that the Lord Chancellor
 ‘ should make a true and perfect Declarati-
 ‘ on. ————— Which Déclaration not-
 ‘ withstanding, the Subjects were not easily satisfi-
 ‘ ed in these fears and jealousies, which cunningly
 ‘ had been infused into them by some popular
 ‘ Spirits, who greedily affected a change of Go-
 ‘ vernment ; and to that end sowed divers other
 ‘ discontents amongst the People. To some
 ‘ they secretly complained, That the Queen had
 ‘ broke her Promise to the *Suffolk* Men, ——— and
 ‘ by these Articles, prepared the People in most
 ‘ places for the Act of Rebellion. And that it
 ‘ might succeed the better, nothing must be
 ‘ pretended but the preservation and defence of
 ‘ their Civil Liberties, which they knew was
 ‘ generally like to take both with Papists and

(1) Pages 32, 33,

Protestants ; but so that they had many Engines to draw such others to the side, as either were considerable for Power or Quality. The Duke of *Suffolk* was hooked in, upon the promise of Re-establishing his Daughter in the Royal Throne ; the *Carews* and other Gentlemen of *Devonshire*, upon assurance of Marrying the Lord *Courtney* to the Princess *Elizabeth*, and setting the Crown upon their Heads ; and all they that wished well to the Reformation, upon the like hopes of restoring that Religion which had been settled by the Care and Piety of the good King *Edward*, but now suppressed, contrary to all Faith and promise, by the Queen and her Ministers. By means of which suggestions and subtil practices, the Contagion was so generally diffused over all the Kingdom, that if it had not accidentally broke out before the time appointed by them, it was conceived by many Wise and Knowing Men, that the danger might have proved far greater, the disease incurable. Hence it inevitably follows, that either there were no Episcopal Protestants in *England*, or else that all of them were *Self-Defence-Men*, and were just ready to have put in Practice *J. S's* Popish Principle, had not their design been crush'd before it came to Maturity ; and that they firmly believed, that *Salus Populi est Suprema Lex*, that the last end of Government or Government is the Safety and Good of the People or Community ; that the whole Kingdom is preferable to any one Man, that, if of necessity one of the twain were to be lost, the Safety of the former is preferable to that of the latter ;
that

that finally, if the King go cross to the chief ends of his Office, and play the Tyrant over Bodies and Consciences of his Subjects, they may defend their Religion and Liberty, and bridle his fury; like as Children may disarm and bind their Father while mad and ready to kill them. That the Body of the *English* Primitive Protestants were of this mind and belief, is undenyably contain'd in these very Passages wherewith this Capital Enemy of *Self Defence* has furnish'd us; and I am as sure that the *Scottish Presbyterians* never went beyond it. Wherefore, if *J. S.* had been a just or honest Man, he would have purged his *English Prelatists* before he had objected *King-killing* and *King-deposing* Doctrine to the *Scottish Presbyterians*. He names no Authors, that his deceit may lurk in generals; but I suppose, he means *Knox*, whom my *Plow-man* somewhere objected also, as being the Asserter of this Doctrine. In the mean time, I defy all the *Hierarchies* and *Quakers*, even tho' they take the *Jesuites* to their Assistance, to prove, that either *Knox*, or any other Presbyterian, approv'd the *Murdering* of any Man, much less the *Murdering* of *Kings*. *Knox* and our other first Reformers did indeed sound the Trumpet, and with all vehemency excite the Nobility and People to Reform the Church, cast out Idolatry, and restore GOD's pure Worship, whatsoever it should cost them, and whatsoever should oppose them. They took the Alarm, and most generously and Christianly to work they go, they are opposed by all the Power and Force their Queen could make; they notwithstanding break thro' all Obstacles, and carry on the Reformation

formation fore against her will: and thus most signally put in practice the Doctrine of *Defensive Arms*. All these their Doings, as *Heylyn* himself frequently owns, were approv'd not only by *Calvin*, *Beza*, and their *Genevans*, but also by the Generality of Reformed Churches: Yea, they were approv'd by Queen *Elizabeth*, and the Body of the *English* Nation, as the Army of Auxiliaries sent hither for the Expulsion of the *French* demonstrates: They were approv'd, and that more especially and expressly, by the greatest *English* Bishops, e. g. *Jewell* and *Bilson*, as is by *Henderfon*, in his second paper, asserted, and by the King himself, in his third Answer, confessed. Finally, whatever the Presbyterians said or did of this kind, was of late superlatively approved by the *English* Clergy, as well as Laity, while they chas'd away, banish'd and depos'd their King, who had, doubtless, proceeded further, if they had judg'd, that otherways *England* must have been lost. Wherefore it is the Interest of the Hierarchics, to defer for some Ages this Accusation, till the length of time give them occasion to raise Dust, darken the Truth, coyn false History, and deny that ever there was such a Matter of Fact. And now, must not he, who so boldly gave out, that this Doctrine of *Defensive Arms* is Popish, that is, a Doctrine generally practis'd and propugn'd by Papists, and commonly disclaim'd and impugn'd by Protestants, be utterly void of both Sincerity and Modesty? Moreover, tho' we should suppose the Truth of this his most false Assertion, it would indeed be a true ground of a most black and just Reproach against the Presbyterians;

Presbyterians; however, they might renounce this Doctrine, and be Presbyterians still, seing it could not affect them *as Presbyterians*, or in that which is the Essential Difference between them and Prelatists: But the Charge we exhibit against them is of a quite other Nature, it affects them *as such*; so that they cannot renounce the Popery of which we arraign them, but they must, at the same time, be divested of that which is Essential to them *as such*, and cease to be Prelatists.

§. XXIII. His second Counter-Charge is no less surprizing than the former (u). “From whom had you your Distinction which has been so useful to you, and done you so many Services; this, I mean, That *Bishops* and *Presbyters* do not make *Two different Orders*, but only *Two Degrees* of the same Order of the *Priest-hood*? How had you ever had the Benefit of *Blondel's* Apology for *St. Jerom's* Opinion, if he had not had this *Distinction*? Now, from whom had he it? From whom had all of your Party it, but from the *Popish School-men*? But in all this there is scarce one Syllable of either Sense or Truth: For, suppose this Distinction were truly embrac'd by Presbyterians, does not also the Throng of the Hierarchics cordially admit the same? Does not *Andrew Logie* (x) affirm, *That the Order of all Priests stands but one and the same, admitting only a Disparity of Degree in the Order*; and *Dr. Burnet* (y), *That a Bishop is not a distinct Office from a Presbyter, but a different Degree of the same Office*. I might produce whole Squadrons of

(u) §. 16. (x) J.S. Chap. 4. §. 39. (y) Confer. Pag. 310.

Prelatists affirming the same, were it not, that it is a Matter undeniable. Moreover *Blonde* (I may say the like of *Salmasius*) is so far from allowing, that *Bishop* and *Presbyter* make, by Divine Appointment, *different Degrees*, that, on the contrary, they are, in his Mind, altogether one and the same; as is evident, were there no more, in his Observations from the Testimonies of *Ferom*, to be found at the very Entry of his *Apology*. He believed, that, by Divine Institution, they made neither different *Orders*, nor different *Degrees*, that the Terms were Synonymous, and the thing mean'd by them intirely one and the same: He believ'd this was the Doctrine of *Ferom*, and, together with *Ferom*, of the whole Church through all Ages; and that they plainly enough expressed so much, when Men spoke their true and unbyass'd Sentiments; and that they were wont to mean no less, when they said, *Bishop* and *Presbyter* made but one and the same *Order*. The Truth is, the Presbyterians unanimously and justly look on this *Distinction* as a bottomless Fiction of the *Popish School-men*, the better to defend *Episcopacy*; without which, they well perceived, that they could not protect the *Papacy*. This *Distinction* was greedily imbib'd by the more Sly and Subtil of the *English Hierarchics*, hoping, with this Buckler, the more easily to ward off the Mortal Blows given by the most luculent Testimonies of Scripture, and Acknowledgments of *Fathers* and other Writers, to their Darling the Hierarchy: And accordingly *J. S.* (2), leaning on this *Distinction*, I say, this very *Distinction*, or Fiction

rather, which he blushes not to say the presbyterians hugg, as doing them excellent Service, hopes to get free of all the Arguments *Blondel*, in his Apology, levelled at Prelacy. "*Blondel's* Plot (in short) is (*saitb he*) plainly to justify the Constitution of those Churches, which are Govern'd without Bishops ; to maintain the Validity of their Orders, and, by Consequence, of their Sacraments, and other Ministerial Performances ; or, in other Words, That their Want of Bishops does not Unchurch them. Now, as it was not necessary for serving this Design, to state the Controversie, he was chiefly to manage, upon the Point of Parity or Imparity ; so neither has he done it, any where, in all his Book. The great Question which he Ventures, and whereof he always maintains the Affirmative, is, whether Bishops and Presbyters do Originally make but one Order ? Which is indeed little better than a School Nicety ; and, when Sifted to the Bottom, will be found little other than a Controversie about Words. He insinuates (*a*) the same of *Salmasius* ; and says, That those two Champions very well understood one another, and that their Schemes are much of a Piece : And yet, if we trust *J. S.* neither of 'em understood himself, or the Design they intended. Otherwise, could they ever have composed such large and laborious Books, only to gain that which was little better than a School Nicety, and a Controversie about Words ? But the main thing I observe in *J. S.*'s Words is, that, in his Mind, *Blondel* and *Salmasius*, tho' they

(*a*) S. 34.

could have proved, that *Bishop* and *Presbyter* do *Originally* make but *one Order*, yet they would have done but very little *Service* to their *Cause*, except they had proved more, *viz.* That both make but *one Degree*; and so this *Distinction*, which, if he may be trusted, is to be exploded as senseless and useles, and imputable only to *Papists* and *Presbyterians*, stands him in very good stead, and suffices to shield him and his from all the *Attacks* and *Assaults* of both *Blondel* and *Salmasius*.

§, XXIV. From all this, and endless Quotations that might be brought from other *Episcopals*, it is evident, that the *Distinction* is purely *Prelatical*, and that, if it be overthrown, they are for ever deprived of their surest *Hold* and *Sanctuary*. Now, its *Overthrow* I doubt not to effect by these following *Arguments*.

1. These *Prelatists* that make *Bishops* a distinct *Order*, do, at times, tho' with little enough *Self-Consistency*, own all of them to be *Equal*, and that none of them can have *Power* over another; So that he that *Presides* in a *Synod* of *Bishops*, can have no more *Power* over the rest, than has he who is but a meer *Præses* or *Moderator* in any *Court*, consisting of *Judges* compleatly equal among themselves. Now, why all this; but because it is implanted in every *Man's Mind*, that one and the same *Order* of *Men* must be compleatly equal, in respect of that *Power* where-with that *Order* cloaths them: It is clear therefore, that one and the same *Order* admits not *different Degrees*.

2. The

2. The other Order, I mean that of *Deacons*, admits of no higher and lower Degrees of Power; wherefore, on Supposition that *Bishops* and *Presbyters* make but *one Order*, there is no reason why it should be parted into sundry Degrees, more than that of the *Deacons*. I know indeed, that it is long since *Arch-deacons* and *Sub-deacons* came into the Church, but I speak here with respect to Divine Right and Institution, and take it for granted, that neither *Arch-deacons* nor *Sub-deacons* have any Footing in Scripture: I know no pretext for their Institution; in the New Testament, and I am sure there is really as little in the Old; since there is nothing surer, than that GOD never design'd to substitute the *Deacons* in the place of the *Levites*, tho' Men, by their groundless and dangerous Allusions, have so named them.

3. As all the *Apostles* undeniably made one and the same Order, so, as *Cyprian* truly says, they were all endued with Equal Power and Honour: For, which, in this Dispute, is still to be remembered, even tho' *Peter* should be supposed to have been always the *Præses* and *Moderator* of their Meetings, it nothing impairs the compleat *Parity* of all the *Apostles*. Now, seeing the Order of the *Apostles* admitted of *no Degrees* of Power or Honour, why should they forge this *Distinction* in that Order which succeeds them? For, that *Presbyters*, no less than *Bishops*, succeed the *Apostles* in the chief parts of *all that*, wherein they can be succeeded, is yielded by our Antagonists themselves.

4. There

4. There is (as *Ambrose*, or rather *Hilary* (*b*) affirms, and the Body of the Ancients really owns) but One Ordination of both *Bishop* and *Presbyter*; they must therefore be compleatly one and the same: And consequently this Order can admit of no *Degrees*, seing there can be nothing in it, but that which is conferred on the *Ordained*, in their *Ordination*; as the effect thereof, Nor let them repone, that the *Chief* and *Inferior Priests* were of the same Order, and yet were not *Equal in Power*; seing they are not able to prove, that the *Highb Priest* had any more Power over the *Rest*, than a meer *President* of a *Bench* or *Consistory*: Indeed, that he was no more (if that) is, on the matter, affirm'd by *Dr. Burnet* (*c*), and *Sutlivius* (*d*): And if he had any more Power, it was something *extra & supra Ordinem*, since the true Description of an Order of Men is no other than this, A certain Company of Men, who are of one and the same Station and Rank; Thus a Bench of Judges, who are of one and the same Order, act all in Parity; and if any of 'em have a Power Paramount, as the King in the Parliament, this is *extra & supra Ordinem*; For whosoever is in such an Order, must of necessity have all the Priviledges that the Order can confer on him. Moreover, this Term *Order*, or *Orders*, as *Stillingfleet* (*e*) affirms, was taken rather from the *Romans*. "By the way (saith he) we may observe the Original of the Name of *Holy Orders*

(*b*) In *1 Tim.* 3. (*c*) Confer. Pag. 194. (*d*) Answer to a certain Lybel, &c. Chap. 2. & *de Pontif. Lib. 1. Cap. 8.* (*e*) *Iren.* Part. 2. Chap. 6. § 17.

' in the Church, not as the Papists, and others
 ' following them, as though it noted any thing
 ' inherent by way of (I know not what) Cha-
 ' racter in the Person ; but because the persons
 ' Ordained were thereby admitted *in Ordinem* a-
 ' mong the Number of Church-Officers. So
 ' there was *Ordo Senatorum*, *Ordo Equestris*, *Ordo*
 ' *Decurionum*, and *Ordo sacerdotum* among the
 ' Romans. Now, it is certain, the *Roman Senators*
 were all equal among themselves, the Order ad-
 mitting of no different *Degrees* ; and that the
Consul's Power over them was nothing, but that
 of a *præses*, and was conferred on him by the *Se-*
nate it self : Or, if it was more, then it was *ex-*
tra & supra Ordinem, since, in respect of the Order
Senatorian, all *Senators* were compleatly equal.
 Moreover, that this Objection taken from the
 Difference among the Priests, has here no place,
 the same *Stillingsfleet* (*f*) clearly proves : For
 thus he continues. " From hence the use of the
 ' Word came into the Church ; and thence Or-
 ' dination, *ex vi vocis*, imports no more than
 ' solemn Admission into this Order of Presby-
 ' ters ; and therefore it is observable, that lay-
 ' ing on of Hands never made Men Priests un-
 ' der the Law, but only admitted them into
 ' publick Office. *Whitaker* gives a short, but suf-
 ficient Answer to this their Popish Objection (*g*).
As there is now no Sacrifice, so neither is there any
Priesthood. Or, if you will have *Whitaker* to be a
 presbyterian, then hear your own *Sutlive* (*b*).

(*f*) Ibid. (*g*) *De Pontif. Rom. Quest. 1. Cap. 2.* (*b*)
De Pontif. Lib. 1. Cap. 8. Habuit enim Vetus Testamentum
Templum unum, Sacrificia plurima, Sacerdotum & Le-
uitarum Ordines, Sacrasque Ceremonias, & Leges, quæ
ad Ecclesiam Christi nullo modo pertinent.

The Old Testament (saith he) had one Temple, many Sacrifices, Orders of Priests and Levites, Sacred Rites, and Laws, which things belong not at all to the New Testament.

5. Bellarmin yields no less (i). "If (saith he) Episcopacy be a Sacrament distinct from the Presbyterate, it will be easie to defend, that a Bishop is, both in Order and Jurisdiction, greater than a Presbyter by Divine Right; which now all the Heretics (the Protestants) deny: Otherways this can scarcely be defended. Downame's Confession seems yet more observable (k). "This new Popish Concept (saith he) therefore of confounding Bishops and Presbyters into one Order, ariseth from their Idol of the Masse, and their Doctrine of Transubstantiation, wherby every Priest is as able to make his Maker, as the Pope himself. I call it newe, because all the Ancient Writers doe confesse Bishops, Presbyters and Deacons to be three distinct Degrees, and consequently Orders of the Ministry: For what is an Order, but that Degree, which, among things or Persons which are subordinate one to another, some being higher, some lower, any one hath obtained? On these palpable Untruths I shall not here animadvert: I only observe this Truth blended in among them, that one and the same Order admits not various Degrees, but that Order and Degree is, in the present case, quite one and the same thing. And Bishop Taylor joyns him (l): Whether Degree (saith he) and Order be all one, or no, is

(i) De Sacramento Ordinis. Cap. 5. (k) Def. Book 3. Ch. 4, Page 104. (l) Episcopacy asserted, Pag. 166.

of great consideration in the present, and in relation to many other Questions. And having thus stated the Question, he spends some time to prove the Affirmative. Is this Question then, in the Mind of these prime Hierarchics, little better than a School Nicety; and, when sifted to the bottom, little other than a Controversie about Words? And Durand, as great a Prelatist as he, proving, that Bishops make a distinct Order from Presbyters, uses the following Argument (m). *Because an Order is nothing, save a Degree of Power or Ministry in Dispensing of Spiritual Things: But Bishops can dispense some Sacraments, which cannot be dispens'd by Simple Priests.* And here, by the way, let me notice, into how sad Streights Prelacy brings it's Defenders. Durand had a very true and just Notion of Order, and wherein it consists; and accordingly he saw well enough, that these who make but *One Order* of both *Bishops* and *Presbyters*, really desert and ruine Episcopacy, which by no means must be done: He saw, on the other hand, that to make them *two*, was to cross the whole Stream of Authors Ancient and Modern, and, which was yet worse, Lombard himself, on whom he comments; and therefore neither must this be done. What shall he do then? Why, he even talks Nonsense, and contradicts himself. *The Episcopate (saith he) (n) or the Episcopal Ordination, is an Order and Sacrament not precisely distinct from simple Priesthood, but is one Sacrament with it, as is that which is perfect, and that which is imperfect.* Which Perfection of the Episcopal Order he places in the

(m) In Lombard. Lib. 4. Dist. 24. Quæst. 6. (n) Ibid.

Power of Ordination : But it is certain, that this *Power of Ordination is a Degree of Power or Ministry in dispensing of Spiritual Things* ; And thus he inevitably overthrows his own Definition of *Order*.

6. Even *Lombard* himself, that great Prelate and Prelatist, and Father of the *Schoolmen* (the great Patrons of both *Papacy* and *Prelacy*), tho' he abuses some Scriptures to propugn the Divine Right of the *Episcopate* as distinct from the *Presbyterate*, yet in that very place (o) totally destroys his whole Building, and, really grants what we plead for, in the following Words.

“ Having briefly spoken of the seven Degrees of the Church, we have insinuated what should belong to every one. And tho' all of them are Spiritual and Sacred, the *Canons* notwithstanding determine, that *Two Orders only* ought, by way of Excellency, to be termed *Sacred*, viz. that of the *Diaconate*, and that of the *Presbyterate*, because we read, that the *Primitive Church* had only these *Two* ; and of these alone we have the Command of the *Apostle* : For the *Apostles* did Ordain *Bishops* and *Presbyters* in every *City*. We read also, that the *Apostles* did Ordain *Lewites* (i. e. *Deacons*), the greatest of whom was *Blessed Stephen* : But in process of time the *Church* did appoint *Subdeacons* and *Acolyths*. Where it is undeniable, that *Lombard* (as did also his Commentator *Duns Scotus*) really confounds *Order* and *Degree* ; that the *Order* of *Deacons*, and, by firm consequence, that of *Presbyters*, had no *Diversity*

(o) Lib. 4. Dist. 24.

of Degrees, no *Majority* or *Minority* allow'd in it by Divine Appointment; that there can be nothing in the *Order of Presbyterate*, but that which belongs to *Presbyters* as such, or is their *Essential Form*; nothing that belongs to a *Bishop*, but as he is a *Presbyter*; and so, by irrefragable Consequence, a *Bishop*, as distinct from a *Presbyter*, is not comprehended in this *Order*, nor has any footing in Scripture; That the Apostle to *Timothy* and *Titus*, and elsewhere, gave Rules for *Presbyters* alone, or, which is all one, for such *Bishops* as were reciprocally one and the same with *Presbyters*, and therefore never once dream'd of such *Bishops*, as are in the least distinguishable from *Presbyters*; That all the *Pastors* the Apostles planted, were no less *Bishops* than they were *Presbyters*, and that on this very ground; that they were *Presbyters*; That, finally, the *Office of Episcopate* and *Presbyterate* is reciprocally one and the same, and the Terms completely *Synonymous*. The same *Doctrine of Lombard* is taught by *Gratian* (p), the Father of the *Canonists*, an other Squadron of the *Papal* and *Prelatical* Champions. And *Estius*, the most Learned and Sensible Commentator on *Lombard* (for the throng of 'em have little save Confusion and Nonsense), and a most earnest Prelatist, yields, that the *Divine Right of Episcopacy* cannot be clearly proved from Scripture (q). However he saw, that to maintain them to make but one *Order*, ruin'd *Prelacy*; and therefore, as the other Prelatists on the same ground, stiffly maintains them to make *Two*.

(p) Dist. 60. (q) Libi 4. Dist. 24. S: 25.

Lastly, which sets the whole Matter we plead for in its clearest Light, and puts it beyond all Doubt or Scruple, the far more sensible, ingenious, and every way valuable part of both *Church-of England Men* and *Papists* have used these Two Phrases, *One and the same Order*, and, *One and the same Office, Thing, and Degree*, indifferently, yea have acknowledg'd, that the *Distinction* of *Bishop* from *Presbyter*, has in *GOD'S* Word no Warrant at all: They have moreover affirmed, that this was the Belief of *Jerom*; as their Testimonies, by me elsewhere produc'd, unanswerably demonstrate. And by this time I trust, every unbiass'd and sensible Reader is abundantly satisfy'd, that this *Distinction* between *Order* and *Degree*, is purely *Prelatical*, not *Presbyterian*; that it has no place in the present *Affair*; that if *Bishop* and *Presbyter* make but *one Order*, they make but *one* and the *same Degree*, and are in every thing reciprocally one and the same; that, finally, *Blondel*, tho' he had been no more express, propugns all this by sustaining the *Identity* of the *Order* of *Bishop* and *Presbyter*.

§ XXV. But indeed he is so express for the *Reciprocal Identity* of *Scriptural Bishop* and *Presbyter*, that 'tis scarce possible therein to go beyond him; which, were there no more, is evident from thence, that he propugns against all the Hierarchies that *Doctrine* of *Jerom*, which, by the most intelligent and greatest of 'em, is yielded to be altogether *Anti-prelatical*, and for the *Identity* of *Scriptural Bishop* and *Presbyter*. But *Blondel* saith *J. S.* (r) *never so much as once intended to*

(r) Chap. 3. S. 13.

controversy the Lawfulness of Imparity or real Prelacy. Yes, your Monarchical Sole Power and Papal Prelacy he utterly abhorr'd: All the Prelacy he allows as lawful, was only a *Constant Moderatorship*, with some Executive Power conferr'd by the free Votes and Choice of the Presbytery upon one of their Number, which he was to exert not in his own, but in the whole Presbyteries Name (f). But we are not so much concerned with what Blondel had the Freedom to yield to as tolerable, as what he asserted, yea and proved to have obtained all the Scriptural and Apostolic times, and even thro' a compleat space lower; and that was true and real Parity. "But, Blondel (saith f. S. (t)) "in most Express Terms, makes an *Imparity*, or *Majority of Power* intrinsic to the Notion of his *constant Moderator* or *President*; of him who, at the beginning, was promoted to his *chair* by his *Seniority*: So that, according to his *Scheme*, The Primitive Church was never Govern'd by *Pastors* acting in *Parity*. He says, his *constant President* had a *Singular* and *Peerless Power*, He had not only the *Chair*, but the *Chief Power* in the *Presbytery*: He was *Head of the College*, and had a *Primacy*: The rest of the *Presbyters* freely conferr'd on him the *Honour* of the *Chief Power*, as well as the *Chief Chair*. And I hope this imports something more than a *Priority of Dignity* or *Order*. Nay, he was *President*; as he had the *Prerogative* of the *Chief Power* and *Chair*, as he was *Fratrum Rex*, i. e. the *Prince* or *Captain* of the *Brethren*, he neither had nor could have any

(f) Apol. Pag. 162, 163. (t) S. 14.

‘ *Collegues*. Thus he. And now take *Blondel’s*
 Plan, as follows. During the Apostolic Age,
 and some competent time after, *Bishop* and *Pres-*
byter were Reciprocally one and the same; these
 were combin’d into *Classes* or *Presbyteries*, the El-
 dest *Minister*, *Pastor*, or *Bishop* of the *Presbytery* was,
 by vertue of his *Seniority*, constantly the *Moderator*;
 and when he died, the next in Age succeeded
 him therein, and brui’d it during Life, and so
 on. “ Those *Seniors* (they are *Blondel’s* Words,
 as I can *Scottish* them) “ had a certain *Singular*,
 ‘ and *Peerless Power*, such a *Power* as all *Moderators*,
 ‘ after whatsoever manner constituted, ever had,
 ‘ and ever will have belonging unto them.
 ‘ Neither was the *Moderator* of any of these Sa-
 ‘ cred *Colleges* Chief among his *Collegue Presbyters*,
 ‘ as he was a *Presbyter*, or as if he had been placed
 ‘ in another *Order* above all the *Presbyters*, but as
 ‘ the *Eldest* and first *Ordained Pastor*. Nor did
 ‘ the rest as *Presbyters*, but as *Presbyters Younger*,
 ‘ and after *Ordained*, yield to him the *Moderator-*
 ‘ *ship*. His *Office* was to exhort the *Brotherhood*,
 ‘ to war a good *Warfare*, and to commend the
 ‘ same to *GOD* by *Prayer*, to gather the *Presby-*
 ‘ *tery*, and give them a good *Example*, and de-
 ‘ clare himself to be a diligent *Messenger* of
 ‘ *GOD* to *Mankind*; And therefore, as *CHRIST*
 ‘ does in his *Admonitions* to the *Angels* of the
 ‘ *Asian Churches*. both the good and evil *Deeds*
 ‘ of the *Churches* might be imputed to these *Mo-*
 ‘ *derators*. And again, “ *Linus*, (saith he) as
 ‘ he was a *Bishop*, had for his *Collegues*, *Clement*
 ‘ and *Anacletus*, who were shortly after him *Or-*
 ‘ *dain’d Bishops*, to wit, with himself, in the
 same

ſame Church of Rome; but as he was the *Exarch*,
 the *Moderator* of the *Brethren*, he neither had,
 nor could have any *Colleagues* (ſeing the *Mode-*
ratorſhip can only fall to one at once) but on-
 ly *Successors*. He tells us expreſſy, “ That there
 was a *Plurality* (by which he means the whole
Presbytery) “ of *Biſhops*, *Presbyters*, or *Gover-*
nours at one and the ſame time, in one and the
 ſame Church; That all theſe *Paſtors*, or *Bi-*
ſhops, on the very account of their *Presbyterate*,
 were endued with *Equal Power* and *Honour* :
 That the *Moderator* was ſubject to the Power of
 the *Presbytery*, and obey'd its *Commands* with
 no leſs *Submission* than did the meaneſt of their
 Number: He had the *Chief Power* in the *Col-*
lege, but had properly *no Power* over the *College*
 of *Presbyters* (u). All this, which I have tranſ-
 lated Word for Word, or truly, as I truſt, (faith-
 fully, I am ſure) have Senſed, and ten times
 more to the ſame purpoſe, is moſt clearly and
 incontrovertibly contain'd in *Blondel's* very *Pre-*
face, to ſpeak nothing of his *Book* : But, which
 is yet more, if a Matter ſo clear be capable of
 more clearneſs, *Blondel*, as if he had foreſeen *J. S's*
Frauds, in that very *Preface* (x) expreſſy com-
 pares theſe *Ancient Moderators* with the *Moderators*
 of the *French* and of the *Scottiſh Presbyteries*, al-
 lowing not one Grain of more Power to the for-
 mer than to the latter,

§. XXVI. And now I return to *J. S's* IX.
 Chapter, §. 16. Where he ſaith, “ Do not all of
 you, with all your might, reject our *Position*
 that *Biſhops*, as making a *Peculiar College*, an

(u) *Praefat. Apol. Pag. 6, 7, 18, 35.* (x) *Pag. 38.*

Or

‘ Order distinct from the Order of Presbyters. are
 ‘ the Successors of the Apostles in the Supreme
 ‘ Power Ecclesiastical ? You have at length
 spoken the Truth : We, as do the rest of the
 Reformed Churches, really Reject it, with your
 other False and Popish Doctrines. Popish, I say,
 because embrac’d, and to power propugn’d
 against the Reformed Churches, by the whole
 gang of Romes Pensioners, as Maldonat, and
 Tolet (*γ*), Lorin (*z*), Spondanus (*a*), à La-
 pide (*b*), Benedictus Justinianus (*c*), Baylie the
 Jesuit (*d*), Becan (*e*), Alphon(us) de Castro (*f*),
 and Bellarmin (*g*) ; And to rivet the Nail
 immoveably, add to all these the Council
 of Florence (*b*), and the Council of Trent
 it self (*i*). The Conclusion Bellarmin, in the
 place just now cited, undertakes to prove, is,
*That the Episcopate is by Divine Right greater than
 the Presbyterate both in respect of the Power of Order
 and Jurisdiction* : Now to make good this
 Conclusion, he brings as one of his principal
 Reasons, the following Argument : “ The
 ‘ same is proved by the Distinction of the Apo-
 ‘ stles and the Seventy Disciples : For all the
 ‘ Fathers constantly teach, that the Bishops
 ‘ Succeed the Apostles, and the Presbyters the
 ‘ Seventy Disciples. The same Argument, for
 the same purpose, is used by Baylie, Becan, and
 the whole rout of the Romanists.

(*γ*) In Luc. 10. (*z*) In Act. cap. 2. 13. (*a*) Ad
 Ann. 52. Num. 15. and Ann. 58. Num. 3. (*b*) In Tir. 1.
 (*c*) In Galat. 2. (*d*) Catech. Controv. Tract. 2. Quæst.
 22. (*e*) Manual. Lib. 1. cap. 12. §. 31. (*f*) Advers.
 Heref. Lib. 6. Fol. 102. (*g*) De Clericis. cap. 14.
 (*b*) Garanz. Summ. Conc, Fol. 457. (*i*) Sess, 23.

To this Argument the very Flower, yea, I may ſay, the whole Body of the Proteſtant Advocates answer with one Heart and Voice, The *Apoſtolate* was *Extraordinary*, and that the Apoſtles therein cannot be Succeeded, and that, by Divine Right, a Biſhop and Preſbyter is altogether and Reciprocally one and the ſame, and finally, that *Bellarmin* and his Companions egregiouſly contradict their own Doctrine, and make every Biſhop the Pope's Equal. See, amongſt infinit others, *Chemnitius* (k), *Junius* (l), *Danaus* (m), *Chamierus* (n), *Rivet* (o), *Crotius* (p), and *Amefius* (q). Theſe, I ſay, my Learned Reader may conſult. I might bring diſverſe-ſpeaking the ſame Doctrine in our Countrey Language: I will, at preſent content my ſelf with one, but ſuch a One as may be reck'ned worth a Thouſand, and leaſt of all ought to be Rejected by our Prelatiſts, he being both an *Engliſh* Man and a *Gburcb-of-England* Man; I mean *Willet*, who to this Argument of *Bellarmin* gives the following Answer (r). “*Bellarmine* denyeth (*ſaith he*) that Biſhops doe properly ſucceede the Apoſtles, *De Pontifice Lib. 4. Cap. 25.* becauſe he would magnifie the Pope his ghottly Father above all Biſhops: But now forgetting himſelfe, he ſaith, *Episcopi proprie ſuccedunt Apo-*

(k) Exam. Con. Trident. Part. 2. pag. 223. (l) Animadv. in *Bellarmin*. Controv. 5. Lib. 1. Cap. 14. Not. 14. (m) Reſp. ad Controv. 5. cap. 14. (n) Panſtrat. tom. 2. Lib. 10. cap. 6. Num. 12. (o) Cathol. Orthod. tom. 1, Traſt. 2. pag. 281. (p) Antibec. tom. 2, pag. 530. (q) *Bellarmin*. *Enerv.* tom. 1. Lib. 3. Cap. 4. (r) Synopf. Papifm. Controv. 5. Queſt. 3. Part. 2. pag. 232, 233.

• *stolis*, Bishops do properly succede the Apostles,
 • Chapter 14. and so by this Reason every Bishop
 • has as full Authority as the Pope. Secondly,
 • Every Godly and Faithful Bishop is a Successor
 • to the Apostles, we deny it not, and so are all
 • Faithful and Godly Pastors and Ministers: For
 • in respect of their extraordinary Calling, mira-
 • culous Giftes and Apostleship, the Apostles have
 • properly no successors, as Mr. *Benbridge* Martyr
 • saith, that hee beleeveth not Bishops to bee the
 • successors of the Apostles, for that they bee not
 • called as they were, nor have that Grace:
 • That therefore, which the Apostles were
 • especially appointed unto, is the thing, wherein
 • the Apostles were properly succeeded; but
 • that was the preaching of the Gospell: As
 • Saint *Paul* saith, *Hee was sent to Preach, not to Bap-*
 • *tize*, 1 Cor. 1. 17. This also the Prophet *Esay*
 • sheweth, where hee saith in the Name of the
 • LORD: *My words, which I have put in thy*
 • *Mouth*, &c. *Esay* 59. 21. The promise of
 • succession, wee see, is in the Preaching of the
 • Word, which appertaineth as well to other
 • Pastors and Ministers, as unto Bishops. Againe,
 • seeing in the Apostles time *Episcopus*, and *Pres-*
 • *byter*, a Bishop, and a Priest, were neither in
 • Name nor Office distinguished, as Master
 • *Lambert* Martyr proveth by that place of Saint
 • *Paul*, *Tit.* 1. where the Apostle calleth them
 • Bishops, *vers.* 7. whom before *vers.* 5. he had
 • named Presyters, Priests, or Elders. To this
 • agreeth the Councell *Aquisgranens.* Cap. 8. Col-
 • lecting thus out of this place: *Paulus Apostolus*
 • *Presbyteros, ut verè Sacerdotes, sub nomine Episco-*
 • *porum*

'porum adseverat : Paul the Apostle doth affirme
 ' the Elders, or Presbyters to be true Priests or Pastors
 ' under the name of Bishops. It followeth then
 ' that either the Apostles assigned no Succession,
 ' while they lived, neither appointed their Suc-
 ' cessors, or that indifferently all Faithful Pastors
 ' and Preachers of the Apostolike Faith, are the
 ' Apostles Successors. And now, was not J. S.
 most prudent, Sage, and comprehensive, while
 he advanced this Retortion, which at once in-
 extricably involves him and his Faction in the
 very guilt our Charge expresses; and, on the
 other hand, for ever liberates his Adversaries
 from even the least suspicion or appearance of
 being equally chargeable therewith. For, if we
 keep in view the real *Idea* of a *Popish Doctrine*, is
 it possible that in all the Decrees of the Council
 of *Trent* any one shall be found more both really,
 evidently, and confessedly Popish, than is this
 their Position: Wherefore, by an immoveable
 Consequence, its **Contradictory** Position, the
 very Position he retorts, whereby to involve us
 equally with themselves in Popery, must be
 truly, genuinely, and evidently Protestant.
 And now I know, my candid Reader is by this
 time fill'd with Admiration, and ready to say,
 that nothing but blinding fury, or a real frenzie
 could prompt him to a Prank so mad and Self-
 destructive; and to enquire, if he brought no
 seeming congruity, pretext or colour, that, at least,
 he might impose upon some unthinking persons:
 I shall not say what it is; but something he
 has.

§. XXVII. As follows (*f*): “ And what
 ‘ are your Arguments (*saith he*) for rejecting
 ‘ this our Position? Do not you say that *Apostles*
 ‘ were not Ordinary but *Extraordinary Pastors*, by
 ‘ *special Commission*, and, by Consequence, such
 ‘ as could have no *Formal Successors*? Do not
 ‘ you say, that *Apostles* could *Preach* and *Found*
 ‘ Churches all the World over, which *Bishops*
 ‘ cannot? That *Apostles* could *Write* Canonical
 ‘ Books, and were *Infalible*, &c. That they
 ‘ had the *Gifts of Tongues*, and *Miracles*, and
 ‘ *Unlimited Jurisdiction*, &c. which *Bishops* cannot
 ‘ pretend to? Are not these and such as these,
 ‘ the great *Differences* you use to assign between
 ‘ *Apostles* and *Bishops*? And now, Gentlemen,
 ‘ consider what you have on the *Margent*, and
 ‘ harden your *Foreheads*, and say, they are not
 ‘ the *Jesuit Bellarmin’s* own Reasonings. True
 again, Sir, We neither can, nor dare say it:
 To get free of your Book perhaps we might find
 some shifts, impertinent and nonsensical as they
 are: But who can stand before your *Margent*?
 From your *Margent* ————— deliver us!
 for it forceth me, as brazen brow’d as I am, to
 confess, that they are even the *Jesuit Bellarmin’s*
 own Reasonings: And were I *J. S.* the next
 Book wherewith I bless’d the World, should be
 intirely *Margent*, and the body of the Book
Tabula Rasa. But to turn earnest with him;
 does he not know, at least, ought he not to know,
 that *Bellarmin* in these Reasonings, as, Divine
 Providence, for the greater Demonstration of
 the Truth, and Conviction of its Adversaries, so

ordering it, in hundreds of places beside, is *Orthodoxias Testis*, a witness of the Truth; and with them shakes, yea lays along the main Pillar of both *Prelacy* and *Popery*, and contradicts Popes, Councils, the swarm of *Romish* Authors, and himself to bute; All of whom, as do our *Episcopals*, labour with might and main to persuade Men, that an Apostle, as such, may be Succeeded, that the *Apostolate*, properly taken, remains in the Church, and so is no *Extraordinary* but an *Ordinary* Office. Which false and papal Doctrine our first Reformers, and the whole stream of Protestants, *Church-of-England* Men not excepted, (as I elsewhere (*t*) have convincingly vouch'd,) condemn'd and exploded.

§. XXVIII. Moreover, that *Bellarmin* (*u*), when he uses these Reasons, is a Witness of the Truth, the many Protestant Authors who have refuted his Books *de Romano Pontifice*, and hand'd the Question he there treats of, really own: As *Junius* (*x*), *Lubertus* (*y*), *Willet* (*z*), and *Whitaker* (*a*). That which moved *Bellarmin* to maintain, that *Bishops* are not the Apostles *Successors*, and so really to contradict his own Popes, Councils, the throng of his Brethren, and himself (*b*), was indeed his ardent desire to establish the *Pope's* Omnipotency: For he asserts, and labours to prove (*c*), *That Christ committed*

(*t*) Naz. Quer. Page 144, &c. (*u*) De Rom. Pontif. Lib. 4. Cap. 25. (not 24.) (*x*) In *Bellarmin.* Controvers. 3. Lib. 4. Cap. 25. (*y*) De Papâ Rom. Lib. 9. Cap. 3. (*z*) Synopf. Papist. Controv. 4. Quæst. 7. Part 2. (*a*) De Rom. Pontif. Quæst. 8. Cap. 3. (*b*) De Cler. Cap. 14. and many other places. (*c*) De Pontif. Lib. 4. Cap. 22.

the Ecclesiastick Jurisdiction immediatly to the Pope alone ; And (d), That all Bishops receive the Power of Jurisdiction from the Pope ; altho' he affirm'd elsewhere (e), That all the Apostles received all their Jurisdiction immediatly from Christ : Then, in the place f) wherewith F. S. fill'd his Margent, he comes to louse the Arguments Franciscus Victoria, Alphonsus à Castro, and other Papists brought against that which he had asserted before (g) : The first of which Arguments is, That the Bishops Succeed to the Apostles as the Pope of Rome to Peter ; and therefore if the Apostles had their Jurisdiction from Christ : It follows, that the Bishops have theirs from Christ also. To this Argument he Answers, That there is a great difference between the Succession of Peter and of that of the rest of the Apostles : For (saith he) the Pope of Rome doth properly Succeed to Peter, not as to an Apostle, but as to an Ordinary Pastor of the whole Church ; and therefore the Pope of Rome hath his Jurisdiction from him, from whom Peter had his. But Bishops do not properly Succeed the Apostles, because the Apostles were not Ordinary Pastors but Extraordinary and Delegated, as it were by special Commission, which kind cannot be Succeeded. The Bishops nevertheless are said to Succeed the Apostles, not properly that way by which one Bishop Succeeds another, and one King another, but upon two other accounts ; First, by reason of the sacred Episcopal Order : 2ly, by a certain likeness and proportion : Because when Christ was living upon the Earth, he had under him first twelve Apostles, after that, 72 Disciples ; So

(d) Cap. 24. (e) Cap. 23. (f) Cap. 25. (g) Capp.

22, 24.

now there are, first, Bishops under the Pope of Rome, after them Presbyters, then Deacons, &c. Now, that the Bishops Succeed the Apostles this and no other way, I prove; (Now follow, as I can Scottish them, Bellarmin's Reasons wherewith J. S. fill'd his tremendous Margent) For they have no part of true Apostolick Authority: The Apostles could Preach all the World over, and Found Churches; as is manifest, Matth. ult. Mar. ult. This the Bishops cannot do. The Apostles had the Gift of Tongues, and Miracles: The Bishops have it not. The Apostles had Jurisdiction over the whole Church: The Bishops have not. Again, there can be properly no Succession where there is not one going before: But the Apostles and the Bishops were both in the Church together. Thus the Jesuit: To which Discourse I must add another passage out of the 22d. Chapter of the same Book; where, Bellarmin, having affirm'd and said, that 'tis a truth believed by all Men, that the Bishops receive the Power of Order as immediatly from Christ as does the Pope himself, and that the use of the Power of Interior Jurisdiction depends upon the Exterior, subjoyns as follows. " And indeed all agree in ' this, that the Jurisdiction of Bishops is in general of Divine Right: For Christ himself did ' so Order the Church, that in it there should be ' Pastors, Teachers, &c. for to this purpose the ' Apostle speaks, He gave some Apostles, and some ' Prophets, and some Evangelists, and some Pastors ' and Teachers. And moreover, if it had not ' been so, the Pope could have chang'd this Order, ' and have appointed, that there should be no ' Bishop in the Church, which without doubt he ' cannot

'cannot do. Which is the very mind of *Laynez*, the Arch-Jesuit, and grand Advocate for the Papal Party of the Council of *Trent* (*b*). Add to all this *Bellarmin's* never to be forgotten 14 *cap. de Cler.* where he expressly asserts the Divine Right of Episcopacy; this he avows to be Catholic Doctrine, the Doctrine of the Council of *Trent*.

§. XXIX. Which places of *Bellarmin* yield naturally the ensuing Consecratories.

1. That never was there a Man more keen and earnest than was *Bellarmin* for Episcopacy, and its Divine Right; and, if he may be credited, as doubtless here he may, all Papists are of his mind, believing, that even the Pope, who can do all things, cannot Abolish it.

2. That the Question *Bellarmin* handles (*i*) is a meer Domestic Plea among the Papists themselves, and that these who choos'd the opposite side of the Plea, affirming, that Bishops have their Jurisdiction immediatly from Christ, are as approved and sound Catholics (that is Papists) as is *Bellarmin*, and these of his side. This Plea, I say, is purely Domestic, and concerns the Papists alone. And that I may illustrate the matter; 'tis exactly like that Difference of Sentiments, or Question among the Prelatists, If the Bishop be, properly speaking, the Sole Pastor of the Diocese; and if the Presbyters be under Christ mediately, and under the Bishop immediatly, and Officiat in his Right, and as

(*b*) *Sacrae Hist. of the Council of Trent. Lib. 7. pag. 618.*

(*i*) *De Pontif. Lib. 4. Cap. 22, 23, 24, 25.*

his Substitutes ? Of this some hold the Affirmative, some the Negative, and yet the former sort, no less than the latter, (I speak not now of the followers of *Hammond* and *Taylor*) profess, that their simple Presbyters are of Christ's Institution, and that it is not in the Power of the Bishops to *Abolish* the Order: And both Parties are look'd on as true and real Prelatists. Wherefore, to no purpose is *Bellarmin* by *J. S.* adduc'd saying, that if the Bishops had their Power from GOD *immediatly*, the Pope could not take it from them.

3. That *Bellarmin*, while he most earnestly endeavours to fix and defend the Pope's Incomparable Absoluteness, really Unapostles him; and so spoils him of all the Power the Papalines give him.

4. That *Bellarmin's* Reasons, wherewith *J. S.* upraids us, equally levell at the *Papacy* and *Prelacy*, and either destroy both, or neither.

Now, that these Reasons, as to the purport and substance of them, are truly Solid, and invincibly overthrow the *Papacy* (I may well add) and *Prelacy*, is, as has been shewed, by our Reformers, and the full stream of Protestant Divines owned: I shall however more particularly set down the thoughts of two of them concerning these Reasons, who were both famous and prime Protestants, and in the Church of *England* Lights of the prime Magnitude; *Whitaker*, I mean, and *Willet*. *Whitaker* affirms, in opposition to *Bellarmin*, That Bishops have not their Authority from the Pope, but from GOD: But while he thus affirms, he by no means, means

Bishops

Bishops as Contradistinct from Presbyters, but as Reciprocally one and the same ; which is so bright and staring (*k*), that even Impudence itself cannot deny it : Now to prove his Affirmation, he brings this Argument, to wit; That the Apostles received their Authority and Jurisdiction from Christ ; and the Bishops succeed to the Apostles as the Pope to Peter. Now, as shall anon appear, he does not mean, that Bishops or Presbyters Succeed the Apostles as Apostles, or in their Apostolate, but only as they were the first Ministers of the Gospel. To *Bellarmin's* Answer, viz. *There is a great difference between the Succession of Peter, and that of the rest of the Apostles, &c.* as you have in the former §. *Whitaker* Replies as follows (*l*). “ I Answer, first, That this Distinction between Peter and the rest of the Apostles is fictitious. Neither the Scripture, nor any Father, nor almost any Papist, except *Bellarmin*, mentions it. The Apostles were no more Extraordinary Pastors than was Peter : If they were Extraordinary Pastors, so also was Peter ; for they had the same Power which he had. If therefore the rest of the Apostles could not be Succeeded, then neither could Peter : For Peter was no more an Ordinary Pastor than were the other Apostles. For whatever belongs to the Pastoral Office was Common to the rest of the Apostles with Peter. Let our Adversaries tell us, what Peter did, which the rest of the Apostle did not. Peter Taught, Preach'd, Remitted Sins, Foun-

(*k*) De Pontif. Quæst. 1. Cap. 3. (*l*) De Pontif. Rom. Quæst. 8. Cap. 3.

ded Churches, Set over them Presbyters or
 Bishops, Bound and Loosed : Did not the rest
 of the Apostles the same things ? And the
 Jurisdiction of Peter cannot be placed in this,
 that he was an Ordinary Pastor ; ———
 And this the Scripture it self also Witnesseth :
 For Paul saith, that Christ gave *first Apostles* :
 Whence all the Papists confesse, that the Apo-
 stolate is the Chief Office. Therefore he that
 is an Apostle, upon this very account that he
 is an Apostle, is greater than any Ordinary
 Pastor. But if Peter was an Ordinary Pastor,
 then he was not an Apostle : For these two
 Offices cannot consist together in one and the
 same Man. For since an Apostle is an Extra-
 ordinary Pastor, and hath an Extraordinary
 Gift, he that is an Apostle cannot be an Ordina-
 ry Pastor. I Answer *2dly*. That the *Jesuit*
 evidently fights here both against himself and
 his fellows. For he denyes the Pope Succeeds
 to Peter as to an Apostle, but as to an Ordinary
 Pastor of the whole Church, and yet all the
 Papists, in their Books, call the *Roman See*
 Apostolick, and the *Pope* Apostolick, yea some-
 times an Apostle, and they affirm, that he can
 do that which the Apostles did, to wit, Preach
 thro' the whole World. Found Churches, and
 such like things : Yea and they call *Boniface*
 the Apostle of *Germany*, and *Austin* the Monk
 the Apostle of *England*, who were sent by the
 Pope. Now, this *Bellarmin* denyes : For if the
 Pope Succeeds not to Peter as to an Apostle,
 then he himself is not as an Apostle : And if
 he be not an Apostle, then he has no Jurisdic-
 tion

' tion as an Apostle : And so their devices
 ' destroy one another. I Answer 2ly. I am not
 ' ignorant of the truth of that which the Adver-
 ' sary saith, that Bishops do not properly Suc-
 ' ceed the Apostles, that is, that they have not
 ' so great Authority as the Apostles had ; for
 ' this is properly to Succeed. So a King suc-
 ' ceeding to a King has the same Authority ; so
 ' a Proconsul to a Proconsul ; so a Bishop to a
 ' Bishop : For he that succeeds has equal Au-
 ' thority with him to whom he succeeds. But
 ' as the Apostles received the Keys from Christ,
 ' and a Power of Teaching and Remitting Sins ;
 ' so also do the Bishops : And the Apostles
 ' were, as it were, Common Bishops of the
 ' whole World, but the Bishops every one of
 ' them of their own Churches. But the Bishops
 ' did not succeed to the Apostles in these things
 ' which they had Extraordinarily, that is, in that
 ' Power, which is truly and properly Apostoli-
 ' cal. For *Bellarmin* himself confesseth, that the
 ' Bishops have not Authority to Preach thro'
 ' the whole World, and to Found Churches :
 ' Whence we may understand how rashly some
 ' Smatterers in Divinity affirm, that the Aposto-
 ' lical Authority remains yet in the Church.
 ' *Bellarmin* here ingenuously confesseth, that the
 ' Bishops have no part of the true Apostolical
 ' Authority, the Chief part of which he placeth
 ' in Preaching thro' the whole World, and
 ' Founding Churches. Hence I gather two
 ' things. *First*, That, even in *Bellarmin's* Judg-
 ' ment, they are deceived who affirm this
 ' Apostolic Authority to remain in the Bishops.

2ly, That the Pope himself cannot challenge
 this, because this Power is Apostolical: But
 the Pope Succeeds not to *Peter* as an Apostle;
 therefore he has not this Apostolick Power.
 And indeed *Bellarmin* says rightly, that the
 Pope Succeeds not to *Peter* as to an Apostle,
 for then if he truly and properly succeeded to
 an Apostle, he would truly be an Apostle, and
 then he would do truly that which the Apostles
 did, that is, He would Write Canonical Books,
 he would have the Gift of Tongues and Mira-
 cles, he would Walk upon Serpents, he would
 Cast out Devils, and do other things of the
 same kind, none of which he can do. I An-
 swer 4ly. From *Bellarmin's* saying, that the
 Apostles were not Ordinary but Extraordinary
 Pastors, and delegated by special Commission, which
 kind of Pastors have no Successors; I gather two
 things, First, That *Peter* was not an Ordinary
 Pastor: For he was truly an Apostle: But
 the Apostles were not Ordinary Pastors, as our
 Adversary yields. Secondly, That *Peter* cannot
 be truly and properly Succeeded: Therefore
 the Pope is not the Successor of *Peter*, but Im-
 properly as is every Bishop. And so there is
 scarce a word wherein the Adversary does not
 contradict himself.

Willet maintains the same Thesis with *Whitaker*,
 and urgeth the same Argument: And to
Bellarmin's Discourse (*There is a great difference*
between the Succeeding of Peter by the Pope, and
the Succession of the other Apostles in Bishops, &c.
as in the former §.) *Willet* gives the following
 Reply

Reply (*m*). “ Answer, to the first part concerning *Peter's* Succession: First, let this be remembred, that the Jesuite confesseth, that the Pope doth not Succeede *Peter*, ut *Apostolo*, as an Apostle: Then how commeth it aboute, that the Sea of *Rome* is called Apostolicall, and the pope challengeth to be called Apostolike, and saith his Office is *Apostolatus*, a very Apostleship: From whence hath he this seeing he hath nothing to doe with *Peters* Apostleship? *Bellarmino*, I thinke, will here beshrew himself. Secondly, Hee cannot Succeede *Peter*, as ordinarie Pastor of the whole Church, for so was hee never; and that power which he had over the whole Church, as other Apostles had, as the Jesuite himselve confesseth, was Apostolike, not Pastorall: For that Commission, *Goe teach all Nations*, Matth. 28. 19. *And ye shall be witnesses unto me, to the uttermost parts of the Earth*, Act. 1. 8. was given to all the Apostles, and was therefore Apostolicall: Of any other such large and general Commission given to *Peter* alone, we read not. Wherefore, if the Pope neither Succeede *Peter* as Apostle, which *Bellarmino* graunteth, nor as general Pastor, as we have proved: It will be found, that he is not *Peters* right Successor at all, as indeede he is not. To the second part we answer: First, that the Apostles were not properly ordinarie Pastors, we easely graunt; for they had charge of the whole Church, and were not tyed and limited to any one certaine place: Yet

(*m*) Synopf. Papism. Controv. 4. Quæst. 7. Part 2.
The Protest. pag. 175, 176.

* *Bellarmino*

Bellarmine against himselfe in this place els
 where confesseth it, that *James* was Pastor &
Episcopus, Pastor and Bishop of *Jerusalem*, *Lib. I.*
de Pontifice, *Cap. 26.* Yet the Argument follow-
 eth not, the Apostles calling was extraordinarie,
 and they had extraordinarie Giftes; therefore
 they could have no Successors: For it is not
 necessarie that the Successor should have all
 which his Predecessor had: The Apostles
 succeeded the auncient Prophets. *Joh. 4. 38.*
You are entred into their Labours, yet was their
 Calling divers: Yea the Apostles were in
 Christs stead, *1 Cor. 5. 20.* Yet was there more
 in Christ, then in his Apostles. Secondly, We
 say then, that as the Apostles had extraordi-
 narie Giftes, as of teaching, exhorting, admo-
 nishing, yet after a more excellent manner:
 The Bishops then and Pastors of the Church,
 though they Succeede them not for their ex-
 traordinarie Giftes, yet are properly their
 Successors in feeding, teaching and instructing,
 which giftes were not so extraordinarie in the
 Apostles, but that they were to continue unto
 their Posteritie, as the Lord saith by his Pro-
 phet, My Spirit that is upon thee, &c. *Isa. 59. 21.*
 Thirdly, To *Bellarmines* last Argument we
 answer: First, that it cannot be shewed, that
 there were any such Bishops, as he speaketh of
 in the Apostles time, seeing the names of *Epis-*
copus and *Presbyter*, of Bishop and Elder are con-
 founded in the Apostles writings.

And now judge, if, according to the Judg-
 ment of these brightest Stars in the *English* He-
 misphere, these Reasons of *Bellarmin* be not solid
 Truths;

Truths ; if they do not overthrow the Popish and Prelatical Dream of the Perpetuity of the Apostolate ; and if they prove not, that an Apostle cannot properly be succeeded ; that they can be succeeded in nothing, but what is common to all Pastors ? And therefore, if J. S. be not either void of common Sense or common Honesty in this his pretended Retortion, as indeed he is in all the rest he here advances. We do not only, as he says, charge them with using of Popish Arguments, but also of Popish Positions, and Popish Arguments or Sophisms as the Proofs of them : This, to name no others, I have plainly enough done in my *Naxianzeni Querela*, and brought, at least, some Scores of Instances, which, as I did, and still do believe, unanswerably vouch it. And therefore I said (n), *Their Government and Hierarchie Scale is one and the same, save one Roundle, with that of Rome. All their Arguments they bring, either from Scripture or Antiquity, are learn'd from Bellarmin and such Romanists, and admit no less Improvement for the evincing a Papal Authority, than the Episcopals have made thereof, for the establishing of their Prelatical Power. And in my Introduction, They use to English these Romish Sophisms, and yet quite dissemble the Answers and Refutations the Reformed have given thereto. These, with some others of my Expressions, he has collected, but without any Proof, or the Appearance of any Proof, save such insulse Stuff as you have already seen, of either their Falseness or Impertinency ; as if it were a Shame for me to say ought, that pleases not the Hierarchics.*

(n) Part 1, Sect. 10. §. 3.

tho' never so true, never so pertinent. Now, had he not been Conscious of the Badness of his Cause, he had fall'n upon my Book particularly, laid open the Falshood of my Allegations, prov'd that they stole not their Arguments from Papists, that is, that the Papists us'd not these Arguments against Presbytery, and for Popery, that the Hierarchics use for Prelacy, demonstrat-ed, finally, that Prelacy is not, by the joynt Forces of both Papists and *English* Hierarchics, to their Power, sustain'd against the whole Body of Protestants. He saw, that to do all these, or any of these, was simply impossible; wherefore he made Lies his Refuge, and betook himself to most wretched Cavills, miserable Evasions, false Definitions and Idea's of Popery, Heretical Ter-giversations. And as to his Retortions or Re-criminations; what shall I say? I dare say, that never was there a Doctrine, no, not that of the *Perfection* of the Scriptures, of *Justification* by Faith, or of the *Two Sacraments*, more Anti-papist, more Protestant, than are these which he most senselessly and shamelessly pretends to Re-tort, as if they were no less Popish, than is that of their *English* Popish Ceremonies, of the *Divine Right of Diocesan Episcopacy*, and other such Stuff as is common to Papists and Prelatists, in opposition to the Bulk of the Reformed Churches.

§. XXX. And now I go on to what he calls *Our other Plea* (o), which is (saith he) that *Prelacy paves the way to the Papacy*: *The same Reason that raises a Bishop above Presbyters, may likewise raise an Arch-bishop over Bishops, and a Patriarch*

over Arch-bishops; and a Pope over Patriarchs, as Smectymnus forms it. But I have sufficiently evidenced the Solidity of this Argument above, while I demonſtrated, that the Motives which make Men deſert the Doctrine of Parity among Paſtors are no leſs powerful to oblige them to deſert the Doctrine of Parity among Dioceſan Biſhops, and ſo to carry them up to the Papacy; and made it undeniable, that it was ſo in Matter of Fact. However, *ex abundanti*, I'll follow him *κατα ποδας*, diſcuſs all his enſuing Cavills, clear the Argument of all the little Clouds and Duſt he raiſes, and ſo make its unconquerable Firmneſs ſo manifeſt, that henceforth no Man of but ordinary Modeſty ſhall have the Brow to Term it a *Sophiſm*. “ This (*ſaith he*) is a pretty old Bug-bear: Beza (ſo far as I can learn) was the firſt Man that ſet it on Foot in Scotland: Much about that ſame time (perhaps, by Beza's Influence too) Cartwright advanced it in England. Never Presbyterian almoſt has omitted it ſince. Thus he: And yet (*p*) he ſays, “ That many whom we are earneſt to have reckon'd our beſt Friends, have been at pains to ſhew, that between *Episcopacy* and *Popery* there is no *Connexion*; And then brings many chief Presbyterians, and affirms, he could bring many more, who, as he ſays, *Depoſe, that this our Argument is of no value*. But if it be found, as, I truſt, it will, that they depoſed no ſuch thing, it muſt be yielded, that *J. S.* is guilty of a double Injury, in both making them to ſay what they never ſaid, and to contradict themſelves to boot.

(p) §. 25.

Now,

Now, for Answer, This, Gentlemen (saith he, directing his Speech to the Worthy Mr. Rule, who now rests from his Labours, to the Reverend Mr. Forrester, and to me) is the third Instance of your Modesty, I promis'd to put you in mind of. But why should we three be reckoned Immodest, more than *Beza*, and almost all other Presbyterians, for treading in his and their Steps, and improving, perhaps, and further illustrating the Argument they put in our hand? "For (to be short and plain) (continues he) it is purely a *Sophism* which you have borrowed from the *Papists*, *Bellarmin* has it as handsomly dress'd, and as takingly set off, as ever any of you had it: As you may see by his own Words on the *Margent*. ——— And now I would ask, with what Countenance you can insist on such an Argument, according to your own Principles? How can you be so *Papaturient* (to use one of your own Terms) as thus to borrow an Argument from the *Papists*? Very fair: The Protestants demonstrate, that many Arguments of the *Papists* for, and Defences of their Doctrines, are no less serviceable to Paganism than to Popery; Are they therefore Favourers of Paganism? Do not they, by this their very practice, and endeavour to render Popery odious, evidently declare, that they look on Paganism as a thing most palpably odious and abominable? The Case is to an ace the same: Nor have I the least ground to judge, that such Criminal Dealing was the Effect of his Ignorance, but of a worse Quality: For Charity must not willfully put out her own Eyes.

§. XXXI. Nor has the Retortion he endeavours (9) a Grain of more Candour or Conscience. *The same very Argument* (saith he), *at least upon the Matter, has been as much insisted on by the Independents and other Sectarians, against your Scheme, as by you against ours.* This, I say, is untrue; it never was, it never could be insisted on against *our Scheme*, either upon the matter or manner. *How often* (continues he) *have they told you, that your Subordination of Classes has as natural a Tendency toward Popish Tyranny, as our Subordination of Officers?* And what then; seing they told us a Monstrous Lie? Yet I'll not say, you were believing a Lie, when you wrote this: For you know, and I doubt if you dare deny it, that the *Subordination of Lesser Synods or Councils to Greater, Provincials to Nationals, and Nationals to Oecumenicals*, has been universally and justly look'd on as the choicest Expedient against *Tyranny* of whatsoever kind, but more especially *Papal Tyranny*, or the *Enslaving of the Church to the Lust of One Monarch or Tyrant*. The Truth is, our Argument, with which he most senselessly would parallel this of the *Sectaries*, is no less Opposite to it, than is White to Black, Light to Darknes; since, as is made evident above, nothing is more Rational, nothing more Justify'd by Experience and Matter of Fact, than is our Argument; nothing more Absurd and Mad, than is the Argument of the Sectaries, provided it deserve the Name: For what is more Senseless and Brutish, than to affirm, that the *Subjecting of Lesser Judicatories to*

(9) §. 19.

Greater ones tends natively to the Subjecting of Greater and more Numerous Judicatories to Lesser ones, or all Judicatories, tho' never so Numerous, to the Incontroulable Will of one Man? J. S. indeed has raked together no small Quantity out of some Independents, and other Sectaries, viz. the Dissenting Brethren, Hooker, Martin-mar-priest, Sterry (who is also cited to the same purpose by George Keith, in his Epistle prefix'd to his Quakerism no Popery), Spittlehouse: But if any Man can shew, that there is in all that Heap one Grain, one Syllable of Argument, one Jota more to the purpose, than this Abstract of 'em, that J. S. has given us, *erit mihi magnus Apollo*. It is certain, that if this Fardel of most Foul, Reasonless, and Senseless Railing, can serve him for a Retortion, and contribute to the Absolving of the Prelatists from our Charge, it does no less Service to the Quakers, or any other Symbolizers with Papists, in the like Streight.

§. XXXII. Odder yet, if odder can be, are his Sections 21, and 22. *How frequently* (saith he) *do the Protesters in that little Book* (viz. Protesters no Subverters, Presbytery no Papacy) *insist on this way of Reasoning*, that the Submission to the Judicatories of the Church, required by the Resolutioners, was a plain Step of Popish Tyranny. "They say (continues he, relating the Words of the Protesters), "That, to require such a Submission, or pretend, that it is so Essential to Presbyterian Government; is to introduce into the House of GOD, a Kirk Government, that is too nigh of Kin to that which is Popish, Prelatical and Tyrannical; That to say, that with-

without such Submission, Unity and Order cannot be continued in the Kirk, is the very Argument and Language of the Advocates of the See of Rome, whilst they plead for the Pope's Visible Headship. And after a few Words out of the same Book, which are the same for Substance and Purport, he transcribes these that follow; This Submission is so far from being any part of the Catholic Truth, much less of the Essence and Being of Presbyterian Government, that it seems to be a Tenet purely Popish and Antichristian, and pleads for a Government that is not Presbyterian, but Popish and Antichristian. Having quoted these passages, he subjoyns, *That our Argument, of Prelacy's paving the way for Popery, has been, with very little Alteration, turn'd against our selves by our own Off-spring; so that we are as much concern'd as they to purge our selves of the Popular Scandal. For my part (continues he) I would gladly see, what you can answer for your selves, which will not be as much subservient to our Purgation.* But what Sense is this, pray, to say, that you would fain know that which you already fully know, and which they, in these very places you quoted, have taught you? Can they tell you more plainly, that they impute nothing of all that Rigor and Severity to the Principles and Scheme of Presbytery; but only to the *Resolutioner* Presbyterians? Now, does this purge you, or furnish an Answer to our Argument? Just as much as it furnisheth an Answer to any Argument, wherewith the Principles of the Papists, or of any other Sect, furnish us against them. The

Reso.

Resolutioners, on the other side, were as far allowing the Principles and Scheme of Presbytery to be chargeable with Tyranny, Popery, or any tendency thereto; but deny it withal, that the Assembly was guilty of the rigor and severity wherewith the Protesters charg'd it: If true or not, or if both sides in that unhappy Division failed not, concerns not the present Debate: It is certain he gains nothing from the *Resolutioners*, more than from the *Protesters*; seeing the former never affirm'd, that any thing of Tyranny or Popery was a native Consequent of the Principles of Presbytery. But, saith he, "The *Resolutioners* say, they do not derive the necessity of Submission from the Infallibility of the Judicatories, and that herein they differ from the Papists. Now, we do no more pretend the Infallibility of our Bishops than they of their Judicatories. Thus *J. S.* impertinently and nonsensically, seeing there is here not one word, not one syllable, which can be brought as an Answer to our Argument: For, how senseless and reasonless is it thus to Reason; The *Prelatists* pretend no more the *Infallibility* of their Bishops, than the *Resolutioners* of their Judicatories; Ergo, the Reasons by which they establish *Diocesans* over *Paroch Pastors* are not equally powerful to Raise *Metropolitans* over *Diocesans*, and so on. Nor is his following threefold Comparison of his Party with the *Resolutioners*, one grain more to his purpose, some of them being utterly false, all of them impertinent and senseless. At a word, I defy *J. S.* and all his Tribe, to bring ought said by either Party, that can amount to even
the

the least shadow of an Answer to our Argument.

§. XXXIII. In the next place (*r*) he contends, that *I have furnished the Prelatists with the substance of a very good and satisfactory Answer to the pitiful Sophism.* So he nick-names the Argument I now vindicate. Now, if this be as he says, one would think, it would be but a small part of the Civility I owe to the Prelatists ; for with many an Answer they have furnished me, against the best and chiefest of their Arguments : And yet I doubt, if after a fair hearing of the matter I be found to be so kind ; at least, I am sure, I never design'd to be so kind ; yea I dare say, I never was so kind : Hear and Judge : To the Argument I now sustain, Dr. Burnet (*s*) gave the fashion of a Retortion, as follows : *May not one that Quarrels a standing Ministry, argue on the same grounds ; a Minister's Authority over the People gave the rise to the Authority Bishops pretend over Ministers ; and so the Ministry will be concluded the first step of the Beast's Throne ?* While I was enervating this Retortion, I used these ensuing words (*t*) : *Take a Gospel Ministry unconfounded with a Papal Hierarchy, and then there is not the least colour or pretext for any Man's ascribing to it the first Rise of Popery ; the Parity we plead for among Pastors of Flocks, secures a Gospel Ministry from any Force or Appearance of Reason in any such Assault.* Here, as he dreams, he finds an Answer to our Argument ; and therefore Returns, as follows :
 “ Now what can run more smoothly than, with

(*r*) §. 23. (*s*) Confer: pag. 321. (*t*) Naz. Quer. pag. 105, 106.

' little Alteration, this way of reasoning does for
 ' us? Here it is. Take a *Gospel Episcopacy* un-
 ' confounded with a *Papal Hierarchy*, and then
 ' there is not the least colour or pretext for any
 ' Man's ascribing to it the first Rise of Popery:
 ' The *Parity* we plead for among *Bishops* secures a
 ' *Gospel Episcopacy* from any Force or Appearance
 ' of Reason in any such Assault, as is commonly
 ' made by *Presbyterians*, who are not asham'd to
 ' come in with such a *Popish Sophism* as a *Prejudice*
 ' against *Episcopacy*. This seems to be enough for
 ' you Mr. *Jameson*. Thus *J. S.* But the Ad-
 vantage of winning at me with this home thrust,
 he owes to his own Prudentials, in suppressing the
 rest of my Answer to *D. B's* Retortion. For,
 if, as I there said, and now sustain, the Belief
 of a *Gospel Ministry*, as a thing altogether
 necessary for the Being of a Church, be rooted
 in the Hearts of all Christians, save a few con-
 temptible Anomals; and, on the other hand,
 there be so little necessity of Prelacy, that the
 far greatest and best part of its Abettors, and
 in these *D. B.* himself, grants, that it is no
 different Order from *Presbytery*, has no footing in
 the Word of GOD, and confounds a Prelate with
 a Parochial Pastor; Then,

I. It is evident, that there is no place for
D. B's Retortion, nor for *J. S's* Defence thereof;
 seeing the *Gospel Ministry* contributes only to the
Erection of the *Beasts Throne* Accidentally and
 Occasionally; but *Episcopacy* Necessarily and
 Natively, as affording to it no worse Arguments
 and Props than are these with which it self is
 supported,

Illy. From

IIIly. From the same Answer it follows, that your *Gospel Episcopacy* is a *Chimera*, and so the Answer you imagined your self furnished with by me becomes an idle Dream.

IIIly. Nor can you ever without a manifest Contradiction distinguish your Episcopacy from a Papal Hierarchy; since, as even the Council of *Trent* (t), and *Bellarmin* (u) acknowledge, the Bishops make a chief and principal part of it. And the truth is, that both your *Bishops* as distinguish'd from *Presbyters*, and *Presbyters* as distinguish'd from *Bishops*, are a part of the *Papal Hierarchy*, and neither of them any Part of the *Gospel Ministry*.

IVly. Be it, that you Mr. S. and some others of your gang, plead for the Parity of *Bishops*: Great matters: What are You? Don't others as Learn'd and Celebrated of your Party plead for the Contrary? Can you be Ignorant of this? Or can you Deny it? Can you, moreover, be Ignorant, that your *Church of England*, your only well Constitut Church, by her incontestable Practice gives you the Lie? Are all the 24 *Bishops* any thing else but *Suffragans* to Two? Did not the Episcopal Faction, while prevalent in *Scotland*, write after her Copy? Did ever yet the Hierarchy reign any where, but this *Subordination* of Bishops to Arch-bishops was Practis'd? Don't you therefore publickly, and before the Sun, say one thing, and do another?

Vly. Suppose, that any Episcopal Man should have Conscience and Courage to use the same Arguments against Arch-bishops, might not the

(t) Sess. 23. (u) De Cler. Cap. 11.

Jure Divino-Archiepiscopal Man return you, with little Alteration, your own Answer: *Take a Gospel Archiepiscopacy, &c.* and, *The Parity we plead for among Arch-bishops, &c.* The same Return may be made you by such as are for the *Divine Right of Patriarchs*: And yet who doubts, that the Erecting of these *Metropolitans, Primates, Patriarchs*, and such *Oligarchic* Advances towards *One Head, or Pope*, did necessarily and natively tend to his Introduction?

Vily. But you plead for the ~~Equality~~ Parity of Bishops: Of what Bishops, pray? Of *Diocesans*, no doubt. Why not of *Parochial* or *Congregational* Bishops or Pastors? Why, forsooth then the Church could have no *Head*, no *Higb Priest*, no *Order*, no *Unity*. And now acknowledge the Arguings of your Faction, and confess, that they with no less Force beat you from the Parity of *Diocesans* than from that of *Parochials*, and compel you, at last, to take *Sanctuary* in the *Capitol*.

VIIly. And now to be free with you; never did a more *Stramineous*, ridiculous, and senseless *Ratiocination*, than is this which you attempt to defend, disgrace a *Presb.* Whether it be us'd, as you say *Nicolas Sanders* did, for a direct Argument in favour of *Popery*, or for a *Retortion*, as *D. B.* us'd it, it is plainly this; If the Church ought to have *Pastors*, then these *Pastors* ought to have *pastors*: But on the other hand, if once you falsely suppose the Reasonableness of this *Unreasonable Reasoning*, it will by a most fluent and smooth *Sequel* follow, that these *Pastors* of *Pastors* ought to have *pastors*, and so on.

§. XXXIV. Next (x) he ſaith, “ That the
 ‘ many Presbyterians who have acknowledged
 ‘ Episcopacy to be a Lawful or a Tolerable
 ‘ Government, were likewise bound to have
 ‘ confessed, that Prelacy doth not necessarily in-
 ‘ fer Popery. But the Refutation is at hand :
 For, not to mention, that his giving no Instances
 is a shrewd token of his Diffidence, I Affirm,
 that they never Acknowledged, that the *Sole-
 Power-Episcopacy*, or *Negative Voice-Episcopacy*, was
 a Lawful or Tolerable Government, except
 perhaps in a Comparative sense, as *Calvin* called
 the *English Ceremonies Tolerable Fooleries*. If
 they have allow’d of a Primacy of Order as a
 thing introduc’d by Humane Constitution, and
 Indifferent, you have not one grain of Advan-
 tage thereby ; and therefore your Consequence
 is palpably Inconsequent ; *that there is no neces-
 sary Connexion between Prelacy and Popery*. He
 would prove from this, *That where Causes work
 Necessarily, they Work not only Uniformly, but Con-
 stantly*. I Answer, they do, if contrary Causes
 do not occur, which Sufflamine their Wheels,
 and sist their Motion. Was not, in the Apostles
 Time, the Mystery of Iniquity Working Neces-
 sarily and Natively the Birth and Revelation of
 the Man of Sin, and yet did not *ἵνατεχω*, the
 Letter Let and Stop for a time the Progress of its
 Working, till He was taken out of the Way.
 Nor is there, moreover, ought surer, than that
 Popery paves the way to *Paganism*, and has a
 native Tendency to it, and yet, so powerful are
 the Lets and Impediments, that *Christianity* can

(x) §. 24.

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never

never be formally, in that Church, Abjured, and *Heathenism* Introduc'd. He is Ridiculous, while he sayes here, "That since ever Episcopacy was in the Church, it has been somewhere without Popery; and that there was Episcopacy long before either the Prelate of *Constantinople* or *Rome* did set up for being Universal Bishop: As if this were a sufficient Argument to, compel us to Grant, that Episcopacy has no Necessary and Native Tendency to Popery; since he knows not his own Name better than he knows, that we both believe and contend that this Ancient Episcopacy not only had a Necessary and Native Tendency to Popery, but also, at length, Procreated the Man of Sin himself. We deny, that ever their Hierarchy did, shall, or can Exist without Popery, in Whole or in Part. To his saying, *That the Pope has been most Keenly and Zealously rejected by all the Bishops in Britain these 140 Years,* I Answer, that no less Keenly has *Judaism* and *Paganism* been Rejected by the Popes and Papists for many hundred Years; and yet 'tis certain, that Popery has a Native Tendency to both; not to mention with how much Popish Leaven the *Jure-Divino* Episcopals, Bishops, and others, have been Soured, tho' for their privat gain they like it not to Subject their *Alterius Orbis Papam* to the Pope of *Rome*.

§. XXXV. Hitherto he has brought up against us many Battalions of Pagans, Papists, Brownists, Independents, yea and Scottish Presbyterians, not a few; But the worst of all follows (γ); for

(γ) §. 25. 26.

he

he has now summon'd a General Council of Divines, English, French, Genevan, Suits, High German, Dutch, and who knows of how many Nations else; And the saddest of all is, that these our Condemnators are *our own Friends, Learn'd Presbyterians*: Alas then, how heavy will the Sentence of the Prelatists be against us! But what have they said? Why, *They have been at pains to shew, that between Episcopacy and Papacy there is no Connexion, and there is no Consequence from the One to the Other, and a Jury of them (subjoyns he) most Unanimously Absolve us from being Friends to the Papacy, by our being for Episcopacy; inasmuch as they do most willingly depose, that your Argument now under Consideration is of no value. I told you before, that it was a Popish Argument: I tell you now, that never an Author almost, even of your own Party, has written against Popery, but has Answered it: Nay, and Ridicul'd it: Particularly, Mr. Calvin, Antonius Sadeel, another Genevian; Pezelius, Lambertus Danæus; Whitakerus, Franciscus Junius, Samuel Hubertus, Daniel Chamierus, Amesius, Abrahamus Ramburtius, Salmasius, Samuel Maresius, Wendelinus, Franciscus Turretinus, Philippus à Limborgh. Here are XV as I said, a full Jury. (to whom he adds Moses Amyraldus) You have their Depositions on the Margent. And now, who can once Face him; when he is back'd with such a Company of so Great Names, especially when he has brought up his never failing Margent, that, like the Gorgon's Head, confounds his Enemies at the first Sight: Yet I think I may adventure not only to look to it, but handle it also, and that*

wi:hou:

without the least hazard of any *Metamorpho-*
sis.

§. XXXVI. But first take, as I can translate it, *Bellarmin's* Argument, wherewith *J. S.* cramm'd his last mention'd Margent. "In every particular place, there is one Bishop Constituted to Rule all the rest of the Ministers and Pastors of that place. ——— Again, in every Province are placed particular Metropolitans to Rule over the Bishops therein, and in greater Cities Primates or Patriarchs for the Guiding of a greater Charge. It is just therefore, that there should also be some One to Rule the whole Church, and to whom both the Primates and Patriarchs should be subject: For if a Monarchical Principality doth agree to one City, one Province, one Nation, why not also to the whole Church? What Reason is there, that the Parts should be Govern'd Monarchically, and the Whole Aristocratically? And by what Reasons it is proved, that one Bishop should be over Parish Priests, Arch-bishops over Bishops; by the same Reasons it may be proved, that one High Priest should be over Patriarchs. Why is one Bishop necessary in every Church, unless because one City cannot well be Governed if not by One? But the Universal Church is likewise One. Moreover, wherefore is one Arch-bishop required, unless for this, that the Bishops may be kept in Unity, that their Strifes may be determined; that they may be called to the Synod; that they may be oblig'd to exercise their Office? But, for the same Causes, one is needful to Rule

‘ Rule all Arch-bishops and Primates. This, I acknowledge, is *Bellarmin's* Argument, and a Sophism too: And yet I cannot be of *J. S's* Mind, that we ought to be ashamed to come in with it, or be accounted Papatourients for using it: For,

If, We are so far from believing *Bellarmin's* Conclusion, or from using his Argument for his Design, *viz.* To bring all Men to the Pope; that, on the contrary, we use it, that we may bring these, whom we judge to be too nigh him, to a greater distance from him: And so we can't be said to borrow or use it any other way, than *David* did *Goliath's* Sword. Had we used it to prove *Bellarmin's* Conclusion, we might have been termed Borrowers of Popish Arguments, no less justly than we so term the Prelatists for using the Popish Arguments to prove the Popish Conclusion, the Divine Right of Diocesan Episcopacy: But, on the other hand, to call the Use we make of it, the Borrowing of a Popish Argument, or to alledge, that we, equally, herein, with the Prelatists using the Arguments of *Bellarmin* and other Papists, to prove their Popish Conclusion, that Episcopacy is of Divine Right, are Papatourients, and Symbolize with Papists, is one of the most Senseless, Shameless and Monstrous Calumnies, that have readily hitherto sou'd Paper.

Idly, I have demonstrated the Validity of this Argument, as we use it against the Episcopal, not only from the Practice and Acknowledgments of the Ancient Church, but also from the clear Confessions of the *English* Hierarchies; so that,

if

if so many Learn'd Presbyterians have Depos'd, that this our Argument is of no value, and have Answered it, they must, of necessity, have neglected so fully to weigh and consider it as they should have done; which can't be counted very strange, since they were not then directly Disputing against Episcopacy.

III^{dly}, 'Tis most presumable, that they never design'd to Answer it; since, as J. S. has own'd, never Presbyterian almost, since Beza's time, has omitted it.

IV^{thly}, And as they never design'd to Answer it, so I affirm, they never did Answer it. They deny'd, indeed, the Consequence of *Bel-larmin's* Argument, not absolutly, but only in so far as it lean'd on this Supposition, that 'tis as possible and practicable for any one Man, to guide the Pastors and People of the whole World, as to guide the Pastors and People of any one City or District; (otherwise, they not only did not deny this Consequence, but, on the contrary, still affirm'd and sustain'd it to be just and valid.) But herein they do not at all hurt or infringe the Argument as we manage it, and in order to our Conclusion against the Prelatists: For, tho' any who Conscientiously considers, how weighty a Matter the Charge of Souls is, will frankly yield, that the greater the Number be, the Charge is the harder; yet the Prelatists (which is enough to our purpose) are of another Mind, and plead, that the Empire of their Ecclesiastick Monarch, the Bishop, may be as large, and contain as many Souls as the Empire of any Secular Monarch

narch (a), and they practise accordingly; e.g. the Bishop of *London*, besides the Souls scarce nume-
rable within that Diocess, is Bishop of all *English
America*, and yet it is undenyable, that he can
no more Visit and Guide them, than can the
Pope all these that subject themselves to his Yoke.

Vtibly, They never said, they never thought,
that the wretch'd Sophisms, viz. That taken
from the Pretext of *Unity*, and the like, where-
with they use to trick People into the Belief of
the Necessity of Diocesan Episcopacy, don't ful-
ly as much, and as strongly conclude the Necessi-
ty of a Papacy. Moreover,

Vtibly, All they said of the Non-conclusible-
ness of a Papacy from Episcopacy is only to be
understood of the *Episcopus Præses*, or Constant
Moderator, which they might judge tolerable ;
not at all of the *Sole Powers Episcopacy*, or *Nega-
tive-Voice-Episcopacy*, between which and Popery
they believed, that there was a sure Connexion:
As is clear from J. S's own Concession, and
shall, moreover, anon, by undoubtable proofs,
be fully evicted. And this Answer is a suffici-
ent Refutation of all his Prolix, Pompuous, and
Blustering Margent.

§. XXXVII. I will, however, survey and
examine it, and discuss part of the chief Testi-
monies he has adduced: For whatever suffices
to deprive him of any one of 'em, has the same
Force to spoil him of the whole *Fury*, or of all
he has brought, or ever can bring beside. " *Cat-
'vin* (saith J. S.) *Institut. Lib. 4. Cap. 6. §. 2.*
'states the Matter thus. *Utrum ad veram, &c.*

(a) See *Dodwell's 2d. Letter to Mr. Baxter.*

' Whether it be necessary for compleating of the
 ' Hierarchy, or the Ecclesiastick Order, that
 ' one See be so much elevated in Dignity and
 ' Power over the rest, as that it be the Head of
 ' the whole Body. Now, these are indeed Cal-
 ' vin's Words, yet mutilated by J. S. for he omits
 this Clause (*Ut vocant*) the Hierarchy, as they
 (the Papists) call it, saith Calvin; importing,
 that he disliked the Romish Hierarchic Scale,
 Name and Thing. Then (continues J. S.) he
 shews, that the Argument taken from the Jewish
 High-Priest doth no Service to the Pope. 'Tis true,
 he does so: But does he ever either shew or
 say; that it does any better Service to the Dio-
 cesan Bishop? Now, except he doth this, he
 doth nothing for J. S. For if it do as much Ser-
 vice to the Pope as to the Prelate, our Argument
 is safe and found. Now, that which I observe
 (proceeds J. S.) is: That his Reasoning exactly
 Answers our present Argument. Hear it then, as I
 can Scottish it; *Quod in Natione una fuit, &c.*
 ' That which was profitable in one Nation, no
 ' reason obligeth to extend thro' the whole
 ' World. Yea there is a great difference be-
 ' tween one Nation and the whole World. ———
 ' Now, when the true Religion is diffus'd thro'
 ' the whole World, it is a thing altogether ab-
 ' surd, that the Government of both East and
 ' West should be given to One Man. It is all
 ' one as if one should contend, that the whole
 ' World ought to be Rul'd by One Prefect, be-
 ' cause one Territory has but One. ———
 ' But this, say the Papists, is no less requisite in
 ' the Universe, than in the particular parts
 ' there-

thereof, that there be One Supreme Head of
 all. And the Proof of this Matter they bring,
 forsooth, from the Cranes and Bees, which al-
 ways choose to themselves one only Guide. I
 admit of the Examples they produce: But do
 all the Bees in the World swarm into one
 place, that they may choose one King? No;
 every King is content with his own Skep. So
 among the Cranes, every Flock has its own
 King. What hence can else be evicted, but
 that every particular Church ought to have its
 own Bishop. Hitherto Calvin. But how this
 his Discourse is by J. S. brought home to his
 purpose and undertaking, I can by no means
 understand: But it may be learn'd, perhaps,
 from what he subjoyns to Calvin's Words. In-
 deed (saith he) *the whole Chapter over he most*
nervously defeats our Brethren's Argument. This I
 utterly deny; Let's hear how he proves it.
And particularly (continues he) §. 17. where he
cites that Saying of St. Cyprian's; Episcopatus unus
est cujus à singulis in solidum pars tenetur, &c.
 (That is, as to the Sense, all Bishops are Equal)
And holds it to be (as it is indeed) inconsistent with
the Pope's Supremacy; and utterly subversive of it.
 All this I own; nothing more true, nothing
 more reasonable: But what then? Therefore
Calvin defeats our Argument? Therefore he says
 either expressly, or even by the remotest Conse-
 quence, that the common and prime Topicks
 which Prelatists take from the Pretexts of Order,
 Unity, &c. whereby to establish an Imparity a-
 mong Pastors, do not as really establish an Imparity
 among Bishops; and in the close, set one Bishop
 over

over all of 'em? Nothing more false, nothing more ridiculous and senseless than is this Consequence. And yet this most unreasonable Reasoning is familiar to *J. S.* After the same way deals he by *Salmasius*, and other Divines, whose Words he abuses (*b*). At a word, this whole Margent, as no small part else of this Chapter is sufficiently summ'd up in two Ratiocinations (pardon me for giving them the Name, since I know not how else to speak of them): One of which I have just now expos'd; the other is to a hair like it, *viz.* These Divines said, that tho' 'twere practicable for One Man to Guide some One Church or Diocess, yet no single Man could Guide all the Churches in the World: Therefore they maintain'd, that the now frequently nam'd Topicks, from which the Prelatists use to conclude an *Imparity among Pastors*, do not as really conclude an *Imparity among Bishops*, and at length set up one Bishop over them all. These are undenyably your Reasonings, with which all this your Margent, and somewhat more also, stands or falls. And now I will allow you and all your Party to help you, not only as long time as *Baron* is said to have spent in Compiling his *Annals*, but ev'n a full *Platonic Year*, to make either of 'em good.

And now I return to *Calvin*; who, on the *x.* to the *Philippians*. having declared, that, in Scripture, *Bishop* and *Pastor* is one and the same, and the Terms compleatly Synonymous, and that afterward, by Humane Custom, the Name of *Bishop* was unjustly appropriated to the *Mode-*

(*b*) See, *e. g.* *S.* 27.

rators of the Classes of Presbyteries, adds as follows: "For, from this corrupt Signification of the Word *Bishop*, this evil ensued, that as if all the Presbyters had not been Collegues called to the same Function, one, under Pretext of this new Title, did cunningly procure to himself Dominion over the rest. And in his Institutions (*c*), shewing how the Abuse of Ecclesiastic Jurisdiction introduc'd the Papal Tyranny, he thus writes: "The Power was not in the Hand of One, that he might do according to his Will; but in the Bench of Presbyters, who were in the Church, what the Senate is in the City. And having alledg'd *cyprian* to prove the Truth of this his Assertion, and to shew, that beside the Clergy, others also of the People did cognosce in Ecclesiastical Causes, he subjoyns: "But this was then the common and usual way to Govern the Church by a Senate of Presbyters, of whom there were two sorts, the first Ordained for Teaching, and the other only Correctors of Manners: But this Institution did by little and little degenerate from what at first it had been, so that even, in the time of *Ambrose*, Clergymen alone cognosced on Ecclesiastick Affairs, concerning which he complains in these Words, The Ancient Synagogue, and afterward the Church had Elders, without whose Counsel nothing was done. We see how much the Holy Man is displeas'd, that things were grown somewhat worse, when as yet Affairs continued in some tolerable Condition, at least. What would he have said, if he had seen the

(*c*) Lib. 4, Cap. 11. §. 6, 7.

' deform Ruines that are now, which ſcarce have
 ' any Veſtige of the Ancient Edifice? Firſt of
 ' all, the Biſhop, againſt all Right and Honesty,
 ' arrogated to himſelf alone, that which was
 ' committed to the Church. For it is all one, as
 ' if the Conſul had expelled the Senate, and
 ' aſurped the Empire himſelf alone. For ſurely,
 ' aſhe is in Honour Superiour to the reſt, ſo there
 ' is more Authority in the College than in one
 ' Man: It was therefore a very wicked deed,
 ' that one Man, having got into his own hand
 ' the Power which was common to the whole
 ' College, did pave the way to Tyrannical Do-
 ' mination, ſnatch'd away from the Church her
 ' own Right, and abolish'd the Presbytery
 ' which by the Spirit of Chriſt had been ordain-
 ' ed. But, as one miſchief ſtill procreates ano-
 ' ther, the Biſhops at length diſdaining to em-
 ' ploy themſelves in the perſonal Exerciſe of the
 ' Power they had uſurped, as if it had been a
 ' thing unworthy of their care, delegated it to
 ' others whom they call'd Officials. Thus he ;
 and then goes on to ſatisfy the Objections of the
 Papalins. And now judge, if *Calvin* makes not
 the very firſt and earlieſt Declenſion from Parity
 among Paſtors to pave the way for the Papal
 Hierarchy, Dominion, and Tyranny. And
 here, by the way, I cannot but nottice *J. S.*'s
 miſtake, while he ſays (*d*), *That Calvin wrote*
his Inſtitutions long before the Fatal Controverſie be-
tween the Prelatiſts and Presbyterians was begun, &c.
 For as *Calvin* is acknowledg'd by *J. S.* himſelf to
 have been a Presbyterian, ſo he, in not a few

(*d*) §. 18.

places

places of his Works, e. gr. on *Philipp.* .i. and these very *Institutions*, *Lib.* 4. *Capp.* 3. 4. handles, and clearly determines this Controversie. Yea the same had been done, long before him, by the *Waldenses*, and other opposers of the *Romish* Hierarchy.

§. XXXVIII. *Bellarmin's* Argument is by *Danaus* (e) compendiz'd as follows. " *Sexta ratio*, &c. The sixth Argument is a *simili*; thus; If one Bishop can Govern one Church, then one may Govern the whole World; and if a Monarchical Government is to be admitted into the Church of any one City, then there ought to be one Monarch over all the Churches of the *World*. Thus *Bellarmin*. And now take *Danaus's* Answer, which, if you give heed to *J. S.* satisfies our Argument. *Peccat* (saith *Danaus*) *a dicto secundum quid*. " One Bishop can satisfy One Church; therefore he can satisfy the whole World. *Lynceus* could see what was done at the distance of a dozen of Leagues, therefore he could see what was done through the whole World. These Reasons are most ridiculous. Now I say the same with *Danaus*, that 'tis easier for a Man to Feed or Guide one City, than the whole World: But does this in the least infringe our Argument? Says this, that the chief Topicks of the Hierarchicks (that taken from their Principle of Unity, from Order, the Necessity of keeping out *Schism*, &c.) are less forcible to make a Man desert *J. S's* Doctrine of Parity among Diocesan Bishops, than to make him desert our Doctrine of Parity among all Pastors?

(e) Ad Controv. 3. Lib. 1. Cap. 9.

Yea the same *Daneus* is as clear and dogmatic, as any Man readily can be, that Prelacy pav'd the way to Popery, and was its sure Harbinger and Antecedent. "So long (*saitb be (f)*) as the Apostolic Constitution continued in the Church, the Presbyters that labour in the Word and Doctrine differed not at all from Bishops: But after that by the Ambition of these who Presided over other Presbyters, and took to themselves the name of Bishops, the Apostolical Form and Discipline was abolished, then the Bishops began to be distinguished even from these Pre-byters that Preached the Word, and to these Bishops, contrary to GOD's Word, the whole Dignity was ascribed, nothing thereof almost being left to the Presbyters; which thing, and the Ambition of the Bishops did in time Ruine the whole Church, as the matter it self proclaims in the Papacy: And so the Apostolic Episcopate was abolished, and a Humane Episcopacy began, from which sprang the Satanic Episcopacy, as it is now in the Papacy. ——— The distinction of a Bishop from a Preaching Presbyter is *Juris Pontificii*, of the Pontifician and Positive Right, *viz.* after that the Foundations of the Tyranny of the Bishops were laid; but it is not of Divine Right, as *Bellarmin* fancies. See also to the same purpose *ad Caput sequens*; and on *1 Tim. 3.* he enlarges on this matter. And having luculently proved the Identity of Bishop and Preaching Presbyter, and affirmed, that the first beginning of Episcopacy was nothing but a meer Prostatie,

(f) *Ad Controv. 5. Lib. 1. Cap. 14.*

or Constant Moderatorship, he goes on thus:
 "Seing nothing is to be added to the Word of
 'GOD, we say, that this was rashly introduced
 'and received in the Churches of GOD, and
 'affirm, that these were the real Seeds and
 'Foundations of that miserable Tyranny that
 'afterwards creep'd into the Church; as is clear
 'in the 3 Epistle of *John*, where *Diotrephes* that
 'loved the Preheminence is condemn'd. ———
 '———— Whence therefore, and for what end
 'was it introduc'd? I answer, first, that, as
 'appears from *Epiphanius* and *Jerom*, it was In-
 'stituted in *Alexandria*, contrary to the Custom
 'of the rest of the Churches: But why? The
 'reason is, as *Jerom* says, that occasion of Schism
 'might be removed, and the Seeds of Dissen-
 'tion pluck'd up: But on the contrary the matter
 'it self has taught us, that this was the most cer-
 'tain Seed and Foundation of the Universal
 'Apostasie from the Faith of Christ, and the
 'great prop of that most cruel Tyranny, which
 'at this very day prevails in the Papacy. Thus
Daneus: Where you have the very Charge I
 now justify, the very Argument I now vindicat,
 as plainly and roundly managed and urged,
 as readily could have been done, tho' he had
 even foreseen, that his Suffrage in this matter
 should one day be requisite for dispelling of that
 Fog wherein *J. S.* and his Partisans mind to in-
 veigle these whose lot has confin'd them to the
 use of their Mother Tongue alone.

§. XXXIX. *Chamier* (g) proposes the Argu-
 ment out of *Turrian* and *Bellarmin* thus: *If one*

(g) Panstrat, tom. 2. Lib. 9. Cap. 14.

particular Bishop ought to be set over every particular Church, then one Bishop ought to be set over all the Churches: But the former is true; Therefore the latter. And he denies both Propositions, as I also do, the Major no less than the Minor, in the Sense now often expressed; That is, I deny, that tho' 'twere practicable for one Bishop to Guide one particular Church, 'tis therefore practicable for One to Guide all Churches: This, I say, I deny, and that without the least hurt done to our Argument, which leans on the falsely supposed Truth and Solidity of the Hierarchies their chief and most plausible Pretexs, whereby they would raise Diocesan Bishops above other Pastors. And now hear the same Chamier, *Ibid.* §. 11. where, having said, that Prelacy was not by these who first began it judg'd to be absolutely better than Presbytery, but only in a certain respect, he subjoyns as follows: "Up-
 ' on the same account we may likewise say, that
 ' Equality among Pastors is better in a certain
 ' respect, to wit, for the avoiding of the Tyran-
 ' ny of a few over the rest of their Brethren,
 ' yea of One over all; And how great an Evil
 ' Tyranny is, and how open a Gate was made
 ' unto it from the Ambition of this Presidency,
 ' Experience hath long since more than sufficient-
 ' ly shown. And (*b*), " There is none who
 ' doubts, but this Custom (*viz.* of giving one Pres-
 ' byter some Presidency over the rest) " was intro-
 ' duced by good Men, and upon a good Design;
 ' would to GOD not rather from Carnal Pru-

(*b*) Lib. 10. Cap. 5. §. 22.

dence than by the Direction of the Spirit :
 Would to GOD it had been attended with as
 happy and prosperous Success, as it was intro-
 duc'd with the great Applause of all. And,
Ibid. Cap. 6. §. 18. he unfolds largely, how the
 Episcopacy introduc'd the Papacy, and shuts up
 the Account in the ensuing Words: *Thus, Hu-
 mane Wisdom, if once it decline but a jot from the
 Original Truth, becomes worse and worse.*

§. XL. But, *Salmasius*, (saith *J. S.*) "in
 his *Apparatus*, Pag. 98. says, That tho' Episco-
 pacy were look'd on as being of Divine Right,
 yet it would not hence follow, that these su-
 perior Stories which were built upon it, are
 also of Divine Right. And who doubts, that
 GOD, if he had pleas'd, might have Instituted
 Episcopacy; but does that the least harm to
 our Argument, or say, that *Salmasius* allow'd it
 not as valid? "'Tis true, (*continues J. S.*)
 sometimes he seems to affirm, that Episcopacy
 introduc'd the Papacy, as *P. 169, 220, 307.*
 But for this Objection I have already account-
 ed to *G. R. Cap. 3. §. 34.* But turn to your
 Book, and look better; for there is no such Ac-
 counting there, I add, nor any where else.
 You there alledge, that *Salmasius* sometimes talks,
 as if he did not allow Episcopacy to have been so early
 as *St. Cyprian's* time, and at other times grants
 the contrary, that it was more early. But you
 cannot be so void of Sense, as not to know, that
 this concerns not the Affair in hand: But it is
 odder yet, that you dare say, that *Salmasius*
 seems to affirm, that Episcopacy introduc'd the
 Papacy, as if he had not really affirm'd it, as if

he had not, in the very Pages you cite, as fully and plainly as readily one can do, express'd it : For, speaking of the Pretex'ts that were us'd for changing Presbytery into Episcopacy, he thus discour'ses (i) : " But whatsoever these Causes were, Experience made manifest, that by that new way of Government, which was after brought in, there was a far greater Mischief introduc'd into the Church, than was that which was then feared ; These Schisms and Dissentions afflicted only some particular Churches ; ——— But that Pest, which, by that New Episcopal Government, invaded the Churches did not afflict one Church or two, but it oppress'd and ruin'd with a most miserable Tyranny, the whole Body of the Church. Neither did that Domination trample under Foot the Clergy alone, but also the very Lords of the World. Then he goes on to shew, that tho' the Pope were taken away, it would be little or no Remedy to the Evil, except, together with its Head, the *Hurtful Weed*, Episcopacy were likewise abolish'd. And (k) he affirms, *that out of the Episcopal Presidency, there sprung in time a Monarchical Empire in the Church.* And (l), *Out of the Bishop rose the Pope, and out of the Pope a Monarch and Tyrant.* And is all this but a seeming to say, that Episcopacy introduc'd the Papacy ? Indeed his whole *Apparatus*, as to its main Scope and Design, is nothing else but a Demonstration, that as the Papacy rose up out of Episcopacy, so the Abolition of Episcopacy, which has no more Warrant in Scripture, than has the Pa-

(i) Pag. 169. (k) Pag. 220. (l) Pag. 307.

pace, is the trueſt and ſureſt way to compaſs the others Overthrow.

§. XLI. *Turretin*, who (*m*) briefly, according to his Cuſtom, intimates the ſame Answer with *Danaus*, *Chamier*, and the reſt, to *Bellarmin's* Argument, does notwithstanding moſt clearly, frankly, and expreſſly ſuſtain and urge our uſe of it. For (*n*), having ſaid, that Episcopacy was introduc'd partly thro' the Ambition of ſome Teachers, and partly by the Conſent of the Churches, for the keeping out of Schiſms and Diſſentions, he adds, "But the Event has taught, that the Remedy was worſe than the Diſeaſe, for Schiſms were not by this means prevented, but, on the contrary, it laid the Foundation of the Antichriſtian Domination. And (*o*), "The Conſequence from the Church-Government which was under the Old Teſtament to that under the New, is not valid: For the Prieſthood being chang'd, there is alſo made a Change of the Law and Government. Nor can this Argument be more urg'd in favour of the Episcopal Preheſminency, than for the Pope's Supremacy, which is by our Divines ſolidly Reſuted. He there ſhews, how the leaſt, and moſt minute Declenſion from Parity among Paſtors, had an Operative Tendency to the Papal Hierarchy, and reſted not till it was completed.

Thus I have ſhewn ſomewhat largely, and, I truſt, perſpicuouſly, that *Bellarmin's* Argument, as, and in ſo far as we manage it againſt the

(*m*) *Inſtit. Theol. Elemt. P. 3. Loc. 18. Qu. 16.* (*n*) *Ibid. Qu. 21.* (*o*) *Ibid.*

Prelatists, is not at all satisfy'd by these Answers that fully loose it, while in the *Romanists* hand, and used by them; That the most eminent of the Divines, by whose Testimonies *J. S.* endeavour'd to prove the contrary, are fully, clearly, and undenyably of my Mind; And finally, that these (I might bring no less out of the rest he has here abus'd, yea and out of the whole Torrent of *Romes* Opposers beside, were it not, that this would make my Book swell; and he has confess'd, that to do it is an easie Task) used our very Argument against Prelacy, and charg'd it no less heavily, no less warmly than we do, as being the sure Harbinger and Introducer of Popery, and avow'd in the Face of the World, that there was a true, sure, and fatal Connexion between the first and most minute Declension from Parity among Pastors, and the Papal Supremacy and Tyranny.

§. XLII. One other of the Divines whom he adduces, I can by no means pass in silence; I mean the famous *Whitaker*, the great Hammer of the *Romanists*, and Glory of the Church of *England*, who not only lived and died in the Communion of that Church, and was in strictest Amity with the greatest Doctors and Prelates thereof; but, which you'll judge yet odder, (if *Alenfon* (o) his Schollar, and their close Dependent, may be trusted) there is nothing in the Book I am to produce, which did not well please them: I mean his excellent Book *de Pontifice*, the very same Book which is cited by *J. S.* (*Quest. 1. Cap. 2. §. 15.*) There indeed he gives

(o) Epist. Dedicat. *Whitak. de Pontif. Rom.*

an Answer to *Bellarmin's* Argument, which falls in with that of *Calvin*, *Daneus*, and others of the Assembly J. S. called; and therefore calls for no peculiar Consideration: But the place that I now eye is *Quæst. 1. cap. 3. S. 29.* Where he defends against *Bellarmin* and *Sanders*, " That *Jerom* is clearly and strongly for the Identity of Bishop and Presbyter, and that he never believed, that Episcopacy entered in the days of the Apostles, but only alluded to *Paul's* Words, *I am of Paul, &c.* when he said, it was brought in to be a Remedy of Schism. *But the Remedy* (subjoyns *Whitaker*) *was well nigh worse than the Disease it self. For as at the first one Presbyter was set over the rest of the Presbyters, and made a Bishop; so afterwards one Bishop was set over the rest of the Bishops. Thus that Custom hatch'd the Pope with his Monarchy, and by Degrees brought him into the Church.* Now did even *Beza* himself, did even any Presbyterian, nay any *Scottish* Presbyterian, any even of us three, (whom J.S. will have to be of all Men the most Unreasonable, and Calumnious Insifters on this Charge and Argument) ever prefs it more home, or urge it more roundly and plainly, than does *Whitaker*? *Whitaker*, I say, who was the Darling of the Church of England: *Whitaker*, who never scrupl'd at full Conformity with her: *Whitaker*, who was no more Presbyterian, than were the greatest Prelates of that Church: *Whitaker*, finally, who, if *Heylyn* speaks Truth (p), was a bitter Enemy to *Cartwright*, and most bitterly Censured and Decryed his Papers, and all his Endeavours for Presbytery.

(p) Hist. Presb. P. 274, 275.

Nor was the yielding of this so clear, so full, and every way so noble a Testimony, peculiar to this most Famous Church-of-England Doctor alone; It, or its Equivalents were made by Store of their Prelates and Doctors, who are Second to none of 'em in Reputation, and really earnest for the Out-keeping of Presbytery. Now, is not this of an unexpressible weight for proving what I intend? Is there not herein conspicuous Divine Providence, and the Divine Hand, setting Seal to that Truth, which Truth's Enemies endeavour to Darken, and we to Preserve? May not I justly use the Words of the greatest of Prophets save One; *For Their Rock is not as Our Rock; even our Enemies themselves being Judges?*

§. XLIII. And here I know my Reader may, and that with Reason, enquire, if *Whitaker* really was a Presbyterian: The same enquiry may be justly made concerning Bishop *Jewell*, who, in a paper which *Whitgift* affirms to be his, and Mr. *Cartwright* seems not to deny, sharply inveighs against such as were for the Abolition of Arch-bishops and Arch-deacons, and endeavours to sustain the Lawfulness of both, and to Answer the Reasons brought for the contrary Opinion: He drops also something of the same nature in his Apology (at least, *Su:live* so interprets him); and yet Bishop *Jewell*, the same Bishop *Jewell*, in Defence of the same Apology, is as clear, dogmatic, and positive for the Divine Right of Presbytery, or of the Identity of Scriptural Bishop and Presbyter, as haply any Man can be; He is positive, that *Hierom*
and

and *Augustin* so believ'd, and justly so believ'd, as is elsewhere (*q*) demonstrated. The same enquiry may be made of *Tobie Matthew* Bishop of *York*, and *William James* Bishop of *Durham*, who, as *Mr. Allenson* affirms, in his Epistle to the same two Bishops, were, in this matter, intirely of the same Judgment with *Whitaker*. The same Question may be mov'd concerning Bishop *Morton*, who, in his *Apology*, is plainly of the same mind with *Jewell* and *Whitaker*; Of *Dr. Fulk*, whom *J. S.* makes sometimes a Presbyterian, sometimes an Episcopal; and, in a word, of the throng of the prime Doctors and Leaders, who then lived in the Church of *England*. To this Enquiry the true Answer is, That all these Divines really believed, that, in Scripture, and according to Christ's Institution, Bishop and Presbyter were really one and the same, and that Parity among all Pastors obtain'd, at least, during all the Apostolic Age, and that this was the Faith of *Jerom*, *Augustin*, and the rest of the Ancient Fathers: And thus far were these *English* Divines true and genuine Presbyterians. But again, they thought, that when the Churches necessity so required, both Episcopacy, and also many *Romish* Ceremonies might be retained; And in this I yield, they were no Presbyterians, but *Latitudinarians*; They thought that the Retaining of them would prove a notable Lure and Bait to catch the Papists, and bring them to the knowledge of the Gospel; they knew, that the Fathers had used the like method for Converting of the Gentiles, tho' perhaps had they

(*q*) *Naz. Quer.* Part 1. §. 1. & Part 2. §. 8.

adverted to the Unsuccessfulness, yea and Unhappines of this Practice of the Ancients, they had never, as to this matter, trode in their footsteps: But, which, doubtless, sway'd them not a little, they saw, that above all things, it pleas'd most of the Court, but especially the Queen, that she should come in place of the Pope, and be Head of the Hierarchy, and have no proper Ecclesiastical Government, nothing but an Oligarchy of her own Creatures, whom she might, at pleasure, annihilat; that both she, and her Court were likely never to part with them, and come any nearer to the Gospel Rule; they saw also, that both she and most of the Nobility were no less tenacious of the *Romish* Pompuous Ceremonies, whereof, as Dr Burnet (r) witnesseth, some of these Divines heavily complain'd; And so they concluded, that this *Cæsario-Papal* Hierarchy and *Romish* Ceremonies could scarce be rooted out without a great Confusion, if not the utter Subversion of the State, with which they were so mix'd and incorporated, that it was even hard to distinguish the one from the other. It must be confessed therefore, that these Divines, many of whom were otherwise Excellent Men, were most guilty of Sloth, Cowardice, Pusillanimity, and other great and criminal Failings, which yet I doubt not but the Mercy of GOD forgave and cancell'd: They satisfi'd themselves with this, that the substance of the Gospel was soundly taught, (for as yet in *England* Pelagianism had got little footing) and the hope of Reclaiming Papists, never considering;

(r) *Let.* pag. 51, &c.

that the want of the Government and Discipline instituted by Christ, would, in time, miserably corrupt Religion, and harden the *Romanists*: They therefore comply'd with the Queen, who, as even the Church-of-England-Men confess, had much more of the Politician than of the Christian. *Francis Osburn* in his *Memoirs* on her, (*f*) writes as follows: "It might be no weak Motive to the new Queen, so fairly to demean her self at first, that tho' she entertained the Protestants in hope, no persuasions could tempt her to cast the Papists into despair, till the Pope (better seen in the Dignity belonging to his greatness, than the Arts his Predecessors had used in their conduct to it) did, by denying her Ambassadors a favourable reception, reduce her to a present necessity of renouncing the *Roman Mitre*. ———— And that the Penners of this Story, may be as free from the imputation of Malice as Ignorance, though they acknowledge her rather thrown, than of her self fallen from the Obedience of *Rome*, is deducible from the Ceremonies used at her *Inauguration*, all purely Catholic, and the retention of the *Ring, Cross, and Surplice*, contrary to the grain of her strongest Assertors: From whence her aim may be ghest, as not pointing at a greater dissent from the Doctrine of *Rome* than her Fathers proceedings had chalked her out; Commanding the *Common-Prayer-Book* (which contains most of the *Mass* in *English*) to be publicly Read; And its Opposers, the *Brounists, Anabaptists, Family of Love*, with a

(*f*) §. 1. 2.

number

number of other crawling Errors, the unnatural heat of *Luthers* Disputes. had produced like Insects over all *Germany*, to be restrained under no slighter penalty than Death or Imprisonment. Thus he. And how little care her Court had of the Purity of Religion, he also informs us in the ensuing Words (*t*): “ An Act was passed inabling the Queen and Commissioners for the time being, to alter or bring what *Ceremonies* or *Worship* they thought decent into the Service of G O D, without excepting that formerly exploded: Whereby a return, (likeliest to be made use of) or a farther remove was left arbitrary at the will of the Queen. And how little she cared for the removal of the Gospel is evident, were there no more, from her cashiering *B. Grindal*, for his free and Christian Letter, Exhorting her to establish an Able and Preaching Ministry (*u*). That she used to maintain and foment Factions is also related by *Osburn* (*x*): But, which is more strange (not to name *Sir James Melvil* and others), this is own'd even by the Author of the *Fundamental Charter of Presbytery* (*y*): *It was still* (saith he) *one of Queen Elizabeths great cares to encourage Confusions in Scotland*; and in the proof of this Proposition he largely insists, giving such a Character of that *Princess*, as makes her very Bad and Unchristian; which I am assured is but too true, tho' some of his Arguments for it be most false, and the main Conclusion he there intends, *viz.* that she contributed to bring

(*t*) §. 3. (*u*) *Fuller's Hist.* Book 9. Cent. 16. (*x*) *Mem.* §. 6. (*y*) *Pag.* 237.

in Presbytery into *Scotland*, so ridiculous and shameless, that the very contrary is from hence to be inferred.

But to return; these Divines thought themselves oblig'd to comply with the Inclinations of this *Queen*, and her Politicians, out of Despair that she and they could be brought to favour any better Reformation, or more purity of Religion: And since they thought that the Opposing of the *Queen* and *Court* would prove but fruitless Labour, and do rather ill than good; they disliked all the Opposition *Cartwright*, *Traverse*, and other good Men made against the *Hierarchy* and the *Romish Ceremonies*: Yet, in the mean while, all of them frequently, most of them still and constantly condemned the Doctrine of the *Divine Right of Episcopacy* as Popish and Antichristian; and maintain'd, as is said, that *Bishop* and *Presbyter*, in Scripture, and during the Apostolic Age, were intirely one and the same; and that Parity was Instituted and left by Christ, and that the *Fathers* so believ'd. So true is it also concerning *England*, which the Author of the *Fundamental Charter of Presbytery* has yielded concerning *Scotland*, that *the Divine Right of Episcopacy, in these times, was not much asserted or thought on* (z).

§. XLIV. And now, having routed J. S. his Stout-looking Margent, since his 26. §. is only a Thraasonical Paraphrase thereof, and his two last contain scarce ought, save what is already discuss'd, I think I can truly say, that I have really dispatch'd and overthrown his whole Chap-

ter. I shall, however, answer a Challenge he gives particularly to me (a) in the following Words. "I know very well, that you, Mr. Jameson, have endeavoured to Banter D. Burnet out of a Demonstration of this great Truth that the Papacy owes not its Rise to Episcopacy: The Demonstration taken from what passed in the Council of Trent, about the Divine Right of Episcopacy. You have endeavoured, I say, to Banter him out of it; for 'tis nothing but Arrant Banter (not one Word to the purpose, not one Sentence of solid Reason) you have said in all that Debate. This is Words, not Arguments; Can he prove what he says? Demonstratively doubtless, did his Affairs allow time. *I am not just now* (continues he) *at Leisure to make it appear so fully as I could.* And who can deny this, that either knows the Man's great Employments, or has seen the Book I now Refute, and considers the Occasion thereof? But however, has he not, as he here intimates, made what he says to appear in part? No; neither in part nor in whole: Stark nought has he, but a lame and wretch'd Compend of the Sophistry D. Burnet advanced, and I refuted; as will to every Candid Comparer of the Two, at the very first view, appear. Nothing new, nothing of Argument, either in Book or Margent, added to D. Burnet's goodly Demonstration. If you Mr. S. judge otherways, then let the World see, that it meets with the Reply I gave to Dr. Burnet, if you can. I aver, you cannot: Nor is it to be doubted, that you

(a) §. 27.

would, if you had been able, have done it, and that with a Parade. But, to give here my Reader a Taste of either your Sense or Integrity; you say, "The Pope, all the Court of Rome, all his Party in the Council of Trent, all the Jesuits then, and ever since, were very sensible, that to have declared Episcopacy to have been of Divine Institution, and that every Bishop had his Power of Jurisdiction immediatly from Christ, (his Ordainers being only Instruments, not Superiours) without any Dependance on any Visible Higher Ecclesiastical Power, was utterly to have Ruined the Papacy. And Bellarmin has unriddled the Mystery, endeavouring to prove, that Bishops have their Power of External Jurisdiction from the Pope, immediatly. And you cite Salmasius, saying, "That if the Bishops have of their own proper Right an Empire in their Church, then all Bishops are Equal among themselves. Now, on Supposition all this were true, by what Logick would it follow, that these Reasons which cheated Men, and wheedl'd them into the Belief of Imparity among Pastors, did not, with equal Force and Cunning, Trick them into the Perswasion, that there ought to be an Imparity among Bishops, then among Arch-bishops, and so on; Or, that the Bishops and their Adherents were not the special Exalters of the Pope, and Supporters of his Pride and Tyranny. This, I say, is your most Paralogistick and Unreasonable Reasoning; the very same which was used by D. Burnet, and which in my Reply I irrefragably bafst'd and expos'd: On which Reply, you

wisely judg'd it meet to lay your Thumb; well knowing, that there was no advantageous Grappling therewith. But again, what tho' the chief Head of the *Hydra* were cut off? would this eradicate the *Noxious Weed*, as *Salmasius* justly calls them, your *Monarch*, your *King-like* (acknowledge your own Language) your Princely and Domineering Prelates, yea and Prelates of Prelates? Make they not the chiefest and most effectual part of the Papal Hierarchy? But, 2^{dly}, 'Tis not true, that ever either Party, at the *Council of Trent*, once dream'd, that the Asserting of the Divine Right of Episcopacy, would have set all Bishops in a Levell with the Pope. If it would have really done so much, I now Dispute not; and that something of this kind was then talk'd of, I deny not: Only I am sure, that even these Bishops, who stick'd most to have it Asserted, never mean'd, never minded to withdraw their Obedience and Subjection from the *See of Rome*, or to turn Independents, and Renounce his Visible Headship; nor ever Question'd the Divine Institution of his Superiority. Far were they from any such Design; farer yet from so much as once Attempting to get a Decree made, declaring *in terminis*, that all Bishops were Equal with the *Pope*. As they all knew, that that was impossible to be procured in the *Pope's* Communion, so many of 'em, doubtless, of them, I say, who set up for the immediate Divine Right of Episcopacy, believ'd it unlawful to seek it. 4^{thly}, Nor, as is now evict'd (*b*), is it true, that the *Pope*, his Party in *Trent*, or the *Jesuites* since,

(*b*) §. 26, 27, 28, 29.

ever deny'd the *Divine Right of Episcopacy*, as an *Office distinct* from, and *Superiour* to that of *Presbytery*: They all look on the *Doctrine* that *Identifies* these *Offices* as a *Protestant Heresie*; tho', for the *Pope's* greater *Honour* and *Authority*, they thought fit to make the *Pope* the *Pipe* and *Medium* thro' which it was to flow; as many of you make the *Bishop* for *Conveyance* of *Divine Institution* to your *Simple Presbyters*. And now, to conclude this, I fear that your *Promise to Pray to GOD* for me, that I may be willing to embrace *Truth* presented to me on the *Margent*, sprang either from too much *Ignorance*, or too little *Sincerity*, since neither of these *Marginal Passages* hurts me, or contradicts one *Word* of my *Reply to Dr. Burnet*.

§. XLV. I shall yet notice one *Clause, viz.*
 "I am deceived, if, having so fully shewn the
 'Unreasonableness of these your pleas against
 'D. Monro, I have not enervated all your Books
 'which you have written against him For in-
 'deed your main Strength lies in these Ridicu-
 'lous Charges of Popery. But the Falseness of
 this is obvious to every Reader, who must see,
 that we fill our Books with the *Dispute* concern-
 ing *Episcopacy*, with *Vindications* of our *Argu-*
ments, *Solutions* of these of *D. Monro*, *Detecti-*
ons of his *Misrepresentations*, &c. And all
 this, abstracting as much from *Popery*, as from
Paganism, or any thing else. We no where
 reckon it enough for the *Overthrow* of any *Do-*
ctrine or *Argument*, that it is *Popish*; tho' we
 look on this as a most weighty and just prejudice:
 We perpetually give other *Refutations* and *An-*

swers : Nor skills it to say, they are Insufficient or Untrue ; for he says the like of our Proofs of their Agreement with Papists, which yet he look'd on as requiring a particular Answer. This their *Agreement* in so many and so great Matters, yea in their very Characteristick Note and Difference whereby they are Constituted Prelatists, with Papists, tho' it be a most powerful Prejudice, it is no more our whole or *Main Strength*, than the *Agreement* of Papists with Pagans in so many things, is the *Main Strength* of Protestants. Thus I have Examined his whole Chapter, I have wittingly balked nothing, dissembled nothing, misrepresented nothing, said nothing wherein I have not satisfy'd my own Conscience, and, as I trust, also my Candid and Intelligent Reader : I believe, that I have so Riveted our Charge, that neither J. S. nor any Man else, shall ever be able really to shake and unfix it. And now, let all Intelligent Men, who fear GOD, and bear in Mind a future Judgment, determine, whether we, *viz.* the Worthy and now Glorify'd Mr. Rule, the Reverend Mr. Forrester, and I, on the one hand ; or J. S. on the other, *Incur the Guilt of Notorious, Stubborn, Unreasonable and Uncharitable Calumniators.*

§. XLVI. Wherefore, I repeat and resume my Charge, and affirm, that Prelacy not only paves the way to, but is moreover a true and real Part of Popery ; and that, in special, the Doctrine of *Imparity* among Pastors by *Divine Right*, is truly and properly Popish, and, as is agreeable, supported with Popish Arguments. If it be enquired, What is a Popish Doctrine?

I answer ; *That which is univerſally Propugn'd and Practis'd by the Romanists, and Opposed by the first Reformers, the Stream of subsequent Protestant Writers in their Debates against the Romanists, and by all, or the major part of the Churches, in their Publick Formula's and Confessions.* This alone can be the true Description of a Popish Doctrine. For tho' it be certain, that every thing the Papists hold, in Opposition to the Generality of Protestants, be Contra-scriptural ; yet it ought by no means to be a part of the Description or Definition thereof, as *George Keith* and *J. S.* pretend : For it is nothing but an Artifice contrived to cloak the Guilty, and give even to the justest Accuser a Diversion ; as is evident in *George Keith's* Conduct all along thro' his *Quakerism* no Popery. Now, that the Doctrine of *Imparity* among Pastors by *Divine Right* is contain'd in this Description, and therefore truly Popish, is clear from the very Decree of the Council of *Trent* it self (*c*) : “ The Holy Synod declares, ‘ that, beside other Ecclesiastick Orders, Bishops, ‘ who succeed in place of the Apostles, belong ‘ principally to this Hierarchic Order, and are ‘ Ordain'd, as says the Apostle, by the Holy ‘ Ghost, to Rule the Church of GOD, and are ‘ superiour to Presbyters. (*d*) If any say, there ‘ is no Hierarchy Instituted by Divine Ordination in the Catholic Church, which consists of ‘ Bishops, Presbyters and Deacons, Let him be ‘ Accursed. (*e*) If any say, that Bishops are ‘ not superiour to Presbyters, let him be Accursed. *Bellarmin*, as in all other things, pro-

(*c*) Sess. 23. Cap. 4. (*d*) Can. 6. (*e*) Can. 7.

pugns the *Tridentines* in this also (*f*), and affirms, that the Catholic Church acknowledges a Distinction between Bishop and Presbyter ; and teaches, that a Bishop is superiour to a Presbyter by Divine Right, both in respect of the Power of Order and Jurisdiction. And he ascribes the contrary Doctrine to *Aërius*, *Wicklef*, the *Lutherans*, and *Calvinists*. The *Council of Trent* and *Bellarmin* are followed by all the *Romanists*, as might easily be made appear by an Induction, and is more largely above made evident (*g*); but I know it will not be deny'd by any that understands, and cares what he's doing. I shall however add one Witness, but such a one as is, all Circumstances considered, of unexpressible Weight and Import in the present Question ; I mean *George Cassander*, a Popish Divine, of so great Repute and Learning, that *Ferdinand*, the first Emperor of that Name, having a great Desire to Reconcile the Protestants and Papists, but so as to Reduce the former to the Obedience of the *See of Rome*, did, after maturest Consultation, choose him for this Service : He was Goutish, and could not go to Court, and therefore wrote, for the effecting the Emperour's Design, a Treatise, which he named a *Consultation* ; in which, he deserts many of the Popish Principles, yielding abundance of things to the protestants, to the end he might succeed the better in his purpose, which was to gain and reduce them to the *See of Rome*. Now, among these Popish Principles which he gives up, that of *Episcopacy* is one, and none of the meanest : His Words

(*f*) De Cler. Cap. 14, (*g*) §. 26, 27, 28, 29.

are

are (*b*), “ If Episcopacy be an Order, Divines and Canonists do not agree: But all agree, that, in the Apostles Age, there was no difference between Bishop and Presbyter, but afterwards for Orders sake, and that Schism might be shunned, the Bishop was set over the Presbyters, to whom alone the Power of Ordination was committed. 'Tis certain also, that the Presbyterate and Diaconate are the only Sacred Orders, which we read to have been in the Primitive Church, which Pope *Urban* witnesseth, and *Chrysostome* and *Ambrose* observ'd on the first Epistle to *Timothy*, from this, that *Paul* subjoyns the Ordination of a Deacon to that of a Bishop. Thus he, in Compliance with the Protestants, and, in special, with the *Augustan* Confessionists, and the *Smalcaldic* Synod, who, in Opposition to the Papists, had really maintain'd the same Doctrine. This Testimony, I say, if there were no more, all things being weigh'd, is a luculent Proof of our Assertion, that to affirm Episcopacy to be of Divine Right is a real Popish Principle. On the other hand,

(*b*) Consult. Artic. 14. An Episcopatus inter Ordines ponendus sit, inter Theologos & Canonistas non convenit. Convenit autem inter omnes olim Apostolorum Ætate, inter Episcopos & Presbyteros discrimen nullum fuisse, sed post modum Ordinis servandi, & Schismatis evitandi causa, Episcopum Presbyteris fuisse præpositum, cui soli Chirotonia, id est Ordinandi Potestas servata sit. Constat etiam Sacros Ordines propriè dici Diaconatum, & Presbyteratum, ut quis solos Primitivam Ecclesiam in usu habuisse legatur, id quod testatur *Urbanus Papa*, & annotarunt *Chrysostomus* & *Ambrosius* in Epistolam *Pauli* ad *Timotheum* priorem, ex eo quod Episcopi Ordinationi statim Diaconi Ordinationem subjiciat.

that

that this Doctrine of the *Divine Right of Imparity* among *Pastors* was no less universally Opposed by both *Lutherans* and *Calvinists* (as they're called) both in their more private and publick Writings, is elsewhere sufficiently evicted (i): To which may be added the *Augustan Confession* (k), wherein the *Identity* of *Bishop* and *Presbyter* is so clearly asserted, that the far greater part of the *Council of Trent* owned it to be the Doctrine of that *Confession*, earnestly desired a Decree to be made against it for the *Divine Right of Episcopacy* and noted the *Disingenuity* of the *Bishop of Warmia*, and some few else, who pretended, that these *Confessionists* held not this Doctrine (l). But 'tis needless to multiply Testimonies in this Affair: If I had been shallow, I might have had Store from *J. S.* not only in this his IX Chapter, but in his III, where he brings whole Battalions. Yea 'tis certain, that, as I have shew'd in my former Book, this Doctrine of the *Divine Right of Imparity* was long after the Reformation a Stranger even in the Church of *England*, and that the Use of *Superintendents* in some Forreign Churches, does not at all infringe our Assertion.

§. XLVII. I know, they now pretend, that the Church of *Bohemia* was Govern'd by Bishops, and for the *Divine Right of Imparity*. But tho' they there used a kind of *Superintendents*, yet there is no ground to Judge, that they held any such *Imparity* by *Divine Right*. For,

(i) Naz. Quer. part. 1. Sect. 8, 9. (k) Corp. Confess part. 2. pag. 44. (l) *Saave*, Hist of the Council of Trent, Lib. 7. p. 606.

1. In their *Confession* (*m*) there is not only a profound silence of any Distinction or Difference of Degrees among Pastors; but also they place Ordination, Excommunication, and other such Actions as belong to the Presbytery, not in the Power of One, but in that of the Presbyters and Brethren of the Ministry.

2ly. *Amos Comenius* himself (*n*), who was one of these *Superintendents*, in his Notes upon their Discipline, uses these very following words *It is Questioned, if it be better that the Presidency be Stated or Ambulatory?* Now, is that any thing like the State of the Question between the Presbyterians and Episcopalians? Might not Presbyterians toll this Question among themselves, (If the Morderatorship should be Fix'd or Ambulatory?) and yet judge, that they swerv'd not from the Doctrine of Presbytery? Is it not most likely, if he had been for the *Divine Right* of *Imparity*, that he had propos'd the Question in quite other Terms?

3ly. Tho' some of his Reasons for *Fixed Presidency* seem as if they would conclude Scripture warrant for *Imparity*, yet others of them make it clear, that he mean'd to conclude no such thing. As for example, that wherein he says, that Christ Choo'd 70 *Disciples* out of the People, and out of these 70 Twelve, and again out of these 12 Three, *Peter, James, and John* (*o*). Now, doubtless, he never doubted of the Equality of the Apostles among themselves.

(*m*) Syntag. Confess. Part 2. pages 188. 189. 190.

(*n*) Annotat. ad Ord. Eccles. Bohem. pag. 87. (*o*) Pag. 88.

4ly. He affirms (p), “ That these Superintendents are not to have Worldly Wealth nor Honours, nor coercive Power over others; but to be Subject to all, as every one is to them. Thus (saith he) to the Seniors of the *Bohemian* Brethren, there was associated one or two Conseniors; and even from these joyn’d together, an account of their Actings was required by Synodal Authority, neither did they Sit in secular Courts and Judicatories.

5ly. In their *Book of Order, or Discipline* (q), we have the express following words. “ The Dignity of Rulers or Bishops, above other Ministers is not placed in the prerogative of Honours or Revenues, but of Labours, and Care for others. And according to the Apostles Rules, a *Presbyter* and *Bishop* are one and the same thing; except that a *Bishop* signifies a Watchman or Superintendent. Where it is clear, they never thought, that, according to Scripture, a *Bishop* differs in the least from a *Presbyter*; save that the Words *Bishop* and *Presbyter* have different Connotations: Which *Jerom*, long before them, when he declar’d the Identity of the *two*, did also observe.

6ly. The *Superintendents* in *Poland*, as is evident from the Consent or Confession of these Churches, established at the Synods of *Sendomir* and others, were of the same kind with these of *Bohemia*, in respect of the Dignity of these *Superintendents*; and yet their Office only continu’d from one Synod

to another (r). And these Churches, moreover, subscribed the *Helvetican Larger Confession*, which asserts a compleat Parity among Pastors.

7ly. These Hierarchies themselves (f) affirm, with us, that the *Bohemians* were Presbyterians, and never believ'd the *Divine Right of Imparity* among Pastors.

§. XLVIII. That the Bishop ought, or lawfully may exercise such Authority over his Presbyters, as doth a King at the Council-board over his Counsellours, and that the Presbyters may not Preach but by his Licence, is Popish Doctrine, affirm'd by *Bellarmin* (t), together with the rest of the *Romish Fraternity*: And 'tis look'd on as Popish Doctrine, and under that notion, not only by other Protestants, but by the *Church-of-England-Men* themselves refuted. " We differ (saith Willet (u) from them in two points: First, they say, that Bishops are not onely in a higher Degree of Superiority to other Ministers, but they are as Princes of the Clergy, and other Ministers are Subjects, and in all things to bee commaunded by them. Secondly, they affirme, that Bishops are onely properly Pastors, and that to them onely it doth appertaine to Preach, and that other

(r) Syntagm. Confess. Part 2, pag, 228. Munus ejus (Superintendentis) à Synodo ad Synodum durare debet: Et juxta sententiam Synodi, aut is retinendus & approbandus, aut alius eligendus & constituendus erit. (f) *Aeneas Sylvius, Bohem. Orig. & Gest* Cap. 53. *Howell Fam. Letters*, Vol. 3. Pag. 395. *Heylyn, Hist. Presb. Book* 12. pag. 417. (t) De Cler. Capp. 13. 14. (u) Synops. Papismi. Controv. 5. Quæst. 3. Part 2, pag. 232.

Ministers

' Ministers have no Authoritie without their
 ' Licence or Consent, to Preach at all, and that
 ' not principally or chiefly, but soly and wholly
 ' to them appertaineth the Right of Consecrating
 ' and Giving Orders. Thus *Willet*; altho he
 might well have known, that, as to the Church-
 of-*England*-Mens practice, yea and even the
 Doctrin of many of them, they differ from them
 in neither. Now, can you deny, that, as I
 have uncontrovertibly made out, the very Crime
 he so justly charges on the Papists, is the very
 Doctrin and Practice of your Hierarchicks?
 Don't you your self Mr. S. follow *Bellarmin*,
Becan (x), and such Jesuits, both in Doctrin
 and Expressions? Don't you (y) make your
Cyprianic Bishop the same to his *Diocess*, that a King
 is to his Kingdom? Don't you ascribe Majesty to
 him (z)? Know you not, that the Papalins
 can bring no less plausible Pretexes for the lofty
 and condemnable Titles they give to their Pope,
 than you can from *Bodinus*, *Arnisæus*, or any
 other, for these Fastuous and Pompuous Ones, of
 which any true Minister of CHRIST would be
 justly ashamed? Are you ignorant, moreover,
 that *Tilen's* Refutator, when he called the Mini-
 ster the *Supreme Ecclesiastical Magistrate* within
 his Paroch, gave him only by that Title a
 meer *Moderatorship*, not one Vote more than had
 the meanest in the Consistory? And, on the
 other hand, under this Title you mean the *Sole-*
Power. In the mean while, let there be a more

(x) Manual, Lib. 5. Cap. 19. Quæst. 2. §. 53. (y) Chap.
 6. §. 46. (z) §. 49.

simple and Gospel-like Term found, whereby to express that Moderatorship, and I promise, in name of all the Presbyterians, that they shall never henceforth use the other. Can you affirm these things of your Bishops *Majesty*? Yet again, did not *Cyprian* (*a*) attribute Majesty not to One Man, not to One Church, but to the Church Catholick, that is the *plebs Catholica*, the Body of the faithful People as distinct from, and opposite to the Clergy, or to a vast multitude of Churches, which by their joynt Suffrages had rejected *Novatian*? Besides all this, have you not gone for Arguments to support your *Bishop's Majesty* to a *Priest*? Say not, I now accuse you of *Popery*, for you went not to a Popish Priest; nor that I *Circumcise* you, as you say I did *D. Monro*; for neither went you to a *Jewish Priest*; No; you had recourse to the *Priest* of *Bellona*, who in Majesty, Power, and Dominion was next to the King: Nay; ev'n seek for your Bishop the Kingdom also.

Rex Anius, Rex idem hominum Phœbique Sacerdos.

Here is the white you levell at; in this consists the *Majesty* of your *Hierarchy*, Grandeur, Pomp, Riches, and Power; which you, well knowing that the Scripture condemns it, are not ashamed openly to borrow from *Pagan Priests*. Don't you labour to support your Bishop's *Majesty* with a most putid and ridiculous Foolery? *Doubt not* (say you (*b*)) *Mr. Calvin himself*

(*a*) Ep. 59, 68. (*b*) Chap. 6. §. 51.

Ascribe a Consular Power to the Primitive Bishops? And doth not Cicero ascribe Majesty even to a Consul Designatus? Since Calvin only makes an Analogy or Proportion of the Relation between the Consul and the Senators in the Senate, on the one hand; and of that between the Bishop and Presbyters, on the other; that as the Consul Call'd the Senate, Ask'd the Voices, Gather'd Conclusions, &c. So the Bishop did the like in the Presbytery: And the Deacon of the meanest Trade, in the meanest Town, Calls the Meeting, Asks the Votes, &c. in the Court where he Presides; Now, if such a one had any sense, could he take it well; if Majesty were ascribed to him? Would he not, as well he might, reckon it a bitter scoff? Chamier indeed (c) says, "If there were One Monarch over the whole Church, then all Bishops should be Created by that One Monarch; because in every Republick all Magistrates are Created by him who possesses the Supreme Majesty. But without the least gain to you; since he, being there Reasoning against the Papists, out of their own Church-Monarchical Principles, and out of State-Maxims, by which their Church is Guided, was obliged of necessity to use their own Terms; not that he ever thought, that the Gospel allow'd the Ascribing of Majesty to the Ministers of the Meek and Lowly JESUS. Nor can there be a surer token, that he thought no such Title could be lawfully given to Ministers, than that (d) he proves, that all kind of

(c) Panstrat. Tom. 2. Lib. 10. Cap. 10. §. 1. (d) Tom. 1. Lib. 10. Cap. 2.

Domination, or Dominion is forbidden to the Ministers of the Gospel: But, which drives the Nail to the Head, he (e) counts it a Crime in *Fovius*, and other Papalins, that they attribute *Majesty* to the Pope. There is yet a greater defect of either Sense or Candor, manifested in your adducing of *Blondel* and *Salmasius*, as will at the very first appear to every Reader.

§. XLIX. There are yet other matters beside these now handled, neither few nor light, wherein you are one and the same with the *Romanists*; as, your denying the People a share in the Choosing of their Pastors; Your swarms of unwarranted Ceremonies; Your substituting of Mens Books in place of the Book of GOD; Your Allowing to Pastors Secular Rule and Domination; Your Allowing them to enjoy multiplicities of Benefices, and to Preach by their Substitutes; Your maintaining not only of Bishops over Presbyters. but also of all the rest of the Roundles of the *Babylonish* Scale, save one; With these, and the like Agreements of yours with the *Romanists* we can fill a large Volum, and another with the Confessions which the Power of Truth forceth both of you to yield to the Truth we sustain. At a word, you Agree with them in every thing wherein you truly differ from us; and, which makes all worse, you boldly deny that you do so; like the Adulterous Woman, *who eateth and wipeth her mouth, and saith, I have done no wickedness.* But tho' in

(e) §. 2.

setting a fair face on a foul Bargain, you did even exceed *Quintilian* himself, tho', like the *Gracchi*, you could move the Multitude whither you pleas'd, or were endu'd with a Perswasive Faculty above that of *Demosthenes* or *Tully*; yet, Sir, you know, that Truth, like its Author, is Unchangeable. What tho' by your Craft and Cunning, you can varnish and cover your Guilt, as that most Men shall either not perceive it, or look on it as a thing light and frivolous, and so quickly forget it; yet GOD will not.

At sperato Deum memorem fandi atq; nefandi.

CHAP.

C H A P. III.

That tho' Cyprian and his Contemporaries had Believ'd the Divine Right of Episcopacy, yet their Belief and Testimony could not be enough to Prove it.

S. I. **I** Come now at length to Examine
 J. S's special Cyprianic Principle ;
 viz. *That Cyprian and his Contemporaries Believ'd the Divine Right of Episcopacy.* And I Affirm, I. That 'tis of no weight tho' they had so believ'd. IIly. That they really never so believ'd. These two Assertions I shall make good in order.

That, if *Cyprian* and his *Contemporaries* believ'd the Divine Right of Episcopacy, then we ought to believe it with a Divine Faith, and embrace

it as an Infallible Truth, appears to me to be *J. S.*'s mind, so far as I can reach it, tho' I cannot find him saying so much in express terms: However he expressly calls it of great Consequence (a). It must be (saith he) an Argument of mighty Weight against our Presbyterian Brethren, if it can be made appear, that Episcopacy was then universally received, as of Divine Right. And (b) he puts forth his outmost strength to prove this Consequence: But in my mind his strength is not sufficient for his Undertaking: Let's try it. The time (saith he) between St. John's Death and St. Cyprian's promotion to the See of Carthage was not so long, but that such remarkable Events as the Alteration of the Instituted Form of Government might have been certainly traced. Now this I deny not; but deny that it was certainly traced: This is, as they say, *à Potentiâ ad Actum affirmativè*, and so a false Inference: And yet it is much more false to affirm, that therefore it was so traced as to be signally opposed, or that tho' 'twas opposed, the relation thereof has come to our hands. In short, I allow, with him, that Cyprian and his Contemporaries might sufficiently have known what was the Apostolic Government, but altogether deny, that it thence follows, that they did so know it, as with due accuracy and reflection to think upon it, or closely and Conscientiously to stick to it. But *J. S.* himself shall answer his own Argument (c). Ignorance (saith he) or Negligence, Prejudice or blind Partiality may induce Men to make very false

(a) Chap. 10. §. 2. (b) Chap. 1. §. 30, &c.
 (c) Chap. 1. §. 49.

Inferences, and draw very faulty Conclusions, even from the clearest and distinctest, the solidest and most unquestionable Suppositions.

§. II. This is most true, and signally verifi'd, not only of the *Third*, but even of the *Second* Age. As to the *Third*; all of them justly supposed, that the Mind and Practice of the Apostles concerning the *Sacramental Cup*, if it should be wholly Water, or if, of necessity, a part of it should be Water; concerning *Heretical Baptism*, and other things beside, might be known; And yet, in severals of these matters, a considerable part of the Church, in some of them, as in this, That there ought necessarily to be Water in the Cup, the whole Church, for ought is now known, signally abused this reasonable Supposition. But which is yet more strange, even the *Second* Age was no less faulty herein; as is clear in their hot Controversies about their Observance of *Easter*: All of them justly supposed, that it might be sufficiently known, if the Apostles at that time observ'd a Day, and enjoyn'd its Observance on the Church, and if this was the 14th of the Moon, or the Day of the *Resurrection*; and yet, if we believe *Socrates*, all of them abus'd the Supposition as to the former Branch, and the Apostles neither observ'd nor appointed such a Day to be kept; As to the latter, a great part of them did certainly abuse it. And 'tis amazing to think, how soon after the Death of the Apostles this Controversie began; even in the time of *Polycarp*, who, as *Irenæus* his Disciple relates (d), was *John's*

(d) *Euseb. Lib. 5. Cap. 24.*

Disciple, and conversed also with other Apostles. Now, *Polycarp* maintain'd, that they kept the 14th Day; and yet, when he came to *Rome*, *Anicetus* the Bishop laboured to perswade him, that not the 14th, but the Day of the Resurrection was to be kept; and with *Anicetus* even *Irenæus*, *Polycarp's* own Disciple, agreed. This Controversie grew to such height, that in *Victor's* time (which was about 50 Years before *Cyprian's*) the Bishops were ready mutually to Excommunicate one another. Did not then many of these Fathers, who lived scarce a hundred Years distance from the time of the Apostles (and so, much nearer to them than we are to our first Reformers), notably abuse a most reasonable, fair and just Supposition? And so much *Irenæus* (e) evidently declares, in his Epistle to *Victor* Bishop of *Rome*, dehorting him from his intent of Excommunicating the *Asian* Churches. *This Diversity in Fasting* (saith he) *did not begin in our time, but long before among our Forefathers; who, as it seems, thro' the Negligence of managing their Charge, banded down to their Posterity a custome, which thro' simplicity and ignorance had crept into the Church.* These few Lines of *Irenæus*, were there no more, rout and defeat totally and finally all that either *J. S.* or any Man else has brought or can bring, to prove, that there could have happened *no Alteration of Church Government* between the *Age of the Apostles* and that of *Cyprian*: And so I might justly neglect all he has said on this head; But, *ex abundanti*, I go on.

(e) Apud *Euseb.* Hist. Eccles. Lib. 5. Cap. 24.

He denies not (for he cannot), that it may be sufficiently known, if our first Reformers proceeded on the Principles of *Parity* or *Imparity*: This, I say, is a very fair and clear Supposition; and yet it is certain, that either the Presbyterians or Prelatists (as to the present matter it matters not whether of the Twain) have abus'd it: The former alledge, that they proceeded on the Principles of *Parity*; the latter, on these of *Imparity*. Now the length of time between our first Reformers and us, and between the Apostle *John* and *Cyprian*, is much about the same. He makes (*f*) as if he would answer this our unanswerable Instance, and intimates that we abuse the *Supposition*; which is so far from repelling it, that it irrefragably confirms and establishes it: For, if we abuse this Supposition, That a thing at 150 Years distance may be known, as he intimates we do, it is an ocular Demonstration of the falseness of his Consequence, except he shew, that the Third Age had some Infallible way of securing it self from abusing of such a Supposition, which was wanting to later Ages.

§. III. So much indeed he supposes and endeavours to prove: But before I discuss his Arguments, I'll answer the Argument whereby he would prove, that we, alledging, that our first Reformers proceeded on the Principles of *Parity*, abuse this just Supposition: It is (*g*), *The Author of the Fundamental Charter of Presbytery, has told us from Knox's History, That our Reformers proposed to themselves the Scriptures, not*

(*f*) Ibid. (*g*) Chap. 1. §. 27.

simply, indeed, neither as Senced by their own, or any Modern Glosses, (perhaps he might; but what next?) but as Senced and Interpreted by the Principles and Practice of the Primitive Church, as their Rule according to which they Resolved this Church should be Reformed. But, suppose this were as true as really 'tis false, it could never prove, that they proceeded on the Principles of *Imparity*; since all the Primitive Christians, and especially the *Commentators*, really believed the Scriptural Identity of Bishop and Presbyter: But I aver 'tis utterly false: Neither that Author nor any Man else ever did, ever shall be able to tell us any such thing out of *Knox's History*. But *J. S. (b)* tells us out of the same History, that our Reformers in their Petition to the *Queen Regent 1557*, *craved, That the State Ecclesiastical might be Reformed according to the Rules and Precepts of the New Testament, the Writings of the Ancient Fathers, and the Godly and approved Laws of Justinian the Emperour. And 1560. They proposed the same very Rule to the Parliament, as that which they would stand by, viz. The Word of GOD, the Practices of the Apostles, and the Sincerity of the Primitive Church.* But how it will hence follow, that they denyed the Holy Ghost the honour of being his own Interpreter, and pinned the Sence of his Word to the Sleeves of either Fathers or Emperours, I profess I am yet to learn: The meaning of all they say is no more than this, that the Church had since the Primitive Times most sadly declined from the Purity of Doctrine, Discipline, and Worship, and that that Purity, or the Pri-

(b) §. 58.

mitive

mitive Practices and Laws, in so far as they are according to GOD's Word, ought to be reviv'd, and the Corruptions since crept in, purged out: For, doubtless, they never craved, that the giving of the Sacrament to Infants should be reintroduced, or consecrated Oyl retain'd; and so far were they from retaining *Easter*, the *Quadragesima*, and other Holy Days, which most anciently obtain'd, that in their Book of *Policy*, which even *Spotswood* inserts into his History, they clearly and indultriously reject them. And indeed to prove, that they made no Mortal, but GOD alone, speaking in his Word, his own Interpreter, their Approving of the *Helvetian* Confession, were there no more, abundantly suffices: For in the very first Chapter of it, 'tis expressly said, *That the Universal Church has in the Canonical Scripture of the Old and New Testament all things that either pertain to saving Faith, or a Holy Life most fully set forth.* That *Calvin* makes the Scripture it self its own Interpreter, will not be denied by any Candid Reader of the 7 and 8 Chapters of the first Book of his *Institutions*: But that herein between our Reformers and *Calvin* there was a good Agreement, is no less undenyable. But we need not go so far; their own Confession, their Confession I say, which in the very same 1560 Year was exhibited by the Church, and approved by the Parliament, puts the matter beyond all scruple: For there (i) they expressly say, *We believe and confess the Scriptures of GOD sufficient to instruct, and make the Man of GOD perfect.* And (k), "As

(i) Article 20. (k) Article 21.

' we do not rashly damne that which Godly
 ' Men, assembled together in General Councils
 ' lawfully gathered, have proponed unto us;
 ' so without just Examination, dare we not
 ' receive whatsoever is obruded unto Men,
 ' under the Name of General Councils: For
 ' plain it is, as they were Men, so have some of
 ' them manifestly erred, and that in matters of
 ' great weight and importance. So far then, as
 ' the Council proveth the Determination and
 ' Commandment that it giveth, by the plain
 ' Word of GOD, so soon do we reverence and
 ' imbrace the same. From all which 'tis most
 clear that our Reformers, in the places he
 alledges, spoke, in the first place, of the Ancient
 Symbols or Creeds which the Papists, by good
 Consequence, infringe, though they do not ex-
 pressly deny them; and in the second of many
 good Customs, and Canons which they desired
 to be reduced into practice, as being wholesome
 and according to GOD's Word; for of all the
 Ancient Canons and Customs, they as we have
 seen, could not speak, yea, even our Adversaries,
 who perpetually brag of their Agreement with
 Fathers and Councils, desert many Doctrines,
 Customs and Laws considerably more Ancient,
 than these of *Justinian*. The Passages which he
 quotes are also brought up by the Author of the
Fundamental Charter, and I indeed, while I
 answered it, mentioned them not, which yet
 can be no excuse to *J. S.*; for others of the
 very same import and meaning, and conceived
 almost in the very same words. I (1) wrung

(1) Naz. Quer. pag. 62, &c.

out of the hand of that Author, and made it as plain as needs be, that he was palpably acting the Sophister, all the while he used them.

§. IV. And here I remember, it has been Objected; that I meddled not with a place of *Buchanan* adduced by that Author: The words are, as this Author translates them. *The Scots being delivered from the Gallican Slavery by the English Assistance, had subscribed to the Religious Worship and Rites of the Church of England* (*m*). These words I handled not, because I well knew, that, tho' the Hierarchics might perhaps find some false Reasoning, and Colours to seduce some of the more sleepy sort, and make 'em think our Reformers were for, or not against *Imparity* among Pastors, they could never, by all the Mist and Dust, Earth, yea or Hell was able to raise, darken this Truth, That these our Reformers utterly rejected and abhorred the keeping of *Holy Days*, the *Surplice*, *Corner Cap*, and *Tippet*, and other such *English Popish Ceremonies*: Hence it was, that, at my first perusal of the *Fundamental Charter*, those Words took no Impression on me; and if they did, they went clos out of my Mind, else perhaps I had directly mentioned and discussed them; I shall therefore do it now: And I affirm, that either *Buchanan's* Meaning must be, (for his Candor I call not in question) that the *Scots* were linked with the *English* in such things as crossed Popery, and in particular the Pope's Supremacy; or, otherwise, that these Words (which may be sometimes incident to the most Acurate Writer) headlessly

(*m*) *Fundamental Charter*, &c. pag. 83.

dropt from his Pen, *who* (as the Author confesseth (n)) *did not stand nicely upon the Wording of his Mind herein.* For, is it credible, he should have spoken nothing in its proper place of an Obligation so weighty, and given in the Name of all the *Scottish* Protestants, but only dropt a Word of it by the By, while he is handling another Affair? Is it credible, that no other of our Historians should have once mentioned a Matter of such Note and Consequence? *So careless* (they are the Author of the *Fundamental Charter's* own Words (o)) (*to say no worse,*) *have all our Historians been, that not one of them mentions it, but he* (Buchanan) *and he does no more but mention it.* Is it credible, that tho', in *Scotland*, either Negligence should have lost, or Partiality destroy'd the Original Contract, it should not have been carefully kept in *England*, and produced by the Zealots of that Church, for a Demonstration of the Perfidy of the *Scots*, who could so quickly break their most Solemn Bonds and Obligations? Is it credible, that *Spotswood*, having such Access to all the Records of both Kingdoms, and being so much concerned to mention this, should have been wholly silent? Is it credible, that, if such a publick Obligation and Bond had been given, our Assembly, *Anno 1566*, should, in their Letter to the Bishops and Pastors of *England*, have had the Brow plainly and warmly to inveigh against their Ceremonies; or, if we suppose them to have been so Effronted, that the *English* should not have publickly and roundly told them of their Perjury and Impudence? The Assen-

(n) Pag. 90. (o) Pag. 88.

bly's Words are (p) : " if Surplice, Corner-
 ' Cap, and Tippet, have been the Badges of I-
 ' dolaters, in the very Act of their Idolatry, what
 ' have the Preachers of Christian Liberty, and
 ' the Rebukers of Superstition to do with the
 ' Dregs of that *Roman* Beast? Yea, what is he
 ' that ought not to fear, either to take in his
 ' Hand, or Forehead, the Print and Mark of
 ' that Odious Beast? These Words I elsewhere
 (q) produced; and they plainly declare, that
 our Reformers were Enemies to the *English* Popish
 Ceremonies, and, by good Consequence, that,
 if they were consonant to themselves, they ne-
 ver gave any Bond or Obligation to observe
 them: Yea, there is nothing more evident,
 notorious and palpable, than that, at the very
 time, in which, as the Author of the *Fundamen-
 tal Charter* pretends, they gave this Solemn Bond,
 they were Reforming our Church according to
 the Model of the Churches of *Germany*, and *Ge-
 neva*, and not at all according to that of *Eng-
 land*. The Book of *Policy* penned 1560, and
 presented to the *Convention of Estates*, is an irre-
 fragable Demonstration of this Truth; where-
 in, as for Example, they allow, that all Keepers
 of *Christmas* should be punished by the *Magi-
 strate*: All the Historians are Witnesses of the
 same: I shall name two: The first is *Spots-
 wood*; This (saith he (r)) was the *Policy* desired
 to be Ratified; it had been framed by John Knox,
 partly in Imitation of the Reformed Churches of *Ger-
 many*, partly of that which he had seen at *Geneva*.

(p) *Spotswood's History*. pag. 199. (q) *Naz. Quera*
 Part 1. §. 8. (r) Pag. 174.

The other is Sir James Balfoure : He, in his *Annals, ad annum 1560*, speaking of the Articles which were agreed on by the Scots, English, and French, when *Leith* was given up, lays, *In all these Articles, they did not meddle with Religion for diverse respects, but the chief was, that, as yet, the Scots were not resolved, whether to embrace the Reformation of England, or that of Geneva.* From which Words 'tis most colligible, that then they had not Subscribed to the *English Ceremonies* ; nor, if the Author may be credited, did they do it afterward ; for after a few Lines he expressly says, *That the Nobility promote, this Year 1560, the Reformation according to that of Geneva established by Calvine, and his Associates.* But there needs no more ; the Matter is owned not only by all Presbyterians, but also is elsewhere made good by the Testimonies of *Heylyn*, and *L'Estrange*, to whom, beside other chief Zealots of the Church of *England*, you may add *Howell* (*f*), and *Watson* (*t*). This latter is by *Nicolson* Bishop of *Carlisle* (*u*) class'd among Popish Writers ; but he was just such a Papist as were these now named, a High-Church-Man, all of whom have indeed a double Portion of *Romes* Spirit ; but that ever he was a profess'd Papist, I have not heard : He could do *Rome* better Service, while he kept on the Mask. Yea, 'tis really owned by the Author of the *Fundamental Charter* himself. " There was (*saith he* (*x*)) a Principle had

(*f*) *Famil. Letters*, Vol. 3. Pag. 395. (*t*) *Historical Collections of Ecclesiastical Affairs in Scotland, &c.*
 (*u*) *Scottish Historical Library*, Chap. 4. Page. 209.
 (*x*) *Pag.* 167.

' then got too much Footing amongst some Pro-
 ' testant Divines, *viz.* That the best way to
 ' Reform a Church, was to recede as far from
 ' the Papists as they could: To have nothing
 ' in common with them, but the Essentials;
 ' the necessary and indispensable Articles and
 ' Parts of Christian Religion; whatever was
 ' in its Nature indifferent, and not positively and
 ' expressly commanded in the Scriptures, if it was
 ' in fashion in the Popish Churches, was there-
 ' fore to be laid aside, and avoided as a Corrup-
 ' tion; as having been abused, and made sub-
 ' servient to Superstition and Idolatry. This
 ' Principle *John Knox* was fond of, and main-
 ' tained Zealously; and the rest of our Re-
 ' forming Preachers were much acted by his In-
 ' fluence. In pursuance of this Principle, there-
 ' fore, when they compiled the first Book of Dis-
 ' cipline, they would not Reform the old Poli-
 ' ty, and purge it of such Corruptions as had
 ' crept into it, keeping still by the main Draughts,
 ' and Lineaments of it; which undoubtably had
 ' been the wiser, the safer, and every way the
 ' better Course, as they were then admonisht,
 ' even by some of the *Popish* Clergy: But they
 ' laid it quite aside, and instead thereof hamme-
 ' red out a *new Scheme*, keeping at as great a di-
 ' stance from the *old one*, as they could, and as
 ' the Essentials of Polity would allow them.
 Thus he. And now I subsume, as before (y),
 from the same Premises, in the Matter of Prelacy;
 But no Man can say, that either these
English Ceremonies, Crossing, Kneeling, Saints-

(y) Naz. Quer. Part I. §. 8.

Days.

Days, Surplice, &c. were not in fashion in the Popish Churches, or that our Reformers believ'd 'em to have been positively commanded in the Scriptures; they were therefore Heart Enemies to the *English Ceremonies*, this Author himself being Judge: And so, tho' they could irrefragably demonstrate, that our Reformers Swore and Subscribed the *English Ceremonies*, it would only follow, that, for fear of imminent Danger, they strain'd their own Consciences, but by no means, that ever they, in their own Mind and Judgment, approved of them: This indeed, were it true, should somewhat Sullie the Lustre of these Heroes, but yet could do our Adversaries no Service, as to the present Design. " But (saith he (z)) " The publick Thanksgiving, and Prayers made with great Solemnity, in St. Giles's Church in *Edinburgh*, after the Pacification at *Leith*, in *July 1560*, amount to no less, than a fair Demonstration of an intire Union between the two Nations as to Church Matters, and Religion; for on that occasion, it was thus addressed to Almighty GOD, with the Common Consent, and as a publick Deed of our *Scottish Reformers*. Seing that nothing is more odious in thy Presence (O LORD) than is Ingratitude, and Violation of an Oath and Covenant made in thy Name; and seing thou hast made our Confederates in *England*, the Instruments by whom we are now set at Liberty, and, to whom in thy Name, we have promised mutual Faith again; Let us never fall to that Unkindness, (O LORD) that either we declare our selves Unthankful un-

' to them, or *Prophaners* of thy Name. Confound
 ' thou the Counsel of these that go about to
 ' break *that most Godly League contracted in thy Name*;
 ' and retain thou us so firmly together, by the
 ' Power of thy Holy Spirit, that *Satan* have ne-
 ' ver Power, to set us again at *Variance* nor *Dis-*
 ' *cord*. Give us thy Grace to live in that *Christian*
 ' *Charity*, which thy Son our *Lord Jesus Christ*
 ' hath so earnestly commanded to all the Mem-
 ' bers of thy Body. He brings also a Passage, for
 Proof of his Conclusion, of the like import, out
 of the old *Scottish* Liturgies. But 'tis certain,
 there is nothing in either Passage spoken of the
English, which might not be spoken of *Lutherans*,
Greeks, or any People who are Sound in the Fun-
 damentals, and had assisted them against the Pa-
 pal Tyranny, tho' they had not been purged of
 such Corruptions, as in our Reformers Judg-
 ment, made it unlawful for them to joyn with
 these Churches in Worship and Discipline. *And*
was not the Church of England (asks he) *of that*
same very Constitution, then, that it was of in King
Charles the first his time? I answer, taking the
 Church of *England* in his Sense, that is, for
Laud's Tyrannizing Faction, that she was not at
 all of the same Constitution: For these *Lauden-*
sians were and are for the Divine Right of Epis-
 copacy, even Sole-Power-Episcopacy, Passive
 Obedience, and, to name no more, the whole
 Mass of the *Pelagians* Heterodoxies; none of
 which Errors, the Church of *England*, at the
 time of our Reformation maintained: In short
 I confess, that the Hierarchies may find some
 seeming Congruitys and Colours, to make some
 prejudic'd

prejudic'd Weaklings think, that our Reformers thought well of some Imparity among Pastors; but whosoever, with this Author, attempts to perswade the World, that they thought the observing of *Yule*, and such *Holy Days*, *Crossing*, *Kneeling*, *Surplice*, *Corner Cap*, *Tippet*, and the like *English* and *Roman* Ceremonies to be desirable or lawfull, or the joyning in such practices to be allowable, must by all knowing and sober Men of either side, be reckoned for one who has arrived at the highest pitch of Hardness and Impudence; yea, for a very mad Man, who hopes to fathome the Earth, or darken the Sun. This was the Reason why in my *Naz. Quer.* I scarce took any notice of, or directly meddled with what he brought to prove, that our Reformers were Lovers of the *English* Ceremonies, tho' I said enough, from which, by good Consequence, the contrary may be concluded: I set my self mainly to ruine the Arguments and Defences he brought for the other head, to wit, That they Reformed on the Principles of Imparity, and am perswaded, I did it effectually. I, for the same Reason, neglected several other things in the same Book, as that Queen *Elizabeth*, and the Earl of *Morton*, were the prime Introducers and Fomenters of Presbytery in *Scotland* (a); than which, 'tis doubtful, if ever a more senseless and palpable Falshood was either vented or printed. And thus I judge, I have sufficiently accounted for my forbearing to consider *Buchanan's* Words. And I now come more directly to *J. S.* if it may be said, that

(a) Pag. 231, &c.

there

there is any distance between him and the Author of the *Fundamental Charter*. "May it not be added (*saitb be (b)*) as another Argument, *ad Homines*, of the reasonableness of this Supposition, That tho' as much Evidence, as the Nature of the thing is readily capable of, has been brought to prove, that our Brethren have notoriously mistaken the Principles of our Reformers; yet hitherto, rather than call in Question the reasonableness of such a Supposition, they have chosen, I shall not say, Obstinately, but I must say, very strangely, to maintain, in despite of all that Evidence, that they have still been in the Right, in their Assertions concerning the Principles of our Reformers? This I am secure of. But many are more *secure* than safe; and I am perswaded that it is so with him. He supposes and intimates, if I mistake him not, that the Author of the *Fundamental Charter* is a special and chief, if not the only Man who advanced this so bright and dazzling Evidence. But as he cannot want to know, I professedly took this Book to Task, *Nax. Quer. Part 1. §. 8.* I therefore modestly judge, that before he had said so much, and withal insinuated, that that Author had fully and finally overthrown that which we assert of our Reformers, that they acted on the Principles of Parity, he ought to have Examined what I there adduced, at least have singled out such things, as he thought I most confided in, and by exposing the intolerable Weakness, and unserviceableness of these, made it evident

(b) Chap. 1. §. 50.

X

that

that the rest deserv'd no Reply: For either this he must think, or else, that my Answer is unconquerable; otherways how could he have thus dealt, and yet suppress'd all mention of it.

§. V. I shall shut up this whole Argument with a Letter of a known *Conformist*, and active Promoter of our Defection, and Relapsing into the *English Popish Ceremonies*. The Letter is most memorable; for therein 'tis evidently confessed, that both Episcopacy and Ceremonies were Innovations intruded upon, and Wounds given unto the Church of *Scotland*. The Author is Mr. *William Struthers*: 'Tis Written to the Earl of *Airth*, in the Year 1630. and is preserved in Sir *James Balfour's Annals MS.* as follows.

“ I visit your Lordship with this Letter, and that
 ‘ for the end I spoke of more largely in Confe-
 ‘ rence, ever for the Peace of this poor Kirk,
 ‘ which is rent so grievously for *Ceremonies*.
 ‘ There are also some surmises of further Novation,
 ‘ of Organs, Liturgies and such like, which
 ‘ greatly augments the Grief of the People: But
 ‘ the Wiser sort assure themselves of his Majesties
 ‘ Royal Wisdom and Moderation, that his
 ‘ Majesty would impose no new thing; if his
 ‘ Majesty were timeously informed of these or the
 ‘ like Reasons. First, Because King *James* of
 ‘ happy Memory made the Marquess of *Hamilton*
 ‘ promise in his Majesties Name to all the Estates
 ‘ of this Land solemnly in Face of the Parlia-
 ‘ ment, that the Church should not be urged
 ‘ with any more Novations, than these five
 ‘ Articles that then were presented to the Par-
 ‘ liament,

'liament; upon which Promise the Parliament
 'rested, and gave way the more chearfully, that
 'these Articles would pass in Act of Parliament.
 '2. Next, because the Motion that is said to be
 'made to his Majesty of these Novations is made
 'by and beside the Knowledge and Conscience
 'of the Kirk of this Land, who are highly dis-
 'pleased with that Motion, and more because it
 'is alledged to have been in their Name, who
 'know nothing thereof but by report. 3. Be-
 'cause our Church lyes groaning under two
 'Wounds; the first of Erection of Bishops, the
 'other of Geniculation; But if a third be infli-
 'cted, there is no appearance but of a Dissipation
 'of the Church. In the first, People were only
 'onlookers on Bishops State; the second
 'touched them more in Celebration of the Holy
 'Sacrament, but yet left Arbitrary to them; but
 'this third will be greater, because, in the whole
 'Body of the publick Worship, they shall be
 'forced to suffer Novelries 4. Because the
 'Bishops are already *publici odii Victimæ*; and
 'born down with contempt, and that Vexation
 'is intolerable, when they Depose any Brother
 'for not Conformity, they scarcely can find an
 'Expectant to fill the place that is empty, and
 'that because they become so odious to the
 'Flock, that they can do no good in their
 'Ministry: But if any further Novation be
 'brought in, the Bishops will find ten for one to
 'be Deposed, and that of these who have
 'already given Obedience to the 5 Articles, who
 'will rather choose to forsake their places, than
 'to enter in a new fire of Combustion. 5. and
 'lastly,

' laſtly, becauſe it is obſerved by ſuch as are
 ' Judicious, that the former Schiſms have ſhaken
 ' the Hearts of the People in Religion, and hath
 ' produced *Oidium Vaticanum* among Brethren:
 ' Popery is increaſed in the Land, and if any
 ' farther come in, it will be ſeen that univerſally
 ' People will be made ſuſceptible of any Religion,
 ' and turn Atheiſts in groſs. Your Lordſhip
 ' knows that I am not one of theſe who ſtand out
 ' againſt Order, but do ſuffer for mine Obedi-
 ' ence, and therefore I the more boldly ſuggeſt
 ' theſe Reaſons unto your Lordſhip: I dwell in
 ' the moſt eminent Part of this Land, and ſo
 ' have the Occaſion to ſee what is the fruit of a
 ' Schiſm. I profeſs an unſpeakable Grief, to ſee
 ' any thing done that may trouble the Peace of
 ' the Church of this Kingdom, and divide the
 ' Hearts of a good and loving People from ſo
 ' good a King. Our fire is ſo great already that
 ' it hath more need of Water to quench it, than
 ' Oyl to augment it.

Edinb. Jan. 28. 1630:

In this Letter not only the Novelty and Grievouſneſs of Episcopacy and Ceremonies, but alſo diverſe other things of conſiderable Moment, and good Uſe in the preſent Controverſie, as will be obvious to every Reader, are by even this ſedulous Advancer of the Thraldom of our Church, and Conformity with *England* moſt plainly acknowledged.

§. VI. And now I return to the proper Argument of this Chapter, and ſhall evince the ſanity of this his Tenet, That the 3^d Age had ſome

some infallible Preservative against even the possibility of Abusing the Supposition, that a thing at a 150 Years distance, might be known; which Preservative was wanting to later Ages.

To me he seems to alledge so much (c):
 ‘ It was (saith he) an Age that afforded no Se-
 ‘ cular Temptations to aspire to the Episcopal
 ‘ Preheminence. An Age very far from being
 ‘ apt to cherish Ambition, or the Affectation of
 ‘ any undue or unwarrantable heights in any
 ‘ Professors of Christianity; An Age in which
 ‘ the being an eminent Governour of the
 ‘ Church, was the exposing of the Person, who-
 ‘ ever he was, to the first Brunt of the fiery
 ‘ Trial. But the Question is not, if there were
 Temptations to Ambition; but if Ambition it
 self, or the like Vices, got then any Harbour
 in Church-men, whatever might be the Tempta-
 tions thereto. They were indeed less and fewer
 than in after times, yet Temptations there were;
 and small Temptations, GOD permitting it to
 be so, will serve to kindle Mens Corruption.
 The Apostle warns the *Ephesians*, that grievous
 Wolves were shortly to enter, that would not
 spare the Flock; that is, they would be Ty-
 rants: He intimates also in his Epistles to *Ti-*
mothy and *Titus*, that Covetousness, and the like
 Vices were even then getting place in Church-
 men, and that there was some Temptation
 thereto. And I am sure, *Diotrephes* was suffi-
 ciently Ambitious and Arrogant, whatever might
 be his Temptation; with this I am nothing

concerned; 'tis enough for me, if such Vices had then got into Church-mens Breasts: And if they had, in the first Century, then doubtless they were not expelled, but increased in the Third, the *Cyprianic* Age. The Mystery of Iniquity which began during the first Age, in which surely there were moe *Diotrepheses* than one, grew with time, (for the *Spiritual*, like the *Literal Babylon*, was not built in a day) as appears even in the first Ages. The second produces a remarkable Instance of it, in the Contention about *Easter*; where not only *Victor*, Bishop of *Rome*, with his Partisans, on the one side, but also *Polycrates* of *Ephesus*, on the other, clearly appear to be of an Arrogant, Innovant, and Ambitious Spirit. Nor was any other thing than Ambition the chief Cause of the Heresies in not only the subsequent, but even in the very First Century: The Design of *Cerintbus* and *Basilides*, these great Sect-Masters, was, that themselves might be counted great Apostles (*d*). The same Love of Preheminence moved *Montanus*, in the Second, to broach his Heresie (*e*). Nor shall you readily deprehend any Arch-Schismatick or Heretick of these times, to whom, as the Writers of these Ages record, the missing of the Preheminence gave not the Occasion of their Heresie. And, doubtless, others, who were more happy in getting the Primacy, were no less Ambitious, and, had they mils'd it, had been as ready to turn wild, as did these Arch-Hereticks, when they fail'd of their purpose. *Samosatenus* is

(*d*) *Euseb: Hist: Eccles: Lib: 1: Cap: 28: & Lib: 4: Cap: 7:* (*e*) *Euseb: Hist: Eccles: Lib: 5: Cap: 16.*

a notable Instance of the Ambitious Aspiring that was in the Third Century; and yet I doubt not, but that he should have been represented to us as a Man no less Humble than his fellow Bishops, had not his Heresie occasion'd the Recording of his Ambition. With *Samosatenus* his Qualities, Pride, and Envy, tho' not with his Heresie, was *Demetrius* of *Alexandria* tainted; which appears in his Malicious Grudging at the Success and Fame of *Origen* (f). How Ambitiously and Fraudulently (as both *Cornelius*, his Adversary, and *Cyprian* relate) sought *Novatus* to get into the *Roman Chair*? Nor did *Felicissimus* seek less Ambitiously to Out *Cyprian*, and get into that of *Carthage*, or, at least, to procure it for one of his Complices. *Cyprian*, as is colligible from the Harangue his Deacon *Pontius* wrote in his Praise, was brought in to be Bishop mainly by the Power of the People, in Opposition to the major part of the presbyters, some of whom aim'd at the Place for themselves. Hence proceeded perpetual Jarrs between him and them, and at length an open Rupture. Now, did all these so Ambitiously covet the Bishop's *Chair* for nothing? No: The Peoples Liberality was then very great, and the Bishop had the greatest share, as also the Distribution of all the Charitable Contributions, and withal the greatest Honour. The greatest Butt of Ambition, the Honour of all Church-men, was then, if ever, great, but chiefly of these who had the chiefest Places. And how much Gain and Honour (which suffice to animate Men for encountering the great-

(f) *Euseb. Hist: Eccles: Lib: 6: Cap: 8.*

est of Dangers) were coveted by the Clergy men, Cyprian himself clearly unfolds (g), who, reckoning up the Sins, for which GOD sent a heavy Persecution on the Church, expressly says, *That there was no Religion nor Devotion in the Priests, and no Faith nor Integrity in the Deacons.* And, "Very many Bishops (saith he) who ought to have been Exhorters of, and Examples to the rest, despising the Charge GOD had entrusted them with, became Administrators of Secular Affairs, having left their Pulpits, forsaken their Parishes, wandering through strange Countreys, they sought after Mercats, where they might have gainful Merchandizing, did not succour their hungry Brethren in the Church, coveted to have very much Money, got themselves Possessions by Snares and Deceits, oppressed Men by heavy Usury. What did we not deserve to suffer for such Sins? Thus Cyprian, as I can translate him, who makes evident, how Ambitious, Covetous, and every way Irreligious, most of 'em were, who had leap'd into the Bishops Chairs; as also, how small and mean Baits would be able enough to catch them. And that even baits tempting e-

(g) De Laps. P. 123. Non in Sacerdotibus Religio devota, non in Ministris Fides integra. ———— Episcopi plurimi, quos & Hortamento esse oportet cæteris & Exemplo, Divina Procuracione contempta, Procuratores Rerum Secularium fieri, derelictâ Cathedrâ, Plebe desertâ, per alienas Provincias oberrantes, Negotiationis Quæstuosæ Nundinas aucupari. Esurientibus in Ecclesiâ Fratribus non subvenire, habere Argentum largiter velle, Fundos insidiosis Fraudibus rapere, Usuris multiplicantibus Fœnus augere. Quid non perpeti tales pro Peccatis ejusmodi mereamur?

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nough for such Spirits were not wanting, is already made manifest; and is yet further cleared in the Story of *Natalis*, a Famous Confessor and Sufferer for CHRIST, whom, notwithstanding, the Love of a Bishoprick, and 150 *Denarii* for his Monthly Stipend, brought over to the Heresy of *Artemon*; and he had continued there, if he had not been Miraculously Reclaimed (*b*). *Origen*, *Cyprian's* Contemporary, oftner than once lashes the Church-men for these same Vices. " If CHRIST- (*saitb* he (*i*) justly weeped over Jerusalem, he may now, on much better grounds, weep over the Church, which was built, to the end, that it might be a House of Prayer, and yet is, through the filthy Usury of some, and I wish these were not even the Princes of the People (*the Bishops and Presbyters*), made a Den of Thieves. ~~But I think, that~~ But I think, that that which is written concerning the Sellers of Doves, doth agree to these who commit the Churches to Greedy, Tyrannical, Unlearned, and Irreligious Bishops, Presbyters and Deacons. And, Commenting on *Matth.* 20. where the *Mother of James and John* petitionates our Saviour for a Prerogative to her Sons. " We

(*b*) *Euseb.* Hist. Eccles. Lib. 5. Cap. 28. (*i*) *Tom.* 16. in *Matth.* pag. 441. ἡ μᾶλλον γε ἕτερον εὐλόγως ἐκλαύσει, ἐπὶ Ἱερουσαλήμ, εὐλογώτερον κλαίεται ἐπὶ τὴν ἐκκλησίαν, οἰκοδομηθεῖσαν μὲν ἵνα δικαιοπραγεῖς ἢ γενόμεναι ὁ δὲ διὰ τὴν διαφθορὰν καὶ τρυφὴν τιμῶν, ἀλλ' αἶψά μὴ καὶ τῶν ηὐχόμενων τελευτᾷ σφάλαιαν λησῶν. ————— καὶ νομίζω ἀρμόζει τὸν σπεί τῶν πωλόντων τὰς πεισεργας λόγων τοῖς παραδιδύσει τὰς ἐκκλησίας αἰσχροκερδίας, καὶ τυραννικοῖς καὶ ἀνεπιστήμοσι, καὶ ἀνελαβέσιν ἐπισκόποις, ἢ πρεσβυτέροις, ἢ διακόνοις.

(*saitb*)

(saith he (k)) "are such, as that we sometimes
 in Pride go beyond even the Wickedest of Prin-
 ces of the Gentiles, and are just at the point of
 Purchasing to our selves Guardsmen, as if we
 were Kings, making it our Study, moreover,
 to be a Terror to others, and giving them,
 chiefly if they be Poor, very uneasie Access :
 We are to them, when they come, and seek
 any thing from us, more Cruel than are even
 Tyrants, or the Cruellest of Princes to their Sup-
 plicants. And you may see, in even the most part
 of Lawfully Constituted Churches, especially
 these of greater Cities, how the Princes of
 GOD's People (the Bishops and Presbyters) suffer
 none, tho' they were even the chiefest of
 CHRIST's Disciples, to be equal with them-
 selves. More might be brought from the same
 Author, but I will not cloy my Reader. Eusebius,
 concerning the same Century, writes alter the
 same manner. "But when (saith he (l)) thro'

(k) Pag. 420. Τιοιτοί εσμεν ως ενίοτε κη την των κακώς
 αρχοντων εν τοις εθνεσιν υπερβάλλειν τύπον, κη μονονεχι
 ζητείν ως οι βασιλείς δουροφόρες, κη φοβερες εατες κη δυσπροσίτες
 μάλιστα τοις πένησι κατασκιάζοντες, τοιτοί εσμεν προς
 αύτες εντυγχάνοντας ημίν, κη πείτινων, αξιωματος, ως εδδ
 οι τυραννοι, κη αμώτεροι ην αρχό. ην προς τες ικετας. Και
 οτι γε ιδείν εν πολλοις νομιζομεναις εκκλησιαις κη μαλιστα
 ταίς ην μισθων πδλεων τες ηχημενες τε λαοι τε Θεοι μηδε-
 μιαν ισολογίαν επιτρέποντας, εσθ' οτε κη τοις καλεις ις ην
 Ιησοϋ μηθηη, ειναι περρωτες. (l) Ecclesi. Hi. i. v. 8.
 Cap. 1. ως η εκ της επι πλέον ελευθερίας, επι χαννότητα κη
 νωσθρίαν τα καδ' ημάς μεταλλάττετο. άλλων άλλοις διασφου-
 μενων κη δουλοδορεμενων, κη μονονεχι ηνωη αυτη εαυτης περ-
 σπολεμη ην οπλοισι εεϋτω τυχοι κη δουρασι τοις δια λγων
 αρχόνην τε αρχυσι προσεγγύτων, κη λαων επι λαος κατασα-
 σεαζοι ην. Της τε ισοκρίσειωσ αφάτε κη της ειρανειας επι πλεισον
 εσον κακίας προίεσης. ————— ως δια ανεπασιδήτως εχοντες,
 εκ οπως ευμετες κη ιλαων καταπεσσαι το δειν προδυμμε-
 σε, οτε.

‘ too much Liberty, we fell into Sloath and Neg-
‘ ligence. when every one began to envy and
‘ backbite another, when we managed, as ’twere,
‘ an Intestine War amongst our selves, with
‘ Words as with Swords, Pastors against Pastors,
‘ and People against People, being dashed on
‘ one another, exercised Strife and Tumults,
‘ when Deceit and Guile had grown to the
‘ highest Pitch of Wickedness. ——— When,
‘ being void of all Sense, we did not so much as
‘ once think how to please GOD: Yea rather, on
‘ the other hand, impiously we imagined, that
‘ Humane Affairs are not at all guided by Divine
‘ Providence: We daily added Crimes to Crimes,
‘ when our Pastors, having despised the Rule of
‘ Religion, strove mutually with one another,
‘ studying nothing more, than how to outdo
‘ one another in Strife, threatening Emulation,
‘ Hatred, and mutual Enmity, proudly usurping
‘ Principalities, or Prelacies, as so many places
‘ of Tyrannical Domination. *Then the LORD*
‘ *covered the Daughter of Zion with a cloud in his*
‘ *Anger, &c.* And thus, I think I have put it be-
‘ yond doubt, that, notwithstanding all the
‘ Vigor of Discipline, the Fervour of Piety,
‘ Height of Mortification, Fire of Persecution,
‘ Smallness or Paucity of Tentations, and of World-
‘ ly Allurements, which are said to have been in
‘ the Third Age, Sordid Avarice, Hot Contenti-
‘ ons, Black Envy, Aspiring Pride, Arrogancy,
‘ and Love of Preheminence reigned in the Hearts
‘ of no few Church-men, and exerted themselves
‘ with no less Life and Vigor, than they did in
‘ the following Ages; wherein, as is owned by
‘ all

all Men of Knowledge and Candor, Antichrist had got out of his Nonage, and was approaching his Maturity.

§. VII. But (*m*); *It was an Age of much Ecclesiastical Business, ————— And had transmitted to Posterity many excellent Records, many of them still extant.* What then? It may indeed perhaps, *cæteris paribus*, be colligible from hence, that we may come to know what was the Judgment of that Age concerning Church Government; but how this proves his Consequence, *viz. That if they of the Third Age believ'd Episcopacy to be of Divine Right; then it is of Divine Right*, I wish he had informed us.

§. VIII. But (*n*), *It was an Age of great Men; such as Fabianus, who was miraculously promoted to the See of Rome. And, Extraordinary Manifestations and Communications of the Divine Spirit had not then ceased, but continued in very great plenty, as may be observed every where in the Writings of St. Cyprian.* But Great Men are not alwise Wise, neither do the Aged understand Judgment. In my Mind, few of Judgment and Solidity believe, that there happen'd any real Miracle in the Election of *Fabian*. The Story is this (*o*). When the Romans were gathered to choose a Bishop, and doubtful on whom the Choice would fall, a Dove descending from on high sat on the Head of this *Fabian*, which seemed to the Multitude to resemble the Holy Ghost, who in the Shape of a Dove had descended on our Saviour; and therefore they presently choos'd him

(*m*) Ch. 1. §. 31, 33. (*n*) §. 32, 34. (*o*) *Euseb. Hist. Eccles. Lib. 6. Cap. 29.*

for their Biſhop. Nor is there more certainty in the Story of *Potamiana*, who, as the ſame *Eusebius* ſays (*p*), after her Death, pray'd for the Conversion of *Bafilides*, a Gentleman who ſhew'd Humanity to her at her Martyrdom, and ſome days after appear'd unto him, put a Crown on his Head. and told him, that ſhe had intreated GOD for his Conversion, and obtain'd her Request: The which *Bafilides* (continues *Eusebius*) renounc'd Paganism, and became a Martyr. Of the ſame Cut are the Viſions of the Martyr *Perpetua*, who, a little before her Death, was in a Viſion taken up a long Ladder to a vaſt Para-diſe, where ſhe ſaw a great old Man in a Shepherd's Habit, milking Ewes, with many Thouſands ſtanding about him clad in white Garments; he call'd her *Child*, and gave her a Cheek full of cheeſe (*q*). She alſo, by her Prayers, reliev'd *Dinocrates* her young Brother from the Pains of Purgatory, and brought him again to the Elyſian Fields. But enough of her; for ſhe did diverſe other ſuch Fates. The late Publisher of her Story, which is printed at *Oxford* 1680, will have her to be a *Montaniſt*; but *Dodwey* (*r*) contends ſtrongly, that ſhe was Catholick. I know not if the Tale *Eusebius* (*l*) tells of *Narciffus* Biſhop of *Jeruſalem*, merits more Credit: It is, that when, on the *Vigil* of the great *Pafcha*,

(*p*) Lib. 6. Cap. 5. (*q*) ——— Et aſcendi, & vidi ſpatium Horti immenſum, & in medio ſedentem Hominem canum, in Habitu Paſtoris, grandem, Oves mulgentem. & circumſtantes Candidatos millia multa. Et levavit Caput, & aſpexit me, & dixit mihi, Bene veniſti Tegnou, & clama-vit me, & de Caſeo quod mulgebat, dedit mihi quaſi Buc-cellam. ——— (*r*) Diſſ. 4. in *Cypr.* (*l*) Lib. 6. Cap. 9.

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the People wanted Oyl to light their Lamps, he commanded to fill them with Water, which Water, by his Faith, was turned into Oyl, whereof some was preserved even until *Eusebius's* time. Add to these the Dreams and Miracles of *Gregorius Thaumaturgus*, which even *Dodwell* (†) rejects; and yet these just now related, and which he believes are no less incredible, since *Eusebius* was no more an Eye Witness of the Stories of *Fabian*, *Narcissus*, and *Potamiæna*, than was *Gregorius Nisæsenus* of that of *Thaumaturgus*. Nor do the Visions of *Hermas*, the Author of the Book called *Pastor*, merit a better Character, tho' he flourish'd before any of these now named, even about the middle of the Second Century.

§. IX. About the end of the Second, and beginning of this Third Age flourish'd *Tertullian*: How much he was addicted to Dreams and Visions, chiefly after he fell into the Error of *Montanus*, no Body is ignorant. *Cyprian* (as *Ferom* (*) informs us) was his Disciple, and so devoted to him, that he passed no Day without Reading part of him; and calling for the Book, used these words, *Give me my Master*, and accordingly follow'd him, as appears in store of places thro' his Works, in this his unwarrantable doting after Exstasies and Revelations: He gives a luculent Specimen of this in his 66 Epistle to *Florentius Pupianus*; where he not only clearly insinuates and inculcates false Doctrine, that a Pastor could not be an ill Man, or an ill Man a lawful Pastor, but professes, that he lean'd on these Dreams and Revelations, and that except

(†) Diff. 4. in Cypr. N. 16. (*) De Script. Eccles.

he were by them allow'd, he would never be at peace with *Pupianus*. This *Pupianus* was, as is clear in this same Epistle, also a Bishop and a famous Sufferer and Confessor; he had heard some bad reports of *Cyprian*, and was too credulous of them, perhaps, notwithstanding *Cyprian's* Tragical Exaggerations, all he either heard or said concerned only his dealing by *Felicissimus* and his Adherents, which *Florentius* judg'd to be Unjust and Unchristian. I say not, it was so; but sure I am, that the whole tenor of that Epistle, the most false Principles, the reasonless Reasonings, the indefensible heat, and contempt of him to whom he Writes, would perswade any Man, that there was either in *Cyprian* too great want of Wit, or of a good Cause. This *Florentius*, as may be justly presum'd, would be as ready, if call'd to it, to lay down his Life for Christ as was the other; only he wanted a *Pontius* to gather his Works, and make his Funeral Sermon.

§. X. Into how many, and how doleful Delusions these supposed Divine Dreams and Revelations brought even the greatest Men of the Fourth Age (and I know no promise that secured the Church of the 3^d Century from these Impostures, more than that of the following) can be denyed by none that has read *Ambrose*, *Basil*, *Naxianzen*, *Nyssen*, and other such their Contemporaries, who were doubtless the greatest Men of the 4th Age, wherein they lived. By these Dreams, Extasies, and Revelations, first, Saint-worship, and afterward other Antichristian Errors creep'd into the Church,

To

To this purpose most applicable are the words of the most famous Mr. *Mede*, in his most admirable Discourse: I mean, *The Apostacy of the latter Times* (x). "Some of the Ancients, though otherwise holy Men, yet cannot be acquitted from some of the imputations here mentioned (1 *Tim.* 4. 2, 3, 4.), nor altogether excused from having a hand accidentally through the Fate of the Times wherein they Lived, in laying the Ground-work whereon by others the *Great Apostasie* was builded. And again (y) proving, that in the Fourth Age the *Worship of Saints* and their *Reliques* was brought in, and promoted by the *Hypocrisie of Liars*, or by *Lying Miracles*, "It began, *saieth he*, to appear in the Church presently after the Death of *Jalian* the Apostate, who was the last Ethnical Emperor: The grounds and occasions whereof were most strange reports of Wonders shewed upon those who approached the Shrines of Martyrs, and Prayed at their Memories and Sepulchres; Devils charmed, Diseases cured, the Blind saw, the Lame walked, yea the Dead revived, and other the like: Which the Doctors of those times for the most part avouched to be done by the Power and Prayers of the glorified Martyrs, and by the notice they took of Mens Devotions at their Sepulchres; though at the beginning those Devotions were directed to GOD alone, and such places only chosen for the stirring up of Zeal and Fervor by the Memory of those Blessed and Glorious Champions of Christ. But whiles the World stood

(x) Part 2. Chap. 2. (y) Chap. 3.

' in Admiration, and the most esteemed of
 ' these Wonders as of the glorious Beams of the
 ' Triumph of Christ; they were soon perswaded
 ' to call upon them as *Patrons* and *Mediators*,
 ' whose Power with GOD, and notice of things
 ' done upon Earth, they thought that these Signs
 ' and Miracles approved. Thus the *Reliques* of
 ' *Martyrs* beginning to be esteemed above the
 ' richest Jewels, for the supposed vertue even of
 ' the very air of them, were wonderfully sought
 ' after as some *Divine Elixir* soveraign both to
 ' Body and Soul. Whereupon another Scene of
 ' Wonders entred, namely, of Visions and Reve-
 ' lations, wonderful and admirable, for the
 ' discovery of the Sepulchres and Ashes of Mar-
 ' tyrs which were quite forgotten, yea of some
 ' whose Names and Memories till then no Man
 ' had ever heard of; as S. *Ambrose's Gervasius* and
 ' *Protasius*. Thus in every corner of the Chri-
 ' stian World were new Martyrs Bones ever and
 ' anon discovered, whose verity again miraculous
 ' effects and cures seemed to approve; and
 ' therefore were diversly dispersed, and gloriously
 ' Templed and Enshrined. ——— *Babylas*
 ' his Bones were the first, that all my search can
 ' find, which charmed the Devil of *Daphne*,
 ' *Apollo Daphnæus*, when *Julian* the Apostate
 ' offered so many Sacrifices to make him speak;
 ' and being asked why he was so mute, forsooth
 ' the Corps of *Babylas* the Martyr, buried near
 ' the Temple in *Daphne*, stopped his Wind-pipe.
 ' I fear, I fear here was some Hypocrisie in this
 ' business, and the Devil had some feat to play:
 ' The very name of *Babylas* is enough to breed

'jealousie, it is an ominous Name, the Name
 ' *Babylas*: Yea and this happened too at *Antioch*,
 ' where *Babylas* was Bishop and Martyr in the
 ' Persecution of *Decius*. Would it not do the
 ' Devil good, there to begin his Mystery, where
 ' the *Christian Name* was first given to the followers
 ' of Christ? 'Tis clear then, that even the best
 Men in the 4th Age were plung'd in Showers of
 Lying Wonders, false Miracles, false Revela-
 tions, whereby were usher'd into the World
 false and Hellish Doctrines. Now, as is said,
 might there not in the 3^d Age fall down some
 smaller Rain? For the *Apostasie* came by
 degrees, as a preamble to that more pernicious
 Tempest that rag'd in the fourth and subsequent
 Ages.

§. XI. But beside this their doting after
 Dreams, Revelations, and Miracles, there is none
 of that Age, of whom ought is come to our
 hands, that is not justly accused of notorious
 Errors. It were lost time to relate these of
Origen, tho' without doubt the greatest Man, yea
 the very Oracle of the 3^d Century. Nor was
 his Master *Clemens* much sounder. On *Hippolytus*,
 another of *Cyprian's* Contemporaries, take the
 following Censure of Bishop *Jewell* (z):
 ' Touching *Hippolytus*, the Bishop and Martyr,
 ' that, as *M. Harding* saith, lived in *Origen's* time,
 ' and is now extant in Greeke, it is a very little
 ' Booke, of small Price, and as small Credit,
 ' lately set abroad in Print, about seven Yeeres
 ' past; before never acquainted in the World.
 ' Such be *M. Hardings* ancient Authorities for

(z) Reply to *M. Harding's* Anf. Artic. 1. Div. 5.

his

his Masse. It appeareth, it was some simple Man that Wrote the Booke, both for the Phrases of speech in the Greeke Tongue, which commonly are very Childish, and also for the Truth and Weight of the matter: He beginneth the first Sentence of his Booke with *Enim*, which a very Childe would scarcely doe. Hee hath many vain gheses of the Birth and Life of Antichrist: Hee saith, and soothly avoucheth, that Antichrist shall be the Divell, and no Man, and shall onely beare the shape of a Man: Yet *S. Paul* calleth Antichrist, *The Man of Sinne*. Besides this, he hath a further Fantasie, that Antichrist shall subdue the Kings of *Egypt*, *Aphrica*, and *Aethiopia*, and that he shall build up againe the Temple of *Hierusalem*: And that *S. John*, that Wrote the Bookes of *Apocalyps*, or *Revelations*, shall come againe with *Elias* and *Enoch*, to reprove Antichrist. And all this saith he, without either warrant of the Scriptures, or Authoritie of the Church. And Writing that Booke, namely upon the Prophet *Daniel*, he allegeth the *Apocalyps* of *S. John*, in the stead of *Daniel*, which is a token either of great Ignorance, or of marvellous Oblivion. As for *Tertullian*, to speak nothing of such of his Tracts as are purely *Montanistick*, the shell cannot be fuller of the Kernell than is he, thro' the generality of his Works, of palpable mistakes and Errors: And think you, that *Cyprian*, his genuine Disciple, was purged of his Dross.

§. XII. Were there not, moreover, many things both in Dogmaticks and Practicks held by all of them of the 3^d Age, so far as we can learn, which

yet are by the Prelatists, no less than by us rejected and refused? As for instance, *Exorcisms* and *Chrism*; which are objected elsewhere (a), but have hitherto got no Answer: And there is Reason for it; for they are unanswerable: They will never be able to prove, that the Fathers did not as really believe these to be of Divine Right as Episcopacy. 'Twas therefore a huge want of either Sense or Religion in *J. S.* to think, to persuade us of the Divine Right of Episcopacy by this Argument, That these Fathers so believed. And indeed these Instances alone, to which divers others, as that of the Fathers their giving of the LORD's Supper to Infants, may be added, are enough to Answer all their Arguments, and for ever to stop their Mouths: Yet, that the Judicious and Truth loving Reader may clearly see how unsincerely and irreligiously they deal, the Learn'dest Prelats and Prelatists shall determine the Controversy. Hear Bishop *Jewell* (b): "*Papias, Apollinaris, Victorinus, Tertullianus, Irenæus, Lactantius,* and others, defended the Heresie of the *Chiliasæ*, that said, Christ after the general Judgment should dwell heere a Thousand Yeeres together upon the Earth. *Irenæus* held, that Man at the beginning, when he was first Created, was imperfect. *Clemens Alexandrinus* and *Justinus* held, That the Angels fell, and offended GOD, in that they desired the company of Women. But it shall be in vaine to stand long heerein. For of such Examples there is great store. *Whitaker*

[(a) Naz. Quer. Part 2. Sect. last. (b) Defence of the Apology, &c. Part 3. Chap. 3. Divis. 1.

is no less plain in the present Affair. *Dury* the Jesuite, in his Defence of *Campion* another Jesuite, has these words; *It is not tolerable in you to dare to accuse the venerable Fathers of Ignorance.* To whom *Whitaker* thus repones (c): "Forsooth an egregious way of Disputing: The Fathers were Venerable; therefore were they Ignorant of nothing, neither ought they by us to be reprov'd; for GOD is no Respector of Persons, nor doth the Spirit of Christ bind himself to one Age more than to another; these who never look'd into the Books of the Fathers understand the Scriptures out of the Scriptures themselves. And again (d) the Jesuite speaks thus: *Who will believe, Whitaker, that you have found out that which, as you contend, the Fathers were so long in seeking, and yet could not find? What are you who dare to accuse the Fathers of Ignorance and Error?* Thus the Jesuite *Dury*; whom if you compare with *J. S.* you shall justly conclude, that the latter has got a double portion of the Spirit of the former: And now hear *Whitaker's* Reply. "I acknowledge that the Fathers were adorn'd with all kind of Learning; so far am I from upbraiding them of Ignorance: But since you have mention'd the University, to the end that our University Men may perceive the equity of your Defence, I desire that you would demonstrate the validity of your Argument, which is, The Fathers did most diligently search after Truth, and excell'd in singular Learning; therefore the Fathers did never err from the Truth, neither could be deceived or be igno-

(c) Tom. 1. Lib. 6. pag. 141. (d) Pag. 144.

rant of any thing : This is your Deifying of
 the Fathers. But if the Fathers, altho' they
 were both diligent and learn'd, did notwithstan-
 ding err both frequently and greatly, which
 you must yield, tho' you be never so unwill-
 ling ; why may not we, who are enjoyn'd,
 no less than were they, to search the Scriptures,
 retain these Truths which we have discovered,
 and reject these Untruths which the Fathers
 delivered. If they should arise from the Dead,
 they would acknowledge their Errors, and
 with their Authority correct your unreason-
 able Clamours. When they lived they con-
 fessed, they were ignorant of many things.
 And now, because the mingle mangle of your
 Popish Religion is patch'd up of the Errors of
 the Fathers, which are to you so precious and
 advantageous, it may not forsooth be meddl'd
 with. And (e). " But tho' I should grant,
 which yet you shall never prove, nor any of
 your Companions demonstrate, that the Fa-
 thers in the greatest matters between us were
 yours, what can you thence conclude? Are we
 therefore Hereticks because we dissent from the
 Fathers? Is it not therefore lawful for us to
 search the Scriptures after the Fathers? There-
 fore we seek for a Subterfuge? Whosoever thus
 shall dispute, our University will deservedly de-
 spise him ; the Fathers themselves will explode
 him.

§. XIII. And now concerning *Cyprian* in
 particular, hear one whom they will not deny
 to have been a true Friend to Prelacy : I mean

Sculcet ; he Intitles the 24 Chapter of the 8 Book
of the 1 Part of his *Medulla Patrum, The Errors and*
Stains of Cyprian : And therein writes as fol-
lows. “ ’Tis a common saying, that great
‘ Virtues are great Vices ; and this we may
‘ observe to be verified in *Cyprian* ; who, altho’
‘ he Wrote Orthodoxly of the end of Christ’s
‘ Coming, yet confounded the Doctrine of
‘ Justification by Faith with Righteousness of
‘ Works. For he expressly affirms, that the Sins
‘ which go before Conversion are purged by the
‘ Blood of Christ and Sanctification ; but the
‘ Filth we contract after Conversion is washed
‘ away and purged by Alms-deeds. — He
‘ contradicts himself in the Doctrine concerning
‘ Free Will. — These his blemishes are al-
‘ so observable, That he judg’d, these who were
‘ Baptiz’d by Hereticks ought to be Rebaptiz’d.
‘ That he too anxiously and Superstitiously urges,
‘ that Water ought to be mixed with Wine in
‘ the LORD’s Supper, because Blood and Water
‘ flow’d from Christ’s Side : That he judg’d
‘ the Baptism of a Minister who is Ungodly to
‘ be invalid ; That he thought Baptism to be ab-
‘ solutely necessary to Salvation : That he ascri-
‘ bed Remission of Sin to human Satisfaction :
‘ That he retains, defends, and urges Montanistick
‘ Ceremonies, as Consecration and Uction
‘ after Baptism, which Ceremonies he had from
‘ *Tertullian* : That he too hyperbolically com-
‘ mends Virginitie : That he allow’d the Lord’s
‘ Supper to be given even to Infants, as being a
‘ thing simply necessary to Salvation : That he
‘ judg’d it unlawful for a Christian to make war :
‘ That

That he, after a sort of new Devotion, admonish'd the Living, that after his Death, they might be mindful of him with GOD. All this, and more to this purpose, has Scultet. Nor is Bishop Whitgift himself a white better natur'd to the same Father. I have also declared, saith he, (f) the meaning of Cyprian's words, utter'd in the HERETICAL Council of Carthage, and therefore not computed in the number of these Councils. And (g). I omitte to tell you, that that Council concluded an Heresie for the whiche only it was assembled. And therefore, though it be in the Booke of the Councils, yet it is not reckened among the Councils. And (h) comparing the Fathers with the English Bishops, and giving the Preference to the latter, he discourses as follows. " My Comparison shall consist in these three Points: Truthe of Doctrine, Honesty of Life, and right use of External Things. Touching the fyrst, that is Truth of Doctrine, I shall not need much to labour. For I think T. C. and his Adherents wil not deny, but that the Doctrine taught and professed by our Bishops at this day, is much more perfect and sounder, than it commonly was in any Age after the Apostles time. For the most part of the Auncientest Bishops were deceyved with that grosse Opinion of a Thousande Yeares after the Relurrection, wherein the Kingdome of Christe should here remaine upon Earth: The Fautors whereof were called Millenarii. Papias who lived in Polycarpus and Ignatius his tyme, beeing Bishop of

(f) Defence of the Anf. pag. 409. (g) Pag. 438
 (h) Pag. 472.

Jerusalem

' *Jerusalem* (*Hierapolis* he should have said) was
 ' the first Author of this Errour, and almost all
 ' the moſte Auncient Fathers were infected
 ' with the ſame. *Cyprian* and the whole Councel
 ' of *Carthage* erred in *Rebaptiſation*. And *Cy-*
 ' *prian* himſelf alſo was greatly overſeene in mak-
 ' ing it a Matter ſo neceſſarie in the Celebration
 ' of the Lord's Supper, to have Water mingled
 ' with Wyne, which was no doubt at that tyme
 ' common to moe than to him: But the other
 ' Opinion which he confuteth, of uſyng Water
 ' only, is more abſurd, and yet it had at that
 ' tyme Patrones among the Biſhops. Howe
 ' greatly were almoſt all the Biſhops and Learn-
 ' ed Writers of the Greke Church, yea and the
 ' Latines alſo, for the moſt part, ſpotted with
 ' Doctrines of *Free Will*, of *Merites*, of *Invocation*
 ' of *Saintes*, and ſuch lyke? ——— If you ſpeake
 ' of Ceremonies, and of the ſyncere Adminiſtra-
 ' tion of the Sacraments, you ſhall finde the
 ' like difference: For compare the Ceremonies
 ' that *Tertullian* ſayeth *Lib. de Coro. Mil.* then to
 ' be uſed in the Church about the Sacraments,
 ' and otherwiſe: Or thoſe that *Basile* reherſeth
 ' *Lib. de Sancto Spi.* or ſuche as we may reade to
 ' have bin in *S. Auguſtin's* tyme, with thoſe that
 ' we nowe reteine in this Church, and you can-
 ' not but acknowledge, that therein we are
 ' come to a far greater Perfection. ——— Great
 ' Contention there was among the Biſhops in
 ' the Councell of *Nice*, inſomuch that even in
 ' the preſence of the Emperour, they ceaſed not
 ' to Libel one againſt an other. What Bitter-
 ' neſſe and Curſing was there betwixt *Epiphani-*

'us and Chryostome? What affectionate
 'Dealyng of Theophilus against the same
 'Chryostome? What Jarring betwixt Hiero-
 'rome and Augustine? ——— Bishops shall not
 'now need to live by Filling and Polling, as it
 'seemed they did in Cyprian's tyme, for he com-
 'plaineth thereof, *Ser. de Lapsis*. Nor as some
 'did in Ambrose or Augustin's. And now, by
 this time, I know, my Christian and Judicious
 Reader sees, that all they ever have brought, or
 can bring from Cyprian and his Contemporaries,
 or from any such Fathers, for proving the Divine
 Right of Episcopacy, is stark nought, Stuff alto-
 gether uncogent and inconcludent: He sees,
 that, tho' these Fathers had been never so posi-
 tive for it, this cannt amount to so much, as
 even a real Swasion or Probability: He sees, that
 tho' they should write Books on this Subject,
 not only as big as *J. S's Vindication*, but even as big
 as *Aquinas's Summ*, or all *Augustin's Tomes*, their
 Design, if they know what they are doing, as is
 that of the Papists in this and the like Cases, can
 only be to amuse the People, and draw them
 from the Rock of GOD's Word into these Sandy
 Foundations, on which they themselves yield,
 that there is not one Inch of firm Footing: He
 sees, finally, that *J. S.* and his Associates are
 most clearly, most fully convicted and condemn'd
 by their own chiefest Fathers and Brethren;
 and if not also by their own Conscience, provid-
 ed it be not quite seared, I leave to GOD, whose
 Depute it is, his Judgment and Determination.

§. XIV. I find it, ere I period this Chapter,
 requisite to satisfy an Objection; not an Objecti-

on of the Prelatists; for they are equally with us concern'd to loose it. 'Tis this, That if the greatest Men, yea or whole Churches of the Third and Fourth Age were either thus sadly cheated with Phantastick Dreams, False Revelations and False Miracles, or impiously forged them, and that mostly to the end, that False Doctrine and False Worship might be introduc'd; How then could such Men be the special Props and Lights of the Church, and Defenders of the true Catholick Faith, or that Church be the only true Catholick Church? Or else, on the other hand, if it be admitted, which I own to be a certain Truth, that the Church, in which these surprizing things fell out, was the true Catholick Church, and they who are recorded to have had these Dreams and Revelations, and either to have wrought or firmly believed these Miracles, the choicest Lights and Pillars thereof; Must not then the Doctrine of keeping *Pasch* and such Anniversary Days, and the *Vigils* of their *Aves*, and that of Enshrining and Worshipping of Saints *Reliques*, and other such odd Opinions and Practices, to the Introduction whereof most of these Miracles tended, also be received? The *Arrians* urge this Objection as to its former part, the *Papists* as to the latter, and the common Enemies of Christianity urge it against Christianity it self. The *Arrians*, as saith *Ambrose* in his 92 Sermon that he made concerning the Invention of the Bodies of St. *Gervasius* and St. *Probasius*, which, as *Augustine* (i) says, were discovered to him in a Vision, laugh'd at him and other Catholicks,

(i) Confess. Lib. 7. Cap. 9 De Civit. Dei, Lib. 22. Cap. 8. when

when they alledg'd, that a Blind Man was Cured, and Devils Ejected by the Miraculous Vertues of the Bodies of these their new found Saints; For they said, that they were no true Miracles, but Forgeries and Illusions: And in all this they said nothing but Truth. A later *Arrian* (k) also objects, that the Fathers of the Council of Nice had many Dissentions among themselves, and also forbade the Clergy to Marry: *And seeing* (saith the *Arrian*) Paul, 1 Tim. 4. calls Prohibition of Marriage the Doctrine of Devils, which was to be brought in by Antichrist; who doth not observe, that Antichrist was the Lawgiver in this Council, and brought in Defection from the Faith and Doctrine of Christ, even as the Holy Ghost foretold by the Mouth of Paul? But, *Quis tulerit Gracchos?* Whoever in this Case speak, the *Arrians* ought to be silent; since they were, at least, no less guilty of all this Defection, than were the Catholics; a clear Token whereof is, that, as their own *Philostorgius* (l) relates, they worshipped Christ, whom yet they acknowledged not to be God; Nor was he the only Saint they worshipped, and of whom they made Legends. For the same *Philostorgius* writes (m), that Helen, Constantin's Mother, whom he insinuates to have been *Arrian*, built a City at the Streights of the Bay of Nicomedia, and that she delighted in that place for this Cause alone, that the Body of *Lucian* the Martyr, whom he also gives out to have been an *Arrian*, was carry'd thither on a Delphin's back. And (n) he tells us, that the *Arrian* Emperour *Constantius* brought the Reliques of *Andrew*

(k) Apud Zanch. Tom. 8. Col. 921. (l) Lib. 3. pag. 477. (m) Lib. 2. pag. 474. (n) Lib. 3. pag. 476.

the Apostle, from Achaia to the Church of the Apostles in Constantinople, and placed them beside his Father's Sepulchre; and that he brought also the Body of Luke from Achaia, and the Body of the Apostle Timothy from Ephesus into that Famous and Venerable Church. He moreover fills his History with the Legends of Revelations and Visions that *Theophilus Indus*, *Aëtius*, and other his *Arrian* Saints received, and of the Miracles and Prodigies that they wrought. And he places it among the great Commendations of his *Theophilus Indus*, that he choos'd a Monastick Life. He says (o), that the Fast of the Fourth and Sixth Feria consists not in sole Abstinence from Flesh; But the Canons decree, that nothing at all be eaten till the Evening: And he highly commends *Eudoxus*, an *Arrian* Presbyter, for such Fasting. Nor fails he to relate (p) how diligent his *Arrians* were in the Sumptuous Adorning and Dedicating of Churches; which may also be learn'd from *Eusebius* (q) and others. *Philostorgius* narrates moreover the great and frequent Schisms that were among the *Arrians* themselves: He tells us also (r) of their fraudulent Dealings in the Council of Nice, where *Eusebius Nicomediensis*, and many other Dissembling and Heart *Arrians* sate and subscribed to the *Nicene* Creed, which yet they believed not; and tho', without the least hazard, they might have opposed the *New Law*, as *Socrates* calls it, about Prohibiting of Clergy-men to Marry, yet it was only opposed, or rather qualified, by *Paphnutius* a Catholic Confessor: And,

(o) Lib. 11. pag. 526. (p) Lib. 3. (q) De Vita
Const. Lib. 4. (r) Lib. 1.

for ought we can learn, these *Arrians* might be the great Promovers of that Law; since they were sufficiently addicted to Monkery, who, in all the Councils or Conventicles which they procur'd or sway'd, did, no less, at least, than any others, carry on and promote all the Ingredients of that Corruption, which at length made up the whole Mass of *Romanism*. As for their Objection from *Aërius*, who, as they say, was *Arrian*, and yet oppos'd Episcopacy and the like Dross, 'tis elsewhere (*f*) fully dissolv'd. The Truth is, these Enormous Corruptions, which afterward resolv'd into *Romanism*, were Epidemic and common (a few being excepted) to all Places, all Sorts, Sects, and Denominations of Christians.

§. XV. The Strength of the Objection, as it is manag'd by the Papists, lyes here, That it seems incongruous to GOD's Providence, to let even the most Pious Men, and the Leaders of his Church be so carry'd away with false Miracles, Dreams, and Revelations. But tho' this may seem hard, yet it is sufficiently far from being Insoluble: For as there is no Promise in Scripture, our only Guide in Exponing of Providence, that GOD will preserve even the best of Men from such Lapses and Errors as are not Fundamental and Inconsistent with Salvation; so neither is there any Promise to preserve them from being assaulted, yea or overcome by any certain kind of Inducements thereunto, especially such Men as culpably neglect the due Poring into, and Search of the Scriptures, and begin to

(*f*) Naz. Quer. pag, 1. §. 6.

dote after Unwritten Traditions, Dreams and Revelations. Of this no light Fault the Generality of the Christians of these Ages were really guilty ; and the most Pious of these Fathers and Doctors were carry'd away in the Croud and Stream of Declining Christians, while yet the same Fathers did still believe and affirm, that the Holy Scripture is a most full and sufficient Rule of our Faith and Practice. In the mean while, the Scripture must be fulfilled, the Doctrine of Devils must be Unsensibly, Slyly and Devilishly, or by the Operation of Devils, introduc'd into the Church : The Doctrine of Devils, I say, or rather the Doctrine of *Dæmons*, that is, the Worship of Saints departed ; as the admirable *Joseph Mede* has most irrefragably demonstrated: That, together with the Prohibition of Meats, and of Marriage, and other Abominations, that were to make up the Grand Apostasie, and constitute the Laws of that Lawless One, ὁ ἀνόμος, the Man of Sin, and Signal Antichrist, must all in the Later Times be sent upon the Lukewarm and Truth-neglecting World : Except all this had come upon the Church, the Scriptures could not have been accomplished, nor GOD's Veracity salved. Now it was requisite, that Antichrist should not directly deny or impugn the grand positive Heads and Fundamentals of Christianity : If he had done so, his Coming had not been after the Working of Sathan, Subtile and Secret, and the Grand Apostasy a Mystery of Iniquity ; nor could the Woman have been preserved alive in the Wilderness ; For, this Wilderness Condition being for the most part nothing, save the

the Churches Latent State, while she yet remain'd among, and unseparated from the Declining and Antichristianizing Christians; She must of necessity have been poisoned, if these positive Fundamentals had been subverted. As then this Mystery of Iniquity and Defection began early to Work, so the Preamble, or Beginnings of that strong Delusion, whereby Men were induc'd to believe a pernicious Lye, the Consequence whereof was certain Damnation, were no less maturely sent by GOD, whereof these Christians in the Third and Fourth Ages Tasted or Supped, but never Drank; they were then notwithstanding saved, yet so as by Fire. In short, whoever pry's, with a Christian Curiosity, into the Scripture Prophecies concerning Antichrist, and the Mystery of Iniquity, and into Divine Providence manifested in the History of the several Ages, cannot fail to see in the Papacy the exactest Accomplishment of these Prophecies; which at once compleatly satisfies the Objection, as urged by either Papists or Pagans.

And thus the way is opened to my other Assertion, That *Cyprian* and his *Contemporaries* believed Presbytery to be of Divine Right; which, if it can be proved, is of immense moment: For tho', as is proved, it will by no means follow, upon their falsely supposed Belief of the Divine Right of Episcopacy, that it really was so; yet, on the other hand, considering how much even then they were addicted to their own Inventions, to the dividing of things that GOD had conjoyn'd; and, in special, to the Imitation of the Secular Government and Grandeur, to the
Tower.

Towering up of Pastors over Pastors, and Deacons over Deacons, to their setting up of Church Officers, that confessedly are not of CHRIST's Appointment: If these, I say, really believ'd the Divine Right of Presbytery; We must of necessity own, that herein their Faith was altogether and flawlessly sound, and their so Believing is a matchless and unconquerable Demonstration, that their Belief was Orthodox, and Presbytery of Divine Institution.

CHAP. IV.

That not Episcopacy, but its Contrary, Presbytery, was Believ'd by Cyprian and his Contemporaries, to be of Divine Right.

§. I. **J**S. having unjustly (*a*), as all, who look on the Paragraph seriously, must own, accused Mr. Rule of Rough Language, and scarce fair Dealing, very heartily thanks him for giving him such Provocation to establish such

(*a*) Chap. 16 §. 1.

a considerable Principle of the Cyprianic Age, viz. That Episcopacy was believed by St. Cyprian and his Contemporaries to be of Divine Right. And, for my part, I will not be behind with him; I as heartily thank him for giving me, I shall not say Provocation, but, just and fair Occasion to manifest, that no such Principle of that Age ever was, ever shall, ever can be established. But, which is more, the sequel, as I trust, of this Discourse will evidently shew, that the Christians of the Cyprianic Age held the very contrary Principle, and Believ'd, that Presbytery, or Parity among all Pastors of CHRIST'S Institution, was of Divine Right: More yet; this, as I judge, may be sufficiently evinced from these very places, from which *J. S.* endeavours to conclude their Belief of the Divine Right of Episcopacy: I am therefore impartially to Examine *J. S.*'s X. Chapter, the Title whereof is, *Episcopacy was believed by St. Cyprian and his Contemporaries to be of Divine Right*: as also several other places of his Book, which, as he judges, prove the same Conclusion. The first of these Arguments he pretends (*b*) to be contain'd in *Cyprian's* Third Epistle written to *Rogatian*, a Bishop who had ask'd his Counsel how to handle an Offending Deacon. *Cyprian's* Words, as *J. S.* has translated them, are these: "Deacons ought to remember, that our Lord choos'd Apostles, that is, Bishops and Rulers; and that it was after our Lord's Ascension, that Deacons were made by the Apostles for the Service of their Episcopacy, and of the

(*b*) Chap. 6. S. 2. & 3.

Church:

Church : Wherefore, as we (*Bishops*) ought
 to do nothing against God who makes Bi-
 shops ; so neither ought Deacons to do any
 thing against us (*Bishops*) by whom they are
 made. It is necessary therefore, that your
 Deacon, concerning whom you write, should
 acknowledge the Honour of the Priest, and
 make Satisfaction to the Bishop, his Superiour,
 in the humblest manner, &c. From these
 Words of *Cyprian* *f. 8.* infers, *That, by the Prin-*
ciples of the Cyprianic Age, Bishops as such, Bishops
as contradistinguished from Presbyters, were believed
to be Successors to the Apostles in the Supreme Power
Ecclesiastical. But, does *Cyprian* make any others
 but Bishops as such to Succeed the Apostles in
 any part of the Power Ecclesiastical, whether
 Supreme or Inferiour? No: 'Tis certain, that
 he, in these Words, makes Bishops Alone Suc-
 ceed the Apostles in all wherein he thought they
 could be Succeeded, and that he does not so
 much as once intimate, that ever there were any
 such Presbyters instituted in God's Word, who
 are not also true Bishops. Yea, he clearly shews,
 that he believed, that there was never such an
 Institution, while he most manifestly gives all
 the Power wherein he thought the Apostles could
 be Succeeded, yea the whole Pastoral Power
 that now remains in the Church, to Bishops On-
 ly ; and, without the least mention of the Insti-
 tution of Presbyters, most clearly divides the
 Clergy into Two Orders, *Bishops* and *Deacons*,
 the Institutions of both which Orders he clearly
 mentions, of Presbyters not a Syllable, nothing
 express'd, and I dare say, nothing understood :

For I am, and still was truly satisfy'd, that *Bishops* and *Rulers*, in this place of *Cyprian*, altogether signify one and the same thing. From all which it unavoidably follows, that *Cyprian* believ'd the *Presbyterate*, as distinguish'd from the *Episcopate*, to have no Warrant in *GOD's* Word, and, by infallible Consequence, that he believ'd not the *Divine Right* of *Episcopacy*; yea, on the contrary, that he believ'd the *Divine Right* of *Presbytery*, or of *Church Government* by *Pastors* acting in *Parity*: And so *J. S's* great *Ordinance* is turned on himself.

§. II. Nor can they justly reponē, that since *Cyprian* (c) says, *The Presbyters are honoured with the Divine Priesthood, and obliged to serve at the Altar*, and (d), *They are conjoyn'd in Sacerdotal Honour with the Bishop*; and (e), *The Bishop has the Sublime Top of the Priesthood*; he asserts the *Divine Institution* of them, and that as *Distinct* from, and *Inferiour* to *Bishops*: For, *Cyprian*, and these that lived in and about his time, tho' they well knew and believ'd, that *CHRIST*, in his *Testament*, had appointed only *Two Orders* of *Officers*, *Bishops*, or *Presbyters*, with *Equal Power* and *Honour*, and *Deacons*, whom he plac'd also in a compleat *Parity* among themselves, judg'd, notwithstanding, that the *Church* was entrusted with *Power* to divide either of these *Orders* into diverse *Degrees* or *Sub-orders*, and allow the *Use* of that *Power*, which equally belong'd to all of the *Order*, to some select persons thereof, that should be assigned to signal places; which they believ'd to be very profitable and

(c) Epist. 1. (d) Epist. 61. (e) Epist. 55. Pag. 103.
need-

needful for good Order and Concord in the Church. This, if true, quite takes off the Exception, and really satisfies the far greater and choiser part of *f.* S's Arguments: And that 'tis most true is above (*f*), where 'twas shew'd, how they divided into diverse Classes the Bishops, and yet still asserted all Bishops to be Equal by Divine Right, put beyond Scruple. Nor is this Truth less evident from their dividing into Two Degrees, or Sub-orders, the Order of Deacons, tho', so far as I know, none of the Hierarchies has pretended to any Scripture Warrant for this Division. When, or how early this Division of the Second Order into Deacons and Sub-deacons, was made, I know not; Only, I am sure, *Cornelius*, Bishop of *Rome*, and *Cyprian's* Contemporary (*g*) speaks of it as a Practice of no less Duration in the Church, than was that of dividing the Order of Bishops into Bishops and Presbyters: And there is frequent mention of it in the Works of *Cyprian* (*b*), and that with no other Air, no less Assurance of its Warrantableness, than if it had been most clearly and expressly Instituted in the New Testament. Soon after, they brought in Arch-deacons, and so turn'd the Division into a Tripartition; and at length, some of these *Servers of Tables and of Widows*, as *Ferom* calls them, could easily, for Splendor and Riches, vye with the greatest Nobles and Princes. Most memorable to this effect is the ingenuous Confession of *Rigaltius*,

(*f*) Chap. 2. §. 9, & seq. (*g*) Apud *Euseb.* Lib. 6.
Cap. 43. (*b*) Epist. 8, 9, 29, & alibi.

tho' a Papist (*i*); Thus (saith he, speaking of this Division, or distinction of the Deacons, that obtain'd in Cyprian's Time) by little and little, and from small beginnings, a Kingdom, and Love of Domination entered into the Church. In the Apostles Time, there were only Deacons. Cyprian's Age admitted Sub-deacons, the following, Arch-deacons; and then Arch-bishops and Patriarchs. The Bishop of Oxford (*k*) contends, that all this of Domination beginning to creep into the Church in Cyprian's Time, is nothing but a Fiction of Rigaltius, as if a burning Love of Preheminency had not been visible among Church-men, even before Cyprian was born. He contends also, that all the Bishops of Africa, Numidia, and Mauritania were under the Government of one Bishop Cyprian. And Whigiste is of the same Mind (*l*), Wherein I shall not oppose them; at least, I am sure, there were then, or about that time, Canons for such an Archiepiscopacy: And so, farewell to *J. S's Principle of Unity*.

The same Truth is also really contain'd in these very Words of Cyprian, that they mainly urge to prove him to believe the Divine Right of Episcopacy: For, speaking of Cornelius, his Promotion (*m*), He (saith Cyprian) came not hastily

(*i*) Observat. ad Epist. 2. Cypr. Sic paulatim, atque ab minimis, intravit in Ecclesiam Regnum, & Dominandi Libido. Apostoli Diaconos tantum dixerant. Ætas Cypriani Subdiaconos admisit. Sequens Archidiaconos. Ac deinceps Archiepiscopus & Patriarchas. (*k*) Annot. ad Epist. 8. quæ Rigaltio 2da est. Causatur Rigaltius, &c. (*l*) Def. P. 340, 355. (*m*) Epist. 55. Pag. 103. Non iste ad Episcopatum subito pervenit, sed per omnia Ecclesiastica Officia promotus & in Divinis Administrationibus Deminum tæpe promeritus, ad Sacerdotii sublime Fastigium cunctis Religionis Gradibus ascendit.

to the Episcopate, but having passed through all the Ecclesiastic Offices, and having frequently pleased the Lord in the Divine Administrations, ascended by all the Degrees of Religion to the sublime Top of the Priesthood. Now, I think, our present Adversaries should own, that he was only for the Divine Institution of Three Offices; but here are who knows how many, sure more than Three. And by this time I am confident, that nothing needs be brighter than 'tis now made, that the Church Rulers in, and about the Cyprianic Age, judg'd themselves sufficiently impowered, as they saw convenient for the Peace and concord of the Church, to divide into Two Orders, or Sub-orders, that which Christ, in his Testament, had made One Order alone, and to sever into various Degrees, and higher and lower Ranks, such an Office as he had equally, and without Distinction, conferr'd on all and every one of them, on whom he bestow'd it. In short, they believ'd, that, tho' there was no such thing, as any Distinction among Deacons, in the New Testament, but all of 'em compleatly Equal, yet they were at Liberty, for Answering, as they thought, the Necessities of the Church, to make not only one, but diverse not only small, but signal Distinctions and Degrees in that Office; and, as is now manifest, they judg'd themselves free to deal after the same manner by the other Order, the Bilhops. Which one Observation, were there no more, not only takes off the Exception, but also prevents and overthrows the very Flower and Choice of all the Arguments *J. S.* brought to prove, that Cyprian and his Contemporaries believed the Divine Right of Episcopacy.

cy. For tho', as *J. S.* contends (*n*), they prove, that *Cyprian*, *Pontius*, and other Contemporaries believ'd the Divine Approbation of Episcopacy (such an Episcopacy as then obtain'd; for far enough were they from believing the Divine Approbation of the Modern Hierarchic Leviathan), yet *J. S.*'s Consequence is utterly inconsequent. And I hope (saith he) *G. R.* will not deny, but the Consequence is just, from the Belief of Divine Approbation to the Belief of Divine Institution. This Consequence, I say, can never be admitted, so long as the preceding Discourse stands unshaken, which has evinc'd, that they never believed this Inference, tho' indeed they ought to have believ'd it.

§. III. But this to *Rogatian* is not the only place where *Cyprian* really and on the matter says, that *simple Presbyters* were none of the Institutions of CHRIST, that there were only *Two Orders*, *Bishops* and *Deacons*; and so asserts the Reciprocal Identity of *Bishop* and *Presbyter*: For not only he, but other 36 Bishops with him, in their Synodical Epistle (*o*) to two *Spanish Churches*, *Legio* and *Emerita*, whose Bishops had lapsed and been deposed, and yet struggl'd against the Mind of these Churches to recover their Chairs, make it as plain as the pathest way, that they believ'd *Bishops* and *Deacons* Only to be of Christ's Institution: They there make it their Business to prove, that no Bishop or Pastor ought to be Admitted without the Consent of the People; and to this effect having instanced *Eleazar* the Priest, who was Installed in the Sight of the People, they descend to the Church Officers of the New

(*n*) Chap. 10, §. 9. and 54. (*o*) *Cypr. Epist.* 67. Pag. 172. Testa-

Testament, and of them write as follows (p) :
 ‘ Which was afterward according to Divine
 ‘ Ordinance observed in the Acts of the Apostles ;
 ‘ when concerning the Ordination of an Apostle
 ‘ into the place of *Judas*, *Peter* speaks to the Peo-
 ‘ ple: *Peter*, saith *Luke*, stood up in the midst
 ‘ of the Disciples, the multitude being together,
 ‘ And we perceive that the Apostles did not
 ‘ observe this only in the Ordinations of Bishops
 ‘ and Priests, but also in the Ordinations of
 ‘ Deacons, concerning which very thing he
 ‘ (*Luke*) in the *Acts* saith. Then the Twelve
 ‘ called the multitude of the Disciples unto them,
 ‘ and said unto them, Which thing, the whole
 ‘ People being called together, was so diligently
 ‘ and cautiously managed, to the end that no
 ‘ unworthy Person might creep into the Service
 ‘ of the Altar, or place of the Priesthood. Thus
 the Synod: In which Discourse the following
 particulars are unquestionably comprehended.
 1st. That Christ in his Testament appointed for
 the perpetual service of his Church, only *Two*
 Orders of Officers, *Priests* and *Deacons*. 2^{ly}. That
 all Priests really do, and that equally Succeed the

(p) Quod postea secundum divina Magisteria observa-
 tur in Actis Apostolorum ; quando de ordinando in locum
Juda Apostolo *Petrus* ad plebem loquitur : Surrexit,
 inquit, *Petrus* in medio discipulorum, ruit autem turba in
 uno. Nec hoc in Episcoporum tantum & Sacerdotum, sed
 in Diaconorum ordinationibus observasse Apostolos animad-
 vertimus, de quo & ipso in Actis eorum Scriptum est. Et
 convocaverunt, inquit, illi duodecim totam plebem Disci-
 pulorum, & dixerunt eis. Quod utique iccirco tam
 diligenter & cautè convocata plebe tota gerebatur, ne quis
 ad Altaris Ministerium, vel ad Sacerdotalem locum indignus
 obrepere.

Apostles,

Apostles, just as all Deacons equally Succeed to the Seven. And therefore, 3ly, That *Bishops* and *Priests* are Reciprocally one and the same, the Terms no less synonymous than with *Pontius*, *Cyprian's* Deacon, are these two Phrases, viz. the Office of a Priesthood, and the Degree of a Bishop; which two *J. S.* (*q*) allows, as I also do, to signify both one thing; and that the word *Sacerdotum* (*Priests*) is only exegetick and explicative of the word *Episcoporum* (*Bishops*). At a word, Bishops and Priests are here so clearly Identifi'd, yea and Reciprocated, and the Succession of both of them so clearly and equally derived from the Apostles, that they must be wilfully blind who do not perceive it.

§. IV. But did *Cyprian* (may you enquire) no where assert the Divine Institution of *Simple Presbyters*, as distinguished from *Bishops*? Did he no where alledge or point at the Scriptures wherein he thought such a thing was contained? Or, did he no where, on the other hand, assert the Divine institution of *Bishops*, as distinguish'd from *Presbyters*, or other *Priests*, as they spake? Did he no where produce Scripture for this? To which I Answer, that tho' he had done either, or both, he had only thereby, as is now evident, involv'd himself in a signal Self-contradiction. But again, I Affirm, he hath really no where done either: And as to the former; so far was he from founding the Institution of *Simple Presbyters* on *1 Tim. 5. 1. & 19.* (*Rebuke not an Elder. And, Against an Elder receive not an Accusation*) as *Epiphanius* fancied, that he never

once dream'd of any such Inference from these Texts: As far was he from Founding it on our Lord's Mission of the 72 Disciples mention'd Luk. 10. This even J. S. himself is compelled to grant (r) *It is impossible* (saith he) *to make it appear so much as probable, that S. Cyprian believed the LXX. as making a distinct College from that of the XII to have had any standing Office in the Christian Church, in which they were to have a constant Line of Successors.* And here J. S. not only yields, but, which is more surprising, contends, *that the Commission which is recorded Luk. 10. did constitute them only Temporary Missioners, and that for an Errand which could not possibly be more than Temporary.* And thus he quites, yea overthrows their Grand and Principal Argument for the Divine Right of Episcopacy. (f)

§. V. Nor, which resolves into the same issue, did *Cyprian* ever believe, or seriously endeavour to prove, that Christ in his Testament had appointed any Superiority, Inferiority, and Distinction of Priests (as they spake) among themselves, or Instituted Bishops over the Dispensers of the Word and Sacraments. The Jarrs between him and some Presbyters of *Carthage*, on whom, for their Disobedience and Undutifulness to him, their Bishop, he most frequently (t) and most sharply inveighs, gave large occasion for his expressing this his falsely supposed belief, and of using his utmost endeavours to make ma

(r) Chap. 6. §. 5. (f) See Dr. *Scot's* Christian Life, Vol. 2. pag. 388, &c. and others. (t) *Cypr. Epist.* 15. 16, 17, 33, 43, 54. & alibi.

nifest from GOD's Word his Episcopal Superiority: But nothing of this kind did he: He never once mentioned the Superiority and Power the Apostles are feign'd to have had over the LXX Nor the fictitious Episcopacy of *Timothy* and *Titus*, nor that of the *Asian Angels*, the chief, if not the only Scriptural Arguments of our Hierarchics. Now, can it be doubted, that we should have met with these Arguments almost in every Leaf of *Cyprian's* Works, if he had believed them to have but the least degree of solidity, yea or plausibility? (For almost every where he raises what he can the Episcopal Honour.) Or tho' no where else, yet certainly in these places, where he so studiously, and of set purpose magnifies the Episcopal Office, in opposition to Presbyters, and snatches at all colours to render most black and Criminal even the meanest degree of their Disobedience to their Bishops?

But that I dissemble nothing that may seem to make for our Adversaries, *Cyprian* indeed says (u), that these Presbyters were unmindful of the Gospel. Which, with some other Phrases of the same import, would make one think, that *Cyprian* judged, he could prove the Episcopal Superiority out of the Bible. But what tho' he had alledged these very Texts that the Prelatists now use to bring? It would only have hence followed, if you remember what is already adduc'd, that he loudly Contradicted himself, by no means that he believed the Divine Right of Episcopacy. But, as I said, he (the like may be said of his

(u) Epist, 16.

Contemporaries) alledged none of them, but others, his allegation whereof demonstrates, that he firmly believed Episcopacy not to be of Divine Right. For, writing against the Schism *Novatus*, the Antishop, and Adversary of *Cornelius*, raised at Rome, he thus Reasons (*).

“ Who therefore is so wicked and perfidious, who is so furious with the madness of Discord, that he should believe the Unity of God, the Garment of the Lord, the Church of Christ can be rent, or can be so bold as to rent it? He himself doth admonish us in his own Gospel, and Teacheth, saying, *And there shall be One Flock, and One Shepherd.* And doth any Body think, that there can be in one place either many Shepherds or moe Flocks? Likewise the Apostle *Paul*, intimating to us the same Unity, doth beseech and exhort, saying, *I beseech you, Brethren, saith he, by the Name of our Lord Jesus Christ, that all of you say the same thing, and that there be no Schisms among you; but that you be joyn'd together in the same mind, and in the same judgment.* And again he saith, *Forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the bond of Peace.* Do you think, that he that departs from the Church, and builds to himself other habitations and diverse dwellings, can stand and live? When it was said to *Rahab*, in whom the Church was prefigured, *Tbou shalt bring thy Father and Mother, and thy Brethren, and all thy Father's Household home unto thee, and it shall be, that whosoever shall go out of the doors of thy House into the Street, his Blood shall*

(*) De Unitate Ecclesie, pag. 119.

be on his own head. So the Sacrament of the
 Paschal doth contain no other thing in the Law
 recorded in *Exodus*, than that the Lamb which
 is kill'd for a Type of Christ, should be
 eaten in one House. The Lord doth speak,
 saying: *It shall be eaten in one House, thou shalt
 not carry forth ought of the flesh abroad out of the
 House.* The Flesh of Christ, and the Holy thing
 of the Lord cannot be cast out, neither is
 there any other House to those that believe,
 but One Church. The Holy Ghost in the
Psalms doth design and point forth this House,
 this Lodging of Unanimity; saying, *It is God
 who makes these that are United to dwell in a House.*
 And again (y), "God is One, and Christ is
 One, and there is One Church, and One Chair
 founded on *Peter* by the Voice of the Lord.
 Another Altar cannot be set up, and there
 cannot be a new Priesthood, except One Altar,
 and One Priesthood. And (z), "And the
 Lord intimating to us the Unity of the
 Church, which comes by Divine Authority,
 faith, *I and the Father are One.* He alledgeth
 also (a) *Deut.* 17. 12. *Numb.* 16. *1 Sam.* 8. 7.
Eccles. 7. 29. *Act.* 23. 4. 5. *Matth.* 8. 4. *Job.* 18. 22,
 23. He has in other places much more to the same
 purpose (b).

After the same manner also Reasoned his
 Contemporary, *Cornelius* (c). And, *We are not
 ignorant* (say the penitent Schismaticks, being
 to leave *Novatian*, and return to the Communion

(y) Epist. 43. pag. 83. (z) Epist. 69. (a) Epist. 3.
 66. & alibi. (b) Epist. 69. & alibi. (c) Apud *Euseb.*
Lib. 6. Cap. 43.

of *Cornelius*) that there is One God, that there is One Christ, the Lord, whom we have confessed, One Holy Ghost, that there ought to be One Bishop in a Catholic Church (*d*). These Scriptures, and these Scriptural Arguings, if they deserve to be so termed, and others like them, not one white more cogent, did *Cyprian* and his Contemporaries use, to perswade Men, that there ought to be only One Bishop in a City, or Church, who by all within it should be honoured and obeyed. Hence *J. S.* concludes, that they believ'd the Divine Right of Episcopacy (*e*): Which is all one as if he had concluded, that they were quite out of their Wits, which I allow, they were not; and therefore am sure, some are; if not (which is little better) out of their Conscience. For, was it possible, that any Mortal bruiking even the least spunk of Reason could Infer *J. S.*'s Conclusion from these Premises? Could he ever conclude from them, that there should be but One Bishop in a City, rather than that there should be but One in a Nation, or on the other hand, do not some of these Sophisms, *e. gr.* *There is One God, &c.* palpably tend to the setting up of One Bishop, not over One City, not over one Nation, but over the Whole Church of God? Is there in any of these Scriptures even the least hint, colour or imaginable appearance of Christ his Instituting a Superiour and Inferiour Order or Degree of Dispensers of the Word and Sacraments? No: These their very Arguings demonstrate

(*d*) Inter Epist. *Cyprian.* 49. (*e*) Chap. 10. §. 3. Chap. 6. §. 2, 3, 14, 17, 33, 34, 36, 41. Chap. 10. §. 27, 28, 29.

to all who hoodwink not themselves, that they believed no such thing, but the very contrary; tho' they thought, they might, for the Churches good, confine to One Man Alone the use of that Power which equally belong'd to all the Pastors of the whole College or Presbytery; And therefore, they used all such Reasonings and Arts as might draw People into an acquiescing in that Confinement of the Power, while in the mean time they themselves were sufficiently conscious of the Insolidity and Impertinency of these their Arguings. For, their urging of Obedience to the Bishop from *Deut. 17. 12. Numb. 16. Ecclesiastic. 7. 29.* and other such Texts, where Obedience to the Priests is enjoyned, and Rebellion against *Moses* and *Aaron* is punished, will no more prove them to have believed, that the Institution of Episcopacy is contain'd in the Institution of the High Priests Office, than it will prove them to have believed, that it is contain'd in *Samuel's* being Instituted chief Civil Governour of *Israel*, since *Cyprian* Infers the hazard of Disobeying the Bishop from the Sin of *Israel*, in their Rejecting *Samuel's* Government, no less than from the Sin of the *Levites* in Usurping the Priests Office. Moreover, most of these Scriptures, (and it is enough if any of them do it) respect only the Priests in common, not at all the High Priest in opposition to the rest, nor speak of the Obedience which belongs to him from them. Lastly, *Cyprian* and his Contemporaries believe, that the Gospel Ministry took its Rise from the Apostles in Christ's Institution of that Office, but never, that it took it from

Aaron ;

Aaron ; They notwithstanding, since both they, and the People thought, that the Episcopacy which then obtain'd was usefull, and so Lawful, used these and the like Scriptures with enough of both plausibleness and efficacy.

§. VI. Come we now more particularly to consider *J. S.*'s grand Argument: It is drawn from *Cyprian*, Epist. 33. Take the Words as *J. S.* has *Scottish'd* them (*f*), " Our Lord, whose Commands we ought to dread and obey, instituting the Honour of a Bishop and the Order of the Church, says thus to *Peter* in the Gospel: *I say unto thee, Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it: And I will give to thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* From hence, by the turns of Times and Successions, the Ordination of Bishops, and the Order of a Church is so handed down, as that the Church is built upon the Bishops, and all the Administration of the Church is managed by the same Rulers; Seeing, therefore, this is founded in the Divine Law, it is marvellous to me, that, with such a bold Temerity, some of you should have thus written to me in the Name of a Church; whereas, a Church consists of a Bishop, and Clergy, and Faithful or Unlapsing Christians. God forbid that ever the Pity and the Power of Our Lord should suffer such a Reproach, as that a Number of Lapsers should be called a Church. And

(*f*) Chap. 10. §. 15.

A a

now

now *J. S.* thinks he has found his main Conclusion; and I acknowledge that the Unthinking or Prejudic'd Reader may chance to think so, but none else: For tho' all *J. S.*'s Confectaries be just and solid, and *Cyprian* has intimated, that Episcopacy is of Divine Right, and concluded so much from the Scripture he here cites, *Matth.* 16. 18, 19. yet I affirm, that this very thing, his concluding of it from that Scripture, is an ocular Demonstration, that he never believ'd it: For, could a Person of so penetrating a Reason (they are *J. S.*'s words (*g*) ; and I allow him to have been nimble enough at true Reasoning, where his purpose admitted it, and at excogitating pretexts and colours, where it did not) ever believe, that our Saviour, in these Words to *Peter*, did institute the Order or Degree of Diocesan Bishops over other Pastors? Did ever a Skin of the Prelatists, at least till *Dodwell* started up, ever pretend to prove from thence the Divine Right of Diocesan Episcopacy? No: They were Wiser than so to expose themselves. For it is undenyable, and *Dodwell* yields it (*b*), that he gives no more Power here to the Bishop over the Presbyters than he gives to *Peter* over the rest of the Apostles; but he never believed that *Peter* had any Power over them, but the very contrary. But was there nothing you will say, of Solidity in this his Reasoning? Nothing at all; as has been own'd by the most earnest and Learn'd of Prelatists. Nor did *Cyprian* himself ever believe, that there was a grain of Solidity in it, or, which is all one, that *Peter* had any Power

(*g*) Chap. 10. §. 6, (*b*) *Cypr.* Diff. §. 15.

at all over the rest of the Apostles. That the Fathers, and Cyprian in particular, were wont to use Arguments which they themselves knew to be meer Sophisms and false pretexts, is roundly affirmed by *Jerom* (*i*): And who can doubt of his dealing so in his Reasoning now under consideration? His Master *Tertullian* (*k*), whom in this matter he doubtless never really deferred, makes these Words of our Lord to contain only a Personal Priviledge of *Peter*, and that such an one as gives him not one grain of Power over the rest of the Apostles: It is, *that he first in Christs Baptism opened the way of the Kingdoms of Heaven.* *Origen* also, another of Cyprian's Contemporaries (*l*), so glosses the Words, as that he gives not *Peter* a hair of Power over the rest, but sets them all in a level with him:

§. VII. What if Cyprian himself acknowledge so much, and plainly own, that all the rest of the Apostles were to a hair Equal to *Peter*? What if he do it in that very place and in these very Words, which §. 5. if we may believe him, takes for a matchless and unconquerable Argument of his Belief of the Divine Right of Episcopacy? Hear how terribly he threatens to overwhelm us with their weight (*m*). “ Neither (*sait he*) is ‘ it in this 33^d Epistle only that he insists on this ‘ Reasoning from our Lord's Words to *Peter*, ‘ for the Divine Right of Episcopacy. He has ‘ it over again in his 73^d Epistle, to *Jubaianus*, as

(*i*) Tom. alt. Fol. 36. Epist. ad *Pammach.* (*k*) De Pudicit. Cap. 21, (*l*) Comment. & Homil. 1. in *b. l.*
 (*m*) Chap. 10. §. 19.

hath already been accounted. He has it like-
 wise in his excellent Discourse of the *Unity of*
the Church ; where, his Design is to shew the
 horrid Impiety of rebelling against the duely
 and canonically Elected and Ordain'd and
 Orthodox Bishop of any Particular Church ;
 or separating from him ; or setting up as an
 Anti-bishop in Opposition to him : And his
 first and chiefeft Argument is that which hath
 been already insisted on, *viz.* that our Lord
 founded his Church on St. Peter, and thereby
 instituted Episcopal Government ; and laid an
 Indispensable Obligation on all the Members
 of every Particular Church to maintain *One*
Communion, by living in a dutiful Subjection to
 and Dependance on the *One Bishop*, who to
 his own Particular Church is the *Principle of*
Unity. The Reasoning is so full, that it is too
 long to be transcribed ; indeed it is needless
 to transcribe it, for you have already the
 Substance of it transcribed from Epist 33.
 By your favour, Sir ; not for this Reason did
 you forbear to bring it in, but because it con-
 tains the utter and irreparable Ruine of your
 Cause, and therefore you were so Wise as to
 suppress it. “ Only (*proceeds he*) one thing I
 observe about it, namely, the Assurance where-
 with our Martyr addresses to it : He brings
 it in with an Air, importing, that it is both an
 obvious and unconquerable Argument. On
 the contrary, I Affirm, that there is in it both
 an obvious and an unconquerable Argument, that
 Cyprian believed the Divine Institution of Pres-
 bytery or Parity of Pastors : And since both
 of

of us are equally confident, and the passage now to be produc'd will, if seriously considered, afford great Light, I beseech my Reader narrowly to Examine whether of us it favours. The Words, as I can *Scottish* them, are as follow (*n*). “ This comes to pass (*saith he,*
 ‘ *dehorting from the Schism of Novatian*) because
 ‘ Men return not to the Original of Truth, seek
 ‘ not the Head, and observe not the Doctrine of
 ‘ our Heavenly Master. Which if we consider
 ‘ and ponder, there is need of no long Discourse
 ‘ nor Arguments; there is a short and easy way
 ‘ to come to the perswasion of the Truth: The
 ‘ Lord speaks to *Peter*, *I say to thee*, saith he,
 ‘ *that thou art Peter, and upon this Rock I will build*
 ‘ *my Church, and the Gates of Hell shall not prevail*

(*n*) Hoc (*n. Ecclesiam scindi*) eo fit, F. D. dum ad Veritatis originem non reditur, nec caput quæritur, nec Magistri Cœlestis Doctrina servatur. Quæ si quis consideret & examinet, tractatu longo atq; argumentis opus non est. Probatio est ad fidem facilis compendio veritatis. Loquitur Dominus ad *Petrum*: *Ego tibi dico*, inquit, *quia tu es Petrus, & super istam Petram ædificabo Ecclesiam meam, & porta Inferorum non vincens eam. Et tibi dabo claves Regni Cœlorum, & quæ ligaveris super Terram, erunt ligata & in Cœlis: & quæcunque solveris super Terram, erunt soluta & in Cœlis.* Et iterum eidem post Resurrectionem suam dicit: *Pasce oves meas.* Super Unum ædificat Ecclesiam suam. Et quamvis Apostolis omnibus Parem Potestatem tribuat, & dicat: *Sicut misit me Pater, & Ego mitto vos, accipite Spiritum Sanctum, Si cui remiseritis peccata, remittentur illi; si cui tenueritis, tenebuntur:* Tamen ut Unitatem manifestaret, Unitatis ejusdem originem ab Uno incipientem sua auctoritate disposuit: Hoc erant utique & cæteri Apostoli, quod fuit *Petrus*, pari consortio præditi & Honoris & Potestatis, sed exordium ab Unitate proficiscitur, ut Ecclesia Una monstretur. *De Unitate Ecclesie*, pag. 105, &c.

' against it: And will give to thee the Keys of the
 ' Kingdom of Heaven; and whatsoever thou shalt
 ' bind on Earth shall be bound in Heaven, and what-
 ' soever thou shalt loose on Earth shall be loosed in
 ' Heaven. And he saith to the same Man, after
 ' his Resurrection, *Feed my Sheep*. He buildeth
 ' his Church upon One. And altho' he give to
 ' all the Apostles Alike Power, and saith, *As the*
 ' *Father hath sent me, even so send I you, receive the*
 ' *Holy Ghost: Whosoever Sins you remit they are*
 ' *remitted unto them; and whosoever Sins you retain,*
 ' *they are retained:* Nevertheless, that he might
 ' manifest Unity, he ordered by his Authority,
 ' that the Original of the same Unity should take
 ' its Beginning from One. For surely the rest of
 ' the Apostles were the Same that Peter was, all
 ' of them being endued with Equal Honour and
 ' Power: But the beginning arises from Unity,
 ' that the Church might be declared to be
 ' One.

Thus Cyprian, as I can render him: In which
 place are undenyably contain'd, 1st. That
Bishops and *Presbyters* are equally the *Successors* of
 the *Apostles*; and accordingly, 2^{ly}. That *Bishops*
 have no more Power over the *Presbyters* than
Peter had over the *Apostles*. This, as I said, is
 yielded by *Dodwell*; for even *Stubbornness* it self
 cannot deny a matter so brightly here manifested.
It is enough (saith he) *to our purpose, that at least*
Cyprian had that Primacy over the Presbyters, which
he ascribes to Peter over the rest of the Apostles (o).
 3^{ly} That *Peter* had not one grain of Power and

(o) Diff. 7. §. 15. Quamquam nostrum institutum quod
 attinet, abundè sufficit ut eum saltem obtinuerit *Primum*
 quem §. *Petro* tribuit in reliquos *Apostolos*.

Honour

Honour over or above the rest of the Apostles.

§. VIII. Mr. *Dodwell*, espying this mortal Wound *Cyprian* has given their Cause, us'd his utmost Art to prepare a Salve; but in vain: For the shift he advances is so wretch'd that I am asham'd to relate it. It is, that *Peter* was the Type of the Bishop; and he insinuates, that the rest of the Apostles were the Types of the Presbyters, and so reck'ned *privat Men* in respect of *Peter* the One Guide and Steward of all the Apostles, who were Christ's Family. But what ground for this in all the Gospel? The Grounds Mr. *Dodwell* has adduc'd, if they have any sense at all, are nothing save Airy and scarce intelligible Trifles (p); as has already appear'd (q). I am sure, there is always a congruous likenels between the Type and Antitype; so that, if *Peter* had been the Type of the Bishop, and the rest of the Apostles, of the Presbyters, he should of necessity have exerced, under some designation, at some time, in some place, such Power over the rest, as the Bishop, in the Judgment of the Hierarchics, may lawfully exerce over the Presbyters; which is no small measure of Power: But 'tis most certain, that under no designation he had any Power over the rest; he never claim'd any such thing, nor supposed that he had it: As little did the rest of the Apostles suppose or acknowledge, that *Peter* had, under any Denomination or Respect whatsoever, any Dominion or Power over them; yea they still supposed the quite contrary; as the whole series of their

(p) Videfis Diff. 7. S. 38, &c. (q) Chap. 2. S. 6.

Actions, conduct and deportment make manifest. Nor can it be said, that the Question is not, if this matter be to be found in Scripture really, but if *Cyprian* believed that it is: For *Dodwell* undertook, and did his utmost to prove, that he justly so believed, and that his Reasonings were Solid. And since he never founded the Subjection of Presbyters to Bishops on any other Scripture, can *Dodwell* reap any solid Advantage from his Testimony? Is it not a great matter to bring forth *Cyprian*, or any other Father, saying, when they are in an Erroneous Dream, that Episcopacy was of Divine Right? But the Truth is, as is now proved, *Cyprian* never believ'd it. Moreover, had he so done, being a Man so jealous and tender of his Episcopal Power and Honour, could he have failed (while against some Presbyters, whom he judged Undutiful, he was devising all the Arguments he could for magnifying it) to have cited the Scriptures where the other Apostles are said or intimated to have carried two Persons or Relations, in the former whereof they were Equal to *Peter*, in the latter his Subjects and Underlings? Yea, if he had thought, that there had been any such thing, the shadow of any such thing, he had roundly told it, and eloquently dilated upon it. And so, both *Cyprian*, who made the rest of the Apostles, without exception of any respect or formality, Equal in Honour and Power to *Peter*, and the Scriptures themselves fully Out and dislodge *Dodwell* of this his Hold. He yields moreover, which can be deny'd by none who Candidly peruse this his 7th Dissertation, that *Cyprian* believ'd

liev'd, that all Pastors of the New Testament succeed to the Apostles only and accordingly, that only the Apostles and their Successors, and no other lower Order or Degree of Pastors is of Divine Institution. This Mr. *Dodwell* saw well enough to be the Mind of both the Scriptures and *Cyprian*; and therefore betook himself to the desperate Subterfuge now expos'd; which is nothing, but *Bellarmin's* absurd Dream, that you have above, Chap. 2. §. 9. and of which the Learn'd *Sutlivius* justly says (r), That it is rather the Dream of a Dotard, than the Defence of a Disputant.

§. IX. If you enquire, what *Cyprian* mean'd by this Reasoning, which he uses in the forecited places, and others (/); the Learn'd Hierarchic *Barrow* has answered, that there is no Solidity in it; and if so, it would be but needless pains to pry into it. If I might make a Conjecture in the Case, I should judge, that he thought *Peter* was ordinarily *Præses* or Moderator among his Co-Apostles in their Presbytery. If it was so, or if *Cyprian* thought so, concerns not me in the least: The great Matter here, and which merits most accurate Observation, is the most bright, illustrious and irrefragable Testimony he affords us, of his Belief of Parity among Pastors, which equally destroys both Diocesan and Universal Episcopacy. Surely this is the Finger of GOD, the LORD's Doing, and marvellous in our Eyes; that even, by the very, the only Scrip-

(r) De Pont. Lib. 2. Cap. 2. Sed hæc nihil aliud sunt, quam Somnia Delirantium potius, quam Firmamenta Disputantium. (/) Epist. 43, 73, & alibi.

tute, on which Cyprian (I may add Cornelius and other Contemporaries) may, to the superficial or prejudic'd Reader, seem to found Episcopacy, he really, evidently, and utterly overthrows it.

§. X. But to go on: There are yet, beside the Evidences already advanced, diverse other signal places in Cyprian's Works, which invincibly prove, that, in his and his Contemporaries Mind, Christ never instituted any *simple Presbyters*, any Second Order or Degree of Pastors, but left the Whole and Sole Pastoral Power to his Apostles, and their Successors, Bishops Alone. I shall translate one or two of 'em for Examples sake. *Jesus Christ* (saith *Fortunatus à Thuchabari*, in the Council of Carthage, where Cyprian Presided) *our Lord and our God, the Son of God the Father and the Creator, built his Church upon a Rock, not upon Heresy ; and gave the Power of Baptizing to Bishops, not to Hereticks (t). Manifest* (said another, *Clarus à Muscula*, at the same Council (u)) *is the Sentence of our Lord sending forth his Apostles, and giving to them Alone the Power that was given him of the Father ; to whom we have succeeded, Governing the Lord's Church with the same Power, Baptizing the Faith of Believers.* This place §. S. urges (x) to prove, that, by the then common

(t) Part. 1. Pag. 237. *Iesus Christus Dominus & Deus noster, Dei Patris & Creatoris Filius, super Petram ædificavit Ecclesiam suam, non super Hæresim ; & Potestatem Baptizandi Episcopis dedit, non Hæreticis.* (u) Pag. 241. *Manifesta est Sententia Domini nostri Iesu Christi Apostolos suos mittentis, & iplis Solis Potestatem à Patre sibi datam permittentis, quibus nos successimus eadem Potestate Ecclesiam Domini Gubernantes, & Credentium Fidem Baptizantes.* (x) Chap. 6. §. 69.

Principles, Bishops had the Sovereign Power of Baptism. But that he complain not of Scrimp Dealing, I will give him more than he seeks, and allow, that they had not only the Sovereign, but the Sole Power of Baptism, and, by Consequence, of all Pastoral Actions; since nothing is more certain, nothing is more plain, than that, in their Judgment, our Lord gave the Whole and Sole Power of Baptism, and therefore of all other Pastoral Performances, to his Apostles Alone, and their Successors, the Bishops; and, by infallible Consequence, never instituted any simple Presbyters, any second Order or Degree of Pastors, to whom the Power of Baptism, or other Ministerial Duties should be deputed according to the Bishop's Arbitriment. This is only a Fiction of *J. S.* wherewith he hopes to do his Cause notable Service, which was never thought on by any of that Council, or that Age. They thought indeed, as is now made out, they might, when it was for the Churches Service, confine the Use of that Power, which, of Divine Institution, equally belong'd to all the Pastors in any particular Colledge of Bishops or Presbyters, unto One of the Number: But that Christ did ever Appoint such a Restriction, or Institute any Order or Degree of *Priests* (to use their Language) below that of *Bishops*, they never believed, or so much as once dream'd; Yea, they believed the very contrary, as, were there no more, these very two Suffrages irrefragably evince.

S. XI. This Principle, than which nothing more true, I add, and nothing more Presbyterian,

an, being firmly rooted in the Hearts of all Christians, Clergy and People, effectually restrained them, when they pretended to prove from Scripture, that there ought to be but One Bishop in a City or Church, and Presbyters, as well as others, ought to be subject to him, from using any Texts but such as seem (for none really do it) to set one Apostle over the rest; and so they only used these Words of our Lord to Peter, *Matth. 16. 18, 19. Thou art Peter, &c.* tho', in the mean while, and with the same Breath, they acknowledged their Collection to be false and Sophistical, while they plainly owned, that all the rest of the Apostles were equal to Peter, both in Power and Honour: They, however, to use Barrow's Expression, frequently harped on this String. For it was not Cyprian, nor some African Bishops with him, that used this Topick; but also Cornelius Bishop of Rome, in his Invective against Novatus, his Competitor (y). *The Vindicator of the Gospel* (saith he) was ignorant, that there ought to be but One Bishop in a Catholic Church. Where he, doubtless, eyes, if any at all, these Words of our Lord to Peter. Yea on this very place, as Origen witnesseth (z), the Bishops generally used to found their Prerogative; the Church then, in and about these times, having gathered, as may seem probable, from these Words, *Thou art Peter, &c.* that Peter was privileged with the Moderatorship in the Presbytery of the Apostles, thought it reasonable, that, in every College of Bishops or

(y) Euseb., Lib. 6. Cap. 43. (z) Tom. 12. in *Matth.* Pag. 279.

Presbyters, the Apostles Successors, there should also be a Fixed Moderator; but without the least Harm to Parity.

§. XII. In the next place, as is above made clear, the Churches Guides thought it their Advantage to confine the greater part of the Pastoral Power, together with the Name of *Bishop*, to this *Moderator* of the College or Presbytery; and this once done, they appropriated to these Moderators all the Pastoral Priviledges, Honour and Rights; all that belong to Pastors in common, was by them enhanced and applyed to themselves alone, as if there had been no other Pastors in the World beside: And this they carry'd the more easily, because indeed they performed most of the proper Pastoral Work. If they spake of Presbyters, which they did but rarely, they sometimes insinuated, that they scarce could be called Pastors, or be held to be of Divine Right; Or sometimes, that they were both Pastors, and of Divine Right, but forbore to specify it, or to tell where was their Institution, or to whom they Succeeded; Or, lastly, they told it indeed, yet not plainly, but couchedly; really, however, and intelligibly to any intelligent and unprejudic'd Mind. The reason of this their doing is clear; for they knew well enough, that Presbyters must have the same Institution with the Bishops, or none at all: Sometimes therefore, when they spake of 'em, they insinuated the former, and sometimes the latter. All this, which, if true, overthrows Episcopacy, yea establishes Parity, I don't distrust to make evident, not only from *Cyprian*, but, which is
yet

yet more, even from these places of him, which J. S. selected as the choicest Arguments to prove, that he and his Contemporaries believ'd the Divine Right of Episcopacy.

“ Let us return unto *Africa*, (saith J. S. (a))
 ‘ and try if there we can find any more Witnesses
 ‘ deposing for the Divine Right of Prelacy.
 ‘ And indeed, nothing plainer than the Suffrages
 ‘ of *Fortunatus à Thuchabori* and *Confessor Venantius*
 ‘ *à Tinja*, who says expressly, that our Lord
 ‘ left the Care of his Spouse to the Bishops:
 ‘ And *Confessor Clarus à Muscula*, in the often-
 ‘ mentioned Council of *Carthage*, holden Anno
 ‘ 256. It is farther colligible from divers other
 ‘ Suffrages of that venerable Council, when tak-
 ‘ en by the right Handle. It is not to be doubt-
 ‘ ed, but it was the common Belief all the 87
 ‘ Bishops. For ’tis most reasonable to believe all
 ‘ the rest were of the same Faith with *St. Cyprian*
 ‘ their *Præses*, and those other Three just now
 ‘ named. Thus he. And as I well know, so
 nothing pleases me better, than that all the 87
 were of the same Faith; since I have made un-
 denyable, from the clear Testimonies of *Cyprian*
 their *Præses*, and the other Suffrages he here cites,
 that they believed Christ never Instituted any
simple Presbyters, or *second Order of Pastors*. He
 only Instituted immediatly his Apostles, and
 mediatly their Successors, the Bishops. The
 same is also the Sense of *Venantius’s* Suffrage.
 “ If (saith he) a Husband going abroad should
 ‘ commit his Wife to be kept by his Friend, he
 ‘ would keep her entrusted to him with as much

{ *) Chap. 10. §. 24.

Care as possible he could, lest her Chastity and
 Sanctity should by any be Adulterated :
 Christ, our Lord and God, going to his
 Father, did commit his Spouse unto us; whe-
 ther shall we keep her uncorrupt and unviolat-
 ed, or betray her Integrity and Chastity to
 Whores and Corrupters? He who makes the
 Baptism of the Church common with Here-
 ticks betrays the Spouse of Christ to Adul-
 terers. Where it is uncontroversibly clear,
 that, in *Venantius's* Mind, Christ never Insti-
 tuted any Pastors for the Catholic Church, save
 after his Resurrection and before his Ascension ;
 and, by Consequence, that he Instituted the
 Apostles, and their Successors alone, and that
 they, and they alone are Pastors, and that no
 other Order or Degree of Pastors are of Divine
 Institution, or have one Grain of the Power of
 Baptism, or of any thing else proper to Christ's
 Pastors. The same Truth is also very colligible
 from *Cyprian's* Words at the Opening of that
 Council, where he gives the Whole and Sole Pa-
 storial Power to Bishops; on this ground, doubt-
 less, because he believed, that Christ never
 Instituted any pastors except his XII. Apostles
 and their Successors. And indeed, that *Cyprian*
 so believed, is also manifest from a hundred
 places else of his Works, and from *J. S's* own
 Confession (b). It is to be presumed (saith he),
 that one of his (*Cyprian's*) Abilities and Diligence
 in searching the Evangelical Records, could hardly have
 missed to observe that which is so obviously observable
 in them; I mean, that the Christian Church was

(b) Chap. 6. §. 5.

not, could not be founded till our Lord was risen, seeing it was to be founded on his Resurrection. Wherefore the Noon-Sun was never brighter than it is, that, according to the Faith of the Fathers of this Council, all the Pastor's of Christ's Institution were to Act in a compleat Parity, all Equal in Power and Honour. And now let *J. S.* take the Suffrages of this Council, by the rightest Handle he can light on, he shall however have a Wolf by the Ears.

S. XIII. In the mean while, it is certain, were there no more, from the very Conduct of *Cyprian* and the other Bishops at this Council, that, as they had got into their hands most of the Power of their respective Colleges, and the Name of *Bishop* made peculiar to them, so they still endeavoured to perswade Men, that themselves alone were the Apostles Successors, and had the Whole and Sole Pastoral Power and Honour. This they were ordinarily wont to insinuate and give out: Thus are the Words of *Cyprian* at the opening of the Council to be understood. *Neither (saith he) doth any of us make himself Bishop of Bishops, or compel their Collegues to the necessity of Obedience through Tyrannical Terror; seeing every Bishop hath, according to his Absolute Liberty and Power, his own proper pleasure; and as he can be judged by none, so can he judge none.* Where, doubtless, he likes to be understood as speaking of the *Presbys* of the Colleges, such as he was of that of *Carthage*, not at all of the rest of the Members of the Colleges, who had then only the Name of *Presbyters*. And, no doubt, the rest of that Council, when they speak of *Bishops*, are

are content to be understood the same way ; and accordingly only these Bishops or Prefects of the Colleges, for ought I can learn, had Decisive Votes in that Council. Yea these Arts took so with the Presbyters also, that they scarce look'd on themselves as Pastors, as is evident from the Epistle of the *Roman Clergy* to the *Clergy of Carthage* (*c*), during their want of a Bishop. *It is incumbent on us* (say they) *who seem to be Rulers to keep the Flock in stead of the Pastor.* Blondel (*d*) adduces these Words, to prove, that they believed the Identity of Bishop and Presbyter : But, indeed, they rather declare, how confused *Idea's* of Presbyters Men had then ordinarily in their Minds. In the sequel of this Epistle they insinuate, that they are Pastors ; but, in the mean while, the whole Clergy, both Presbyters and Deacons speak ; and they give no less Power (if they give any to either) to the latter than to the former. The Deceit lay in this, 1st, That they universally, and most soundly too, believed, that Christ appointed only his Apostles, and their Successors, all true Bishops, to be Pastors of the Catholic Church : And, 2^{dly}, They saw the Moderators of the Colleges possess'd of most of the power, and them alone honoured with the Name of *Bishop*. By this true Principle and this deceitful Practice blended together, was ingendred in Mens minds this most false and noxious Conclusion, that they most inadvertently look'd on these Prefects as the only pastors Christ had appointed in the Church ; and so when they look'd on Bishops as Superiour

(*c*) Inter Cyp. 8. (*d*) Apolog. Pag. 40.

to Presbyters, they deny'd the Divine Institution of the latter, and when they allow'd the Divine Institution of Presbyters, they at the same time, and with the same Breath, made them Equal to, or the same with Bishops. Whethersoever of these ways they went, it was a plain and full Declaration of their Belief of the Divine Right of Presbytery, or Parity among Pastors. And now, I assure my self, that I have given a true, tho' short account of the Rise of Episcopacy, evinced, that Cyprian and his Contemporaries believed the Divine Right of Presbytery, and really dispelled and prevented all that either J. S. or any Man else said, or can say for the contrary.

§. XIV. However I mind not to leave so with J. S. who is now visiting some African Synods, wherein I'll keep him Company. *And that so much the more* (continues he (e)), *when it is considered, that it is clearly attested by divers other African Synods (convocated in that Age) as appears from their Synodical Epistles. Thus, that which is the 57th among St. Cyprian's, is a Synodical Epistle written by 40 Bishops, besides St. Cyprian, An. 252. And therein we have as clear an account of their Faith as can be desired: They look upon themselves as Christ's Lieutenant-Generals, as it were, having Commission from Heaven, to Arm and Animate his Souldiers, under their Command: And, as the Pastors to whom the Sheep are entrusted by the chief Shepherd. But, this Synod is so far from Asserting the Divine Right of Episcopacy, that their whole 57th Epistle is another firm Demonstration*

of what is already proved, that they believed all Pastors who are of Divine Institution to be true Bishops; for, *Bishop* and *Pastor* run thro' the whole Epistle as Convertible Terms: And if they speak of both as applicable to themselves alone who were the Moderators of the Presbyteries, it is a further Confirmation of the Truth I promised to prove, that, together with the Power, they restricted also the Name of both *Pastor* and *Bishop* to the Moderators of the Presbyteries. The Words brought out of this Epistle into his Margent, are (f). *Let us with our Exhortations prepare the People entrusted to us by Divine Vouchsafement, and gather within the Lord's Camps all the Souldiers of Christ, who desire Arms and require Battel.* And (g), *Shall not either slothful Negligence or cruel Hardness be ascribed to us in the Day of Judgment, that we (Pastors) have not Governed in Time of Peace, nor Armed in Time of War, the Sheep entrusted and committed unto us.* Now, how *J. S.* by these Words can prove, that they believed the Divine Right of Episcopacy, believed that Christ instituted Pastors of Pastors, Lieutenant-Generals, and Subaltern Officers, Simple Presbyters, I profess I cannot learn. *The 61st. Epistle* (proceeds he) *seems to have been another Synodical Epistle, Congratulatory, upon Lucius's Return to the See of Rome: And there we have Bishops of Divine Ordination.* But this Epistle is so far from making Bishops to be of *Divine Ordination*, that, on the contrary, it is a strong Confirmation of what I just now said: For, thro' the whole of it, *Lucius* is spoken of, as if he had been the on-

(f) Epist. 57. Pag. 117. (g) Pag. 118.

ly Pastor and Dispenser of the Word and Sacraments in Rome. But, be it, that in these Words and the like, *One Bishop Elected by Divine Ordination*, they appear to intimate, that the Distinction of Bishop and Presbyter is founded in the Scripture; we have shewed whereon that Age pretended to found it, *viz.* the Primacy of Peter over the rest of the Apostles, which they themselves acknowledge to be none at all. *The 67th Epistle* (continues he) *is ordered by 37 Bishops met in Synod, and giving their Resolution of the Case proposed to them, concerning Martialis and Basilides, two Lapsing Spanish Bishops. Now the Divine Right of Episcopacy runs through the whole Series of this Epistle. They call the Episcopal Office, Sacerdotium Dei, God's Priesthood; and they (as all of those times) were very far from thinking, that Men, of their own Heads, might erect a Priest-hood to God. They affirm, that God's Law doth not allow, that Basilides and Martialis should any longer hold their Bishopricks: They say, that God's Law allows none to be Bishops, but such as are without Blemish, and Men of Integrity: They say, that by the Divine Law, the People are bound to separate from Lapsing Bishops: They affirmed most plainly, that it descends from Divine Authority, that a Bishop should be chosen in the Presence of the People. And particularly, concerning Martialis, they prove from Tit. 1. 7. that he can no longer hold a Bishoprick. But this whole Discourse is either untrue or impertinent. I have proved (b) from this very same Epistle, that they really and in Conscience believed, that Christ never instituted a higher and lower sort of Pastors;*

(b) §. 3.

and

and moreover (i), that they made no bones in dividing that very Office into Two Ranks or Degrees, whereof Christ had made only One, and that in their so doing they never adverted to this, that they were making a new Priesthood, so to speak; or Degree of Priesthood which Christ never instituted. The Truth is, the *Divine Right* of the Parity of Pastors runs through the whole of that Epistle: Nor is it less certain, that all the things that belong to Pastors in common are by that Synod apply'd to the Moderators of Presbyteries, that had, together with the most of the Power, got the Title of *Bishop* appropriated to themselves. It is certain, that God's Law allows not, that any such Lapsed Pastors should hold their Office; that none should be Pastors, but such as are Blameless, and Men of Integrity; that by the Divine Law People are bound to separate from Lapsing Pastors; that every Pastor should be chosen in the Presence of the People; and, finally, that *Tit. 1. 7.* equally concerns all Pastors of Christ's Appointment: Yea this very Text, as is elsewhere (k) proved, demonstrates, that Christ never instituted any higher and lower Rank of Pastors. *The Seventieth* (he goes on) *is another Synodical Epistle, sign'd by 32 Bishops, wherein Episcopacy is not only fairly founded on our Saviour's Discourse to St. Peter, the Argument so frequently insisted on by St. Cyprian; as hath been observed; but also it is expressly affirmed by them, that it was by the Divine Vouchsafement, that they administrated God's Priesthood in his Church.* Which very Words make another clear Proof,

(i) S. 2. (k) Naz. Quer. Part. 2. Sect. 6.

B b 3

that,

that, even when they so spoke of the Honour and Power that are common to all Pastors, as if, together with the Name of *Bishop*, they had been peculiar to the Moderators of the Presbyteries, *Cyprian*, and with him a whole Synod, believed, that Christ never appointed a Pastor save the Apostles and their Successors, that the Bishops had no more Power over the Presbyters than *Peter* had over the rest of the Apostles; which, as is now demonstrated, they believed to be none at all. And thus, in stead of proving that Synod to have believ'd the Divine Right of Episcopacy, *J. S.* proves them to believe the very contrary. *Another Synodical Epistle there is* (saith *J. S.*) *the 72d in number, written to Stephen, Bishop of Rome, wherein it is expressly affirmed, that the Episcopal Authority is of Divine Appointment; And that the One Altar (viz. the Bishop's Communion, &c.) is Divine; and the setting up of other Altars in Opposition to it, or Independent on it, is to Counteract a Divine Ordinance: Than which, what plainer Demonstration can be desired of their Belief of the Divine Right of Episcopacy (1)?* No such thing, say I, as any such Demonstration, yea or Insinuation is in that Epistle: They speak indeed of a *Sacerdotal*, that is a *Pastoral Authority*, as being a *Divine Ordinance*, and of *One Altar* as being *Divine*; but that this can be no Proof of their Belief of the *Divine Right of Episcopacy*, nor of ought else, but what I undertook to make out, that they so jumbled things as to adapt peculiarly to the *Presbets* of the Colleges these things which they knew and confessed to belong,

(1) Ch. 10. §. 25;

by Christ's Institution, to Pastors in Common, is sufficiently clear from the foregoing Discourse: And these their general and shuffling Phrases confirm it.

§. XV. There is yet, before I leave *Cyprian*, one place that is above others proper for my purpose; and therefore I will not omit it. The Words are (*m*), *Christ says to his Apostles, and thereby to all Rulers that succeed to the Apostles by a Vicarious Ordination, He that heareth you heareth me, &c. Luk. 10. 16.* From which place *Blondel* (*n*), with whom *Mr. Rule* seems to joyn (*o*), gathers, that since these Words were spoken by our Saviour, not to the XII. but to the LXX. to whom the Hierarchics make Presbyters to succeed, *Cyprian* believed the LXX. to be Equal to the XII; and therefore Presbyters to be all one with Bishops. *J. S.* (*p*) to miss the dint of the Argument, irreparably overthrows his Brethrens main Argument for Episcopacy, proving, as we have heard (§. 4.) that the 70 had neither standing Office nor Successors, and that *Cyprian* was also of this Judgment; and then enquires, *How can this prove a solid Advantage to Mr. Rule?* But what tho' we should lose one place of *Cyprian*? What do we lose (to use the Words of *Selim* after his Loss at *Lepanto*) but a Hair of our Beard; whereas, on the other hand, they lose a Limb, yea Life it self; since, as *J. S.* has truly demonstrated, *simple Presbyters* succeed to no Body: And he knows, that the Death of his Cause is the Life of ours. And

(*m*) Epist. 66. (*n*) Apolog. Pag. 43. (*o*) *Cyp. B. Exam.* Pag 53. (*p*) Chap. 6. §. 5, &c.

now

now judge, whether of us has the greater and more solid Advantage. He enquires moreover, if *Mr. Rule will allow of such an Imparity between Bishops and Presbyters, as there must needs be, if Bishops succeed to the XII. and Presbyters only to the LXX.* I answer, he might, without any Hurt to his Cause, have allow'd it, since it was nothing at all: They shall never be able to prove, that the XII. had any Power over the LXX. or any more Power than the LXX. enjoy'd. Hear Dr. *Whitby* on the place. "Whereas some (saith he) compare the *Bishops* to the *Apostles*, the *Seventy* to the *Presbyters* of the Church, and thence conclude, that divers Orders in the Ministry were instituted by *Christ* himself: It must be granted, that the *Ancients* did believe these Two to be divers Orders, and that those of the *Seventy* were inferiour to the Order of the *Apostles*; and sometimes they make the Comparison here mentioned; but then it must be also granted, that this Comparison will not strictly hold; for the *Seventy* received not their Mission as *Presbyters* do, from *Bishops*, but immediatly from the Lord *Christ* as well as the *Apostles*, and in their first Mission were plainly sent on the same Errand and with the same Power.

But to return to the 66th Epistle, take this Passage together with some more of it, as *J. S.* has turned it (q). "Neither do I lay (saith he) these things boastingly but with an afflicted Heart, seing thou constitutest thy self a Judge of God and of *Christ*, who says to his *Apostles*,

(q) Chap. 6. §. 7.

and

' and thereby to all *Præpositi*, Bishops, who
 ' Succeed to the Apostles by a Vicarious Ordina-
 ' tion, *He that beareth you, beareth me, &c.* For
 ' hence have Schisms and Heresies hitherto
 ' sprung, and do dayly spring, That the Bishop,
 ' who is One, and is set over the Church, is
 ' contemned by the proud Presumption of some,
 ' and the Man whom God hath honoured is
 ' reputed unworthy by Men. For what swelling
 ' of Pride, what Arrogance of Spirit, what
 ' Haughtiness of Mind is this, that thou shouldest
 ' arraign Bishops before thy Tribunal! And if
 ' we are not purged by thee, and absolved by
 ' thy Sentence, Lo! Now these Six Years, the
 ' Brotherhood has had no Bishop, the People no
 ' Ruler, the Flock no Pastor, the Church no
 ' Governour, Christ no Prelate, and God no
 ' no Priest. Take also the following words, as
 I can turn them, out of the same 66th Epistle.
 ' *Peter* there (*Joh. 6, 68,*) speaks upon whom
 ' the Church was built, teaching and shewing,
 ' in the Name of the Church, that tho' the con-
 ' tumacious, proud and disobedient Multitude
 ' depart, yet the Church doth not depart from
 ' Christ; and these *ONLY* are the Church, *viz.*
 ' the People joyn'd to their Priest and the Flock
 ' adhering to their Pastor: Whence thou should'st
 ' know, that the Bishop is in the Church, and
 ' the Church in the Bishop. Where *Cyprian*,
1st. plainly insinuates, that all the Prerogative of
Bishops was founded on *that* of *Peter* over the rest
 of the *Apostles*; which yet he himself believed
 to be none at all. *2ly.* He most manifestly
 Identifies, yea Reciprocates *Bishop* and *Pastor*,
 proclaiming

proclaiming, that he believed, that Christ never instituted any Pastors save the *Apostles* and their Successors, *Bishops*. 3^{ly}. Mixing and souldering together this Truth with the then obtaining Practice of giving, together with the Name of a Bishop, the far greater part of the Power and Honour to the Moderators of the Presbyteries, Unbishops and Unpastors all the rest of the Members of the Colleges and Presbyteries, and evidently gives out, that they have no Divine Institution. Nothing of this will, I know, be deny'd by any Candid and Sensible Man; and it is the very thing I undertok to prove, and proves invincibly, that *Cyprian* really and in Conscience believed the *Divine Right of Presbytery*, or, which is all one, *Parity* among all the Pastors of Christ's Institution: Wherefore *Cyprian's* saying, that *Disobedient Presbyters were unmindful of the Gospel* (r), that *a Bishop is chosen by Divine Ordination* (s), that *he that believes not God making a Bishop, shall believe the Devil proscribing a Bishop* (t), and other like Speeches of no more cogency, can never by any means prove the thing for which *J. S.* (u) adduces them; viz. that *Cyprian* believed the *Divine Right of Episcopacy*. The *Cyprianic* Bishops indeed exercised more Power, yea signally more over Presbyters, than do the Moderators of our Presbyteries: This is undenyable; nor did I ever, since my first perusal of *Cyprian*, doubt of it; and therefore *Mr. Rule* (which yet is not at all to be imputed to his want of Candor) should not have deny'd a matter so easily to be proved.

(r) Epist. 16. 17. (s) Epist. 59. (t) Epist. 66.
 (u) Chap. 10. §. 13, 14. §. XVI.

§. XVI At length *J. S.* (*x*) musters his *African Troops*, who stood up for the *Divine Right of Episcopacy*. *May we not* (saith he), *without exceeding the Bounds of a modest Computation, reckon upon an hundred Witnesses in Africa, when all these Synods are laid together?* From which words I gather, (for I was not at pains to count all these Witnesses) that I have, to a Man, just as many *Africans* Witnessing for the *Divine Right of Presbytery*, or *Parity* among all Pastors of Christ's Institution; only with this Difference, that his are Imaginary, mine Real. He has yet behind an odd *African* Witness (*Numero Deus Impari gaudet*) *Pontius*, *Cyprian's* Deacon. Now, I do not at all deny it to be sufficiently colligible from *Pontius*, that then *de facto* there was a signal Difference between Bishop and Presbyter; nor do I deny, that *Pontius* allow'd of it, yea or thought it to be of *Divine Approbation*: But the Consequence *J. S.* hence infers, that therefore he believ'd it to be of *Divine Institution*, I have (*y*), on grounds that I take to be immoveable, denyed. To prove, that he was for the *Divine Right of Episcopacy*, *J. S.* (*z*) saith, *Who can imagine (tho' we had no more) that Pontius the Deacon did not believe as St. Cyprian his beloved Bishop believed?* Of the Truth of these words I doubt not, but infer from them the quite contrary Conclusion. And tho' he gave to *Cyprian*, after he had raised him to the Episcopal Chair, great and swelling Names, *God's Bishop, that Bishop of God, God's Priest, God's Prelate, God and Christ's Prince, &c.* All this is nothing; he only takes some

(*x*) Chap. 10. §. 26. (*y*) §. 11. (*z*) §. 54.

Names that equally belong to all Pastors, others that belong to no Pastors, and, as the Luxuriant Eloquence of these Times, and his own in particular prompted him, heaped them all on his Master: It never will, it never can be proved, that *Pontius* believed, that *Bishops Succeeded* to the *Apostles*, so as to have any Pastors appointed by Christ in Scripture to serve under them, otherwise than he believed, that *Peter* had, by Christ's Appointment, the rest of the Apostles to serve under him; which I am satisfi'd, that he believ'd as little as did *Cyprian*, who believed no such thing.

§. XVII. From *Africa Propria*, or *Roman*, pass we to *Africa* more laxly taken, that we may impartially Examine, if that Learn'd *Egyptian*, *Origen*, be our Friend or Foe. "I am now to shew (*saitb* J. S. (a)), that he *deposes* plainly for the *Divine Right* of *Prelacy*. He does it in his Commentaries on *St. Matthew*, he produces Texts of Scriptures, not only against the second Marriages of Deacons and of Presbyters; but also, of *Bishops*, as contradistinguished from the other Orders: Peculiar Texts of Scripture, I mean, besides those, he adduces against the second Marriages of the other two Orders. And in the same Commentaries, he says, that *St. Paul* defining what Bishops ought to be, says, *They must not be Litigious nor Strikers, but Meek and of good Behaviour*; having all those good Qualifications, which those *Stewards* ought to have whom our Lord sets over his Family; as *St. Luke* has it. Thus J. S. And that *Origen*

(a) Chap. 10. §. 22.

produces Texts against the Second Marriage of Bishops no less than against that of Deacons, yea so produces them, as that he assures us, that he believed the *Divine Institution* of both, is most certain: But that he so produces Texts against the Second Marriage of Bishops, as to assure us, that he believed the *Divine Institution* of them, as a Higher Order of Pastors, an Order by Christ set over other Pastors, is most uncertain, and (I crave pardon for the Expression ; for I cannot find a milder) most Untrue : 'Tis most untrue, that *Origen* produces any Texts of Scripture against the Second Marriage of Presbyters, Simple Presbyters, I say, so as once to intimate, that ever he believed such an Officer to be of *Divine Institution* : And indeed he never believed any such thing. The Truth of what I say is pretty clear even from what *J. S.* here says: For who can doubt, if *Origen* believed, that all Pastors of Christ's Institution *must not be Litigious nor Strikers, but Meek, &c.* *Paul's* Bishop therefore is, in *Origen's* mind, Reciprocally one and the same with the Pastor of Christ's Institution, and contradistinguished from *Paul's* Presbyter no otherwise than is *Gladus* from *Ensis* ; and from the Prelatic and Simple Presbyter, whom *Origen* sufficiently knew to have had no Being in *Paul's* Time, no otherwise than is *Ens* from *Nihil*. However, since not only *J. S.* but also *B. Pearson* (*b*) intimate, that *Origen* produces Texts of Scripture against the second Marriage of these Simple Presbyters ; take *Origen's* own

(*b*) Vind. Ignat. Part 1. Cap. 10.

words ; who, having produced against the second Marriage of Bishops and Deacons the 3^d. Chap. of the 1 to *Tim.* and the 5th. against the second Marriage of Widows, thus continues ; *The words that the Apostle subjoyns, he utter'd them as belonging to the second or third place of Dignity (c).* And this is all they can alledge for *Origen's* Believing the *Divine Institution* of Simple Presbyters, and the *Divine Right* of Episcopacy ; for these two stand and fall together. But this needs not trouble us ; seing *Origen* admitted for the Definition of a *Bishop* that which he never did, no Man in Conscience can deny to agree to every Pastor of Christ's Institution, and seing he and other *Ancients* could well enough accommodate Scriptures to these Offices and things which they sufficiently knew were not in the times of the Apostles, or were never appointed to continue : Doubtless, if they had got occasion, they would readily have brought some Scripture or other for the Distinction of *Deacon* and *Sub-deacon*, and the peculiar Duties of both of them ; tho' they were not ignorant, that no such Distinction was ever made by the Inspir'd Apostles, or contain'd in Scripture. I know not if any, at least any *Protestant*, will dare to say, that the *Ancients* really believed the *Exorcist* to have been appointed in God's Word, as a Perpetual Church Officer ; and yet *Ambrose* or *Hilary (d)* finds Scripture for it : *The Teachers*

(c) Comm. in *Matth.* Tom. 14. pag. 362. Καὶ μετὰ ταῦτά φησὶ τὰ ἐπιθερούμενα, ὡς τέτυκ' δ' ἑνὶ καὶ τρίτῳ.

(d) In *Ephes.* 4. 11. Magistri verò Exorcistæ sunt, quia in Ecclesia ipsi compescunt & verberant inquietos.

(saith he) are the Exorcists because in the Church they bridle and chastise the turbulent. And Jerom, whom all (as is proved elsewhere (e)), save such as have a Jesuited Conscience, own to have been sufficiently positive for the Scriptural Identity of Bishop and Presbyter, using the Dialect of his Age, has several Phrases, which either the unwarry or uncandid Reader may no less abuse to the deceiving of themselves and others, than this of Origen: E. gr. in his Epistle to Heliodorus: *If a Man (saith Jerom) desire the Office of a Bishop, he desires a good Work: These things we know; But add what follows, A Bishop then must be blameless, &c. And having express'd the rest of the things which there follow concerning a Bishop, the Apostle uses no less diligence in setting forth the Duties of the Third Degree, saying, Likewise let the Deacons be grave, &c. Diverse such expressions are to be met with in Jerom. In a word, scarce has J. S. yea or even Bishop Pearson himself brought any one Passage out of Origen to which Jerom has not a parallel. But this is not all; for if Pearson eyed these words of Origen, then, doubtless, in his mind, Origen took the 17. ver. [The Elders that Rule well, &c.] to mean simple Presbyters; but he does not at all intimate any such thing; it belongs not to the Question he was Handling, which was, Why the Apostle requires that all, who who have any Dignity in the Church, keep from second Marriage? And moreover, the $\Delta\upsilon\tau\epsilon\alpha\kappa\eta\tau\iota\tau\alpha$ does not at all concern the Orders or Degrees of Church Officers; but the Quali-*

(e) Naz. Quer. Part 1. §. 6. & Part 2. §. 8.

fications requiſite in *Widows*; for having ſhew'd out of 1 *Tim.* 3. that the Apoſtle requires, *That not only the Biſhop, but alſo the Deacon be the Husband of one Wife*; he goes on to prove, out of the 5 Chap. *That the Widow, who is choſen into the Number, ought to have had but one Husband.* His words, as I can turn them, run thus, “ But ‘ the Apoſtle ordaining *Widows*, (or *describing* ‘ *their due Qualifications*) ſaith, Let not a *Widow* ‘ be taken into the Number, under threescore ‘ Years old, having been the *Wife of one Man.* ‘ But the things which the Apoſtle ſubjoyns, ‘ belong, as it were, to the ſecond and third ‘ place of this. That is, of the *Widows Office*, or *Bundle of Qualifications* which ſhe muſt have. This, I am ſure, is the true ſenſe of this *Clause*; it belongs wholly to *Widows*, nothing of it to *Presbyters*, or to any other *Man.* Δεύτερον χὲ τρίτον ſeems to be a *Proverbial Speech*, ſignifying ſome things leſs uſeful, and neceſſary, than were ſome others; ſo ’tis uſed by *Juſtin Martyr.* “ ’Tis neceſſary (ſays he (*f*)) for every *Man* to ‘ be a *Philosopher*, or to *ſtudy Wiſdom*, and to ‘ eſteem this his greateſt and moſt honourable ‘ *Work* τα δὲ λοιπὰ δεύτερον χὲ τρίτον, and every other ‘ *Busineſs* to be but a matter of leſs moment, or ‘ *Concern.* From all this it is clear, that if *Pearſon* eyed theſe words, he quite miſtook the ſenſe of them: I ſay, if he ey’d them; for he ſeems as if he would hide himſelf in ambiguous generals; however, he ſurely either ey’d them, or the words of *Origen* that follow, [ἐν δὲ τῇ πρὸς τίτον, ταυτε φησὶ, χόριν, &c.] “ And in the

(*f*) *Dialog. cum Tryph. prope initium.*

‘ *Epistle*

‘ Epistle to *Titus*; the Apostle says, For this cause
 ‘ left I thee in *Crete*, that thou might set in order
 ‘ the things that are wanting, and Ordain
 ‘ Elders in every City; as I had appointed thee.
 ‘ If any be blameless, the Husband of one
 ‘ Wife, &c. Then *Origen* concludes, “ That
 ‘ every Bishop, every Presbyter; and every
 ‘ Deacon ought to be the Husband of one Wife.
Pearson, perhaps, (for what will not inveterate
 prejudice do) thought, that *Origen* really judg’d
 that this place to *Titus* comprehends simple
 Presbyters; but if he thought so, he is palpably
 mistaken: For, if *Origen* seems, through all his
 Works; on this place; and this alone; to found
 simple Presbyters; If it be confessedly certain,
 that this place to *Titus*, and 1 *Tim.* 3. which
 place *Origen* firmly believed to describe no simple
 Presbyter, but a true and real Bishop, contain
 one and the same Church Officer; If *Cyprian* (*g*),
 and 36 *African* Fathers with him, believed that
 these words of the Apostle to *Titus* Characterize
 a true Bishop; no simple Presbyter; If, finally,
Origen himself (*b*) believ’d, and clearly ex-
 press’d, that a real Bishop, no Presbyter as distinct
 from a Bishop, is mean’d in this place to *Titus*:
 Then it must be uncontroversible, that this his
 dealing and insinuating, as if those words to
Titus were to be understood of a Presbyter, who
 is no true Bishop, was an unjustifiable weakness,
 and compliance with the guise of his Time; and

(*g*) Quando & Apostolus moneat, & dicat: Episcopum oportet esse sine crimine, quasi Dei Dispensatorem.

(*b*) Homily on *Matthew* 31, & *Contra Celsum*, pag. 140. 141.

that, even when he so gave out and insinuated, he firmly believed, that simple Presbyters, Presbyters as Distinct from Bishops, had no Warrant in God's Word, were never appointed by Christ; and, finally, that Bishop and Presbyter are completely and reciprocally one and the same Officer. Nothing truer, nothing firmer than is this Antecedent in all its branches; the Consequence therefore is undeniable: You shall sooner break the strongest Bow of Steel, or massiest sheaf of Arrows than overturn and dissolve this Argument.

§. XVIII. And now to go on with *J. S.* His next Argument (*i*) he brings from Origen's 13th Homily on *Luke*: The words are, *If it be proper to speak boldly the meaning of the Scriptures, in every Church there are two Bishops, the one Visible, the other Invisible.* This perhaps needs a Commentary; let us hear *J. S.*'s. His meaning (*subjoyns* he) is, *that beside the Visible Bishop, such as Demetrius, or Heraclius or Dionysius were, in his time, in Alexandria; there was likewise a Guardian Angel set apart for the Episcopacy of every particular Church: But that which I am concern'd for, at present, is only that Origen believed, that both these Bishops were to be found in Scripture.* But now, let us suppose, but not yield, that Origen's Belief of the Divine Right of Prelacy may be hence concluded; yet *J. S.* at least *B. Pearson* (for *J. S.* never saw the Book, but had all from him) ought to have been asham'd of this Allegation. Origen founds this his Doctrine on the Angels their Appearance and Discourse to the

Shepherds, *Luc. 2.* and concludes, that the Heavenly *Angels*, no less than the Earthly *Bishops*, may Sin against God; and, to this end, detorts the Reproofs given the *Apocalyptic Angels*. Now, was not *Origen* here in an erroneous and dangerous Dream? Out of which 'tis Charity to believe, that he some time or other awaked, and renounc'd this wild fancy in both its parts: For, is there any ground, any appearance of ground, to conclude from that Angelic Vision to the Shepherds, that every Church, take the Word in what sense you will, ought to have for her Governour one only Angel, Celestial or Terrestrial? Is there any thing, in such a deduction, of a Rational Animal? And yet have you a Brow to Conclude hence, that *Origen*, when sober, was for the *Divine Right* of Prelacy? But again, let us suppose, he had been sober when he said so; who told *J. S.* that *Origen* gave the Name of Church to no lesser Cities or Places than *Alexandria*? If any Body did, they told him an arrant untruth: He believed, that even in *Paul's* time there was an Organiz'd Church in the small Town of *Cenchrea* the Port of *Corinth*; as we learn in his Commentary on the 16th to the *Romans*, ver. 1. *Which place* (saith he) *teaches, that even Women were by the Apostles Authority constituted in the Service of the Church: In which Office, in the Church of Cenchrea, Phebe being placed, is highly commended by the Apostle (k).* Thus *Origen*. He

(k) Hic locus Apostolica Autoritate docet etiam fœminas in ministerio Ecclesiæ constitui. In quo officio positam Phœben apud Ecclesiam quæ est Cenchris, *Paulus* cum laude magna & commendatione prosequitur.

doubtless then allowed *Cenchrea* a Bishop. And the fictitious Apostles in their Constitution (1), say, that *Paul had made Lucius Bishop of Cenchrea*; which is a sure proof, that when this Impostor wrote, *Cenchrea* either had a Bishop, or was believed to have had one in elder and more Apostolic times. And on v. 23, speaking of *Gaius*, *Paul's* and the Churches Host, *Origen* says, that *he was a Hospital Man, who did not only receive Paul and every particular Christian into his House, but afforded also in his own House a Meeting Place (Universæ Ecclesiæ) to the WHOLE CHURGH (m)*. 'Tis clear then, that in *Origen's* mind even a single Congregation had its own proper Bishop; which is the thing the Presbyterians plead for; and is yet further confirmed from these very Homilies on *Luke (n)*. Because (saith *Origen*) the Angels are present in the Church, to wit, in that Church only which is deserving, and belongs to Christ; therefore it is injoyn'd to Women, that when they pray they have their Head covered, because of the Angels; these Angels, to wit, who assist the Saints, and rejoyce in the Church. Where 'tis certain, that under the Name of Church he understands a single Congregation that meets for receiving of the Word and Sacraments; and assigns Angels to all such

(1) Lib. 7. Cap. 47. ——— Ἰσοτὸς τὸ Παῦλον Λουκιῶν Κελερῶν. ——— (m) Videtur indicare de eo (*Gaius*) quod Vir fuerit hospitalis, quod non solum *Paulum* ac singulos quosque diversantes *Corinthis* hospitio reciperet, sed ECCLESIAE UNIVERSÆ in Domo sua Conventiculum ipse præbuerit. (n) Hom. 23. Et quia præsentés Angeli sunt in Ecclesia, in illa duntaxat quæ meretur, & Christi est, propterea orationibus fœminis præcipitur, ut habeant velamen super caput propter Angelos, utiq; illos qui assistunt sanctis, & lætantur in Ecclesiâ.

Churches. And (o) allegorizing the Parable of the Samaritan that had compassion on the wounded Man ; under the name of the Samaritan he understands Christ, and under the name of the Host with whom the Samaritan left the wounded Man, enjoying him to take care of him, he understands the Angel of the Church, to whom Christ commits the Cure of Souls : And so, doubtless, Angel of the Church and Pastor are with Origen Equipollent Terms, expressing one and the same thing : Nor, in his mind, can any Man be a Bishop or Pastor of any Souls whom he himself does not personally and constantly Feed and Guide. Nothing clearer than all this from Origen's Words : Take them, as I can turn them. " This Samaritan bears our Sins, and Sorrows for us, he carries the half dead Man, brings him into the Hospital, that is into the Church, which receives all, and denies help to none, to which Christ exhorts all to come, saying : Come to me all ye that labour and are laden, and I will

(o) Homil. 34. Iste Samaritanus peccata nostra portat, & pro nobis dolet, portat seminecem, inducit in Pandochion, id est in Ecclesiam, quæ omnes suscipit, & nulli auxilium suum denegat, ad quam cunctos provocat Jesus dicens : Venite ad me omnes qui laboratis, & onerati estis, & ego reficiam vos. Et postquam induxit eum non statim recedit, sed uno die in stabulo cum seminece perseverat, & curat vulnera non solum in die, verum etiam in nocte, reliquam sollicitudinem suam & industriam tribuens. Cumque vellet mane proficisci, de probato argento suo, de probata pecunia sua tollit duos denarios, & onerat stabularium, haud dubium quin Angelum Ecclesiæ, cui præcipit ut diligenter curet eum, & ad sanitatem usque perducatur, quem pro angustia temporis etiam ipse curaverat.

' refresh you. And after he had brought him in,
 ' he does not presently leave him, but continues
 ' a day with him in the Inn, and dresses his
 ' Wounds, not only in the Day time, bur also in
 ' the Night, bestowing on him the rest of his
 ' care and industry. And being in the Morning
 ' to go away, takes two pence out of his current
 ' Money, and charges the Host, the Angel of
 ' the Church without doubt, to whom he enjoyns
 ' that he diligently attend, and restore to health
 ' the Man whom he himself, for so long time as
 ' he could have, had attended, Where all the
 pains. attention and care this Samaritan, Christ
 in Origen's Allegory, bestow'd on the wounded
 Man, was Personal, all perform'd in his own
 proper Person, not at all by a Substitute. Nor
 is less, or less personal care enjoyn'd, and laid
 upon the Host, the Angel of the Church. From
 all which places 'tis certain, that Origen believed,
 as did Ambrose or Hilary, and others after him,
 that in John's time there was either but one Con-
 gregation in each of the Asiatic Churches, or
 else that under the Singular Number the Plural
 is to be understood. One place of these Homi-
 lies yet remains (p). If Jesus Christ the Son of
 God (says Origen) is subject to Joseph and Mary,
 shall not I be subject to the Bishop, who is of God Or-
 dain'd to be my Father? Shall not I be subject to the
 Presbyter, who by the Divine Vouchsafement is set over
 me? Here (subjoyns J. S. (q)) the Bishop as
 contradistinguish'd from the Presbyter is positively said
 to be Ordain'd of God: To be sure, he has as much
 of Divine Right as the Presbyter. On the contrary

(p) Homil. 20. (q) S. 23.

I affirm, that this is another proof of that which is already evinced, to wit, that when these of the *Cyprianic* Age seem'd at any time to intimate the Divine Scriptural Right of Bishop and Presbyter, as two Distinct Officers, they hudl'dit up in general terms; at least that of the Presbyter; well knowing, that there was no such Distinction in Christ's Testament. *Origen* here condescends not to name the Scriptures on which he founds either Order, but at other times he fully and clearly proves the Divine Institution of Bishops; but of Presbyters, as distinct from them, never: Never one syllable of it (For I have reason to hope, that none who cares what he does or says, will after this pretend that he founded it on the 1st to *Titus*). Nor was it possible for him to do it; since he makes *Paul* to give such a Definition of a Bishop as comprehends all Pastors of Christ's Institution.

§. XIX. *Origen* (saith *J. S. (r)*) in his *Commentaries on St. Matthew*, interpreting these words of *St. Luke*, And he that is chief, as he that serveth; he understands it to be a Precept concerning the Office of a Bishop. But if this do, it will over-do; it will set *Peter*, at least some one Apostle over the rest of the Apostles, and make him Antecessor to the Bishop, and them to the Presbyters. *Origen's* words, descanting on the word ἡγεμὲν, Chief, which is *Luk. 22. 26.* are, So I think he may be termed who in the Church is called a Bishop. Where there is only a meer accommodating of a Term to the then obtaining Practice, which *Origen* knew as well to serve

(r) Sect. 23.

nothing

nothing for its justification as he knew that no Apostle had any Power over the rest of that sacred College: And so we have another proof, that even when the Ancients may seem to the weak or byass'd to assert the Divine Right of Episcopacy, they are as far as we could wish from either the belief or assertion of any such thing. *And in his second Homily on the Canticles (continues J. S.)*; he finds a Prophetick Vision, concerning the three Ecclesiastical Orders of Bishop, Presbyter and Deacon. Great matters: As if they had not been wont to find store of such Visions for things which they knew well enough had not one inch of footing in God's word Jerom and others find something like the same Visions, for these same Orders, and other things as unwarrantable (s).

S. XX. *And in his third Book against Celsus*; he again takes it for granted that St. Paul, 1 Tim. 3. describes a proper Bishop as contradistinguish'd from a Presbyter. From the simple Presbyter, I grant; as *Ens* is distinguish'd from *Nihil*: From an Apostolic Presbyter, I deny; except as *Gladius* from *Ensis*, two Names reciprocally signifying the same thing. And that this may better appear, take Origen's Words, as I can translate them. "It is manifest (saith he) that Paul, in his Definition of these whom he calls Bishops, describing what manner of Man a Bishop ought to be, requires, that he must be a Teacher, saying; that a Bishop must be able to convince the Gain-sayers; to the end, that by his Wisdom he may stop the Mouths of vain Talkers and Se-

(s) See Euseb. Eccles. Hist. Lib. 10. Cap. 4.

‘ ducers. And as he prefers, in his Choice of a
 ‘ Bishop, one who is the Husband of one Wife,
 ‘ before him who has Married a second time,
 ‘ and one who is blameless before him that is
 ‘ faulty, and a vigilant Man before him who is
 ‘ not so, and a sober Man before an unsober,
 ‘ and a modest Man before a less modest ; so
 ‘ he wills, that a Bishop orderly Constituted, be
 ‘ apt to teach, and able to convince the Gain-
 ‘ sayers (t)

Thus *Origen*, refuting *Celsus* his Calumny, that
 the Christians excluded from their Communion
 all Learned, Wise, and Prudent Men. (u)

And now judge, if *Origen* did not take *Paul’s*
Bishop and *Pastor of Christ’s Institution*, reciprocal-
 ly for one and the same thing. For let any Man
 go through the particulars, and then let him, if
 he dare in Conscience, say, that *Origen* judged
 not all of them highly requisite in every one of
 Christ’s Pastors. *Origen*, moreover, while he
 here makes the Apostles Words to *Titus*, no less
 than these to *Timothy*, to contain the Definition
 of his Bishop, evidently demonstrates, that, if

(t) Pag. 140. 141. καὶ δὴλον ὅτι ἐν τῷ χαρακτηριστικῷ
 τῷ καλεμένῳ ἐπισκόπῳ. διαγεγράφαν ὁ Παῦλος ὁποῖον εἶναι
 χρὴ τῷ ἐπίσκοπῳ, ἔταξε καὶ τῷ διδάσκαλῳ. λεγόν, δεῖν αὐτὸν
 εἶναι δυνατόν καὶ τὰς ἀντιλήγουσας ἐλεγεῖν, ἵνα τις μαλακο-
 λόγος καὶ φρεναπάτας ἐπιστομίζῃ διὰ τῆς ἐν αὐτῷ σεβείας, καὶ
 ὡς περ μόνου γαμιν μάλλον διγλάμει αἰρεταί εἰς ἐπισκοπήν, καὶ
 ἀνεπίληπτον ἐπιλήπτε, καὶ ευφάλην τῷ μὴ τοῖκετε, καὶ σώφρονα
 τὰ μὴ σώφρονον, καὶ κόσμιον ὡς τὰ κἀν ἐπ’ ὀλίγον ακοσμίου.
 ἔτω θέλει τῷ περιημένῳ εἰς ἐπισκοπήν κατασταθισόμενον,
 εἶναι διδασκτικόν, καὶ δυνατόν πρὸς τὰς ἀντιλήγουσας ἐπιστο-
 μίζειν. (u) He has a place parallel to this, on *Matthew*,
Homil. 31.

ever he so discours'd of these Words to *Titus*, as to intimate, that a simple Presbyter, and not a Bishop, was therein described, he did not at all believe that which he insinuated; it was therefore neither manly nor modest in Bishop *Pearson* (for Ignorance may here be some kind of Excuse to *J. S.*) to pretend, that such an Insinuation proves *Origen* to have believ'd the Divine Right of Episcopacy.

Finally, *Origen* is adduced saying, "There is a Debt peculiar to Widows maintain'd by the Church, a Debt peculiar to Deacons, and another peculiar to Presbyters: But of all these peculiar Debts, that which is due by the Bishop is the greatest: It is exacted by the Saviour of the whole Church; and the Bishop must smart severely for it, if it is not paid. As if *Origen* could not judge, that he to whom the Church had committed the chief Care of Affairs, were to account to God for more than were others. Might not the *Ancients* think, that the *Arch-deacon* was accountable for more than were the rest? Did they therefore believe, that he, as contradicting from other Deacons, was of Divine Institution? Now, that there was pretty early an *Arch-deacon*, who had a Power over the other *Deacons*, appears plain from *Hierom's* Epistle to *Evagrius*; and this he never doubted to be either Lawful or Expedient. And thus I have discuss'd all he alledges out of *Origen*; which Citations, not having, as he tells us (*x*), *Origen's* Works at hand, he took from *Dr. Pearson's* *Vind. of Ignatius's* Epistles, *Part. I, Cap. II.* And

I reckon it not a fault in *J. S.* to want Books, for to get them is not alwise in a Man's Power; but for him to pretend to give a full and determinative account of the Churches Faith concerning the matter of Episcopacy during the *Cyprianic*, or, which is the same, the *Origenian Age*, without accurate Reading, and that with an Eye to this Controversy; of all, at least the far greater part of his Works, since *Origen* made so great a figure, and left us so great, and so illustrious a part of the Writings which remain of that Age, is, in my Mind, a Fault indeed.

§. XXI. Divers other places are alledged by *B. Pearson*, which *J. S.* transcribes not: But 'tis justly to be presum'd, he would, if he had thought them patter, or even as pat as these which he has borrow'd. I shall not therefore give a Detail of *Pearson's* Allegations; yea I am perswaded, if justly or not, let others judge, that I have not only made out, that none of the places transcribed by *J. S.* help his Cause; but also, that most of 'em, if taken by the right Handle, mortally wound it. I have also shew'd from divers other places of *Origen*, that he really believed all *Pastors* of Christ's Institution to be true *Bishops*, and *Bishop* and *Presbyter* in the Scripture Sense to be reciprocally one and the same. This may also be proved from many other places of the same Author, yea even from some of the remanent Allegations of *Pearson* himself; *v. g.* in his 6th Homily on *Isaiab*, tho' he names *Bishop* and *Presbyter*; yet, which is a clear Demonstration that he believed the Scriptural Identity of both, he makes a *Bishop* reciprocally one and the same with

with a *Minister* of the Gospel. Take his Words.
 ‘ Does Christ therefore say this, that the Bishop
 ‘ pouring Water into a Bason, and laying aside
 ‘ his Garments, and being girded with a Towel,
 ‘ should wash my Feet? Seing he says, ye
 ‘ ought to wash the Feet of one another. If this
 ‘ be the thing that is mean’d, none of you will
 ‘ keep the Command: For none, whether *Dea-*
 ‘ *con*, *Presbyter* or *Bishop*, will take a Towel and
 ‘ wash the Feet of every one that comes. But
 ‘ this is the true Sense of our Saviour’s Words,
 ‘ that the Bishops, who are truly blessed, serve
 ‘ the Church, and pour Water out of the Scrip-
 ‘ tures into the Bason of the Soul, and endeavour
 ‘ to wash the Feet of the Disciples, to wash away
 ‘ the Filth and cast it out. And so the Bishops
 ‘ observe this Command, and follow Christ;
 ‘ and so do the Presbyters. Now, who sees not,
 that he here makes the Bishop altogether one
 and the same with Christ’s Pastor, and mention-
 ing the *Presbyter* as distinct from the *Bishop*, he
 does it faintly, for the fashion, and in meer com-
 pliance with the then obtaining Custom: And
 so ought he to be understood in every place else,
 where he speaks of *Bishop* and *Presbyter* as contra-
 distinguishing’d from one another. Finally, who
 can deny, unless the contrary were proved,
 which never shall, never can be done, that *Ori-*
gen, like *Cyprian* and the rest of his Contemporaries,
 believed, that Christ never appointed any
 Pastors over his Church Catholic, save the Apo-
 stles only, and their Successors? And so much
 for *Origen*.

§. XXII. Before I can return to Europe, I must take a Trip to Asia, to try, if Firmilian, Schollar of Origen and Bishop of Cesarea in Cappadocia, was a *Fure-Divino* Hierarchic: J. S. undertakes to prove (y), that he believed Episcopacy to be of Divine Institution: And his chief Argument is (z), that Firmilian doth more than once, in express Terms, declare himself to be of the same Principle, in every thing, with St. Cyprian: And I doubt not but he was, and scruple not hence to conclude, that he was for the Divine Right of Presbytery; or, which is all one, the Divine Right of Parity among all Pastors of Christ's Institution. Firmilian, upon the same very Principles with Cyprian, has positively declar'd his Belief to have been, that Bishops were Successors to the Apostles (very true; say on) in the supreme Power Ecclesiastical (not Supreme, but Sole, as is above declared): He plainly founded the Episcopal Order on our Lord's Words to St. Peter: Another good Proof, as is also already evict'd, that he never believ'd the Divine Right of Episcopacy, but of its contrary, Presbytery. And here (a) J. S. adds his Caution, which deserves notice. "Before I proceed farther, let me interpose one Caution: It is, that although I am very well satisfied, that St. Cyprian, Firmilian and whosoever else, in those dayes, reasoned from our Lord's Building his Church on St. Peter, &c. for the Divine Institution of Episcopacy, did reason solidly, and upon good and firm Principles, as hath been demonstrated most fully and clearly by the admirable Mr. Dodwell, in his notable seventh Cyprianic Dissertation (If they reasoned solidly, or

(y) Chap. 10. §. 32. (z) §. 36, 39. (a) §. 40. if

if *Dodwell* has demonstrated so much, is already discussed); "yet, if G. R. or any of his Brethren shall think fit to examine what I have said, they must not think they have done enough, when they have rais'd Mists against such Reasonings as were used by these Fathers for asserting the *Divine Institution of Episcopacy*. They must remember, I say, that our present Enquiry is, whether they *believed* such an *Institution*? And not, whether the Arguments were good which mov'd them to believe so. And this I willingly admit for the State of the Question: but seing, as I trust, 'tis fully cleared, that these Words, *Thou art Peter, &c.* was the only Scripture whereon they pretended to found the *Divine Institution of Episcopacy*; which, if it do ought, sets up one Apostle over the rest; and that notwithstanding they positively and perpetually asserted the compleat Equality of all the Apostles, making all the rest equal in Power and Honour to *Peter*; I can justly affirm, that these Fathers themselves never believed this their Deduction, and have as clearly, as needs be, caution'd us against it: I say, they never did, they never could, according to this their Principle, asserting the compleat Equality of all Apostles, believe that *Peter* could have one white more than the rest; if it was not, perhaps, the Priviledge of being *Moderator* in the *Apostolick Presbytery*. Once again, suppose we, which is yet most false, that they never believ'd the rest of the *Apostles* to be Equal to *Peter* in Power and Honour, and so acted consonantly to themselves in making the *Bishops*, in all their

their Power and Prerogatives over *Presbyters*, succeed to *Peter*, and *Presbyters*, in all their Subjection and Inferiority to Bishops, succeed to the other Apostles: Suppose we, I say, that they believed all this most firmly, most constantly, and most agreeably to themselves; what could the Prelatists gain thereby? They should gain, I acknowledge, the present Debate; but in the very *interim*, by the same Labour, Pains and Sweat, demonstrate, that it is not worth the contending for; and evince, that the Testimony of the *Fathers* for *Episcopacy* is not worth a flie; since, till *Dodwell's* time, who can bring *Quodlibet ex quolibet*, not one of the huge number of the Zealous Advocates for Prelacy was so unwise as to use, or once to mention this Scripture in Defence of *Diocesan Episcopacy*; but, on the contrary, most frequently professed, that all the rest of the *Apostles* were in every thing, in every respect compleatly Equal to *Peter*. And here I judge it not amiss to give you *Firmilian's* own Words, as I can *Scottish* them (*d*). "Now,

(*d*) Inter *Cypr.* 75. Pag. 225. Qualis vero Error sit, & quanta sit Cæcitas ejus qui Remissionem Peccatorum dicit apud Synagogas Hæreticorum dari posse, nec permanent in Fundamento Unius Ecclesiæ quæ semel à Christo supra Petram solidata est: hinc intelligi potest, quod soli Petro Christus dixerit: Quæcunque ligaveris super Terram, erunt ligata & in Cælis. Et quæcunque solveris super Terram, erunt soluta & in Cælis: & iterum in Evangelio quando in solos Apostolos insufflavit Christus dicens, Accipite Spiritum Sanctum: Si cujus remiseritis Peccata, remittentur illi: Et si cujus tenueritis, tenebuntur. Potestas ergo Peccatorum remittendorum Apostolis data est, & Ecclesiis quas illi à Christo missi constituerunt, & Episcopis qui eis Ordinatione Vicaria successerunt. Hostes autem unius Catholicæ Ecclesiæ in qua nos sumus, & Adversarii nostri qui Apostolis successerunt; Sacerdota sibi illicita contra nos vindicantes, & Altaria profana ponentes; quid aliud sunt quam *Chore & Dabaz & Abiron*. how

' how black his Error, how great his Blindness
 ' (*he means Stephen Bishop of Rome*) must be;
 ' who says, that the Remission of Sin can be given
 ' in the Synagogue of Hereticks; nor perseveres
 ' in the Foundation of that One Church, which
 ' was once built by Christ on the Rock; may
 ' be learned from hence, that Christ said to *Peter*
 ' alone: *Whatsoever thou shalt bind on Earth, shall be*
 ' *bound in Heaven: And whatsoever thou shalt loose*
 ' *on Earth, shall be loosed in Heaven: And again,*
 ' when in the Gospel he breathed on the Apostles
 ' alone, saying. *Receive ye the Holy Ghost: Whose*
 ' *soever Sins ye remit, they are remitted unto them:*
 ' *And whose soever Sins ye retain, they are retained.*
 ' The Power therefore of forgiving Sins was giv-
 ' en to the Apostles, and to the Churches which
 ' they, being sent by Christ, planted, and to the
 ' Bishops, who by a Vicarious Ordination suc-
 ' ceeded them. But the Enemies of the only Ca-
 ' tholic Church in which we are, and the Adver-
 ' saries of us who succeeded the Apostles, seing
 ' in opposition to us they arrogat to them-
 ' selves an Unlawful Priesthood, and erect Pro-
 ' fane Altars, what are they but *Korab, Daiban*
 ' and *Abiram*.

Thus *Firmilian*. And now let it be even as *J.*
S. would have it, that *Firmilian* founded the Epis-
 copal Order on our Lord's Words to *Peter*; be
 it, that he hence concluded, that Christ made
Peter the Head of the Order of Bishops, and the o-
 ther Apostles of that of the Presbyters, and gave no
 less Power and no fewer Prerogatives to *Peter*
 above the rest of the Apostles than Bishops claim
 over Presbyters: What then? Since *Firmilian*,
 the

the same *Firmilian*, in the same place, with the same Breath, roundly and with full Mouth informs us, that nothing of all these Inferences is true; while he tells us, that our Lord gave to the rest of the *Apostles* these very same Privileges that he gave to *Peter*; and so, as *Cyprian* speaks, made them all *Equal* to him, both in *Power* and *Honour*. What, moreover, is clearer, than that, in *Firmilian's* Mind (which is proved to be also the Mind of *Cyprian*), the *Apostles* and their *Successors* had the *whole* Power of Binding and Loosing; so that none else had the least Grain of it; and, by undoubtable Consequence, are the *only* Pastors of Christ's Institution, and the Hierarchics *simple Presbyters*, Plants never planted by Christ's Heavenly Father? And now judge, if *Firmilian* was for the *Divine Right* of *Episcopacy*; or if, on the contrary, he was not for the *Divine Right* of *Parity* among all *Pastors* of *Divine Institution*, and therefore for *that* of *Presbytery*.

Another Argument for *Firmilian's* Belief of the *Divine Right* of *Episcopacy* *J. S.* delivers in the following Words (*e*). “ After he has most severely and briskly chastised *Stephen*, Bishop of *Rome*, (as has been already intimated) for his unbrotherly Behaviour towards such of his *Collegues* as dissented from him; he concludes with affirming, that such his Behaviour was [*contra Sacramentum & Fidem*] against God's Ordinance, and the *Laws* of *Christianity*, from which the Consequence is so obvious, that to name it is enough, *viz.* that *Firmilian* believed, that it was by *Divine Appointment*, that

(*e*) §. 39.

‘ All Bishops were combin’d into One College
 ‘ as well as Obliged to maintain Unity. But
 he must not only name it, but prove it, be-
 fore I own it: For indeed by [*Sacramentum &
 Fidem*] *Firmilian* understands nothing save the
Unity of the Churches, which was kept up by a
 clos and amicable Correspondence among the
 Churches, of their *Consistories* or *Presbyteries*; the
Moderators of which, having, with the Name of
Bishop, got into their Hands the greater part
 of the Power, were the chief Managers of this
 Intercourse; and therefore are named by *Fir-
 milian*, who might have been no less ready to
 have named *Metropolitans* or *Patriarchs*, had then
 the Managing of this Correspondence been en-
 hanced by them. This is clear from the Con-
 texture of the whole Discourse, more especially
 from the Scripture he here brandishes against *Ste-
 phen*, viz. the first 6 Verses of the 4 to the *Ephes.*
 From this he infers, and justly too, that if *Stephen*
 had broken the Unity and Peace of the Church,
 he had contraveen’d *God’s Ordinance* and the *Laws
 of Christianity*. He says then, it was a *Divine Or-
 dinance*, that *Unity* should be kept among *Christi-
 ans*; but, that it was a *Divine Ordinance* to keep
 it by the Intervention of *Bishops*. as an *Order Su-
 perior* to other *Pastors*, he says not here, he says
 not any where.

There is yet another place of this Epistle that
 deserves our notice (*f*). Take *J. S’s* Version

(*f*) Pag. 221. Sed & cæteri quique Hæretici, si se ab Ec-
 clesia Dei leiderint, nihil habere Potestatis aut Gratia possunt;
 quando omnis Potestas & Gratia in Ecclesia constituta sit,
 ubi præsent majoris natu, qui & Baptizandi & Manuum
 Imponendi & Ordinandi possident Potestatem.

of it. " No Hereticks who have cut themselves
 ' off from the Church of God can have any
 ' Power or Grace, seeing all Power and Grace is
 ' confined to the Church, in which, such Elders
 ' do preside as have the Power of Baptism, of
 ' Imposing the Hand, and Ordination. Where,
 in my Mind, the Term [*Qui*] should have been
 rendered [*Who,*] and not [*Such as*]; seeing these
 Words [*Such as*] may intimate, as if there were
 other Elders, who had no such Power; which
 I am sure, the Original will not necessarily bear:
 But on this I shall not insist, nor on this Question,
 which of all these Words [*Πρεσβυτερος, Επισκοπος,*
Μετρος.] *Firmilian* used? But this I maintain to
 be obvious in the Passage, that *Firmilian* allows
 the Power of Baptism to none but these who have
 the Power of Imposing the Hand, or of Confirmation,
 and of Ordination; and therefore no Man can
 Baptize, who is not a Bishop; and by unavoidable
 Consequence, Christ never Instituted a Pa-
 stor but Bishops only. If *J. S.* come in with his
 old *Mumpsimus* of the Supreme and Subordinate
 Power, who can help it? It is sure, that *Firmi-*
lian no more allows them to delegate the Power of
Baptism than that of Ordination; which all the
 Hierarchies I can meet with affirm they can not.
 In short, all the Three Powers *Firmilian* so menti-
 ons, as that he gives them equally, and altoge-
 ther after the same manner to these his Elders.
 At a word, that the Government of the Churches
 of *Asia* was, in the time of *Firmilian*, like that of
 those of the *West* and *South*, and that himself had
 divers *Presbyters* under him is true; that he be-
 lieved our Lord to have instituted different Ranks

or Degrees of *Pastors*, is not at all so; yea, as is now made out, he believ'd the very contrary.

§. XXIII. I therefore return from *Asia* to *Europe*, and find *J. S.* at *Rome* (*g*): *Rome* (says he) *Orthodox and Uncorrupted, whose Bishops, in those days, were Holy Martyrs.* And 'tis true, she retain'd the Foundations; but 'tis as true, that above 40 Years before that time she endeavoured to Mistress it over other Churches, and her Bishop was setting up his Crests, and breathing out the beginnings of that *Luciferian Pride*, where-with his Successors have swelled (*h*). However it be, he is highly confident of the Succours he has got there; and yet they are nothing but the Words of *Cornelius*, these of the *Lapsed Penitents* already wrung out of his Hands, and some few else of the like import. *The Roman Presbyters and Deacons say, they can proceed no farther till God shall give them a Bishop.* As if, about or shortly after these times, the *Diocesans* themselves might not have readily said as much of the *Arch-bishops*, or *Metropolitans*, their Superiours, there being several things which, by the Laws then introduced, could not be done without them. And, *They tell St. Cyprian, how much his Vigour and his Severity so exactly agreeable to the Evangelical Discipline, in the Administration of his Episcopacy, comforted them amidst their great Pressures.* But this his Argument is also oftener than once satisfied: They eyed our Lord's Words to *Peter*, *Matth. 16. 19. I will give unto thee the Keys, &c.* and so insinuated, that *Peter* had Prerogatives and

(*g*) §. 27, &c. (*h*) Videbis *Euseb. Hist. Eccles. Lib. 5. Cap. 24.*

Power over the other Apostles; altho' all Christians of that Age, and amongst others, doubtless, these same *Roman Presbyters* and *Deacons* knew well enough, and firmly believed, that the other Apostles were to a hair Equal to *Peter* both in Honour and Power. His other Argument [*That in that Age it was uncontestedly received, that the Bishops of Rome were St. Peter's Successors*] can move none who knows, that when they lifted they made him also the *Successor* of *St. Paul*. But, let 'em e'en believe in this as seems good to *J. S.* there is no hazard; since they believed likewise the *Roman Presbyters* to succeed to the *Apostles*, or else to be none of *Christ's Pastors*: Let him choose whether he pleases, he shall never find a Third.

§. XXIV. His only remanent Argument is taken from hence, that, as he says, they believed, that *Bishops were Promoted by special Divine Designation, Vindicated and Protected by a special Divine Providence*; That *God did honour Bishops with extraordinary Revelations, for their Direction and Encouragement in the Administration of the Episcopal Office* (*i*). But tho' we suppose that they believed all this, yet, since they might, as indeed they did believe, that it was profitable to the Church to distinguish into *Higher and Lower Orders* those Officers, of whom *Christ*, in his Institution, had made only *One Order or Rank*; it can by no means follow, that they *Believed the Divine Institution of Episcopacy*, but only its *Divine Approbation*: And *J. S.* himself seems to gather no more from the Premises (*k*). I am perswaded,

(*i*) Chap. 10. §. 4. to §. 12. (*k*) §. 9. & 12.

that in, or near these times, they would have thought it consonant enough to God's Holiness, Honour and Wisdom, to give Revelations to *Arch-bishops* or *Metropolitans*, directing them in the Administration of that which belong'd to them as such; and yet *J. S.* can neither in Truth, nor consistently with his own Principles, say, that in their Mind, the Metropolitan or Arch-bishop was of Divine Institution: And thus his Disjunctive Supposition, that either they believ'd Episcopacy to be of Divine Institution, or else the Mystery of Iniquity, and a Government simply Unlawful, appears evidently false. For tho' the Truth of all he says be supposed, it follows not, that they believed either: They believed, that the Episcopacy then obtaining was good and lawful, tho' not of Christ's Institution: But had they seen Your Episcopacy, they had roundly pronounced it both Unlawful and Antichristian. But to go on; I'll suppose, that there really was a Divine Providence exerced in the Promotion and Protection of these Bishops, and that they were honoured with extraordinary Revelations; and yet I deny, that it will hence follow; that the Elevation of *Bishops* over other *Pastors* was either of *Divine Institution* or *Approbation*. *Polygamie* was not of Divine Institution, nor, I dare say, of Divine Approbation; yet how many Cautions, Rules and Directions find we in Scripture about it? But somewhat more is to be said in the present Case: These Bishops had but, in a manner, One Congregation, Performed the far greater part of the proper Pastoral Work, and were Chosen and set apart to be the
 Ord-

Ordinary, and well nigh the Only Dispensers of the Word and Sacraments, in the whole Districts over which they were set; no wonder then, tho' God had much concern'd himself in the Promotion, Protection and Direction of them, by whom chiefly the Gospel was propagated; tho' there was such a Flaw in that Government, as laid a Foundation for Antichristian Tyranny. 'Tis not to be thought, that such Divine Dispensations free the Receivers of every Error: If some of these Revelations, as *that Cyprian* says he had for making *Numidicus* a *Presbyter*, seem to import God's Approbation of the Distinction between *Bishop* and *Presbyter*; so *these* he gave to order and regulate *Polygamy* and *Divorce* seem no less to import his Approbation of these; and yet both were quite contrary to the Primitive Institution of Marriage. And this quite houghs and ruins his Thumping and *Achillean* Argument. But I'll go on with him, "As this Argument (*sait* he) is strong and nervous in it self, so, it is of a peculiar Force against our *Presbyterian Brethren*, upon such Principles as themselves value very highly, and insist on very confidently: With what Keeness and Confidence have some of them insisted on this Argument for *Presbytery*, that God has so frequently and observably honoured its most zealous Abettors with *Special Manifestations* of his Spirit, and *Revelations* of his Will and Purposes? How much is this insisted on in the Book, called, *the Fulfilling of the Scriptures?* What else than this Pretence to such *Communications* has so much recommended *Mr. Rutherford's Letters?* Now,

' I say, seeing our Presbyterian Brethren are so
 ' apt to use and insist on such Reasonings, upon
 ' what Ground can they reject Reasonings found-
 ' ed upon the same Principles? Upon the *Com-*
 ' *munications* of God's Mind, and the *Revelations* of
 ' his Purposes in the *Cyprianic Age* (1)? But we
 need not reject them; we can easily reason with
 him on Supposition of the Truth of them, tho'
 Supposing be not Granting. We tell him then,
 that his Retorion is lighter than Vanity; on
 this account, that the Presbyterians acknowledg-
 ed, that they had these *Manifestations* given them
 directly for their Support and throughbearing
 in their Sufferings for Presbytery, in opposition
 to the Persecuting Prelatists who bitterly Persecut-
 ed them on this very Score, that they stuck to
 Presbytery. Now can J. S. say, that there was
 such a Prevalent and Persecuting Faction of
 Presbyterians in Cyprian's time, that these *Mani-*
festations were given him and his Contemporaries
 to Comfort and bear them up in their Sufferings
 inflicted on them by these Presbyterians, because
 they sustain'd the *Divine Right* of *Episcopacy*?
 Were not these Presbyters, of whom Cyprian so
 much complains, as much Episcopal as himself?
 I confess, had the Debate between J. S. and me
 been then in Agitation, and Cyprian, for taking
 his Side of it, been hotly Persecuted on that ac-
 count, by these that took mine, and held the
Divine Right of *Presbytery*; and had he in these
 Sufferings really got such *Manifestations* Confirm-
 ing and Comforting him under them, or really
 believed that he had such *Revelations*; I confess,

I say, that then J. S. his Argument had been nervous and pungent indeed: Otherwise, 'tis so Blunt, that it cannot pierce even the tenderest Skin. *Will they say, that such Reasonings cannot be Good or Solid? Why then do they use them? (But the huge Disparity is now manifested) Will they say, that themselves Reason well in this matter, because they have a Good Cause; but St. Cyprian and his Contemporaries Reasoned wrong, because it was for the Assertions of a Bad Cause their Manifestations were pretended? This he counts Ridiculous: Why pray? For this is palpably to make the Assertion justify the Argument, and not the Argument the Assertion. But, is it not granted on all hands that Revelations pretended to in favour of ought which crosses plain and universally received meanings of Scripture cannot be from God; and so far the Assertion may be said either to condemn or justify the Argument: Now, if the Goodness of our Cause be so evident from Scripture, that not only all the Reformed Churches, the greatest Lights, the greatest Bishops of England not excepted, clearly see it; yea if Cyprian himself and his Contemporaries, as, I hope, is evinced, materially and really own'd it; then 'tis clear, that the Revelations given to these Eminent Presbyterian Sufferers may be good, and, if they were Judicious and Conscientious Men, must be Good; and, on the other hand, the Revelations brought by Cyprian and his Contemporaries to prove the Divine Right of Episcopacy, on supposition, that they pretended to them for this end, must be bad.*

And

And now, from what is said is manifested the falshenes of these two Propositions, into which all his ensuing Discourse on this Head resolves, *viz.* That, if they believed, that they had such *Divine Revelations* for the Administration of the *Episcopal Office*, they believed the *Divine Right* of *Episcopacy*; and, That 'tis more certain, that they had them than that some eminent Suffering Presbyterians had them. Nothing, I say, more false than these Propositions; as is most clear not only from what is now said, but much more fully from the former Chapter; at least as to the latter Proposition. That *Cyprian*, *Origen*, and other Doctors of that *Age*, were excellent Men, many of whom Suffered for Christ, is undeniable: But that these Presbyterians *J. S.* despises in comparison of them, were far sounder in Doctrine, and freer of odd whimsies and dangerous Dreams, is, I aver, the bulk of the Reform'd Churches being made Umpires, no less undeniable. Nor let *J. S.* challenge this as a saucy piece of Boldness; Let him turn to my former Chapter, and see what I brought *E. gr.* from his own *Whitgift*, and say, if he dare, that he comes a whit short of all the Boldness I now use. These very pretended *Revelations* were by many Christians, and, among them, some Bishops, taken for meer fancies and imaginations. So much *Cyprian* himself clearly tells, in his *Invective* (*m*) against his fellow Bishop and Sufferer, *Pupianus*; having told him, that, because he had credited some false reports to his prejudice, he would never be at peace with him, until he got a

(*m*) Epist. 66.

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Revelation from Heaven, allowing him to do it, he adds, that he had got a *Revelation* Confirming the Authority of Priests, and Threatning their Opposers. *Altho'* (continues he) *I know, that such Revelations seem Ridiculous Dreams to some, but especially to these who incline rather to believe the evil that is spoken of the Priest, (Bishop, if J. S. please) than to give credit to the Priest: But no wonder, since of Joseph his Brethren said, Behold the Dreamer.*

Thus I have gone through all *J. S.* adduced for *Cyprian* and his Contemporaries their *Belief* of the *Divine Right* of *Episcopacy*: I have balked nothing, dissembled nothing, misrepresented nothing, said nothing but what, after the narrowest scrutiny I could make, satisfies mine own Conscience. I persuade my self, that I have really discuss'd and refuted all he has brought or can bring from the Authors he has used, cleared up, and set matters in their true Light; and, finally, as I promised, made bright, as the Meridian Sun, that *Cyprian* and his Contemporaries really and firmly *believed*, that all *Pastors* of *Christ's Institution* are, to an Ace, *Equal* in *Power* and *Honour*; that is, they *believed* the *Divine Right* of *Parity* among *Pastors*, or of *Presbtery*.

J. XXV. There is yet belonging to the *Cyprianic Age* an Author or two untouched by *J. S.* who, I judge may bring some Light to the present Controversie; and therefore require Consideration. The first is *Origen's Master, Clemens Alexandrinus*; who, altho' he published most, if not all in the Second Century, yet lived during

during some part of the Third. His words are (n). “ These therefore also who have exercised themselves in the Lord’s Commands, and who have lived according to Knowledge, and agreeably to the Gospel, may be justly ranked with the Chosen Apostles. He is really a Presbyter of the Church, and a true Minister of the Will of God, if he do and teach according to the Mind of the Lord : Not because he is Ordained by Men, nor because he has the repute of a true Presbyter ; but because he justly obtain’d the Rank of a Presbyter ; altho’ he has not here on the Earth been honoured with the Chief Seat, he shall sit on one of the 24 Thrones, Judging the People, as *John* writes in the *Revelation*.

And having observed, that after the breaking down of the Partition Wall, and Joyning of the Jews and Gentiles into One Church, the Number of the Churches Rulers was doubled, and in stead of the Twelve Patriarchs, or Princes of the Tribes, there were before the Throne Twenty

(n) *Stromat. Lib. 6.* ἕξισιν οὖν καὶ νῦν ἔ κυριακαῖς ἑνασκήσαντας ἐπιστολαῖς κατὰ τὸ διαγγέλλειν τελείως βώσαντας καὶ γρασιπῶς. εἰς τὴν ἐκλογὴν τῶν Ἀποστόλων ἐγγραφήσιν. ἔστ’ ἑπὶ πρεσβυτέρῳ ἐστὶ τῶ ὄντι τῆ ἐκκλησίας καὶ διακονῆ ἀληθῆς τῆ τοῦ Θεοῦ βουλήσεως, εἰάν ποιῆ καὶ διδάσκη τὰ τῆ κυρίου. ἔκ ἐπ’ ἀνθρώπων χειροτονούμενῳ, οὐδ’ ὅτι πρεσβύτερῳ δίκαιῳ νομιζόμενῳ. ἀλλ’ ὅτι δίκαιῳ ἐν πρεσβυτερίῳ κατολεγόμενῳ. καὶ ἐνταῦθα ἐπὶ γῆς πρακτικαθεδεῖα μὴ τμηθῆ, ἐν τοῖς ἑξήκοντι καὶ τέσσαρασι καθεδεῖται θρόνους τὸν λαὸν κρίνων, ὡς φησὶν ἐν τῇ ἀποκαλύψει Ἰωάννης.

four Elders ; he goes on thus (o) : “ For here
 ‘ in the Church, as I judge, the Degrees of Bishops,
 ‘ Presbyters and Deacons are Resemblances of the
 ‘ Angelic Glory, and of that Oeconomy, Order
 ‘ or Distribution, which the Scriptures say is to
 ‘ be expected by these, who, following the
 ‘ footsteps of the Apostles, lived according to the
 ‘ Gospel, in the perfection of Righteousness.
 ‘ Of these the Apostle writes, that being caught
 ‘ up into the Clouds, they shall first Officiat as
 ‘ Deacons, and afterward be admitted into the
 ‘ Order of Presbyters, according to the Degree of
 ‘ Glory which they shall obtain. And (p) : “ In
 ‘ the Church the Presbyters conserve that part of
 ‘ Worship or Discipline which Reforms Mens
 ‘ Lives, and the Deacons that which is for Ser-
 ‘ vice ; In both these Ministries the Angels
 ‘ serve God in the ordering of things that are on
 ‘ Earth. From these Clemens his words natively,
 yea and unavoidably follows the following Con-

(o) ἐπει καὶ αἱ ἐναυθα κατα τῶ ἐκκλησίαν περιουσι
 επισκόπων πρεσβυτέρων, διακόνων, μιμίματα οἶμαι. ἀγγελικῆς
 δόξης, κακείνης τῆ οἰκονομίας τυγχάνουσιν, ὡ ἀταμένειν
 φασιν αἱ γραφαὶ τὰς κατ’ ἴχνησιν ἀποστόλων ἐς τελειώσει
 δικαιοσύνης κατὰ τὸ εὐαγγέλιον βεβαιώκοντας. ἐν ἐπίλαις
 τέτρες ἀρθέντας γράφει ὁ Ἀπόστολος διακονήσιν μὲν τὰ
 πρῶτα, ἔπειτα ἐγκαταγαῖναι τῶ πρεσβυτέρῳ κατα
 περιουσι δόξης. (p) Lib. 7. οἰκίως δὲ καὶ κατ’ ἴχνη
 ἐκκλησίαν, τῶ μὲν βελτιωτικῶ οἱ πρεσβύτεροι σάξουσιν
 εἰκόνα, τῶ ὑπηρετικῶ οἱ διάκονοι, τὰς ἀμφὸ τὰς
 διακονίας ἀγγέλοι: τε ὑπηρετῶνται τῶ Θεῷ, κατ’ ἴχνη
 περιουσι οἰκονομίαν, καὶ αὐτὸς ὁ γραφικὸς.

clusion,

clusion, That tho' *Clemens* admitted the Distribution of the Clergy into *Bishops, Presbyters* and *Deacons*, which Custom had brought into the Church, he really notwithstanding denyed, that this Division was of Divine Institution, or brought in by the Apostles. The Conclusion is *Blondel's* (*q*). *B. Pearson* (*r*) says, that it is most false : For (continues he) *elsewhere Clemens writes plainly, that in the Holy Scriptures there are different Precepts or Rules given to Bishops, Presbyters and Deacons.* But this Chaff is above (*s*) far enough blown away : Nor shall they ever find wherewith to shield them from the dint of this Testimony. For, first, he evidently Identifies the Presbyters with the Apostles Successors, *2ly.* And manifestly makes the Bench of Presbyters the highest Dignity of Christ's Institution, while he makes it the greatest Honour to which any Man, who is furnished and fitted by God to the Ministry, can arrive : For his plain meaning is, that whosoever is indued with Grace and sufficient Pastoral Gifts, does, in God's account, deserve all the Dignity and Honour that Christ ever appointed for Pastors : And therefore, *3ly.* He plainly enough tells us, that all the Dignity of the *First Seat*, or the *Episcopacy* which then obtain'd, was only of Human Institution (*here on Earth*, saith he) ; to which, in reality, and Christ's Institution, any of the Bench of Presbyters is not a whit Inferiour. Yea, the Truth is, had he not made every true Presbyter exactly Equal, by Christ's Institution,

(*q*) Apolog. pag. 36. (*r*) Vind; Ignat, Part. 1. Cap. 21. (*s*) S. 17. & 19.

to him that has the *Chief Seat*, his words would have been stark Nonsense: For, what sense is it to say, *He is really a Presbyter, &c. tho' he has not, here on the Earth, been honoured with the Chief Seat*; unless every one of the Bench of Presbyters be Equal in Honour and Power to him who enjoys the *Chief Seat*? 4ly. *Clemens*, having made the *three Degrees of Bishop, Presbyter and Deacon*, Resemblances of the *Oeconomy* that is among the Angels, or shall be among Just Men made Perfect, divides these *Angels* and *Just Men* only into *two Ranks, Presbyters and Deacons*; than which what better Argument can we wish, to prove, that *Clemens* makes the *Degree of Bishop and Presbyter* altogether one and the same. 5ly. In that *Celestial Oeconomy*, to which, in his mind, the Order here in the Church must exactly correspond, he makes the *Degree of Presbyter* the Highest that can be obtained. 6ly. *Clemens* in both *Angelic and Ecclesiastic Oeconomy* makes only *two Orders of Officers, Presbyters and Deacons*: And I take it for granted, that in the Second Order, that of the *Deacons*, he believed, that Christ in his Testament had made no Distinction, no Higher and Lower Rank; how, therefore, can he be thought to have believed, that Christ appointed any such Distinction among the Presbyters? Indeed, his Distinguishing of the *Clergy* into *Presbyters and Deacons* only, proclaims, that, in his mind, Christ never appointed in the Church any Rank, Order, or Degree Superiour to that of *Presbyters*. 7ly. To all of this Higher Rank or Order of Church-Men *Clemens* Equally assigns the same Office or Function, viz. by their

their Life and Doctrine to Teach Men the Will of God, and to Reform their Lives. From all which 'tis most certain and evident, that, in *Clemens* his Judgment, the *Episcopate*, as opposite unto and distinguish'd from the *Presbyterate*, is none of God's Ordinances, none of Christ's Institutions. And thus *Clemens* at once, and with one Train quite blows up by the very foundation the whole *Babel* of the Hierarchics; but more especially the Doctrine of *Hammond*, *Dodwell*, and such of them as make the Terrestrial Church Oeconomy so to be the Ectype of the Celestial as that the Bishop represents God sitting on his Throne, and the Presbyters the Elders on their Seats, as it is *Revel. 4.* since *Clemens*, in his Comparison of the Celestial or Archetypal and Terrestrial or Ectypal Churches, does not at all include God, but clearly, on the contrary, tells us, that it is only the Oeconomy, Order and Distribution of Angels and Just Men made Perfect, which by the Oeconomy and Distribution here ordain'd by God in the Church is resembled and represented. *Clemens* his mind is yet further cleared, and the sense we have given confirmed from his Narration (†) concerning the Young Man the Apostle *John* committed to the Care of a Bishop of some certain Town: For there not only are *Bishop* and *Presbyter* taken as Equipollent and Convertible Terms; but also the Bishop of that Place is no otherwise represented and exhibited to us than a Pastor of a single Congregation.

(†) Euseb. Hist. Eccles. Lib. 3, Cap. 23.

§. XXVI. The second of the Authors I promised to mention is even *Cyprian's* Master, *Tertullian*: He indeed uses the then usual Distinction oftener than once, *Trichotomises* the *Clergy* into *Bishops*, *Presbyters* and *Deacons*, says (u), that the *Bishops* used to enjoyn to the People the Times of Fasting, and terms the *Bishop* the *Higb Priest* (x), without whose allowance neither *Presbyter*, *Deacon*, nor *Laic* may Baptize: He assures us then, that *Bishops de facto* had a Power over *Presbyters*, and allow'd, doubtless, this Power to be Lawful and Useful; but the Question is, If he founded it on Scripture and believed it to be of *Christ's* Institution? Which I deny. But, *Dr. Parker*, to prove it, says (y), that *Tertullian* (Præscrip. Cap. 32.) has run us the Succession of single *Bishops* in the most eminent Churches to the *Apostles* themselves. But did he also run up the Succession of *Simple Presbyters*, *Presbyters* as distinguish'd from *Bishops*, to the *Apostles* themselves? Does he say, as of the *Bishops*, that ever any of them were Ordain'd by the *Apostles*, or Instituted by *Christ*? Now, except they prove, which they never shall nor can prove, that *Tertullian* was of this mind, their Cause is for ever lost: For all that *Parker* has done, *Tertullian* may be as much for the Scriptural Identity of *Bishop* and *Presbyter* as ever was *Jerom*, or *Aerim*. But again, since it is proved, that these of the *Cyprianic*, or, which is the same, the *Tertullianic* Age believed no *Pastor* but the *Apostles* and

(u) Advers. Physic. Capit. 13. pag. 597. (x) De Baptismo Cap. 17. (y) An Account of the Government, &c. pag. 108.

their Successors to be of Christ's Institution; tho' he there says, that *Polycarp* was by *John* placed in *Smyrna*, and *Clemens*, by *Peter*, in *Rome*; nothing will hence follow, but that these were to these Churches the Sole Ordinary Pastors, or Dispensers of the Word and Sacraments; or, that they were the meer Moderators of the Presbyteries, standing on a Level with the rest of the Presbyters or Bishops of these Churches. If he can run up the Succession of Pastors unto the Apostles, it made no less for his purpose, which was, to run up the Succession of Apostolic Doctrine, tho' the Pastor he named had twenty in the same City Equal to him in Power and Honour, than if that Pastor had enjoyed a Superiority over all of them. *Irenæus* (2), using the same Argument against the *Valentinians*, names not *Clemens*, but *Linus*: Take *Linus* and *Clemens* as Pastors acting in Parity in *Rome*, and you reconcile *Irenæus* and *Tertullian*; which else can never be done. If you reponè, that since *Tertullian* there speaks of the Order of Bishops, and makes *Polycarp* the First of that Order in *Smyrna*, and *Clemens* the first in *Rome*, he must be understood as speaking of such Bishops as were in his own time, who had a signal Superiority over Presbyters: I deny the Consequence; and that it is wholly Inconsequent, I thus evince: I suppose, that *Athanasius*, who was Arch-Bishop of *Alexandria*, Disputing against the *Arrians*, uses *Tertullian's* Argument from the Succession of Bishops that held the Doctrine he propugn'd; I suppose again, that some two or

(2) Lib. 3, Cap. 3.

three Centuries after *Atbanasius*, the Question, If *Arch. bishops* or *Metropolitans* be of *Divine Institution*? is warmly debated; and a Subaltern thereunto, If *Atbanasius* and these of his time did believe it? The *Simple Bishops* plead earnestly for the *Equality of all Bishops*, and judge *Atbanasius* to have been of their mind; but a *Hectoring Bully*, some of *Parker's* Ancestors, runs them all down with *Parker's* Argument, tho' nothing is more false; since 'tis evident from the 6th Canon of the *Nicen Council*, that the Power the Bishop of *Alexandria* had over other Bishops was never given them by Christ, but a Trick of their own of later date, which they had learned from *Rome*. Let the *Antient Customs* (they are the words of the Canon) be observed, that the Bishop of *Alexandria* have Power over all *Egypt*, *Lybia*, and *Pentapolis*, (N. B.) because the like Custom has obtain'd at *Rome* (a). And now, to *Parker's* other Argument: *Tertullian* (saith he) asserts (de *Monogam. Cap. II.*) the *Distinction of the several Orders in the Apostles own time*, as when he affirms that *St. Paul's Precept for Monogamy* equally concern'd all Orders in the Church, *Bishops*, *Presbyters*, and *Deacons*. But his very Argument gores his Cause: For, could *Tertullian* be ignorant of that which all Men of all Times and Parties have been, by the Force of these Texts (*1 Tim. 3. Tit. 1.*), compelled, either in so many words, or, at least, really; and on the matter to acknowledge,

(a) τὰ ἀρχαῖα ἔθνη κρατεῖτω, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει. ὡς τε τὸν ἐν Ἀλεξανδρίᾳ ἐπίσκοπον πάντων τῶν ἐκεῖ τῶν ἐκείων. ἐπειδὴ καὶ τῶν ἐν τῇ Ῥώμῃ ἐπισκόπου τὸτο σύμβολόν ἐστιν.

that the Apostle speaks only of *two Orders* of Church-Men, *Deacons*, and some other one *Order*, if Bishops or Presbyters is forreign to the present matter. *Tertullian*, therefore, while he intimates, that, by these Texts, both Bishops and Presbyters were debarred from Second Marriages, evidently shews, that the Church had then divided into two Ranks or Orders those Church Officers who by Christ's Institution and the Apostolic Precepts made but only One Order or Degree. He insinuat's also, in his Exhortation to Chastity (*b*), that by these Texts the Presbyters are excluded from Second Marriage; and, by good and fair Consequence, that Bishop and Presbyter are really and by Divine Institution one and the same. This may also be concluded from his 9th Chapter *de Pœnitentia*: Where he makes it one of the Duties of the Penitents (*Presbyteris aduolvi, & Caris*, or, *Aris Dei adgeniculari*,) to prostrate themselves before the Presbyters (among whom, doubtless, he includes the Bishop), and kneel before the Darlings, or, at the Altars of God. The Bishop, therefore, with *Tertullian*, is really no other thing than the Presbyter, whatever Prosfacy the Church, for her Honour, as the same *Tertullian* speaks, might have conferred upon one of the Bench above the rest. Nor is he of another mind, when he saith (*c*), *What then if a Bishop, if a Deacon, if a Widow, if a Virgin, if a Docter, or even if a Martyr should decline from the Rule, shall we therefore think that Heresies are Truths?* Now, what is clearer, than that here *Tertullian*, while he

(*b*) Cap. 7. (*c*) Advers. Hæret. Cap. 7.

omits the *Presbyter* and names the *Deacon* immediately after the *Bishop*, as did the *Apostle*, believed, that these two Officers only were of *Christ's* Institution, the *Bishop* and *Presbyter* were Reciprocally one and the same, and that, finally, when at other times he spoke of them as two distinct Officers, he then eyed his own time, not at all the time of the *Apostles*. If it be said, that tho' he omits the *Presbyter*, he substitutes the *Doctor*; let them remember that the Spirit of *God*, while of the *Bishop* and no other he requires that he be $\Delta\iota\delta\alpha\kappa\tau\iota\kappa\omicron\varsigma$ yea and $\epsilon\lambda\epsilon\gamma\chi\tau\iota\kappa\omicron\varsigma$ too, a *Doctor*, so manifestly makes *Doctor* the same with *Bishop*, that there is no reason to suppose, *Tertullian* otherwise believed. Besides, his using the word *Doctor* will no more prove, that of him he made a *third* Church Officer, than that his using the word *Martyr* will prove, that of him he made a *fourth*. Evident therefore it is, that by *Doctor* he understands the more Able and Learned of the *Bishops* or *Pastors*; and no other Church Officer; as the whole period proclaims. And this I judge sufficient to prove, that *Tertullian* really believed the Identity of *Bishop* and *Presbyter*. Some Prelatists, as *Stillingfleet*, are content to compound with us, and quite their interest in *Tertullian*, provided we do the like; because in some places (d) he appears as if he assign'd no other warrant for the Distinction of Church Officers from the People, but only the Churches Authority: But the Bargain pleases me not; for, altho' he at times rove, of which an account may be given, yet I am sure, that at other times he so

(d) De Baptismo, Cap. 17. & alibi,

spoke, as that his true Sentiments may be collected from his words.

§. XXVII. To *Clement* and *Tertullian* may be added the Author of the *Apostolic Constitutions*, an Impostor who perhaps belong'd to this Third Age; who, altho' he follows the guise of his time, and Trichotomizes the Clergy, yet in a multitude of places (e) sufficiently declares, that in his mind Christ allow'd a Bishop to every Congregation, and made *Bishop* and *Pastor* Reciprocally one and the same. The Author of the Pseudapostolic Canons may be judged of this same mind, if he be not the same Man with the Author of these Constitutions: He gives Power enough to *Bishops* over *Presbyters*, as also to *Metropolitans* over *Simple Bishops*; but whether he makes this to be of *Humane* or *Divine Right* not one syllable, not one hint, for ought that I can learn.

Thus I have gone through all the Monuments, that, for ought I know, belong to the *Cyprianic Age*; and tho' I am not so vain, as to allege, that nothing is left to the Diligence of others, yet, I trust, I have sufficiently performed what I undertook: I have evinc'd, that all the *Fathers* of the *Cyprianic Age*, yea and even upward to *Irenæus*, really believed, that *Parity* among *Pastors*, or *Presbytery* was of *Christ's Institution*, or *Divine Right*. I have seven years ago demonstrated the same to be the Judgment of all the *Fathers* down

(e) Lib. 2. Cap. 10. 15. 17. 20. 22. 26.
28. 30. 42. 43. 44. 47. 57. 58. 59.
& Lib. 3. Cap. 8. 15. & Lib. 8. Cap. 4. 5. 12. 34.
35.

from

from the Apostles even to *Irenæus*, and dissolved all the Objections and Exceptions all the Hierarchics I could meet with had advanced: I have there also proved, that the prime and chiefest *Fathers* of the 4th. 5th. and subsequent Centuries were of the same Judgment: I do not think therefore, that, before my Book had been refuted, *J. S.* ought to have spoken as follows (*f*). *It must be obvious to any Man of ordinary thinking, that it must be an Argument of mighty weight against our Presbyterian Brethren, if it can be made to appear, that Episcopacy was in the Cyprianic Age universally received as of Divine Right. All things considered, it must be an Argument of so great weight, that the obscure Discourses of Jerom and Hilary (No doubt, they are obscure and ambiguous too, a very Nose of Wax and Lesbian Rule to the Prelatists; as are the Scriptures to the Papists); the mistaken Compliment of Augustin to Jerom; the ambiguous Expressions of some lesser and later Fathers; and the frequently unlearned, as well as alwise byas'd sentiments of the Popish School-men (Yes; who can doubt of it, that the Popish School-men were hugely byas'd in favour of Presbytery, or Parity among Pastors); that all these, even in conjunction, must be very light when put into Ballance with it. In this his Discourse there is too little of either Truth or Candor; as is now noted: And besides, it should not be an Argument worth a straw, tho' he could prove, (which yet he neither has done, nor shall be ever able to do) that Episcopacy was then so received. Moreover, I may boldly*

(*f*) Chap. 10. §. 2.

invert his Argument thus: If both the *Post-cyprianic Fathers*, as also the *Schoolmen* have really and clearly determined against the *Hierarchy* for the *Divine Right* of *Parity* or *Presbytery*; then all the *Cloudy Expressions*, scarce intelligible *Niceties*, and insolid *Harpings* used by *Cyprian* and his *Contemporaries* in favour of *Episcopacy*, can never be a *Solid Argument*, that they *believed* its *Divine Right*: Since the *Hierarchics* will not say, that these *Posterior Fathers* either universally misunderstood *Cyprian* and his *Contemporaries*, or minded to depart from their *Practice*, and abolish *Episcopacy*. I say, I can easily thus invert his Argument; since I have shew'd, that the more *Chief* and *Eminent Fathers* of the *4th.* and *5th.* Centuries, and, in special, these he names, *Ambrose* or *Hilary*, *Jerom*, and *Augustin*, are clearly and earnestly for the *Divine Institution* of *Parity*, and the *Identity* of *Bishop* and *Presbyter*. This, I say, I have evidently made out, and have brought the greatest *Doctors* that ever *Drank* of either *Tiber* or *Thames* expressly affirming and owning the *Truth* I maintain.

§. XXVIII. To these, till more occur, let me add a *Testimony* or two; the first whereof is that of the great *Basil Bishop* of *Cesarea*; whose Words are (g): *christ says*, Lovest thou me, *Peter*, more than these? Feed my *Sheep*;

(g) Constitut. Monastic. Cap. 22. Pag. 718. ἡ τε τοῦ πατρὸς αὐτοῦ Χριστοῦ παιδευόμεθα, Πέτρον ποιμένα μετ' αὐτὸν τῆς ἐκκλησίας αὐτοῦ καθισῶντος. Πέτρος γὰρ, φησὶ, φιλεῖς με πλέον, τούτων; ποιμαίνε τὰ σαρβάτα μου. ἡ πᾶσι δὲ τοῖς ἐφεξῆς ποιμέσι ἡ διδασκάλοις, τῷ Ἰσῶν παρίχουθ' Ἰησοῦν. ἡ τούτε σημείν, τό, διομείν ἅπαντας ὁμοίως, ἡ λύειν ἄσπερ ἐκείνος.

and from thence he gave to all Pastors and Doctors Equal Power; whereof this is a Token, that all of them, as did Peter, bind and loose. This is so plain, that it needs no Commentary. The other I promised, is not the Testimony of any one particular Father, but of a whole Council, and that an African Council; and so, if it be clear, contributes unexpressibly much to the Determination of the present Question: 'Tis the 4th Council of Carthage (*b*). Let the Bishop (say these Fathers) when he is in the Church, and sitting in the Presbytery, be placed on a higher Seat; but when he is (*intra domum*) in the Manse, or House where he and the Presbyters had their Ordinary Abode, let him acknowledge, that he is but their Collegue. What can be of greater Force and Efficacy to prove any thing, than is this Canon to prove, that these Fathers believ'd that Bishop and Presbyter, in Scripture, and by Christ's Institution, are reciprocally, and in every respect, one and the same? And so much *J. S.* seems to grant, provided this Reading of the Canon be genuine. But (saith he) Chamier suspects the Wording of it, I say, and thinks it reasonable to believe, that the Fathers, who made the Canon, used some other Term; and that for this very reason, that, to have made Presbyters Collegues to Bishops, had been to leave no Imparity of Power between them (*i*). He insinuates the same of *Salmasius* and *Blondel*. But none of all the three gives him any Assistance.

(*b*) *Carranz* Summ. Conc. Can. 35. Ut Episcopus in Ecclesia in Consessu Presbyterorum sublimior sedeat; Intra Domum vero Collegam se Presbyterorum esse agnoscat.

(*i*) Chap. 6, §. 21.

The Matter, in short, is this: *Chamier* disproves the Bishop of *Rome's* Supremacy by this Argument, that anciently all other Bishops were both by themselves and him owned to be his *Collegues*; which Term imports a compleat Equality: Against which Argument he brings in the Papists Excepting, That not only these are called *Collegues*, who are Equal in Power, as the two *Consuls* or two *Tribuns*, but also these who belong to one and the same College; and accordingly in the 35th Canon of the 4th Council of *Carthage*, the Bishops are called the *Collegues* of the *Presbyters*; therefore a Man may be the *Colleague* of his Superiour, tho' not in that respect in which he is Superiour. To which *Chamier* (k) answers as follows. "But all Men know, that, in good Latine, these are *Collegues*, who are in the same Charge, and enjoy the same Office. There indeed may be in the same kind of Office divers Degrees of Dignity; one of the two *Consuls* was more illustrious than the other, and the *Prætor Urbanus* more eminent than the rest of the *Prætors*; but in the same Office none can be subject to another. Wherefore, wherever one is subject to another, these cannot be *Collegues*. For as to what *Pamelius*

(k) Tom. 2. Lib. 14. Cap. 14. N. 12: —————

Sed verè tamen sic appellari poterunt; qui Humana magis Consuetudine, quam Dominica Dispositione Episcopis subicerentur. Itaque Canon distinguit, quum Episcopus est in Ecclesia; Confessuque Presbyterorum: Tum enim sublimiorem vult Episcopum sedere: Et quum est inter privatos Parietes: Tum enim præcipit, ut meminerit Episcopus se esse Collegam reliquorum; id est Compresbyterum. Potuit igitur alludi ad primam Primigeniamque Institutionem; quam inductus usus corrupisset.

notes,

notes, that in the Council of Carthage, the Presbyters are called the Bishops Collegues; I say, first, that I suspect the Latin Context: Because it was not then the Custom of the Church to term the Presbyters the Collegues of Bishops. But notwithstanding the Presbyters might be truly so termed; since rather by Humane Custom, than by Christ's Appointment, they were subjected to the Bishops. Therefore the Canon distinguishes, when the Bishop is in the Church, and on the Bench among the Presbyters; then it allows him to be placed on a higher Seat: And when he is within private Walls, it commands him to mind that he is a Collegue of the Presbyters; that is, only their Compresbyter. The Council therefore might eye the first and Original Institution, which the Custom that was afterward introduced had corrupted. Thus Chamier. And now what is clearer, than that his saying, *he suspected the Latin Context, &c.* is only an Answer brought in by the By, that he never confided therein, that, finally, he himself fully refutes and overthrows the ground whereon he built it, and clearly explains how, notwithstanding the then introduced Distinction of Presbyter and Bishop, the Council could call the Bishops the Collegues of Presbyters, and so pronounce them intirely one and the same with the Presbyters. And this his Explication agrees, to a hair, with that which he believed to be the Mind of Jerom, yea and of the full Stream of the Fathers. *Salmasius* indeed says (1), that after the Distinction between Bishops and Presbyters was

(1) *Wal. Mess.* Pag. 464, 465.

introduced, Bishops and Presbyters made distinct Orders, and the former were not reckoned Collegues to the latter: And Blondel (m), that as soon as the Distinction of Bishops and Presbyters was made, the Bishops and Presbyters made different Colleges. But, can all this make it in the least probable, that they believed not the Genuineness of this Canon? Or, that they who firmly believed all the Fathers to have willingly acknowledged the Identity of Scriptural or Apostolical Bishop and Presbyter, could not believe, that these *Carthaginian* Fathers might readily, eying the Primitive Institution, own and allow, that in reality Bishops were nothing else but the Collegues of Presbyters? The same *Salmasius*, (n) removing this Exception which the Papists bring from this Council of *Carthage*, says, that the Presbyters might have been termed Collegues to the Bishops, as they were Priests, not as they were High Priests: But, (continues he) which makes more to the purpose, anciently Bishops and Presbyters were the same, neither did they constitute different Orders; so that 'tis hence clear, that a Bishop differs from a Presbyter not by Divine Institution, but by the Churches Authority. As if he had said, But indeed the Council, when they said, that the Bishops were but the Presbyters Collegues, had no such Quirkish and groundless Distinction as I have here mentioned, in view; neither considered they the Custom obtaining in

(m) Apol. Pag. 162. (n) De Prim. P. Pag. 94, 95. Præterea, quod magis ad rem facit, iidem olim fuere Presbyteri & Episcopi, nec diversum Ordinem constituerunt. Ut jam hinc constat non Dispositione Divina, sed Auctoritate Ecclesiæ alium esse Episcopum à Presbytero.

their Age, but Christ's Institution. F. S's Argument, therefore, *ad hominem*, dwindles into nothing; *ad rem* he has nothing: Nor is it possible, that he or any Man can have any thing: For, not only is the Word *Collegue* in this *Canon*, as it is cited by *Gratian* (o), but also, for ought I know, where ever else it is alledged, and in all the Editions and Copies of this Council. And indeed, except this or some Word fully Equivalent be there, the latter part of the *Canon* can yield no clear Sense; for, the Word the Synod used must import, that the Bishop had got in the Presbytery a greater Elevation over the Presbyters, than they were justly obliged to yield him: Now, that which he had in the Presbytery was a *Higher Seat*; what Word then, if they spoke Sense, could they use, but such a one as imports the Levelling of that *Seat* with the *Seats* of the Presbyters; and so the Identifying of Bishop and Presbyter? And such a one is the Word *Collegue*, even J. S. himself being Judge: The same Fathers in the same Council decree (p), *That the Bishop shall have a little House beside the Church*, (q) *That he shall have but course Household Furniture, and a sober Dyet*, (r) *That he be perpetually employ'd in Reading, Praying and Preaching*. This I think is no bad Argument, that, in the Judgment of these Fathers, Christ made all the Pastors he Instituted, Equals and Collegues, and

(o) Dist. 95. (p) Concil. Carth. 4. Can. 14. Ut Episcopus non longe ab Ecclesia Hospitiolum habeat. (q) Can. 15. Ut Episcopus Vilem Supellestem, & Mensam ac Vestum pauperem habeat. (r) Can. 20. Ut Lectioni, & Orationi, & Verbi Dei Prædicationi tantummodo vacet.

allowed none of 'em to Lord it over others. This, as I am perswaded, was the Mind of the Fathers, not only of the *Cypriano*, but also of the subsequent Ages. This was their Principle, tho', as in other things, their Practices might swerve far enough from it: And since J. S. as the Titles of both his Books seem to profess, undertook to maintain, that it was their Principle, that Episcopacy is of *Divine Right*, he does but little, tho' he should prove, that, *de Facto*, there was then an Episcopacy, tho' never so signal and conspicuous: The main, the only thing whereby he can serve himself, is the proving of this, That they really, and in Conscience held it to be of *Divine Right*. This, I am perswaded, he shall never do. I am perswaded I have clearly proved the contrary: Yea, I dare say, that not only the more Moderate Bishops, as *Jewell*, Bishop of *Sarisbury*, *Matthew*, Bishop of *York*, *James*, Bishop of *Durham*; but even the Learn'dest of the High-Church Prelates and Prelatists, as *Taylor*, Bishop of *Derry*, and Dr. *Hammond*, were they alive, would freely assent to the Truth I maintain.

C H A P. V.

*The vast Discrepancy
between the Cyprianic
and Hierarchic Bishops
unfolded.*

§. I. **H**AVING, in the preceeding Chapters, ruined *J. S's* Book, as to its main Scope and Design, and its far greater part, yea, its principal and essential parts; I shall now draw an Antiparallel of many Branches, or Differences between the *Cyprianic* and *Hierarchic* Bishop; even one of which, much more all of them together, will make evident, that there is, by far, a greater Consanguinity between the *Cyprianic* Bishop, and our *Presbyterian* Bishop or Pastor, than is between him, and the Hierarchic Prelate.

In this Antiparallel, I shall overthrow the remanent parts of *J. S's* Book; and also, as I trust, afford considerable Light to the present Controversie, as 'tis manag'd from Antiquity. And,
157. 'Tis

ist, 'Tis certain, that each *Scottish* Bishop had moe presbyteries than one, yea some, as the Bishop of *Glasgow*, had near to a dozen; as for the *English* Bishops, they have not so much as the least Shadow or Image of a Presbytery: But anciently, in and about the *Cyprianic* Age, it was not so: Any Bishop who had any Presbyters, had but one only Presbytery. This is still supposed and insinuated in their *Ignatius*; as also in both *Canons* and *Constitutions*, which are falsely called *Apostolic*; and in the *Pseud-Areopagite*. But, if you require Witnesses of better Authority, then turn to the Monuments of the *Cyprianic* Age: For, *Cornelius* Bishop of *Rome*, the greatest in the World, was the Moderator of one only Presbytery. *I thought meet* (saith he (a)) *to call together the Presbytery*. Read not only this his whole Epistle, but also many of his Contemporary *Cyprian* (b), and you shall find this Truth unquestionably clear. This Presbytery of *Rome*; indeed, was more numerous than one of ours, consisting of 46 Presbyters (c): Yet all these Labour'd only among the Christians of the City of *Rome*, or such as were near its Walls; and were not so far scatter'd, as the Members of some of ours are; and so might be pretty frequently, and easily conven'd.

But, if the Presbytery of *Rome* was great, that of *Cartbage* was as small, consisting only of 8 Presbyters; as may easily be gathered from the 43 and 59 Epistles of *Cyprian*; and is acknow-

(a) Epist. *Cornel*: inter *Cyprianic*. 49. Placuit Presbyterium Contrahi. (b) Epist. 8, 9, 20, 30, 35, 36, 48, 59. (c) *Euseb*. Hist. Eccles. Lib. 6. Cap. 43.

ledged by J. S. himself: (d) So far (saith he) as we can learn, by such Records as are Extant, all the Presbyters of Carthage were but Eight in number. So that Five made the Major part of the Presbytery. And so, it is not likely, that any presbytery in the World came near to that of Rome; Carthage being among those of the first Rank. But whether the Presbytery was small or great, it is no great matter: 'Tis from the Writings of *Cyprian*, and his Contemporaries demonstrably sure, that then every Bishop was the President of one only Presbytery:

This is plainly insinuated by Bishop *Usher* in his *Reduction*. "Of the many Elders, (saith he) who in common thus ruled the Church of *Ephesus*, there was one President, whom our Saviour, in his Epistle unto this Church, in a peculiar manner, stileth the *Angel of the Church of Ephesus*; And *Ignatius*, in another Epistle, written about twelve Years after unto the same Church, calleth the *Bishop* thereof. Betwixt the Bishop and the Presbytery of that Church, what an Harmonious Consent there was in the ordering of the Church Government, the same *Ignatius* doth fully there declare, by the Presbytery, with *St. Paul*, understanding the Community of the rest of the *Presbyters*, or *Elders*, who then had a hand not only in the Delivery of the *Docrine* and *Sacraments*, but also in the Administration of the *Discipline of Christ*: For further proof of which, we have that known Testimony of *Tertullians* in his general Apology for Christians. In the Church are used Exhortations,

(d) Vindic. Chap. 6. §. 43.

' Chastisements, and Divine Censure; for Judg-
 ' ment is given with great Advice as among these,
 ' who are certain they are in the Sight of God,
 ' and it is the chiefest foreshewing of the Judg-
 ' ment which is to come, if any Man have so
 ' offended, that he be banished from the Com-
 ' munion of Prayer, and of the Assembly, and
 ' of all Holy Fellowship. The Presidents that
 ' bear Rule therein are certain approved Elders,
 ' who have obtained this Honour not by Reward,
 ' but by good Report, who were no other (as
 ' he himself intimates elsewhere) but those from
 ' whose Hands they used to receive the Sacrament
 ' of the Eucharist. For with the Bishop, who
 ' was the chief President (and therefore stiled
 ' by the same *Tertullian* in another place, *Summus*
 ' *Sacerdos*, for Distinction's sake) the rest of the
 ' Dispensers of the Word and Sacraments joyned
 ' in the common Government of the Church;
 ' and therefore, were in Matters of Ecclesiasti-
 ' cal Judicature: *Cornelius* Bishop of *Rome* used
 ' the received Form of gathering together the
 ' Presbytery; of what Persons that did consist,
 ' *Cyprian* sufficiently declareth, when he wisheth
 ' him to read his Letters to the flourishing Cler-
 ' gy which there did preside, or rule with him.
 Thus he. Wherein he clearly yields, that
 every Presbytery, tho' never so small, had their
 own peculiar Bishop; and that the greatest Bi-
 shops, such as He of *Rome*, or *Antioch*, had but
 One only Presbytery in his whole Diocess.

But I shall not enlarge on a Matter so plain
 and bright; *J. S.* or any of his Partisans, shall
 as soon (to use his own Words) swallow a Moun-
 tain,

tain, or drink the Ocean, as find one Instance of what they call a Diocesan Synod, consisting of one Bishop, and many Presbyteries; over each of which presided a simple Presbyter, as was the Custom during Prelacy's Reign in *Scotland*. *All Antiquity* (saith Bishop Cowper, cited by *J. S.* Chap. 4. §. 28.) can inform us, that a Bishop without a Presbytery, is a Head without a Body; and a Presbytery without a Bishop, a Body without a Head. But is the Monster less ugly, when a Multitude of Bodies have but One Head? This is not a Poetical but a real *Geryon*, who would have struck *Cyprian* and his Contemporaries with Horror and Amazement. Now, be it, that *Cyprian* and his Contemporary Bishops had even a Negative Voice over their respective Presbyteries; which is all *J. S.* gives them; yet, seing this Power did only affect one Presbytery, consisting commonly of a very small Number, with which the Bishop himself still Sate, Moderated among them, and conversed with 'em; and seing, on the other hand, our late Bishops Power was over divers Presbyteries, in none of which his Lordship stooped to preside in Person, but by those Moderators, whom, according to his absolute Arbitriment, he set over 'em; and so, which was the Crime of the Chargeable and Tyrannical Governours of the Jews, *Nehem. 5. 15.* even the Bishops Servants bear Rule over these Presbyteries, while he himself, to conciliate the more profound Deference to his Majesty, ('tis the Language of *J. S. (e)*) kept at a vast distance from, and height above all these his pres-

(e) *Vindicat. Pag. 298.*

byteries, allowing only, like some *Persian Kings*, a few Favourites a Priviledge of a more frequent Sight of his Face; We come nearer to the *Cyprianic Age*, than do our Adverſaries.

§. II. The *Cyprianic Bishop*, moreover, was a constant Preacher of God's Word, and Diſpenſer of the Sacraments; which conſtitutes a Second Difference; and had a peculiar Charge and Flock; which makes a Third. Nor was there then, nor long afterward, any other Notion or Idea of a Bishop in Mens Minds, than that of an Affiduous and Painful Diſpenſer of the Word and Sacraments: In this the Church of *Scotland* cloſely agrees with, and follows the Church of the *Cyprianic Age*. On the other hand, the Hierarchics, whoſe Bishop is no ſuch thing, but an abſolute Monarch and Dominator over Multitudes of Paſtors and Flocks, in this Matter go quite contrary to the *Cyprianic Church*, and are as much oppoſite to her, as Darkneſs to Light: Which alone, were there no more, tho' it be ſuppoſed, that *Superiority* over other Paſtors, and a *Negative Voice* too, be common to the *Cyprianic Bishops* with our *Scottiſh Bishops*, evidently demonſtrates, that theſe of the Church of *Scotland* are the true Progeny of the *Cyprianic Church*; and the Prelatiſts, falſe Pretenders to this Dignity. Now, that not only the *Cyprianic Bishops* of the Third, but alſo theſe of the two following Ages, were conſtant Preachers of God's Word, and Diſpenſers of the Sacraments, &c. I have elſewhere made evident. (f)

(f) Naz, Quer. Part 2, Sect. ult. & alibi.

§. III. To

§. III. To whom we may add *Basil* Bishop of *Cesarea* in *Cappadocia*, and *Ambrose* Bishop of *Milain*; the former whereof has extant a vast Number of Exhortations, and Preachings to the People: In diverse of which we learn that his Principal and Ordinary Work, was Preaching of the Gospel, and that to One particular Flock, which was his peculiar Charge: As in his Preaching upon psalm 114. And in that concerning the *Young Man* in the Gospel, And in that against *Drunkards*, wherein he says, “ The Evening-Shews excite me to speak, but the
 ‘ Unfruitfulness of my former Labours blunts my
 ‘ Fervour and Vehemency; for, the Husband-
 ‘ Man, when the former Seeds he had sown,
 ‘ grew not up, becomes more heartless again to
 ‘ bestow Seed on the same Ground. For, if in
 ‘ so many Exhortations, wherewith in former
 ‘ times we ceased not to warn you, and through
 ‘ these seven Weeks of Fasting, we have, both
 ‘ Night and Day, declared to you the Gospel
 ‘ of the Grace of God, no Profit appear’d; with
 ‘ what hope can we think this Day to Preach to
 ‘ you? How many Nights have you watched
 ‘ in vain? &c. The like he has in his Sermon
 to the *Youth*, and in other Discourses.

§. IV. *Ambrose* is yet more full and home to this purpose; whom many of these 93 of his Sermons, which yet remain, unanswerably prove to have been, not only a Constant and Assiduous Preacher, but also to have had One Only Peculiar Congregation; on which he, as the particular Pastor thereof, bestow’d his Perpetual and Ordinary Labours. For, “ Ye your selves,

(*ait b*) (*g*) “ Brethren, know, that from
 ‘ the Day I began to be with you, I have not
 ‘ ceas’d to admonish you with all our Lord’s
 ‘ Commands, and by Exhortation and Reproof
 ‘ to instill into you good Instructions, so that I
 ‘ am become to most of you a pious Father, to
 ‘ others a hard Master or Teacher. And (*b*)
 ‘ I believe, that, on the former Lord’s-Day, I
 ‘ have said enough, and more than enough, &c.
 And (*i*) “ Your Holyness, Brethren, remem-
 ‘ bers my former Preaching, &c. And (*k*)
 ‘ I, having been kept away from you for a few
 ‘ Days, seem to have been wanting, or to have
 ‘ been out of my Duty unto your Congregation ;
 ‘ and being call’d away by the necessity of ano-
 ‘ ther Church, I seem as if I had neglected to
 ‘ bestow upon you my wonted Pains. Thus he
 accounts to his Congregation for his absence,
 tho’ but for a few Days. And (*l*) “ The for-
 ‘ mer Lords-Day, explaining a Chapter of the Go-
 ‘ spel, we went through a part of it, it remains
 ‘ that we go through that which follows. And
 (*m*) “ You ought to remember, Beloved, that,
 ‘ on the last Lords-Day, I Preached this unto
 ‘ you. And (*n*) “ If, Beloved Brethren, you
 ‘ well remember, on the last Lords-Day we
 ‘ Preached, or Declared, that Christ himself, by
 ‘ his Fasting, Sanctified the Holy Lent. And
 (*o*) “ I believe I have said enough, and more
 ‘ than enough the last Lords-Day, &c. And (*p*)
 ‘ Because Yesterday we mentioned the Thief,

(*g*) Sermon. 5. (*b*) Sermon. 15. (*i*) Sermon. 20. (*k*) Sermon.
 28. (*l*) Sermon. 29. (*m*) Sermon. 35. (*n*) Sermon. 37.
 (*o*) Sermon. 43. (*p*) Sermon. 44.

‘ let us now see who this Thief is. &c. And
 (*q*) “ We proved the last Lord’s-Day, that St.
 ‘ Peter, &c. And (*r*), “ We told you Yester-
 ‘ day, That the Cross of Christ brought Salvati-
 ‘ on to Mankind. And (*s*) “ We told you the
 ‘ last Lord’s-Day, when we asked Pardon for
 ‘ our Silence, that even, tho’ the Priests be
 ‘ silent, &c. And (*t*) he tells his Congre-
 ‘ gation, *that he had often thought of leaving*
off Preaching to them, because he saw, that
his Preaching had little effect among them :
That they never kept in Memory, or Practice,
the Doctrine he taught them, but they heard
superficially, and took little with them. “ How
 ‘ few among you (*saieth he*) to day will
 ‘ say, We heard the Bishop Preaching concerning
 ‘ Alms-Giving, it was a profitable Preaching;
 ‘ let us shew Mercy to the Poor? He proved
 ‘ also largely, that ’tis an accursed thing to wor-
 ‘ ship *Idols*, let us therefore search, that there be
 ‘ no *Idols* in our Bounds.

And now, I take it for granted, that if, as I
 have, by these Examples, proved, every Bishop
 in the Fourth Age was constantly employ’d in
 Preaching, as his Proper and Ordinary Work,
 and that to One Particular Flock; it was no
 otherways in the Third, the *Cyprianic* Age;
 seeing the Proper Function, Ordinary and Con-
 stant Duty of the Apostolical Scriptural Bishop
 was that of Dispensing the Word and Sacraments:
 And the Fourth Age used not to correct the
 Third, and come nearer to the Apostolic Sim-

(*q*) Srem: 47. (*r*) Serm: 56. (*s*) Serm: 65. (*t*)
 Serm: 80.

plicity ;

plicity; but, on the contrary, depart farther from it, and add to the Declensions that therein had been made.

S. V. But, to return to the *Cyprianic Age*: *Origen*, a chief Writer therein, describes a Bishop no other way, than an Assiduous and Conscientious Minister, of the Gospel: For, in his 31 Homily on *Matthew*, on these Words, *Who is then a Faithful and Wise Servant, &c.* “It is evident (saith he) “that this Parable doth pertain to the *Apostles*; and to the rest of the *Bishops* and *Doctors*: Especially from this, that *Peter* doth ask in *Luke*, saying. *Doest thou say this Parable to us, or to all?* But nevertheless seeing there are many *Stewards*, 'tis difficult to find one both Faithful and Prudent. For which cause, the Apostle saith, So let a Man think of us as *Ministers of Christ*, and *Stewards of the Mysteries of God*: And now it is a Question, if there be one Faithful among these *Stewards*. Every Bishop who doth not as a *Servant* Ministrare to his Fellow Servant, but Rules as a Lord, Sineeth against God.

The like he has in his Commentaries on *Matthew* 18, comparing the Bishop with respect to his People, to a Nurse with respect to her Children. *Whether* (saith he) *he be an Apostle or Bishop, let him be like a Nurse cherishing her Children.*

And this was the Practice of *Dionysius* Bishop of *Alexandria*, another of *Cyprian's* Contemporaries, who was perpetually exercis'd in Preaching, Hearing the Preachings of others, Dissolving the Scruples of Troubled Consciences, in
Writ-

Writing useful Books, or Epistles, for Establishing and Comforting the Faithful, and in Spending sometimes three days together in Reducing the Seduced. (u)

§. VI. But, not to insist on others of that Age, I come close to Cyprian himself, whom his Deacon Pontius (were there no more to prove it) sufficiently declares to have been constantly taken up in Caring for the Poor, Preserving of Discipline, Reducing of the Lapsers. Confuting of Errors, and Preaching of the Gospel. And Cyprian himself, in the 66 Epistle, tells Pupianus, That he *daily serv'd the Brethren*, and clearly intimates, that a part of his Ordinary Work was to Dispense the Sacraments, *Baptism*, and the *Lords Supper*. And (x), He makes it the Ordinary Work of all Bishops, *to Serve at the Altar, Offer up Divine Sacrifices, Pray for the Safety of the People, and to be the Stewards of God*. And this, as we learn in his first Epistle, must be the Constant, and Only Work of both Bishop and Presbyter. And, accordingly, diverse of the Books and Tracts he published, are nothing else save the Marrow of a few of these many Sermons which he had to the People. And himself says (y), that *he had* (in the time of a Raging Pestilence) *a Divine Revelation, commanding him Assiduously to reach, i. e. to go on in his Ordinary Function, tho' others, for fear of the Plague, might desert theirs*. His Great and Ordinary Work then, was Personally to Feed and Guide the People;

(u) Euseb. Hist. Eccles: Lib: 6: Cap: 40: & seqq: ad Cap: 26. Lib: 7mi: (x) Epist. 67. (y) De Mortalitate, Pag: 163.

§. VII And that of One single Congregation, on which, as its peculiar Pastor, he bestowed his most frequent and ordinary Labours. For, *Pontius*, in *Cyprian's* Life, having inform'd us, that the *Tota Plebs*, all the Christians in *Carthage*, watched the whole Night before the Prince's House, where *Cyprian* was kept Prisoner, and on the Morrow accompanied him to his Suffering; and having set down the Circumstances thereof, subjoyns the following Words (z), " O Blessed Church or People, who, both in their Tears, and Groans, and, which was more, in their open Bursting furth into Out-cryes, have suffered with their Bishop, who was so excellent a Man, and according as they were alwise wont to hear him Preach, were in God's Estimation Crowned with him. From these Words I fear not to conclude, that *Cyprian* bestow'd his most frequent and ordinary Labours on One Particular Congregation, as being the Peculiar Pastor thereof.

§. VIII. But *Cyprian* himself will oblige us with most Luculent Proofs of this truth: His 43 Epistle is directed *Universæ Plebi*, to the whole People of *Carthage*; wherein, " Altho', (saith he (a)) Dear Brethren, The Presbyters,

(z) Pag: 10: O Beatum Ecclesiæ Populum, qui Episcopo suo tali, & Oculis pariter & Sensibus, & quod est amplius. Publicata Voce compassus est, & sicut ipso tractante semper audierat, Deo Judice Coronatus est. (a) Plenam vobis præsentia suæ Diligentiam præbeant, & Exhortationibus assiduis singulos corroborare, sed & Lapsorum mentes Consiliis salubribus regere & Reformare non desinant, tamen & ego quantum possum admoneo, & quo modo possum visito vos literis meis,

Britius,

‘ *Britius, Numidicus, and Rogatianus*, as also the
 ‘ Deacons, with other Officers who are present
 ‘ with you, Labour diligently among you, and
 ‘ cease not with frequent Exhortations to estab-
 ‘ blish you all one by one, and with wholesome
 ‘ Counsel, reform the minds of the Lapsed ;
 ‘ yet as much as I can, I admonish you, and as
 ‘ I can, I visit you with my Letters. Clearly
 insinuating, that, had he been at home, there
 would have been a most frequent Congress, and
 personal Communion between him, and all
 these to whom he Writes, (*viz.*) the Whole
 Church of *Carthage* ; and that he would have
 been daily bestowing his Labours among them,
 in Correcting, Directing, and Strengthening all
 and every one of them, according to necessity,
 as did now these Presbyters, and Deacons in his
 absence : And having bitterly inveigh’d against
 some malicious Presbyters, who had impeded his
 Return to his Flock, he proceeds thus (*b*). “How
 ‘ great a punishment is it to me, most Dear
 ‘ Brethren, that I my self cannot come unto
 ‘ you, that I my self cannot now deal with
 ‘ every one of you in particular, and that I my
 ‘ self cannot, according to the commands of our
 ‘ Lord, and his Gospel, exhort you ? My three
 ‘ years banishment did not satisfie them, nor my
 ‘ doolful separation from seeing your Faces ;
 ‘ nor my perpetual grief and groaning, which,
 ‘ because I am alone, and without you, torments

(*b*) Quas nunc Poenas patior, Fratres Carissimi, quod
 ipse ad vos impræsentiarum venire non possum ; ipse sin-
 gulos aggredi, ipse vos secundum Domini & Evangelii
 ejus Magisterium cohortari ? &c.

‘ me

' me with continual Lamentation, as do my
 ' Tears which flow down Day and Night, be-
 ' cause hitherto I can by no means, tho' I be
 ' your Priest or Pastor, whom with so great
 ' Love, and Affection you choosed, either salute
 ' you, or give and take mutually your Em-
 ' braces. Had this People or Flock been ought,
 but One only Congregation, which received
 from him the Word and Sacraments, and had
 Ordinary Personal Communion and Acquain-
 tance with him, this Discourse of *Cyprian* had
 been most unworthy of any honest Man. The
 Truth is, it proclaims him, to all that stop not
 their Ears, to have had no moe in his whole
 Diocess, than he could Inspect, and Feed after
 the same way and manner, as a Pastor of a
 particular Parish is bound to Inspect, and Feed
 that particular Flock or Congregation: As do
 his *Epist.* 66, wherein, he intimates, that *the*
Church is a People adjoynd unto its Priest, and a Flock
adhering to their Pastor, That is, their Bishop:
 And the 67. Wherein he, and a whole Synod
 with him, not only make the Bishop an ordinary
 Dispenser of the Word and Sacraments, but also
 insinuate, that all under his Charge, all that had
 any interest in Calling or Receiving of him, were
 ordinarily Fed by, and Received the Communi-
 on from him. And indeed, both this 67 Epistle,
 and *Pontius* his account of *Cyprian's* Life, affoord
 luculent Demonstrations of this Truth; they
 make it clear as Light, that all and every one
 in the Diocess or Parish were concerned in the
 Calling of the Bishop; and that all of them were
 Fed and Guided by him, as their Ordinary
 Pastor.

Pastor. And in Epistle 81, which he directeth to the Presbyters and Deacons, and *Plebi Universe*, the whole People, and wherein he Exhorts them, that at the time of his Martyrdom, which he then every Hour expected, none of them should, out of rash Zeal, run, and offer themselves to the Judge, he thus Dehorts them, (c)

“ And now, most Dear Brethren, as you have been alwise instructed by me out of the Lords Commands, and according to that which you have most frequently learned when I was Preaching unto you, contain your selves in quietness. Were it not but from this one place, I doubt not to infer, That all these to whom *Cyprian* Writes, all the Christians in *Carthage*, his whole Diocess, met for ordinary in One Congregation, and had *Cyprian* himself for their Ordinary Pastor, and Teacher. And thus, while I proved, that *Cyprian* was a Constant Labourer in the Word, Doctrine, and Discipline, and that he had a Particular Flock, or Congregation, on which, for ordinary, he bestowed this his Labour ;

I have, in the mean time, made appear, that this One Flock and Congregation made the whole Diocess, which makes up a Fourth Difference, a Difference so signal, that 'tis even alone sufficient to cast the Scales, and prove, that the *Cyprianic* Bishop is really *ours*.

(c) Vos autem, Fratres Carissimi, pro disciplina quam de mandatis Dominicis a me temper accepistis, & secundum quod me tractante seepissime didicistis, quietem & tranquillitatem tenete.

§: IX. Another evidence of the same Truth is the Paucity, and other circumstances of *Cyprian's* Presbyters. These were but Eight, at most; and it is not likely, that the Deacons exceeded the number of Seven; for *Rome* it self had no more (*d*); so that, in many of our larger Parishes in *Scotland*, the numbers of Presbyters and Deacons exceed theirs. 'Tis true, they were provided for by the Church (*e*), and so might have more time for Church Work, and had also Under-Officers to assist them in some part of it; but then it is as certain, that a vast deal of Work, required either by Necessity or Custom, lay on them, whereof nothing is incumbent on ours; and not all, *Dodwell* himself being Judge (*f*), but only some part of them were Doctors or Preachers; and so 'tis not to be judged, that, tho' every one of these Presbyters had had a distinct Church, there were beyond three or four, at most, of Churches or Parishes in all *Cyprians* Diocess: But even these there could not be; since a good number of Presbyters use to be allotted for one Church, whereof *Nazianzen* (*g*) is a sufficient Witness, asserting, that Church Officers were so multiplyed, that they, almost, in number, overcame these whom they Ruled. Nor can *Nazianzen's* Testimony, with Reason, be rejected; on the account, that he lived not in the *Cypriatic*, but following Age; since he does not in the least insinuate, that that superfluous Multiplication of Church Rulers,

(*d*) *Euseb. E. H. Lib. 6. Cap. 43.* (*e*) *Cypr. Epist. 1.*
 (*f*) *Dissert. Cypr. 6. N. 4, 5, 6,* (*g*) *Orat. 1.*

had begun in the Century wherein he lived ; No: He clearly intimates, on the contrary, that it had a slow, and gradual growth; and that in his time it was well grown, and that in time the Evil was likely so to increase, that every Man would be a Teacher, and none remain to be Taught. When any Man was admitted, in that Age, to the Degree of a Presbyter, there was no mention that the end thereof was either to fix him in a particular *Cure* for Dispensing the Word and Sacraments there, or that he should be sent to Dispense them in this or that Parish, as the Bishop pleased: No: He was to stay, for the most part, where the Bishop, and all the Faithful met ; and to serve, as it were, his Apprenticeship, have some Title there, Assist the Bishop in Counsel, concerning the Affairs of the Church ; and, finally, give a competent Proof and Experiment of his Abilities before the Bishop and Church ; to the end it might appear, if he was fit to Succeed his own, or any other Bishop, if called to it ; or to be sent forth among the People for Preaching, and Dispensing of the Sacrament to Prisoners, or to such like, who were impeded from coming to the Congregation, where all the Faithful met, and where the Bishop himself Dispensed the Word and Sacraments. When *Cyprian* (if we believe *Nicephorus Calistus* (*b*), and herein I perceive not, why we may not) was made a Presbyter, his Office was to keep the Temple ; that is, as I judge, to Oversee the *Sub-deacons*, *Ostiarii*, and other such, as took

(*b*) Lib. 5. Cap. 27.

care of the Neatness, and Utensils of the Church. And *Numidicus* (saith *Cyprian* (i)) is added to the Presbyters of Carthage, that he may sit with us among the Clergy. This, as *Cyprian* there informs us, was a piece of Honour done to *Numidicus*, for the great things he had Done and Suffered for Christ: For there was in the Church a more Honourable and Eminent place, a *Table* or *Bench*, where the Bishop, and the rest of the Consistory, or Presbytery Sate, both when they Consulted and Judged, and also Attended on Divine Service, at which time, as *Origen* intimates (k), *The Bishop used to single out one* (if alwise of the Presbyters, or otherwise, I determine not) and appoint for him a portion of Scripture to be Explained. And when in the Church of Carthage there were only three Presbyters, *Britius*, *Numidicus*, and *Rogatianus*, *Cyprian* in that his 43 Epistle never once insinuates, that any Flock was by this Diminution cast desolate, or wanted their Dispenser in the Word and Sacraments; which in Reason he ought, and would have done, if each or most of the 8 Presbyters, that ordinarily were in the Church of Carthage, had had their particular Cures, or had been employ'd in Feeding different Flocks. In a word, the *Cyprianic* Presbytery in most things Represented our Parochial Session.

§. X. Diverse things the Adversaries advance against this Truth, to wit, That then there were ordinarily as many Bishops as Congregati-
ons; but, their *Achilleian* Argument they draw

(i) Epist. 40. (k) Part 1. Exeget. pag. 29. in prim. Reg. cap. 28.

from *Tertullian's* words to *Scapula*. Take them as Dr. *Maurice* (1) translates them. " If they should offer themselves to Martyrdom, what couldest thou do with so many Thousands of People, when Men and Women, every Sex, every Age and Condition should offer themselves? What Fires, what Swords would be sufficient to destroy them? How much must *Carthage* suffer, which then would be decimated by thee? Every one would suffer in his Relation or his Friend; and there might appear among the Sufferers Persons of thy own Rank, and of the highest Quality. If thou wilt not spare us, spare thy self; if thou wilt not spare thy self, spare *Carthage*. This Passage, tho', at first, it may look like a Demonstration, yet, I fear, it will but do the Hierarchies small service. 'Tis certain, that the many Thousands, *Tertullian* speaks of, were all the Christians of the *Proconsular Province*, and not at all of *Carthage* alone; yea, I don't expect, that it can be prov'd, tho' we suppose, as *Tertullian* seems to say, the tenth part of the Inhabitants of *Carthage* to have been Christians (just abatements being made of the Decripp'd, Young, Sick, Women, who are oblidged to stay at Home, and others, who on many accounts, were compell'd to be absent) that all the Christians of *Carthage* must have exceeded such a Number, as may be brought together in one single Congregation, for Hearing of the Word and Receiving of the Lord's Supper.

(1) Def. Dioc. pag. 358.

But this is not all: *Tertullian*, if you allow him not the Liberty of an Orator, will perswade you, that scarce the tenth Person in the *Roman Empire* remain'd Pagan, or had not embraced Christianity. He says, *That the Christians fill'd all places, except the Temples.* And if (saith he) we being so vast a multitude should get away from you unto some remote place of the World, the very loss of so many of your Countrey Men, tho' they had been but of the meaner Rank, should confound your Lordships; yea, their simple departure should be your punishment. How would you be astonish'd at the strange solitude our departure should cause, and the silence and stillness of your City; as if it had expired by our departure? You would be to seek for Subjects to Govern, and more Enemies than Citizens would remain with you; but now your Enemies are more considerable by reason of the great multitude of Christians, who are your Citizens, and almost all your Citizens are Christians. Thus *Tertullian*, as *Maurice* in his *Vindication*, *Pag. 501.* Now, who reading these Passages, and understanding them as they sound, would not conclude, that there were then as good as no Pagans remaining in the Empire; which all the World knows to be quite otherwise? And why he could not Rhetoricize, and take a superlative latitude in his *Declamation to Scapula*, as well as in that to the *Roman Grandees*, none shall ever be able to give a sufficient Reason. It can no more, therefore, be infer'd from his *Declamation to Scapula*, that every tenth Person in *Carthage* was Christian, than

than it can from his *Apology*, that scarce every tenth Person in *Rome*, yea, or in the *Empire* remain'd *Pagan*.

§. XI. Another Argument, to prove, that there were in the *Diocess* of *Carthage*, many distinct *Parishes* or *Congregations*, they draw from the great Sum, even seven Hundred Eighty one Pounds, and five Shilling *Sterling*, which *Cyprian* (*m*) his *Clergy* and *People* Collected for the *Redemption* of *Captives*. This *Ordinary Charge* (for *Maintaining* the *Clergy*, *Poor*, &c.) was so great, (saith *Dr. Maurice* (*n*)) that the Sum Collected in this *Diocess* for the *Redemption* of those *Captives*, at the lowest *Computation*, must suppose a considerable *Diocess* to furnish it, especially so soon after a terrible *Persecution*.

But, as frequently falls out among *Truths* *Enemies*, *Maurice* is sufficiently refuted by his own *Dodwell*, who, in his 2d *Letter* to *Mr. Baxter*, having for a while laboured to prove the same point with *Dr. Maurice*, subjoyns thus (*o*), But notwithstanding these difficulties, I confess a single *Parish* (I mean the same *Multitude* of *Christians* that which might have made up a *Parish* according to our late *Estimation*) might have advanced a Sum as great as this latter of *Pamelius* and *Baronius*, without disabling themselves for future *Contributions*. Thus he ; and proves it irresistibly, and yet affirms, that *Cyprian's* *Diocess* had many *Parishes* ; and says, that it may be proved from the same words of *Cyprian*, *Misimus*, &c. *Contending* ; That not Seven Hundred Eighty one Pounds,

(*m*) *Epist.* 62. (*n*) *Vindication* of the *Primitive Church*. pag. 566. (*o*) §. 50.

and Five Shilling *Sterling*, but 781250 Pound *Sterling* are to be reckoned: But there is no such Absurdity, but ingrain'd Prejudice will swallow it.

§. XII. Dr. *Maurice* saith (p), “ That
 ‘ *Cyprian* gives us hints enough of the greatness
 ‘ of his Diocess. The number of the Clergy
 ‘ there, even in time of Persecution, when he
 ‘ confesses several of them to have fallen away ;
 ‘ yet even then there were so many Presbyters
 ‘ left in the City, that he advises them to go to
 ‘ the Confessors in Prison by turns to Admini-
 ‘ ster the Communion to them, that the chang-
 ‘ ing of the Persons, and the seeing of new
 ‘ Faces daily may render it less envied. But
 this is a Flourish; for they might have thus gone
 daily to the Prisons *by turns*, tho’ there had been
 only three Presbyters in the City: I shall not say
 what this alternation could contribute to the
 lessening of the envy of the Gentiles; but sure,
 tho’ all the eight (and moe they can never
 prove to have been in *Cyprian’s* Diocess) had
 been thus employ’d by turns to the Imprison’d
 Confessors, it could have contributed but little
 more for allaying of the fury of the watchful and
 implacable Enemies, who constantly would ob-
 serve who came to Visit them; or if they were
 more Remiss, the proportion still holds, and
 they would little notice, tho’ the same Persons
 after a day or two returned. “ When (*continues*
 ‘ *he*) four of his Presbyters, and these probably
 ‘ living at some distance from *Carthage*, had
 ‘ Writ to him about some thing relating to the

(p) Vind. Prim. Pag. 503.

‘ Church,

Church, he tells his Clergy that he was resolved, from the time he was made Bishop, to Determine nothing without Advising with his Clergy; which intimates, that they were not of the Clergy residing at *Carthage*. I deny that it intimates any such thing: But he will prove it. "For it is not likely that four Persons would pretend to Write to their Bishop about any publick Concern of the Church without Consulting their Brethren, if they lived together with them, and met daily at the same *Altar*. Likely enough; seeing these four might easily smell out, and foresee the Opposition the rest of the Presbyters would make to the thing that they designed, and therefore would endeavour to perswade their Bishop, and bring him to their mind, which they knew would be of no small service to their purpose, considering what great weight, he, both present and also absent, by his Letters, had with the Presbytery; otherwise how easily might they have consulted with their Brethren, tho' they had had no daily, yea, no weekly Meeting. But, *Cyprian's speaking of them with this strangeness, makes it improbable that they were among this Clergy, to whom he Wrote concerning them.* To me, the whole Tenor of what *Cyprian* there says (*q*) makes it most probable, that they did belong to this Clergy, and that they were really a part of them, to whom this Letter is directed. *We have* (saith the Doctor (*r*)) *express mention of one Country Presbyter and Deacon belonging to the Diocess of Carthage, Gaius, Diddensis Presbyter, who from several passages of*

(*q*) Epist. 14. (*r*) Pag. 504.

that Epistle appears to have been near the City, and under its Jurisdiction. But how proves he, that Gaius was a Country Presbyter, or Curate of any Village belonging to Carthage? Is it because he is called *Diddensis*? Then, even tho' he could prove, that there was a place in that Territory called *Didda*, he might on as good reason affirm, that *Caio* was Governour of *Utica*, or *Aristotle* of *Stagyra*: Nor does the mention of his Deacon any better service, since it was ordinary for each Presbyter, even within *Carthage* it self, to be accompanied with his Deacon; as is evident from *Cyprian's* own Words (*f*), where he wills that the Presbyters, who were to give the Sacrament to the Imprisoned Confessors, should go to them by turns, one Presbyter at a time with one Deacon: And I assure my Reader, that there is not one Passage, not one word, in that, or any other Epistle, whereby it appears, that *Gaius* was either nearer to, or farther from the City, than were the rest of the *Carthaginian* Presbyters; or that he had any particular Church, either in Town or Countrey: 'Tis only a dream of *Pamelius*, and in which he himself owns, that he had little Confidence. If I may guess (saith he (*t*)) in a matter uncertain; 'tis like, that *Didda* was a Village in the Diocess of *Carthage*, and *Gaius* was the Curate of the place. This place is most obscure (saith *Dr. Fell* (*u*))

(*f*) Epist. 5. (*t*) Annot. ad Epist. 28. Si quid in re incerta divinare licet, sit mihi verisimile, *Didam*, pagum quempiam fuisse in *Carthaginensi* Dœcesi, &c.

(*u*) Annot. ad Epist. 34. Porro locum admodum obscurum fuisse hinc licet conjicere, quia non alibi de eo occurrit mentio.

for no where else is this Gaius mentioned. And it is not improbable (saith Dr. Maurice) that this is one of these Presbyters Cyprian complains of in another place for their presumption in receiving the Lapsed into Communion without consulting their Bishop, or the Clergy. Well, be it that it is probable, yea certain too, for me ; and say on. And the nature of their fault makes it evident that there were several Congregations now in Carthage; for this could never have been done by a few in the Episcopal Church in the presence of all the Presbytery ; it is not probable they would have indured it ; or if they had, then they had been all in equal fault, which Cyprian does by no means lay to their charge, but lays it upon a few.

What? Might all the Presbytery then justly have indured it in these few provided they had been in different Churches? Could they have done this without being blamed by Cyprian, as much as if they had been all in the same Church; seeing the Power of all the Presbytery reached these few, no less when they were in different Churches, than when in one and the same with the rest? Again, how knows he, that, at every Meeting of the Congregation, all the Presbytery was present? It is much more probable, that frequently very few were present, one or two perhaps, with as many Deacons, who in their turn performed the Service of that day, the rest being obliged to be absent, Visiting and giving the Sacrament to the Imprisoned Confessors, the Sick, and others necessarily absent. In these and many such Works most of the Presbytery might be frequently kept absent from the publick

publick Congregation, and only come to it by their turns ; and these Presbyters who were for the immature Absolving of the Lapsed, might easily make use of their Lot and Turn, for its performance : But, I yet suppose, all the Presbyters were really present, these few Presbyters, notwithstanding, might make use of their own course or turn in Divine Service, and of the favour of many, who liked well enough to have some abatement of their wonted severity, for Absolving of the Lapsed ; and the rest of the Presbytery might openly shew their Dislike of the Practice for the time, and expect the Concurrence of their Bishop, in order to their proceeding to Censures ; but this, which superabundantly repells what the Doctor here advanc'd, is said, on supposition, that these Presbyters Absolv'd the Laspers in a Church or Place appointed for Ordinary Administration of the Word and Sacraments ; of which supposition there is no necessity ; it being most likely, that these Presbyters Absolv'd them by their Testimonials, where they desired it, and Communicated with them in time of Sicknes, or in Private, or Irregular Meetings, which they began to keep, inclining to Schism or Faction.

§. XIII. *But the rest of the Diocesses of Africk (continues Dr. Maurice) were some of them distributed into several Parishes : For Caldonius an African Bishop makes mention of one Felix, who did the Office of a Presbyter under one Decimus, another Presbyter of Caldonius's Diocess, as will appear from some passages of that Epistle. That*

Decimus

Decimus and also *Felix* lived in the Diocess wherein *Caldonius* presided, I doubt not; but, that *Decimus* was a Presbyter, as distinct from a Bishop, I deny with the Learn'd Dr. *Fell* (*), who allows him to have been *Caldonius's* Predecessor: The same Learn'd Author judges it probable, that *Felix* was no Presbyter, but Clerk to the Presbytery; and whatever Office he had born, it seems evident, that he was not in the Exercise of it, when he was staged for Christianity. But tho' we yield, that *Felix* was a Presbyter, it will by no means follow from *Caldonius's* words, that he Officiated in a distinct Church from that of the Bishop: He says, That he was his nearest Neighbour; to wit, nearer than the rest of the Presbyters, and therefore he knew him better, having more occasion of private Converse with him; That he Officiated in a distinct Church, not one syllable or intimation.

§. XIV. His other Argument, for the Amplitude of the Diocesses, and Multitude of Congregations in each of them, he takes from the Paucity of Bishops met in Councils, "The next (saith he (y)) " is at *Lambese*, where there were present Ninety Bishops, the most numerous Council we read of in *Africk* before the Schism of the *Donatists*: Nor is it to be wondred, there

(*) Annotat. ad Epist. 24. Forte Presbyterium subministrare, idem erit quod ministrare, aut illo munere defungi; ut iste *Felix* Presbyter fuerit *Decimi*, qui decessor *Caldonii* in Episcopatu ————— & fieri poterit ut concessus hujus, Scriba aut Notarius dicatur, *Presbyterium subministrare*.

(y) Pag. 509.

' should be so many Bishops met together in a
 ' Provincial Synod, since the Province of *Cyprian*
 ' contain'd *Africa*, properly so called, *Numidia*,
 ' and the two *Mauritania's*, and we find several
 ' Councils compos'd of the Bishops of all these
 ' Provinces less numerous than this against
 ' *Privatus*. Thus he. But his Friend Dr. *Fell*
 ' contradicts him, and tells him, " That *Cyprian's*
 ' Province was *Africa* properly so called, or the
 ' *Zeugitan*, and that the mention of the two *Mau-*
 ' *ritania's* had crept in from the Margin. In a
 Word, he suspects, that the whole Clause [*Habet*
etiam Numidiam, & Mauritanias duas sibi cohæren-
tes] is forged (z). Nor do these Councils
 compos'd of all the Bishops of these Provinces,
 and less numerous, any Kindness at all to the Dr.
 One of them is that of *Carthage*, consisting of
 Eighty Seven Bishops; a less number indeed,
 than was that of *Lambese*; but then we must
 remember, that the Question about which they
 met at *Carthage*, the Rebaptizing of these who
 return'd from Heretical Communions, had so
 great Intricacy, and so divided the whole
 Church, that 'tis no wonder, if many absented
 as *Non-liquets*, waiting for further Light: And
 doubtless, some considerable part joyned with
Stephen; and, knowing whether *Cyprian* and his
 Adherents inclin'd, would be ready to stay at
 home, rather than to be Outvoted by the great-
 er number, I say, if we reflect upon this, and
 consider the number of these, that upon other

(z) Annotat. in Epist. 48. Duarum Mauritaniarum mentio, fortasse ex margine irrepsit.

accounts were necessarily absent, and the vacant Seats ; but especially, if we consider the Paucity of Christians then in these parts ; it may reasonably be concluded, that, indeed, there were as many Bishops as Congregations. But more may be said ; for it is plain, that the Council that consisted of Eighty Seven Bishops, was nothing else but only some few (if deputed from the particular Provincial Synods, or if coming together by chance, or, lastly, if gathered and invited thither particularly by *Cyprian*, I determine not) of each of these Provinces ; as is evident from this, that all the Bishops, who met there, of the *Zeugitan* or Proconsular Province, scarce exceeded Twenty, when it was a time of great Peace ; whereas, in another *Assembly* of the Bishops of this Province, after a most terrible Persecution, when many had been Kill'd, many Banish'd, and many Laps'd, Forty Two conven'd for Settling Discipline, as *Maurice* himself acknowledges (*a*). Another thing that perswades me, that these Eighty Seven were only a certain number of the *Anti-Stephanians* invited thither by *Cyprian* their Chief, and *Bishop* of the first *See*, is, that we find not so much as the least Jar, Dispute, or Hesitation about a Question that then exercised and puzzled the greatest Lights of the Church, and well nigh divided it into halves : There was a compleat Concord without the least Dissent or Protest to the contrary.

But, to return to *Lambese* ; if that Council with its Circumstances be well consider'd, it will ap-

(*a*) Page 511.

pear, that it is far enough from countenancing Diocesan Episcopacy, and that these Ninety Bishops were but a part of these of *Numidia* alone; for these were sufficient for deposing of a Bishop, who was not the *Chief* of the *Province*, or *Bishop* of the first *See*, but of an ordinary *Town Lambese*; and accordingly (which a General Council of *Africk* rarely did) there these Bishops met, and it seems evident, that *Cyprian's* Predecessor (for the Council washeld before *Cyprian* himself was a Bishop) went not thither, but only, as occasion afforded, declar'd his Approbation of that *Numidian* Synod's Deed; and it would seem, that either *Privatus's* Heresy was very small, or very plausible; for in *Cyprian's* time he offer'd himself to be try'd at a Council in *Garbage*, but was not admitted (*b*): Hence 'tis probable, that a considerable part of the Bishops of *Numidia* might either favour *Privatus*, or at least be *Non-liquets* in the Case: Add, as is said, to these, the vacant *Chairs*, and such Bishops as on many accounts would be absent, and consider the Paucity of Christians in *Numidia*, a place far less Civilized, and so far less Christianized than was *Zeugitana*, and then there shall be no just doubt, that there were as many Bishops as Congregations.

§. XV. I have made good elsewhere (*c*), as by other Arguments, so even from the Concessions of our most Learn'd Antagonists, That not only all Cities, but also every good Village, had a Bishop, and that only some part of these that dwelt in Cities of the *Roman* Plantations

(*b*) Epist. 36. 59. (*c*) Naz. Quer. Part I. §. 7.

were Christians, and very few of the Country People, the Body thereof remaining Gentiles, long after the time of *Cyprian*: Add to all this the Concession of *Dr. Fell*, who yields, that *Rogatianus* was only the *Bishop of a Private Little Town* (*d*); which is no less true of the far greater part of the *African* Episcopal Sees: Add also, that the *Latine* Tongue was only spoken in the *Colonies*, and got never any considerable Footing among the rest of the Inhabitants; in *Latine* only was the Gospel Preached, the Gift of Tongues in *Cyprian's* time was ceased, and the Pastors understood only the *Latine*, their Mother Tongue; or, if they had *Greek*, the Body of the *Africans* no more understood it, than the *Latine*. And here 'tis to be noted by the way, that this the Ignorance of the *Latine* Tongue among the Throng of the Inhabitants of *Africk*, may be looked on, as one of the most probable and accounting Reasons, how it came to pass, that, at the first Irruption of the *Mahometans*, the Light of the Gospel was totally Extinguished; which direful Vastation scarce fell out any where else. But to return; this one Observation, seing the far greater part of the Country People were the old Inhabitants, mortally wounds their Argument drawn from the pretended Largeness of the Territories of Episcopal Cities.

§. XVI, Wherefore, tho' we should give them *Rome*, *Alexandria*, *Carthage*, and such great Cities, yet were we even with them, and much

(*d*) Annotat. in Epist. 3. Urbiculæ privatæ Episcopus,

more; it being certain, that, long before Cyprian's time, there were many thousands of Bishops, besides these (e). But we dare not be so liberal in prejudice of Truth; our greatest Adversaries will acknowledge, that we are not obliged to make such Concessions: I have already demonstrated, that there was but one Congregation in all Cyprian's Diocess, and satisfied what they bring from Tertullian's swelling Hyperbolies, and from all their other Common Places; and tho' they could bring much more, it might well be a Difficulty, but could never counterpoise these unanswerable Testimonies of Cyprian himself, which I have adduced. I have moreover evinced elsewhere (f) against the Cavills of Dr. Maurice, That the same is the Judgment of Mr. Mede; yea Mr. Mede is expressly yielded to us by Mr. Dodwell (g): *is vain* (says he) *therefore does Mr. Mede gather from hence, that there was then only one Communion-Table in the Bishop's House.* Of the same Mind, as in another place is shown (h), was Dr. Heylyn; and Dr. Hammond bears him Company, and affirms, that, in Tertullian's time, which is well nigh the same with the time of Cyprian, all Christians received the Sacrament only out of the Bishop's own Hands (i).

(e) Aug. contra Crescon. Lib. 3. Cap. 3. (f) Naz. Quer. Part 2. Sect. 4. (g) One Altar, Cap 2. § 8. (h) Naz. Quer. Part 2. Sect. 10. (i) Dissert. 3. Cap. 7. §. 5 Sic & Tertullianus de Cor. Mil. Non de aliorum quam de Præsidentium Manu Eucharistiam sumimus, quod idem sub *ἡγουμένου* nomine affirmat Justinus. Et Dissert. 4. Cap. 17. §. 14. Illud itidem à Tertulliano, &c.

§. XVII. But the Christians (saith Dr. Maurice (k)) had not the convenience of great and capacious Churches at that time, and might not be very willing to raise extraordinary Fabricks, lest they should expose themselves too much to the Observation and Envy of their Enemies. But Mr. Dodwell is of a contrary Mind, and yields, that all the Christians, not only in Carthage, but also at Rome, could, and did meet ordinarily for Hearing of the Word Preached by the Bishop himself, and Receiving the Sacraments. (l) “The great Reason that inclines you to believe the Paucity of Christians in these times is, that, in great and popular Cities, they were able to Communicate at one Altar. — But you might as well have concluded whole Cities indeed, nay whole Nations, to have no more People in them, than our ordinary Parochial Assemblies. You know every clean Male in Jewry was to appear before God, &c. Other such National Assemblies he instances, and adds. “Nor were only Sacrifices common to these vast Assemblies from the same Altar, which is more easily intelligible, but Speeches also were made to Numbers much greater than our Parochial Assemblies, which I believe you will think the greater Difficulty, how the Bishop, who, you say, then was the Principal, if not the only Preacher, should be heard in a Multitude proportionable to a Populous City. Yet is this so far from being Incredible, as that it was in those Ages frequently practised. I will not instance in places of special contri-

(k) Defence Dioces. Pag. 358. (l) Letter 2. to Mr. BANSER, §. 52.

vance, as that at the *Roman Rostra*, the *Theatres*,
 and *Amphitheatres*, where many thousands,
 sometimes 100000, or more, have heard with
 convenience. And yet it is very probable,
 that these publick places of *Religious Assemblies*
 were contrived with conveniency for that
 purpose. — Our Saviour preaches his
 Sermon on the Mount to great Multitudes
 from several places, *S. Matth. 4. 25. v. 1.* And
 several other places, to 4000 at one time, and
 5000 at another, though in *Wildernesses*; by
 which we may guess, how much Greater his
 Auditories were in *Populous Cities*. — And
 by the *Multitudes* converted by single Sermons
 of the *Apostles*, you may easily conjecture the
Vastness of their Auditories. — Thus you
 see, that it will not follow, that the *Number*
 of *Christians* must have been few, if they assem-
 bled in *one place* for the *Word and Sacraments*,
 and if the *Bishop alone* had Preached. (m) And
 even afterwards we find *Preaching* not always
 performed by the *Bishop*, though I am apt
 indeed to think it was ordinarily. (n) There
 was also a third Expedient for these *Numerous*
Communions, that tho' indeed the *Roman Altar*,
 where the *Blessed Sacrament* was ordinarily and
 solemnly Administred, were *only one*, even in
 these *Populous Cities*, and that in the Power of
 the *Bishop*; yet in private and occasional Af-
 semblies *Presbyters* were permitted to do it by
leave of the Bishop. — As for *Preaching*
 — you cannot prove that to have been so

(m) S. 53. (n) Ibid.

' Appropriated to the Bishop, as that ordinary Pres-
 ' byters were excluded from it. All that can be
 ' pretended to this purpose is, that the *Exhortati-*
 ' *on* with the *Communion Office* was then general-
 ' ly in the presence of the *Bishop*, and that, in his
 ' presence, it was not usual for *Presbyters* to Preach
 ' (for this is the only thing that was thought
 ' so strange in the Preaching of *Origen* before
 ' *Theophilus*, and *S: Austin* before *Valerius*, that
 ' it was done in the presence of their Bishops)
 ' and that the power of *Ecclesiastical Assemblies*,
 ' upon what pretence soever, Preaching as well
 ' as other Offices, was appropriated to the Bishop.
 Hence, nothing is clearer, than that, in *Dodwell's*
 Mind, about the time of *Cyprian*, all the Chri-
 stians in the greatest Bishopricks, yea even in
 that of *Rome* it self. did and could meet Ordina-
 rily, that is, every Lord's Day, at least, in one
 place, for Hearing of the Word, and Receiving
 of the Sacrament ; that they could all easily e-
 nough not only Participate but Hear ; that the
Bishop himself was the Ordinary *Dispenser* of both
Word and *Sacraments* ; and, finally, that a Bi-
 shop and an Ordinary Dispenser of the Word
 and Sacraments, was, by all Men, looked on
 as one and the same Person. And tho' their
 Church at *Rome* was not, doubtless, Extraordi-
 nary for Curious Architecture, yet it was cer-
 tainly very Great and Capacious, seing all the
Roman Christians endeavour'd what they
 could to have but one Communion Table with
 their Bishop : And the State allow'd them, ex-
 cept in times of Persecution, to make their
 Church as large as themselves saw convenient.

This *Lampridius*, in the Life of *Alexander Severus*, tells us : “ When (saith he) the Christians had possessed themselves of a place that had been publick, and the Cooks contended, that it belong’d to them ; the *Emperour* determined, That it were better *God* should be there Worship’d, tho’ any way, than that it should be given to the Cooks. Hence it appears, that this place was sufficiently ample, and that none but the Cooks, for their own private profit, env’y’d the *Christians* a large Church. *Dr. Burnet*, in his 4th Letter out of *Cornelius’s* Epistle to *Fabian*, guesse the Christians of *Rome*, in *Cyprian’s* time, to have been about Fourty Five Thousand: This Number is great, yet not the half of these *Dodwell* allows to meet in one Assembly, and conveniently Hear and Participate: But, all just Defalcations being made, how small a part of these 45000 Souls could ever at once come together ? It is most questionable, moreover, if the Proportion of poor Christians to the rest be not much greater than he makes it, which is One to Thirty ; and if each Presbyter had not the Inspection of far fewer than he gives them, which is a Thousand Souls. Now, if we compare the Eight Presbyters of *Carthage* with the 46 of *Rome*, from whom the *Dr.* took his Estimate of the *Roman* Christians, and give the like Number proportionably to them, the Christians of *Carthage* exceed not 8000, from which Number, due Abatements being made for the Absents, the Congregation will not be very unweildy. And yet Thousands of Bishops there then were, each of whom had fewer Presbyters, and far fewer

fewer People, than had *Cyprian*, if we except *Rome*, and perhaps two or three more; No Bishop can in Reason be deem'd to have had so many of either.

§. XVIII. Most untrue, therefore, and slippery are these *J. S.* his Words (o), “ The *Cyprianic* Bishop was not the Pastor of a Flock, *i. e.* a single Presbyter, having the Charge of a single Parish, after the Presbyterian Model: For a Bishop, in these times, had many such Presbyters under him. *Cyprian* himself (whatever he had more) had no fewer than Eight under him in the City of *Carthage*, besides the adjacent Villages. *Cornelius* was over Fourty Six. For, seeing the *Cyprianic* Bishop had only one Congregation in his whole Diocess, and was the Ordinary Dispenser of the Word and Sacraments to that Congregation, and so had personal Communion with all his Flock every Lord's Day at least, (for so often the Lord's Supper was then Administrated) and therefore could take a particular Inspection of the Souls of the Flock, he differs as much from the Hierarchic Bishop, as Light from Darkness; and in the very Nature and Substance of the Ministerial Office, is to a hair, like a Presbyterian Bishop, or Pastor of a single Parish; and, tho' he should have a Thousand Presbyters under him, it makes no notable Difference. His Nickname of *single Presbyter* we regard not; these Creatures of Superstitious Brains, which never had a Syllable of Allowance in the *Word* of *God*, are theirs, not ours, who have a thousand times demonstrated, that, in

(o) Princip. *Cyprian.* Pag. 10.

Scripture Account, the Office of *Bishop* and *Presbyter* is Compleatly and Reciprocally one and the same.

Lastly. As for his Village *Presbyters* under *Cyprian*, there is just as much mention of them there, as of the *Bishop's Crosier, Corner-Cap, or Tippet*; yea, *J. S.* in his *Vindication*, really acknowledges, that such *Presbyters* there never were: For, to prove, that *Cyprian* could controll the Major Part of the *Presbytery*, he says, (*p*) “ *Cyprian* was *Bishop* of *Carthage*, and when he wrote his 43^d. *Epistle*, there were only Eight *Presbyters* belonging to the Church of *Carthage*: Of these Eight, Five, viz. *Fortunatus, Jovinus, Maximus, Donatus* and *Gordius*, united their Counsels against him: And Three only, *Britius, Rogatianus* and *Numidicus*, stood with him: Had he been no more than a *Simple Moderator* of the *Presbytery*, 'tis manifest, he had been fairly and legally, and irreprehensibly *Out-voted*, for he and his Three made in all but Four, and there were Five against him. And indeed he still, as occasion requires, supposes and insinuates, that only Eight *Presbyters* of *Carthage*, in *Cyprian's* time, can be found.

§. XIX. If it be yet objected, That then there might not be many *Bishops* in one *City*, and that, tho' the Numbers of *Christians*, in Process of Time, grew vastly greater, than they had been at the first *Plantation* of *Bishops*, yet the *Ancients* never divided the *Diocesses*; The Answer is easie: That their giving of but one *Bishop* to a *City*, was because they thought, that this was

an Expedient for *Peace, Order,* or some other such Good; and not at all because they judged it of *Divine Institution*: They knew well enough, that it had been otherwise: And if we believe J. S. (q) *Stephen* Bishop of *Rome*, and immediat Successor of *Cornelius*, who, I think, was the first that mentions the Custom, judged, that both *Peter* and *Paul* were *Bishops* of *Rome*: And *Rufine* in his Preface to the *Pseudo-Clemens* his *Recognitions*, informs us, that both *Cletus* and *Linus* were at once *Bishops* of *Rome*, *Peter* yet living, and guiding *Rome* as an *Apostle*: But of this largely elsewhere (r).

Now, as to this, That they divided not their *Diocesses*, as *Christians* multiplied; It may be answered, That the good Men of the *Cyprianic Age* had little Hope of any further Encrease of their Numbers; for they were instantly looking for the coming of *Antichrist*, and the end of the World (s). And afterward, when *Christianity* got Authority on its side, and therewith a huge Encrease of *Christians*, Corruption encreased no less; and accordingly they were so far from dividing or multiplying *Diocesses*, that they used to cast diverse into one; or, which is really the same, set up one *Metropolitan* over many *Bishops*, one *Exarch* over many *Metropolitans*, &c. yet, when they thought it contributed to their Designs, they spared not to make *Diocesses* enough, as did both *Catholicks* and *Donatists*, that they might in Number be superior to their Adversaries. This Dr. *Mauice* himself acknowledges,

(q) *Vindic. Pag. 240.* (r) *Naz. Quer, Part 2. Sect. last.*
 (s) *Cyp. Epist. 58. & 67.*

and gives a long relation of it out of *Augustin-*
 (t). “Wherever (*saiſt he*) they (the *Dona-*
 ‘*tists*) could make the least Party imaginable,
 ‘they appointed a Schismatical Bishop; and
 ‘not content to equal the Number of the Ca-
 ‘tholicks, they divided the ancient Diocesses,
 ‘and erected several new Episcopal Seats, that,
 ‘by the Number of their Bishops at least, they
 ‘might appear to be Catholicks. — It was
 ‘not long after this Breach, but we hear of un-
 ‘usual Numbers of Bishops met in Council;
 ‘and one of the *Donatists* of *Carthage* had no less
 ‘than Two Hundred and Seventy Bishops. —
 ‘Some time after, when they quarrelled among
 ‘themselves, they called a Council of Three
 ‘Hundred and Ten, *Bagaiense* against *Maximi-*
 ‘*anus*. The Catholicks observing what Advan-
 ‘tage this Reputation of having a great Number
 ‘of Bishops gave their Adversaries, thought it
 ‘necessary to make use of the same course
 ‘themselves, and to make as many Bishops as
 ‘they could; therefore they order, that, where
 ‘part of a large Diocess should be willing to
 ‘have a Bishop of their own, if the Bishop, un-
 ‘der whom they were, should consent, a new
 ‘Bishoprick might be erected. — Nor was
 ‘this all, but, where the *Donatists* had driven
 ‘out, or perverted all the Catholicks, there
 ‘they set up a Bishop, as soon as ever they set
 ‘up a Party, and sometimes in the same *Donatist*
 ‘Diocess, there were three or four Catholick
 ‘Bishops. Thus he. And goes on shewing,
 that they then used to set up Three, Four, yea,

(t) Vind. Prim, Pag. 516. & seqq.

or Five, where they had but One before. From all which it is most evident, that both Parties agreed in this, That no Divine Prohibition debarred them from making many more Bishops, than there were Cities; yea, from making indeed as many as there were Flocks or Congregations to be Fed and Rul'd. 'Tis true, as he there also shews, they mutually objected to one another, that the Practice was contrary to Antiquity; but himself acknowledges, that this Objection was despis'd on both sides.

§. XX. Nor deserv'd it better Treatment, being perniciously false as to its Consequence; presupposing, that, tho' the Multiplication of Christians were never so great, yet they ought to have no more Bishops or Pastors, than the Handful, who were first converted to the Gospel, required: Nor is it truer in its Antecedent, it being evinced elsewhere (u), That even, in the earliest times of Christianity, there were, at least, no fewer Bishops than Flocks or Congregations; and that a Bishop and a Conscientious Minister of the Word and Sacraments, were reputed one and the same: To which may be added a Multitude of Places of the Book that goes under the Name of the *Apostolic Constitutions*, which saith (x): "Let the Bishop love the Laicks as his Children, being Affectionat unto them, and Cherishing them as Eggs for the Production of Birds, or like the Chickens under the Hens Wings, that they may grow;

(u) Naz. Quer. Part 1. Sect. 7. Part 2. Sect. 4, 9, 10. (x) Lib. 2. Cap. 20. ὁμοίως ὁ ἐπίσκοπος ὡς τέκνα τῆς λαϊκῆς ἀγαπάτω, &c.

Admonishing all, Reproving all sharply, who
 need sharp Reproof. — *And*, Feeding the
 People peaceably, Confirming the Troubled,
 Healing the Sick, that is, Establishing by Do-
 ctrine him who is Weak in the Faith, also
 Binding up the Wounded, that is, Binding up
 by Exhortation and Admonition him who
 Wanders, or is Shaken or Broken with Sins, so
 that he halts in the way. — *And*, He who
 hath Sinned, and is ignorant of the Promise of
 God concerning Repentance, and God's great
 Patience, and Long-sufferings, and also is ig-
 norant of the Scriptures which shew forth Re-
 pentance, because he is not taught by thee, O
 Bishop, he indeed through Ignorance doth
 perish, but thou, as a Loving Governour, and a
 Sedulous Pastor, seek after him, while thou
 numbers thy Flock, &c — *And*, Feed the
 Flock not by Constraint, neither Imperiously
 with Contempt, as if thou hadest Dominion,
 but as a good Pastor, gather the Lambs into
 thy Bosom, Cherish those that are with Young.

Which thing, without doubt, can agree to
 none, but to a Parochial Pastor of one single
 Congregation. *And* (*γ*) “ You must offer
 your Sacrifices, that is, your Offerings, to the
 Bishop, as being Priest, either by your selves,
 or by the Deacons. As also your first Fruits,

(*γ*) *Ibid* Cap. 27. — προσήκει δυν κ̅ υ̅μας, ἀδελφοί,
 τὰς θυσίας υ̅μων ἢτοι προσφορὰς τῷ ἐπισκόπῳ προσφέρειν ὡς
 ἀρχιερεὶ ἢ δὲ ἑαυτῶν ἢ δια τῶν διακόνων, ἔμνη δὲ, ἀλλὰ
 κ̅ τὸς ἀπαρχὰς, κ̅ τὰς δεκάτας, κ̅ τὰ ἐκείσια αὐτῶ προσά-
 γετε. αὐτὸς γὰρ γίνεσκει τὸς θλιβόμενος κ̅ ἐκάτω δίδασκε
 πρὸς τὸ ἀρμόζον.

and

‘ and Free-Will-Offerings, for he (*the Bishop*)
 ‘ well knows the Indigent, and distributes to
 ‘ every one as is meet. Where ’tis undenyable,
 that the Lord’s Supper was celebrated only
 where the Bishop was, that he knew particularly
 all the Indigent, and their Cases, and might and
 did distribute to each of ’em accordingly; and
 consequently it was impossible for him to be
 ought else, but the Pastor of a single Congrega-
 tion. And when these Supposititious Apostles
 are ordering the ordinary Publick Worship of the
 Church: “ Let (*say they (z)*) the Seat of the
 ‘ Bishop be placed in the midst, and let the Pres-
 ‘ byters sit on each side of him, and the
 ‘ Deacons stand by them ready, and let it be
 ‘ their care that the People sit orderly in the
 ‘ other part of the Church. Let the Reader
 ‘ from a high place Read the Books of *Moses*.
 ‘ ———— Let another Sing *Dauids* Psalms.
 ‘ ————. And then let a Deacon or Pres-
 ‘ byter Read the Gospels. ———— And
 ‘ when the Gospel is Read, let Presbyters and
 ‘ Deacons, and all the People stand with great
 ‘ silence ———— Then let the Presbyters
 ‘ Exhort the People, but not all of them. And
 ‘ last of all, let the Bishop who is like the Steerf-
 ‘ man of the Ship, Exhort the People. ————
 ‘ And after Prayer let some of the Deacons set

(z) Cap. 57. κείσθω δε μεσθ̄ ο τω επισκοπω θρονθ̄,
 παρ’ ἐκάτερα δε αυτε καθεζέσθω τὸ πρεσβυτερον, καὶ οἱ
 διακονοι παριστάθωσαν, ———— πρὸνοια δε τετων εἰς τὸ
 ἕτερον μερθ̄ οἱ λαικοὶ καθεζεσθωσαν μετα πάσης ἡσυχίας καὶ
 εὐταξίας, ———— καὶ τελευτήσθω πάντων ὁ ἐπίσκοπος, ὡς
 εἶπκε κυβερνήτη.

‘ about

' about the distributing of the Eucharist. ———
 ' Then let the Deacon which assists the Bishop,
 ' say to the People, Let none hate or malign
 ' another. ——— Then the Priest or Bishop
 ' having Prayed for Peace, let him bless the
 ' People, as *Moses* commanded. Let the Bishop
 ' therefore Pray in these words. O Lord pre-
 ' serve thy People, &c. Every order by them-
 ' selves receives the precious Body and Blood of
 ' Christ. Thus these pretended Apostles.
 Hence 'tis clear, that Anciently every Bishop had
 only one Church in all his District, who there-
 in, together with all the Presbyters, did ordi-
 narily, that is, each Lords Day, partake of the
 Lord's Supper, and perform Divine Worship.
These Constitutions (saith Dr. *Maurice* (*a*)) are
fable and forgery: Because (saith Dr. *Parker* (*b*))
 of that Books many and uncertain Interpolati-
 ons, it is altogether useless. Not so (saith *Dod-*
well), (*c*) *They are most ancient Constitutions*. And,
The Canons of the Apostles (which to the Hierar-
 chicks are compleatly another Bible) seeing they
 are shreads of these Constitutions, the matters (viz.)
 which in these Constitutions were largely handled,
 reduced into a compend, and at the end of these
 Constitutions represented to ones view, cannot be better
 explained than out of these Apostolical Constitutions.

(*a*) *Def. Dioces. Episc. pag. 121.* (*b*) *Account of the Government of the Christian Church. Pag. 8.* (*c*) *Diff. Cyprian. 10. n. 1. Hi Canones, cum Constitutionum lacinix sint, quæ nimirum ibi fusius disputata essent, in breviorrem formam redacta unigue intuitui sub finem repræsentata; nequeunt proinde melius quam ex ipsis constitutionibus explicari.*

Parker

Parker and Maurice had, doubtless, as much extoll'd these Constitutions, had they not seen in them what *Dodwell* saw not, for *Ipse Bernardus non vidit omnia*, even something that, utterly destroys Diocesan Episcopacy; for 'tis certain, that when these *Constitutions*, as we now have them, were compiled, either the custom of having no fewer Bishops than Churches, or Congregations, obtained, or at least it remain'd fixed in the minds of Christians, that it once had been so, else the Author, or Interpolator, who liked nothing better than to have a *Jewish* Hierarchy introduced into the Church, and every Bishop look'd on as a grand, absolute, and formidable Prince, would never once have insinuated such a thing; yea he had given to every Bishop a multitude of Churches or Congregations, had not his design, which was to make the whole Composure, as it now stands, go down, and take for a piece of true and Apostolic Antiquity, obliged him to mixe all along with his Alloy some grains of genuine Antiquity.

§. XXI. Nor could they ever, while they began to decline from the Gospel simplicity, and take the *Jewish* Temple for the pattern of their Worship, have judg'd, as *Mede*, *Dodwell*, and others contend that they did, the Lord's Supper to be a real *Sacrifice*, except they had also believed, that every place appointed for the Celebration thereof, or every Church or Meeting place of a Congregation ought to have a Bishop or High Priest, as they term'd him; it being certain, that no Sacrifice could be lawfully Offered

Offered out of the Temple, where the High Priest still Officiated, and which was the place which God particularly choosed, except it were done by Prophets Divinely inspired, who could vouch their warrant for the exception, as *Moses* did his for the Rule: Hence flow'd that superlative concernedness of all *Israel*, on supposal that the *Gileadites* had built another Altar for *Sacrificing*; and the Solemn Protestation they made to purge themselves from the suspicion of any such thing (*d*). Nor find I ought objected by Mr. *Dodwell* (*e*) meriting any Answer, if it be not what he brings from 1 *Sam.* 20. 5, 6, 29. where 'tis said, that *David's* Family had a yearly *Sacrifice* at *Bethlehem*: But beside that *Shiloh* at that time was deserted, and no other place yet nominated; and so there might be then a Dispensation or Allowance for *Sacrifices* in diverse places; the Word זבח signifieth not only to Sacrifice but also to Kill without any such design as 1 *Sam.* 28. v. 24. Where it is said, that the *Witch* of *Endor* תזבח Killed a *Fatted Calf*; and the Word זבח a derivative from the other signifies sometimes not a *Sacrifice*, if it be not metaphorically understood, but a *Feast*, as *Ezek.* 39. 17. compared with *Revel.* 19. 17, 18, 21.

§. XXII. The same Truth, That there was but One Altar, that is, One only Church, where the Bishop, Clergy, and all the People in the Parish Ordinarily, *i. e.* every Lord's Day, met for Celebration of the Lord's Supper, is evident from the 3^d. 4th. and 5th. of these called the

(*d*) *Jeshuah* 22. (*e*) One Altar. Chap. 3, Sect. 6.

Apostolic Canons, where these pretended Apostles, having specified what was proper, and what not, to be offered at the *Altar* (that is, the *Communion Table*) subjoyn thus, (f) “ Let all
 ‘ the rest of the ripe Fruits be carried as First
 ‘ Fruits into the House of the Bishop, and Pres-
 ‘ byters, and let them not be offered on the
 ‘ *Altar* : For ’tis certain, that the Bishop and
 ‘ Presbyters divide them to the rest of the Clergy.
 And Dr. *Maurice*, in effect, confesses no less :
 “ The name of *Altar* (*saitb hē* (g)) might be
 ‘ appropriated to that of the Bishop’s Church
 ‘ upon another account, and that is in respect of
 ‘ the Oblations of the Faithful, which were
 ‘ presented there only, and from thence distri-
 ‘ bution was made according to the occasions of
 ‘ the Church. Among other Oblations, was
 ‘ the Bread and the Wine which were to serve
 ‘ for the Sacraments ; these were always blessed
 ‘ at the Bishops *Altar*, though not always Confe-
 ‘ crated there. And now, from what is brought,
 I doubt not to infer, that in the more Pure and
 Primo-primitive Times, there were no fewer
 Bishops than Churches or Congregations ; and
 that, after this practice was, through Corruption
 of Men, wearing out, and that pernicious
 custome of making a Man the Pastor of many
 Flocks, and giving him the whole Pastoral
 Authority over them, which yet he was rarely,
 if ever to See or Feed ; it remain’d in Mens
 Minds that a Bishop and Congregation ought

(f) Can. 4. ——— δηλον δε ὡς ὁ ἐπισκοπος, καὶ οἱ
 πρεσβυτερι, ἐκμερίζουσι τοῖς διακόνοις, καὶ τοῖς λοιποῖς
 κληρικῶς. (g) Defence Diocel, pag. 38.

to have continued Reciprocal, so that several shifts must be used to gull Christians, and lull them asleep, till God's Ordinance was overturned, and they at length brought into the depth of Slavery. Hear Mr. *Dodwell* (*b*), " For the times of Persecution, wherein they could not meet so numerously in one Assembly ; yet other Provisions might have been made agreeably enough to the Principles of these Ages, for supplying the necessities of much greater than *Parochial Multitudes*. Such was that of *reserving the Species*, which I believe was a shift found out in times of *Persecution*, when every particular Person could not get any opportunity of frequenting the *Synaxes* as often as he was desirous to *Communicate*, which was then *daily*. ——— A second shift was that of *sending the Sacraments by the Deacons* to these that were absent. ——— But there was also a third Expedient for these *numerous Communions*, &c. as before, §. 8.

§. XXIII. But, say the *Hierarchicks*, you can never account for *Alexandria*, wherein there was a vast multitude of Christians. And, moreover, as *Athanasius* himself tells us (*i*), *The large Countrey Mareotis was always subject to the Bishop of Alexandria, and never had in it self either a Bishop or Chorepiscopus ; but a good many Presbyters, each of whom had ten or moe great Villages.* From which place they conclude, *That even these Presbyters had Curates under them.* But though I could not account for *Alexandria*, yet, as is said, what are two or three Cities to

(*b*) 2 Letter to Mr. *Baxter*. § 53. (*i*) *Apol.* 2.

the whole World, wherein there were Thousands of Bishops, each whereof could not have in his whole Charge more than would compleat a convenient Congregation: And I know not if it can well be deny'd that *Athanasius* insinuates the annexing of a Countrey to a City Bishop, to be an unusual custome; and the placing of Bishops and *Chorepiscopi* in Villages, and Countrey Places, to have been a practice then sufficiently familiar; as indeed it was, tho' the Writers of these Times, endeavouring for the most part to place in Mens minds an Idea of the Glory of the Church like to that of Secular Greatness, mention Countrey Bishops, as little as they can, only in a flying word by the By; a few great Cities took up all their thoughts and pens. We hear of three Countrey Bishops in a corner of *Italy* (k), we might doubtless have heard of three hundred more Bishops and *Chorepiscopi*, who were also true Bishops, in that Countrey, had not the Writers of these Times thought it as base a thing to name them, as the Council of *Laodicea* to endure them.

§. XXIV. And now, as to *Alexandria* in particular, that Church really continued Presbyterian till near the middle of the third Century; considerably longer, it seems, than did many other Churches. During this time both City and Countrey about it were divided into many Parishes, having their particular Bishops or Pastors, who were formed into a Presbytery or Ecclesiastical Senate, and chose their own Moderator, whom they allowed to be Constant,

(k) *Euseb. Eccles. Hist. Lib. 5. Cap. 43.*

and gave him the name of *Bishop*, this is clearly enough related by *Jerom*, as elsewhere I have evinced (*l*). Now when the Spiritual Timpany, which then had infected no few Churches, had got into *Alexandria*, and the Moderator or Nominal Bishop was turned into one who was real and Hierarchick, he had a morsel great enough prepar'd for him ; for, to be sure, he would have no less a *Precinct* than that of the whole Presbytery.

But in other Cities, the *Precincts* of the Presbyteries were not by far so large, scarce reaching any length without the Walls of the City. It appears to have been so at *Rome*; for *Cornelius*, in his Epistle to *Fabius* (*m*), clearly insinuates, that all the Presbyters, all the Deacons, all the Poor, and in a word, all the Christians of his Diocess liv'd either in the City, or, at least, hard by it. He intimates no less in another Epistle he Writes to *Cyprian* (*n*). 'Tis also evidently suppos'd by *Prudentius* ; for he says, that *Laurentius* the Roman Deacon (who design'd to gather together all the Poor of the Church or Bishoprick of *Rome*, and present them to the *Prefect*) ran three days through the Town (*Rome*) gathering together the swarms of infirm Folks, and these that beg Alms (*o*).

(*l*) Naz. Quer. Part 2. Sect. 8: (*m*) Euseb. Eccles. Hist. Lib. 6. Cap. 43. (*n*) Inter Cyprianicas 49. (*o*) Pag. 128

Tribus per Urbem cursat
 Diebus, infirma agmina,
 Omnesque qui poscunt Stipem,
 Cogens in unum, & Congregans.

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The Bishop of Rome, notwithstanding, had even then Dependences enough, though more indire& than they came to be afterward; for the Countrey Bishops, who are as true Bishops as these of the City, were by this time falling apace under the Power of these City Bishops: And with such Countrey Bishops the Christian World was then well filled; there was good store of them in Syria, and even very near to Antioch it self, and were called *Επισκόποι των ἀγρων* Bishops of Countrey Places or Villages, in opposition to *Επισκόποι των πολεων* the Bishops of the Cities (p). Nor were they thinner sown in Italy it self; Novatus called Three of them from one of the smallest and basest Corners of Italy, that they might Ordain him Antibishop to Cornelius (q): And he might, as is now observ'd, have doubtless got out of the same Tract of ground, tho' never so mean, not only 3. but 30. had it not been that Three sufficed to answer his necessity; for Three Bishops were counted sufficient to Ordain any Bishop: Two of these three Cornelius, as it would seem, with a Cloud of his Dependant Bishops, Excommunicated, and sent others into their Places, and at the Intercession of the People, receiv'd the third to Lay Communion: I say, As it would seem; for Cornelius's words (r) may import, that he with his Presbyters exau&torated these Bishops, and ordained others in their Rooms. However this be, it shews, that the great City Bishops did

(p) Euseb. E. H. Lib. 7. Cap. 30. (q) Lib. 6. Cap. 43.

(r) *ὅτι τῶν λοιπῶν δε επισκοπων διαδοχῆς εἰς τὸς τόπους ἐν οἷς ἦσαν χειροτονήσαντες, ἀπεσάλλαμεν.*

Lord it over these of the Countrey, or the *chor-episcopi*, as they were afterward named. There was, doubtless, abundance of them hard by Rome; but judging either that *Cornelius's* Cause was just, or his Party strong, refused to Ordain *Novatus*, or *Novatian*, his Adversary, which oblig'd him to seek Ordainers at some greater distance.

'Tis, after all, objected, out of *Optatus*, that in the Reign of *Dioclesian*, about 50 Years after the time of *Cornelius*, there were several Churches in Rome. But, I deny, that it will from thence follow, that there were any but one in the time of *Cornelius*; for this was the very time of which *Eusebius* (*f*) so heavily complains, as that wherein the manners of Christians were abominably corrupted, and themselves ripen'd for a grievous Persecution: And, which is most to our purpose, he expressly remarks (*s*) the growth of the number of their Churches. But, be it, that in *Cornelius's* time, beside the One Church and Altar where the Bishop Officiated, there were other places in which, at times, Divine Service was performed; 'tis enough for my design, if all the Church, for their more ordinary and solemn Worship, met in One Place with the Bishop, who to them was the Ordinary Dispenser of the *Word* and *Sacraments*: But this is now proved, not only by other irrefragable Arguments, but also by the most express Acknowledgments of our most Learned and Resolute Adversaries: And so,

(*f*) Lib 8. Cap 1 (*s*) ὡς δὴ ἕνεκα μηδ' ὁμῶς ἔτι τῆς παλαιῆς δικαστηρίου ἀρκ' ὑμεῖς, εὐρείας εἰς πλάτος ἀνὰ πᾶσας τὰς πόλεις ἐκ θεμελίων ἀγίων ἐκκλησίας.

were

were there no more, the Cyprianic Bishop is, on this score alone, twenty times liker to our Presbyterian Bishop or Pastor, and nearer a Kin to him, than to the Hierarchick Prelate. And indeed, this practice of the Ancients, and the shifts *Dodwell* acknowledges them to have used, irrefragably prove, that they believed firmly, that every Congregation of People, met for Hearing the Word and Receiving the Sacraments, ought to have their particular Bishop.

§. XXV. *But 'tis all one, (say they) (t) and Calderwood grants it, whether the Bishop be Diocesan or Parochial ; for if a Pastor in a single Parish have a Sole Power of Ordination and Jurisdiction, or at least be a sine quo non over a few Presbyters in this single Parish, he is a Bishop as well as he who hath that Power over a great many Presbyters in a large Diocess. And I own, that what Calderwood there says is Truth, and that the Parochial Episcopacy which crept pretty early into the Church, was the Occasion or Beginning of all the direful ensuing Apostacy and Michief, the Egg wherein lay the Seeds of the Mystery of Iniquity, and out of which Antichrist was hatched. I said indeed (u), If the Pastor of any Parish or Congregation be constantly employed in Preaching and Edifying the People, we shall not envy him others, so far as is requisite, to assist him ; the People may be instructed the better : But mean'd not by these words to allow any Imparity among Pastors in a Parish, more than in a*

(t) Author of Imparity among Pastors, &c. pag. 2.

(u) Naz. Quer. Part 2. Sect. 10.

Diocess: However, if it can be proved, that they allow it, I in so far retract and revoke them: And this I can do without the least infringement of the matter I there sustain, which is, That the Equality of all Bishops being once acknowledged, and a Bishop allowed to each single Congregation, the distinction between Bishop and Presbyter, tho' it were granted, is to them of small or no use; and so this Parochial Bishop such as the ancient Bishops were, is by a hundred degrees nearer of Kin to our Parish Pastor, than to their Diocesan Lord Prelate: Wherefore, this is nothing but a silly bit of Sophistry. But he is more senseless pag. 5. in his perversion of these Ignatius's words, (viz) *Enquire thou or seek after every man by name, neglect neither Servant nor Hand-maid.* They were adduced by the Author of the *Remarks on the Case of the Episcopal Clergy*, to prove, that the Ignatian Bishop had but One only Congregation in his Diocess; and I had adduced them for the same end. Now, to him the Author of *Imparity* replies as follows. "Mean while Ignatius does not speak of the Duty of a Bishop, nor saith, He, *i. e.* Every Bishop, ought to be acquainted with every Lad or Lais, as the *Remarker* words it, and the case of their Souls under his Inspection. No, he only exhorts Polycarp, a single Bishop, to enquire after all by Name, and not to slight superciliously the very Men-Servants and Maid-Servants, which I presume, will not bear the *Remarkers* necessary Conclusion. Where indeed we have nothing save a flat denial of that which is so plain as to stare every one in
the

the Face : For what end can a Minister of the Gospel be enjoy'd to enquire or seek after every one by Name, yea even the meanest Lad and Lads, if not that he may know them particularly, and, as the Steward and Physician of Souls, know how to ministrare to each of them, in particular, proper Food and proper Physick ? Moreover, by these words, *Single Bishop*, &c. he insinuates as if this which is enjoyned *Polycarp*, were the Duty of no Bishop, but only some Work of Supererogation. But why this should not be the Duty of every Bishop, as well as *to take care of the Widows, to do nothing without God* and other Duties which *Ignatius* with the same breath lays on *Polycarp*, neither he, nor any Man else shall be able to tell : *Ignatius* no less positively enjoyns *Polycarp* to seek after every one by Name, then he in the same place allows that *nothing be done without him* : But the Hierarchics contend that the latter is the Prerogative and Priviledge of all Bishops : How then can they deny the former to be their Duty ? Why, the reason is evident ; for by nothing can you more gall them, than by telling, That they ought to be acquainted with the state of the Souls of their Flocks. 'Tis clear (saith the same Author (x)) *from the Inscription of the Epistle to the Philippians, (viz.) Polycarp and the Presbyters with him to the Church at Philippi, that he (Polycarp) was not a Pastor of one Congregation or Parish in a modern sense.* 'Tis clear say I, that these Companions have nought wherewith to defend their Cause, but such Weapons

(x) Ibid.

as have long since been made quite unserviceable ; for I else where (*y*) detected and overthrew in particular this miserable paralogism they bring from this Inscription ; yea long before me, not only our *Biondel* (*z*), but even their *Hammond* had sufficiently done it (*a*) ; for he yields that under the name *Presbyters*, not simple *Presbyters*, but Real and True Bishops may be mean'd. On this fourth difference (to wit, that the *Cyprianic* Bishop had but one Flock or Congregation, one Altar or Church, wherein all within the *Diocefs* ordinarily Communicated, having the Bishop for their ordinary Pastor and Dispenser of the Word and Sacraments ; and that, on the other hand, the Hierarchic Bishop has Congregations, Altars and Churches, who knows how many ?) I have dwelt long, because 'tis of unexpressible Weight, of such Weight, that the Learn'dest of our Adversaries write large and elaborate Books to disprove it ; but all in vain, as is now made appear : Yea, 'tis of such Weight, that even it alone really baffles all the pretences the Hierarchics make to Consanguinity and Identity with the Church of the *Cyprianic* Age, and demonstrates, that we have, by a thousand to one, more Interest in the *Cyprianic* Bishop, than have our Antagonists.

§. XXVI. The Fifth Difference consists in this, that the *Cyprianic* Bishop was not attended with the long train of Theatrical Ceremonies, *Surplice*, *Corner-cap*, *Tippet*, &c. which are the chief Ornaments of the Hierarchic Prelate.

(*y*) Naz. Quer. Part 2. § 9. (*z*) *Blon. Apol.* pag. 14.
(*a*) *D. essert* 4. Cap. 22.

Sixthly, Nor might he involve himself in Secular Cares, Civil and State Offices or Employments ; as is elsewhere demonstrated (*b*). On this head their own Dr. *Whitby* is very ample and full, whom the Reader may consult (*c*). But every Body sees, that our Hierarchic Bishop is, in this, a downright Antipode to the *Cyprianic*.

Seventhly, The *Cyprianic*, and other Ancient Bishops thought themselves bound to be very sparing and sober in Table, Apparel, House, and things of the like nature, and to keep far from all Pomp, Splendor and secular Grandure : For, *Paul of Samosata* Bishop of *Antioch*, and one of *Cyprian's* Contemporaries, was deposed, not only for Heresie, but also for this, *That, having been Poor before he was a Bishop, he had after that grown very Rich, born secular Dignities, pass the Streets with a train of Attendants, and erected to himself a magnificent Seat in the Church (d)*. And a good time after that of *Cyprian*, the fourth Council of *Carthage* decrees, (*e*) *That the Bishop shall have a little Dwelling House near the Church. That he shall have but very sober Household Stuff and Dyet, and seek his Reputation only by sound Doctrine, and a good Life. That the Bishop shall not spend his time in caring for his Family, but be employed wholly in Reading, Praying, and Preaching of the Word of God. And that when the Bishop Preaches, none shall go out of the Church.* But, on the other hand, the Hierarchic Bishop cannot have a little House, but a Princely Palace ; he must have Regal Furniture and a Regal Table, and therefore a great and Princely Revenue : And because such Splendor and Opulency cannot

(*b*) Naz. Quer. Part 2. Sect. 10. (*c*) On 2 *Tim.* 2. 5.

(*d*) *Euseb.* E. H. Lib. 7. Cap. 30. (*e*) Canon 14. 15, 20. & 24.

there be had, there is not one Bishop in all the *English America*. These *Canons*, moreover, confirm what is already proved, that even then there were commonly no fewer Bishops than Churches or Congregations, at least that it was fixed in Mens minds that it once was so, and ought so to have continued.

Eightly, It was a Principle of the *Cyprianic Age*, tho', as is before evinc'd, their Practice suited not well therewith, that all Bishops were of the same Dignity, and compleatly Equal among themselves; which I made good from the Testimonies of *Cyprian* and other Ancients (*f*), to which may be added the Authority of *Tertullian*, who, as do many other Ancients, makes every Bishop a High-priest, and scoffingly calls the Bishop of *Rome*, Bishop of Bishops (*g*), But I shall not insist on this; for, 'tis own'd by many of the Hierarchics, as *Forbes* (*b*), *Dodwell* (*i*) and *J. S.* himself (*k*). But others, as *Whitgift* (*l*), *Hammond* (*m*), and *Hill* (*n*) are as clear for Imparity among Bishops, as their Brethren are for it among Pastors: And all of them desert this Principle as to their practice; for, it makes all other Bishops only Suffragans to the Metropolitans or Archbishops.

(*f*) *Naz. Quer.* Part 2. §. 10. (*g*) *De Baptismo* cap. 17. & *Pudicitia* cap. 1. (*b*) *Instruct. Hist. Theol. Lib.* 16. Cap. 1. (*i*) *Dissert. Cyprian* 7. §. 26. 41. (*k*) *Principles* p. 27. & seqq. and *Vindication* pag. 228, 229, 230, 231. (*l*) *Defence of the Ans. to the Admonition.* Tract. 4. pag. 220, Tract. 8. pag. 301, 305, 311, 313. (*m*) *On Philip.* 1. and 1. 2 *T.m.* 2. & 2. And in many places else of his Works. (*n*) *De Presbyteratu* Lib: 4: Cap: 6: §: 3: & §: 5: Cap: 8: *Confect.* 12.

CHAP. VI.

*The Peoples Power in
Choosing their Bishop
or Pastor asserted and
vindicated : And
the Divine Right of
Ruling Elders su-
stain'd.*

§. I. **T**HE *Ninth* Difference consists in this, That, in the *Cyprianic* Age, the People had such Interest and Power in Electing and Calling of their Bishop or Pastor, that without their Consent and Approbation, none could be set over them, which is clean contrary to the practice of our Hierarchics.

¶ S. (a) denies, that any Approbation or Consent of the People was then required, but on-

(a) Vindic; Chap: 7: Pag: 392: & seqq.

ly simple presence and Testimony; and earnestly endeavours to defend, yea and to prove, that the Bishops of the *Province* might, by themselves alone, choose a Bishop, and set him over any Church, even tho' the People liked him not at all; but, *e contra*, were altogether against his being set over them. All necessary to be insisted on (saith he) is this Question, Whether Bishops, in Cyprian's time, were formally *Elected* by the *People*? But what if there can be only Instances enough brought to prove, that the Bishop was really *Elected* by the *People*; that is, That they gave a clear Signification, one way or other, of their Unanimous Desire and Acceptance of such a Person, at least, as to the Major part of them, without which Declaration of Acceptance, the Bishop was not Placed or Admitted, though there should be no Evidence of the Formality of *Votes*, or *Calculi* thrown into the *Urne*, written Subscriptions, or writing down of Names, or such pieces of nice or curious Dealing, needful only, where the Body of the Eligents was ready to split into equal halves? What if, in all the Instances on Record, still by far the Major part of the People cheerfully called and embraced their Bishop or Pastor, no less cheerfully than the Bishops of the *Province*, or, which is all one, the Pastors of the Presbytery, admitted him into their College? And so there was no need of that Circumstantialness in Formality of Polling or Voting. Dare any Man say, that, because this was not practis'd, therefore the People had no more Right or Power in Election of their Bishop than an Infidel,

del? For, all Men were alike publicly, invited to declare what they had to say concerning the Person to be chosen.

§. II. He says, we have but *two Shadows of Argument* for our Sentence: But, herein he is no more to be trusted, than was *Zebul*, when he pretended to *Gaal*, that the Armed Bands he saw approaching were the Shadow of the Mountains; for, as I shall now make evident, they are not Shadows, but solid Substances, Darts sufficiently acute to disable utterly all the Defences that are or can be prepar'd against them. The former of them is contain'd in *Cyprian's* 55 and 59 Epistles: In the 55 he says (b), “*Cornelius* was made Bishop, by the Designation of God and his Christ, by the Testimony of almost all the Clergy, by the Suffrage of all the People who were then present, and by the College of Ancient Bishops and Excellent Men. And Epistle 59, shewing, how he himself was promoted to the Bishoprick, he saith (c), “That if God's Institutions were observed, none would make any Stir against the College of Bishops; and no Man, after the Divine Appointment, and the Suffrage of the People, and the Consent of his Fellow Bi-

(b) Factus est autem *Cornelius* Episcopus de Dei & Christi ejus Judicio, & de Clericorum pene omnium Testimonio, de Plebis quæ tunc affuit Suffragio, & de Sacerdotum Antiquorum & Bonorum Virorum Collegio, Pag. 104.

(c) Cui (Sacerdoti) si secundum Magisteria Divina obtemperaret Fraternitas Universa, nemo adversum Sacerdotum Collegium quidquam moveret, nemo post Divinum Judicium, post Populi Suffragium, post Co-episcoporum Consensum, Judicem se jam non Episcopi, sed Dei faceret.

shops, would make himself Judge, not of the Bishop, but of God. Thus you have our Argument as *J. S.* has *Scottish'd* it. Let us next hear what he answers. He says (*d*), "That all the Force of the Argument lyes in the Word *Suffragium*, which, in all the *Cyprianic* Monuments, signifies not necessarily an *Elective Voice*, and the Term *Suffragium* ought not to be taken for an Electional Vote, unless the Scope and Tendency of the Discourse, where 'tis used, necessarily require it to be so taken. But he is certainly mistaken; the Force of the Argument lyes not only in the naked Word *Suffragium*, but in that Word as it is circumstantiated and qualified, as in the places adduced, where one is said to be made a Prefect or Governour by the Suffrage of the People, which is a Phrase as naturally importing Power of Choosing him who is said to be made a Governour by these Suffrages, as doth *Latio Suffragii* in *Pliny* (*e*) a Power in the *Roman* Citizens in Choosing their Magistrates; from these he had, with the rest of his Language, this Phrase; and therefore understood and used it, just as they did in parallel Cases. The Instances *J. S.* adduces to the contrary are wholly impertinent, there being indeed in 'em the Term *Suffragium*, but in none of them, *Factus Suffragiis*, or any thing like it; they are all either meer Allusions to the *Roman* Use of the Word, whereas, in the places we have brought, it is used just as it was at *Rome* in the Choosing of Magistrates; or else the Word is taken more properly, and really imports a

(*d*) *Vindic.* Chap. 7. §. 35. (*e*) *Lib:* 35: *Cap:* 12.

Power in those that are said to give these *Suffrages*. As for Example, That which *J. S.* brings out of *Cyprian's* Book *Of the Vanity of Idols, Ut crescat de Suffragio Sceleris, Commendatio Dignitatis, That the Commendation of his Dignity may be rais'd by the Suffrage of a Crime.* This, I say, is only an Allusion to the Custom of Commendatory Suffrages, whereby these that gave them had a Power to raise the Candidate they commended: Yea, this Instance is so far from helping *J. S's* Cause, that it mischieves it; for, it intimates, that as *Brutus's* wicked Deed contributed to raise his Dignity; so, had this wicked Deed been a Person, it would have had a Formal *Vote*, or *Suffrage*, or somewhat as good, or equivalent thereto, to have been used for raising *Brutus's* Dignity.

Another of his Instances out of the same Work of *Cyprian*, where the *Jews* are said to have delivered *Christ* unto *Pilate*, most earnestly demanding his *Crucifixion* and *Death*, by their violent and obstinate *Suffrages*, is truly harmful, not helpful to his Cause. *Pilate* gave the *Jews* a full Power of Preserving either of the Twain, *Christ* or *Barabas*; tho' he himself much rather inclin'd, that *Jesus* should be Released; and so this Concession of *Pilate* being presupposed, this *Suffrage* of the *Jews* imports most clearly the Power they had then gotten to Release the one and Crucifie the other: But, although it should have imported only their vehement Petition, such a *Catambresis* would have stood *J. S.* in no stead; seeing, as is said, the forecited places of *Cyprian* are no less positive for an Interest and Power in these

these who give the *Suffrages*, than any places that can readily be found for a Power in the *Roman* Citizens of Choosing their own Magistrates.

His Third Instance out of *Cyprian*, concerning *Envy* and *Malice*, where, when *David* had killed *Goliath*, 'tis said, that the People, in a Fit of Admiration, bursted out into a *Suffrage* of Commendation, does him no better Service: For, had not the People, having learned what Noble and Profitable Action *David* had performed, Power sufficient to Praise and Commend him on this account? In the mean while, there is here an Allusion to the Practice of Electing by Votes and Suffrages of the Major Part; as if *Cyprian* had said, *David* got the Commendatory Vote, or *Suffrage* of the whole People.

His Fourth Instance is out of *Cyprian's* 28 Epistle, where he, representing how God, by a special Manifestation of his Will, had separated *Aurelius* to be a Clergyman, words it thus, *Sed expectanda non sunt Testimonia Humana, cum præcedunt Divina Suffragia*: "That is (saith *J. S.*) 'plainly, neither more nor less, than that there 'is no need of Humane Testimony, when God 'interposes with a special Designation. And I am content, that it be neither more nor less; for, even as it is, it quite destroys the thing it was brought to confirm; seing surely, in this place, *Suffragia* signifies something else, than a naked Testimony, which may be admitted, or rejected at the Discretion of another, even Power Uncontroulable.

His Fifth Instance out of *Cyprian's* 73 Epistle, *Quod enim quidam dicunt quasi ad Hæreticorum Suffragium*

fragium pertineat, quod dixerit Apostolus, is of a piece with the rest. It is clear, that, in this Passage, *Suffragium Hæreticorum* signifies an *Approbation*, or *Ratification* of Heretical Baptism, which some said, was contain'd in *Philip. i. 18*. And *Cyprian* denies it, and so there is here a clear Allusion to the Practice of Determining by *Votes*. And now judge, if he has manifested by any, or all of these Instances, that, where a Man is said to be made a Bishop by the *Suffrages* of such and such Persons, the Word *Suffragium* does not import any Interest or Power in these Persons of Choosing their own Bishops.

§. III. He at length comes clos to the places I adduced, and to what was brought from the 55 Epistle, he says (*f*), “ There is no necessity of taking the *Suffrage* of the People to signify their *Electing* him by their *Votes* to be their Bishop. The Testimony goes every where as smoothly, ——— if we understand no more by it, than their *Approbation*. For (*sith he*) if God, by some special Manifestation of his Will, had pointed out *Cornelius* to be Bishop of *Rome*, how could it have been referred to a *Vote* of the *People*, whether they would have him to be their Bishop or no? But the Supposition which he makes the Reason of his Assertion, is deny'd by *Dr. Fell* (*g*), who tells *Cardinal Baron*, *That we ought not to feign Miracles*. Again, tho' we should grant this Supposition, yet his Conclusion follows not; for *Cyprian* undeniably intimates, that, notwithstanding this, *Dei Cbristique Judio*, whatever it was, *Cornelius* was

(*f*) Page 394: §: 36. (*g*) Annotat: ad hanc Epist.

brought to the *Chair* after the usual Custom and way, when nothing extraordinary interveened.

His Second Reason is, "That the Interest of the Clergy was as great as the Interest of the People; and yet all the Clergy did, was to give a good Testimony of him. What? Only a naked and powerless Testimony? Had the Clergy no more Interest in the calling of their Bishop, than any honest *Pagan* might have had? This is so far from being true, that even, in the corruptest of times, the Clergy, at least a part of 'em, had some Interest and Power in the Election of their Bishop. *Hierom* (*b*) affirms, and *J. S.* denies not (*i*), that then, in *Alexandria*, the Bishops were Chosen by the *Presbyters*; and is it likely then, that the *Presbyters* in other parts had no Power in the Election of theirs? The People notwithstanding in the *Roman Africk*, and, as is presumable, in other Provinces also, had more Power in the Election of their Bishop, than had the *Presbyters*; for, Five *Presbyters* (and the whole Number made but Eight) oppos'd *Cyprian's* Election, and yet the Body or Major Part of the People carried it against them; the only true account of which is this; They believ'd, that the Christian People, as distinct from the Clergy, had, in Scripture Times, an Interest and Power both in the Election of their Bishops or Pastors, and in the Managing of other Church Affairs; and that the People in their times succeeded to these Priviledges; but, as to the *Presbyters*, when they look'd on them as distinct from the Bishops, they saw, that

(*b*) Epist: ad *EMERITUM*. (*i*) §: 42.

they succeeded to no Body, had no Power or Priviledges left them in Scripture; for they found no such Office there: And therefore, all the Power and Priviledges left to Pastors and People was divided between Bishops and People alone; so that the Presbyters were well nigh quite excluded. So great was the Confusion of these Times, and Contrariety among the Practices of different Churches! The Presbyters, however, at Rome and Carthage, were not depriv'd wholly of Interest and Power in the Election of their Bishop; and so, though *Suffrage* should here signify no more than doth *Testimony*, it would not yet be, as *J. S.* would have it, altogether naked and powerless

§. IV. To what is brought from *Cyprian's* 59 Epistle, *J. S.* (*k*) says, "It is plain, that he makes the *Judicium Dei*, God's Designation, the great Cause of his Promotion. And by Consequence, that the *Suffrage* of the People can necessarily import no more, but their *Approbation* and *Satisfaction*. And I, with just as much ground from the Text, expone *Cyprian's* Words, when I affirm, that the Consent of his Fellow Bishops can necessarily import no more, but their *Approbation* and *Satisfaction*: For, his Gloss excludes the *Bishops*, as well as the *People*, from any Power of *Election*. He hopes, by the same Shift, to elude another place of the same 59 Epistle; where *Cyprian* says expressly concerning himself, "That he was chosen in a peaceable time by the *Suffrage* of all the People (*l*): And a place of the 43 Epistle; where *Cyprian*, resent-

(*k*) §: 37. (*l*) Pag: 130.

ing the Undutifulness of *Felicissimus*, and the Five *Presbyters* who sided with him, says to his People
 “ That these Rebels were mindful of their Con-
 ‘ spiracy, and retain’d their old Venom against
 ‘ his Promotion to the Bishoprick, and the Suffrage of the People, and the Determination of
 ‘ God (*m*). And in this same Epistle he says, that the *People* had, with the greatest Love and Affection, made him their Priest or Bishop, to wit, by these their Suffrages, of which he just now spoke, and which he held to be so Sacred and Inviolable, that he reckoned it a scarce expiable Crime in the *Presbyters* to Impugn them. He ascribes, moreover, in his 59 Epistle (Page 138) *Majesty* to the *People*, to the *People*, I say, as distinct from the *Priests* or *Pastors*; and shall we believe, that he, notwithstanding, allowed them not one Grain of Interest or Power in the Election of their Bishops or Pastors?

§. V. No: This sufficiently proves, that this was then judg’d to be nothing but their Right, and more too, even a Power of preserving their Sacred Liberties, and a convenient Share in Management of Church Affairs; and accordingly, they had, when they pleas’d to use it, a competent Power in the Promotion of *Presbyters*, so soon as the Distinction of Bishop and *Presbyter* enter’d the World: Which is clear in *Cornelius’s* Words to *Fabius* Bishop of *Antioch* (*n*),
 “ *Novatus*. (saith he) was made a *Presbyter* by
 ‘ the Favour of the Bishop, to whom when the

(*m*) Pag: 82. (*n*) Apud *Euseb: Eccles: Hist: Lib: 6: Cap: 43: ἡξίωσεν συγχωρηθῆναι αὐτῷ τῶν μόνον χειροτονῆσαι.*

' whole Clergy and many of the People oppos'd
 ' themselves, the Bishop entreated them, that
 ' they would allow him to Ordain this one Pres-
 ' byter. Meaning, That none could be justly
 Ordain'd without the Consent of the People,
 as well as of the Clergy. Another Instance of
 the Peoples Power and Liberties is clear in this,
 that the Lapsers could not be Absolved without
 their Consent. Nothing more manifest than this
 in the Writings of *Cyprian*, and others of those
 Times; which is own'd even by the Learn'd
 Hierarchic, *Valesius*. Take his Words :*(o)* " The
 ' Suffrage of the people was Necessary for Re-
 ' admitting any Man into the Church, who had
 ' either fallen into Idolatry, or had been Ex-
 ' communicated for any other Crime, and some-
 ' times the Bishop himself besought the People,
 ' that they would allow the Churches Commu-
 ' nion to be restored to such as sought it, as *Cy-*
 ' *prian* informs us in his 55 Epistle (in *Fell's*
 Edition, which I use, the 59). " At other times,
 ' the People interceeded with the Bishop, that
 ' the Penitents might be admitted into Commu-
 ' nion, of which we have a signal Example in
 ' the Epistle of *Cornelius* to *Fabius*. Hitherto the
 Learned *Valesius*. Now, by what is so evident
 about this Momentuous Matter, we may judge
 of the Concerns of Clergy and People of Af-
 fairs of the like Import. 'Tis manifest, that the
 Bishop with his Clergy, on the one hand, and

(o) Annot: ad Lib: 6: Cap. 44: Populi Suffragium ad
 id erat necessarium, ut aliquis Lapsus, aut ob aliud Cri-
 men ab Ecclesiæ Communionis reparatus, in Ecclesiam
 reciperetur, &c.

the People, on the other, had mutually a Curb on one another, that neither without the other could finally determine any Business of Weight. Now to evidence, that *Valesius* speaks not without Book, take some two three Lines of this 59 Epistle: (p) O most Dear Brother, if you were present with us, when those Wicked and Perverse Men return from their Schisms, you would see how much Labour I have to get the Brethren pacified, and to bring them to Consent to their Readmission: Thus Cyprian. Than which, what clearer Proof is needful, that the Bishop could not Absolve the Lapsed, or Receive the Schismatics, without the Peoples Consent? And in the very next Page, he, as is said, ascribes Majesty to the People. "Shall we (saith he) (q) give away
 ' the Dignity of the Catholic Church, and the
 ' Untainted and Durable Majesty of the People
 ' that continue therein, and the Sacerdotal Au-
 ' thority and Power, to the end, that those that
 ' are without the Church, may have Licence to
 ' judge of the Bishop of the Church, the Here-
 ' ticks of a Christian, the Diseased of the Whole,
 ' &c. In which Words Majesty is expressly
 ascribed to the People, as opposite unto, and
 distinguish'd from the Clergy; and by an im-
 moveable Consequence, such a Power is given

(p) O si posses, Frater Carissime, istic interesse nobiscum, cum Pravi isti & Perversi de Schismate revertuntur; videres quis mihi Labor sit persuadere Patientiam Fratribus nostris. (q) An ad hoc, Frater Carissime, deponenda est Catholicæ Ecclesiæ Dignitas. & Plebis intus positæ Fidelis atque Incorrupta Majestas, & Sacerdotalis quæque Autoritas ac Potestas, ut judicare velle se dicant de Ecclesiæ Præposito extra Ecclesiam constituti.

them

them, in respect of their Christian Priviledges and Liberties, as the Commons of *Rome* had for the Preservation of theirs from the Invasion and Intrusion of their Senate and Nobles: For, "That *Cyprian* most fitly transferred the Term 'from the *Roman* People, who had appropriated 'it to themselves, unto the *Roman* Christian 'People, is asserted by *Rigaltius*, and acknowledged by *Fell* (r) : And *J. S.* still takes it for granted, that *Cyprian*, when he used such *Roman* Terms with respect to Bishops, took them in that very Sense, wherein they had been used at *Rome*. From all which 'tis clear, that, in those times, the People, either by themselves, or, which was much more commodious and practicable, by their Delegates, Seniors, or Ruling Elders, cloath'd with a kind of Tribunitian Power, preserved their Rights and Liberties, and had a convenient Share in both Government and Discipline of the Church. And thus 'tis evident, that the Church in the *Cyprianic* Age wanted not Lay Elders, or Ruling Elders, as the Hierarchics pretend they did ; and that *J. S.* to say no more, did not well in endeavouring to persuade the World, that the *Cyprianic* Bishops had a Power altogether Absolute and Uncontrollable over both Clergy and People. That he attempted this, I irrefragably in my first Chapter manifested, which was all I was concern'd there to do ; but now the Reader sees, that nothing is falser,

(r) *Majestatis* Vocabulum, quod sibi proprium fecerat *Populus* olim tantum *Romanus*, convenientissime *Cyprianus*, in *Reipublicæ Christianæ* Disciplina, transtulit ad *Plebem Romanam Christianam*. Observat, ad hanc *Epist.* quæ illi 55 est.

than that which he there endeavour'd to infuse into Mens Minds, and that the Clergy and People, or rather the People; for in *Africk*, and some other places, when Men considered the Presbyters as distinct from the Bishops, they little regarded 'em, as seeing they had no Original to whom they succeeded.

§. VI. But to return: In a Word, tho' we should give, that the Word *Suffrage*, in some places of *Cyprian*, imports no Interest or Power; yet I am perswaded, that whosoever, after this, can shut his Eyes against the Evidence of the Proofs now adduced, and say with J. S. that they are all *Interpretable of Good-liking*, or a Powerless Testimony, cannot be absolv'd from the Guilt of the Rebellion against the Light, and willful Stubbornness.

§. VII. With *Cyprian*, in giving Testimony to this Truth, joyns his Deacon *Pontius*, and says (*f*) in so many Words, "That *Cyprian* was Elect-
'ed by the Judgment or Designation of God,
' and the Favour of the People. "By the Favour
' (*sait* J. S.) not by the Formal and Stated Vote
' of the People. And Zeal or Favour, or Con-
' cern is one thing, and Power or Right to
' Choose is another. But, I trust, my Judicious Reader has, ere now, seen the Fruitlessness and Vanity of this Subterfuge: Moreover, 'tis not said, that he had their Favour, but that It was it whereby he was Elected. Nor was there any need of a Stated Vote, when the Bulk of the

(f) Quod Judicio Dei & Plebis Favore ad Officium Sacerdotii, & Episcopatus Gradum adhuc *Neophytus*, & ut putabatur, *Novellus* Electus est. Vita Cyp. Pag. 3^a

People, as one Man, with the greatest Ardor pitch'd on him: For, as the same *Pontius* tells us, "All the People, God moving them thereto, came springing forth, to shew their Love and Honour to him, (*viz.* By Choosing him to be their Bishop) *Cyprian*, in the mean while, hid himself, giving place to these who were more Ancient: Then a huge Number of the Brotherhood besieg'd the House, and guarded the Avenues: ——— You might have seen the rest of the People waiting for him with a Pensive and Anxious Mind, and, when he came, receiving him with great Joy. Was there any doubt here, if he should carry the Majority, or the least necessity, that the People should put themselves to the Trouble of Voting, when it was most visible, that all were ready to Vote for *Cyprian*, except some of the Presbyters, who would have Voted for themselves? Why, moreover, at his coming forth, was all their Sadness banish'd, and their Sorrows turn'd to Joy? Why, but because they knew, that then they had gain'd his Consent, and so surmounted the grand and special Difficulty; they knew, that the Neighbouring Bishops, the Presbytery or Synod of the Bounds, could not obtrude any Man upon them against their Mind; and therefore, that they were to get *Cyprian*, if any at all. And so much for Vindication of the former of *J. S's* two Shadows of Argument.

§. VIII. Proceed we to the Defence of the other: 'Tis in *Cyprian's* 67 Epistle, which he and a whole Synod of Bishops writ to two Spanish Churches: which being perplexed, left their

two Lapsed and Deposed Bishops should have been again, by the Bishops of the Province, obtruded upon them, had sought the Counsel and Assistance of Cyprian, and other African Pastors: The Words of the Synod are as follow: "Let not the People flatter themselves, as if they could be free of the Contagion of Guilt, when they Communicate with a Guilty or Flagitious Priest, and give their Consent to the unjust and unlawful Episcopacy of their Bishop. i. e. Either the Entry or Reposition of him, who is unjustly and unlawfully set over them, plac'd or repon'd among them. "Wherefore (goes on Cyprian (t), a few Words interveening) the People, if they obey the Lord's Commands, and fear God, ought to separate themselves from a Flagitious Priest, and not frequent the Sacrifices of a Sacrilegious Priest, being the People themselves especially have Power either of Choosing Worthy Priests, or Refusing the Unworthy. Here is so plainly and palpably contain'd our Doctrine of the Peoples having a Power of Choosing of their Pastor, that none can be obtruded on them, against their Mind and Consent; that 'tis at least pretty hard to express it in clearer Terms; and yet, if we believe J. S. nothing of this our Doctrine is to be found in this place. "The Case, (saith he) (u) in short, was this; Basilides a Spanish Bishop, in the

(t) Propter quod Plebs obsequens Præceptis Dominicis, & Deum metuens, à Peccatore Præposito separare se debet, nec se ad Sacrilegi Sacerdotis Sacrificia miscere; quando ipsa maxime habeat Potestatem vel Eligendi Dignos Sacerdotes, vel Indignos Recufandi. (u) Pag. 397.

Days of Persecution, had fallen into the dreadful Sin of Idolatry ; and falling Sick, he had Blasphemed God, as he himself had confessed : The Conscience of these odious Crimes had moved him to lay down his Bishoprick, of his own Accord ; and stand among the Penitents, and confess he should meet with great Favour if ever he should be restored even to Lay-Communion ; and there was already another, *Sabinus*, Canonically chosen and ordain'd Bishop in his Room ; and actually in the Possession of the Chair, and the Administration of the Government. The Persecution abated : It repented *Basilides*, that he had Abdicated ; and being very earnest to be restored, he had studied all Arts that might facilitate his Reposition. Particularly, besides divers other Bishops to whom he had applied for being allowed their Communion as a Bishop, he had gone to *Rome*, and so far imposed on *Stephen*, then Bishop of that City, as that he had got from him the Right Hand of Fellowship, and engaged him to interpose for his Restitution. This brought the People of the Diocese into a great perplexity, and obliged them to write to *Africa*, for advice how to behave in such a difficulty. This his Narration, as to the summ of it, I deny not : Only I add, that, the Cause of the Peoples Perplexity being the fear they had of the Reposition of *Basilides*, whom they believed they could not readmit with a good Conscience, 'tis manifest, that they apprehended, that *Basilides*, especially by *Stephen's* means, might get all, or,

at

at least, most of the Bishops, whom it concerned to joyn in his Reposition: This they certainly feared; else there could have been no ground for their being perplexed: Now, *Stephen* and all other Bishops that were for his Reposition, were not ignorant of his guilt, but thought that his Clerical Communion was again rendered lawful by his Repentance: This the Synod (tho' they, to aggravate *Basilides's* Crime, say he had imposed on *Stephen*) still supposes, and so never has one word concerning disabusing *Stephen* and the rest about the matter of Fact; but, on the contrary, clearly, yea and frequently insinuates, that they would be ready enough to go on in *Basilides's* Reposition, tho' they should know his Crimes well enough; and on this account complains heavily of the Degeneracy of many of the Bishops, and others of that Age.

“ XXXVII *African Bishops* (continues *J. S.*)
 ‘ meet in Council, and form a Synodical Epistle,
 ‘ whêreîn, having adduced divers Arguments
 ‘ and Authorities to determine the People which
 ‘ had wrote to them, to oppose the Restitution
 ‘ of *Basilides*, who had so notoriously forfeited
 ‘ his Title; and to adhere to *Sabinus* as their
 ‘ only Rightful Bishop; they summ up all in this
 ‘ general Conclusion, That a People, obedient
 ‘ to the Precepts of our Lord, and fearing God,
 ‘ ought to separate themselves from a scandalous
 ‘ Bishop, and not pollute themselves with the
 ‘ Sacrifices of a Sacrilegious Priest, seeing with-
 ‘ out Question, they had it in their Power to
 ‘ Choose worthy Bishops, and refuse the unwor-
 ‘ thy. This being the true state of the Matter,

‘ as must be obvious to any that considers the
‘ Epistle ; what can be plainer, than that this
‘ Passage has nothing to do with chusing Bishops
‘ by popular Votes, when a Chair is vacant ?
‘ ’Tis evident, there is nothing more in it, than
‘ that a People cannot be free from the Conta-
‘ gion of Guilt, that Communicates with a
‘ flagitious Priest, or consents to the unjust and
‘ unlawful Episcopacy of their Rulers. And
‘ again, that those who continue in the unlawful
‘ Communion of gross, and wretched, and
‘ impenitent Bishops, are polluted thereby ; and
‘ being united in the Crime cannot be separated
‘ in the Punishment. In a word, nothing
‘ plainer, than that all aim’d at, is, that the
‘ People have an inherent Right to separate from
‘ Bishops when their Communion is so polluted
‘ (as *Basilides’s* was) that they cannot be con-
‘ tinued in, without the manifest hazard of their
‘ Souls who continue in them : And that it is
‘ their Duty to adhere to worthy Bishops
‘ (such as *Sabinus*, who had been duly and ca-
‘ nonically chosen and ordained) notwithstan-
‘ ding some Member or Members of the *Episcopal*
‘ *College* should interpose (as *Stephen*, and, it
‘ seems, some more had done) for the Restitu-
‘ tion of the unworthy Bishop. But, as is
‘ already observed, the Inclination of one only,
‘ or a few of the *Episcopal College* to repon
Basilides, could never have perplexed the People ;
‘ seeing he could never be repon’d, except by, at
‘ least, the major part of these Bishops, who were
‘ judged to have the Pastoral Power of either
‘ Placing or Reponing a Bishop in that City *Legio*,

as it would seem : And these Bishops who were for his Reposition did, without doubt, maintain, that after his Repentance his Communion defiled no Man ; and they had no less Power in the Removing of one Bishop, and Reponing of another, than they had in, or concerning the filling of a Vacant Chair ; and were no less the Judges, concerning what was right or wrong, and what was to be done, or not to be done, in the former case, than they were in the latter : And therefore, all *J. S.* has given us is a meer cheat and a pitiful go-by : If the People had had no more in the Electing of their Bishop or Pastor, if the Bishops could have over their bellies obruded one upon them, the People could have had no more Power to oppose the Restitution of *Basilides* (which yet *J. S.* here grants they had) than to oppose the settling of a Bishop in the Chair when Vacant ; which is the great thing he endeavours to disprove. *Cyprian* knew well enough, that it would be in vain for the People of *Legio* to tell these Bishops, that *Basilides's* Communion was polluting, he knew that they would deny this, and go on with his Reinstalment ; and therefore, he puts another Argument in the Peoples Mouth, which he believed to be unanswerable ; that is, The Peoples own Inherent Power, and Right, and the necessity of their Consent, without which no Bishop could be lawfully set over them : This Plea, which alone can secure them from their perplexing fears, he advises them to use, and largely instructs them how to manage it. *That that which I have given* (continues he) *is the true Sense and*
Purport

Purport of the afore-cited Passage, will be farther evident when we consider, that it is this very same Epistle, and in the very next subioyned Periods, that affords us plain and strong and solid Argument against the Peoples having (in those Days) the right of Chusing their own Bishops (And so the Epistle shall afford solid Argument to destroy its main design); and that all their Interest was giving of Testimony to their Life and Conversation. Well then, let us suppose these Bishops, who had the Pastoral Power of Placing or Reponing a Bishop in *Legio*, met together for the Reponing of *Basilides*; they call the people together in full Congregation, and allow them freely to speak, and declare what they had to say for him, or against him; the People joyntly Answer, That he had Lapsed, &c. as we have in the Epistle: All this we know, (repone these Bishops) yet he hath now Repented; we are satisfied that he's a good Man, and fit to be Repon'd, notwithstanding of what you have said; have you any more? No, reply the people; and we think, we have said enough to debar him from Returning to the Chair: You have nothing to do with that, rejoyn the Bishops, your part is only to Witness, ours to Cognosce, Judge, and Determine; you must therefore, notwithstanding all you have said, and that cruelly, Readmit the Bishop *Basilides*, or else be Excommunicated. Thus, if we suppose the truth of what is here affirmed by *J. S.* that all the People had was only the Power of giving Testimony, the Synods Epistle allays not a whit of their fears, but

but leaves them in the very same perplexity and distress wherein it finds them.

§ IX. “ The Bishops (saith J. S.) insist
 ‘ on three Scripture Precedents for this Popular
 ‘ Interest. The first is, that *Moses* (*Num. 20.*
 ‘ *25, &c.*) was commanded to instal *Eleazar* in
 ‘ the Priesthood before the whole Congregation.
 ‘ The second, that when an *Apostle* was to be
 ‘ substituted in the Room of *Judas*, *St. Peter*
 ‘ (*Acts 1. 15.*) stood up in the midst of the
 ‘ Disciples, &c. From these Precedents they
 ‘ infer, that a Bishop ought to be Ordain’d in
 ‘ Presence of the People. Why? Because he
 ‘ was to be Chosen by the Votes of the people? By
 ‘ Votes doubtless, or some thing equivalent there-
 ‘ to, else they give no succour to the Church of
 ‘ *Legio*. “ Who can imagine that *St. Cyprian* and
 ‘ his Collegues were such Dunces, as not to have
 ‘ known, that neither *Eleazar* nor *Matthias* was
 ‘ chosen by Popular Voices? Neither were
 ‘ they such Dunces, as not to know, that
 ‘ *Eleazar* was Chosen by no Man but God himself,
 ‘ who neither needed nor sought any Informati-
 ‘ on or Testimony; and so, if this Cavil militate
 ‘ against the Peoples Votes or Consent, it will
 ‘ also militate against their Testimony. “ What
 ‘ needs more? Nothing plainer, than that all
 ‘ they adduced those Precedents for, was, that
 ‘ the Election and Ordination of a Bishop ought to
 ‘ be performed before a solemn Meeting of the
 ‘ People: And they do most distinctly deter-
 ‘ mine this popular Interest, by assigning the Rea-
 ‘ son of it to be no other, than that he who was
 ‘ to be ordained, might be approved by publick

‘ Tryal

‘ Tryal and Testimony, And, that the People
‘ being present, the Crimes of the Wicked might
‘ be detected, or the Merits of the Vertuous
‘ published, and so the Ordination might be
‘ lawful and accountable, being examined with
‘ the Approbation and Judgment of all. But
‘ tis certain, that the instance of *Eleazar* will
prove no less, that he who is to be Ordained
ought to be Chosen by the Consent or Votes of
the People, than that he should be Approved by
publick Tryal and Testimony: And so, if by
this arguing he cashiers our meaning of *Cyprian*,
his own keeps it company. Nor was it the
design of taking up *Eleazar* into Mount *Hor*, that
his Vices might be detected, or his Vertues published,
more than that he might be Chosen by *Popular*
Votes or *Consent*. Moreover, if a naked and
powerless Testimony be all that *Cyprian* and
the rest infer from this or the other Scriptures,
they extravagage from their purpose, and do no
kindness to the People of *Legio*; and therefore
they infer another Conclusion, even that which
we now Vindicate; “The People themselves
‘ (*says the Synod*) have without question Power
‘ of Chusing worthy and Refusing unworthy
‘ Priests. Which very thing we see to proceed
‘ from Divine Authority, that the Priest should
‘ be Chosen, the People being present, in the
‘ sight of all, and be approved as worthy and fit
‘ by a publick Approbation and Testimony, as in
‘ the *Numbers*, the Lord speaks to *Moses*, take
‘ *Aaron*, &c. The substance of the Synods
Reasoning here, to me seems plainly this: That
since God allowed, that before *Eleazar* was
made

made High-priest, the People should have such Tokens of his Divine Mission, as made them chearfully Embrace and Accept him ; God, by this his own Example, determin'd, that no Pastor could be obruded on a Flock, except first the People were satisfied, that the Pastor had Gods Call, and was sent to them. And thus their main Conclusion, *The People themselves, &c.* seems deducible from the Scripture, from which they inferr'd it. But, whatever may be said of the Justness of their Conclusion, with respect to the Scriptures from which they brought it, 'tis, notwithstanding, undeniable from its express words, and the scope of the whole Epistle, That they give the People a Power of Chusing their Bishop or Pastor. And accordingly the *Codex Beneventanus*, cited by *Rigaltius*, reads (x) *That the Priest should be chosen by the People being present.*

S. X. As to the other Scripture, *Acts 1.* Cyprian, as do many other Divines, believ'd, that the two *Candidates* for the Apostolate were Chosen not by the Apostles Alone, but by them and the Church then present ; else how could the Scripture have made for his Conclusion, to wit, *That the People have the Power of Chusing worthy, and Refusing the unworthy Bishops.* All the use (saith he) they make of the third Precedent, is exactly the same, and neither more nor less than what they made of the other two Precedents, namely simple Testimony. If so, they Neglected a proof

(x) In Beneventano legitur, a Plebe presentē. Observat. in hanc Epist, 67, quæ illi 68 est.

which was most pertinent for their Conclusion : And he seems as if he hoped to prove, that they made no more use of it, from this, that they recite not the words of the 3^d Verse, *Look ye out, &c.* But neither recite they the words of the 2³ Verse of *Acts* 1st. *They Appointed or Presented two, &c.* and yet these are the most proper and special words, from which the Synod could infer any Interest they allowed to the People, whether it be that of Voting, or of simple Presence and Testimony. And now take the Synods words. *And we remark, that the Apostles practised not this* (viz. the giving to the People a share in the Election of their Pastors, which is the Synods Conclusion) *only in the Ordination of Bishops and Priests, but also of Deacons, concerning which thing 'tis Written in their Acts; and the twelve* (saith Luke) *called the whole multitude of the Disciples, and said unto them. Which thing certainly was gone about so cautiously and diligently, the whole People being convoked, lest any unworthy Person should creep into the service of the Altar, and the place of Priesthood.* Where, 1st. the Synod argues from the Less to the Greater; *Not this only, &c.* As if they had said, If the People had a share even in the Election of Deacons, they had it much more in the Election of Bishops and Priests; or whatever Interest they had in the Election of Deacons, they surely could have no less in that of Bishops. 2^{dly}. Nor could a place in all the Bible be thought on more pat than this of the 6th of the *Acts*, for the Synods express Conclusion, viz. That the People have a Power to Elect Worthy, and Reject Unworthy

Bishops. 3ly. If the Synod acted rationally, they, tho' they expressed them not, mainly eyed the following words of the 6 of the *Acts*, where the Apostles allow the People a Power of Chusing the Deacons. 4ly. To *J. S's* Latine Margent, *Quæ verba, &c. i. e. Which words belong most manifestly to the Peoples Testimony, and can by no force be adapted to an Elective Voice*; Yea, they agree just as well to the latter, as to the former: For, as the Synod says not that the affair was gone about, the People being called to give their Votes; so neither say they, that it was done, the People being convocated to give their Testimonies: But the truth is, as is said, the Synod supposes, that every Christian was acquaint with the following words; where the Peoples Power of Electing their Deacon, is undenably contain'd. 5ly. That unworthy Men might not get into Church Offices, which the Synod makes the end of that Convocation of the People, is undenably the end of the Apostles their allowing them the Power of Chusing their Deacons; that this might be a Precedent for the future, and that no Deacons might be Tyrannically obtruded on the People; and that the Church, who knew their Lives, and were to have so much Concern in them, might be in case to provide such as should appear to be profitable; and debar the contrary; all which, and that in a greater proportion and measure, as the Synod intimates, holds with respect to Pastors.

§. XI. And here he says that they proceed to give a plain and positive account of the manner of promoting Bishops in these times; and then translates

lates a part of the Epistle, with his observations, as follows. *It is diligently to be observed, as descending from Divine Tradition and Apostolic Practice, and it is actually observed with us (in Africa) and generally in all Provinces, that for celebrating Ordinations aright, all the Neighbouring Bishops of the Province, do meet where the People are, whose Bishop is to be Ordained, and that he be Chosen in the Presence (not by the Votes, saith J. S. in Parenthesi) of the People, And it is true, that, In the Presence, and; By the Votes, are different words ; but 'tis as true, as is now evinced, that where ever Cyprian in this case speaks of the Presence of the People, he means their Approbation, or Votes ; Now follows more of Cyprians words. Which most perfectly knows every Man's Life, and has observed his Behaviour by his Conversation : Which course also we perceive hath been observed with you in the Ordination of our Colleague Sabinus, who has been promoted to the Bishoprick with the Suffrage (which word J. S. explains by the words Approbation, Commendation or Good-liking) of the Fraternity, and by the Judgment of the Bishops who were present. Where, that which is meant by these words, Plebe Præsente, in the Presence of the People, (to keep to J. S's Translation) is the very same with the meaning of these words, De Universæ Fraternitatis Suffragio ; with, or by the Suffrage of the whole Fraternity. 'Tis apparent, I say, from this, and store of places else in Cyprian, that the Phrases are equipollent, and the latter Explicative of the former : But 'tis certain, that no Bishop could be justly Ordain'd, except he were Chosen, Plebe Præsente, In the Presence of*

the People; Therefore none could be Ordain'd, except he were first Chosen *Suffragiis Populi, Plebis, aut Fraternitatis*, by the Suffrages, the *Approbation, Commendation or Good-liking* (J. S. himself being the Interpreter of the word) of the whole or greater part of the People. Wherefore, a little above in the same Epistle, as is already noted, where the vulgar Copies read *Plebe Presente*, the *Codex Beneventanus*, cited by *Rigaltius*, reads *A Plebe presente*, By the People being present, the Bishop is Chosen. But beside the Equipollency of the Phrases, it is demonstrable from a whole legion of places in *Cyprian*, that no Bishop was, or could be justly Ordain'd, until he was Chosen by the Suffrages of the People; I say, always by the Suffrages of the People, but never without them. But by the word *Suffrage* J. S. himself understands *Approbation, Commendation, or Good-liking*; Ergo, (J. S. himself being Judge) the Bishop could never be Chosen but by the *Approbation, Commendation, and Good-liking* of the People, could never be lawfully Ordain'd, until it was evident that he had this: Now, if there be any material Difference between these two, to wit, to be Elected or Chosen by the *Approbation, Commendation, and Good-liking* of the People; and, to be Elected by the stated Votes of the People; and, therefore, if all along J. S. has not been beating the Air, and at length granted the Truth of that which he so labouriously endeavours to disprove, let Men of Judgment and Integrity determine.

§. XII. He has here an obitinerary Observation or Inference, *viz.* This *African* Council said, *That it descended from Divine Tradition, that the Neighbouring Bishops of the Province met, &c.* Therefore they believed *Episcopacy* to be of *Divine Institution.* But this his Consequence, not only the Synod, while they own, that in other Provinces, there was a contrary custom, but also J. S. himself, while he yields, *that then in Alexandria the Bishop was Elected by the Presbyters,* and not by the Neighbouring Bishops, quite overthrows; for, doubtless, the *Alexandrines* were as ready to alledge *Divine Tradition* for their Custom as the *Africans* for theirs. In short, any thing with the Ancients, tho' of but a very small duration, was wont to be honoured with the taking *Elogie* of *Apostolic* or *Divine Tradition.* But what tho' I could answer nothing to this? What tho' he could twist a Thousand Consequences, and each of them a Thousand times harder than this, they would indeed be knots and difficulties, yet they could never much move any, that earnestly considered that which is above made unquestionably clear, *viz.* That *Cyprian* and his Contemporaries really and firmly Believe, that *Christ* never Instituted any one Pastor, but the *Apostles*, and their Successors; their Successors, I say, in every thing, in which they were capable of Succession. But, which is most observable, and alone ruins his *Entbymem*, the Synod all along in this very Epistle confounds and reciprocates a Bishop with a Pastor; and so looks on Presbyters as no Body. And indeed they are nothing at all,

when oppos'd unto, or distinguished from Bishops.

§. XIII. But, *Origen* (saith *J. S. (y)*) on *Levit 8. 4.* accords most exactly with our *Provincial Synod*. So much the worse for *J. S.* then: But let us hear *Origen*: "Although the Lord had laid down Rules about the Infralment of the High Priest, and had chosen him, yet the Congregation is convocated. For in the Ordination of a Priest the Presence of the People is necessary, that all may know assuredly, that he, who, of all the People, is the excellentest, the learnedest, the holiest, and the eminentest for all Vertue, is the Person chosen to the Priesthood: And this is done, *The People standing by*, that there may be no room left for the After-retractations or Scruples: And this is that which the Apostle commands in the Ordination of a Bishop, saying, he must have a good Testimony from these that are without. Thus far *Origen*; Now subjoyns *J. S.* "Thus, I say, (as the aforementioned *African Council*, so) *Origen* ascribes no more to the People, but Presence and Testimony, and that for the sake of this. Not one Syllable of the People's *Elective Vote*, unless it be, that it's fairly excluded by the whole Grain & Tendency of the Discourse. But tho' we suppose, that *Origen*, by the bye dropped some words that hurt the Peoples *Vote* or *Power*, yet how light must they be when laid in the Scales with these many Talents with which *Cyprian* and other Fathers of the *Origenian Age* have furnished us: Tho' we suppose it, I say,

not grant it; for it can never be proved that these words exclude the Peoples Power or Elective Vote, or that there is ought in them, save this, that the Choise should be made in the sight of all Men of whatsoever Condition or Religion; yea, so much *Origen* clearly shews, while, to prove what he says, he brings a Scripture that concerns the *Pagans* only.

Lampridius's saying, that *Alexander Severus* published the Names of such as were to be promoted to be Governours of Provinces, exhorting the People, that if any had any Crime to object against the Persons, he might make it appear by evident proof, and that he allow'd them this in Imitation of the Christians in the promotion of their Bishops, will help him as little as either *Origen* or *Cyprian*: For, be it, that the Emperour saw the Names of Christian or Jewish Candidates posted up in some publick places, or had hear'd that this was done; will it follow, that he knew the whole method and order of the promotion? Or, tho' he had known it exactly, will it follow, that he approved, and resolv'd to Imitate all of it? If he had done this, then, *J. S.* himself being Judge, he would have caused every Governour of Province or City to have been Elected by some number of the Neighbouring Governours without any Dependence on himself: But he never did this, but Chused and Nominated every Governour by his own sole Authority.

§. XIV. Before I leave this Subject, take yet another Testimony or two, out of the Authors of the *Cyprianic Age*, *Celsus*, a Christian of this

Third

Third Age, in his *Dedication* of the Translation of the Conflict between *Jason* and *Papiscus* to *Vigilius* a Bishop and Confessor, gives most expressly the People Power of Chusing their Bishop (z). *Eusebius*, who flourished soon after this Age, and records the Affairs done therein, writes, that both *Theotecnus* and *Anatolius* were for some time together Bishops of *Cesarea* of *Palestine*. and that the latter going to the Synod of *Antioch*, which was conven'd against *Samosatenus*. was at *Laodicea* detain'd by the Brethren of that place; their Bishop *Eutebius* being dead (a). The History of the Election of *Fabian* Bishop of *Rome* is no less clear. " When all the Brethren, (saith the same Author) or the whole People, (as *Rufin* turns it) were gathered in the Church to Elect a Successor to their Bishop, *Antherus*, and many were minded to Elect some Noble and Illustrious Persons, but no Man thought on *Fabian*; 'Tis said, that a Dove suddenly lighting sat on his head, which seem'd to resemble the Image of the *Holy Ghost*, who in the shape of a Dove had descended on our Saviour (b). The People being moved with

(z) Dimicationis Plebis mora, quem potius eligeret Episcopum, te quærenti populo suo Christus inopinatum repente obtulit. & complacitum sibi cælestis providentiæ, manifeste adventus tui improvisa occurssione monstravit. Inter Opera Cypriano Adscripta, & ab Episcopo Oxoniensi Edita. (a) πρὸς τῶν ἀδελφῶν αὐτοῦ δι κομνηθέντος εὐσεβίου κηροῦτητα. Eccles. Hist. Lib. 7. Cap. 22. (b) ἐφ' ἧ τὴν πᾶντα λαὸν ὡσπερ ὕψος πνεύματος θεοῦ κινηθέντα ὁμοίως περιθυμίστη παση καὶ μετὰ ψυχῆς ἁγίου ἐπιβοῆσαι καὶ ἀμελλήτως ἐπὶ τὸν θεῶν τῆς ἐπισκοπῆς λαβόντας αὐτὸν ἐπιδήσαν. Eccles. Hist. Lib. 6. Cap. 29.

‘ this

‘ this Prodigie, and stirred up by the *Divine Spirit*,
 ‘ cry’d out with the heighth of alacrity, and one
 ‘ consent, that *Fabian* was worthy of the *Office* :
 ‘ And so presently placed him in the *Bishops Chair*.

§. XV. It were easie to descend into the 4th
 and 5th Centuries ; and shew, that this which
 I propugn was the *Doctrin* of the Council of
Nice ; and, which sure will please *J. S.* well,
 of *Leo* the First, Bishop of *Rome*, and practis’d
 in the Elections of *Cecilianus* Bishop of *Carthage*,
 of *Ambrose* Bishop of *Milain*, and of *Augustin*
 and *Eradius* Bishops of *Hippo*. Nor had the *Chri-*
stian People this Power only *de Facto*, as the
Papists alledge, whereof the Bishops could de-
 prive them when they pleas’d ; but they had it
 by *Divine Right*, as *Cyprian* (c) and a whole
Synod with him roundly and frequently affirm :
 And accordingly we find the People practising
 it, from the very beginning of *Christianity* :
 For, *Clemens*, the first *Post-Apostolick* *Writer*,
 informs us (d), That the *Corinthian Bishops* or
Presbyters (for with him, both are one and the
 same) were brought in, or Chosen with Consent of
 the whole Church. But I am confined to the *Mo-*
numents of the *Cyprianic Age*, and have now
 made good from them, that the People, in the
 Election of their Bishop or Pastor, had more
 than a simple and powerless Testimony : ’Tis
 made clear by the Testimonies adduced, that in
Italy, *Africk* and *Spain*, the Election was carried
 on by mutual Consent of the Neighbouring Bi-

(c) Epist: 67. (d) τὰς οὐκ κατασθέντας ὑπ’ ἐκείων,
 ἢ μεταξὺ ὑφ’ ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς
 ἐκκλησίας πάσης. Pag. 102.

shops on the one hand, and the People of the vacant Parish on the other; the Bishops, or Synod, or Presbytery of the Bounds could obtrude none on the People against their Will, the People could compleat the Election of none, without the Approbation of the Synod of Bishops in whose District they lived. And in this the Presbyterians exactly follow the Church of the *Cyprianic Age*, and the Prelatists altogether desert her.

§. XVI. In the last place, *J. S's* Doctrine is palpably *Popish*, against which our first Reformers earnestly strove, so soon as ever they were sent forth to fight the *Lamb's* Battels against the *Dragon*; as *Luther* (e), *Calvin* (f), *Musculus* (g), *Beza* (h), *Illyrius* (i), and others. On the other hand, the *Romanists*, with all their Art and Cunning, oppos'd these Champions of Truth, and affirmed with *Bellarmin*, l. c. that nothing of the Power of Election of Pastors belong'd to the People of Divine Right. If it be objected to *Bellarmin*, that this his Doctrine is contrary to the Mind of the Fathers, and in special to *Cyprian's*, he returns the following Answer (k). "I say, that *Cyprian* attributes

(e) Cited by *Bellarmin*: de Cleric: Cap: 7. (f) Institut: Lib: 4: Cap: 4: §: 10, 11: (g) Loc: Commun: Pag: 249: (h) In Act: Cap: 14: v: 23: (i) Apud *Bellarmin*: l. c: (k) Dico *Cyprianum* hoc loco nihil tribuere Populo circa Electiones Sacerdotum; nisi ut ferant Testimonium de Vita & Moribus Ordinandorum, quod etiam nunc servatur in Ecclesia Catholica. Dicit autem *Cyprianus*, Populum habere Potestatem Eligendi, & Suffragium Ferendi, quia potest dicere, si quid noverit Boni vel Mali de Ordinando, & sic Testimonio suo efficere ut eligatur, vel non eligatur. Itaque habet Populus, secundum *Cypriani* Sententiam, Potestatem Eligendi, & Suffragandi per Testimonium, non per Calculum, more Testis, non Judicis. nothing

' nothing to the People concerning Elections of
 ' Priests, but that they give Testimony concern-
 ' ing the Life and Manners of these that were
 ' to be Ordain'd; and *Cyprian* saith, that the
 ' People have Power of Electing and giving
 ' Suffrage, because they can tell, if they know
 ' any Good or Evil of him that is to be Ordain-
 ' ed, and so, by their Testimony, can bring to
 ' pass, that he may be chosen or not chosen.
 ' Therefore, according to *Cyprian's* Mind, the
 ' People hath the Power of Chusing and giving
 ' Suffrage by way of Testimony, not by way of
 ' Vote, as a Witness, not as a Judge. Thus he.
 So docile a Schollar has *J. S.* been to the Jesuite,
 that, as we have already seen, neither in Do-
 ctine nor Terms, has he gone one hairs-breadth
 from his Master. *Pamelias* (*l*), *Becanus* (*m*),
 and the rest of the *Romish* Rout joyn *Bellarmin.*
 Yet all these *Romanists*, though they, in Hatred
 of Truth and of Modesty, outdo even the worst
 of Mortals, yield, that, about *Cyprian's* time,
 the People really enjoy'd more Power than that
 of a naked Testimony; but this, say they, the
 People had not of Right, but only out of the
 Connivance of the Bishops, until they saw it fit
 to take it back again. Judg therefore of *J. S.*
 who blushes not to avow, that then the People
 had neither in Right nor Fact, one Grain of
 Power, besides a simple and naked Testimony;
 and now, when these *Philistines* have been long
 since driven to their Heels by *Junius, Chamietus,*
Gulartius, Willet, J. Crocius, Blondel, and other

(*l*) Annotat: ad *Cypr:* Epist: 67: alias 68: (*m*) Man-
 nual: Lib: 1: Cap: 12.

such Worthies, dares and threatens the Reform'd World with these blunted Weapons, that he has stolen out of the Armory of the *Febusites*.

Nor had the People this Interest and Power only in the Calling of their Bishop or Pastor, but also in the Management of other Affairs of the Church, they could by themselves, or, which is much more convenient and commodious, (as is now proved) by their Seniors, their Delegates, and Representatives, preserve their Sacred Liberties from the Clergies Encroachments: And this constitutes a Tenth Difference between the *Cyprianic* and *Hierarchic* Bishop: And those Seniors or Ruling Elders they justly believ'd to be of Divine Right.

§. XVII. *J. S.* spends his whole Eight Chapter against this *Worshipful Order* (as he scornfully terms Ruling Elders); and yet the only noticeable Argument he advances against 'em, is, in summ, this, that the Asserting of 'em is not Consistent with the Presbyterian Doctrine of Dichotomizing the Church Officers: " *G. R.* ' himself (*saith he*) (*n*) will not allow them to ' be sought for among the Deacons, and no Man ' ever said, *G. R.*: himself will not say, that his ' Ruling Elders are of the same Order with Pastors. But this Argument quite evanishes, if we repone, that those Elders are the Representatives of the *Sacra Plebs*, or of the Church, as she is opposed unto, or distinguish'd from Church Officers, properly so call'd, Bishops, or Pastors, and Deacons; and therefore, that they are not, in a strict Sense, Church Officers. For I

am so well assured of this Truth, that only Bishops, or Presbyters and Deacons are, in a proper and strict Sense, Church Officers, that, if any thing I ever said can be prov'd to contradict this, I willingly revoke and retract it.

J. S. refers his Antagonist to *Blondel's* Book *de Jure Plebis*; As wherein the Order of Ruling Elders is fully and industriously overthrown. What has he said there? Why? He appears in it, with all his might, for the Interest of the whole People. And therefore, he is clear for the Doctrine I maintain: But, He applies himself downright to disprove the Divine Institution of the Order of Ruling Elders. I affirm, that he has not done so, and that he only denies, that Ruling Elders belong to the Clergy, as 'tis opposite unto, or distinct from the People; he neither deny'd, nor disproved any more. "His main Scope (*saieth J. S.*) obliged him to it. For, if all, and every one of the People, have, by Divine Right, such an Interest in the Government of the Church, as he pleads for, how had it been accountable, that likewise, by Divine Right, there should have been a certain Order of Men set apart to Represent the People? But I am of the Mind, that the quite contrary Conclusion follows much rather, than this of *J. S.* from his Antecedent; since the Churches Priviledges, and the necessary means to preserve them, must stand on the same Foundation; and accordingly *Blondel* judges, that 'tis most probable, that, in the time of the Apostles, not the whole Multitude, but only their Seniors, used to Convene for Chusing of their

their Deacons, or ſuch Affairs. (o) He believes, that the Proteſtant Churches of *France, Scotland, and Holland*, in their ſetting up of Ruling Elders, did re-introduce into the Church a Practice truly *Apoſtolic*. And, finally, he looks on *Downname, Laud*, and other Adorers of the Hierarchy, as little better than mad, when they rail againſt this Cuſtom (p). This Hypotheſis of *Blondel* differs not, for Subſtance, from that which other preſbyterians hold of Ruling Elders; and 'tis propugn'd by many and moſt Learn'd Divines: I ſhall only name one or two of the Church of *England*, that *J. S.* may ſee, that he has ſome other Adverſaries to deal with, beſide the preſbyterians. Biſhop *Jewell* cites and approves this ſaying of the Cardinal of *Arles* in the Council of *Conſtance* (q): "When the Apoſtles had any great Matter to determine, they durſt not to diſcuſs it by themſelves alone, but called the Multitude to ſit with them.

And *Whitaker* (r), having cited the 15. of the *Acts* 6. and 22. ſays. "'Tis evident from thoſe places, that not only the Apoſtles, but alſo the Elders, yea, and even the People were preſent in this Council, and had therein

(o) Vel per Seniores (ſcilicet congregabatur Multitudo) a ſingulis conventibus partialibus Delegates, in quibus, tota per Regiones infeſtæ Urbis ſparſa Fraternitas, capita cum præpoſitis ſuis conferret, &c. Pag: 262: Edit: *Francofurt*: 690. (p) Pag: 257, 258. (q) Defence of the Apology, Part 1ſt: Pag: 41. (r) De Concil: Quæſt: 3: Cap: 3: Ex his locis manifeſtum eſt, non modo Apoſtolos, verum etiam Preſbyteros, atque adeo Populum ipſum, & Univerſam Eccleſiam, in hoc Concilio adfuiſſe, & Suffragium Definitivum habuiſſe.

a Decifive Vote. He egregiouſly clears the
 place of all the Duſt the Jeſuite had caſt on it,
 affirms (/), " That the Apoſtles called the Peo-
 ple to Council, and that every Laick in it had
 a Definitive Vote, no leſs than had *Peter* him-
 ſelf. He ſays, finally, (s) " That anciently,
 princes, Presbyters, Senators, Judges, and other
 Laick Perſons were not only preſent at Coun-
 cils, but alſo gave their Votes Subſcribed and
 Defined. *Willet* is of the ſame Mind. " That
 Lay-men alſo (ſaith he) (t) with Prieſts
 ought to be admitted: *Fiſt*, We have Teſti-
 mony out of the Word of God for it, *Tit.* 3. 13.
 For this cauſe *Zenas* the Lawyer is joyned
 as Fellow in Commiſſion with *Apollos*. But
 we have a more evident place, *Acts* 15. 22. It
 ſeemed Good to the Apoſtles and Elders with the
 whole Church. Here we ſee, that not only the
 Elders, but the whole Multitude were admit-
 ted into Conſultation with the Apoſtles. " The
 Jeſuite ſaith (u), That none but the Apoſtles
 gave Sentence, the reſt only gave Conſent,
 and inward Liking and Approbation. This
 Cavil *Arelatenſis* met withal, long before the
 Jeſuite was born, in the Council of *Baſil*.
 Neither this Word, (ſaith he) It ſeemed Good,
 ſignifieth in this place, Conſultation, but Deciſi-

(/) In hoc ergo Concilio quivis Laicus & Presbyter Defi-
 nitivum Suffragium habuit, non minus quam *Petrus*.
 (s) Principes, Presbyteri, Senatores, Judices, alique
 Homines Laici, Conciliis Sacris & Eccleſiaſticis non inter-
 fuerunt modo, verum etiam Sententias dixerunt, Subſcrip-
 ſerunt, Definierunt. (t) *Centrov*: 3: *Quaſi*: 4: *Page*: 110.
 (u) *Ibid*:

‘ on, and Determination. And so it doth indeed ;
 ‘ for seeing there is one Word applyed to them
 ‘ all *ἄλλοις placuit*, It seemed Good to the Apostles, El-
 ‘ ders, and the whole Multitude ; why should it
 ‘ not be taken in one and the same Sense, and
 ‘ after the same manner understood of them all ?
 The Protestant Divines do not only prove the
 Hypothesis I sustain, by this place of the *Acts*,
 but they bring Arguments for it from other
 Scriptures of both Testaments, from Reason,
 and Natures Light, and the Confession of Ad-
 versaries.

§. XVIII. I cann't, indeed, during the first
 Three Centuries, find express mention of these
 Seniors or Ruling Elders ; for I freely pass from
 some Words of *Tertullian* and *Origen*, which I
 (x) elsewhere overly mention'd, as containing
 them ; as also from what I said of the *Ignatian*
 Presbyters their being Ruling or Non Preaching
 Elders, and that without giving of much Advan-
 tage to the Diocesans, since in, or about the
Cyprianic Age, in which time, as I judge, the
 Author or Interpolator wrote, there were be-
 longing to the same Church, parish, or Congre-
 gation, divers Presbyters, who Preached little,
 if any ; and yet had Power to Dispense the
 Word and Sacraments. Notwithstanding those
 my Recessions, I am perswaded, that there were
 Lay-Seniors, that Shared in the Management
 of Ecclesiastic Affairs ; Represented the People,
 and Preserved their Liberties, and so much I
 trust I have already evinced : 'Tis moreover
 clear from hence, that the Writers of the Fourth

and Fifth Ages either expressly affirm it, or clearly suppose it. The Words of *Ambrose* or *Hilary* I elsewhere (*y*) produced and vindicated against Dr. *Field*. J. S. seems to say, that *Hilary* does not mention Non-Preaching Seniors, and says (*z*), *He'll give his Reasons for his so saying, when he is put to it.* But I gave him long since occasion to produce them; and therefore, I judge, he has them yet to forge. He adds, *That Hilary says concerning those Seniors he mentions, that they were quite out of Doors, long before he wrote those Commentaries.* But all here he says, is, that they were well nigh abolish'd in his own time, not at all that they were not in being in the *Cyprianic* Age. *Optatus* is no less clear for our purpose; for he informs us (*a*), “ That *Mensurius*, Bishop of *Carthage*, being, during *Maxentius's* Persecution, commanded to Court, delivered some Gold and Silver Vessels, which he could not otherwise dispose of, to the Seniors, judging them Faithful, who yet, in the time of his Successor *Cecilian*, proved false, and, adding Schism to their Sacrilege, joyned with *Lucilla*, a Powerful and Factious Woman, in hatching the Donatists. To this sense writes *Optatus*: And I doubt not hence to conclude, that we have here the Lay-Elders we seek for. “ What? (*sainb* J. S.) (*b*) “ Shall we still have an Order of Church Officers of Divine Institution, Superiour to Deacons, Inferiour to Priests, or Pastors, Intrusted with the Power of Government and Discipline, but none of the Sacra-

(*y*) Naz. Quer. Part 2. Sect. 4. (*z*) Chap. 8. §. 15.
 (*a*) Lib. 1. (*b*) Chap. 8. §. 19.

ments, where-ever we find the Word *Seniores* ?
 And what more have we but the bare Word in
Optatus ? But this can make nothing, as is evi-
 dent from the preceeding Discourse, against my
Hypothesis, which disjoyns these Elders from the
 Clergy, and makes them the Representatives of
 the People, and Guardians of their Liberties:
 This, I say, is sufficiently proved by this place ;
 for, tho' we have only the Word *Seniores* or *El-*
ders, yet, seing these belonged not to the Clergy,
 as, I think, *J. S.* yields, and seing there were
 yet (for this Action of *Mensurius* fell out before
Constantin's time) no Christian Magistrates,
 nor Christian Senators of Burroughs, these *Se-*
niors or *Elders* were, of necessity, the *Repre-*
sentatives of the Christian People, and *Preserv-*
ers of their Rights. “ We have (saith *J. S.*)
Optatus more than once reckoning up all the
 Orders of the Church, but always so, as that
 you shall not find a Ruling Elder among them.
 Thus, *Lib. 1.* he distributes all Christians into
 five Ranks. 1. The *Laicks*. 2. The *Ministri*,
 the *Under-Officers*, *Sub-Deacons*, *Acolytbs*, *Door-*
Keepers, &c. 3. The *Deacons*. 4. The *Presby-*
ters. 5. The *Bishops*. Now, let *G. R.* try his
 Skill, and tell us, to which of these five Ranks
 he can reduce his Ruling Elders. I freely an-
 swer, To that of the *Laicks* : But, to this An-
 swer he opposes *Optatus's* Words, *That the Laicks*
were underprop'd by no Ecclesiastical Dignity; that is,
 they did not properly belong to the Clergy.
 But this is so far from hurting me, that it is part
 of the very *Hypothesis* I assert. But then they are
Inferiour to Deacons : But I am of the Mind, that
 In-

Inferiority or Superiority has scarce any place in the Affair. We need not compare the Deacons with the Seniors, but only with Bishops, Presbyters, and other Ranks of the Scale to which they belong. But I'll suppose, that Superiority and Inferiority may be here admitted ; yet can any think, that these Seniors were not, in respect of the Interest they had in Church Affairs, before the Church Door-keepers and Grave-diggers ? But such Elders *are without Divine Appointment*. But I am so far from believing this, that I believe I have proved the very contrary. *Augustin* seconds *Optatus* ; for he directs his 137 Epistle to the most dear Brethren, the Clergie, Seniors or Elders, and the whole People of the Church of Hypo ; And in his 3d Book against *Cresconius*, Chap. 29. he mentions *Presbyters, Deacons, and Seniors* or Elders. And Chap. 56. *Peregrin a Presbyter, and the Elders of the Church of Mustican*.

Add to all these the *Acts of the Purgation of Cæcilian*, which are elder than the Council of Nice, and printed with *Albaspineus's* Notes on *Optatus* ; for there, some having alledged, that *Lucilla* had given Money to get *Majorinus* made a Bishop, add, *That all the Bishops, the Priests, the Deacons and Elders had knowledge of it*. And some lines after, a Bishop called *Purpurius* writes to *Silvanus* Bishop of *Cirthe*, who was accused of several things, *To employ these of his Clergy, and the Elders of the People, which are Ecclesiastical Persons ; to the end, they might give an account of those dissentions*. And in the following Page, there is mention made of a *Letter writ to the Clergie, and to the Elders*. And six Pages after,

ter, one *Maximus* sayeth, I speak in the name of the Elders, and Christian People of the Catholick Law. Now, I am perswaded, it ought to be granted, that all these four Authors speak of one and the same kind of Seniors or Elders; and therefore, which *J. S.* objects *S. 13. & 15.* tho' *Ferom* and others of the Fathers mention them not, it can't shake our Assertion; since 'tis certain from all these Testimonies, that these Elders or Seniors belonged not unto the Clergy, and yet were Ecclesiasticks, even the Representatives of the People, as the People was opposed unto, or distinct from the Clergy, which is the very Position I sustain.

S. XIX. This is yielded by Bishop *Whitegift* (*c*), "I know, that in the Primitive Church they had in every Church certain Seniors, to whom the Government of the Congregation was committed, but that was before there was any Christian Prince or Magistrate that openly professed the Gospel, and before there was any Church by Publyke Authority established, or under Civil Government. And (*d*), "Both the Names and Offices of Seniors were extinguished before *Ambrose* time, as he himself doth testifie, writing upon the fifth of the first to *Timothy*. Indeed as *Ambrose* saith, writing upon the fifth of the first to *Timothy*, the Synagogue, and after the Church had Seniors, without whose Councell nothing was done in the Church, but that was before his time, and before there was any Christian Magistrates, or any Church established. *J. S.* saith, "That he

(*c*) Defence, &c. Pag: 638. (*d*) Pag. 651.

hath

‘ hath no where affirmed, that there was such
 ‘ an Order of Divine Right, or in St. Cyprian’s
 ‘ time, or of Catholick Acceptation (e). But
 who can deny, that Hilary, to whom *Whitegift*
 assents, makes them to be, if not of Divine Right,
 (for *Whitegift* allows very little to be of Divine
 Right) yet to have still been in all Churches
 from the beginning of Christianity ? He adds,
that Whitegift had no other ground for saying so,
but the Testimony of the Pseudo-Ambrose. But ’tis
 now evident, that, if he diligently read the An-
 cients, he had more. In a word, *Whitegift* ac-
 knowledges, that *Hilary* spoke Truth, that, from
 the Infancy of Christianity, there were, beside
 the Pastors, other Rulers or Seniors, without
 whom nothing of weight was done ; that they
 were such Seniors, whose place, as he thought,
 the Christian Magistrate, when he came, might
 supply ; and therefore, that these Seniors were
 no Pastors, or Dispensers of the Word and Sacra-
 ments. If then *Whitegift*’s Confession may be ad-
 mitted (and doubtless it may in the Case) J. S.
 and his Associates do very unjustly alledge, that
 Lay-Elders were Strangers to the Primitive
 Church.

§. XX. He here says, that the Authors of the
Jus Divinum Regiminis Ecclesiastici have notoriously
 abus’d their Reader, in citing Thorndike for Ruling
 Elders : And ’tis true, that *Thorndike* himself al-
 ledges no less, but most injuriously : Take the
 Words they quote. “ There is no reason to
 ‘ doubt, that the Men whom the Apostle, 1 Cor.
 ‘ 12. 28. *Ephes.* 4. 11. calleth Doctors, are these

(e) Chap. 3. §. 9.

' of the Presbyters, who had the Abilities of
 ' Preaching and Teaching the People at their
 ' Assemblies: That those of the Presbyters that
 ' Preached not, are called here by the Apostle,
 ' Governments; And the Deacons *απιδάφεις*, that is
 ' Helps or Assistants to the Government of Presbyters,
 ' so that it is not to be translated Helps in Govern-
 ' ments, but Helps, Governments. And, " There were
 ' two parts of the Presbyters Office, in Teaching
 ' and Governing, the one whereof some attain'd
 ' not, even in the Apostles times. These Words
Thorndike denyes not to be his, and wherein
 they differ from that which these Divines, and
 many other Presbyterians maintain'd of Ruling
 Elders, I cann't learn. That which *J. S.* has
 brought out of *Thorndike*, for I have not the
 Book, is little, save Mist and Scuffling: He
 says indeed, *That no Man can shew by any Writing*
of any Christian, from the Apostles, to this Innovati-
on, (that is our Reformation from Popery) any
Man indowed with the Power of the Keyes, that was
not also Qualified to Preach and Celebrate the Eucha-
rist. And these Words I understand; but how they
 agree with these adduced by the *London Mini-*
sters, I confesse I do not. His whole Charge
 leans on this, that they believ'd the Elders they
 pleaded for, to be meer Lay-Men: *I know*
(saith he) many Church Writers are quoted to
prove Lay Elders, &c. Which yet they never
 thought, but the very contrary: This Mr. *Thorn-*
dike could not but know, and therefore cannot
 be absolv'd of unfair Dealing.

§. XXI. Other Hierarchies propugn this Di-
 stinction of Preaching and Ruling Elders; as *Fulk*

an Episcopal, when *J. S.* pleases, *Dr. Fell* (*f*) and *Dodwell* (*g*), and, as do many Presbyterians, (not all) they found it on *1 Tim. 5. 17.* and find this Distinction in *Cyprian's* 29 Epistle, and other Monuments of the Ancients. But (saith *Mr. Dodwell*) *the Modern Schismatics* (the Presbyterians) senselessly infer, that the Elders who labour not in the Word and Doctrine are Laicks. But he should have known, that such Presbyterians as sustain the Distinction of Preaching, and Non-Preaching Ruling Elders, and found it on *1 Tim. 5. 17.* infer no such thing, but affirm the latter to be Church Officers, as well as the former: His Reason of this Imputation is, because they conclude, that those Ruling Elders have no Power to Dispense the Lord's Supper; and he makes the Presbyterate a proper Priesthood succeeding to that of *Aaron*, and the Lord's Supper a proper Sacrifice as was the *Aaronick*; and so, according to him (*b*), the Office of Preaching is not at all essential to the Priesthood or Presbyterate, and therefore not at all incumbent on Priests or Presbyters by vertue of their Function, more than it was on the *Levitical* Priests by vertue of theirs, whose proper Office was to Sacrifice, and so far from including that of Teaching and Exhorting the People, that very few Priests employ'd themselves therein. This Doctrine is really *Romish*, destroys the very Idea and Nature

(*f*) In Epist *Cyp:* 29. (*g*) Dissert: *Cyp:* 6. §: 4, 5, 6.
 (*b*) Cum etiam ex receptis ætatis suæ moribus suas plerumque consuetudines mutuo acceperint Christiani; vix puto ullum fuisse exemplum quo Docendi Munus cum Sacerdotio esset necessario conjunctum, &c.

Of a Gospel Ministry, and is so far from having any Footing in Scripture, that a very few Texts (as *Acts* 20. 17, 28. *Ephes.* 4. 11. *Philip.* 1. 1. *1 Tim.* 3. 1, &c. *Tit.* 1. 5, &c. *1 Pet.* 5. 1, &c. whence 'tis most manifest, that Bishop, Presbyter and Pastor are reciprocally one and the same, and that the main and special Office of this Officer is to Teach and Exhort the People, no less than to Dispense either Sacrament, and not at all to Sacrifice in any proper sense) are abundantly sufficient to secure any Honest and Thinking Protestant from the Danger and Hurt intended. Nor has it any better ground in *Cyprian*, and the other Monuments from which he labours to bring it: For he shall never prove, that any Presbyters, who had Power to Dispense the Lord's Supper, wanted the Power of Preaching: But this by the way; the main thing I intend here being to evince, that the chiefest Hierarchics distinguish Presbyters into Preaching and Non-Preaching or Ruling Elders, and found this Distinction on *1 Tim.* 5. 17. as do some Presbyterians: This, I think, I have now done, and shall therefore go on, and add to that of *Whitegift* the Testimony of another famous Prelatist for *Lay Elders*; I mean *Saravia*. For (*i*) he assents to *Ambrose* (or *Hilary*) his saying, *That the Synagogue, and after, the Church had Elders or Seniors, without whose Counsel nothing was done.* And (*k*) he allows, "That these Senia

(*i*) De Diversis Grad. Ministrorum, Cap: 11. (*k*) Sed adjunguntur Pastoribus Ecclesiæ, tanquam Adsores & Consiliarii; ut videant ne torte Potestate Ecclesiastica Pastores abutantur. — *Ibid.*

ors be either some of the Magistrates, or other
 fit Men, who ought to assist the Pastors with
 their Counsel, and take Care, that they abuse
 not their Power. He however is by the Ears
 with *Whitegift* and with himself too; for he insinuates, that such Seniors there could not be under an Infidel Magistrate; the *English Church Wardens*, in *Voëtius's* Mind, are the Vestiges and Rubbish of these Ruling Seniors.

§. XXII. And now, as I trust, it is clear, that the Hierarchics, who load the Reformed Churches with all imaginable contempt and reproach, because they use those Ruling Seniors, are either most ignorant or most unjust; but chiefly *J. S.* and the rest of the *Scottish* Prelatists, since they still retain'd the custom as it had been before, and had in each Parish a Session made up of a Curate and some of those Seniors. But 'tis not strange, if Men of Oligarchic and Tyrannical Principles be, through their Hatred and blind Fury against the Sacred Liberties of God's Church, hurried into such wild and unaccountable Tenets; the same Men, moreover, at the same time when they rail on the Reformed Churches for allowing to Lay Elders, or the Representatives of God's People, a share in the Management of Church affairs, admit, for the very Head of their Church, one whom they must confess to be a meer Laic, and give to him the Supream, if not the Sole Power in all Church affairs.

§. XXIII. This most necessary and Sacred Ordinance has in all well Reformed Churches still been carefully observed, and resolutely propugned; and

and on the other hand, most eagerly impugned, & virulently defamed by the Papists, as *Schultingius*, *Sanderus*, *Stapletonus*, *Galenus*, and others cited by the most Learned *Viëtius* (1): Nor (they are the Words of the same Excellent Person) is this a wonder, since nothing is more opposite to the Papal Monarchy and Antichristian Tyranny, than is the Institution of Ruling Elders. Our Prelatists, as their custom is, are in this also dear Friends to the Papists; as is to be seen in the most of their Books; and both Papists and Prelatists use one and the same kind of Arguments, which for the most part consist of scoffing and railing. But, as is said, the far greater and better part of the Reformed Churches and Divines still propugn'd this practice as most necessary and warrantable: That famous Divine, that burning and shining Light in this Church, Mr. *George Gillespie* names some of them, beside those I have already named: Take his words (m).
 ‘ When the Council of *Trent* was first spoken of
 ‘ in the Dyet at *Norimberg*, Anno 1522. all the
 ‘ Estates of *Germany* desired of Pope *Adrian* the
 ‘ 6. That admittance might be granted as well
 ‘ to *Lay-men* as to *Clergy-men*, and that not only
 ‘ as Witnesses and Spectators, but to be Judges
 ‘ there. This they could not obtain, therefore
 ‘ they would not come to the Council, and
 ‘ published a Booke which they entituled, *Causa*
 ‘ *cur Electores & ceteri Confessioni Augustanae addicti*
 ‘ *ad Concilium Tridentinum non accedant*: Where

(1) Polit. Eccles. Part 2, Lib. 2, Tract. 3, Cap. 4, § 2.
 (m) An Assertion of the Government of the Church of
 Scotland. Part 1, Chap. 13.

' they alleage this for one cause of their not
 ' coming to *Trent*, because none had Voice
 ' there but Cardinals, Bishops, Abbots, Generals,
 ' or Superiours of Orders, whereas Laicks also
 ' ought to have a decisive Voice in Councils.
 And again (*n*) " Our Divines prove against
 ' Papists that some of these whom they call Laicks
 ' ought to have place in the Assemblies of the
 ' Church by this Argument among the rest ;
 ' because otherwise the whole Church could not
 ' be thereby represented. And (*o*) " It is plain
 ' enough that the Church cannot be represented
 ' except the hearers of the Word, which are the
 ' farre greatest part of the Church be represen-
 ' ted. By the Ministers of the Word they cannot
 ' be represented more then the Burghes can be
 ' represented in Parliament by the Noblemen
 ' or by the Commissioners of Shires ; therefore
 ' by some of their owne kind must they be repre-
 ' sented, that is by such as are Hearers and not
 ' Preachers. Now some Hearers cannot repre-
 ' sent all the rest, except they have a Calling and
 ' Commission thereto; and who can those be but
 ' Ruling Elders. *Gershom Bucer* holds it for a
 Protestant Principle, That Laicks are to be
 admitted into Synods (*p*). And (*q*) " Those
 ' Elders were chosen out of the whole Multitude
 ' of the Faithfull, and by the Apostles admitted
 ' into a share of the Government, that they
 ' might represent the whole Church. *Voëtius*
 makes the Elders a kind of *Ephori*, that is, *Pre-*
servers of the Churches Liberties, and *Inspectors*
 over the Pastors (*r*). I'll shut up all with the

(*n*) Part 1. Chap. 4. (*o*) Ibid. (*p*) De Gubern. Eccles.
 Pag. 28. (*q*) Pag. 84, (*r*) Part 2. Lib. 3. Tract, 3. Cap.
 4. §. 1.

words of the Learn'd and Venerable *Beza*. 'Tis the Churches great concern, for keeping out of Tyranny, that some chosen out of the People know what is done in the Consistories and Ecclesiastical Jurisdiction, and how exactly the Laws made concerning those Affairs are observed: As anciently at *Rome* it was provided, for restraining the Power of the Senate, that the Tribunes of the People should be present at it, and have power of withstanding by a Negative Voice the Senates Decrees (*f*).

§. XXI V. I shall not now longer insist on the Differences or Contrarieties between the *Cyprianic* and Modern Bishops: Weigh well those which I have, in the former and this Chapter, collected, and say, if you can, that the *Cyprianic* Bishop was not in many, and the most valuable respects, much liker to our Pastor, than to your Prelate. Would you be content, on supposition, that we would embrace the *Cyprianic* Episcopacy, to do the like? No; you would not: You would say as *Hiram* said of the Cities *Solomon* gave him; What Episcopacy is this you have given us? Yea, you would even call it *Cabul*, and despise it. And here let me notice a heavy charge *J. S.* brings against the *Scottish* Presbyterians; for he spends a dale of his 1st. Chapter,

(*f*) De Diversis Gradibus Ministrorum. Chap. 11. Ad hæc & illud accedit, quod Ecclesiæ ad Ecclesiasticam Tyrannidem vitandam maxime interest, ut aliqui etiam ex populo norint, quid in Consistoriis, & Ecclesiastica Jurisdictione geratur, & quam recte leges de iis rebus positæ observentur: Sicut olim *Rome* cohibendæ Senatoriæ potestati cautum erat, ut tribuni quoque Plebis Senatui interessent, & senatus-consultis intercedendi jus haberent.

even

even from §. 11. to 27. to prove, *That they abuse the People, by giving them to believe, that Episcopacy is a late Innovation,* And he brings some Propositions out of *Calderwood's History*, which he says, *were contrived for Justifying the Presbyterian Model.* And again, he spends his 3^d Chapter to prove, *That Episcopacy is acknowledged by many Learn'd Presbyterians to have been in the Church in St. Cyprian's time.* But he who has read the preceeding Discourses sees, that notwithstanding all this, they may easily be reconciled. The forraign Presbyterians acknowledged, that anciently there was such an Episcopacy, as is above described, and believ'd that the Ancients themselves judg'd it to be only of Humane or Ecclesiastic Right: And this the *Scottish* Presbyterians deny'd not: In my mind, their speeches, which he collects, if candidly taken, will not prove, that they did; but tho' they should, yet I am sure the just Reader will anone absolve them of all Fraud and Couzenage, after he has seen, that a most Learn'd and Earnest Prelatist acknowledges and owns the very thing, which the Presbyterians, in *J.S's* mind, did, by all those Expressions, mainly intend: My Lord *Digby* is the Man: He, in a Letter to his Cousin *Sir Kenelm Digby*, writes as follows, (*t*) “ He that would reduce
 ‘ the Church now to the form of Government
 ‘ in the most Primitive Times, should not take,
 ‘ in my Opinion, the best nor wisest course,
 ‘ I am sure not the safest, for he would be found
 ‘ pecking toward the Presbytery of *Scotland*,
 ‘ which, for my part, I believe, in point of Go-

(*t*) Pag. 118, 119.

' vernment, hath a greater Resemblance than
 ' either yours or ours, to the first Age of Christ's
 ' Church, and yet is nere a whit the better for
 ' it; since it was a form not chosen for the best,
 ' but imposed by adversity and oppression, which
 ' in the beginning forced the Church from what
 ' it wisht, to what it might, not suffering that
 ' dignity, and state Ecclesiastical, which rightly
 ' belonged unto it, to manifest it self to the
 ' World: and which soon afterwards upon the
 ' least *Lucida Intervalla*, shone forth so gloriously
 ' in the happier, as well as in the more Mon-
 ' archical condition of Episcopacy: Of which
 ' way of Government I am so well perswaded,
 ' that I think it pittie 'twas not made betimes
 ' an Article of the *Scottish Catechism*, That Bishops
 ' are *Jure Divino*. But as it is a true Maxime
 ' in Nature, *Corruptio Optimi Pessima*, so it holds
 ' likewise in Government both Civil, and Eccle-
 ' siastical. The best of all Monarchy testers
 ' oft-times and swells into the worst of Tyran-
 ' ny.

§. XXV. Other Hierarchics making, in
 effect, this same Confession, might be brought:
 But I am prolix enough already. And now, from
 this whole Discourse, 'tis clear, That J. S's
 Demand, to wit, (u) *That whosoever shall incline
 to give him a Reply, may either let his Book alone, or
 make it their work to Grapple with the main Design of
 it; and shew that he has not sufficiently proved, that
 there was proper Episcopacy in St. Cyprian's time,*
 is most unjust and unreasonable; since it has
 evinced, That the Hierarchick Prelates claim

(u) Chap. 2. §. 70.

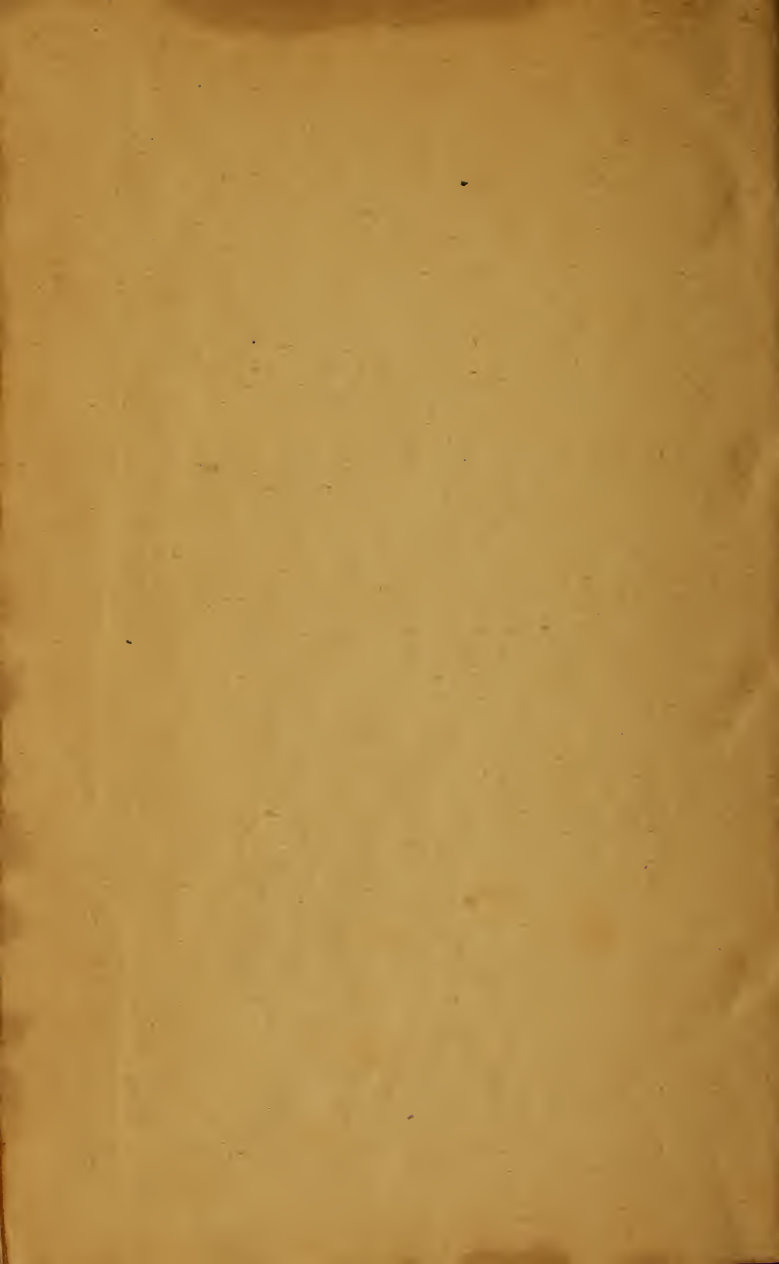
and usurp the Sole Power, That their Hierarchy is *Romish*, (in the disproving of which two Propositions (tho' it contributed but very little to that which he calls his *Main Design*) he bestowed Immense Pains and Labour) That the *Cyprianic* Episcopacy differ'd most signally and substantially from theirs, was, at most, but the *Embryo* of it, and, being compar'd with it, could no more properly be call'd Episcopacy, than an Infant can be call'd a Man, That the Propereft Episcopacy he dares to plead for is nothing but the very Seed of their Episcopacy, and, being compar'd with it, scarce any thing at all, Precise Imparity distant in one only atome from *Absolute Parity*, from which every Declension must necessarily result into an *Imparity*, (tho' he again Contradicts himself, and Confounds this with the Bishops *Negative Vote* over the Whole Clergy ; see and compare Chap. 2. §. 5. 6. & 7. and Chap. 4. §. 111. 112. 113. 114. 115.) That, tho' *Cyprian* and his Contemporaries had believed the Divine Right of Episcopacy, their Belief could be no solid Argument to move us to believe it, That, finally, they never believ'd it : The Demonstrating of the Antitheses of both which Propositions should, if he knew what he did, have been the Main Design of his Book : I say since those things are prov'd, and I am confident, that all of them, and also others of no small Moment in the present Controversie, are most luculently proved ; then, tho' the Episcopacy that *De Facto* obtain'd in *Cyprian's* time had been never so proper, it can be of no use at all to the Prelates, and *J. S's* Book is irreparably ruin'd. Those things *J. S.*

or whoever seconds him, are oblig'd to disprove, or they do nothing. I think all honest Men of both parties will own, that, as to what concerns Antiquity, the Chief Work incumbent on Prelatic Advocates is to prove, that *Cyprian* and his Contemporaries believed the Divine Right of Episcopacy, and that, if they so believ'd, we ought, without further Scruple or Enquiry therein, to follow them: This, I am sure, can be reasonably deny'd by none; and when they do this, I will cordially Embrace the *Cyprianic* Episcopacy.

And now, I have but one thing to say to You Mr. S. or your Hyperaspist. It is, That in this Controversie not only is our precious time, but also that of our Reader spent; so that he who is in the wrong (and sure one of the twain is) has very much to reckon for. Remember that God shall bring every work into Judgment, with every secret thing, whether it be Good, or whether it be Evil; That we must both appear before the Judgment Seat of Christ. Remember, finally, the Words of *Cyprian* to *Pupianus* (x) *You have my Letters, and I have yours; in the day of Judgment both of them will be recited before the Tribunal of Christ.* Grant this Demand; I ask no more; and then Answer what you will.

(x) Epist. 66. Habes tu literas meas, & ego tuas: in die Judicii ante Tribunal Christi utraque recitabuntur.

F I N I S.



A.

He

