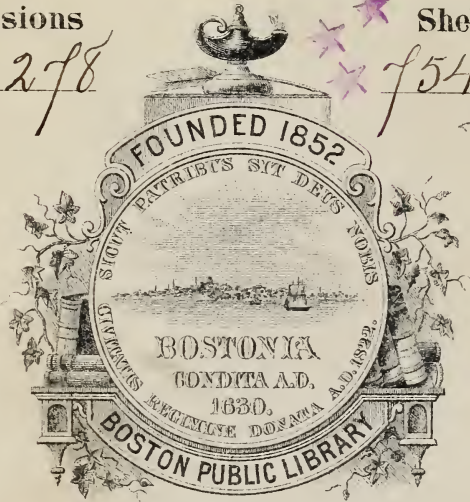


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T H E
S U M
O F T H E
Episcopal
CONTROVERSY,
As it is pleaded from the
Holy Scriptures.

W H E R E I N,

The SCRIPTURE-ARGUMENTS for PRESBYTERY, are Vindicated; These for PRELACY, confuted, and the false Reasonings of PRELATISTS, discovered; The perpetual War among Themselves, observed; The Opposition, between the Spirit of PRELACY and that of the GOSPEL, manifested; The Confessions of PRELATISTS, owning All we plead for, produced; An Historical Account of the APOSTOLICK GOVERNMENT, endeavoured; Their Grand Objection from Antiquity, briefly dissolved.

By WILLIAM JAMESON, *Lecturer of History in the University of Glasgow.*

The Second EDITION with large ADDITIONS, that give further light to this Debate.

Isaiah viii. 20. *To the Law, and to the Testimony: &c.*

II. Tim. iii. 15. *From a Child thou hast known, &c.*

Deut. xxxii. 31. *For their Rock, is not as our Rock, &c.*

GLASGOW, Printed, by HUGH BROWN, M. DCC. XIII.

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THE
INTRODUCTION
TO THE

KIRK of SCOTLAND, and especially to the People of the Younger Sort therein.

I Need not in the Entry shew, That a short and plain Sum of this Controversy is needful: It will be denied by none who have taken Notice of *Prelacy's* pernicious Effects, and of it's powerful and subtile Abettors. I have therefore, of a long time wished, that some would undertake this Work; but finding none, I at length determined to essay it, tho' it were only for this, that I might provoke some abler hand to do it. I manage the Debate from the *Holy Scriptures*, which as the Church of *England* professes in her 6th Article, comprehend all the Articles of our Faith, and every thing necessary to Salvation; I meddle very little with what they call *Antiquity*. I use my outmost Endeavours, that I may be both very short and yet very plain, that the Book may be easily bought, and easily understood. And accordingly, as I trust, I make it evident, even to those of
* most

most ordinary Capacities, if they will but open their Eyes, and be at any Pains, that when the People of Scotland did and suffered so much for their *Anti-prelatical* or *Presbyterian* Principles, they neither did nor suffered for a vain thing, but for GOD's Truth founded on his Word; and that when even unto Blood they resisted *Prelacy*, they were striving against Sin, even the great Introductive of the Man of Sin.

I trust, That in this Discourse every Serious and Judicious Reader shall see, that our Fathers did not, without good ground, solemnly swear to the Most High God, that they would defend to the Last, these *Anti-prelatical* Principles, which herein I assert and maintain. 'Tis true, these our Sacred and Solemn Engagements have been, and still are, by multitudes of no mean Men in the World, treated with the greatest Scorn, Contempt and Spight imaginable; but this ought not to shake us, for Christ himself the Author and Finisher of our Faith, was set for a *Sign, which was to be spoken against*, and the Christians were malignantly Nick-nam'd, a *Seet that was every where spoken against*. There was nothing undertaken in these our Engagements, but the Defence of the Purity of Christ's Religion, and of our National Liberties; which, in the

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next place to Religion, ought to be asserted and contended for by every Man. We need not therefore be ashamed of any Thing contain'd therein, but may justly despise all the railing and foul Language of our Adversaries. Our Covenant in the 1638, was of the same Nature with our Covenants or Engagements in the 1559, and 1560, when Scotland Protestant join'd themselves unto the LORD, in Opposition to the *Beast's* false Doctrine, *Hierarchy* and *Ceremonies*; First, under the Name of the *Congregation*, and then under the Name of the whole Kingdom, or in a National Capacity, when Parliament, Kirk Assembly, and Body of the Nation publickly professed, & undertook to maintain the very same Things for Substance, which in the 1638, their Posterity swore to defend, *viz.* *The purity of Religion, and the Liberties of the Kingdom.* And 'tis certain, let the haters of the Power of Godliness say what they will, that the Nation was in, and near unto both these Times, signally owned of God, many Souls brought in unto Him, and the Spirit from on High poured out upon us, even the Spirit of Grace and Supplication.

And I doubt not, but that the Spirit of GOD had a peculiar View to *Scotland*, Reforming *Scotland*, when he says by *Isaiah*,
Incline

Incline your Ear, and come unto me: Hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David. Behold, I have given him for a witness to the people, a Leader and Commander to the people. Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. And when by *Jeremiah*, the Kirk is brought in, saying, Come, and let us join our selves to the Lord, in a perpetual Covenant that shall not be forgotten. For tho' these Words of *Jeremiah* more immediately respect the *Jews*, in their return from *Literal Babylon*; yet they no less respect the *Christians* in their return from *Mystical Babylon, Rome*. We are certainly to be numbered among these *Islanders*, of whom the *Holy Ghost* said, that they should wait for *Christ's Law*, living in these uttermost parts of the *Earth* that were promised to *Christ* for his Possession; For, till of late, *Scotland* was reckon'd one of the utmost parts of the *Earth*, or *Known World*. And accordingly, *Christianity* was very early planted among us, in it's primitive Purity or Lusture, without either *Prelacy* or *Ceremonies*, and continued so till the *Fifth Century*, when *Pope Celestine* sent

sent us *Palladius* for our first Diocesan Bishop. So that when we once and again solemnly engaged to throw out *Prelacy*, with the rest of the *Romish* Corruptions; we then most laudably and Christianly bound ourselves to do our utmost that we might shake off Tyranny, and repossess our selves of our Ancient Rights and Liberties, so far were we from doing any Thing unworthy or base.

Many indeed brand these our Sacred and Solemn Engagements with the odious Name of *Rebellious Conspiracies*; and pretend,

that our Principles of Self-defence are *Rebellious and Romish*: But these Calum-

nies † are elsewhere fully dicussed and wiped off. Many of these, or of their Fathers, who thus malign and brand our *Covenants*, swore to them, and this indeed increases their Guilt. Yet they are at least no less guilty who have broken them, and yet will own no such thing, but pretend that they still stand by them.

These would do well to consider, what in Scripture is reckoned a Breach of God's *Covenant*. And to give an Instance or two, 'tis reckon'd a Breach of it, to make such Bargains, as Natively tend to infect the Country with false and unwarrantable Rites and
Worship,

† Cyp. Istor. Cap. 27
Sect. 19. &c.

[]

Worship, as did the marrying of strange Wives; compare *Deut.* 7. 3. with *Deut.* 17. 17. *Solomon* transgressed this Commandment, and broke God's Covenant, by marrying of Strange Wives; and so open'd a Way to let in strange Worship and Rites into the Land, and was at length himself drawn over to these Corruptions, and doubtless many of his People with him, see *1 Kings* 11. & *2 Kings* 23. 13. & *Neh.* 13. 26. Again, distrusting of God, & the neglecting or forgetting of the marvelous Deliverance that God had given to a People, is really a Breach of God's Covenant, as appears in the Case of *Asa*, tho' otherwise a Good Prince, see *2 Chron.* 16. But 'tis much more manifest in the Case of *Abaz*, that stubborn and perfidious Prince; he knew well enough, that God had wonderfully preserved his Progenitors, and wonderfully protected them, when they stood to his Covenant, and he had fresh Promises of Divine Support, provided he would trust in God, and not fly to Foreign Aid: But that he would not do, the Conjunction of *Israel* and *Syria* was to him most formidable. Wherefore he fled to foreing Aid, and so, as seems to be clear from *Isa.* 24. 5. broke God's everlasting Covenant. His Kingdom was weak and low, and he thought
the

the only Way to preserve it, was to put it into
 the Protection of a Powerful Neighbour
Sargon King of *Assyria*; he sends to
 him, and calls himself his Son and Servant,
 2 *Kings* 16. 7. and seeks his help: The
Assyrian came but nothing to *Abaz's* Advan-
 tage, for he distressed him, but strengthened him
 not, 2 *Chr.* 28. 20. The Conditions imposed
 upon *Abaz* were very hard and base, and
 yet even these were broken by the *Assyrians*,
 as is clear in *Isa.* 33. 8. And indeed so bitter
 was the Fruit of this Conjunction, that the
Assyrians would have entirely ruined and
 swallowed up *Judea*, if GOD had not mi-
 raculously interposed.

The great Crime of the *Jews* lay in this,
 That tho' they had great Experience of
 GOD's Kindness to them, so long as they
 kept his Ways, yet they still distrusted him,
 and ran for Protection to one of their two po-
 tent Neighbours, *Assyria* or *Egypt*; but en-
 deavoured not to stand on their own Legs,
 as is clear in the Places now cited, and in the
 30, and 31 Chap. of *Isaiab.* But this their
 Conjunction with, or rather Surrender of
 themselves to these Neighbours, had an Ef-
 fect quite contrary to that which the *Jews*
 promised themselves; for at length both these
 that helped, and these that were holpen fell
 down

down together. They found that *Pharaoh* King of *Egypt*, was but a Noife, and a broken Reed, and that the *Egyptians* were Men and not *God*, and their *Horses* Flesh and not Spirit. The *Jews* doubtless never owned, that by their putting their Trust sometimes in the *Assyrians*, sometimes in the *Egyptians*, they were departing from *GOD*, but thought it was a fine politick Way to preserve themselves and their Estates.

Yea, they even thought by this Conjunction to better, and enlarge them very much, and to enrich themselves exceedingly by Trade. *Judea* lay almost between two rich Kingdoms, *Assyria* and *Egypt*; *Assyria* was filled with many exportable Commodities, and so was *Egypt*, as we learn from *1 Kings* 10. *Prov.* 7. 16. *Ezek.* 27. 7. The *Egyptians* were also powerful both on the Mediterranean and on the Red Sea, by which they might have a flourishing Trade with the *Indies*, and could give the *Jews* a Communication of it. Wherefore the Trading *Jews* were doubtless very glad to have a close Conjunction with *Egypt*, that they might at once be both protected and enriched; and tho' this Union tended to enslave *Judea*, the Merchants made but little of that, since they had great Hope of Wealth by the Bargain. Others there were
among

among the *Jews*, who slighting their own Country *Judea*, as poor and low, were looking to forreign Countries where there were more splendid Courts, that they might rise and get Grandeur and Wealth there, and let their Country shift for it self. Many of the Princes, Nobles, and Leaders of the *Jews*, had a chief hand in these ungodly and base Contracts: They were proud, covetous and Tyrannical Oppressors of their Country; and, as is the Custom of all mean Spirits, they were glad to be Slaves to some forreign Potentate, provided they could have the greater Licence to be Tyrants and Oppressors of their Brethren at Home. And to please these Strangers, they were even ready to embrace their false Religion. And all this I think is clear, if we duely weigh and compare these following Scriptures, 2 *Chron.* 24. 17, 18. *Isaiah* 1. 23. *Ch.* 3. 4, 12, 14. *ch.* 8. 6. *Jer.* 37. 15. *Ch.* 38. 4. 25. *Ezek.* 22. 27. *Hosea* 5. 10. *Chap* 7. 3. *Chap.* 9. 15. *Micah*, 3. 19. *Zeph.* 1. 8. *Chap.* 3. 3. These Scriptures, I say, prove that many of the Nobles, and chief Men of the *Jews* were traytorous self-seeking Men, and provided they might swim in Wealth and Luxury had no Regard for either Kirk or Country. If therefore there be Men in any Nation, Noble or Ignoble, who copy

after these treacherous *Jews*, they are false to God, false to his Kirk, false to their Country, false to their Posterity, and their Names, if any Records preservethem, shall perpetually stink, and be left for a Curse to God's Chosen, except they give a signal Demonstration of unfeigned Repentance, this only can embalm their Names.

And here I cannot but notice, that which was for a long Time commonly laid concerning *Robert Graham* the chief Actor in the Murder of that excellent Prince *K. James the 1st.* *Robert Gramen that slew our King, God give him Schamen.* * If this be justly said of him that murdered a King, what Brawn deserve they, who contribute to the Murder of Kingdoms. *Virgil* the Prince of the Latin Poets represents † such Men, as being tormented in the hottest Hole of the Pit of Hell.

But to return to the *Jews*. As many of them liked Idolatry, and were content of these enslaving Bargains, that they might have Licence to apostatize; So others of them loved the true Religion, but thought that the Kingdom was so low, that nothing of either
State

* Vid. Majoris Chronicon Lib. 6. Cap 15. † Æneid. 6.

State or Kirk could be preserved, except it were under the Protection of some forreign Potestate. 'Tis true all forreign Princes were Idolaters, but they could not help that, they doubted not, but that the foreign Prince or State to which they joined themselves, would inviolably keep their Promises, and the Articles agreed on between the Parties. And thus no small Part of the *Jews*, on one Consideration and other, were content to shelter themselves under the Protection of some powerful Neighbour. And all of them thought they would get something by it, tho' the Motives of many of them were quite contrary one to another. And as I said, all of them thought the Country would be kept in Peace by it; and they have Liberty to enjoy what they had, and even get more, than what they then had; but God shewed them, that he had quite contrary Thoughts.

We in *Scotland* were more solemnly and closly join'd to GOD by our *Covenants*, which he signally owned, than ever was any People since the *Jews* were cast off; and therefore the Breach of it, whether direct, or indirect, is most criminal. In this *Covenant*, as is said, among other things, we solemnly undertook to defend and sustain our *Anti-prelati- cal* or *Presbyterian* Principles: These
are

are impung'd with far greater rage than Reason; and it is pretended, that if we stick by them, we are the blackest *Schismatics*, out of the Kirk of God, and damn'd with *Corah*; but all these are most false and helish Calumnies. And this, I trust, the following Discourse will demonstrate and clearly shew, that the *Presbyterian* Principles are founded on God's Word, and the *Prelatical* quite contrary to it: And therefore I beg of my Readers, that they will make use of the Faculty of Reason that God has given them, and narrowly consider and weigh the Arguments adduced by both Parties. The Scriptures are not very many that are used by either *Presbyterians* or *Prelatists*, and it is no great Labour to find out the true Sense of them, for on that depends the Controversie. And 'tis certain, that it is not good that the Soul be without knowledge, that GOD's People has been sometimes destroy'd for lake of Knowlede, and Zeal without Knowledge does rather ill than good.

I therefore earnestly wish, That the Pastors of the Kirk of *Scotland*, would spend more Time in explaining this Controversie, especially in their Catechetical Discourses, and confirm from Scripture the *Presbyterian* Principles, and confute the Adversaries.

This

This I earnestly wish were done in a grave Way and clear Stile, for it certainly would be of great Use, especially to the common People: It would also be of great Advantage to give from the *Pulpit*, now and then, calmly and plainly, a Deduction of God's Mercies unto this Land, by delivering us from *Spiritual Babylon, Rome*; and again from the false Doctrine and Tyranny of her Kinsmen the *Prelates*. We find in Scripture, that the Prophets and Godly *Jews* did spend much Time, in relating historically the Deliverances that God gave to *Israel* from the *Egyptians* and other Enemies. And I am perswaded, that in this our Pastors ought to imitate them; it would do much to carry down the Sense of God's Mercies from Fathers to Children, and from Generation to Generation.

Another Thing I entreat of my Readers, is, That they would carefully observe the strange Way our Adversaries use to draw Men over to *Prelacy*. The first Trick used is to perswade People, That there is no Form of *Kirk-Government* certain, and tho' it were, say some, the Hazard is smal, *it will not be enquired at the great Day, whether we were Presbyterian or Episcopal*. Now every one that entertains this false Principle, will be easily drawn over to *Prelacy*, since it has all wordly Advan-
tages

Pages on its Side. Riches, Honour, the Favour of great Persons, are all on the Side of *Prelacy*, nothing on the Side of *Presbytery*, but the Truth only; I confess this is infinitely better than all of them that are on the other Side, but I am sure, that the common Swarm of Mankind are far from thinking so. But many will still harp on and say, That tho' the Principles of *Presbytery* be true, the Matter is but of small Moment, and not worth the contending for: For, say they, both of them tell us more than we practise. But I aver that even the least of God's Truths, if any of them may be so called, even the least Grain of divine Truth is of greater worth and Value than the whole World, Matth. 5. 18, 19. *For verily I say unto you, Till Heaven and Earth pass, one Tote or one Tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven: But whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* Luke 16. 10. *He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.* Jam. 2. 10, 11. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty*

guilty of all. For he that said, Do not commit Adultery; said also, Do not Kill. Now if thou commit no Adultery; yet if thou Kill, thou art become a Transgressor of the Law. And that these who contend and suffer for these, that are commonly reckoned small Truths, and of little Moment, provided always they be Truths, are more generous and heroick in some Sense, than these who contend and suffer for Truths, that are acknowledged to be great and nearer to the Fundamentals: Because the Tentation to desert these, that are falsely named small Truths, is by far more strong & subtile, than is the Tentation to drive Men from these Truths, that approach nearer to the Foundations. Accordingly, I am sure, that the Death of God's Saints that died for *Presbytery*, and for the *Liberties of their Country*, for they were joined together, is as dear in God's Sight, and their Blood as precious, as is theirs, who died for the Gospel, by the Hands of *Pagan* and *Popish* Persecutors, and that the Souls of the former are *under the Altar in white Robes*, as well as the Souls of the Latter.

I know it will be said, That these dyed not for *Presbytery*, but for *Rebellion*, which is a most false Answer: The matter is this, at the *Restoration 1660, or 61*, the *Prerogatives*

tives of the Crown were excessively Screwed up, the *Covenant* was renounc'd, which had not only been ratified by Parliament and *General Assembly*, but by the *King* himself. The External Government of the Church was declared to be the King's Prerogative, and by Vertue of this, *Hundreds of Ministers* were driven out, as King *William* in his Declaration for *Scotland* expressed it, and their places filled with Ignorant and Scandalous Persons, called *Curates*, whom a great Number of the People would by no means hear, and on this account endured all kinds of Severities and cruel oppression. At length they gathered in *Field-Conventicles*, as they called them; and some of them for their own Defence betook themselves to Arms against the raging Souldiers, who knock'd them down wherever they got them: Many of them who were apprehended were cruelly Executed as *Traitors* and *Rebells*; yea, to such a pass were Things brought, that Preaching in *Phanatical* Houses as they spoke, and Presence for hearing of *Field-Conventicles* was ordain'd to be punished by Death and Confiscation, by the *Act*, 8. *Sess.* 1. *Par.* *James* the 7th. But these most rigid and severe *Acts*, were afterward Rescinded, the Declaration *Act* is expressly Rescinded by the

Act, 27. *Sess.* 2. *Par.* *William* and *Mary*; the *Test Act* is Rescinded by the *Act* 5 of the same Parliament; the *Act* against Preaching in *Phanatical Houses*, &c. and all other such *Acts* are Rescinded by the *Acts* 27, 28. *Sess.* 2. of that same Parliament; the *Act* wherein the giving or taking the *National Covenant*, &c. is declared to infer the Crime and pain of *Treason*, is expressly Rescinded by the *Act* 28. *Sess.* 2 of that same Parliament. These therefore, who after all, make this *Objection*, prove themselves equally *Ignorant* of the *Law* of *Nature* and *Nations*, and the common *Principles* of *Justice*, and of our *Laws* or *Acts* of *Parliament*.

Another trick of the *Prelatists* is, to persuade Men that there is indeed a *Distinction* between *Bishop* and *Presbyter* in *Scripture*, but that it is very small like an *Atom*, a *Mot* in the *Sun* beam. But, say they, by keeping *Episcopacy* we will get *Schisme* banished, we will get *Unity*, *Order*, and a *Hundred* fine *Things*; and thus they busk the *Hook*, for they'll be loath to tell *People*, that this their *Episcopacy* leads to the *Pope* at length, that these same false *Reasonings* that set *Bishops* over *Presbyters*, set *Arch Bishops* over *simple Bishops*; and so on, till they embrace the *Pope* at length, with all the *Romish*

Rites and Will-worship. Just like the foolish and clamorous Woman, that by her sugared Words, draws the Passenger into her House; but in the mean while he knows not, that the Dead are there, and her Guests in the Depths of Hell, she craftily hides the Snare.

In the third place, I earnestly desire my Readers, that they be earnest in Prayer, and wait closely on GOD, that they have not only a Form of Godliness; but also that they may know and feel the Power of it: Knowledge is but cold and barren, tho a Man could reason never so strongly, without Charity, or the Love of God shed abroad in the Heart. The greatest Measure of Knowledge alone, will never make a Man to take the spoiling of his Goods with Joy, or not to love his Life unto the Death. At a Word Knowledge without Godly Warmth, only puffs up, and does little in the Day of Adversity: And Zeal without Knowledge is ready to drive a Man to Error; but not to establish him in the Truth.

The Question I here principally handle is, if *Bishop* and *Presbyter* be different, or if both be one and the same, and whether or no all Pastors ought, and are bound by GOD'S Word, to act in a compleat Parity? And I affirm, and as I hope, sufficiently prove, That

That both are intirely one and the same, and that all Pastors ought to act in a compleat Parity. Some may say, That the Question is not of great Moment, I affirm the contrary, were it but on this Account only, that all the *Blood-shed, Rapine, Confiscation, Banishment, Imprisonment, Fining and Confining*, that miserable *Scotland* has been harassed with above a 100 Years, were occasioned by this Controversy; it gave Rise to all the *Mischief, Butchery, Harshness* and other Pieces of most barbarous Cruelty, that during all these Years have been perpetrated. Now I think few will deny, That the Question has a right Side and a wrong, and that these that have the wrong Side are chargeable in some Sense with all these wicked and direful Deeds, and are to be reckon'd Subscribers unto them.

'Tis also of Moment for this, that it being once cleared, cuts of a Deal of other Pleas, on which the Adversaries insist. As for Example, they say, it was never heard, that *Presbyters* have Power to ordain. Now if Bishop and Presbyter be one and the same, and all Pastors ought to act in compleat Parity; this their Plea is nonsensical Jargon; for then either *Presbyters* have it, or *Bishops* want it. It follows also from the right Determination of this Question, that there can be no *Diocesan* *Episco-*

Episcopacy, but only Congregational or Parochial. And this is also a firm Truth, and compleatly ruins *Antichrist's wicked Hierarchy*, as our Confession of Faith * justly terms *Prelacy*. I therefore publish this short *Sum* for the Use of those that have little Leizure or little Money, but chiefly for the Use of those that are of green Years.

In it I have said nothing, but what after the narrowest Research, I believe to be Truth and useful Truth. I can sincerely say, that I have still endeavoured to set *GOD* before my Eyes, and minded that I am to appear before his Tribunal; If any Man think fit to answer me, I earnestly desire him to do the like. If I have said any thing that is wrong, or contrary to Truth, then I only am to be blamed for it; the Kirk of *Scotland* is not in the least concerned with the Matter. In the mean while I trust, that there is nothing here contrary to Truth, and that this Tractate may, through *G O D's* Blessing considerably contribute to the ending of the *Controversy* with all reasonable and sincere Men. For in my Mind the Controversy will never be ended *de facto*, as they speak, so long as the Prelate of Prelates possesses the Seven-Hilled

* Naz. Quar. Par. 1. Sect. 8.

led City; but after the Prophecy recorded in the 18 of the *Rev* is accomplished, I am perswaded the World shall be as little troubled with *Prelacy* as with *Popery*, provided there be any Difference between them.

May the Lord of his Mercy preserve the *Reformed Kirks*, and inspecial the *Kirk of Scotland*, from the imminent Danger of both of them. May he open our Graves, and cause our dry Bones to live, and as Birds flying, so may he defend our *Jerusalem*, and defending also, deliver it, and passing over, preserve it. May he judge his People, and repent himself concerning his Servants, when he sees that their *Power* is gone, and there is none shut up or left: This is, and still shall be the earnest Prayer of

W. JAMESON

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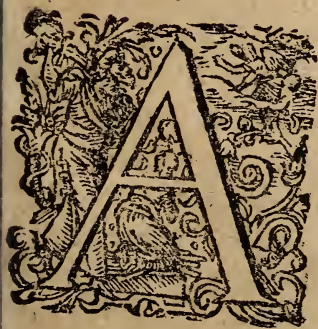
T H E

Sum of the Episcopal
Controversy, &c.

C H A P. I.

*The Arguments of Presbyterians
Proposed, and Vindicated.*

SECT. I.



ALL who handle Controversy usefully, take special Care in the First place to give a fair and just Representation of the Matter in Debate; I shall therefore, to the best of my Skill, in the Entry, give a Clear and Faithful Account of the true State of this Controversy. *First, The Prelatists divide*

2 The Sum of the Chap. I.

vide their *Kirkmen* into Three Orders or Ranks, to wit, *Bishops*, *Presbyters* and *Deacons*. The Bishops and Presbyters, say they, have a Power of administering the Word and Sacraments, without Exception; but the Deacons have a Power of administering the Word and Sacrament of Baptism only. 2dly, With Respect to the Power of Ordination and Government, or exercising Discipline, they are much divided among themselves; For they agree, that Bishops make the *Highest Order*, and are above Presbyters both in Power and Honour: yet in explaining this Power they vary and differ. For some say, that if the Bishops get the least Degree of Power above the Presbyters, they seek no more; But again, they confound this Shadow of Power with a *Negative Vote*, that is, tho' all the Presbyters should vote for any thing, all these Votes are of no Force except the Bishop agree thereunto (a.) But even this is not all they seek, for the far greater Part of them really give to the Bishop the *sole and whole Power*, giving the Presbyters no Power at all, maintaining that the Bishop is the only Pastor of the Diocess, tho' it should contain many Hundreds or Thousands of Parishes; that the Presbyters have not a Grain of Power but what he pleases to give them, whereof again he may deprive them when he thinks fit; and that he may do well to ask their Counsel, but is bound to take no more of it than he pleases. In a Word, they make the Bishops all, the Presbyters nothing, but so many

(a) See and compare the *Vindication of the Principles of the Cyprianick Age*, Ch. 2, Sect. 5, 6, 7, with Chap. 4, Sect. 3. 112. 113. 114. 115.

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many Servants or Journeymen (*b*) ; as if they were not the Ambassadors of Christ, but Servants of the Bishop, being employed by him, and accountable to him.

2. Upon the other Hand, the Presbyterians divide their *Kirk-men*, that is, these who are set apart by Prayer and the laying on of the Hands of the Presbytry, to the perpetual Exercise of the Ministry, into two Orders or Ranks, to wit, *Bishops* and *Deacons*, or *Ministers of the Word*, and *Ministers of Tables*, according to *Acts* 6. Ver. 2. -- 6. and other Scriptures. The Ministers of the Word, they say, are the same who are otherwise called Ministers of *Christ*, or of the Gospel, *Bishops* or *Presbyters*. They maintain therefore, that in GOD's Word, *Bishop* and *Presbyter* are entirely one and the same, that is, every *Bishop* is a *Presbyter*, and every *Presbyter* a *Bishop* : And that these two Names *Bishop* and *Presbyter* signify to a Hair the self same Office ; that the Name *Presbyter* signifies the Age, or Gravity and Wisdom that every Minister of Christ ought to have ; and the Name *Bishop* expresses the great Care and laborious Watching over the Flock, wherein he ought daily to be exercised. Now these *Presbyters*, or which is all one with them, *Bishops* or *Ministers of the Word* have all equally by Vertue of their Office, the Power of dispensing the Word and Sacraments, the Power of Ordination and Jurisdiction, or which is the same, of Government and exercising Discipline ; and so succeed to

A 2

the

(*b*) See my Cyprianus Ilotimus, where all this is undeniably made out Chap. 1.

the *Apostles* in every thing wherein they can be succeeded. Whence it is evident, that according to the *Presbyterians*, there is but one Order, Rank, or Degree of the Ministers of the Word and Sacrament who are all equally clothed with the same Power and therefore ought to act in a compleat Parity, no one of them having the least Grain of Power above another, the chief Part of whole Work is the Ministry of the Word, *Acts* 6. 4. *1 Cor.* 1. 17.

3. As to the other Sort of *Kirk-men*, the *Deacons* they say (c) that their Office and Power is to receive and to distribute the whole *Ecclesiastical* Goods unto them, whom they are appointed. This they ought to do according to the Judgement, and Appointment of the *Presbyterie* or *Elderships* (of the which the *Deacons* are not) that the *Patrimony* of the *Kirk* and *Poor*, be not converted to private Mens uses, nor wrongfully distribute. To whose Office it belongs not to preach the Word, or administrate the Sacraments [d], nor have they any Share in the Government of the *Kirk*; for according to the *Presbyterians*, the *Bishops*, *Presbyters*, or *Minister* of the Word and Sacraments are by Office, Governours of the *Kirk*, as is said above.

4. Beside whom, they maintain, That it is agreeable unto, and founded on the Word of God, that there be *Church Governours* chosen from among the People to represent the Hearers of the Word, and to join with the *Ministers* of the Word in the Government of the *Church*, and Exercise of *Discipline*, and Oversight of the *Man-*
ner.

(c) *The Second Book of Discipline*, Chap. 8. (d) *Propositions concerning Church Government*, &c.

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ners of the People, who are fitly called Ruling Elders. And that these have such a Share in the Government of GOD's Kirk, the most Learned of the Presbyterian Divines prove from the Scriptures of the Old and New Testament, from Antiquity, and Reason, and the Confession of Adversaries: But seeing it does not fall within the Design of the present Treatise to handle this further, let the Reader consult the Authors (e) referred to at the Foot; only I shall insert a passage or two out of a Famous, Burning, and Shining Light of this Kirk, Mr. George Gillespie, the Book being rare. • Our Divines, says he, (f) 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 [g] 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 Represented, By the Ministers of the Word, they cannot be Represented, more than the Burghs can be Represented in Parliament by the Noblemen, or by the Commissioners of Shires; therefore, by some of their own Kind must they be Represented, that is, by such as are Hearers, and not Preachers. Now some Hearers cannot

(e) Calvin *in Act.* 15. 28. Beza *de diversis gradibus ministrorum.* Cap. 11, Voet. *Polit. Eccles.* part. 2 lib. 3. tract. 3. cap. 4. Gershom Bucer *de Guber. Eccles.* p. 28. & p. 84. Blondel *de Jure Plebis.* Smectymnus, *sect.* 15. (f) *An Assertion of the Government of the Church of Scotland,* Part. 1. Cap. 4. (g) *ibid.*

6 The Sum of the Chap I.

cannot Represent all the Rest, except they have a
 Calling and Commission thereto: and who can
 these be but Ruling Elders? *And again (h)*
 When the Council of Trent was first spoken of in
 the Dyet at *Norimberg*, Anno 1522. all the Estates
 of *Germany* desired of Pope *A Adrian* the VI. that Ad-
 mittance 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 Book, which they
 entituled, *Causa cur Electores & Ceteri confessioni Au-*
gustanae additis ad Concilium Tridentinum non accedant.
 Where they alledge this for one Cause of their not
 coming to *Trent*, Because none had Voice there but
 Cardinals, Bishops, Abbots, Generals, or Superiors of
 Orders, whereas Laicks also ought to have a decisive
 Voice in Councils -- If none but the Ministers of the
 Word should sit and voice in a Synod, then it could
 not bee a Church Representative: because the most
 Part of the Church (who are the Hearers & not the
 Teachers of the Word) are not Represented in it.
 A common Cause ought to be concluded by com-
 mon Voices. But that which is treated of in Coun-
 cils, is a common Cause, pertaining to many par-
 ticular Churches. Our Divines when they prove a-
 gainst Papists, that the Election of Ministers, and
 the Excommunication of obstinate Sinners, ought
 to be done by the Suffrages of the whole Church;
 they make use of this same Argument; *That which*
concerneth all, ought to be treated of, and judged by all.
 § 2. The

Ch. I. *Episcopal Controversy.* 7

§ 2. The first Argument, that may be brought for what the Presbyterians assert, is this, That in the New Testament we find only these two Kinds of Men (that are set apart for the perpetual Exercise of the Ministry, by Prayer, and laying on of the Hands of the Presbytery) instituted or appointed; which two Kinds are in Scripture called *Bishops* or *Presbyters*, and *Deacons*.

The Institution of the former is clearly enough set down, *Matth.* 28. ver. 19, and 20. *Go ye therefore and teach all Nations, &c. Mark* 16. ver. 15. *Go ye into all the World, and preach the Gospel to every Creature. John* 20. ver. 23, *Whosoever Sins ye remit, &c.* Here is the Institution of the first Order, to wit, *Bishops, Presbyters* or *Pastors*.

2. If it be said, That only Bishops, not Presbyters, succeed the *Apostles*. 'Tis a begging of the Question, or taking for granted that which is and ought to be denied; since the Scriptures proclaim, that Bishops and Presbyters are intirely the same. And all Ministers of Christ that are sincere, can equally claim to the Promises the *Apostles* had for their Encouragement, and so succeed to the *Apostles* in every thing wherein they admit of Successors; For other Things there were (as that they were the Master-Builders, were endowed with Infalibility in Doctrine, had an Universal Commission) wherein they can never be succeeded; and these Things were properly *Apostolical*. And although the *Apostles*, being the first Ministers under the New Testament, next to *Christ* himself, were not capable of being ordained by laying on of the Hands of the Presbytery;

tery; yet their Successors were capable of it, and had it too, 1 Tim. 4. 14. *Neglect not the Gift that is in thee; which was given thee by Prophecy with the laying on of the Hands of the Presbytery.* Some indeed think, that by Presbytery here may be meant the Office, and not the *Eldership*, or *Ecclesiastical Senate*; but they are certainly mistaken, for the Office has no Hands: And also in these other two Places of the New Testament, in which is found the same Greek Word *Πρεσβυτεριον* that is here rendred, Presbytery viz. Luke 22. v. 66. Acts 22. Ver. 5. it signifies the *Eldership* or *Presbytery* or *Estate of the Elders*, and not the Office it self, but the Company or Senate of Men who bore that Office; for in Luke 22. 66. it is rendered the *Elders*, and Acts 22. 5. *The Estate of the Elders.* Moreover, in all the Writings of the first Three Centuries, the Word *Presbytery* still, at least most frequently, signifies the Company or Senate of Men that bore that Office, rarely, if ever, the Office it self. *Paul and Barnabas*, in the 14 of the *Acts*, erected Presbyteries in several Kirks, and amongst others, one at *Lystra*: where, as is recorded in the 16. *Paul* took *Timothy* to be his Companion: so that it is very reasonable to believe, that it was the *Presbytery* of *Lystra*, that by laying on of their Hands, ordained *Timothy* to the Ministry.

But, tho' we should falsely suppose, that by Presbytery here the Office it self, and not the Consistory or Court of Ordainers is to be understood; our Adversaries can reap nothing, but Damage to their Cause; since it can never signify the Office of their *Simple Presbyter*, who has neither the Power of Ordination

Ch. I. *Episcopal Controversy.* 9

or Jurisdiction: For all the World knows, Enemies no less than Friends to Presbytery own, that *Timothy* had the Power of both.

Some [1] by Presbytery pretend; That a Congregation of *Bishops*, not of *Simple Presbyters*, is to be understood, which is a very unfair Shift; and falsely supposes, that their Distinction of *Bishop* and *Presbyter* is warranted in the New Testament. Moreover, if *Presbyter* had not been as high a Degree as is found in Scripture, this Ecclesiastical Senate would not have got this Name *Presbytery*, which is taken from the Word *Presbyter*; but *Episcopate*; or some other Name, derived from the Word *Bishop*. And here it is most observable, that for the laying on of the Hands of the *Presbytery*, we have most express Scripture; whereas on the other Hand, for the laying on of the Hands of the *Diocesan Bishop*, we have no express Scripture; This is sure and undeniable on all Hands: And I am as sure, that it cannot be brought from any Scripture, except the Scripture be first perverted and depraved.

Wherefore, as is said, this is a very unfair Shift; and falsely supposes, or rather would have Men to suppose, that their Distinction of *Bishop* and *Presbyter* is warranted in the *New Testament*: For indeed the very Text proclaims, that *Bishop* and *Presbyter* are one and the same, while it gives the highest Power in the Kirk of GOD, viz. that of *Ordination* to a *Presbytery*, or which is the same, a Senate of *Presbyters*. Wherefore when *Chrysostom* and others of the

B

Ancients

[2] A Lapid and Estius on the place.

10 *The Sum of the* Ch. I:

Ancients say, that the *Apostle* here speaks not of *Presbyters*, but of *Bishops*, they on the Matter own, that the *Apostle* was ignorant of this their false Distinction between *Bishop* and *Presbyter*. They are somewhat slippery in their Expression, but the same *Chrysofom* elsewhere makes good what we say, when he really owns, that there is as good as no Difference between *Bishop* and *Presbyter*.

A Lapide, Estius, and their Followers, alledge or insinuate, that *Paul* was *Bishop* of the *Presbyters* that ordain'd *Timothy*, and pretend that this is clear in *2 Tim. 1. 6*. Where *Paul* called it the laying on of *HIS* Hands. *Dr. Hammond* on the place, says, that besides *Paul 2 Tim. 1. 6*. Some others also of the *Apostles* one or more, laid Hands on *Timothy*. And paraphrasing *2 Tim 1. 6* He writes as follows: ' And that
' it may be so, I now write to thee, as a Monitor or
' Remembrancer, that thou consider the honourable
' Calling which was conferred upon thee by my lay-
' ing Hands upon thee, and making thee *Bishop* [in
' which some others also joyned with Me, see Note
' on *1 Tim. 5. f*] But the learned *Dr. Whuby*, on
this Text, is of a quite contrary Mind. ' The *Presby-*
' tery, says he, also laid their Hands upon him *1 Tim.*
' 4. 14. But the *χαρισμα*, or Gift, here mentioned,
' being the Gift of the Holy Ghost, was usually con-
' ferr'd by laying on of the Hands of an *Apostle*, *Acts*
' 8. 17. 19. 6. Vain therefore is the Inference of
' *Estius*, from these Places, that *Ordination* is a *Sacra-*
' ment. seeing the Grace here mentioned is no ordina-
' ry Grace, but an extraordinary Gift, confer'd only
' at those Times by the Hands of an *Apostle*, and
' now wholly ceased. I

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I add, that it may be justly gathered from the Ancients, while they either comment upon, or otherwise mention this Text, that * They really believed that in Scripture Bishop and Presbyter are indeed one and the same.

B 2

4. From

* *Chrysoſtom*, on the Place, ſays, *The Apoſtle ſpeaks not here of Presbyters, but of Bishops; for certainly Presbyters did not ordain a Bishop.* Where we may obſerve 1^{ſt}, that *Chryſoſtom* manifeſtly underſtands the place of a Presbytery or Senate of Men, not at all of the Office or Degree of a Presbyter. 2^{ly}, that he brings the Cuſtom of his own Time, wherein Bishops and Presbyters were indeed diſtinguiſhed, to expone the Apoſtle's Words, which is a moſt ſlippery and falſe way of exponing Scripture; and *Chryſoſtom* himſelf confeſſes no lets when he owns, that there is between Bishop and Presbyter ἔλαττον τὸ μέτρον, very little Difference. 3^{ly}, This Expoſition, or rather Perverſion, of *Chryſoſtom* is clean contrary to the Text; for it proclaims that the Presbytery or Senate of Men, who ordain'd *Timothy*, that was, as the *Prelatiſts* ſay, a Dioceſan Bishop, and doubtleſs he was a Scriptural Bishop, was made up of Presbyters; and therefore that there is no higher Order in the Kirk of GOD, that there is no Diſtinction between Bishop and Presbyter there. On the other hand *Chryſoſtom* would have People to believe, for he never believed it himſelf, that the Apoſtle ſaid one thing, and mean'd the contrary, that this Senate or Presbytery was made up of Men of a quite diſtinct and higher Order, than is that of the Presbyterate, which is as contrary to the *Apoſtle's* plain meaning, as Darkneſs is to Light. For, as is now obſerved, if the *Apoſtle* had thought, as *Chryſoſtom* pretends he did think, he had given to this Senate that ordain'd *Timothy*, a Name expreſſive of that Order that *Chryſoſtom* here gives out to have been different from, and exalted above that of the Presbyterate.

I have dwelt the longer on *Chryſoſtom*; becauſe for any thing I know he is the firſt that gave us this falſe Gloſs, and is followed therein by divers others, as *Theophylact*, *Oecumenius* and *Sedulius*. *Primaſius*, writes as follows, *Cum impositione manuum Presbyteri, [lege Presbyterii] Prophetia habebat Gratianus vel Doctrina cum Ordinatione Episcopatus. i. e. With the laying*

4. From the Institution of *Bishops*, or which is all one *Presbyters*; we come now to that of the other Order or Rank, the *Deacons*. We have it in 6th of the *Acts* clearly set down: For we there learn, that the Multitude being directed by the *Apostles*, chose the *Seven*, and set them before them; and that the *Apostles* ordained them, by laying on of their Hands after Prayer.

§ 3. In

on of the Hands of the Presbytery, he had the Gift of Prophecy or of Doctrine with the Ordination of the Episcopate: or with his Ordination he received the Gift of teaching or understanding. Here indeed *Primasius* seems to understand the Office or Degree of the Presbyterate under the Name of Presbytery; but then 'tis as true again, that he makes Presbyterate and Episcopate altogether one and the same Office or Degree: And so demonstrates that with him *Bishop* and *Presbyter* are to a Hair one and the same. *Pelagius* says the same, *Prophetia Gratiam habebat cum Ordinatione Episcopatus*. *Ambrose* or *Hilary* has the following Words, *Gratiam tamen dari Ordinatoris significat per Prophetiam, & manuum impositionem*. &c. These Words are something obscure, and he seems to say, that one in the Name of the rest of the Presbytery, laid on Hands, as is done even now in *Holland* But tho' he should be obscure here, his Mind notwithstanding as to this Place may be easily understood from what he says on 1 *Tim* 3 viz. *Episcopi & Presbyteri una Ordinatio est*, the Ordination of Bishop and Presbyter is one and the same; and that the Bishop is *primus Presbyter*, the first Pastor in the Presbytery: This and no more he gives to the Bishop, and I'm sure we give no less to the Moderator of any of our Presbyteries. *Theodoret* says, *Presbyterium autem hic vocat eos, qui Apostolicam Gratiam acceperunt*, i. e. he calls them the Presbytery who had received Apostolick Grace; that is in my Mind who were Apostles; for I have not the Greek of *Theodoret*, but only the Latin of *Hervetus*. However I think two things are plain in *Theodoret's* Words, 1st, that by Presbytery, a Senate or Consistory of Men, not all the Office of the Presbyterate is to be understood. 2^{ly}, that the Presbyterate has no Order nor

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§. 3. In the next place we justly urge, *Philip. 1. 1. Paul and Timotheus the Servants of Jesus Christ, to all the Saints in Jesus Christ which are at Philippi, with the Bishops and Deacons.* From this Text the learned Authors of the *Divine Righe of the Gospel-Ministry* infer, *First, That a Bishop and a Presbyter are all one. For by Bishops cannot be meant Bishops over Presbyters; for of such there never was (as our Episcopal Men say) but one in a City. 2. That there are but two Orders of Ministry in the Church of Christ of Divine Institution, Bishops and Deacons. And that therefore a Bishop over Presbyters is not a Plant of God's planting, nor an Officer appointed by Christ in his Church.* Thus these choice Divines; after the same Manner do the learned Authors of *Smectymnus*, and the rest of the Presbyterians commonly Reason from this Text.

2. To which the Prelatists answer diverse Things, *These were the Bishops of the several Cities of Macedonia under Philippi the Metropolis (saith Dr. Hammond*

on

Degree above it; for this Presbytery in his Mind is made up of Apostles. *Epiphanius* relates, that this place of the Apostle was objected by *Aerius*, but forgets to give any Answer. Venerable *Bede* quite skips over the Words without giving any Exposition of them. *Ierom*, in his Commentary on *Titus*, while he proves that Bishop and Presbyter is one the same, brings this place of the Apostle for one of the proofs of his Conclusion.

And from what is now brought from the *Ancients* I conclude, that it may be justly gathered from their Commentaries on this Text, and from other places where they mention it, that they really believed that in Scripture *Bishop* and *Presbyter* are indeed one and the same.

on the Place). It's denied by Dr. *Maurice*, (k) I could never find sufficient Reason, lays he, to believe them any other than Presbyters. And indeed this Fancy of *Philippi's* being a *Metropolitan*, or a chief City, whose *Bishop* had many *Bishops* under him, is heartily laugh'd at by the most learned and earnest of Prelatists. And they prove, that for Five Hundred Years after the Birth of our Saviour, *Philippi* was no *Metropolis*; and the ablest of them grant, that for about Two Hundred Years after our Saviour, there was no *Metropolitan Bishop* in the Kirk of GOD (l).

3. A second Answer is given by *Hammond*, to wit, The Apostle might retain the *Episcopal Power* in his own Hands, and tho' absent might exercise it by Letters. But they can give no Ground why the like may not be said of the Apostle in reference to the rest of the Kirks; And so *Timothy* and *Titus* shall be dethron'd; and our Adversaries, endeavouring to answer one of our Arguments, lose two of their own, yea all of them. For it being no less presumeable, that *John* would keep the *Episcopal power* over the Kirks of *Asia* in his own Hand, than that *Paul* kept that of *Philippi*, there shall be no Ground nor Colour to transform the *Angels* mentioned in the *Revelation* into *Diocesan Bishops*.

4. Dr. *H.* his Third Answer is. That its possible that then the *Bishop's Chair* was vacant. But if so, and a *Diocesan* so necessary as they pretend, without peradventure the Apostle had not only mention'd it, but also
spent

(k) *Defence of Diocesan Episcopacy*, Page 27. (l) See my *Nazian. Querela*, Part 2. Sect. 6., and *Whitby on this Text*.

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Spent some Part of his Epistle in directing and giving them Rules in order to their Choice of a fit Successor.

5. But to come to Dr. Maurice's Answer, viz *That he could never find sufficient Reason to believe them any other than Presbyters.* It is a real Contradiction of the Text I now vindicate: The *Apostle* tells us, they were *Bishops*; Maurice tells us, they were no *Bishops*, but *Presbyters*. What pray have these *Philippian Bishops* done, that the Dr. thus degrades and spoils them of their Dignity, leaving them only the bare Name without the Office? Who ever doubted, but that the other Order, the *Deacons*, whom the *Apostle* here names, were real and true *Deacons*? Can any thing therefore, but either worldly Interest, or ingrain'd Prejudice, keep any Body from confessing, That the *Bishops* were not nominal, but real and true *Bishops*, and had all the Power and Honour due to *Scripture-Bishops*? On the other Hand, why should Dr. H. make these *Philippian Bishops*, the *Bishops* of the several Cities of *Macedonia*; more than the *Deacons* here named should be made the *Deacons* of the several Cities of *Macedonia*? But this I dare say, never Body affirmed, nor as I presume, ever will affirm; No sure, The Christian World is satisfied that all these *Deacons* belonged unto the Kirk of *Philippi* alone; it's therefore most immodest to aver before the Sun, that the *Bishops* belonged not to it, but to other Cities.

6 A Fourth Answer is related by the learned Dr. *Whitby*, Some, saith he, interpret these Words thus, *Paul and Timothy the Servants of Jesus Christ, with the Bishops*
and

and Deacons that are with us, to the Saints in Philippi. But this Exposition the Dr. shews to be no less false and monstrous, than if a Man would gather from the Apostle's Prefaces to his Two Epistles to the Corinthians, That Paul the Apostle with all that called upon the Name of the Lord Christ, or with all the Saints that were in all Achaia, writ to the Church of Corinth, which was Part of that Achaia.

7. The Fifth Answer wherein Dr. W. rests is, That St. Paul then writ to the Presbyters and Deacons of that City, because their Bishop Epaphroditus, whom he styles his Brother and Companion in Labour, and Fellow Soldier, and their Apostle, was then with him at Rome, Chap. 2. 25. and that he therefore mentions them, because they were so Instrumental in sending the Contribution to him mentioned Chap. 4. 15. But all this Answer leans on a false Meaning he puts upon the Greek Word Ἀπόστολος, which the English Translators justly render both in the Place he cites and 2 Cor. 8. 23. Messenger, it is Ἀπόστολος, Apostle in the Original, and signifies one that is sent or a Messenger: Wherefore the Twelve, as also Paul and Barnabas, being chief Messengers of Christ, had this Name eminently given them, and were called APOSTLES of Christ, and never of any particular Kirk, nor ever any other Man in the whole New Testament. For therein no Man is called an Apostle without any Addition, except the Apostles or Messengers of Christ, from whom Epaphroditus is plainly distinguished by being called YOUR Apostle or YOUR Messenger. And 2 Cor. 8. 23. the Brethren there spoken of, are called the Apostles or Messen-

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Messengers of the CHURCHES, by which they are sufficiently distinguished from the Apostles of Christ, called Apostles eminently without any Addition. It's certain moreover from this 25 Ver. and Chap. 4. and 18. Ver. That the *Philippians* had sent a Supply of Money with *Epaphroditus*, and on this Account he is called THEIR Apostle or Messenger, as the Word properly signifies; and so it is understood by the Ablest and most Earnest of *Preiatis*: And *Whuby* cannot be ignorant that the Stream of Ancient Interpreters [*in*] thus understood it. But, says the Dr. there could be but one Bishop, properly so called, in one City. But here we have moe Bishops than one properly enough so called, say we, how will he prove the contrary? Why, saith he, then the Names were common to both Orders, the Bishops being called Presbyters, and the Presbyters Bishops. I doubt not but this Answer pleases the Dr well; for I profess it affords me good Game: But at length he gives up the Plea, and confesses, That the Words τ *Αποστολον ἑμων*, YOUR Apostle, doth not prove that *Epaphroditus* was Bishop of the *Philippians*, and a grain more to prove it in all the Word of GOD they have not. He says, That various are the Expositions of these Words, and great are the Contentions about the true Import of them. And so it will still be, while Men sacrifice their Conscience to their Interest, and resolve, in Spight of Heaven, to hold the Truth in Unrighteousness, as clearly appears from the horrible Violence, were there no

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more

(m) Chrysostome *in* 2 Cor. 8. 23 and *in* Philip. 2. 25. Ambrose and Theophylact.

more they do to this Text, their impudent and ungodly Shifts to evite its Force; and lastly the *Babylonish* Confusion among themselves about its Meaning.

§. 4. Another of our Arguments we bring from *1 Tim 3. 1 --- 8.* wherein it is clear as the Sun, that there are, *but two standing ordinary Officers, for the Service of the Church, Bishops and Deacons,* to use the Words of the Authors of the *Divine Right of the Gospel-Ministry* (n). For the Apostle having described a Bishop, passes immediately to the Deacons, without the least Mention of Presbyters.

2. *Dr. Whitby* answers First, out of *Theodoret,* That the Apostle here calls the Presbyter, Bishop, which he thus proves, (saith *Whitby*); because after the Rules prescribed concerning Bishops, he descends to those concerning Deacons, omitting Presbyters; because anciently the same Persons were stiled Presbyters and Bishops, the Name of Apostles being then given to them who are now called Bishops: But in process of time, they left the Name of Apostle to them who were Apostles indeed; and gave this Name of Bishop, peculiarly to them who anciently were stiled Apostles. And tho' these Rules are given to the Presbyters by Name, it is clear, that they more eminently belong to Bishops, as being of a higher Dignity. This Answer I have set down at length, that Men may see what kind of Conscience they have, who would have People to rest in it. And I desire the Reader, if any Prelatist bring up this senseless Parcel of Words, to tell him, that they lean upon a
false

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false Interpretation of the Greek Word *Ἀπόστολος* in *Philip. 2. 25.* If he go on to quibble, let him tell him that the *English* Translators, most of whom were *Prelatists*, render it not *Apostle* but *Messenger*; and challenge him to refute these Translators if he can: Let him tell him moreover, that *Theodoret*, an ancient Interpreter, who first invented this false Meaning of the Word, believed not himself, if we may believe *Medina* the *Jesuite*, and other most Learned and Resolute *Prelatists*: Let him tell him finally, that no other of the Ancients believed one Word of all this their Answer *.

Cardinal *Bellarmino* (o), that great Patron of *Prelacy*, really owns, that this their Answer is a meer Shift: For in his Answer to our Argument, from *Phil.*

(o) De Clericis. Cap. 15.

1. 1. he sets it down, and adds as follows. *This Observation of Theodoret, if true, will satisfy not only the Objection brought from this place, viz. Phil. 1. 1. But also*

C 2

such

* Mr. *Calder*, Numb. 28. Says, I make a proofless Assertion and nothing at all to *Theodoret's* Opinion; which shews, that the *Apostles* kept Jurisdiction over *Bishop* and *Presbyter*, who were above the *Deacons*, and consequently asserts the three Orders. But my Reader sees, that I undertake not to prove, that *Theodoret's* Opinion asserts not three Orders, but that his Gloss on the *Apostle's* Words is false, and also contrary to the Meaning that both *Chrysostrum* and *Epiphanius* put on them. And as this his Gloss is false and subdalous, so it is not probable, that he believed it himself; as I make evident in my *Naxianzena Quarela*, Part 2. Sect. 7. Yea the very Words he here utters, viz. after the Rules perscribed concerning *Bishops* &c. And tho' these Rules are given to the *Presbyters* by Name &c. demonstrate to any thinking Man, that in his Conscience he was perswaded, that *Bishop* and *Presbyter* are to a Grain one and the same, tho'

such Objections as are brought from all other Places of Scripture: For then we may still answer, That Paul, under the Name of Bishops, meant Presbyters: But the Answer of Chrylostom is easier. Of which anon.

3. The Second Answer is, ' That the Apostles
 ' could not order all things at one Time, there be-
 ' ing then a Necessity of Presbyters and Deacons,
 ' by both which Ecclesiastical Matters were to be
 ' administred, they placed no Bishops there, where
 ' they found no Person worthy of that Office; in
 ' other places where they found Persons worthy of
 ' it, but by reason of the Paucity of Converts, found
 ' scarce any fit to be Presbyters, they constituted on-
 ' ly Bishops and Deacons.

But this Answer is certainly false, for it supposes that there were then both Bishops and Presbyters in Being, tho' in different Places; and so the Apostle should have supposed that Timothy would find some fit for the one Office, and some for the other; and that in Time there would be sufficient Numbers fit for both; and therefore should and also certainly would, have distinguished Bishops from Presbyters, as manifestly as he distinguishes them from Deacons; and have as clearly described the different Qualifications of these different Officers, as he does describe the Qualifications of a Bishop: In a Word, he had as certainly divided *Kirk-men* into Three Branches, as he

he really dissembled, and endeavoured to make Men think, that he believed the very contrary: Since in all the Bible there are no Rules given to Bishops, as distinct from Presbyters, or to Presbyters as distinct from Bishops. This as he clearly intimates, Theodoret well enough perceived, and therefore firmly believed, that there is no imaginable Distinction between the two.

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he really divides them into Two. It is moreover absurd and unreasonable to say, That in some places some were found fit to be *Bishops*, but none to be *Presbyteres*; since according to the Prelatists, the *Presbyters* being a lower Kind of Officers stood in no need of so rare Qualifications, as did the *Bishops*; & so in every Place where Men might be found fit to be *Bishops*, others might be found much more fit to be *Presbyters*. Nothing therefore more nonsensical than this Fiction of *Epiphanius*, an old Writer indeed, but one of the most prejudic'd, passionate, and superstitious that the Sun had readily seen. * He says, he had this Answer from old Historians; and the present Prelatists say, he had it from *Clement*, whom the Apostle to the *Philippians* commends, tho' it's certain that *Clement* is altogether Presbyterian, maintaining only Two Orders of Kirk-men, *Bishops* and *Deacons* *; therefore it is little to be doubted, but that *Epiphanius* himself is the first Invention of this idle Fiction. And so much is owned even by *Bellarmino* himself, take his Words: *This Explication of Epiphanius might have place, if Paul had said with the Bishop in the singular, and the Deacons; or if he had written not to one City only, but to many together: But seeing he writes to one City Philippi, and yet says that he writes to the Bishops and the Deacons: How, pray, can this Epiphanius's Explication be admitteda?* Thus he

* This I have long ago demonstrated, and vindicated *Clement* from the Depravations of the Jesuite *Petavius*, and Dr. *Monro*, in my *Nazsan. Quer.* Part 2. Sect. 9. Yet M. C. *ibid.* only repeats some of these Perversions, but adventures not to meddle with my Vindication of *Clement*. * See my *Naz. Qua* p. 1. Sect. 6.

he, while he attempts to answer our Argument from *Philip. i. i.* For this Answer of *Epiphanius* is no less than the former of *Theodoret*, invented and deviled equally to elude our Argument from this Place, and our other Argument from the first of the Epistle to the *Philippians*.

4. The *Third* Answer is, ' That the Apostle includes *Presbyters* under the Name of *Bishops*, because there is no great Difference between them, they being appointed as well as *Bishops*, to teach and to preside over the Church; and being only inferiour to *Bishops* as to the Power of Ordination, which belongs alone to *Bishops*, and not to *Presbyters*. And here I may say of our Adversaries, if they will stand to this Exposition of the Text, as *Agrippa* said to *Paul* of Christianity, That they are almost perswaded to be *Presbyterians*. *Dr. Whirby*, who relates all these Answers, but forgets to tell us which of them he imbraces, here says, *That according to this Opinion, the Bishop is above the Presbyter.* But the Superiority is however very little, as good as nothing, if we may believe the Author of this Exposition, an old Writer *Chrysostom* Bishop of *Constantinople*. Moreover the *Dr.* should have known, that these Words of *Chrysostom* that are here rendered, *Which belongs alone to Bishops, and not to Presbyters*, can well bear another Sense thus, which the *Bishops* have fraudulently taken from the *Presbyters*. And indeed thus this Writer ought to be understood, for certainly he lookt upon the Power of Ordination as no light Thing. Wherefore some of the *Prelatists*, as the *Jesuite Bellarmine*, endeavour to deprave his Words;

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Words; others of them condemn him for an *Aërian* Presbyterian Heretick*. And by this Time it is evident, that all these Glosses or Expositions of this Text, are either visibly false, and utterly impertinent, or else such as mortally gore their Cause. And doubtless *Hammond* long ago perceived this, for he affirms that during all the Time of the Apostles there was no such Thing as *Simple Presbyters*, and in so far he spoke Truth, and that the *Bishops* mentioned in this Text are not *nominal*, but *real Bishops*, which is as true, adding, that they are *Diocesans*, which is no less false, and has met with small Acceptance from the Throng of Prelatists. From all which it's clear, that it utterly confounds every Man and Mother's Son of them, that ever endeavour so to Ex-pone it; as that it should not hurt *Diocesan Episcopacy*.

5. If it be said, That notwithstanding of what may be brought from these or other Scriptures to prove that there are only Two standing Officers in the Kirk of the *New Testament*; yet diverse Scriptures there are, as *Rom*, 12. 6, 7, 8. *1 Cor.* 12. 28. *Ephes.* 4. 11. from which it may be justly concluded, that there are more than Two of them. It is answered, That these Scriptures appear to speak either of extraordinary and temporary Officers as such; for

* M. C. says, I never tell where Bellarmine depraves his Words. And 'tis true I tell it not here, but 'tis as true that I tell it in my *Naxian. Quer.* part 2. Sect. 8. The place of Bellarmine is *de Clericis*, Cap. 15. Nor, continues M. C. who these are that ever look'd upon Chrylostom as a Presbyterian. But I named, in the Book now cited, *Medina the Jesuite*, Bishop *Jewel* and others; and in this same SUM Bishop *Peddel*.

for the *Apostles*, as for Example, were in one Respect Extraordinary, and in another, ordinary Officers (as is already said;) or else they speak of the different Gifts of Persons, and not at all of different Kinds of *Kirk-Men*. But though these or such Scriptures were really more hard to be understood than indeed they are, it could not at all shake that which we maintain, to wit, that there are only Two Ranks of standing *Kirk-Men*, that is, these that are set apart by Prayer and the laying on of the Hands of the *Presbytery*, *Bishops* and *Deacons*. For it's now made out, that only these Two Kinds of *Kirk Men* have Divine Institution; their Warrant and Appointment is Historically delivered in the *Gospels* and the *Acts*; and if any Objection or contrary Argument be brought, it shall be satisfyingly discussed in its due place. And here it is to be noted, that when any Affair is Clearly and Historically Related, as the Institutions of these Two Kinds of Men are; it must be a very hard and strong Argument that can combat therewith. Indirect Hints, Appearances, and Colours of Arguments drawn from some Scriptures, the Scope of which is not to treat of that Matter, can have but little Weight with such as earnestly compare Scriptures with Scriptures, in order to know the true Sense of them. For these will easily see, that if any other Scriptures seem to contradict these clear and Historical Accounts, that they only seem to do so, and do not Really Contradict them; because these Historical Accounts make the Standard: And that tho' all places of Scripture give mutual Light to one another; yet Light is to be brought from

from these Historical Accounts to explain these places that seem to Contradict them; much rather than that these Historical places should be Explained by these that seem opposite to them. Since therefore we have in the *New Testament* a clear Historical Account of the Institutions of these Two Kinds of Kirk-Men only, we may be assured that all the Arguments the prelatists pretend to bring from Scripture, as the Epistles to *Timothy* and *Titus*, and Epistles to the *Asian Angels*, &c. for a Third Kind of Kirk-Men, to wit, *Diocesan Bishops*, are so many Deceitful, & false Reasonings. 'Tis moreover certain, that there is in the *Old Testament*, a clear and Historical Account of the Institutions of all the Ranks and Kinds of Kirk Men, that GOD appointed among the *Jews*. It's therefore most Reasonable to think, that the *New Testament* affords us at least as clear an Historical Account of the Institution of any Kinds of Kirk Men, Christ has appointed under the *New Testament*; but these, the History of whole Institution we have in the *New Testament*, are only *Bishops* and *Deacons*. And besides, we have made out that this Truth is evidently contained in *Philip. 1. 1.* and shewed that all the Answers of the prelatists are Unfair and Dishonest Shifts, in which the ablest of them have no Confidence. And, *Lastly*, we have shewed that this place of the 1 Epist. to *Timothy* settles in the Kirk only these Two Kinds, *Bishops* and *Deacons*: It satisfies, I say, every thinking and Honest Man, that only these Two Kinds of Kirk Men (who are set apart by Prayer and the laying on of the Hands of the Presbytery, to the

perpetual Exercise of the Ministry } no more, no fewer are appointed by Christ to continue to the End of Time. The learnedest of Prelatists yield, that in this Place of *Paul* to *Timothy*, we have the *Bishops*, who make the highest Kind of Kirk men; and every Body owns, that we have here the *Deacons*, who make the lowest Kind: if therefore there had been a middle Kind, is it reasonable to think that the Apostle would have made such an unaccountable Gap in overskipping them? Others of the Episcopalists say, *That tho' Bishops be here named, yet the Apostle means Presbyters.* Worse yet, the Apostle says one thing, and means the contrary; Is it likely? Is it credible that the Apostle would have directed the Evangelist concerning the Qualifications of the middle and lowest Rank, and yet not to have given one Word about the Qualifications required in the chief and highest Order of all Kirk men? *Bellarmino* answers, *That the Apostle designed to instruct the whole Clergy in general, and under the Name of Bishops comprehended also the Presbyters, and under the Name of Deacons the inferiour Ministers; for the same Injunctions agreed to all of them.* But this is a real Confession, That with the Apostle, Bishop and Presbyter is altogether one and the same, the very Truth we contend for; since doubtless, if the former of these two Ranks, which the Apostle here names, *viz.* the *Bishops*, had been to be subdivided, then two different Names and different Qualifications would have been given them.

§. 5. 'Tis now proved, That there are only two Orders or Degrees in the Sacred Ministry, *Bishops* and *Deacons*

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Deacons, and therefore that Bishop and Presbyter are altogether one and the same: For when the Presbyterians say, that Bishop or Pastor, and Presbyter, is entirely one and the same, it is all one as if they said, that there are only two Orders or Ranks in the Ministry, *Bishops* and *Deacons*; and whosoever affirms or denies either of these Propositions or Assertions, unavoidably affirms or denies both of them.

2. And accordingly to the Scriptures already adduced, we add the 1 ch. of the Epistle to *Titus*, 5---9. *Acts* 20. 17. and 28 1. Epist. of *Peter*, 5. 1---5. The Apostle's Words to *Titus* are, " For this cause
" left I thee in *Crete*, that thou shouldest 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, having faith-
" ful Children, not accused of Riot, or unruly. For
" a Bishop must be blameless, as the Steward of God,
" not self willed, not soon angry, not given to Wine,
" no Striker, not given to filthy Lucre, &c. Where
we not only find the Apostle using indifferently the two Words, *Bishop*, *Presbyter* or *Elder*, but also he alledgeth fit Qualifications in the one, to prove that the same are required in the other; *The Presbyters that were to be ordain'd must be blameless, &c.* because a *Bishop* must be so: Wherein either we have a clear Demonstration of the Identity of these two Officers, or else (which I abhor to think) the Apostle's reasoning is more pitiful than the most equivocal Paralogism, that is, a wretched Trifle and Shadow of a Reason; there being not so much as a nominal Connexion betwixt the Antecedent and

Consequent, that is, there is not so much as even the same Name in both Parts of the Argument, *Presbyter* being in the former, *Bishop* in the latter; and no less ridiculous, than if one should conclude, that every Captain of a single Company must be able to guide and manage a whole Army, because such Qualifications are required in a General. And the fiercest of our Adversaries confirm this, for in all their Answers you shall find nothing but Confusion and Dishonesty; for some of them, as *Hammond* say, that all these are *Diocesan Bishops*; others as *Pearson*, deny it, and say they were all *simple presbyters*. *Whuby* on the Place says, *That the Names were then common to both Orders*; and so said *Bellarmino* (p), and *A Lapide* (q) the Jesuites before him.

2. Which Answer is a real mocking of GOD and Man, or which is all one, an earnest Endeavour to expose the Scripture to ridicule and Laughing. They say, nothing but the Name is common, The Scripture proclaims this to be false, and demonstrates unanswerably, that the same Qualifications to a Hair are required in both Bishop and Presbyter; and therefore that whosoever is a Bishop is a Presbyter, and whosoever is a Presbyter is a Bishop. I protest that if I believed the Meaning, that the Prelatists put upon this and the like Scriptures, to be genuine and true, I should at the same Time judge, that the old Pagan Oracles at *Delphos*, were more plain and easy to be understood, tho' it's certain many of them had no certain Meaning; I should believe, that any of
the

(p) *De Clericis, Cap. 14.* (q) *in Epist ad Philip. 1. 1.*

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the sacred or prophane Writings has a Sense or Meaning quite contrary to that which every Body at the very first View, may perceive to be contained therein.

§ 6. The next of these Scriptures I formerly mentioned is, *Acts* 20, 17. 28. “ And from Miletus
“ he sent to Ephesus, and called the Elders of the
“ Church And *Verse* 28. Take heed therefore unto
“ your selves, and to all the Flock, over the which
“ the Holy Ghost hath made you Overseers, (or as
“ it is according to the Greek, Bishops) to feed the
“ Church of GOD, which he hath purchased with
“ his own Blood. From hence it is justly inferred or
gathered, that a Bishop, and a Presbyter or Elder, are reciprocally one and the same; that is, every Bishop is a Presbyter, every Presbyter is a Bishop. For 1st, these *Ephesian* Presbyters or Elders are in the 28 ver. expressly called *Bishops*. 2^{dly}, They are enjoined to do all the Work that is contained in the Ministry of the Word; for they are commanded to rule the Flock of GOD, and feed them. 3^{dly}, All these Bishops or Presbyters belonged to one City, *Ephesus*; And from *Miletum* he sent to *Ephesus*, and called the *Elders of the Church*. 4^{thly}, The foul Dealing and Confusion of the Prelatists among themselves, while they answer to our Argument taken from this Place, strongly confirm what we say. For they fly by the Ears, some as *Hammond*, saying they were all *Bishops*; others, as *Maurice* (r) saying, they were all *Presbyters*. Dr. W. says, *That the same Persons, were*

in the first Ages of the Church, siled Bishops or Presbyters indifferently. Bellarmine (s) gives the like Answer; *We Answer, (lays he) in a Word, That the Names then were common, and therefore in all these Places (to wit, Phil. 1. 1. 1 Tim. 3. Ver. 1. &c. Titus 1. 5.---9. Acts 20. 17. compared with Ver. 28. 1 Peter 5. Ver. 1.---5.) Real Bishops are called Presbyters.*

2. But every Body may see, that these Men are stubborn to a Degree. It's true, the Names were then common; but was there no more common beside the Names? Were not these *Ephesian* Presbyters or Elders commanded to take heed unto, or rule, and feed the Flock of GOD over which the Holy Ghost had made them *Bishops*? And in these Two, viz. Feeding and Guiding, or Ruling, doe's not the whole of the Sacred Ministry consist? Some of the Prelatists say, that *Paul* sent not only to *Ephesus*, but to other Cities: But their own learned *Whuby* refutes them, *Let it be granted (saith he) that he sent to other Cities also, tho' it be plainly contrary to the Text, which mentions Ephesus only; yet it is evident both from Ireneæus and the Text, that the same Persons are called Presbyters, in the 17 Verse; who are called Bishops, Ver. 28.* And here it is to be observed, that the *Greek* Word *Ἐπισκόπος*, which is Translated *Overseers*, ought to have been Translated *Bishops*. But the most Part of the Translators being Episcopal, thought it their Interest not to translate it *Bishops*, but *Overseers*; for they saw well enough,

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enough, that if it had been, as it ought to have been, rendered *Bishops*, the Reader would have perceived the compleat Identity of Bishop and Presbyter, that is, that every Bishop is a Presbyter, and every Presbyter a Bishop.

§. 7. The Third of these Scriptures I have last named is, 1 *Epist.* of *Peter* 5. 1, 2. “The Elders
“ which are among you, I exhort, who am also an
“ Elder, and a Witness of the Sufferings of Christ,
“ and also a Partaker of the Glory that shall be reveal-
“ ed. Feed the Flock of GOD which is among
“ you, taking the Oversight thereof, not by Con-
“ straint, but willingly, not for filthy Lucre, but of
“ a ready Mind. And here let the Reader know,
that the Word *Elder*, and the Word *Presbyter* signi-
fies altogether one and the same as to their Import
and Meaning; and that the Word *taking the Over-*
sight, signifies and may be as well rendred *exercising*
the Office of a Bishop, for it is really the same with
that which is rendered *Bishop*, *Philip*. 1. 1. 1 *Tim.* 3.
1. *Titus* 1. 7. *Acts* 20. 28. and accordingly that the
Translators have here again dissembled the true
Meaning of the Greek Word *ἐπιτρόπος*, which
they ought to have turned, *exercising the Office of a*
Bishop. Therefore this Place of *Peter* furnishes us
with an unanswerable Argument to prove that if we
stand to the New Testament, Bishop and Presbyter
are altogether one and the same; for the *Apostle* him-
self is here called a *Presbyter* or *Elder*, and the *Pres-*
bymers or *Elders* are expressly enjoined to exercise the
Office, or do the Work of a *Bishop*. We therefore
justly

justly conclude from this Text, that the Office of a Bishop, and that of a Presbyter is to a Hair one and the same. We conclude, that the Office of *Presbyters*, is the highest Office in the Kirk, and that *Presbyters* succeed the *Apostles* in every Thing wherein they can be succeeded.

2. And the First *Ver.* of the 2 *Epistle* of *John*, *The Elder to the Elect Lady*, &c. and 3 *Epistle*, *Ver.* 1. *The Elder to the well beloved Gaius*, clearly prove the same Truth; and make manifest either the Folly or the Deceit of those who pretend, that *Presbyters* are an Order of Kirk-Men lower than that of *Bishops*. It is answered, That *Bishop* and *Presbyter* could not be the same, because there could be but one *Bishop* in one *City*. But says the Bible so? Is not this only the TRADITION OF THE ELDERS? and do not the Prelatists make the WORD OF GOD OF NONE EFFECT THROUGH THEIR TRADITION? Do they not proclaim their Cause to be Desperate, while they thus Desert the Scriptures, and fly to these writings which at other Times they do no more Regard, to say no worse, than we do? Do they not proclaim that the Scriptures are not the entire Rule of their Belief? Do they not finally proclaim, that, while they pretend to prove *Episcopacy* from the Holy Scriptures, they are endeavouring to cheat Mankind, and have no Confidence in what they affirm? Nothing more clear in the *New Testament*; than that *Bishop* and *Presbyter* are all one, that in *Ephesus*
and

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and *Philippi*, and every City else, where there were any at all, there were as many *Bishops* as there were *Presbyters* or *Pastors*. And therefore that which *Presbyterians* [t] unanimously affirm, that there are only two standing Officers under the *New Testament*, is most agreeable to Scripture. *Dr. H.* on this Place of *Peter* says, That the *Presbyters* or *Elders* whom the *Apostle* here exhorts, were the *Bishops* of the several Churches; *Dr. W.* on the Place confutes him, and contends; That the *Apostle* here may mean both *Bishops* and *Presbyters*, and that both of them may be included in the Term *Presbyter* or *Elder*.

And now by this Time the Reader sees, that the Line of Confusion, Self-Contradiction, and Distraction, is quite drawn through all their Answers to our Arguments; what one of them invents, another confutes; scarce two of them resting in one and the same Answer, which is a sure Token and

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Proof

[t] *Salmasius*, *Blondel*, *Smectymnus*, the *London provincial Assembly*, &c.

Proof that the Truth is not on their Side, and that they are not sincere in their dealing as to this Matter *.

CHAP.

* M. C. Imputes to me the following Words, but cites neither Page nor Book for them; *That neither the ancient nor modern Advocates for Episcopacy agree among themselves; therefore there can be no Truth in their Pretences: And they contend for meer Nothing, and there is no real Foundation for Episcopacy; And that because the Defenders of it, differ in their Opinions about it. If this be Truth,* continues he, *that there is no such thing in the World, because Men have various Opinions about it, then there is nothing in the World certain* But that ever I concluded from any unqualified, or simple Difference of Opinions about any Matter, that therefore there was no Truth in the Matter, or Doctrine it self, is most false. If therefore this his reasoning, for it is not mine, has put an Argument in the mouths of Pagans, Jews, the Devil, &c. against Christianity; the Devil, and all the rest of the Rout are obliged to M. C. for it, not to me. Mr. Jamelson's whole Book, says M. C. falls to the Ground by this false reasoning. But how the false reasoning of M. C. or any other can destroy my Book in whole, or in Part, is a thing that I profess I cannot comprehend. Again abstracting from the Use I made of their domestick Dissentions, I filled a great part of my Book with Arguings against Prelacy, and Enervations of it's Defences, which may be good enough, tho' I should get no use made of their Clashings one with another: And tho' my Inferences, from their civil Wars should be never so false. That which I both say and prove, both in this and other Books, in sum is, that there is not one Scripture-Argument brought for Prelacy, which the learnedest Prelates, and other earnest Prelatists do not irreparably ruine, or despise as unserviceable to their Cause. The same I make also evident of all their Answers to our Arguments against Prelacy; and from this I indeed infer, and most justly infer, that the Truth cannot be on their side. Surely, if this amount not to a Demonstration, yet at least it makes a most strong and mighty Presumption, that the Truth is not for them, nor they for it. Moreover this same kind of reasoning is used by the learned Protestants against the Papists; see amongst others Baron, de objecto formalis Fidei, and Pool's Nul- lity of the Romish Faith.

C H A P. II.

The Arguments of Prelatists proposed, and refuted.

§. I. **T**HEIR Prime Argument is drawn from this, *That in the Jewish Kirk there were High-Priests, Priests, and Levites; therefore, say they* [a], *There ought to be Bishops, Presbyters, and Deacons among Christians. For not only was the High-Priest appointed to be a Type of Christ, but also to keep good Order in the Kirk; and the Hierarchy, or the Subordinations of Priests and Levites, that obtain'd in the Patriarchal and Jewish OEconomy was never abrogated in the New* (b). *And, The Christian Hierarchy in every particular Church was copied from the Jewish* (c). But this their Argument the *Church-of-England-Men* themselves overthrow sufficiently, for they yield that it has no Force.

E 2 " From

(a) See Bellarmine de Clericis, Cap. 14. (b) Tileni Patrenesis, Cap. 2. Dr. Monro his Enquiry, &c. Page 27. (c) *Vindication of the Principles of the Cyprianick Age*, ch. 9. Sect. 4.

36 *The Sum of the* Ch. II.

From these superior and inferior Degrees amongst
 the Priests and Levites under *Moses*, says *Bishop*
Bilson (*d*), happily may no necessary Consequent
 be drauen to force the same to be observed in the
 Church of Christ. *First*, For that the Tribe of
Levi might not be unguided without manifest Con-
 fusion, and was not subjected to the Regiment
 of any other Tribe; but had the same Maner
 of Government, by her Prince, Elders, Judges
 and Officers over 1000. 100. 50. and 10. which
 other Tribes had in that Common-wealth. *Next*,
 The Civill Policie of the *Jews* being contained and
 expressed in the Books of *Moses*, the Judges and
 Rulers of other Tribes, were to be directed and
 assisted by those that were most expert and skillfull
 in the Writings of *Moses* (such as the Priests and
 Levites by their Profession and Function were;))
 which in Christian Kingdoms is not so requisite.
 For the Gospell doth not expresse the Maner and
 Fourme of Civill Regiment and positive Lawes,
 as the Bookes of *Moses* doe; but leaveth such things
 to the Care and Conscience of the Magistrate, so
 long as their Policie doeth not crosse the Rules of
 Piety and Charitie prescribed in the Gospell: And
 therefore the Pastours and preachers of the *New*
Testament must not challenge to sit Judges in those
 Cases which the Priests and Levites under *Moses*
 did and might heare and determine. *Thirdly*,
 This Preheminance grewe unto them according to
 their

[d] *Perpetual Government of Christs Church*, chap. 2. pag 124

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their Families by Inheritance and Birth Right; the Father was chief of his Offspring while he lived, and after him his eldest Sonne which is no way imitable in the Church of Christ. The Old Testament, says another great Prelatist (e), had one Temple, many Sacrifices, Orders of Priests and Levites, sacred Rites and Laws, which things belong not at all to the New Testament. He affirms moreover (f), that the High Priest of the Jews had no peculiar Tribunal nor any chief Power in Matters which were brought to Judgement. And Burnet (g) joins him, and says that, the Priests and Levites had no legislative Authority. And thus their Argument, as to both it's Parts, is ruined by their best Friends, and the most earnest Defenders of Prelacy.

§. 2. Another Argument they take from the Difference which, as they say, was between the Apostles and Seventy Disciples, Luke 10, Christ, saith the Jesuite Bellarmine (h), ordained twelve Apostles, and Seventy Disciples beside, between whom there was great Difference; the Bishops succeed the Apostles, the Priests or Presbyters come in Place of the Disciples. "It cannot be denied, saith another fierce Prelatist Dr. Heylyn (i) but that the Apostles were superiour to these Seventy, both in Place and Power.

2. But

(e) Surlivius de Pontif. Lib. I. Cap. 8. (f) See his Answer to a certain Libel, Chap. 2. and his Book, De Presbyterio, Cap. 4, 5, 6, 8, 14. (g) Conferences, Page 194. (h) De Clericis, Cap. 14. (i) History of Episcopacy Part I. cap. I. Sect. 9.

38 *The Sum of the* Chap II.

2: But *Willet* (k), a *Church-of-England-Man* answers, *That Bellarmine is not to prove a simple Difference, but a princely Pre-eminence. Secondly, That not only Bishops, but all Faithful Pastors and Ministers are the Apostles Successors.* --- Thirdly, “ *That Priests succeed in the place of the Apostles, and that Deacons are instead of the Seventy Disciples, and he proves from the Papal Decrees, that the Romanists so believed. The Bishop of Spalato [l] denies, “ That their Presbyters directly succeed to the Seventy Disciples, because Christ did not make of that Number one settled Body or College, as he made of the Apostles; and also, because they wanted such a Confirmation, general Command, and Mission, as the Apostles received after Christ’s Resurrection, and exercised all their Life. And he observes that, “ after they had returned to Christ, it is no where read, that they were sent forth a second time, or that ever their Commission was renewed or amplified.*

“ *Whereas saith Dr. Whitby, on the Place, some 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, & that those of the Seventy were inferior to the Order of the Apostles; and sometimes they make the Comparison here*
 menti-

(k) Snop. Papism. Page 236 Edit. 1600. (l) *De Rep. Eccles. Lib. 2. Cap. 3. Num. 4. 5, 6.*

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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 immediately 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. And, it is obviously observable (says another (m) in the Evangelical Records, that the Christian Church was not, could not be founded till our Lord was risen, seeing it was to be founded on his Resurrection. Our Martyr, *Cyprian*, (as appears from his reasonings on divers Occasions) seems very well to have known, and very distinctly to have observed, that the Apostles themselves got not their Commission to be Governours of the Christian Church, till after the Resurrection. And no wonder, for this their Commission is most observably recorded, *John 20. 21, 22, 23.* no such thing any where recorded concerning the LXX. Nothing more certain, than that that Commission, which is recorded *Luke 10.* did constitute them only temporary Missionaries, and that for an Errand which could not possibly be more than temporary. That Commission contains in it's own Bosom clear Evidences, that it did not install them in any standing Office at all, much less in any standing Office in the Christian Church, which was not yet in Being, when they got it. Could that

Com-

(m) *Mr. Sage's Vindication of the Principles of the Cyprianick Age, Chap. 6. Sect. 5.*

Commission which is recorded *Luke 10.* any more
 constitute the *LXX* standing Officers of the Chri-
 stian Church, than the like Commission, recorded
Mat. 10. could constitute the *XII.* such standing
 Officers? But it is manifest, that the Commission
 recorded *Mat. 10.* did not constitute the *XII* Go-
 vernours of the Christian Church; otherwise,
 what need of a new Commission to that Purpose,
 after the Resurrection? Presumeable therefore it
 is, that *S. Cyprian* did not at all believe that the
LXX had any Successours, Office-bearers in the
 Christian Church, seeing it is so observable, that
 they themselves receiv'd no Commission to be
 such Office-bearers. And now I appeal to the Read-
 er, whoever he be, if he brook any Conscience, and
 make use of that Power of thinking and reasoning,
 that GOD has given him, and for which he is accoun-
 table to God again, if these *Prelatists* have not really
 given up their Cause as it is pleaded from this Text.

3. Yet some of them (*n*) are so stubborn as to say,
That the Apostles having seen Christ ordaining two Orders
of the Disciples, might themselves ordain as many; and
 that this was allowed by these Words, *As my Father*
sent me, even so send I you, *John 20. 21.* But we have
 just now heard the same *Prelatists* confessing, that
 all this is false Reasoning; and yielding, that the
Seventy had no less Power than the *Twelve*, and so
 were never subject to them, were never erected in-
 to a College or Body, and had never their Commis-
 sion renewed after Christ's Resurrection, and therefore
 had

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had not, could not have any Successors. On the whole it is certain, that the Apostles never saw Christ setting up two Orders of Pastors, because he never did it; so long as the *Seventy's* Commission lasted they were of the same Power and Order with the Apostles, and when that expired, they were of no Order at all. If *Joseph* and *Matthias* belonged to the *Seventy* is altogether uncertain; and tho it were certain, it is nothing to the Purpose of our Adversaries, since their Commission had not been renewed after the Resurrection. Moreover, if this Reasoning were good, it follows clearly, that the Apostles could not have given power of dispensing the Lords Supper to the *Simple Presbyters*, the pretended Successors of the *Seventy*, because Christ never gave it to the *Seventy* themselves.

4. The Fountain of all this Confusion and Self-Contradiction is this; When Men had brought into the Kirk new Officers of their own Device, they saw it was their Interest to abuse the *Bible*, to the End they might find a Warrant for them, and give them some Reputation; and this place of *Luke* they wrested to this their Purpose. In the mean while they split among themselves, and knew not how to name these Officers, who, as they falsely gave out, succeeded to the *Seventy*. Some, as we have heard, said the *Deacons* succeeded to them; others said, their Successors were no *Deacons*, but *Simple Presbyters*; and again others (o) said, that neither succeeded to them, but the *Chorepiscopi* or Country-Bishops, whom they indeed

F

deed

deed sometimes called *Presbyters*, but at other times allowed to be true *Bishops*. Into so sad a *Plight* do Men bring themselves, when they first vent the *Devices* of their own Heart for *Christ's Institution*; and then to give a *Colour of Truth* to these their *Fictions*, endeavour to hammer out of the *Holy Scriptures* that which was never there.

5. *Francis Brokesby*, who came not to my Hands 'till the former *Impression* was off, writes as follows * ; “ The *Seventy* as they were distinct from, so inferiour to the *Twelve*; as is evident from the Name given to their Office, being only styled *Disciples*, and not *Apostles*, as we find the *Twelve* were upon *Christ's Election* of them. But this is said without any Ground from the Bible; for the *Seventy* are never styled *Disciples* there, and tho' they had been, 'tis nothing, since the *Twelve* themselves are many Times styled *Disciples*: 'Tis certain moreover, tho' the *Seventy* be not expressly called *Apostles*, that the Scripture sufficiently warrants us to give them that Name. *Luke 6 13*. 'tis said, *he called unto him his Disciples, and of them he chose Twelve, whom he also named Apostles*. And *10. 1*. The *Evangelist*, or rather the *Holy Ghost*, eyeing these Words, says, *After these things the Lord appointed other Seventy also, viz. as he had done the twelve, whom he had named Apostles*. These two Scriptures therefore, when compared, do in my Mind allow us to give the Name of *Apostles* to the *Seventy*, as well as to the *Twelve*. Again if we compare

* In his *History of the Government of the Primitive Church*, Page 9. &c. Lond. 1712.

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compare *Mat. 10. 5.* Τετάρης Τούς δωδεκά ἀπετείλειν ὁ Ἰησους, *These twelve Jesus sent forth*, and ver. 16. Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς, *Behold I send you forth*, ; with *Luke 10 1.* καὶ ἀπεστείλεν αὐτοὺς and sent them, and 3. Ἴδὲ ἐγὼ ἀποστέλλω ὑμᾶς, *Behold I send you forth.* I say, if we compare these places of *Matthew* with those of *Luke*, this Truth will be presently evident, for every Body that has any *Greek* knows, that the Word, Ἀποστολος, *Apostle* comes from the Word Ἀποστέλειν to send forth. And the *Twelve* got this Name, because they were immediately sent forth by Christ on a signal and solemn Errand : But after the same Manner, were the *Seventy* sent forth, and their Mission expressed in the same Terms ; they were therefore as really *Apostles*, as were the others, and as really deserved the Name as they. *From*, continues he, *their Employment, being only Forerunners, sent before the Face of Christ to the Places whither he would come, to prepare the People to entertain him ; whereas the Commission to the Apostles was to preach to all the Jews.* But whoever seriously compares the Mission of the *Twelve* with that of the *Seventy* must own, that the *Seventy* were authorized and enjoined to preach no less, than were the *Twelve* ; and the *Seventy* appeared to have had as large a Territory or Bounds as had the *Twelve*, since Christ himself did not only preach to the lost Sheep of the House of Israel, without Exception, but also to the Samaritans, to whom the *Twelve* were prohibited to go. Farther, saith he, we find nothing of that Solemnity in the Election of these into their Office, as I observed there was in that of the Apostles, before which Christ continued all Night in Prayer. But we find in *Mark 1. 35.*

that our Saviour, rising a great while before it was Day, went to a solitary place, and prayed; and yet in the Day following the Actions he performed were no more solemn, than his other frequent and daily Works.

When, continues he, some argue for the Identity of the Offices, because the Seventy, as well as the Apostles were empower'd to work Miracles; Yet so far as I can find, there were two things in this respect appropriated to the Apostles, viz. that of cleansing the Lepers, and raising the Dead, neither of which are granted to the Seventy; notwithstanding what the learned D. Elondel without proof asserts to the contrary. But tho' neither raising of the Dead, nor cleansing of the Leper be mentioned in their Commission, they are doubtless to be understood no less, than is the casting out of Devils; for there is no Mention of it in their Commission, and yet they got Power to do it, as the 17 ver. makes manifest, which is judiciously observed by the learned Jesuite, and therefore Prelatist, Maldonate on the place. There is therefore no ground to doubt, but that they had Power both to raise the Dead, and cleanse the Leper, tho' neither of them be expressed. But tho' they had Power to do neither, this could not have proved, that they were a whit below the Apostles. They were immediately sent from Christ as well as they, as was just now observed by the learned Whitby, and had Power to work Miracles as well as they, tho' not so many, and this sufficiently proves, that the Seventy were equal to the Twelve. John wrought no Miracles, and yet if we except the Son of God, there was none born of Women who was greater than John.
His

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His saying that *Blondel* brings no proof for what he says, is most false and dishonest; and this *Brokesby* knew well enough, for he durst not translate one Word of it, because there was no advantagious grappling with it. *

He says, *That the Dissenters, to evade the Force of this Argument for a Subordination of Ministers in the Church, have objected, that the Office of the Seventy was but Temporary.* But I'm sure his Friend, whom he so much admires, Mr. Sage was no Dissenter, and yet even he pleads most zealously and strongly for the Temporariness of the Mission; so does the learned Dr. *Whiby*, and others, as the Reader has already seen.

He would prove the Continuance and Perpetuity of their Mission from ver. 19. *Behold I give you Power to tread on Serpents &c.* But this Argument is sufficiently answered above by Mr. Sage, who proves by invincible Arguments, that no Commission given either to the *Seventy*, or to the *Twelve*, before our Lord's Resurrection, could be more than temporary, or constitute them standing Officers in the Christian Church. *If the Seventy, saith Brokesby, had been of the same Office with the Apostles, there would have been no need of One to be substituted in Judas's room.* But there is nothing in this Argument; since, as is now clear, their Commission expired at the Death of our Lord. "If, saith Brokesby out of Parker, the
'*Twelve*

* The learned Reader, for the Truth of what I here say, is refer'd to *Blondel* himself, *Apol. pro Sentent. Hieronymi*, Sect. 3. Cap. 5.

• *Twelve* were nothing more than the *Seventy*, to
 • what Purpose do we hear so oft of the *Twelve* and
 • the *Seventy*, or not rather of the *Eighty two*?
 But he has a strange Art of Multiplication; for if
 twice can be called very often, let any Body judge,
 the *Seventy* are twice named in this *10th* of *Luke*, but
 in no where of the New Testament beside. The
 calling of the *Seventy* was after that of the *Twelve*,
 but no where are the *Seventy* and the *Twelve* so
 spoken off as to insinuate in the least, that they made
 Distinct Orders, Bodies, or Colleges. But tho'
 they had made them, and the *Twelve* had been great-
 er than the *Seventy*; all this could do the Prelatists
 no Good except they could prove, that the *Seventy*
 were Subject to the *Twelve*, and under their Juris-
 diction, as they say *Presbyters* are to *Bishops*.

But *Brokesby Ibid.* pag. 10. alledges that Christ
 instituted the *Twelve*, and then the *LXX* in Confor-
 mity with the *Jewish OEconomy*, in which there
 were twelve Officers to be the Heads of the twelve
 Tribes, and conduct them; and then the *Seventy* Offi-
 cers mentioned *Num. 11. 16.* whom God command-
 ed *Moses* to set over the *Israelites* to minister under
 him. But before this can do the *Prelatists* any Good,
 they must prove three things. *First*, that Christ did
 this in Compliance with the *Jewish OEconomy*. *2dly*,
 that the twelve Officers were not only superior unto,
 but also had Power over the seventy Elders. *3dly*,
 that these *LXX* Elders had any Successors in that
 Ministry for which they were then chosen. I have
 dwelt

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dwelt the longer in clearing of this Place of *Luke*, because for ought I know it is the only Place (p) of the *New Testament*, wherein they alledge the Institution of their Simple Presbyters to be contained.

§. 3. Another Argument they bring for *Episcopacy*, is taken from the Epistles to *Timothy* and *Titus*. *Bellarmino* the Jesuite, his Follower *Dr. Monro*, and others fiercely urge these Words of *1 Tim. 5. 19.* " Against an Elder receive not an Acculation, but before two or three Witnesses. " Where, saith the Jesuite (q), we see that a Bishop in the time of the Apostles was Judge of the Presbyters; and therefore a real Prince and their Superiour. But the Truth is, the Jesuite and the rest of the Prelatists might as well conclude from these Words, *2 Tim. 4. 2.* Preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort with all longsuffering and Doctrine; that *Timothy* was the only Man that Preached, Exhorted or Rebuked in *Ephesus*, or where ever he was when the Apostle writ to him. But as this Conclusion would certainly be the Effect of Madness; so this of *Bellarmino* is no less senseless. For what Ground is there to give to him alone the Power of receiving Accusations, more than there is to give him alone the Power of preaching and exhorting?

2. *Willet* (r) a Church of England-Man, says, in Answer to the Jesuite, that it may be doubted whether *Timothy* were so ordayned by the Apostle, Bishop of *Ephesus*,

(p) Heylyn's *History of Episcopacy*, Part 1, chap. 2. Sect. 11.
(q) De Clericis, cap. 14. (r) Page 236.

phesus, as now a Bishop is set over his Diocess; For then the Apostle would never have called him so often from his Charge as he doth, and employed him in the Service of the Churches, as he sendeth him to Corinthus, 1 Cor. 6. 10. to the Theffalonians to confirm their Faith, 1 Thes. 2. 2. and to other Churches beside----- It is most like that Timothy had the Place and Calling of an Evangelist, whose Office was to second the Apostles in their Ministry, and to water that which the Apostles had planted. And no doubt he was an Evangelist, yet there is no Necessity of this Answer to refute an Argument so senseless; for it is enough to challenge them to prove that he was allowed to receive an Accusation, &c. alone. This reasoning of the Jesuite is both reasonless and ragged; and yet it is no worse than are most of the Prelatical Arguments for the Episcopacy of Timothy and Titus; as for Example, 1 Tim. 5. 1. Rebuke not an Elder, &c. and Verse 9. Let not a Widow be received into the Number, &c. Ver. 22. Lay Hands suddenly on no Man. From these and other such Places they conclude, that Timothy was allowed to do all such things alone, and from Titus 3. 10. A Man that is an Heretick, after the first and second Admonition reject, they conclude, that the like Power was given to Titus. But all these their Arguments we overthrow with one Word, when we challenge them to prove from these, and the like Places, that Timothy and Titus had but one Grain more of Power anent the things spoken of in them, than they had of Preaching and Exhorting. Now to say, that none but Timothy had Power to preach in Ephesus, none but Titus in Crete, is altogether unworthy

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unworthy of a Refutation ; and its Author to be pitied as a most Frantick and Brain-sick-Man, to say no worse. *Willet*, as appears from his Answer to this Argument of *Bellarmino*, was really of the same Mind with us ; tho' Fear to break off with the Church of *England*, whereof he was an illustrious Member, made him mangle, lisp, and faintly acknowledge something of a Chieftly in *Timothy*, *Titus*, and the *Asian* Angels.

3. But say the Prelatists, that *Timothy* was Diocesan Prelate of *Ephesus*, is clear from these Words of the First chap. of the First Epistle to *Timothy*: *As I besought thee, to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine.* But so far is this Text from helping them, that it much rather proves that *Timothy's* Stay at *Ephesus* was only temporary, to do the Business therein mentioned, but not to fix therein : And *Timothy's* Stay for a while there might be very needful, tho' there were a Presbytery already settled ; because he was a Man of eminent Piety and Knowledge, and of no less Authority, having been from his Youth under the immediate Care and Instruction of the great Apostle of the *Gentiles*, and his constant Companion.

4. They would also prove, that *Timothy* was settled at *Ephesus*, as their Bishop, from the same Epistle, 3 Chap. Verses 14. 15. *These things I write, &c.* But from whence do they gather that he was then at *Ephesus* ? From these two Verses ? But there is not the least Mention of it in them, and they may know, that there is as little in the 3 and 4 Verses of the First

50 *The Sum of the* Ch. II.

Chapter. It is true, our Translation may give the unwary Reader some Colour to think so; for the Apostle having said in the 3 Verse, *As I besought thee to abide at Ephesus*, our Translators supply in the 4 Verse these Words *so do*, for they are not in the Greek which some Body may think is a renewing of the Exhortation to Timothy to continue still at Ephesus. But tho' these Words were in the Greek, they would only contain a Repetition of the Exhortation to Timothy, to charge Men that they taught no other Doctrine, wherever he might be then, or should happen to be afterward. Therefore their own learned Dr. *Whuby* thus paraphrases the 2 and 3 Verses. *Unto Timothy my own Son in the Faith: (do I wish) Grace, Mercy, and Peace from GOD our Father, and (from) Jesus Christ our Lord. (Declaring that) as I besought thee to abide still at Ephesus, when I went into Macedonia, (Acts 20. 1. So I did it to this End) that thou mightest charge some (Judaizers there,) to teach no other Doctrine) than that which is according to Godliness, Ch. 6. 3.* So that we see this learned Prelatist yielding, that the Apostles Words are far enough from containing any new Exhortation to Timothy to stay still at Ephesus; yea they do not so much as once intimate, that Timothy was there, when this first Epistle was written. And the same learned Dr. in his Preface to his Commentary on this Epistle, has these remarkable Words, *St. Paul saith plainly in this Epistle, that he purposed to come to him; but he saith not, that he purposed to come to him at Ephesus. If you reply, that in this Epistle he commands him to stay at Ephesus,*
and

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and so must be supposed to speak of coming thither to him, Ch. 1. 3. This, I confess is true, according to our Version, which adds unto the Words, *so do*; But if you read the Words thus, as I exhorted thee to abide [some Time] at *Ephesus*, when I went into *Macedonia*, (so I did it) that thou mightest admonish some to teach no other Doctrine; it will be left uncertain whether he were at *Ephesus*, at the inditing this Epistle; for then having done the Work for which he was bid to stay at *Ephesus*, he might go on to other Places, doing the Work of an Evangelist.

5. Moreover, it is certain from a Multitude of Scriptures, that *Timothy* was never fixed Pastor in *Ephesus*, nor in any other Place; Let the Reader seriously consider these that follow: *Rom.* 16. 21. *I Cor.* 4. 17. *chap.* 16. 10. *2 Cor.* 1. 19, *chap.* 3. 2. and *6. Phil.* 2. 19. *Col.* 1. 1. *1 Thess.* 1. 1. *2 Thess.* 1. 1. *2 Tim.* 4. 9, 12. *Heb.* 13. 23. From all these, I say, it is plain that he was a fixed Pastor nowhere, but as *Willet* truly saith, an Evangelist, still travelling, either planting Kirks, or watering where the Apostles had planted. *The calling* (saith *Dr. Willet*) *of Evangelists and Bishops, which were Pastors, were diverse.* And *Thorndike* [s] says, that something not ordinary in Bishops, was in Evangelists.

6. To this they answer [t] "That the Work of an Evangelist has nothing in it opposite to, or inconsistent with the Dignity of a Bishop. But this

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(s) *Primitive Government of the Christian Church*, Page 40.
(t) *Monro's Enquiry*, Page 111. *Thorndike* Page 42.

is a most unfair Shift, where they endeavour to slip from the Duty of the Prover to that of the Defender, seeing this is one of their special Scripture-Arguments whereby to establish their *Hierarchy*: and it's sure that if *Timothy* and *Titus* might do what they did under another Notion and Capacity than that of a *Diocesan Prelate*, their Argument goes to Wrack.

7. And indeed the very Phrase, from which they gather the *Prelacy* of *Titus*, as we have already observed of *Timothy*, gives real Ground to believe the contrary. ' For this Cause (saith he) I left thee in *Crete*, that thou shouldest set in Order the things that are wanting, and ordain Elders in every City. From which Place any ingenuous Man shall be compell'd to infer, that *Titus* was only left there to supply some present Want, and to return again, much rather than that he was the fixed Arch-Bishop of *Crete*. And this the following Scriptures confirm, *2 Cor.* 2. 13. ch. 7. 6, 7. ch. 8. 6, 16, 23. ch. 12. 18. *Gal.* 2. 1, 3. These I earnestly desire the Reader to consider thoroughly, as also the following Scripture, *2 Tim.* 4. 10. Where *Titus* is said to be departed into *Dalmatia*. From this Place *Aquinas* a Popish Writer, and therefore an earnest *Prelatist*, concludes, that *Titus* was Bishop of *Dalmatia*: And indeed he had no less Ground so to conclude, than the present *Prelatists* have to conclude from *Titus* 1. 5. that he was Bishop of *Crete*. This is no less clear from *Titus* 3. 12. ' When I shall send *Artemas* unto thee, or *Tychicus*, be diligent to come unto me to *Nicopolis*; for I have determined there to winter. Now needs there any thing be more clear than it is here, that

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Titus his Errand to *Crete* was only for a Time, and that he was to return when *Artemas* or *Tychicus* came to fill his Room? And indeed it was no wonder, that these young and new ordain'd Pastors needed the Assistance and Counsel of some Pastors of greater Experience and Authority, such as were those who had been for a long time conversing with, and instructed by the Apostle.

8. In the mean while it is certain, that these Presbyteries once being fixed and settled, neither *Titus* nor any other Man had one Grain more of Power in these Judicatories than had the meanest Pastor in the Presbytery, which may be well collected from *Acts* 14. 23. compared with Chap. 16. 1. and *1 Tim.* 4. 14. *Paul* and *Barnabas* had erected a Presbytery at *Lystra*, there he met with *Timothy*, and finding him able for the Ministry, would have him to enter upon it, and go with him. In the mean while the Presbytery, as is said, being erected he never thought of ordaining *Timothy* by himself alone, which certainly he might have done had there been no Presbytery there set up, but he received that Gift with the laying on of the Hands of the the Presbytry. For many Things are lawfull, yea and necessary before a Kirk be built and settled, which are not all warrantable, when it is once settled and Presbyteries erected. For I maintain, that if a Minister, tho' but of ordinary Qualifications, should be providentially cast where the People had no Ministers, but either having heard him or some others, whom they had lost before he came, preach the Word, should earnestly desire a settled Ministry among them; that Minister

alone

alone might ordain, by Prayer and laying on of Hands, such as he and the Judicious of the People should think fit for the Ministry; and yet so soon as this Presbytery were once set up, every one of them should have no less Power than belonged to this Minister their supposed Ordainer. Just so was it with *Titus* till once a Presbytery was erected, and then every Pastor in it had no less Power of Ordination than he.

§. 4. And by this time I trust every just Reader sees, that this Argument of the Prelatists, that they bring from the falsely supposed *Diocesan Episcopacy* of *Timothy* and *Titus*, is even weaker than Water; and so much the Learned Dr. *Whitby* seems to have perceived. For he alters the Method of going to work with it, and is at much Pains in his Preface to his Commentary upon the Epistle to *Titus*, to see if he can find any thing firm or sound in it; and therefore endeavours to handle it very warily, and is loth to use any thing but that which hath some Appearance of Strength. But the worst is, that neither Prudence nor Learning can make Error to be Truth. Let us hear him, *The great Controversy*, saith he, concerning this, and the Epistle to *Timothy* is, *Whether Timothy and Titus were indeed made Bishops, the one of Ephesus and the Procounsulur Asia, the other of Crete, having Authority to make* (Bishops) *and Jurisdiction over so many Bishops as were in those Precincts. Now of this Matter, I confess I can find nothing in any Writer of the first Three Centuries, nor any Intimation that they bore that Name.* Here

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we have a very considerable Confession of the Truth we plead for; for if there be no Intimation of *Timothy* and *Titus* their Episcopal Authority in these first Centuries, nor, which he ought to have added, in the Scripture, we may be assured, that all their Pleadings for the *Diocesan Episcopacy* of *Timothy* and *Titus* are groundless and false. *But this Defect,* continues he, *is abundantly supplied by the concurrent Suffrage of the fourth and fifth Centuries.* To which I answer, That there is no supplying of this Defect; for doubtless these Writers, that were in the Apostolick and Two following Ages, had a Thousand Occasions to have spoken of this their Episcopal Authority, if such a thing had ever been, and were not at all possessed with any Prejudice that would have moved them to suppress it. *Lastly,* all People of Honesty and Learning own, that, in the Fourth and following Ages, a Hundred Things were pretended to come from the Apostles, that were the Inventions of much latter Times.

2. The Dr. having brought some Authors of these Two Ages for furnishing of his Supplement, goes on as follows: “ *First, I assert, says he, that if*
‘ by saying *Timothy* and *Titus* were *Bishops*, the one
‘ of *Ephesus*, the other of *Crete*, we understand that
‘ they took upon them these *Churches* or *Dioceses*, as
‘ their fixed & peculiar Charge, in which they were to
‘ preside for Term of Life, I believe that *Timothy*
‘ and *Titus* were not thus *Bishops*. This is another
‘ useful Confession of the Truth, which he not only grants, but sufficiently proves; but he goes on, and lays down a Second Proposition or Assertion as follows;

follows. “ But if by *Bishops* we only understand
 ‘ Persons who had Authority to ordain, and to
 ‘ govern the Clergy of their Province, and to ex-
 ‘ ercise Acts of Discipline and Censure, over more
 ‘ than one single Congregation, I believe both *Ti-*
 ‘ *mothy* and *Titus* had this *Episcopal Jurisdiction*, and
 ‘ so might properly be stiled *Bishops*.

But all this his Assertion is either false, ambiguous,
 or nothing to his Purpose. For, *First*, it is falsely sup-
 posed, and not without a Self-Contradiction in the
 Author, that either *Timothy* or *Titus* were enjoined
 to govern the Clergy of any Province; for they were
 Evangelists, and accordingly their Office was only
 to ordain Pastors where there were none, and consti-
 tute and settle Presbyteries, and then to remove
 from these Places, and do the like in other Places.
 And this is clear from the Doctor's own Words,
 ‘ *Both Timothy and Titus, says he, were Evangelists,*
 ‘ and therefore were to do the Work of an *Evange-*
 ‘ *list*: Now, the Work of an *Evangelist*, saith *Eusebi-*
 ‘ *us*, was this, to lay the Foundations of the Faith
 ‘ in barbarous Nations, to constitute them Pastors,
 ‘ and having committed to them the cultivating
 ‘ of these new Plantations, they pass'd on to other
 ‘ Countries and Nations. Secondly, *as for Titus,*
he was only left at Crete, to Ordain Elders in every
City, and to set in order the things that were wan-
 ‘ *ting; having therefore done that Work, he had*
 ‘ *done all that was assign'd him in that Station: and*
 ‘ *therefore St. Paul sends for him in the very next*
 ‘ *Year to Nicopolis, Tit. 3. 12. These are the Two*
Reasons he brings to prove his former Proposition

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or Assertion, and they effectually prove it, and I appeal to all Men of Judgement and Integrity, if they do not as effectually confute his latter or second Proposition, if they do not prove, that according to him the proper Work of Evangelists was to ordain Pastors and constitute Kirks, and not at all to govern constitute Kirks. It is certain therefore that no *Evangelist* had Power to ordain Pastors by himself alone, where there was a constitute Kirk or Presbytery, nor Power to govern any Presbytery more than any Member of that Presbytery had; and accordingly could not exercise any Acts of Discipline or Censure more than any in the Kirk or Presbytery could. And the Reasons he brings to prove this his last Proposition or Assertion, are just so many Misapplications of Scripture, and Contradictions of what he had just now affirmed.

3. He labours to prove from *Titus* 1. 5. *For this Cause left I thee in Crete, &c. that the Jurisdiction of Titus extended to all the Christians in the whole Island of Crete.* But vainly, for it will never prove that he had one Grain of Jurisdiction there, after a Ministry was once settled in the Island, more than had any of these Ministers whom he had ordained. And if, adds he, *the Church of Ephesus, committed to the Care of Timothy, did not exceed the compass one particular Congregation, St Paul, had very little Success in the great pains he took for three whole Years, to teach them publickly, &c.* But it never shall, it never can be proved, that the Kirk of *Ephesus* was so committed to *Timothy*, as that he had one Grain of Power more than any one of the Pastors that were fixed therein.

58 *The Sum of the* Chap. II.

4. After a few Lines spent to no Purpose, he endeavours in a long Discourse to prove that *Timothy* and *Titus* were set over many Congregations, and had great Power above the Pastors therein; the Scriptures he brings to prove this are, 1 *Tim.* 3. 14, 15. Chap. 5. 22. Chap. 3. 2. 7, 8. Chap. 5. 9, 11. Chap. 5. 19; 20. Ver. 17. Chap. 2. 1, 8. Chap. 1. 3. Chap. 4. 11. Ver. 12. Chap. 6. 20. the Epistle to *Titus*, chap. 1. 5, Ver. 7. Chap. 3. 10. These are the Scriptures that Prelatists commonly bring for the fixed *Diocesan Episcopacy* of *Timothy* and *Titus*: But the Dr. is not of that Mind; for after this large Discourse, he adds as follows, *Now I confess* (saith he) *that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy.* And in so far the Dr. does honestly and well in condemning the Throng of his Brethren, who still pretend, that these Instances afford convincing and demonstrative Arguments for a settled Diocesan Episcopacy of *Timothy* and *Titus*. “ Because (adds he) there is nothing which
 ‘ proves they did, or were to exercise these Acts of
 ‘ Government, rather as *Bishops* than *Evangelists*;
 ‘ for it is certain that the Order of *Evangelists* was
 ‘ superiour to that of *Governments*, and so included
 ‘ an Authority to do these Acts of Government
 ‘ which belonged to *Bishops*. Accordingly, in those
 ‘ Places, where these *Evangelists* preached, they did
 ‘ constitute *Pastors*, and then went on to preach in o-
 ‘ ther Places. And here he hopes to make *Evange-*
lists patronize his *Diocesan Bishops*, which no Defender
 of *Prelacy* used to do; for they still contended that
Timothy and *Titus* were fixed *Bishops* in *Ephesus* and
 Crete,

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Crete, well knowing, that if they could not prove them to be fixed Bishops in these Places, their Argument from the Epistles to *Timothy* and *Titus* could do them no Service. The Dr. in Opposition to these Prelatists, owns that they never were fixed, and so takes a contrary Way of reasoning, which overthrows their Way of arguing, yet can be no more advantageous to him, than the former was to the other Prelatists: For as is already shewed *Timothy* and *Titus* had no more the Power of Government and Jurisdiction alone, than they had the whole Power of preaching and exhorting. Secondly, The Dr. grants, That the Work of an Evangelist was this, To lay the Foundations of the Faith in barbarous Nations, to constitute them Pastors; and having committed to them the cultivating of these new Plantations, they pass'd on to other Countries and Nations. And again, That in these Places where these Evangelists preached, they did constitute Pastors, and then went on to preach in other Places. If therefore what the Dr. here yields to us, be true, as indeed it is most certain, there is not the least Ground to believe, that the Evangelists had any Power at all over any Kirks after they were once settled, and Ecclesiastical Senates or Presbyteries erected in them: All the Power they had in them, continued only until they were constitute, and then ended when their Work was done, and they removed unto other Places.

5. Thirdly, Notwithstanding all the Prerogatives even the Apostles had, yet, as is clear from the 15 of the *Acts*, they never pretended to any in the Matter

of Suffrages and Votes; they never claim'd either a *Sole Power* or *Negative* over other Pastors: The Elders and *Brethren* had as great Freedom of Voting, as either *Peter* or *James*. For if any Minister of the Gospel claim to himself, or endeavour to have the *Whole* and *Sole Power*, or a *Negative Vote* in any Ecclesiastical Senate or *Presbytery*, he really endeavours to usurp a Dominion over the Faith of GOD's People, and to be Lord over GOD's Heritage. Now, since the *Apostles* themselves claim'd no such Superiority, much less did the *Evangelists* usurp it. Wherefore, if when he says, *The Order of Evangelists was superiour to that of Governments*, he means, that after the Kirks were settled and constitute, the *Evangelists* had either the *whole* and *Sole Power* in their Consistories or Ecclesiastical Senates, or a *Negative Vote*; that which he says, is false and sily devised to deceive the People. They were indeed superiour to other Pastors, but their Superiority lay in this, that GOD placed them among the chief Builders, and made them Instruments of Founding, Planting, and Constituting of Kirks: Their Superiority therefore was a Superiority of Honour, not at all of Power over any constitute settled Kirk.

6. The Dr. having given us this Discourse, which we have now unbowelled, made up of Concessions of some choise Truths, and of sly Insinuations or Hints of their false Doctrine; he comes to his Inferences. " Yet (*said he*) these things evidently follow hence; 1. That such Superiority over other Pastors cannot be contrary to the Gospel-Rule; or that the Nature of Church-Government doth not

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• not imply an Equality among the Governors of
• it: And that the *Apostles*, if they pleased, might
• have fixed Persons in any other Churches, to ex-
• ercise these Acts of Ecclesiastical Authority and
• Jurisdiction, as well as *St. Paul* placed these Two
• Persons, the one at *Ephesus*, the other at *Crete*,
• for these Ends. But since, as is now made mani-
fest, his Discourse, from which he draws this his
Inference or Conclusion, is false or impertinent, or
else really ruins that which he designs, his Reasoning
becomes a Rope of Sand. But I'll suppose, that
these *Evangelists* had really a Superiority of Power,
a *Sole Power* if he pleases in Kirks fully constitute
and settled; yet such a Power and Superiority in
succeeding Bishops or Pastors should be altogether
contrary to the Gospel-Rule, which plainly directs,
that Bishops and Presbyters be one and the same,
and that all of them be on a Level of Equality.
This is most evident to every honest Reader of the
same Epistles to *Timothy* and *Titus* to name no
more; and is, during their lucid Intervals, con-
fessed by the most furious of our Adversaries: This
Equality of Pastors, if we believe Scripture, ought to
continue thro' all ages; & tho' in the *Evangelists*, who
were Extraordinary Officers, there were something
extraordinary, it should be no Wonder, since he that
can make a Rule can make an Exception. But as is
now made appear, yea, as the Dr. has confessed,
the *Evangelists* had no Power in constitute Kirks;
and therefore his Inference is rotten, and his Con-
clusion false. Such a Superiority as the *Evangelists*
had

had is not indeed contrary to the Gospel-Rule, and as little contrary to the *Presbyterian Doctrine*; therefore this Part of his Conclusion was impertinent.

7. As to the Second Branch of it, *viz.* *Or that the Nature of Church-Government doth not imply an Equality among the Governors of it*, it is Absolutely false, false in it self, and false in Relation to his antecedent Discourse. Let him or any Man for him draw the Matter to a Syllogism, and knit this Part of the Conclusion to the Premisses if they can; I affirm no Man shall ever be able to do it. As to the Third Part, *viz.* “ And that the Apostles, if they pleased, might have fixed Persons in any other Churches, &c. supposes an Untruth, that *Paul* fixed *Timothy* a Pastor of the *Ephesians*, and *Titus* of the *Cretians*, and consists of Jargon; for who doubts, but that the *Apostles* might have placed other Persons in other Places, just as *Paul* placed *Timothy* in *Ephesus*, *Titus* in *Crete*? I wish these Men would learn to speak to the Purpose.

8. His Second Conclusion, *viz.* “ That it is not repugnant to the Constitutions of Churches in the Apostolical Times, for Men to have Jurisdiction over more, than one particular Congregation; for such a Power *Titus* had over all *Crete*, and *Timothy* over many Elders; is as false as any Part of the former: for as is now made out, *Timothy* had never any Power over the settled and fixed Ecclesiastical Senate of *Ephesus*, nor *Titus* over any constitute Kirks in *Crete*. All this the Dr. really confessed, and when Men will contradict themselves, who can help it?

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9. His *Third Conclusion* he expresses in the following Words, “ Hence also it appears, that the *Apostolical Power* of governing *Churches*, and ordaining *Elders* in them, was not so limited to the *Persons* of the *Apostles*, but that it might be communicated to others whom the *Apostles* would intrust with it; and therefore might be continued in the *Church* after their *Decease*: And if it be granted, that such an *Apostolical Power* of *Governing Churches* might be committed to others, and was actually so by the *Apostles*; it remains only to enquire, Whether, upon their *Remove*, or *Departure*, they did intrust any *Persons* in such a Manner as it is certain from *Scripture*, *St. Paul* did *Timothy*, as to the *Churches* of *Asia*. In which Words he plainly discovers either his *Want* of *Honesty* or of *Judgement*; for every *Body* knows, that this *Apostolical Power* was no longer needful in the *Kirk*, than there was *Need* of the *Apostles*, that is, no longer than till the *Christian Kirk* was built and settled; and to say either the *Apostles* or *Evangelists* were necessary any longer, is to say that which implies a *Contradiction*. And accordingly, *Dr. W.* contradicts himself, forgetting what he had said on the 4th to the *Ephes.* 15. Where he proves solidly that *Apostles*, *Prophets*, and *Evangelists* were not to continue in the *Kirk*, and amongst others, these his Words are observable. “ Since therefore (says he) these *Apostles*, *Prophets*, and *Evangelists* were only given in the first *Ages* of the *Church*, it evidently follows that the *Persons* mentioned in this *Text*, were not given them to do this

to the Worlds End. Since therefore *Apostles*, *Prophets*, and *Evangelists* were not to be continued, it is false to affirm, that the power, be what it will, that belonged to any of the Three as such, could be by them committed to any Man on Earth, when they were to be removed. Moreover where ever there was any power properly Apostolical, there were also the Signs of an Apostle, which are mentioned *2 Cor.* 12. 12. *Gal.* 1. and *Heb.* 2. 3, 4. But these signs were not to continue after the Kirk was established, and therefore no Apostle could commit his Apostolical Power to any other Man. Again no Man shall ever prove that any Apostle did ever pretend any Power to govern these Kirks in which they had erected Ecclesiastical Senates of Presbyteries, as they did in *Derbe, Lystra, & Iconium*; their Power consisted chiefly in constituting, & building, not in domineering over God's Heritage by their Letters and Underlings. And if, which yet is false, it had been lawful for them to have done so, no Man after their Death could have warrantably usurp'd such Power (u).

10. As to *Timothy* and *Titus*, *Evangelists*, it is false to affirm, that ever *Paul* committed unto them one Grain of his Apostolick Power. It is certain from *Acts* 8. 6, 13. compared with Ch. 20. and Ver. 8. and *1 Tim.* 4. 14. That the Calling and Mission of an Evangelist was in some Respect extraordinary and immediate, and so they made a Kind of second Degree of

(u) See my Naz. Quer. Part 2. Sect. 5.

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of Apostles. And accordingly could as little commit to others their Evangelical Power, as the Apostles could commit their Apostolical; since as Dr. W. grants, the *Evangelists* were no more to be continued, than were the *Apostles*; tho' otherwise the Men that were *Evangelists*, as is clear from the Words of *Paul* to *Timothy*, had an ordinary Call and Mission by the laying on of the Hands of the Presbytery. In the 4th Place he says, *It may be fairly argued from 2 Tim. 2. 2. That the Apostle here appoints St. Timothy to constitute a Succession of Men vested with Ecclesiastical Authority to teach them, (viz, the Things Timothy had heard of the Apostle) and command others to observe them.* And it is true, that the Spirit of Christ by the Apostle in these Words enjoins *Timothy*, and in him all Ministers of the Gospel, to take special Care that the Kirk be furnished with faithful and able Ministers. But what this makes for his Purpose I profess I cannot learn; but he insinuates, as his Margin bears, and pretends, that these faithful Men are *Bishops, Diocesans* to wit, and others of them *simple Presbyters*. But does the Text say any Thing like it? And does not the same Apostle in the former Epistle to the same *Timothy* pass immediately from *Bishops* to *Deacons*? Do not therefore these *Prelatists* resolve to wage War with the *Holy Ghost*, violently renting asunder and making two of that which he has made one? He says, *It may be fairly gathered from Titus 1. 5, 7. and from 1 Tim. 3. 5. That a Succession of Bishops was to be constituted in every City, as Persons that were to take Care of the Church of God there.* Which Words are no less perverse than his former, since to
every

every one that is not struck with Judicial Blindness, it is clear as the Sun, that the Apostle here makes Bishop and Presbyter altogether one and the same; so that it is as easy to draw Water from the Flint or Pumice Stone, as to bring his *Diocesan Bishop* from these Scriptures.

§. 5. A *Fourth* Argument for *Prelacy*, is taken from the Epistles to the *Angels* of the seven Churches in *Asia*: For, say they, every one of these Epistles our Lord directs to a single Person, to the Angel of the Church of Ephesus, &c. not to the Angels. But it may be answered, without any Hurt to our Cause, That these *Angels* might be Moderators of particular Presbyteries; and that the Things contained in these Epistles, were by the Moderators to be communicated to the rest of the Pastors in these Presbyteries, and so to the particular Flocks: Since at the Ends of these Epistles it is told us, that they are written to the Kirks or Flocks themselves.

And their Champions (w) yield, That the *Heavenly Admonitions* first address'd to these Angels, were also communicated to the Churches, but by the Interposal of their Angels. And so they confirm this Answer, to wit, That by *Angels*, Moderators, and not *Diocesan Bishops* may be meant; and so Presbytery receives no Damage, tho' these *Angels* were only single Persons.

2. But these Epistles sufficiently prove, That by these Angels the collective Bodies of Pastors or Presbyteries are to be understood: The *Seven Stars*, which

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which are the *Seven Angels*, are said to be held in GOD's Right Hand; whereby without peradventure, is signified the great Care our Lord had of the Pastors of these Flocks, in order to the promoting of the great Gospel-design, the gaining of Souls to himself. But *Bishops*, I mean *Diocesans*, as such, and distinct from other Pastors, are not at all Dispensers of the Word and Sacraments, by whom mostly this Gospel-design is effected. Moreover, how few should they be to whom this Care was extended? And how small Comfort should the Bulk of Labourers in the Word and Doctrine be able to reap from this Scripture, which otherwise is one of the most refreshing Cordials to the weary and fainting Labourers of Christ's Vineyard? And if we consult the Epistles to these Churches, how many Things shall we find therein that argue beyond Scruple, that the Spirit is speaking to the collective Bodies of Pastors or the Presbyteries, and not to one Man only? Shall we believe, that for the Sin of one *Diocesan Bishop*, who, as such, was scarce so much as a Preacher of the Gospel, all the *Candlesticks* of the Gospel were to be removed from the whole Kirk, and the Light thereof put out? A grievous Punishment, and too universal, provided the Diocesan only were to be charged with Defection. Yea, have we not much better Reason to judge, that this declining and deserting of their first Love, imputed to the *Ephesian Angel*, had crept into at least the far greater part of the Pastors? and so the Sin charged upon them, and the Punishment threatned, shall have a far greater Correspondency. Moreover, the Trial of false Teachers, for

which the same *Ephesian* Angel is commended, is not the Work of any single Minister, but of the Ecclesiastical Senate, which therefore must be the Angel, who upon this Account is here commended. Moreover, To what one Man in the World can that agree, which is promised to the *Philadelphian* Angel, viz. *That the Hereticks were to come and worship before his Feet?* Such a Promise indeed is made to the Kirk, *Isaiab* 60. 14. But to one meer Man no where.

3. From all which 'tis evident, That by the Name of Angels, not particular Men, but the Ecclesiastick Senates are design'd, which is not unfrequent in Scripture as *Malachi*, 2. 7. Where it is said, that *the Priest's Lips should keep Knowledge, and they should seek the Law at his Mouth*, the Reason of which is subjoin'd, that he was the Messenger (or Angel as the *Seventy* have it) of the Lord of Hosts. Some Prelatists alledge, that in this Place of *Malachi* the High-priest is only to be understood. But these falsely suppose, that the Law was only to be learned from the High-priest, whereas other Priests taught the Law no less than he; see 2 *Chron.* Ch. 17. ver. 8, 9. Moreover in the 4, 5, and 6 Verses of the same Second of *Mal.* the whole Tribe of *Levi*, or the sincere part thereof, are all spoken of, as if they had been one single Man alone.

4. But the 24. Ver. of the second Chapter unto YOU I say, and unto the REST in Thyatira, puts this beyond Debate, where the Reader may clearly see, that as the Pastors were named Angel, as if they had been one single Man in the 18 Verse. So

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in the 24 Ver. they are spoken to in the Plural Number, that is, as being a Multitude or more than one Man; and then the Spirit speaks to the rest of the sincere People in that Kirk, making a clear Difference between not one, but a Company of Pastors and the People. The same Truth is also most plain in the 10 Ver. *Fear none of these Things* (saith the Spirit) *which THOU* (to wit, the *Angel* of the Church of *Smyrna*) *shalt suffer: Behold the Devil shall cast some of YOU into prison, that YE may be tried: And YE shall have Tribulation ten Days.* Now no Man has any Reason to doubt, that THOU in the former Part of the Verse, and YOU and YE in the latter Part design the very same Persons; and the following Words, *Be THOU faithful unto Death, and I will give THEE a Crown of Life,* evidently confirm it. The Truth is, there is such an Interchanging of the Words THOU and YE, THEE and YOU as proclaims, that by both of them the very same Persons are meant.

5. If they enquire, why then did not Christ direct any of his Letters to many Angels, and not to any single Angel of any of these particular Kirks? It may be answered (x) that one Angel is here nam'd, tho' many under that single Name be understood; because it is the common Language of other Scriptures in Types and Visions, as in *Dan. Ch. 8. Ver. 3.* and 20. *Zech, Ch. 1. Verse 18---21.* 2dly, One Angel is put for many, that the Number of the Angels may correspond to the Number of the *Stars* and
Golden

(x) See *Calderwood's Altare Damascenum, Cap. 4.* and *Smectymnus Sect. 13.*

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Golden Candlesticks. 3dly, To signifie their Union in the Ministerial Function and joint Commission to attend upon the governing, and feeding of one Kirk with one common Care, as it were with one Hand and Heart. And now to conclude, seeing the Name Angel imports no Jurisdiction or Authority, but natively signifies a Servant or Messenger, and so every Minister is an Angel; for they ought all to be Servants of the Kirk for Christ's sake, 2 Cor. 4. 5. And the Name Angel or Messenger is given to any Minister of God, *Judg. 2. 1. Hag. 1. 13. Mal. 2. 7. Mat. 11. 10.* Seeing the Ancient Authors [y] whom, our Adverlaries, if we believe them, most profoundly reverence, and closely adhere to, tell expressly enough, that all faithful Ministers are Angels of the Kirks, and that all of them are to be understood here in the Revelation: Seeing there is in it no Mention of any Superiority these Angels had over other Pastors: Seeing it is most clear from the 20 of the *Acts*, 17 and 28 Verses, that in *Ephesus*, the first of these seven Kirks, there was an Eldership or Presbytery of true and Scriptural Bishops; Seeing in the same Book of the *Revelation*, Ch. 14. V. 6. Under the Name of one Angel a Multitude of Gospel-Ministers is meant: Seeing all Ministers in Scripture get the Name of Stars, as these Angels do, *Dan. 12. 3. Rev. 8. 12. chap. 12. 1, 4.* Seeing the Promise of the Keys, which was once given to *Peter* alone, gave him notwithstanding

no

(y) Aretas, Primasius, the Homilies ascribed unto Augustine Gregorii Moral. in Jobum. Lib. 34, Cap. 4.

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no Pre-eminence above the rest. Seeing all the Priests of *Judea* are spoken of, as if they had been one single Man; and the Levites as if they had been another single Man: Seeing the Spirit oftner than once explains himself, and clearly tells us, that under the Name of an Angel, he means no single Person, but a Multitude: Seeing many things in these Epistles are said of the Angels, which to no single Person can agree. Finally, seeing this whole Matter of the Angels is by the Spirit expressly called a *Mystery*, it is a Shame to any Man pretending to Honesty and Learning, to fish in these Epistles for an Argument to confirm *Diocesan Prelacy*.

§. 6. The Fifth Argument for *Prelacy* they take from these Scriptures, which as they say, prove, that the *Apostle James* was the *Diocesan* Bishop of *Jerusalem*, the Scriptures are, *Acts* 12. 17. Chap. 15. 19. Chap. 21. 18. *Gal.* 1. 19. Chap. 2. 9, 12. But it is certain, that there is in none of all these Places of Scripture so much as one Grain of Support or Help to *Prelacy*. *James* was an *Apostle*, and to confine an *Apostle* to a bounded Province or Charge, is by the learnedest of the *Church-of-England Men* affirmed to be little better than Stark-Madness. The whole World was left by our Saviour, as the Charge of every particular *Apostle*, *Matth.* 28. 19. And no Creature could loose them from it, or restrict them to a part of it. It was meet indeed that some one of the *Apostles* should remain for the most part at *Jerusalem*, to satisfy the Difficulties of these who came from all parts of the World thither, to consult with
that

that Kirk, in order to have their Faith, which was then young and green, confirmed. But this no more will prove him to have been a *Diocesan Prelate*, than the staying, for some time, of any old and experienced Pastor in some new planted Kirk, would prove him to be Prelate thereof, which is as false as any thing can be; and that James was no more, shall just now appear.

2. Peter bade them go shew James and the Brethren; from this they rediculouſly conclude, that James was *Prelate* of *Jerusalem*. As if, forsooth, James not only the eldest Pastor there, but an *Apostle*, could not have this Honour put on him, except he had been confin'd there as a *Diocesan Prelate*. Their Conclusion from the 15. Chap. and 19. Ver. is yet more unreasonable; *Wherefore* (saith James) *my Sentence is, That we trouble not them, which from among the Gentiles are turned to GOD*; and Ver. 22. *Then it pleased the Apostles, &c.* Here you see, say our Prelattis, that James was *Bishop* of *Jerusalem*. Nimble and sharp sighted Reasoners I confess: As if in every free Assembly every one of its Members used not to overture what he thought fit in these or the like Terms, *My Sentence is, my Opinion is, my Judgement is*; as if every free Assembly did not use to agree to, and rest in the Sentence or Opinion of some one or other of their Members; and finally as if the Decree had not been issued forth, and the Letter written not only in Name of all the *Apostles* then present, but also in the Name of the Elders or Brethren, or whole Kirk represented by these Brethren in that Apostolical Assembly:

sembly : See and consider Verses 2. 4. 6, 22, 23, and 28.

3. This Conclusion therefore of the Prelatists, is the Effect of either Witlefness or of their Contempt of all Men, and yet the Argument they draw from Chap. 21. 18, *viz.* *Paul went in with us unto James; and all the Elders were present,* is at least, not a Whit better; for do not both *Peter* and *John*, Apostles, I hope, no less than *James*, call themselves Elders? Again the whole Context manifestly refutes this Prelatical Conceit, for Ver: 20, *When THEY heard it, THEY glorified the Lord, and Εἶπον THEY said unto him, Thou seest, Brother, &c.* Here it is as clear as we can wish, that this Counsel or Direction was not at all the Dictates of *James* only, but was unanimously and equally given by the whole Consistory or Presbytery. Moreover it is most clear from Verse 23. and 25, that *James*, tho' an Apostle, assumed not to himself even one Grain of Power more than had the meanest Voter in that Presbytery. *Do therefore this that WE say to thee: WE have four Men, &c.* and *As touching the Gentiles which believe WE have written and concluded, &c.* Where we see all things were managed not by a Diocesan Prelate, but by a Presbytery acting in Parity. Now I'll suppose that it could be proved from Ver. 18. that *James* was President or Moderator of this Presbytery, and it is very like he was, being the only Apostle and eldest Pastor there; tho' I think it is hard enough to prove his Moderatorship from these Words; yet I'll suppose it could be done, it follows notwithstanding from these Verses most clearly, that all things were managed Pres-

byterially, as by an Ecclesiastical Senate acting in Parity; *James* did nothing by a sole Power, *James* stopped nothing by his Negative Vote, it was *James* and the rest of the Elders or the Presbytery that equally or acting in Parity gave Direction to *Paul*; it was the Presbytery that took Care of the Men that were under the Vow and were to be at Cost in their Purification; it was the Presbytery that writ and gave Direction concerning the Gentile Converts; the Presbytery, I say, not *James* either alone, or as having one Grain of Power more than the rest. And therefore these, who conclude either from this 21 Chap. or from the 15 Chap. that *James* was Diocesan Bishop of *Jerusalem*, either know not, or care not what they say. In my Mind, it is hard to tell, who was Moderator of the Synod mentioned, *Acts* 15. only it is sure, there is no Ground to conclude, *James* was. The Romanists generally, and Bishop *Whitgift* somewhere joins them, say, *Peter* was Moderator: But I am positive, that all of them speak without Book.

4 Dr. *Hammond* says, that the Elders mentioned ver. 18. were all the Bishops of *Judea*; but Dr. *Whitby* another Prelatist contradicts him, saying, that this is said without one Word to prove it. And yet *Whitby* himself is just as far from the Truth as the other; while he says, Here we find *James* Bishop of *Jerusalem*, ἐπίσκοπος, his Presbyters, or Elders with him, and his seven Deacons mentioned, Ver. 8. and so have reason to believe that other celebrated Churches conformed to this Model, having Bishops, Presbyters, and Deacons. *Whitby's* Fancy, I say, is no less groundless, than *Hammond's*

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as we have even now made out, and therefore we may boldly say, that here we find the very Pattern for Presbytery; for not only is there not a Syllable for *James's* Superiority of Power in that Presbytery, but also clearest Evidences, that all the Members thereof were to a Hair equal therein. And here let the Reader observe with me, that if any Phrases like this in *Acts* 21. 18. occur either in Scripture or Ecclesiastick Writers, they can by no Means prove, that the Person, singularly named and distinguished from the rest, has one Ace of Power more than has any other of them; because we clearly see, that notwithstanding of what is said there, every Member of the Presbytery had no less Power therein, than is given to *James* himself.

5. As to the Places they bring from the Epistle to the *Galatians*, the first of them is, Chap. 1. 19. *Other of the Apostles* (says *Paul*) *saw I none save James the Lords Brother*; from this they conclude, that *James* was Diocesan Bishop of *Jerusalem*. But they might as well conclude from the Context, that *Peter* was Bishop of *Jerusalem*; for Ver. 18. *Paul* met with him there, and abode with him fifteen Days. If they bring their Conclusion from this, that he was the Lord's Brother, they may as well conclude, that our Lord's Kinsmen were Diocesan Bishops, and that all of them that lived at *Jerusalem* were Diocesan Bishops there. Chap. 2 9. *Paul* says, *James, Cephas and John seemed to be Pillars*, hence they conclude, that *James* was a Diocesan Bishop of *Jerusalem*. But why do they not conclude also, that *John* and *Cephas* were Diocesan Bishops there at the same Time

with *James*? Ay, but say they, *James* is first named. Right; all the Apostles lived long in *Jerusalem* together, and *Peter* is frequently named before all of them, for it behoved some Body to be named before the rest: Was therefore *Peter* either Superior to the rest of the Apostles, or Diocesan Bishop either of *Jerusalem* or of any particular Kirk? Such Reasoning as this, is not in my Mind easily fathom'd. Ver. 12. the Apostle says, some came down from *James*; and here a third Time *James* must be Diocesan Bishop of *Jerusalem*. But how know they, that there were then any other Apostles at *Jerusalem*? And if so, might not that Apostle as such, do something singular, without giving any Ground to conclude, that he was Diocesan Bishop there, or giving any Warrant to draw this his Practice to a Pattern for Diocesan Episcopacy; since the Apostolick Power could descend to none but these who had Apostolick Gifts and Graces? But I have more to say; We find, during the Stay of the Apostles at *Jerusalem*, all publick Businesses were transacted and done by the sacred College, as appears from *Acts* 6. 2 &c. Chap. 8. 14. Chap. 9. 27, 28. and when they were separated, such publick Things were transacted by the Kirk or the Ecclesiastical Senate, as appears from *Acts* 11. 22. 'Then Tidings came to the Ears of the Church which was in *Jerusalem*; and They sent forth *Barnabas*, &c. And Ver. 30. Not *James*, sure not *James* alone, but the *Elders* or Presbytery received and ordered the Collection sent them from the Kirk of *Antioch*. I therefore

therefore doubt not to affirm, that these, that came from *James* to *Antioch*, were sent by him on some private Business of his own, and not on any publick Affair that belonged in common to that Kirk. Dr. *Heylyn* (z), contending that *James* was made Bishop of *Jerusalem*, grants in the mean while, that
 ‘ there is no manifest Record hereof in holy Scripture;
 ‘ but adds, That in the Scripture there are many
 ‘ pregnant Circumstances, whereon the Truth here-
 ‘ of may be well grounded. But if these *Circum-*
stances be well or ill grounded, I must now after examining of them, leave to the Judgment of the conscientious and judicious Reader. The fountain of their Plea, for *James*’s Diocesanship. is this; In after Ages, when, thro’ the Pride and Cunning of some and the Simplicity of others, the Distinction between Bishop and Presbyter was brought in, and the former raised above the latter; wherever they saw in Scripture, that any Apostle or eminent Pastor stayed any Space in a City, they were sure to make him Bishop of it. And accordingly, having observed that *James* stayed long in or near to *Jerusalem*, they presently gave him that City for his Diocess.

§. 7. And now I have considered as closely as I could their Answers to some of our Arguments against *Prelacy*; for the Brevity I design, hinders me to urge many other Things I could bring from Scripture against it: And all their Arguments they pretend

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pretend to bring from Scripture for *Prelacy*, I have earnestly endeavoured to lay open, both these their Answers and Arguments in their full Strength and Clearness. I have kept back nothing; and I think I will be pardoned by all good Men of either Party, tho' I say, I can find but too little Sincerity and Love of Truth in *Prelacy's* Defenders; For they stumble in the very Threshold of their Defences. The word *Bishop* is indeed in Scripture, but is as far from signifying a Diocesan *Bishop*, as the East is from the West, or the Heavens from the Earth. And therefore the more sensible among them never adventure to use that to prove their Doctrine; yea, on the contrary from all these Places of Scripture, where the Word *Bishop* is found, they fly as from Fire and Sword, and they have Reason to do so, for every one of these Places stare them in the Face, and upbraid them with their violent and ungodly renting asunder Things that God has join'd together. The Word *Bishop*, *Bishoprick*, or *Exercising the Office of a Bishop*, is seven Times found in the new Testament. And first of all, it is found *Acts* 1. *His Bishoprick let another take*; where the Discourse is of Judas, that had been an Apostle. But least the Prelatists had made this an Argumet for Diocesan Episcopacy, Divine Wisdom has so ordered, that two Apostles, *Peter*, first Epistle, Chap. 5. Ver. 1. and *John*, Epistle second, Ver. 1. and Epistle third, Ver. 1 call themselves expressly *Presbyters* or *Elders*: So that if we compare the Words of *Luke*, *Peter*, and *John* together, it will be evident enough, that *Bishop*

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shop and Presbyter are altogether one and the same. 2dly, 1 Peter 2. 25. Christ gets this Name Bishop; but he gets also the Name Minister or Deacon, as the Greek has it, Rom. 15. 8. 3dly, Acts 20. 28. ' Take heed therefore to your selves, and to all ' the Flock, over which the Holy Ghost hath made ' you Overseers. So the *English* hath translated it; whereas it ought to have been rendered, over which the Holy Ghost hath made you Bishops. But all these Translators, save one, being Prelatists, saw, that if they had translated it *Bishop*, then every Reader, that had the Sense to compare this 28 Ver. with the 17. could not miss to see, that Bishop and Presbyter or Elder, in Scripture, are to a Hair one and the same; and so these two Verses would really have destroyed *Prelacy*: They thought therefore it was their interest to dissemble, that many honest and conscientious People might not see the Sense of this Scripture. 4thly, The Word *Bishop* is found in Philip. 1. 1. *With the Bishops and Deacons*, saith the Apostle; where it is clear, that Bishop and Presbyter, or Elder, are entirely one and the same: For according to the Prelatical Way, the Apostle should have said, *With the Bishops, Presbyters and Deacons.* 5thly, 1 Tim. 3. 2. *A Bishop then must be blameless*: And having described the Bishop's Office, the Apostle straight way comes to the Deacons, Ver. 8. which is a clear Demonstration, that there are only Bishops and Deacons in the Kirk; and therefore that Bishop and Presbyter are entirely one and the same. 6thly, Titus 1. 5, 6, 7. *For this Cause left I thee in Crete, that thou should-*

est set in order the Things that are wanting, and ordain Elders in every Cuy, as I had appointed thee. If any be blameless, the Husband of one Wife, having Faithful Children, not accused of Riot or unruly. For a Bishop must be blameless, &c. Which Place is so bright and clear for this Truth, to wit, That Bishop and Presbyter are entirely one and the same; that it will certainly convince or else confound every Reader, if he believe the Scripture, and seriously think on what he is reading. 7thly, The Word Bishop is found in the first Epistle of Peter, Chap. 5. Ver. 1. 2. *The Elders which are among you, I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory which shall be revealed. Feed the Flock of GOD which is among you, taking the Oversight thereof, not by Constraint, but willingly.* And here again the Scottish Reader is wronged by these Prelatical Translators, and yet perceives not the Injury; for the Greek Word *Ἐπιτροπέυεις*, which they have rendered *taking the Oversight*. Ver. 2. properly signifies exercising the Office of a Bishop. And so this Text is as clear as Day-light, that Bishop and Presbyter, Elder or Dispenser of the Word and Sacraments, are to a Hair one and the same.

2. Thus I have gone through all the Places, where the Word Bishop is found in the New Testament, And here it is fit to observe, yea and adore the wise and merciful Providence of God, who has so provided and ordered, that wherever the Word Bishop is found in the New Testament, its Meaning is as contrary to the Meaning that corrupt Men have put upon it, as sweet is to bitter, or Light to Darkness.

Every

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Every Place where the Word *Bishop* is found, every Context fells and confounds the Asserters of Prelacy, compells them to blunder, falter, mant, and utter that which is no better than Gibberish; and that their Confusion may be compleated, they are forced every one to contradict his Fellow, and mutually to fly in the Faces of one another. They are at Times aware of this; and therefore when they come to answer our Arguments, they are just like Soldiers ready to give Way, who only trust to their Heels not to their Hands, or like barefooted Persons on burning Coals, who make all possible Haste to be off. To give an Instance or two, the 28 Verse of the 20 of the *Acts* compared with the 17 verse puts them all in Confusion and Contradiction to one another. *These Elders of Ephesus*, say some, *were Bishops*; very true, *but they were Diocesan Bishops*, add they. But do their Companions believe this? not at all, *They were Presbyters* (say they) nothing more true; *ay but* (continue they) *they were simple Presbyters who wanted power of Ordination and Jurisdiction*, nothing more false as their own Brethren confels. Just so does *Phil. 1. 1.* with the *Bishops and Deacons*, gall them and set them in the same Disorder. *These Bishops* (say some) *were the Bishops of the Neighbouring Cities met for some Consultation at Philippi*: This is false say their Fellows; *These Bishops and Deacons were not at Philippi but with Paul*; neither is true, (says a third Party of them) *These Bishops were simple Presbyters, for the Name Bishop was then common to both Ranks*; This is false (lays a fourth Faction) *for all Bishops were then called Apostles*. After the same manner is their Cause gored

by the other Scriptures wherein the Word *Bishop* is found, and the same self Repugnancy and Confusion appears in their Answers unto them as is already made evident. Blessed be the GOD of Truth, who makes his Truth to triumph maugre all the Learning, Cunning, and Malice of it's Adversaries.

And here I cannot but take Notice, how miserably their Followers are misled: For the main and special Argument which some of them give for *Prelacy*, and their liking of that Way, is, that they find the Word *Bishop* in Scripture. How miserably are these gull'd and cheated? How miserably are they blinded and hindered from the true Use of their own Eyes or Ears, and of their own Reason? 'Did ever, durst ever to this Day, any that write for *Prelacy*, use that Argument? Durst they ever yet bring any Place where the Word *Bishop* is for a *Proof* of *Prelacy*? No, so far are they from that, that they fly from them as so many Pests of their Cause. They say *Timothy* and *Titus* were *Diocesan Prelates*; when to the perpetual Confusion of *Prelacy*, *Timothy* was never a fixed *Pastor* in any one *Place*, was ordained by the laying on of the Hands of the *Presbytery*, and in the *Epistle* written to him *Bishop* and *Presbyter* are reciprocally, that is, altogether one and the same; and all these are no less true concerning *Titus*.

§. 8. There is one Argument whereof the *Prelatists* are very proud, it is, That there was always both under the Old and New Testament Imparity or Inequality of *Pastors*, some being above others, and that

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that the Holy Scriptures make no Mention of any Alteration of this Way of Government. This their Argument I have satisfied elsewhere (a), and also sufficiently prevented it in this Discourse. However, since Mr. *Calder* in a Discourse against me, page 25. does repeat it without any Mention of my Answer, whereby I had prevented any thing that could be said for it, he shall have yet again a fair Hearing. We tell the Presbyterians (says he) from Scripture, that in the Old Testament, there were High Priests, Priests and Levites, and this was one Order above another, and our Saviour ordained Twelve Apostles above the Seventy Disciples, the Apostles instituted Timothy and Titus Bishops (but this is fully satisfied not only in others of my Books, but also in this Discourse) and ordained preaching Deacons in their own Times, (but this is false). We instance (says he) the seven Angels of the Church of *Asia*, with the Expositions of foreign Presbyterians, (but neither, as is long since made manifest, (b) does this them any Service:.) We tell them (continues he) that perishing in the Gain-laying of *Corah*, signifies an inferiour Clergy-man to rise against a superiour Clergy man, as *Corah*, a *Levit*, rebelled against *Aaron*, who was his High Priest. &c. But this Argument may be, and is with the same Justice or Injustice used by the Pope and Diocesan Prelates, and is equally brutish as to both of them, till once they shew their Mission, which they will do both

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at

(a) See my *Naz. Quer.* Part 2. Sect. 5. (b) *ibid.*

at the same Time, that is, no Time. The Jesuite *A Lapide* (c) comparing the Protestants, whom he calls Hereticks, with *Corah*, has among others, the following Words, “ *Corah* made a Schism, so do
 “ they, *Corah* being mildly reproved by *Moses*, an-
 “ swered proudly, and despised his Admonisher, they
 “ clamorously reject the Admonitions of their Pa-
 “ stors and Bishops. The *Rhemists*, *Estius*, and
 others write after the same Strain. Every honest
 Man sees that a Diocesan Prelate has no more
 Warrant in the Word of God than has the Pope:
 It is therefore shameless and malicious in both these
 Branches of Prelatists to damn all these who will not
 forsake God's Word, and follow their Antichristian
 Dorages. He tells us as he lays from *2 Tim. 1. 6*
That Paul was the Bishop of these Presbyters, who laid
their hands on Timothy, 1. Tim. 4. 14. But how
 knows he that one and the same laying on
 of Hands is spoken of in both places, and that
 the laying on of *Paul's* Hands was not for the
 conferring of the extraordinary Gifts of the Holy
 Ghost, which was confin'd to the laying on of the
 Hands of the Apostles alone. But again how is
 it proved, that *Paul*, tho' he laid on Hands at the
 same Time with the rest of the Presbytery, had
 in that Action one Grain of Power more than
 any other in it? These (continues he) and much
 more we have from Scripture, which being con-
 firmed by the Writings of the first Ages, who un-
 derstood the Mind & practice of the Apostles, even
 before

(c) In Comma 11 Epistolæ Judæ.

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before the Books of the *New Testament* were closed up by a Canon; and being back'd with the practice of the Universal Church, is Demonstration against all the Presbyterians on Earth. What his *much more* is I cannot know, but as to his *These*, they do not, as is now made evident, amount to a well comb'd Sophism, much less to a Demonstration. Again, it is observable, that the Scriptures, tho' they be the only Rule of a Christian's Faith and practice, can do him no Good, if they be not confirmed by the Writings of the first Ages, and back'd with the Practice of the Universal Church. And we charge them all to answer this Question to purpose, seeing there was an Imparity and Subordination in the *Old and New Testament*, pray let them tell us when was this changed to a Parity or Equality, by Christ or any that had a Commission from him? They cannot do this from Scripture nor from the Ancient Churches. But his flight is so high, that he cannot miss to catch *Icarus's* Fall; his Charge is a Bladder full of Wind, and I sufficiently prick and empty it, when I tell him, that tho' there had been an imparity during the *Old Testament*, and between the Apostles and the Seventy (of both which already) the Change was made and Parity brought in by our blessed Lord, in the very moment wherein he created his *New Testament* Kirk, viz. after the Resurrection; and appointed his Apostles to govern and act in parity, to whom all Bishops, or which is the very same Presbyters, succeeded in every thing wherein they

they can be succeeded : Which is most evident from Scripture, Fathers, yea, and our Adversaries themselves, who deny nothing of this, save that some of them deny that Bishop and Presbyter is one and the same, which is, notwithstanding, an hundred Times unanswerably demonstrated against them. The Throng of the Prelatists affirms, That the Bishops succeed the Apostles ; and I say the same, as to every Thing wherein they can be succeeded ; for in some things they cannot, as the ablest of the Prelatists acknowledge. And withal I sublume, that Bishop and Presbyter are compleatly one and the same, every Bishop is a Presbyter, every Presbyter a Bishop, as is clearly made out both in this Discourse and elsewhere : And thus, I say, his Question is answered with a witness and to the purpose ; and let all the Prelatists on Earth, even tho' they have Mr. *Calder* to head them, re-inforce if they can ; re-inforce it, I say, not barely repeat it, as is their odious and dastardly Custom.

C H A P. III.

*A short Historical Account of
the Apostolick Government of
the Kirk, as we find it in the
New Testament.*

HA V I N G stated the Question, and fairly set down the Scripture Arguments of both Parties, with the Answers given unto them, and having thoroughly vindicated the Arguments of the Presbyterians from the Exceptions of Prelatists, and having, as I trust, fully satisfied the Arguments of Prelatists, and shewed their insufficiency, I shall now give an Historical Account of what I can find in the *New Testament* concerning the Government of the particular Kirks mentioned there; wherein I hope to make it fully evident, that as no Kirk was subject to another, so no Pastor was subject to another, but that the Pastors in every particular
Kirk

Kirk were associated into Presbyteries, and did act in compleat Parity.

§. 1. The Kirk of the *New Testament* did not, to speak properly, begin till after our Lord's Resurrection, for that was its Foundation; soon after this our Lord ordained his Eleven Disciples, and presently after, by his Determination, a Twelfth was added. These were then all the Gospel-Ministers in the World, from these all the Rest that ever have been, are, or shall be, derive their Succession. These, as is clear from the Book of the *Acts*, remained several Years at *Jerusalem*; Twelve, as some ancient Writers say (a), formed and settled a Kirk there; and during all this Time, as is evident from the same Book of the *Acts*, they acted in a compleat Parity; they made the first Presbytery in the World, and the Pattern of all Presbyteries that were to come after. This is evident in all their Consistories; for *Acts* 1. they met and chose *Matthias*, to compleat the Number of Twelve: And in this their Presbytery or Consistory, it's undeniable that they acted in compleat Parity, and that none of them had any Power over the Rest; for the action of choosing *Matthias* was equally performed by all the Eleven; for Ver. 24. **THEY** prayed and said, &c. and **THEY** gave forth their Lots.

2. In the second Chapter, we find the same sacred College conven'd again; but there, after the

(a) Euseb. *Eccles. Hist.* Lib. 5. Cap. 18.

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the miraculous Descent of the Holy Ghost, they only taught, and dispensed the Sacraments, without doing any Thing, that can be called Synodical or Presbyterial. In the 6. of the *Acts*, we find another Apostolick Presbytery, occasioned by the murmuring of the *Grecians*, Ver. 2. 'The Twelve called the Multitude of the Disciples unto them, and said; It is not Reason, that W E should leave the Word of God, and serve Tables. Wherefore Brethren; look YE out among you, seven Men of honest Report, full of the Holy Ghost and Wisdom, whom W E may appoint over this Business. But W E will give our selves continually to Prayer, and to the Ministry of the Word. And the Saying pleased the whole Multitude, and they chose *Stephen* --- whom they set before the Apostles: And when THEY had prayed, THEY laid their Hands on them. Here we have a Senate of Pastors, directing the People how to choose these of the other Order, *viz.* the *Deacons*, and ordaining these that the People had chosen: And in all this we find the Apostles acting in a compleat Equality; so that we may well affirm, that here we have ~~but~~ a full and plain Pattern of Presbytery; and now there was in *Jerusalem* an Organized Kirk, a Kirk enjoying both Bishops and Deacons, the only proper Kirk-men, so to speak, and Officers of Christ's Appointment, that is, such as are set apart by Prayer and the laying on of the Hands of the Presbytery to the perpetual Exercise of the Ministry. There were doubtless also at that Time in this Kirk of *Jerusalem* diverse grave and venerable

Men, chosen from among the People to represent them; and assist the Pastors, as may be gathered from this 6 of the *Acts*; where the Apostles are said to have called the Multitude together for choosing the Deacons; for it is not at all probable that they would call together for this End the many Thousands that then believed, but only their Representatives.

3. In the 8 Chap. of the *Acts*, we find, that They, that is, the rest of the Ministers, then ordained, were all scattered abroad, except the *Apostles*: They found themselves, notwithstanding the Heat of Persecution, obliged to keep fast by their Post at *Jerusalem*, because it was of greatest Import, and there they continue their Presbyteries or Presbyterial Assemblies; for Ver. 14. *When the Apostles, (the Twelve to wit, for all of them still continued there) which were at Jerusalem, heard that Samaria had received the Word of GOD; THEY sent unto them Peter and John.* This Text at once brains and fells both *Papacy* and *Prelacy*; the *Papists* [h], who pretend, that *Peter* was *Prelate* over the rest of the Apostles, say, ‘ That *Peter* was
 ‘ was not sent by the rest of the Apostles, but that
 ‘ he choosed of his own Accord to undertake the
 ‘ Journey, being entreated by the rest of the Apo-
 ‘ stles to undertake it. But in this, as their Custom is, they flatly contradict the Text, on which the Learned *Dr. Whitty* has the following Note, ‘ Here we find
 ‘ *Peter* sent by the other Apostles, and by the
 ‘ Church, which is a Sign he was not their Head
 ‘ and Superior; for greater is he that sends, than he
 he

(b) Bellarm *de Pont: Rom. Lib. 1. Cap. 16.* A Lapide & Lorinus *in locum.*

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he that is sent. Now pray, what more evident Proof need we for presbytery? Since we have here a Senate of Pastors, or a Presbytery, and that without any Bishop or Prelate over them; acting Presbyterially, and sending equally any of their own Members, at any Time to any Place, whither that Presbytery thought fit to send them.

4. From this Chapter, wherein it is recorded, that *Philip* who was one of the Seven Deacons, preached and baptized, the Papists and other Prelatists conclude, that all Deacons have Power to preach and baptize: But the History of the Institution of Deacons, in the 6th of the *Acts*, refutes this their Opinion; for it is clear there, that the serving of Tables, and the Care of Widows and other Poor, is all that belongs to their Office; and so there is sufficient Reason to believe, that *Philip* was, before his going abroad, by the Apostles ordain'd a Pastor, and impow'ed to dispense the Word and Sacraments, tho' there is no Mention of his Ordination.

And what I here say is strongly confirmed from *Acts* 21. 8. where he is expressly called an Evangelist, which Office is undeniably different from that of a Deacon, as evident from the 4 to the *Eph*, Ver. 11. and the 2d to *Timothy* 4. verse 2, 3, 4, 5. compared with the History of the Institution of Deacons in the 6th of the *Acts*. And this Truth, viz. that the Deacons, by Vertue of that Office, had no Power of dispensing either the Word or Sacraments, is further cleared and confirmed from the 3d Chap. of the 1 to *Tim*. where the Rules and Directions concerning Deacons are laid down; for all of them concern only Gravity or Wisdom, Piety and a blameless Life: But

nothing concerning Qualifications properly Pastoral, is found there; no Directions concerning teaching and instructing of a Flock; no Intimation, that the Deacons were at all to be employed in any such Work. Whereas on the other Hand, in the Rules that are given in the same Chapter about the other Order, the Bishops or Elders, it is expressly enjoyned that they be apt to teach, and be able to rule the Kirk. And in the 1 to *Titus*, Ver. 9. The Bishop or Elder is enjoyned to hold fast the faithful Word, as he hath been taught, that he may be able, by sound Doctrine, both to exhort and convince the Gainsayers.

And now from what is said, it is as clear as needs be, that the Office of a Deacon includes no Power either to preach or baptize. Dr. *Whuby* says on *Acts* 6. That which St. Stephen, viz. *Acts* Chap. 6. and 7. and St. Philip did, in preaching to the Samaritans, and then baptizing them, is the foundation of the Authority given by Bishops to Deacons, to preach the Word & to baptize. But this Foundation is no Foundation; that which he says of *Philip* is already discuss'd. As to *Stephen* his great Faith and Power of Miracles, and his invincible reasoning against the Jews, neither of them will prove, that he was then ordain'd a Dispenser of the Word and Sacraments; chiefly if we consider, that then such Gifts and Graces were common to very many other Believers; see *Mark* Chap. 16. ver. 17. 18. and *John* Chap. 14. ver. 12. As to the Discourse he made before the Council, it affords us no Ground to believe, that he was then ordain'd a Dispenser of the Word & Sacraments. Any Lad or Lass placed in the like Circumstances, might have, after the same Manner,

Manner, given a Confession of their Faith, and confounded these malicious *Jews*, from the Scriptures that themselves owned to be Genuine. The Institution, I say, of the Deacons, compared with the Rules and Directions given concerning them, is the main thing to be considered in this Affair; and whatsoever does not by a Sound and just Consequence follow thereupon, is to be rejected, as the Dreams of idle Gueffers or Wishers. These Deacons were consecrated or set apart for the perpetual Ministry of Tables, sacred Tables, as seems clear; at which they ministred or distributed the Holy Elements, after they had been consecrated or blessed by the *Pastors*; and so long as they continued, they had the Charge of the *Ἀγάπαι* or Love Feasts, that were Appendicles to the Lord's Supper, and continued in the Kirk, till the Abuse of them was observed. But the Care of the Poor and Widows, the Neglect of whom gave the Occasion of setting up this Office, was the chief Work of the Deacons. All this is clear from the Institution, compared with these Rules; And except what is contain'd there, we ought not to alledge, that any Thing belongs to the Office of Deacons.

The Word *Διακόνος*, Deacon, signifies a Servant; and accordingly these Deacons were still employed in serving Tables, and taking Care of the Poor and Widows, under the Direction of the Presbyteries and Ecclesiastical Senates; and were set apart to the perpetual Exercise of the Ministry of Tables, no less than the Pastors were to that of the Word; until after they had given sufficient Evidence of their Soundness in the Faith, of their Piety and Prudence, they

they were promoted to the Ministry of the Word, as seems to be clear, 1 *Tim.* 3. 13. viz: *They that have used the Office of a Deacon well, purchase to themselves a good Degree, &c.* that is, They are then justly reputed to be fit for promotion to the sacred Ministry of the Word; and accordingly, as in my Mind, we may learn from this Place, the Pastors, for the most Part, were chosen from among the Deacons: And this was most reasonable; for the Deacons being still conversant among the People, their Faith and Manner of Life was well known unto them; and so the People was the more able to judge, when they came to the Election of any of them for their Pastors. For the Election or choosing of Pastors belongs wholly to the Presbytery and the People, according to the Scripture and prime Antiquity. As to the Matter of Patronage, it came not in for many Centuries after the Apostolick Age; see *Park* on Patronage. Again, the Pastors knew the Deacons well, having them under their Inspection, and conversing daily with them, and Deacons no less than Presbyters or Bishops were maintained out of the charitable Offerings of the faithful People, and lived for the most part together, so that the Ministers of the Word could have perfect Knowledge of them, when they chose the Pastors from among them. This was a noble and excellent

Way, for surely that Pastor who lays his Hands on the Head of an Intransigent, and yet cannot say from his own proper Knowledge, that the Intransigent is endowed with that Piety, Learning, Wisdom and Prudence, which is required in a Minister of *Christ Jesus*, has a sad and fearful Account to make to the great Judge

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of the World. And I fear that too many be guilty, and that this Sin is none of the meanest Grounds of the Controverſy, GOD is this day pleading with this miserable and oppreſſed Kirk.

But to return to the Deacons, when I conſider their Inſtitution, and compare it with the Rules given concerning them, *1 Tim. 3.* and chiefly with the 13 verſe of that Chap. *viz.* *They purchaſe to themſelves a good Degree.* I am conſtrained to think, that the Holy Ghoſt deſigned, that they ſhould be a Seminary or Nurſery, out of which the Kirk, for the moſt part, might be furniſhed with fit Perſons for the Miniſtry of the Word and Doctrin.

And here it may be objected, that the Deacons among the preſbyterians are not ordain'd with the laying on of the Hands of the Preſbytery, as the Apoſtolick Deacons undeniably were: And I grant, that what is objected is true; but freely acknowledge that it ought to be otherwiſe, and that they ought to be ordained by the laying on of the Hands of the preſbytery, as were the firſt Seven: For GOD's written Word is the only Rule of Chriſtians, from which in one Jot they ought not to ſwerve, but ought earneſtly to ſtudy and follow it. And now to conclude this Diſcourſe, I repeat, that it's clear from what is now ſaid, that the Office of a Deacon contains not in it power either to preach or baptize; I add, that it may be eaſily proved, that the Writers * of the Firſt Three Ages of Chriſtianity ſo believed.

§. 2. In

* The Deacons mentioned in *Juſtin Martyr* his Second Apo-
logy, as it is commonly reckon'd, were, for ought we know, the

§. 2. In the 9 Chap. ver. 26, 27, 28, It is clear enough that the Apostles had another presbytery or Ecclesiastical Senate, wherein they received *Paul* into their Fellowship, *Acts* 11. 22. It is said, *Then Tidings of these Things came unto the Ears of the CHURCH, which was in Jerusalem; and THEY sent forth Barnabas, that he should go as far as Antioch.* It is not said here, as in Chap. 8 Ver. 14. That the Apostles sent, but the CHURCH sent. From whence I judge
it

Ministers of Tables, not the Ministers of the Word. The same may be concluded from the Epistles of *Ignatius*; which some contend to be genuine, but were not written, as we now have them, till some good time after *Justin Martyr*. *Tertullian de Baptismo* indeed says, that next unto the Bishop and Presbyter, where neither of them could be had, a Deacon might baptize; but adds, that in Defect of all the Three, a Laick had the Liberty of baptizing; so that *Tertullian* can do no Service for authorising of the baptizing of Deacons. There is frequent Mention of Deacons in the Works of *Cyprian*, but, for ought I mind, nothing at all of their preaching or baptizing, they still waited upon the Bishops or Presbyters when the Lord's Supper was dispensed, and attended Presbyters, when they gave that Sacrament to the Confessors in Prison: But, as all Men must confess, they did not dispense that sacrament themselves, but only attended on the Pastors while they dispensed it. *Clemens Alexandrinus* distinguishes the whole Clergy into Two *τάξεις* Orders, the former whereof is by him called *βελτιοτιζήν* that is, that Order of Men, who by their Instruction and Exhortation made Men better as to Life and Faith: The latter of these Orders is called *συνεργήτιζήν* that is, the Order of these that serve, by which he means the Deacons in Opposition to the *βελτιοτιζήν* that Order of Men who were employed in Instruction and Exhortation, which to me demonstrates, that *Clemens* stuck close to the Scripture Notion of Deacons, and believed not that they had any Power to preach or baptize. In this Doctrine *Clemens* is followed by his Schollar *Origen*, who in his Books against *Celsus*, gives the same Names to these two Orders.

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it may be justly gathered, that the Apostles had then dispersed themselves through the World, and had left in the Kirk of *Jerusalem*, to guide it, not any one Bishop or Prelate, but an Ecclesiastical Senate or Presbytery. Again, Ver. 29 30. It's said, that the Antiochian Christians sent their Collections to the Elders or Presbyters, for Presbyter and Elder is one and the same; that were in *Judæa*. Dr. *Hammond* contends, that here are to be understood, the *Diocesan Bishops of Judæa*, asserting and largely proving, that the Presbyters of the second Order, as he speaks, were not as yet instituted, and indeed this is very true; for it is clear, that there was never such a second Order instituted by Christ. And *Hammond*, in his Note on this Place of the *Acts*, and other places of his Works sufficiently proves it; for he pretends, that *Diocesan Bishops* only were set up by Christ; but that they had Power to set up a second Order of simple presbyters, as their Underlings: But all this he begs and affirms without any Shadow of Proof.

Now as to his alledging, that these were the Bishops, viz. the *Diocesan Bishops of Judæa*, Dr. *Whiby*, another Prelatick Divine, justly rejects it; tho' in the mean while, the Thing he asserts, is no less false. But whereas, (says he) some contend, the Elders mentioned here, were the Bishops of *Judæa*; it is not certain, that they were Christians, or any other than the Elders of the *Jewish Synagogues*, or the Chief-men of *Jerusalem*. But nothing is more absurd and unreasonable; for is it likely? is it credible, that there could be such a Kindness and close Communication between, the

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Kirk

Kirk of Christ, and their deadly Enemies, who had but lately stoned *Stephen*, persecuted the Christians, even unto strange Nations, and continued to do them all the Mischief they were able? Nothing more absurd, nothing more false, than is this *Dr. Whuby's* Fancy. The Natural and clear Meaning of these Words is, that the Kirk of *Antioch* sent their Collections to the Ecclesiastical Senates, or Presbyteries in *Judaea*: So that if People's false Principles had not led them astray, they could never have stumbled in so even and plain a path.

And accordingly, *Brokesby* (a) believes not one Word that either of them says, and yet is never a white nearer the Truth than they; he makes them all simple Presbyters. ' Here's, saith he, the
' first Mention of Presbyters, and of the Church in
' which they were Officers, viz, that of *Jerusalem*.
' - - - - and therefore if they were not the
' *Seventy*, and so of Christ's Institution, [But the
' 10 of *Luke* is already vindicated] they were
' (we may be assured) instituted by the Apostles.
' If this last, we are not told when it was, or on
' what Occasion, in the Sacred History. And no
wonder this be not told in Sacred History, since no
such Thing was ever done,

2. *Acts* 15. we find another Ecclesiastical Senate, Presbyterey, or Synod rather, conven'd at *Jerusalem*, which was made up of *Apostles*, *Elders*, that is, other Ministers of the Gospel, and Brethren, that is, the Seniors or Elders of the Christian People:

themselves Presbyters or Elders, they contradict themselves. But he ought to have minded, that the Apostles, in the Things that were properly Apostolical, were not to be succeeded, nor could they be deprived of any of them; as for Example, their universal Charge over the whole World could be by no Creature contracted into narrower Bounds. And to the great *Whitaker*, amongst others, justly reckons the *Papists* well nigh mad, when they confine *Peter* to the See of *Antioch* or of *Rome*: Again there were other Things not properly Apostolical, viz. the Power of dispensing the Word and Sacraments, and therefore of governing the Kirk, and in these, they were to be succeeded equally by all Bishops, Presbyters or Pastors. for all the three are one and the same; and accordingly when *Peter* and *John* call themselves Presbyters or Elders, they clearly enough imply, that the Office of the Presbyterate or Eldership is the highest standing or continuing Office in the Kirk of GOD; and that in Respect of it, every true Pastor is equal to the Apostles themselves.

3 In the 21 of the *Acts*, Ver. 18. &c We find another Presbytery convened in *Jerusalem*, which had no Bishop or Prelate over them, as has already been made evident: This of *Jerusalem* was the first Christian Kirk in the World, and the Mother of the Rest, constituted, and for a long Time guided by Christ's infallible Apostles, and therefore it's most reasonable to think it was the Will of GOD, that all Kirks ought to be guided & governed after its pattern & Example. But, I trust, by this Time, it's made out,

to all sincere and judicious Persons, that it's Govern-
ment was truly Presbyterian, that it was guided and
governed by an Ecclesiastical Senate of Pastors, ac-
ting in Parity without any Bishop or Prelate to
lord it over them; yea. or to have one grain of
Power over the rest, in Matters belonging to Kirk-Ju-
tories, together with the Seniors or Elders of the
faithful People, who represented them in the Pres-
byteries.

§. 3. From *Jerusalem* pass we to *Antioch*, where
the Disciples were first called Christians. We find
in the 11 of the *Acts*, that there was a famous Kirk
planted there with many Teachers and Pastors, but
of a Prelate to govern them, not a Word. That
sending of the Collection to *Jerusalem* in Ver. 29.
was doubtless a Consistorial or Presbyterian Act, but
no Prelate had any Place therein. It was not one
single Person with his Clergy and People, but
THEY the Pastors, viz. and Seniors or Elders of
the People, that sent their Collection to the Elders,
or several Presbyteries of *Judaea*, by the Hands of
Barnabas and *Saul*.

2. And Chap. 13. Ver. 1, 2, 3 ' Now there
' were [saith the Evangelist] in the Church that
' was at *Antioch*, certain Prophets and Teachers:
' as *Barnabas*, and *Simeon* that was called *Niger*,
' and *Lucus* of *Cyrene*, and *Mansaen*, which had been
' brought up with *Herod* the Tetrarch, and *Saul*.
' As they Ministred to the Lord, and fasted; the
' Holy Ghost said, Separate me *Barnabas* and *Saul*,
' for the Work wherunto I have called them. And

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when *THEY* had fasted, and prayed, and laid
THEIR Hands on them, *THEY* sent them away.
 From this Text it is clear, that there was a Plurali-
 ty or certain Number of Pastors all acting in Pa-
 rity, and Consistorially or Presbyterially, while o-
 beying the Holy Ghost they laid their Hands on the
Apostles, and sent them forth: The Holy Ghost
 says, *Ἀποστείλατε* separate YE me *Barnabas* and *Saul*,
 giving the Injunction to the whole Number or Pres-
 bytery; and accordingly in Obedience to him, not
 any one single Person, but *THEY*, the Presbytery
 laid their Hands on, and sent away *Barnabas* and
Saul. Dr. *Hammond* makes these Prophets and
 Teachers *Bishops of the Churches of Syria of that Age*.
 He adds, *That they were commanded by the Holy Ghost*
to ordain or consecrate Barnabas and Saul to the A-
postleship, to which GOD had already designed them.
 But these wild Dreams are refuted sufficiently by
 Dr. *Whuby* on the Place, his Words are, ' To
 ' say that either *Paul* or *Barnabas* were Bishops of
 ' *Syria*, as Dr. *Hammond* doth, is that which never
 ' was before, nor can with any Reason be asserted
 ' of the Apostle of the *Gentiles*, or of *Barnabas* ap-
 ' pointed to go with him to the *Gentiles*, Ver. 2. nor
 ' could he have had any Temptation to have made
 ' the other Three, there Named, Bishops, but that
 ' he finds them laying on of Hands, Ver. 2. imagi-
 ' ning that was for Ordination, whereas it was by
 ' Way of Benediction on their enterprize only, or
 ' to recommend them to the Grace of GOD, Chap.
 ' 14. 26 for who ever heard before of an Apostle
 ' ordained Bishop by laying on of the Hands of
 Prophets.

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• Prophets, or Teachers? Or of one Prophet,
• Teacher, or Bishop laying his Hands upon another
• Prophet, Bishop, or Teacher, to ordain him Bi-
• shop? and indeed, if there were so many Bishops
• as he hath given us in *Judaea*, *Acts 15.* in *Syria*,
• and *Cilicia*, here, and so many ordained in all o-
• ther Churches, as he saith Chap. 14. 23. Is it
• not wonderful that *St. Paul* in all his Travels
• should never meet with, resort to, or be entertain-
• ed by any one of them, but only by the Brethren
• at large? or that he should write to the Churches
• of the *Romans*, *Corinthians*, *Galatians*, *Colossians*, and
• *Thessalonians*, before he went bound to *Rome*, and
• never salute any *Bishops* there, or give any In-
• structions to them, or so much as ever mention,
• that he had ordained any Elders, that is, saith he,
• (*Hammond*) Bishops there? *Grotius* says that these
• Prophets and Teachers belonged to the Church of
• *Antioch*; and indeed they stayed a long Time there,
which is enough for our Conclusion that the Kirk
of *Antioch*, so soon as it was erected, was governed
by a Presbytery or an Ecclesiastical Senate of Pa-
stors acting in Parity.

3. Chap. 14. Ver. 27. at their Return to *Antioch*, “ When they had gathered the Church to-
• gether, they rehearsed all that GOD had done
• with them, and how he had opened the Door of
• Faith to the Gentiles. It is most reasonable here
to suppose, that the Things were first related to
the Presbytery, and afterward to the People. And
Chap. 15. Ver. 2. when the Disputation about Cir-
cumcision grew warm, it is said, THEY determined

that Paul and Barnabas; and certain others of them; should go up to Jerusalem. &c. where doubtless under the Word **THEY**, the Kirk Representative, Presbytery, or Ecclesiastical Senate is to be understood; to be sure, not any one Bishop or Prelate, for then *Luke* would have said **HE**, & not **THEY** determined.

4. Some Time after this Journey of *Paul* and *Barnabas* to Jerusalem, *Peter* went to *Antioch*, as we find in the 2 Chap to the *Galatians* Ver. 11. &c. But it is sure from this Text of the Epistle to the *Galatians*, that *Peter* was no Prelate there; yea; that there was no Prelate there, but that all the Pastors there acted in a free Parity. *Paul* before them all resisted and roundly reproved *Peter*, which really proves that *Peter* was no Bishop of *Antioch*, as vain Men have pretended. When *Paul* and *Barnabas* departed from *Antioch*, as they went through the Cities, *Acts* 16. 4. they delivered **THEM** the Decrees for to keep. These Decrees were not delivered to any Prelate or single Person, but to **THEM**, the Presbyteries or Ecclesiastical Senates; for doubtless others of the Apostles had planted Kirks, as *Paul* and *Barnabas* had done in *Lystra*, *Derbe*, *Iconium*, &c.

§. 4. And now let us come to these Towns, where *Paul* and *Barnabas* planted Kirks. *Acts* 14. 23. *Luke* speaking of the Christians in these Cities says, that *Paul* & *Barnabas* ordained them Elders in every Church. From this Place we justly conclude, that the Apostles in every City or Place, where there was a competent Number of Christians, did ordain

an Ecclesiastical Senate or Presbytery of Pastors, who were all to act in Parity without any Bishop or Prelate over them; this I aver is the plain Sense and Meaning of the Place, and would never have been controverted, were it not, that if Mist be not cast on it, it would be found to give Prelacy a mortal Stab.

The Prelatists therefore invent several Shifts to darken it. *Hammond* on the place says, That under the Name of Elders are to be understood Diocesan Bishops, and that the Apostles ordained but only one of them in a particular Kirk; his Words are, *That they consecrated Bishops for them, one in every City.* But as never Body before *Hammond* entertain'd that Thought, that there was but one Presbyter ordained by the Apostles in a City or Kirk: So, for ought I can learn, no Man believed *Hammond*, who was the first Inventaer of it; it being unreasonable to think, that the Apostles ordained not as many Pastors as were needful, and the Dr. does not bring one Syllable to prove what he says. And therefore Dr. *Whuby* uses another Shift, as false and wild as Dr. *H's*, viz. that these that *Paul* and *Barnabas* ordained, were not fixed Officers. *That this constituting Elders* (says he) *in these Churches, was making them fixed Bishops of these Churches is not proved.* But the Evangelist in saying, that *Paul* and *Barnabas* ordained them Elders in every City, sufficiently proves, that these ordain'd Elders were fixed Officers, and properly belonged to these Cities or Kirks, as their peculiar Bishops, Pastors or Presbyters, for all the Three are one and the same; for if these Words of *Luke*, so positive and plain prove it not, no Words can be found that can

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prove it. The Substance of *Dr. W's* reasoning is, That *Men endowed with the extraordinary Gifts of the Holy Ghosts could not be fixed Ministers.* But who told him that? for he attempts not to prove it. Again, who told him, that all these, that *Paul* and *Barnabas* ordained, were Men so gifted by the Holy Ghost? for neither can this be proved; might not knowing and good Men, tho' without such extraordinary Qualifications, feed and guide these Kirks? sure they might, else sad had the Case of the Kirk of GOD been ever since the ceasing of these extraordinary Endowments.

2. But *Whitby* foresaw well enough, that, except he used this, or such like Piece of unfair Dealing, he would have been often obliged to admit of the Inference I now bring from this Text, *viz.* that there was, in each of these Kirks, an Ecclesiastical Senate or Presbytery acting in Parity ordained by *Paul* and *Barnabas*: We find a Company of Presbyters or Bishops in *Ephesus*, *Acts* 20. 17. And *Whitby*, in his Note on that Place, does not at all deny, that they were fixed Officers; and I am sure there is as little Reason to deny it of these that are said to be ordained in this Place. And in the 1st to *Titus*, Ver. 5. *Paul* says, he left *Titus* in *Crete* to ordain Elders in every *City*. Now who can doubt, but that this Ordination fixed them Officers in these Cities or Kirks wherein they were ordained? and if I be not much mistaken, so much may be easily gathered from *Dr. W's* Note on this 5 Ver. of the 1 to *Titus*. Hence it appears (says he) that at the first Conversion of the *Cretians* to the Faith, they had no Bishops or Presbyters set over them,

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them, but had all their Church-Offices performed by Men assisted by that Holy Spirit, which God shed on them abundantly, through Faith in Christ, Chap. 3. 6. From which Words of the Dr. it's reasonable to conclude that these ordained by *Titus*, were still after that fixed Officers in the Cities or Kirks they were ordained in. And I am sure, there is no less reason to conclude from *Acts* 14. 23. the Place I now vindicate, that these ordained by *Paul* and *Barnabas*, were by their Ordination fixed Officers in these Kirks: For tho' the *Greek* Word, χειροτονήσαντες, that is rendered to ordain in *Acts* 14. 23. is different from καταστήσαντες, which is rendered to Ordain in *Titus* 1. 5. yet the Expressions in both Places are undeniably of the same Import and Meaning. But tho' I should falsely suppose with Dr. *W.* that these Elders or Pastors, ordained by *Paul* and *Barnabas*, had not been fixed Officers in these Kirks, but were only to stay for a while; yet they should afford us a sufficient Pattern for Presbytery, since during their Stay there, they were to govern the People without any Prelate over them; and so Dr. *W.*'s Exposition becomes altogether useless.

3. But to go on with both the Doctors, and further demonstrate, that both their Glosses on these Texts are false, it is certain, that both of them, viz. *Acts* 14. 23. and 1 to *Titus* 5. evidently prove, that Presbyters or Pastors, there said to be ordained in these Cities or Kirks, were fixed presbyters or Pastors, and that there was in every one of them a Plurality, an Ecclesiastical Senate or Presbytery of these Presbyters or Pastors: It is certain, as is said, that if

these Words or Expressions do not prove it, no Words can be devised that are sufficient to prove any such thing; they are just such Words or Expressions as are used in the Old Testament, to shew that there were fixed Senates of Judges and Elders in the several Cities of Israel, Deut. 16. 18. *Judges and Officers shalt thou make thee in all thy Gates, which the Lord thy GOD giveth thee throughout thy Tribes.*

Now it is certain, *First*, That by *Judges* here *Moses* means the same Persons, whom he and other Prophets express by the Name of **ELDERS**. *Secondly*, That these Judges or **ELDERS** were fixed and settled Rulers in these Cities, wherein they were constitute. *Thirdly*, That in every one of these Cities, there was a Multitude or Senate of these Judges or **ELDERS** who all acted in Parity. *Fourthly*, Let the Reader know, that in Four ancient Copies of the *Seventy's* Translation, the *Hebrew* Word, *TITTEN*, which in our Version is rendered, *Thou shalt make*, is Translated *καταστροφαις*, the same Word, which the Apostle uses, 1 to *Titus* 5. and which ours Translate *To ordain*; and so much is plain enough from this Text, being compared with other Scriptures. *Deut.* 19. 12. it's said, ' Then the **ELDERS** of his City shall send
' and fetch him, *to wit the wilful Murderer*, thence,
' that he may die. *Deut.* 21. 2. Then the **EL-**
' **DERS**, and the Judges shall come forth, and they
' shall measure unto the Cities which are round a-
' bout him that is slain, &c. *Chap.* 21. 19. Then
' shall his Father and his Mother lay hold on him,
' and bring him out unto the **ELDERS** of his City.

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• Chap. 22. 15. Then shall the Father of the Dam-
• sel, and her Mother, take, and bring forth the
• Tokens of the Damselfs Virginity unto the EL-
• DERS of that City, &c. and Ver. 18. And the
• ELDERS of that City shall take that Man, &c.
See also Chap. 25. 7, 8, 9. *Judges* 8. 14. I say, let
these and other Places be consulted, and they will
make evident the Thing we here affirm, to wit,
that in every particular City, with the Bounds al-
lotted to it, there was a settled Senate of Judges
or ELDERS; and the words of the Evangelist in
this place, *viz. Acts* 14. 23. and the Words of the
Apostle, *Titus* 1. 5. are entirely like these of *Deut.*
16. 18.

We have all Reason therefore to conclude, that
the Evangelist by *Elders in every Church*, and the
Apostle by *Elders in every City*, understand Ecclesi-
astical Senates or Presbyteries of Pastors, who were
fixed and settled Rulers and Teachers in these Kirks.
Now these *Israelitish* ELDERS, during the Time
of the Theocracy, that is, the Time that GOD
Himself was the immediate and only King and Lord
of that People; these Senates, I say, of ELDERS
acted in Parity among themselves, and were for ordi-
nary subject to no one Man on Earth; for when
the extraordinary Judges and Saviours were raised
up it was otherwise, each of these Senates was also
subject to the Grand Parliament or Convention of
the *Elders* of all the Tribes; but, as is now said,
these particular Senates were not for ordinary subject
to any one Man in the World. Now, as is obser-
ved, since the Apostles erected the Ecclesiastical Se-
nates

nates after this Model and Manner, we may strongly conclude, that all the Members thereof acted in Parity, had no Prelate over them, and were subject to none but Christ.

Mr. *Brokesby* rejecting both the Exposition of *Hammond*, and that of *Whitby*, alledges, That Presbyters are to be understood in *Acts* 14. 23. that is, *Simple Presbyters*, who (b) ' Minister in the Worship of God, and in the affairs of the Church; but still under the Presidency of the Apostles themselves, who during the Continuance of the greatest Part of them upon Earth, governed and executed Discipline in the Church. But, as is already made out, the Apostles could not be succeeded in what is properly Apostolical, nor were they ever Governours of any particular Kirk, more than of another; nor yet in any Synod or Ecclesiastick Consistory did they ever take to themselves one Grain of Power in Votes or Suffrages, more than they allowed to any Member of the Presbytery, or Synod. But the main Thing I observe here is, the sad Struglings, Confusion and Contadiction of one another, in which the Prelatists defending a bad Cause plunge themselves, and into how strange Circles they run. The Episcopals used for ordinary to go in the Way *Brokesby* chuses; *Hammond* saw, that it was not at all defensible; *Whitby* saw that *Hammond's* Way was no more safe: *Brokesby* seems to perceive, that both *Hammond*, and *Whitby* had given us but mere Triffles and Falshoods; and therefore

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therefore he returns to the Old *Mumpsimus*, the wretched Shift, that the greatest and most learned Prelatists even laught at.

§. 5. Chap. 16. of the same Book of the *Acts*, we find that *Paul* and *Silas* planted a Kirk in *Philippi*, but there they placed only Bishops and Deacons, as we learn from the Epistle to the *Philip.* 1. 1. which Place we have at large handled already. And in Chap. 17. we find a Kirk planted at *Thessalonica*; and if we desire to know what Kind of Government that Kirk had, the Apostle *Paul* will inform us in the 12 and 13 Verses of the 5 Chap. of his first Epistle to these *Thessalonians*, ‘ And we
‘ beseech you, Brethren, to know THEM which
‘ labour among you, and ARE OVER you in
‘ the Lord, and admonish you; and to esteem
‘ THEM very highly in Love, for their Work’s
‘ Sake. Here we have a Company or Senate of
Pastors, that equally ruled over this Kirk in *Thessalonica*, for we find, that no Prelate ruled over them. Dr. *Hammond* on the Place says, ‘ That
‘ these Rules are sure the Bishops of the several
‘ Churches - - - - - And as *Philippi* was a *Me-*
‘ *tropolis* of *Macedonia*, and contained many Church-
‘ es, and consequently Bishops under it, so was
‘ *Thessalonica* here also, and all the Churches that
‘ were under it, were written to also in this Epistle!
‘ inscribed to the Metropolitan Church. Thus the
Dr. where we may see a clear evidence of the dole-
ful Power of Error and Delusion; for what under
Heaven could have moved him so to write? If it
had

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had not been, that he was resolved never to renounce the Opinions he had once drunk in, let them be true or false. Hear Dr. *Whuby*, that the Persons here mentioned, as labouring among them, and being over them in the plural, should be the Bishops of the Metropolis of Thessalonica, seems very improbable. I add, that not only does it seem very improbable, but really is very false, since for diverse Hundereds of Years after that, two at least, there was no such thing as a Metropolis in an Ecclesiastical Sense in the World.

As for *Whuby* himself, he has the same Evasion as before, and follows *Dodwel*, saying, That there is no Mention of any fixed Rulers, in either of the Epistles to the Thessalonians. But this is certainly a flat Contradiction of the Apostle, enjoining the Thessalonians to know them which laboured among them, and were over them in the Lord. Dr. *W.* says, That there were scarcely any ordinary fixed Officers than placed in the Church, Anno Christi 49 or 51. when this Epistle was written. But how knows he that? How knows he that Paul did not ordain them, before he left Thessalonica? I ever he has no Ground for what he here affirms, no Reason in the World, but only his own false Principles stood in need of it; and now hear his Reasons: First, saith he, We find no Notice taken of them in the Front of these Epistles, as there is of the Bishops and Deacons, Phil. 1. 1. No Salutation of them in the Close of these Epistles. But neither find we any more Notice taken of the Ephesian Bishops or Presbyters, in the Front of the Epistle to that Kirk, nor any particular Salutation, of them in the Close of it; Ought it therefore to be denied, that before Paul write to the Ephesians,

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sians, they had Bishops or Presbyters settled among them? No, I think even *Whuby* himself will not adventure to deny it. See his Note on *Acts* 20. 17. Secondly, he saith, he finds no Directions given to them in particular, but neither are there particular Directions given to the *Phillipian* Kirk men in the Epistle to that Kirk, and yet the Dr owns, that when the Apostle wrote, their Officers were already fixed and settled. He speaks indeed somewhat to *Euodias*, and his faithful Yoke fellow, but that cannot concern all the Bishops and Deacons at *Philippi*. Lastly, saith he, To these Brethren, the Adjuraton is here directed. Ver. 27. charging them by the Lord, that this Epistle be read to all the Holy Brethren. But to me, it's much more likely to be directed in the first place to these Rulers spoken of in Ver. 12. 13. who doubtless were chiefly concerned, even tho' we should falsely suppose them to be unfixed Officers, seeing at that Time they had the Rule over the *Thessalonians*.

3. Moreover, as to this his Exposition, he and *Dodwel* stand alone, for all other Authors or Expositors clearly enough suppose, and intimate, that these Rulers of the *Thessalonians*, were fixed Officers. See for Example, *Jewel* and *Burkit*. (d) Finally, it's evident from the Epistles to the *Phillipians* and *Thessalonians*, that *Paul* stayed a good long Time with these *Thessalonians*, whence we may gather, if we

P. confi-

(d) The learned Reader may also consult on the Place, *Chryso-
stome*, *Theodoret*, *Oecumenius*, *Theophylactus*, *Ambrose*, or
Hilary, *Pelagius*, *Sedulius*, *Primasius*, and among the *Romanists*,
Aquinas, *Carthusianus*, *Cajetanus*, *A Lapide*, and *Esthins*.

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Consider *Paul's* great Care of all the Kirks, and of that in particular; and the great Necessity of standing and fixed Officers in any Kirk, that the Apostle left them not, till, like the *Philippians*, they had Bishops and Deacons ordained and fixed among them. And from this Instance, were there no more, we may learn, that the Love or Hope of Wealth and Honour, is ready to blind Mens Eyes, and make them embrace for Truth, the most downright Untruths.

§ 6. From *Theſſalonica*, *Paul* and *Silas* came to *Berea*, where, doubtless, among these noble Searchers of the Scriptures, there was a Kirk erected, and an Ecclesiastical Senate or Presbytery ordained and fixed there, as was in *Ephesus*, *Philippi*, *Theſſalonica*, and other places, altho' the Scripture be silent about it. From *Berea* the Apostle went to *Athens*, where indeed, the Harvest was but small: Yet there were some; and these some, without peradventure had a Kirk, with standing Officers erected among them, tho' neither do the Scripture mention this. But, since in some places where Converts were made, we find Kirks erected, we are to judge, that in any place where there were any Store of them, Ecclesiastical Senates or Presbyteries were set up, tho' we find it not recorded.

2. *Acts* 18. 1. we find *Paul* came from *Athens* to *Corinth*; there he stayed long, even a Year and Six Months, labouring in GOD's Harvest, and had a great Crop; and it is not to be doubted, but he ordained Pastors, and settled an Ecclesiastical Senate, or Presbytery there. There are indeed Difficulties raised;

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raised ; and it is pretended, that there can be found in neither of the Epistles to the *Corinthians*, any fixed Pastors there. But tho' these Difficulties were more pungent, than indeed they are, it ought however to be acknowledged, that the Apostle, during his Abode, ordained Elders in that Kirk, and established a Presbytery there. I say, this will be acknowledged, so soon as we duely consider the Apostle's long stay in that City, the great Harvest he had, the great Care he took of that Kirk, and the great Necessity there is of a settled Gospel Ministry in every Kirk, and the Apostle's Practice in erecting Ecclesiastical Senates or Presbyteries in other Kirks, as *Lystra, Derbe* and *Iconium*. Moreover, that there was such a Senate or Presbytery established in that Kirk, appears from many places of both these Epistles, as 1 Ep. Chap. 5. Ver. 4. *When YOU are gathered together, &c.* and Chap. 6. 4. *Set THEM to judge, &c.* Chap. 16. 3. *Whomsoever YOU shall approve by YOUR Letters, &c.* These places, and others might be brought, prove, that in the Kirk of *Corinth* there was a Senate or Presbytery, who ordered and determined the Affairs thereof. It's said moreover in Chap. 14. 32. that the Spirits of the Prophets are subject to the Prophets ; which seems clearly to prove, that there were some Prophets or Teachers settled there, who judged and determined of others, that pretended to prophesy. And in the 2 Ep. Chap. 8. 19. It's said, that *He*, to wit, the Brother, whose praise is in the Gospel, was chosen of the CHURCHES, and Ver. 23. It is said of other Brethren, *that they were the MESSENGERS of the CHURCHES* ; and Ver 23. it's

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said of other Brethren, that they were the MESSENGERS of the CHURCHES.

From all these Places it seems clear, *First*, That there were Prophets, Teachers or Pastors, settled at *Corinth*. *2dly*, That there was an Ecclesiastical Senate or Presbytery, which did thrust out Offenders, determine Differences among the Brethren, and direct Messengers from among them, with approbatory Letters, to do such Matters as were needful. *3dly*, That this Senate or Presbytery had no Diocesan Bishop or Prelate to command & awe them. *4thly*, That the same Kind of Government obtained in other Kirks, as the Phrases, CHOSEN by the CHURCHES, and MESSENGERS of the CHURCHES, evidently prove. Dr. H. on these Words, gives this Paraphrase, *Whom the Bishops in Synod ordain'd to go along with me this Journey*. Ridiculous! Under the Name of the Church, the Romanists indeed understand their Pope; but it was not the Stile of these Apostolick Times. However Hammond's Exposition is altogether contrary to *Whitby's* Fancy of unfixed Officers in *Corinth*: And yet *Whitby* here speaks not one Word against Hammond, because on *Phil. 2.25*. He, to serve a Turn, thinks himself obliged to expone the Word Messenger, as Hammond does here. And tho' we should suppose, that the Account we have of the Kirk of *Corinth* were more obscure than really it is; yet there might be sufficient Light brought to clear it, from other Places of Scripture; for why should we doubt of *Corinth's* being conform in it's Government to other Kirks? The Officers that were at *Philippi*, were only Bishops

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Bishops and Deacons; and the Apostle, in his Epistles to *Timothy* and *Titus*, clearly intimates, that there was no other standing Officer, but these two, in any Kirk; I say, he so clearly affirms this, that no Man of Candor and Honesty will deny it.

3. From *Corinth* the Apostle went to *Cenchrea*, and shored his Head; And there, as we find in the 16. of the *Rom.* there was a Kirk, of which *Phebe* was a Servant or Diaconess; and we may be sure, that there were also Deacons and Bishops, or Pastors. After that, the Apostle went through *Galatia*, ordering the Affairs of the Kirks thereof, as he informs us, 1 *Cor.* 19. He was several Times in *Ephesus*, and once made a very long Stay in or near to it; and there we find a famous Kirk planted, with a Senate of Presbyters or Bishops, as we learn from *Acts* 20. 17. compared with the 28. Some say, that these *Elders* or *Bishops* belonged not to *Ephesus* alone, but to it and the Neighbouring Cities. But the learned Dr. *Whuby* replys, That this is plainly contrary to the Text, which mentions *Ephesus* only. Some Time after, the Apostle writ an Epistle to that Kirk, and in Chap. 4. Ver. 11. he says *GOD* gave some *Aposfiles*, some *Prophets*, &c. from which our Protestant Divines justly infer, that *GOD* gave not the Pope, and it may be by the same Strength of Reason concluded, that he never gave Diocesan Prelates.

§. 7. *Acts* 18. 23. we find that *Paul* went over the Country of *Galatia* and *Phrygia*, strengthening the Disciples, where I think it's clearly enough insinuated,

sted, that Kirks had been planted there before this his Journey; and as is very likely, he then gave order to these Kirks of *Galatia* concerning the Collection for the Saints, which he mentions in 1 *Cor.* 16. 2. He afterward writ an Epistle to these *Galatians*, wherein he clearly intimates, that they had Pastors and Teachers, Chap. 6. Ver. 6. but of *Diocesan* Bishops not a Syllable.

§. 3. From *Galatia* Paul returned again to *Ephesus*, and from that he went into *Macedonia*; from whence he came into *Greece*, and then returned into *Asia*, in his Way to *Jerusalem*, where he was apprehended, and sent bound to *Rome*. To which Kirk he writ before he had seen it; and in that Epistle, Chap. 12. Ver. 6, 7, and 8. we find, that there were settled there, Prophets, Teachers, Exhorters, Rulers, which as I judge, do all make one and the same officer, and *Deacons*: For where the Officers are clearly enumerated or pointed at, we find them only two, *viz.* Bishops or Presbyters, and *Deacons*; but of a *Diocesan* nothing. Moreover, in the 16th Chap. he salutes many Persons, of whom some were Pastors of the Kirk of *Rome*; but he says as little of a *Diocesan* Prelate there, yea, as little as of the Prelate of Prelates, the Pope; which Thing makes a clear Demonstration, that in *Paul's* Time there was neither Pope nor *Diocesan* Prelate. ' It is observable, (saith the learned
' *Dr. Whitby*, in his Preface to his Commentary on
' this Epistle) that among all his Salutations to those
' of *Rome*, he hath not one directed to *St. Peter*; nor doth he give us any Hint, that *St. Peter* then had

had ever been at *Rome*, or planted any Church there; which, as it makes it highly probable he had not then been there at all, so doth it make it certain that *St. Paul* knew not of his being there, when this Epistle was indited. Now I say, since neither gives he any Directions to a Diocesan Bishop, as distinct from other Pastors, nor ever mentions him; it is as probable, that there was then no Diocesan Prelate there; and as certain, that *Paul* knew not of any there, as it is certain that *Paul* knew not if *Peter* had been there.

§. 9. When *Paul* was in Bonds at *Rome*, he writ diverse Epistles to diverse Kirks, among which is one to the *Collossians*; and in it he names two famous Persons, *Epaphras* and *Archippus*, both of whom some would have to be Bishops of these *Collossians*: *Dr. Hammond* is for *Archippus*; he says on Chap. 4. 17. 'It is the Opinion of some, that *Epaphras* was at this Time Bishop of *Colosse*. But this he contradicts, saying, It is more probable, that *Archippus* should be their Bishop. But *Whitby*, on the Place contradicts him; 'That this *Archippus* (saith he) should be then Bishop of *Colosse*; and that *St. Paul* should not write one Word, or send one Salutation to him; but send to the People of *Colosse*, to admonish him of his Duty, is not very credible in it self, nor do the Ancients testify that he bore that Character. He joins also with *Hammond*, that *Epaphras* was not Bishop of *Colosse*. That *Epaphras* (saith he) was Bishop of *Colosse*, is not said by any of the Greek Commentators on the Place.

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§. 10. The Apostle, in this his Imprisonment, writ also two Epistles to *Timothy*, and one to *Titus*; in this last, Chap. 1. Ver. 5. he tells us expressly, that he had *left Titus in Crete, that he might ordain Elders in every City*. Now what can be meant, but that *Titus* was to ordain Ecclesiastical Senates or Presbyteries of Presbyters, or Bishops or Pastors, in every City or Bounds, where such Pastors were needful or could be had, as is already proved. Dr. *Hammond* paraphrases the Words thus, *To ordain Bishops in each City of that Island*. Dr. *Whitby* neither contradicts, nor assents to what he says. The learned Papist, and therefore Prelatist, Cardinal *Cajetan* says. ‘ That in every particular City a particular Presbyter should be appointed. *But he adds*, This is not contrary to the Sacred Scriptures, viz That more than one in the same City, at that Time, were called Presbyters or Bishops, as is clear from *Acts* 20. Another learned Papist, and so Prelatist, *Estius* on this Place, says, Every Bishop is a Presbyter, but every Presbyter is not a Bishop. *Dionysius, the Carthusian Monk, speaks as follows*, that is, that thou mightest ordain one Presbyter over the faithful People, that is, a Bishop; For that under the Name Presbyter, Bishops are understood, is clear from what is subjoined, for a Bishop must be blameless, &c. and as others probably affirm under the Name of Presbyters, Priests, or Simple Presbyters, and also Bishops are meant, and also *é contra*: The Episcopate therefore, is not another order distinct from the Presbyterate, but is a Name of superadded Dignity. The Jesuite *A. Lapide*, thus

‘ *comments,*

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• *comments on the Words*, Elders, that is, Bishops, as
• also Presbyters, or Elders properly so called, or
• Priests and Pastors: For the Name Presbyter was
• common as well to Bishops, as to ordinary Priests.

So much, as I judge, was meet to set down, out
of these most Learned, Resolute, and Earnest Defen-
ders of Prelacy, to the End the Reader may clearly
see the Confusion, Distraction, and Self Contradiction
of these, who make it their Business, to oppose
and stifle Truth. Here, I say, it's visible and plain
to any Body of discerning, that these Men patronize
a desperate Cause, and detain the Truth in Un-
righteousness. It were easy to show the like Dis-
order, Self Repugnancy, and false Dealing of Pre-
lati- cal Authors, from their Discourses on 1. *Tim.* 3,
and others of their Works; but I make haste to
come to *Hebrews* 13.

§. II. Where, in my Mind we have much
Light given us into the Apostolick Government of
the Kirk. • Remember (*said the Apostle Ver. 7*)
• THEM which have the Rule over you, who
• have spoken unto you the Word of God: Whose
• Faith follow, considering the End of THEIR
• Conversation. *And Ver. 17.* Obey THEM that
• have the Rule over you, and submit your selves:
• For they watch for your Souls, as they that must
• give Account that they may do it with Joy, and
• not with Grief, for that is unprofitable for you.
• *Ver. 24.* Salute all them that have the Rule over
• you. Where, *First*, It is to be observed, that the
Ancient Interpreters parallel this Place with the 1. to

the *Theſſal.* 5. 12. Judging that both theſe Scriptures are of the ſame Import and Meaning : But all theſe Ancients and all Men elſe, ſo far as I know, yea, even *Whitby* himſelf adventures not to deny it, plainly enough intimate, that the Rulers here ſpoken of, are fixed Officers. 'Tis moſt reaſonable therefore to judge, that theſe who are ſpoken of in the Epistle to the *Theſſ.* are fixed Officers alſo. 2ly, It may be here Obſerved that theſe Places in *Heb.* 13. *James* 5. 14. *1 Peter* 5. 1, 2, 3, 4. do all much contribute to enlighten and clear one another ; ſince all theſe three Epistles were directed to one and the ſame People, I mean the *Jews*, that had imbraced Chriſtianity ; and therefore the Reader will do well to look earneſtly into all theſe Places, and diligently compare them with one another.

2. But now to come to the Words of the Apoſtle to the *Hebrews*, they clearly prove, that they had no other paſtors, but ſuch, as had the particular Cure of the Congregations, ſuch, as taught them particularly by Doctrine and Example, had the Rule over them, ſpoke unto them the Word of G O D, watched for their Souls, as theſe that were to give Account, either with Joy or with Grief. Dr. *Hammond* ſays, that under the Name of Rulers, Biſhops are meant, and that Ancient Interpreters ſo underſtood the Place ; And ſo they well might, ſince Biſhop and Presbyter, in Scripture Language, are intirely one and the ſame ; which theſe Ancient Commentators, have at Times plainly confeſſed. The Dr. paraphraſes the 7th Ver. as follows, ' Set before your Eyes the Biſhops and Governours that have

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• have been in your Church, and preached the Gos-
• pel to you, observe their Manner of Living, &c.
• *And on the 17th Ver. he thus paraphrases,* Obey those
• that are set to rule you in your several Churches,
• the Bishops (see note A.) (*B. he should have re-*
• *ferred to*) whose whole care is spent among you,
• as being to give an Account of your Proficiency
• in the Gospel, And in his Note on the 7th Ver.
he will have these Rulers to be Bishops. • Of
• these there are (*said he*) these Characters in this
• Chapter, all agreeing to this Interpretation; *First,*
• That they had spoken to them the *Word of God,*
• that is, preached the Gospel to them in this
• Verse: *Secondly,* That they watched over their
• Souls, and are to give an Account of them; and
• and consequently the *Hebrews* must obey and
• be subject to them, *Ver. 17.* all Evidences of their
• Charge and Authority in the Church: *Thirdly,*
• *All the Rulers, and all the Saints,* are the two com-
• prehensive Words, which contain all the *Hebrews,*
• to whom this Epistle is written, the former noting
• the Bishops, the latter all the faithful committed
• to their Charge.

And now I appeal to every sincere and sensible
Man of whatever Perswasion he may be, if it be not
as clear as the Sun, from the Drs own Words that
every one of these Rulers or Pastors had only so
many Souls under his Charge, as he could daily,
and personally feed and guide; and therefore was
a Pastor of a particular Congregation only, that
there was no Distinction between Bishop and Pres-
byter. And *Lastly,* That a Diocesan Bishop was

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unknown to the World, at the writing of this Epistle: All this, I say, is clear from the Text, and clear from what is here yielded by Dr. H.

3. Dr. *Whitby* Paraphrases the 17th Ver. as follows, *Obey them that have the Rule over you, (your Bishops, and Pastors, Ver 24.) and submit your selves (to their Godly Admonitions,) for they watch for your Souls, as they that must give Account (to God for them,) that they may do it with Joy (in the Presence of Christ, that they have gained you to him, and built you up in your Faith, 1 Thess. 2. 19) and not with Grief, (that they could not prevail upon you to live suitably to their Instructions;) for that is unprofitable for you, (and pernicious to you.)* Thus Dr. *W.* and I aver that from these his Words, the very same conclusions may be most justly drawn, which I but even now brought from the Concession of Dr. H. *Whitby* gives us nothing but a Couple of unmanly Shufflings; *The Apostle speaks of Bishops,* saith he and I say the same, is not this a rare Victory? He attempts also to abuse some Words, of an Ancient Writer, *Clemens Romanus;* but these I long ago (*e*) vindicated, and sufficiently antidoted every just Reader, against all such Depravations. Blessed be the God of Truth, who makes his Truth to triumph in Opposition to, and in Spite of all the Power, Learning, Subtility, and Egareness of it's greatest Enemies; yea, before God want Witnesses for it, and Defenders of it, he'll make these very Enemies depone in Favour of it, and become their own Condemnators.

§. 12.

(e) Naz. Quer. Part 2. Sect. 9.

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§. 12. Another of the Three places I named, is *James 5. 14.* “ Is any Man sick among you, let him call for the ELDERS of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. Dr. *Hammond* here by the ELDERS understands Bishops, of whom, as he thinks, there was only one in every City. What is here meant (*says the Dr.*) by the Elders of the Church, is not easy to be determined. neither indeed is it to such as are ready to embrace any thing rather than the Truth. If there were at the Time of Writing this Epistle, beside the several Bishops in each Church, a second Order of Presbyters under the Bishops, and above the Deacons, and of them more than one in each Church, it would then be most Reasonable to interpret this Place of thole. Thus he, and adds, that there is no Evidence whereby these may appear to have been so early brought into the Church. And here he is in the Right, since his second Order of Presbyters below Bishops was no Order of God's Appointment, but the Product of humane Invention, see his Note on *Acts 11. 30.* where he wounds *Prelacy* under the Fifth Rib: But as to the Place in Hand, it is not unpleasant nor unprofitable to see these two learned Defenders of Prelacy, *Hammond* and *Whitby*, by the Ears; *Hammond* will have all the Elders here spoken of to be Bishops, which is true enough, but he will have them to be Diocesan Bishops, and is roundly contradicted by *Whitby*. That it was the Office of the Presbyters, (*says he*) to visit all the sick, we learn from the Epistle of

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Polycarp; but that these *Presbyters* should be *Bishops* properly so called, as some conceive, seems not very probable. One of Dr. H's Reasons, why he will have all these Elders to be *Diocesan Bishops* is, because the *visiting of the Sick* is anciently mentioned, as one *Branch of the Office of Bishops*. But in this, as we have just now heard, he is also contradicted by *Whuby*, who will have it to belong to *Presbyters*.

It is certain therefore, that every *Kirk* when the *Apostle James* wrote, was fed and guided by a *Senate of Presbyters or Bishops* acting in *Parity*; that there is no such a thing in *Scripture* as a *Bishop* distinct from, and superior unto a *Presbyter*, that *Presbyters* are the same, to ane *Ace*, with *Bishops*, and the highest *Order* in the *Kirk of God*, else *James* would doubtless have enjoined them to send for the *Bishop*: For it's certain that the greatest in the *Kirk* was still sent for, or otherwise desired to lend their aid for healing of the sick. The *Centurion* *Matth.* 8. 5. supplicated not the *Disciples*, but *Christ* himself, for the *Health* of his *Servant*. The *Ruler of the Synagogue* *Matth.* 9. 18, 19. called not *Christ's Disciples* to heal his *Daughter*, but *Christ* himself, and *Christ* sent none of his *Disciples*, but he himself went along with him. But, according to the *Prelatists*, *James* was of a *Herarchical and Lordly Spirit*, who thought it too base a *Thing* for the *Bishop* himself to go, and pray over the *Sick*.

§. 13. As to the *Third Scripture*, *1 Pet.* 5. 1, 2, 3, 4. Dr. Hammond makes the *Elders* mentioned

tioned here, Diocesan Bishops, and wheresoever the Word occurs in the *New Testament*; for the Order, *sau'd he*, of Presbyters was not yet in being, but only afterwards appointed by St. John. Dr. *Whurby* thinks that both Bishops and Presbyters may be included in the Term Presbyter, and thus, as their Custom is, they divide the Truth by Halves between them; these Elders are indeed Bishops, but not Diocelans, they are Presbyters, who are all one with Elders, but not Simple Presbyters. Dr. *W's* Reasons in his Note on the Place, to prove that they cannot be Diocelans are unanswerable as every Body may see: But his Reasons to prove that they may be Simple Presbyters, are wretched Stuff; as for Example, that which is taken from the Difference, that is laid to have been between the *Apostles* and the *Seventy Disciples*; for even *Whitby* himself, in his Note on *Luke* 10 really rejected this Reason, see above Page 38. Another Reason, which he brings from the *High Priest, Priests* and *Levites* in the Temple, is stark nought, and despised by the ablest Prelatists, as may be seen above, Page 36. A Third Reason, which he brings from the *Jewish Sanhedrim* or *Synagogue*, alledging that there were Three different Kinds of Officers there, and so there may be as many in the Christian Kirk, serves for little but to hurt the Author; for it chiefly leans on Rabinical Conjectures, which if it do the Prelatists any Service, must be opposed to express Texts, and the whole Tenor of the *New Testament*. In the mean-while, if they will stand to the Model of the Synagogue, they must give a Bishop to every

Kirk or Congregation, with which the Hierarchy or Prelacy can no more agree than Fire with Water.

In these Two prime Champions of *Prelacy*, and many others might have been brought, the honest and judicious Reader will see, that it is not built upon the Rock of God's Word, but upon Sand; he'll see, that they despise and easily destroy the Reasons and Arguments of one another, whereby they endeavour to prove that *Episcopacy* is warranted by Scripture; he'll see, that not the Love of Truth, but Prejudice and Interest make these Men and their Companions to plead for a Scripture-foundation of *Episcopacy*; he'll see finally, that God confirms his Truths by the Tongues and Pens of its greatest Adversaries, and that in the very Instant wherein they most earnestly and studiously endeavour to darken and overthrow it.

§. 14. There is yet another Objection, or rather an Exception, which must not be forgotten: It is,
 • That for a Time the Apostles were the Governours of the particular Kirks, in the Room of whom,
 • at the latter End of the Apostles Days, Bishops were
 • placed to succeed them in the Government; to this sense writes (b) *Tborndike*, (c) *Parker*, (d) *Brokesby*, and even the Rout of Prelatists. But *Acts* 20. were there no more, grinds to Powder this their unhallowed Invention; for since *Paul* judged, that He and They wou'd never meet again, he wou'd
 then

(b) Chap. 4. (c) Account of the Government of the Christian Church, Page 14, 16, 82. (d) Page 56.

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then have altered the Government, and set up a *Diocesan*: But this he does not, but the quite contrary, and settles *Presbytery*. *Thorndike* (e) *Parker* [f] and others, say, *Timothy* was made Bishop before *Paul* took his Farewel of the *Ephesian* Elders. *Pearsons* [g] roundly contradicts them. I demonstrate, saith he, from 1 Tim. 1. 3. That neither at this time, neither at any other time mentioned in the Acts, the Apostle besought *Timothy* to abide at *Ephesus*. Now, how can we believe those Men, when scarce one of them believes another? In respect of the *Ephesians*, it was all one to the Apostle, as if he had been presently to give up the Ghost, yet he thought not at all of setting a *Diocesan* prelate over the *Presbytery* of *Ephesus*; and therefore this Scripture proves, that the Apostles never, about the end of their Days, thought of changing the Government.

And, he never says in that Epistle, which he writes to them, tho' he was nearer to his Death, than when he took his Leave of them at *Miletum*, that the Government was shortly to be altered, and a *Diocesan* Bishop to be set over their *Presbytery*; he says it not in this Epistle, he says it not any where. He writes two Epistles to the *Corinthians*, among whom there were great Divisions, and yet he never spoke of a *Diocesan* Bishop for a Remedy of this Evil; nor ever said, that one was to be set up after his Death; nor says he more about such a Change in his Epistle to the *Thessalonians*. He warns them to obey those that were

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over them in the Lord; but does not in the least intimate, that their Presbytery was shortly to be headed with a *Prelate*. He does the like in his Epistle to the *Hebrews*, but never mentions this signal Change which, as the *Hierarchicks* say, was shortly to be made. 'Tis already made good, that the Apostle *Peter* in his 1 Epistle makes Bishop and Presbyter one and the same: To these Kirks of scattered Strangers he writes a 2d Ep. when he was just ready to put off his earthly Tabernacle; and yet in all that Epistle none shall ever be able to find the least Expression, the least Insinuation, that the Government was to be altered, and Diocesan Bishops set over these Presbyters, of whom he had spoken in his former Epistle. The like may be gathered from the Epistle of *James* 5 Ver. 14. He supposes there, that there were Senates or Colleges of *Presbyters* fixed; but of such a Change no more has he, than had either *Peter* or *Paul*.

And from what is now said 'tis clear, that this Change of Government that the *Hierarchicks* or *Prelatists* dream of, is a bottomless Fiction. If they say it was made, when *Paul* besought *Timothy* to abide at *Ephesus*, and left *Titus* in *Crete* to ordain Elders, they falsely suppose, that *Timothy* was made *Prelate* over the *Ephesian* Presbyters, or *Titus* over the Isle of *Crete*, as is already made manifest. If they say, that the Change was but very small, if any at all, seeing the Apostles themselves were at first their Bishops, and at their Removal Bishops succeed them in particular Kirks; they say that which is not true.

For

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For 'tis granted by learned Prelatists (*b*), that the Apostles settled in every City or Kirk Presbyteries or Ecclesiastical Senates, of which they themselves were the sole Governours till near their Death. And again they say, that then they settled particular Bishops over those particular Presbyteries, who succeed the Apostles in their Apostolical Power and Government. Now sure such a Change as this, would have been very signal; for since the Apostles rarely stayed any Space in most part of the Kirks they had planted, and as to many of them never saw them again; and since for ought we know writ to but a very few of them. The Government before the Change was nothing like that which was after; the former was in effect *Presbyterian*, since these Kirks were guided by Presbyteries, with which the Apostles were but very rarely, if ever; the latter was indeed, if we believe the *Prelatists*, *Prelatical*, every Kirk or City being guided by a Bishop, who had no less Power and Authority, than any Apostle had while he planted a Kirk, even the *whole* and *sole Power*. Now I'm sure, there is a vast Difference between that Government where a *Presbytery* is made up of Pastors acting in Parity, and that where a *Prelate* domineers with either the sole Power or a negative Vote.

But 'tis alledged, that the Injunctions and Commands of the Apostle, *1 Cor. 5.* concerning the Excommunication of the incestuous Person, and other Texts of the like Nature sufficiently prove, that the *Apostles*

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kept

(*b*) *Thorndike Primitive Gov. Cap. 3.* *Pearson Djs. de success. Prem. Pont. Cap. 2. Num. 4.* and others.

kept the Government in their own Hand, during the far greater Part of their Days. But if there were any Truth in this, we should have heard of the Change; whereof, as is now observed, we have not a Word in the New Testament, but the quite contrary; Certainly the inspired Apostle might send his infallible Directions to any Kirk; tho' the Government thereof, which was perpetually to endure, had been never so firmly settled. How many Directions do the prophets under the Old Testament give to the Kirk of the *Jews*, when it's Government was thoroughly settled and established? 'Tis a Dream to imagine that these Letters of *Paul* bound only the Kirks he had planted himself; they were certainly equally binding on the Kirks, that *Peter* or any other Apostle had planted, so soon as they came to their Knowledge.

He writ Epistles to other Kirks, which, without peradventure, had settled Consistories of Presbyters to govern them, as had the *Philippians* and *Thessalonians*. The former had *Bishops* and *Deacons*, and the latter, *them that were over them in the Lord*. Now, why ought not that which is expressed in these Epistles to the *Philippians* and *Thessalonians* be understood and supposed in the Epistle to the *Corinthians*, since doubtless *Paul* took no less Care of the *Corinthians*, than he did of those other Kirks? Why should he not take as much Care of them, as of the *Ephesians*, among whom before his Departure he settled a presbytery of Scriptural Bishops, pastors, or Governours.

This is denied by *Brokesby* (i), ' All this while, ' says he, we do not find that the Apostles commit-
ted

(i) *Ibid.* Page 52.

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ted any of that Power to local Presbyters, or that
at any Time they exercised it. Particularly *Acts*
20. Where St Paul speaks to the Presbyters of *Ephe-*
sus, and minds them of their Duty; we find not
that he intrusts them with any Power of Govern-
ment, Execution of Discipline, or of Ordaining.
But, pray what is the Thing he does then? He only
with comfort, says *Brokesby*, reflects on his own
Deportment among them, puts them on a strict
care of Discharging their Duty in watching over
their Flock, cautions them against the Wolves
that would endeavour to make a Prey of them.
Which Words compleatly contradict his former, for
Heb. 13. 17. this watching for the Souls of the
Hebrews, is given as the Ground and Reason, why
those Watchers and Pastors had Power to Rule,
and those for whom they watched were bound to
obey them. For was there ever a more monstros-
ous Assertion than to say, that the Holy Ghost
made Men Overseers, or Bishops over God's Flock
or Kirk, and yet gave them no Power to rule and
govern it, and to Ordain other fit Men to do it?
It is clear also from *1 Tim.* 3. Ver. 1. - - - 5.
that it is Essential to every Bishop's Calling to rule
and take care of the Kirk of God, and from the *1*
Epistle of Peter 5. 1. - 4. Whereas he talks that
they had no Power of Ordaining, he bewrays his
gross Ignorance; for the bringing of Souls unto
Christ, by the Preaching of the Word, and dispen-
sing of the Sacraments, is the great End of the
Gospel, and of the Institution of a Ministry, and
the Ordaining of Pastors but a mean for that
great

great End. To say therefore, that any Man has Power of the former, and yet not of the latter, is utterly false and rotten Stuff unworthy of a Christian.

And now for these *Episcopal Men*, as they call themselves, who give their Bishop all, at least a great deal of Power, and to their Presbyter at best very little; for them, I say, to affirm, that he whom the Holy Ghost has made a Bishop, and commanded to feed the Kirk of God, and take heed to the Flock, has notwithstanding no Power of Ordination or Government, is a clear Proof, that those Men are felled with the Spirit of Giddiness, and judicial Infatuation.

They (k) have yet another Argument to prove, that the *Apostles* kept all the Government in their own Hands, and allowed it not to the Presbyteries. It is in *Acts* 15. 36. 'Let us go again, and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do. And, is not this a fine Argument? *Paul* went once to see *Peter*, doubtless therefore *Paul* was Bishop over *Peter*. 'Tis already observed, that to ordain Elders in any City or Kirk, or to constitute a Senate there, is to give those Elders, or Senates of Elders, or Presbyters the Power of governing, of executing Discipline, and filling up the Room of such as are removed. To talk of the Elders of any City or the Senate of any City or Kirk, to whom no Government is allowed, is to play the Fool with a Witness. And indeed Power to rule is included in the very Notion or *Idæa* of an Elder; *Let the Elders that rule well, saith the Apostle,*
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be counted worthy of double Honour. Where he clearly enough supposes, that every Elder or Presbyter has Power of Ruling.

§. 15. But, say they, Bishops are undeniably the Successors of the Apostles; and indeed Scriptural Bishops, who are all one with Presbyters or Elders, succeed them in every Thing, wherein they can be succeeded. No, say they, we mean Diocesan Bishops, who are distinguished from Presbyters, and these only succeed them in their proper Apostolick Power. But if this be true, never was there a greater difference and contrariety between Predecessors and Successors. The calling of the Apostles was extraordinary and immediate, as appears from *Matth. 28. Mark 16. John 20. Acts Chap. 1.* and 9. and we are obliged to Judge, that the Calling of *Barnabas*, tho' we find no mention of it, was extraordinary and immediate, as was the Calling of the Rest of the Apostles. Therefore since Diocesan Prelates cannot lay claim to this, more than can other Pastors, they falsely arrogate to themselves the Name of Apostles, which Name was peculiar to Thirteen or Fourteen at most in the New Testament; and never given to any other Pastors in it's proper and Gospel-Sense, that is, by way of Eminency, otherwise any Messenger might get this Name.

Theodoret says, ' That these who are now called
' Bishops, they called Apostles: But in process of
' Time, they left the Name of the Apostolate to
' these that were truly Apostles, and gave the Name
' of Bishop to these that were antiently called A-
' postles. So *Epaphroditus* was the Apostle of the *Phi-*
lippians

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lippians. But this Discourse is no less absurd, than if he had said, that the Eldest Son, or otherwise the presumptive Heir of some King had, during that King's Life, got the Name of King as well as his Father, and took to himself or got from others, after that former King's Death, the Name of Prince, Duke, or such like inferior Title. Had he said, that the Bishops got not the Name of Apostle at the first, while the Apostles lived, but got it afterward, he would have spoken False indeed, because they never deserved it, yet the Way of his speaking would not have been by far so wild and unnatural, as it is. In the mean while he acknowledges, that these Bishops whom he here speaks off, were not true Apostles, and therefore that those that gave them the Name, if any Body else but he did it, were abusers of Language, as well as Corupters of Truth.

All of them, who were real and true Apostles, could say with *Paul, Gal. 1. 1.* that they were *Apostles not of Men, neither by Man, but by Jesus Christ, and GOD the Father, who raised him from the Dead.* But can Diocesan Bishops say so? Can they say their calling was immediate? *Secondly,* Every Apostle saw the Lord either in the flesh, or else Miraculously after his Ascension, *1 Cor. 9. 1.* But, dare the Diocesan Bishops say, that they have thus seen him? *Thirdly,* The signs of a true Apostle, *2 Cor. 12. 12.* were, that they wrought, or rather God wrought by them, among their Hearers *Signs, and Wonders, and mighty Deeds.* But the Diocesan Bishops can shew us nothing of this Nature. But, say they, the Bishops have Power to confer the Holy

Holy Ghost (1). But do the Diocesan Prelates make this Power of theirs to appear? The Apostles, when they laid on hands for conferring of the holy Ghost, or his Gifts, were blessed with visible Effects of their Imposition of Hands; as is clear in *Acts* 8. 15, 16, 17, 18. And Chap. 19. Ver. 6. But the Prelates tell us, they have Power to confer the Holy Ghost; and yet can shew us no such visible Effects. This is to a hair like the Popish Doctrine of *Transubstantiation*; they say there is a miraculous Change made, and the Bread turned into the *Body* of Christ: But they are Liars, for no such Thing appears, and all Miracles wrought in the *New Testament* were evident to the Senses. And therefore since the Prelates can no more shew any visible Effects of their pretended conferring of the Holy Ghost, they are to be held in the same Rank with the *Papists*; while they pretend that the *Bread* is miraculously changed into the *Body* of Christ. *Fourthly*, The Number of the true Apostles was very small, 12, 13; or 14; at most, and the Apostles themselves durst not add one to the Number, until the Divine Lot determined who should be the Man; but sure there is a far greater Number of Diocesan Bishops. Let them prove therefore, that God has authoriz'd them so to augment the Number, or else be ashamed of their bold and Sacrilegious Usurpations, and of taking upon them that which God has reserved to himself.

'Tis certain therefore, that if there had been a particular Rank of Men distinct from, and superior unto

(1) Dr. Monro's *Enquiry*, pag. 95. & seq.

unto Scriptural Bishops, Presbyters, or Dispensers of the Word and Sacraments appointed to succeed the Apostles in their proper Apostolick Power; their Number would have been determined in the *New Testament*, and if there had been a greater Number than 14. to be continued through all Ages, so much had been told us there.

5thly, The *Apostles* were by their Charge obliged to teach all Nations, and every Creature; and therefore could be fixed to no particular Place or Congregation. The Bishops, as they say, are fixed to their Diocesses; tho' the Non-residence of many of them gives Ground to think that they believe not what they affirm. *Brokesby (m)* says • the Unfixedness of the Apostles Office was not essential to it, but only accidental, and is no Reason why Bishops, who are confined to a particular District, cannot be their Successors in governing Churches already modelled. But if Fixedness, or staying in any one City or Place, as their proper Charge, was incompatible with their Obligation equally to teach all Nations and every Creature, as certainly it was; then the Unfixedness was essential to the Apostolick Office. And accordingly we find, that they rarely stayed long in any one Place. *Paul Act. 20. 31.* says, speaking to the *Elders of Ephesus*, and others that might be present, that for the space of three years he had not ceased to warn them. But 'tis evident from this and the former Chap. that this Warning could only be given, while he was coming and going through these Parts,

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not at all that he abode so long in any one Place. 'Tis certain, that he was almost still in Motion, planting and watering, and what we read of him, we may believe concerning the rest, tho' it be not expressed: Yea, he even tells us so much, for 1 Cor. 9. 5. ' Have we not Power, *says he*, to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and *Cephas*.

It is a Fable therefore to say, that the Apostles either were, or could be fixed in any particular Place. The Reason of *Brokesby's* Assertion or Conclusion is in my Mind surprising. ' In the first, *sauth he*, Strangers were to be profelyted to Christ, who were to become Members of the Church: The Churches, when gathered, to be settled and modelled, and in the Infancy thereof managed and governed by their Founders. There being many of these Churches, and in many distinct Nations, this prevented the Apostles fixing in any one District, when they had so many to govern. Therefore, *continues he*, the Unfixedness of the Apostles Office was not essential to it, but only accidental &c. But I from these his Premisses infer the quite contrary Conclusion; for the very Work which he owns to have been put into their Hands, made Unfixedness essential, or altogether necessary to their Office. And accordingly proves, that no fixed Pastor can succeed to the Apostles in that which was properly Apostolical; and to talk of Apostles, confin'd to a particular District and governing Churches already modelled, is a Jest and a Parcel of self repugnant Words.

If it be said, that tho' the Commissions of the A-

postles were unconfined, yet they agreed among themselves, that the Ministry of *Paul* and *Barnabas* should be confin'd to the Gentiles, and that of *James*, *Cephas* and *John* to the *Jews*. 'Tis answered, that this Confinement never restricted any of them to a particular City or Town; there was Work enough among the *Jews*, scattered thro' the World, to keep all the three in Motion. And sure there was as much among the Gentiles, as might keep both *Paul* & *Barnabas* from any long staying or settling in one Place. And 'tis certain moreover, that the Apostles never bestowed their Labours on, and confin'd them to either *Jews* or *Gentiles*, as that they should take no Care of the other Branch of Mankind; as is clear from *Paul* his Care that he took all along of the *Jews*. But which entirely discusles this Objection, 'tis clear from *Gal. 2. 7, 8, 9.* Ver. that nothing of this kind was agreed among the Apostles, till once they clearly perceived, that *GOD* had allowed them to do so.

I had almost forgotten another of *Brokersby's* Arguments. ' The want, saith he, of extraordinary Gifts in Bishops which the Apostles had, is no ground to deny them to be successors of the Apostles in the Government of the Church; no more than the want of these in *Presbyters* & *Deacons* will incapacitate them for their Ministries, and make these Offices to cease; because many of the first *Presbyters*, and even *Deacons* enjoyed them; for these last were full of the Holy Ghost, *Acts 6. 5.* In which Words, there are several false Things contained and couched; 'tis false that the Apostles were enjoined to govern any particular and settled Kirks.

Their

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Their Office was to found, settle, and organize Kirks by ordaining in them Senates of Presbyters or Bishops, the immense extent of their Commission allowed them to do no more; and if they chanced to stay any length of Time in any settled Kirk, they doubtless Governed it acting in Parity with the Rest of the Pastors, as is evident from the 15 and 21 Chap. of the *Acts*, and in this all Pastors equally succeed them. He falsely therefore insinuates, that Bishops, as distinct from Presbyters, succeed the Apostles in that which is properly Apostolical. And again, he falsely intimates, That there could be Apostles without extraordinary Gifts, quite contrary to *Matth. 10. Luke 6. Mark 16. 20. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.* These extraordinary Gifts were common to all Apostles, as the Effects of God's Promise, but not at all common to all other Pastors: For they were not promised unto them, tho' doubtless severals of them, chiefly at the Beginning of Christianity were endued with them. On the whole 'tis certain, that the Pope and the Rest of the Prelates, who say they are Apostles, really are not but are found Liars.

C H A P. IV.

Their Argument from Antiquity, briefly Dissolved.

BUT after all, it is objected and said, if Diocesan Episcopacy was not instituted by Christ, nor had any footing in God's Word; how could it so soon enter the Kirk of God? Was it possible, that all the Kirks could conspire to bring in a Government not instituted in the Word of God, but even contrary to it? For, say they, it's told us, that in the very first Writings after these of the Apostles, we find Bishops settled in the Kirk; we find the Catalogues and Lists of them succeeding one another in all chief Cities, as *Rome, Alexandria, and Antioch*. Now, could ever the whole Kirk of God have agreed together, to bring in a Government, so different from, so contrary to that Government, which is alledged to have been instituted by Christ, and set up in the Apostolick Kirk? It's affirmed by most knowing Men (f), that we have no less Certainty for Diocesan

(f) Dodwell in *Irenæum* *Differ.* 1. *Sect.* xliii. and Whitchy in *his Preface to his Commentary upon the Epistle to Titus.*

ocesan Episcopacy, than for the Books of the *New Testament*. This Objection, or I am very much mistaken, contains the very Marrow and Strength of what the Prelatists have to say. Take the Answer to it, in the following Particulars.

Istly, The first Writers, and nearest to the Apostles, as *Clemens* and *Polycarp*, clearly enough intimate, that there was then no such Thing as *Prelacy*, or any Power of one Pastor over another, in the Kirk of God; but that both Bishop and Presbyter are intirely one and the same (g).

Ildly, It follows not from ought said by any Writer of the Second Century, that the Bishops named by them had any Thing, but only a Primacy of *Order*, not of *Power*; or were any Thing more, than what are our Moderators of Presbyteries or Synods, only this Moderatorship seems to have been constant. So much I have made out concerning the *Ignatian Bishops* (h); and, to be sure no more can be said of that Age.

Illly, It's, certain that the Doctors in the whole Kirk of God in the first three Ages, to name no more, believed that all Things concerning Faith and Practice, are contained in the Holy Scriptures.

Ivthly, The Doctors in the whole Kirk in the third Age, believed, that only Bishops or Presbyters, and Deacons, were of Christ's Institution; and therefore we need not doubt but, that these in
the

[g] See this made out Naz. Quer. Part 2. Sect. 9. (h) Dis-
course prefix'd to Davidson's Catechism.

the former Ages believed the same. Now that they of the third Age thus believed, is made good in my *Cyprianus Ipotimus*, Chap. 4.

Verily, Most ancient and approved Writers, I mean *Jerom*, and *Ambrose* or *Hilary*, tell us plainly enough; that there was no such Thing as any Primacy of Power in one Pastor over another in the Apostolical Age; yea, they inform us how it came in. The former says, That when Divisions arose in the particular Presbyteries, it was decreed through the whole World, that one should be chosen, and set over the Rest, to whom the whole Care of the Kirk should belong, to the End, that the Seeds of Schism might be Rooted out: *And having said this, he affirms*, That in Scripture, Bishop and Presbyter are altogether one and the same; and this he proves from *Philip. 1. 1. Acts 20. 17, 28. Heb. 13. 7. 17, 24. 1 Peter 5. 1, 2, 3, 4.* and then repeats his conclusion, viz. That anciently Bishop and Presbyter were one and the same. The other whom I named, viz. *Ambrose* or *Hilary*, is of the same Mind with *Jerom*, as appears from his Commentary, on *1 Tim. 3.* and other Places. And on *Ephes. 4. 11.* he clearly intimates, that there were Presbyteries in convenient Places, and that still the Eldest Minister was Moderator during Life. But, says he, when the succeeding Presbyters began to be found unworthy to hold the Prostacy or Moderatorship, the Way was altered, a Council or Synod so providing or ordering it, that not the Order of their Vocation, but Desert might make a Bishop. By *Bishop* here, *Hilary* understands nothing

thing but the Præses or Moderator of the Presbytery, as his Words on 1 Tim. 3. really prove; for there he says, that the Ordination of a Bishop and a Presbyter was one and the same: And therefore *Jerom* and *Hilary* agree in this, that before the Change was made, there was no Distinction between Bishop and Presbyter. When the Change fell out is disputed; some of the Prelatists affirm, that it fell out in the very Time of the Apostles, when it was said, *I am of Paul, and I am of Apollos*: But *Blondel* proves, and *Stillingfleet* owns, that *Jerom* only alluded to these Words of the Apostle; but never thought that the Change was made so soon. *Jerom* clearly enough intimates, that by this Change there was a visible Distinction made, and some Power or Care given to the Bishop; But *Hilary* seems to think, that there was no Alteration as to the Power, but only as to the Way of making this Bishop or Moderator. In the mean while, I judge, the Thoughts of both of them may be accounted for. When the Distinction was made, the Bishop got some Power over the Presbyters, that Schism as People then thought, might be quelled: But it's not likely he got very much, or that all the Pastors in the Consistory or Presbytery, who had been just then on a Level, would tarry quit with all at once: And accordingly it seems to have been so little at the first, that *Hilary* or *Ambrose* looks on it as no Power at all. *Jerom* seems to think the Bishop got some Power, tho' not very much. What ever Power the Change brought along with it, to me it's clear, that it was contrived and brought in gradually

dually by subtil Men of aspiring Spirits: They laid hold on these Occasions, to Work their own Ends, that they might get the Power in their own Hands, and be Masters of the Consistories; but, as appears both from *Hilary*, and *Jerom* this was not brought to pass at once, but by Degrees.

Another Account may be given of the Incoming of Episcopacy, not contrary to the other two; it's this: The Apostolick Presbytery at *Jerusalem*, was justly lookt on as the true Pattern, according to which all others were to be modelled. Now *Peter*, as *Jerom* says, was the Eldest of all the Apostles, and was among the first, in respect of his Calling to the Office; and either was really Moderator of that holy Presbytery; or, at least, was lookt on by the primitive Christians, as Moderator of it; but so as that he had not one Grain of Power above the rest. Other Kirks therefore eyeing this Pattern, allowed constant Moderators to their Presbyteries, as they thought *Peter* was among the Apostles; and so much is intimated in many Places of *Cyprian*. And accordingly they believed, that these Moderators or Bishops had no more Power over the rest of the Pastors in these Presbyteries, than *Peter* had over the rest of the Apostles; and believed that he had no Power at all over them: And yet these Moderators or Bishops, as they called them, claim'd a Power and Superiority over the rest of Presbyters or Pastors where they moderated, on this Account, that every one of these Moderators or Bishops, was to the rest of the Presbytery what *Peter* was to the rest of the Apostles. This was compleat Self-Repugnancy

pugnancy, but who can help that; on they went in this wild and self destroying Scheme, as may be observed in many Places of *Cyprian* and *Origen* [1]. At length, when Prelacy had got to some Height, they left, for the most Part, this self contradictory Plan, and sought for other Pretexs and Colours of Arguments for Episcopacy. For they still falsely supposed, that whatever they saw obtaining, was justifiable from Scripture; and accordingly, they began to abuse the *Bible*, that they might sustain Prelacy. But at first, they rather invented Shifts and Elusions, to ward off the Blows given to it by the Scriptures, which *Jerom*, no less than *Aërius*, used of Old, and we use this Day against it, than Arguments from Scripture, to prove that it is there allowed. *Epiphanius*, who I dare say, was the first that properly patronized Prelacy, was the prime Inventer of these Shifts and Elusions, that he might evite the Dint of the Scripture-Arguments against Episcopacy, or the Power of one Pastor over others. And in such Inventions he was followed by other Writers, as *Theodoret*; but these believed not the shuffling Answers of *Epiphanius*, and therefore invented new ones out of their own Brain, but such as could not stand with his.

Visibly, For the first Three Centuries, in all the Kirks, if we except, perhaps, Two or Three vast Cities, the Episcopacy was Congregational not Diocesan, that is, the Bishop or Moderator, for the most part, dispensed the Word and Sacraments to

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all

(1) See my *Cyp. Hist. Chap. 4.*

all that were under his Charge, as is elsewhere demonstrated [k]. At first Kirks were chiefly erected in Cities, and Colleges or Presbyteries of Pastors placed in them, that they might labour not in the City only, but also in the Bounds about it, that there also they might gather Souls to Christ; but for ordinary still had their Kirk or Meeting-place in the City, where he that was Moderator * did very often dispense the Word and Sacraments; so much we learn from *Justin Martyr*, who flourished about the Midst of the Second Century. There were also in some Places Bishops and Deacons settled in Country-Places, as *Clemens Romanus*, an old Writer, mentioned by the Apostle, *Phil. 4. 3* affirms; these were afterwards called, *Χωρειτικοποι*, or Country-Bishops: But for

[k] Cyp. Not. Chap. 5.

* Tho' I'm perswaded, that the Moderator very frequently dispensed the Word and Sacraments, yet after second Thoughts, I'm satisfied, that *Justin* under his Προεστως means not the Moderator, but every one of the particular Pastors in their turn; And that by the *Ἀδελφοὶ λεγομενοι*, he understands not the Pastors, but the whole Flock or Congregation of God's People. The like Phrases are used in the Holy Scriptures, *If any Man be called a Brother.* 1 Cor, 5. 11. And I am of the Mind that *Quartus Rom* 6. 23. is called a Brother, only to hold forth his great Love to that excellent Kirk of *Rome*, not at all to insinuate, that he was either Pastor or Deacon: For Christians in general are frequently called Brethren both in the New Testament & in the Writings of the Fathers. On the whole I judge, that tho' the Moderators very often dispensed the Word and Sacraments, yet the rest of the Presbyters or Pastors had their Turns also, and while they dispensed the Word and Sacraments publicly, they had also the Power of overseeing the Deacons in the matter of Alms: and every one of them while he was thus employed had the Name of Προεστως.

for the most part, the Kirks or Meeting-Houses were in Cities or larger Towns, whither the Christians in the Country about used to resort on the Sabbath-Day, to hear the Word, and receive the Sacraments, as *Iustin* tells us; and in that City or Town there was only one Altar, as they commonly called it, or Communion Table, & to one Kirk or Meeting-house where the Προεστως or Moderator most frequently dispensed the Word and Sacraments. And the *Ignatian* Bishop, as is elsewhere demonstrated [1] had personal and particular Knowledge of every one in his Bishoprick. The Author of the Book, called the *Apostolick Constitutions*, clearly intimates, that the Bishop and the rest of the Presbytery sat together for ordinary each Lord's Day: And the same Truth is demonstrable from the Canons commonly called *Apostolical*; I say, it is clear in these Canons, that there was only one Kirk or Meeting-place, where the Moderator or Bishop, and all the rest of the Presbytery ordinarily conven'd for publick Worship. Moreover, as is elsewhere proved (m) *Cyprian*, the Bishop of the great City *Carthage*, was the ordinary Dispenser of the Word and Sacraments to all within his Bishoprick, and had only one Altar or Meeting-place for all of them: The like did the Bishop of *Rome*, if *Dodwell* be not mistaken.

And here it may be enquired, what need there could be of so many Pastors in a City or Town, when one Kirk or Meeting-place served all the Christians in it, and the Bounds near it? It is answered, That then

(1) *Naz. Quer. Part. 2. Sect. 4.* (m) *Cyp. Hist. chap. 5.*

then the Christians were but few, if compared with the Pagans in the City and Bounds near it; and therefore many of these Pastors were employed in dealing with these Pagans, to bring in all they could of them, and had also much other Work amongst these young and green Christians, beside that of the Pulpit; and it was requisite that some Pastors should be ready for other Places, where any Number of Christians were made, and prepared to receive them. As to the Difficulty, that may arise from the Maintenance of so many Pastors where there were so few Christians; it evanishes when we consider, that the People then were very zealous and liberal, and the Dyet of pastors was not very sumptuous, and their Furniture no more than was decent. *Lastly*, They needed not be at so much Cost on Books as now, because for the most part they had these Languages for their Mother Tongues, at least some of them, I mean the *Greek, Latine, Hebrew, or Syriack*, which our pastors can only acquire by great Labour and Cost.

Moreover, if it be enquired, how it came to pass, that when there were so many Pastors, yet the Moderator or President of the Presbytery, who was afterward called Bishop, did for the most part in the Kirk or Meeting House dispense the Word and Sacraments? For that he did, for the most part dispense them, is certain from the best Records of Antiquity. For Answer to this, the Ancients, as is already observed, took the Model of their Presbyteries from the Pattern of the Apostolick Presbytery at *Jerusalem*, and thought *Peter* was Moderator there. Now in reading the Book of the *Acts*, they found, that

that so long as the Apostles kept together, *Peter* only had all the publick Discourses or *Preachings* that are recorded there, tho' doubtless the rest of the Apostles, while they were together at *Jerusalem*, had equally their Turns in dispensing the Word and Sacraments. The Ancients notwithstanding, following, as they believed, this Apostolick Pattern, thought it meet, that the eldest Minister or Moderator, should for the most part, in the publick place of Meeting, preach and dispense the Sacraments; and when the Way was altered, as we have heard out of *Ambrose* or *Hilary*, this Work was laid on him that was elected for Moderator, and was afterward in a special Manner called *Bishop*, tho' all the rest of the Pastors in the Consistory or Presbytery, were Bishops as really as was he, and indeed it was one of the earliest Aberrations or Strayings of the Ancients, that they confined the Name Bishop, which in GOD's Word, is common to all Pastors, to the President, or the Moderator of the Presbytery.

VIIthly, *Irenaus* himself, from whom Mr. *Dodwel* pretends to have the Foundation of his Wild, false, and impious Assertion, is sufficiently clear, that *Bishop* and *Presbyter* are altogether one and the same; let the unbyass'd Reader consult and compare, to cite no others, the Places referred to at the Foot [n].

VIIIthly, All the Episcopacy, these of the first three Centuries had, as is already observed, was founded on *Peter's* Primacy over the rest of the Apostles, which they again maintained to be none at all, affirming, that all the rest were to a Hair equal to

(n) *Irenaus*, Lib. 3. Cap. 2. Lib. 4. Cap. 43. 44. 52. 63.

to him in Power and Honour; and so it was founded on a self Contradiction.

IXthly, It may be sufficiently documented, that during the first three Centuries, in many Places, the *Bishop* was only the first *Presbyter*, having only a Primacy of Order; and was nothing, but the Constant Moderator of the Presbytery, and was believed to be no more, whatever aspiring Men might arrogate to themselves. This assertion I have largely and evidently proved elsewhere; I shall however here bring one Instance or two for it's further confirmation.

Tertullian, in his *Appology*, Chap. 39. where he gives an Account of the Discipline of the Christians, has the following Words, * *Approved Elders Rule or Judge, who acquired this honour not for a Price, but for this that they have a good Report.* From these Words 'tis clear, that not any one Person, but a Presbytery, or an Ecclesiastical Senate judged or dermined in any weighty Affair: For *Tertullian* is there discoursing of the heaviest Censures, Excommunication and the like, that were inflicted on Delinquents. *Pamelius* would perswade us, That *Tertullian* is not to be understood of a Senate or Presbytery, but only of one of these Elders in every Kirk. Alleging for what he says, *Justin Martyr's* Second *Apology*, who says, That the *Προσβύτης* or Governour dispensed the Word and Sacraments and kept the Poores Money: But *Justin* has nothing concerning the Judging or Determining of Affairs; and therefore is impertinently alleged.

* *President probati quique Seniores, &c.*

'Tis certain moreover, that in every Kirk there was a Presbytery, or Senate that judged of Affairs without whom their Moderator or Bishop could do nothing, as is evident, were there no more, in the Epistle of *Cornelius* to *Cyprian* (1). ' Wherefore, ' *saueth he*, so soon as I understood the whole Affair, ' I thought fit to conveen the Presbytery, there ' were also present five Bishops, who were present ' the Day again; to the End, that after sufficient ' Deliberation it might by the Consent, or Suffrages ' of all be determined how they should carry towards ' them, viz. the returning Lapsers. On these Words the learned Romanist *Rigaltius*, judiciously and ingeniously observes, ' That when the Presbytery met, ' the Bishops were present. And *Cyprian* frequently calls himself only a Presbyter, when he calls others Com-presbyters: But herein lay the difference, that the Bishop is more Eminent among the Presbyters, as a Presbyter set on a Tower Where it's plain, that this most judicious Prelatist, for he was a Papist, freely owns, that Bishop and Presbyter are one and the same; and that he who got eminently the Name of Bishop, was nothing but President or Moderator of the Presbytery. Bishop *Fell* is very angry with *Rigaltius* for this his free and honest Dealing; But *Fell's* Arguments are of too little Weight to be noticed in this small Compend.

' And to the End you may know the inclination ' of all, continueth *Cornelius*, and the Intention of every

II

every

(1) *Omni actu ad me perlato, placuit contrahi Presbyterium &c. Inter Ep. Cypriani 49. juxta Felli Edit.*

every one in particular; it was thought meet to
 send you our Votes or Suffrages, which you may
 read. After these Things were done, *Maximus,*
Urbanus, Sidonius and *Macarius*, and most of the
 Brethren who had join'd with them, came into
 the Presbytery, earnestly entreating, that the
 Things which they had formerly done, might be
 forgot, &c. - - - Of necessity this whole mat-
 ter was to be declared to the People, that
 they might see those again received into the Kirk,
 whom they had seen wandring before. And
 shortly after, he brings in the Lapsers beginning
 their Confession before the Presbytery, in the follow-
 ing Words. *We believe that Cornelius is Elected the*
Bishop of a Catholick Kirk, by the Omnipotent God,
and Christ our Lord. The Papists say, that these
 Words make for their Pope; and the other Branch
 of Prelatists, that they make for their Diocesan Bi-
 shop. But I have shewed (m) elsewhere, as also in
 the same Chapter, that they make nothing for either.
 'Tis clear therefore from this Epistle of *Cornelius,*
 that the Bishop could do nothing alone; nothing
 without the Presbytery, nothing could be done
 but by the Majority of *Suffrages* or Votes, and the
 Consent of the People; by whom, as I Judge, the
 Representatives of the Christian People, or the
Ruling Elders may be understood: And so the Bi-
 shop was nothing, could be nothing, but that
 which our Moderator is in Our Presbyteries, except
 that the former was constant, & the latter changeable.
 Moreover,

(m) Cyp. Ist. chap. 4.

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Moreover, that this was then the common Belief of Christians, is clear from this, that the *Bishop*, and the Professor of the first Seat of the *Presbytery*, were Terms of the same Import and Meaning. Thus *Clemens Alexandrinus* (n) speaks of the Bishop, and says, that it was he that obtainnd the Honour of the first Seat. And *Eusebius* (o) tells us, That *Natalis* was almost drawn over to the *Artemonites*, being alured by the Honour of the first Seat among them, that is, a Bishoprick. Now that by this *Πρωτοκλιδικος*, or chief Seat, nothing but the Office of the *Præses* or Moderator is to be understood, is plain from the 26 Canon of the third Council of *Carthage*. The Words are these, ' That the Bishop of the first Seat, shall not be called the Prince of the Priests, or chief Priest, or, any thing like these, but only the Bishop of the first Seat. Now it's certain, that this Bishop of the first Seat had nothing that the Rest wanted, except that for ordinary he was the *Præses* or Moderator in the provincial Synod or Council. I know that in the mean Time, a quite contray Way and Practice was advancing; for if the *Apostolick Canons*, as they are called, were Written in the third Century, it's certain that even then, Can. 35. according to *Caranza*; some one Bishop, who was called the first in a Nation, or large District, had in the common Affairs of that Country or Province a Negative over the rest of the Bishops. However, as is said, the Equality of all Bishops was then commonly believed,

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tho'

(n) *Stromat.* Lib. 6. p. 667. Edit. Colon. 1688. (o) δεικνόμενος τῇ τε πρώτῳ κλιδικῶν &c. Lib. 5. Cap. 28.

who their practice contradicted their Opinion.

Before I leave this Matter, take a famous Instance from *Epiphanius* in the *Noetian* Heresy, which very much clears up, and proves that which has been asserted, *viz.* that the Bishop could do no more in the *Presbytery*, but that which our *Moderator* has in the *Presbytery* at this Day. After him, says he, *viz.* *Bardesanes*, another Heretick, *Noetus* appeared, not many Years hence, but about 130. an *Ephesian* by Birth, who being inspired by a strange Spirit, adventured to affirm and teach such things, which neither the *Prophets*, nor the *Apostles*, nor the Kirk from the Beginning held, nor ever thought of. Wherefore being puff'd up by a Kind of Madness, he confidently affirmed, that God the Father suffered; but being yet puff'd up by greater Pride and Madness, he called himself *Moses*, and his Brother *Aaron*. In the mean Time, *οι μακχιροι Πρεσβυτεροι της Εκκλησι-ας*, the blessed *Presbyters*, (or Pastors) of the Kirk, being moved with the Report of this Matter, summoned *Noetus* before them, and interrogate him concerning all these Matters, if he had broached such Blasphemy against GOD the Father. But he began first to deny (*επι τῃ Πρεσβυτεριᾳ ἀγομενος*) when he was brought before the *Presbytery*, that poisonous Doctrine, which no Body before him had adventured to spew out. After that when he had infected some with his Madness, and had gathered to himself about ten Pe^s turning more insolent, he openly spread his Heresy. Therefore again (*οι αυτοι πρεσβυτεροι*) the same very *Presbyters* summoned, not only him, but the rest who had unhap-
pily

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family join'd with him, and interrogate him concerning the very same thing. But he with his Complices growing impudent, began boldly to contradict (*the Presbytery*): And, saith i. e. what ill have I done? I adore one GOD, one I know, neither any other that was born, suffered or dead. To which Opinion when he constantly adhered, they (*the Presbytery*) excommunicated him and his Followers. At length he dyed a little after with his Brother; neither was he or his Brother buried with the like Honour as *Moses* of old, or with the same as *Aaron*: For they were rejected as Transgressors, neither were they buried by any Catholic. Afterwards they who had imbib'd his Doctrine, strengthened this Opinion, being induced with the same Words, with which their Master was at the beginning. For he told them when he was interrogate [*ἀπο τοῦ πρεσβυτερίου*] by the *Presbytery*, that he worshipped one GOD, and he had this following Answer justly made by them to him, *viz.* And we also worship one God; but according to that manner after which we know he is to be worshipped. And also we have one Christ, but as we know, that Christ to be the only Son of GOD; that he suffered, and how he suffered; and that he dyed, and how he dyed, who also arose, and ascended up into Heaven, sitting at the Father's Right Hand, and coming to judge the Quick and the Dead. Those things we profess, knowing we have learned them from the Holy Scripture.

This History which is here transcribed at large, sufficiently proves, that the Presbytery was the Judge
in

in all Affairs, and that the Bishop could be no more than a Moderator, like the *Preses* or *Moderator* in our Presbyteries at this Day. The Sum of it is adduced by the Learned *Blondel*. *Brokesby* [p] says, that for the Fact *Epiphanius* cites no Author. But at this Rate he may reject the bulk of *Epiphanius*'s Book, for he rarely cites any Author; But if we may believe any thing that he says, he had his Materials, as he tells us in his Preface, either from the Narrations that were written about the Times wherein the Matters fell out, or from ancient Men, or from his own proper Knowledge. To omit, continues *Brokesby*, the acknowledged *Injudiciousness* and *Unaccuracy* of that Father. And this I own to be true enough, and add, that he had likewise too little Love to the Truth, but that is nothing to the present Purpose: For was he so silly as to set down such a History that proves, that even in the third Age *Episcopacy*, which he so dearly loved, was not got into *Ephesus*, except the Evidence of the Fact had compell'd him to write, as he had done.

'Tis evident, continues he, that *Ephesus* was all along governed by Bishops. But I affirm that there is no such Thing evident; for, notwithstanding of what is said in the Letter of *Polycrates* to *Victor* Bishop of *Rome*, or any other Monument of the first three Ages, all those that are Named Bishops, might be only Moderators of the Presbytery, and this History proves there could be no more. Admitting the Fact, continues *Brokesby*, to be true, for which we have only *Epiphanius*'s Word, in all probability

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bility it was acted in the Vacancy of the See. But, who said that? Does *Epiphanius* observe any such Thing? Nay, *Brokesby* himself even knew, that this a false and vain shift; and therefore he would fain have *Epiphanius* taken for a Liar. Moreover the Things *Epiphanius* here relates could not be done in a Day; yea, it is most rational to believe, that they took up several Years, surely this was a long Vacancy. And indeed he could not but see this, and therefore he gives up all he pleads for in the following Words. At the most, says he, it is but a single Instance, and so not a sufficient foundation for the Power of Presbyters. But since *Epiphanius* observes no singularity in this Affair, he allows us to believe, that the Kirks in other Places, were ruled after the same Manner.

And now on the whole, I make the following observes; 1st, That in all probability this Narration was taken out of the Records of the very Time in which the matter fell out; for it appears to have been a History transcribed by *Epiphanius* Word for Word; and to me he seems to have had it out of the Acts of the Presbytery of *Ephesus*. 2^{dly}, 'Tis most observable, that this Presbytery was at *Ephesus*; We find *Paul Acts* 20 leaving there a settled Presbytery without any Prelate over them; and again in this Place of *Epiphanius* we find after the same manner a Settled Presbytery without any Prelate. Hence we may well conclude, that the turning of the *Apocalyptic Angels* into *Diocesan Prelates*, is a Perversion of the Text, fully confuted by Ecclesiastick History, as well as by Scripture; and that *Polycrates*, or whosoever else spoke of Bishops in *Ephesus* must be understood of Moderators of the Presbyteries, not at all of *Diocesan*

deefan Prelates. 3^{dly}, It is no lefs observable, that *Epiphanius*, who gives us this History, was among the first Stichlers for Prelacy; and, as I may say, was madly fond of it, and therefore we may be sure this History is true, since it houghs his darling Doctrine of Prelacy.

The same *Epiphanius*, in his Discourse against *Origen*, tells us, That *Origen* when he went to Jerusalem after his Fall, (Προεβρετο ἀπὸ τῶν Ἱερωτέρων) was invited by the Priests or Presbyters, to Preach before the Kirk. And in the Account of *Aerius's* History, as he speaks, he confesses no less, than he does either in his Account of the Heresy of the *Noëtians*, or of *Origen*: For thus he relates the Opinion of *Aerius* about Episcopacy, Her. 76. • Wherein doth a Bi-

• shop excell a Presbyter? There is no difference
• between them; for both of them are of the same
• Order, and have the same Honour and Dignity.
• The Bishop imposeth Hands, so doth the Presby-
• ter: The Bishop Baptizes, the Presbyter does the

* Καθεζεται ὁ Ε-
πισκοπος ἐπὶ τὸ θρό-
νον καθεζεται καὶ ὁ
Πρωβυτερος

• same: The Bishop performs all
• divine Worship, the Presbyter
• does no less: The Bishop occu-
• pies the Chair, * so does the Pres-
• byter. Thus *Aerius*. And *Epiphanius* does not deny any of these Things wherein *Aerius* affirms Bishop and Presbyter to agree, but only adds, That the Order of Bishops begets Fathers, and the Order of Presbyters begets Children, that is, the former Ordain and the latter Baptize. *Epiphanius* his chief, if not only Argument for Episcopacy he brings from 1 Tim. 5. 1. • What need was there,

• *Subjoms*

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Subjoins *Epiphanius*, to forbid a Bishop to rebuke a Presbyter, except he had greater Power than he. The learned Mr. *Benjamin Robinson* (x) wittily answers, ' That this Text, if it prove any Difference at all, rather seems to intimate the Presbyter to be Superior, for that He is to be look'd upon; and treated as the Bishop's Father; Hear *Whitby* on the Place, ' In the Judgment of *Chrysostom*, *Theodoret*, *Oecumenius* and *Theophylact*, the Elder here signifies not a Priest, but a grave ancient Man, such being in all Ages and Nations styled Fathers; and this Sense the Distinction here of Ages and of Sexes seems to plead for. *Hammond* indeed understands this place of Kirk-Men; but makes them Bishops, not Simple Presbyters. But let the Presbyter here be taken for any Kind of Kirk-men they will, this Text can do them no Service, till once they prove that *Timothy* had any more power alone of Censures in any Constituted Kirk, than had any other pastor of the Presbytery, or that he had any more Power alone to Censure than he had to Preach the Word, and dispense the Sacraments. But *Epiphanius* must be excused, for he brought doubtless the best Arguments he had; no worse I'm sure, (y) than these he brought to prove set Lents, Prayers for the Dead, and such un sanctified Stuff.

Xchlv, The greatest Men, and Men of the greatest following, not only of the Third, but even
X of

(x) In his Answer to *Bennet's* brief History. Lond. 1710. pag. 263. (y) See my Naz. Quer. Part I Sect. 6.

of the Second Age, were tainted with divers considerable Errors both in Matters of Faith and Practice, as is elsewhere made good (o); and why then, tho' tho they had asserted *Episcopacy*, as our Adversaries alledge they did, might not that be an Error also? So that had they been never so positive about this, the Argument, our Adversaries pretend to advance, is as far as we need wish, from a Demonstration. And to come to him, who is pretended to be the most Ancient of these Doctors, *Ignatius*, if his Contemporaries as great Men as he, were guilty of considerable Errors and Mistakes; then why might not he, notwithstanding his Nearness to the Apostles, err in what he is by some, supposed to have said about *Episcopacy*? I introduced in my *Nazianzeni Querela*, our Adversaries thus reasoning: If *Ignatius* spoke positively in Favours of *Episcopacy*, and lived in a close Vicinity to the Apostles, then there's no doubt, but the Apostles established such a Government; and shewed this Reasoning to be most false by many clear Instances of the Errors of these that lived either with, or very near to *Ignatius*.

And yet Mr. *Calder* undertakes to make good this Inference, and disprove my Hypothesis, which is imposible to be done, except he prove that there were no such Errors maintained by these Contemporaries of *Ignatius*; but this no Man hitherto, no not M. C. himself, has attempted to do, only he repones some false and impertinent Tales.

He

(o) *Cyp. 1st. Chap. 3. Naz. Quer. Part. 2. Sect. 3.*

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He says, *First*, That tho' there were Errors in the Apostles Days, crept in among Persons and Churches, yet this is nothing to the purpose, for it does not say, that Ignatius was in an Error as to the Point that we have in Hand, to wit Episcopacy and Presbytery. Yet it says, that if his Contemporaries were in an Error about as considerable Things in Faith and Practice, then Ignatius his nearness the Apostles, could not so secure him, but that he might be in an Error about Episcopacy: Which was the Thing I undertook to prove, and M. C. knew it well enough; and therefore betook himself to foul shuffling: And moreover he is as silly as dishonest, for the intended Fraud is palpable. His second Answer concerns only my first, not my second Hypothesis. The Substance of his third Answer, for he has seven, is, ' Tho' there were Errors in the Days of the Apostles, and in the first Centurie; yet, was there no way to know Truth from Error? Right from Wrong? --- Had they not a Form of sound Words in other Churches, such as St. Paul prescribed to St. Timothy? To these Questions I answer, that there was a Way to know Truth from Error, and that they had a Form of sound Words; but what then? will it follow from hence, that the Antiquity of the true Ignatius could secure him from all Lapses or Escapes, or serve to prove that there was no Declension in his Time? This must be his Inference, otherwise he speaks nothing against me; but nothing is more false; for have not Christians at this Day, this Way and Form, I mean the

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Holy Scriptures? and yet, not Errors, yea, gross Errors prevail amongst many of them? Or dare any Man in his Wit deny, that considerable Errors prevailed among the Ancients, even in or near to *Ignatius* his Time? His Fourth Answer is, *St. Ignatius lived in the Days of Miracles*. But Miracles are said to have been done, even in the Third and Fourth Centures, yet the Christians that lived in them, were not secured from Lapses and Errors.

When the Holy Ghost resided amongst them, as the declarative glory of God remained in the Tabernacle, (if he mean the Glory of Miracles, as I think he does, he has just now got his Answer.)

What is unworthy of him in all his Epistles, (*but what is this to the present Purpose?*) Could he not know the Sense of Scriptures, and understand the Practice of the *Apostles*, and the Church Government in *Europe, Asia and Africa*, in his own Days, as well as we know that Episcopacy was settled by King *Charles the Second*? But this is as little to the Matter in hand, the Question is, if the greatest Men in the Time of *Ignatius*, were not guilty of considerable Errors. Now either he must affirm this, and so grant all that I undertake to prove in that second Hypothesis; or else deny it, and then he'll be obliged to disprove the Instances I adduced: But he saw this was impossible; and therefore he gives me only a parcel of impertinent Words. It's nothing to the Purpose, if *Ignatius*, and others of his Time, could know the Sense of the Scriptures, &c. But if they did really so know them, and keep close to them,

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them, as to have no Errors at all: Dare any Man, that cares what he says affirm this?

His fifth Answer is, ' That the Erroneous Opini-
' ons, which were so early into the Church, were
' but the Fancies of private Men, (*but I made*
evident, that they were not the Fancies of private Men,
but of the greatest Men, and chief Leaders of that Age.)
' and some of them had not bad Influences on the
' Morals and Practices of Men. If others of them
had, they might do much Harm, as indeed they
did. Moreover, it cannot well be doubted, but
that all Aberrations from the Scriptures, tho' they
should appear never so speculative, are at length
ready to have a bad Influence on Practice. *Nor did*
they spread these Things as Points of Faith, or necessary
to Salvation; (if they were contrary to God's re-
vealed Truth, it's enough for my Purpose, and ruins
his.) And for the Errors, continues he, and Corrup-
tions of particular Churches, planted by the Apostles, I
wonder how can this be made an Argument in the Case
in Hand; it was indeed a great Matter to conquer the
Prejudices of Judaism and Heathenism, yet they believed the
fundamental Points of the Creed, to wit, that Jesus
Christ come into the World, and that he was the Son of
God. All I here observe is, that he grants the Truth
of my Conclusion, viz. that the Antiquity of the
true Ignatius, could not secure him or his Contem-
poraries from Lapses, Declensions, and Innovations.

His sixth Answer is, ' Tho' there were Errors
' in St Ignatius his Days, what Errors are particu-
' larly objected against this holy Martyr? Is it,
' that

* that he was for Episcopacy? Surely he could
 * not be mistaken, if that was the Government of
 * his Time, more than we can be ignorant of Kirk
 * and State-Government at this Time; and if we
 * suspect Matters of Fact in the first Age, because
 * Errors had then broken forth, we can have Cer-
 * tainty in no Age. But the Hypothesis carries in it
 no such Suspicion, it abstracts from that, and for
 once supposes with the Adversaries, that Episcopacy
 was *de facto* in the Time of *Ignatius*, but that not with-
 standing this Antiquity, the Practice might be er-
 roneous. And it is most just to suppose, that the Prac-
 tice might be erroneous; since, as is shewed in the
 Book he would impugn, the greatest Men of *Ignatius*
 his Time were leavened with notable Errors, both
 in Respect of Doctrine and Practice,

To the Instance I brought of the Contention be-
 tween the Eastern and Western Kirks [p] he an-
 swers, *might not St. John have recommended the Obser-*
vation of Easter out of Condescension to the Jewish Con-
verts, who were very loath to part with their Customs?
And might not St. Paul institute the Observation thereof
upon the Lord's Day, for the foresaid Reason? But that
 which he says, is false and Popish Doctrine, he shall
 never be able to prove from GOD's written Word,
 which is the Sole and compleat Rule of a Christian's
 Faith, that *John* recommended, and *Paul* instituted
 either the fourteenth or fifteenth Day of the Moon,
 that either of them instituted Lent or pasch, which

go

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go Hand in Hand. It's certain, that nothing was ever instituted by the Apostles for the Kirks perpetual Observation, but that which is recorded in Scripture; and 'tis as certain, that the Institution of Lent and Pasch is not there recorded: And so it's certain, that both the *Romans* and *Asians* erred, in laying down a false Supposition, that either the fifteenth or the fourteenth Day was appointed by any of the Apostles, to be perpetually and anniverſarily observed. All this is manifest, and is the Judgement of all these Fathers who have affirmed, that the Scripture is the plenary Rule of Faith and Manners, and that no stated or anniverſary Fasts are appointed in the *New Testament*; and of the Protestants who have written against unwritten *Romish* Traditions, for the plenitude of the Scriptures, as *Jewel*, *Whitaker*, and *Willet*.

Did not St. Paul, continues he, *become all things to all Men, a Jew to the Jews, that he might gain some? Does he not write against Circumcision, and yet condescend to the Circumcision of Timothy. 16 Acts 1, 2, 3, 4.* But *Paul* indulged the converted *Jews*, in the Matter of Circumcision only for a Time, & did not at all enjoin the perpetual Observation of it, as *M. C.* falsely supposes him to have enjoined that of the Fifteenth Day; he must find an Instance, where the Apostles enjoined to different Kirks, perpetual and anniverſary Customs contrary to one another, either in Substance or Circumstance, no less can do his Turn, but this he shall never find in Scripture; so that it's labouring

ring in the Fire to seek it. He leans upon this false Foundation, when having granted, that *Polycarp* and *Anicetus* differed as to their Customs, he says, that it was neither Weakness nor Wilfulness in them to hold close by the Customs of their Countries.

He says, that *Anicetus* and *Polycarp* agreed in the Substance of the Thing, and went to one Altar to communicate, citing for it *Eusebius* his Ecclesiastick History, Book 3 Chap. 20. whereas he should have cited Book 5. Chap 24. There it is indeed said, that they communicated; but it is also clear in the same Chapter, that both of them thought one another in an Error, and wished him to recant, and come to to the other side, and that *Anicetus* could not persuade *Polycarp* to turn, who still steevly persisted in his Way, but endeavoured not to bring over *Anicetus*; perceiving doubtless, that there was no Hope of doing it. Now if both of them believed one another to be in an Error, surely one of the two erred in so believing. But more palpable was the Error of either *Victor* and the *Romans*, or of *Polycrates* and the *Asians*, since, as is undeniably clear in the same Chap. of *Eusebius*, the former held the Observation of the 15th Day in Opposition to the Fourteenth Day, and the latter held the Observation of the Fourteenth in Opposition to that of the 15th, to be a Matter of highest Moment and Concern; and yet *Victor* and *Polycrates* lived in the second Century, the very Century wherein *Ignatius* himself was for sometime alive.

As to M. C's Instances about the Lord's Prayer, Set Forms, and instrumental Musick, concerning which

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which he says, different Presbyterian Kirks differ. I say, if these Things be commanded, they err who do not practise them; if they be not there allowed, they err who do practise them; if they be indifferent, they err who urge them on others, or on the other hand urge others to leave them. As to what he says of the Difference between *Paul* and *Barnabas*, it seems indeed that *Barnabas* was in the wrong, surely they were not both in the Right. M. C. says, *That Socrates is not positive, but gives it as an Opinion:* And I say, he is as positive as any Man can be; so that if we believe him, both *Romans* and *Asians* erred; and *Easter* was never enjoined by Christ or his Apostles. Let the Reader peruse my *Nazianzen Querela*, Pages 129, 130. And if he please, the Place of *Socrates* there cited, where the Matter is more fully handled than I have it. ' If I shall, says he, take the Liberty to ' argue as M. J. does, may I not say, that *Socrates* ' his living in the fifth Century, could not secure ' him from Error, more than *Ignatius* his living in ' the first Century, who had better Occasion to ' know Apostolick Practices, than ever *Socrates* had? If I had said, that *Socrates* his living in the Fifth Century, did really secure him from Error, then M. C.'s Argument had been home and pungent; but since I never said this, but the very contrary, not only of *Socrates*, but even of the *Ignatian* Age, it is sufficiently evident, that M. C. did not very well consider what he was either doing or saying. The Matter is, the Presbyterians and Prelatists
Y dispute,

dispute, if the *Ignatian* Age could secure Christians from all Lapses and Errors; the former deny, the latter affirm it. In Order to come at the Truth herein, one good Way is to consult the most ancient and unbyas'd Authors, that spoke any Thing distinctly and largely about it. Now *Socrates* is one of these, and perhaps the only one; he determines clearly for Presbyterians: And tho' he be not infallible, yet every Body will own, that his Testimony is of considerable Weight in the Affair. But if *Socrates* had not been ancient enough, I think *Irenæus* was: Him I adduced P. 148. plainly affirming, that the Governours of the Kirk had been negligent and ignorant, and that at least one of the Parties was in an Error; but his Testimony *M. C.* thought fit to pass over in Silence. As to his Judicious Bishop *Lindsay*, his Answer to this Instance about *Easter*, is really the same with *M. C.*'s, and therefore one Confutation serves both. He has now said all he hath to say about my second Hypothesis, but in the mean while, he has thought fit to suppress and dissemble a Deal of Instances and Arguments I adduced, as the Reader of my *Nazianzen's Querela* will see, Pages 128, 130, 131, 132, 133. And has beside oftner than once, as is now observed entirely given away his Plea, and really granted the Truth of the Hypothesis. And no Wonder if Things fall out so unhappily with him, for he undertook that which is impossible to perform; he undertook to disprove that which is as clear as the Sun, and to prove that both Parts of a Contradiction was true.

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Before I take my leave of *M. C.* I would suggest two or three Words to him, *First*, To take more heed for the future, to his frontispicial Passages; for they are justly lookt on, as signs that give some Account of the Wares the Author exposes; and these that know what they do, bring them either from Adversaries themselves, or else from such as both Parties equally honour: But *Mr. C.* brought his from neither, but from *Bishop Taylor*, a Prelate and fierce Prelatist. *Secondly*, I wish he would forbear his comparing the Certainty and Authority of *Ignatius*, his Epistles with that of the holy Scriptures. 'There are ten Times, says he, greater Difficulties, started against several Books of Holy Scripture, than the Objections that Presbyterians make against *St. Ignatius's* Epistles, being genuine; yet these do not invalidate the Divine Authority of Sacred Write, and far less the Authority of *St. Ignatius's* Epistles. But I aver, the Arguments brought against these Epistles, do not only invalidate them, but intirely ruin them, as the honest and sensible Reader that compares us, will easily see.

I shall sincerely single out the best Answers that I find him making to my Arguments; and by them let Men judge of the Rest. 'The Holy Martyr's pathetic Exhortations, says *Mr. C.* and his insisting so much upon it, to inculcate the Duty of Obedience to the Bishop, Presbyters, and Deacons, as unto the Lord Jesus Christ, is no more unsuitable to the Gospel Stile and Genius, than the Exhortation

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that St. Paul 5. *Ephes.* 22. 24. Wives submit your selves unto your own Husbands, as unto the Lord. Verse 24. Therefore, as the Church is subject to Christ, so let the Wives be to their own Husbands in every Thing. But I dare say, M. C. is most unhappy in alleging of these Words of the Apostle : For, let him read on to Ver 31. and there he will find, that the great Love, Husbands ought to bear to their Wives, is enjoined, and the Injunction backed with strongest Arguments, and the omitting of that Duty compared to Self murder. Whereas *Ignatius* is only concerned for the Domination of the Clergy over the People, having as good as nothing concerning the Duties the Pastors should perform to them; and the little he has of it, is so dryly delivered, and enforced with so little of Argument, that one would even think, that he was scarce concerned about the Performance of it. Therefore, tho' the Expression (*As to the Lord*) be the same both in the Apostle and *Ignatius*; yet this can never contribute to the Vindication of the latter. Just so is it in other Scriptures; for if any equivalent Phrase be used. when Obedience to Pastors is commanded. Pastors, on the other Hand, are severely and prolixly enjoined to follow closely GOD's Mind in every Thing they teach or do; and the People as peremptorily commanded to follow them no further, than they follow Christ; and to abhor them if they swerve from the holy Scriptures. Christ calls his Ministers the *Sale of the Earth*; a
honourable

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honourable Title indeed: But, with the same Breath, he warns them of the terrible Fate of the *Salt* which loses it's Savour. He calls them *Stewards*; but withal, roundly admonishes them of the dreadful Judgments that attend the neglecting of their Duty. Nothing of all this is found in *Ignatius*; he is perpetually thundring or bellowing forth, the absolute Empire of Kirk-men, and the blind Obedience of the People, as the *Places* I have produced (9), demonstratively prove.

Page 52. He will have Dr. *Wake's* false Translation of *Ignatius*, to be only an Error of the Press; but even tho' it be no more, I obtain my Design, which was to make *Ignatius* speak the same in *Scottish*, which he had spoken in *Greek*: For if *Wake's* Translation could have been defended as just, it would have freed the *Prelatists* of a Dale of Trouble (r). But the Worst for M. C. is that there is now come forth a second Edition of *Wake's* Book, recognised by himself, which hath the Passage to a Hair, as it was in the former Edition. He denies, that Mr. *Du Pin* is chargeable with Self-Repugnancy: 'For (saith M. C.) the *Areopagit* has several Distinctions of Angels, and he classes them very nicely into different Ranks; which things he could not know without a Revelation; and talks of several Orders of Angels, which neither St. *Paul* nor St. *Ignatius* wrote of. But tho' *Ignatius* gives no detail of the Ranks and Orders; yet,

if

(9) See *Naz. Quer.* Pag. 117; 118. (r) *Ibid.* P. 122. 123.

if we believe him, he could have done it far more clearly and nicely, than ever it was done by the *Pseud-Arcopagit*: He could have written so much of heavenly Things, (as the Description of the Place of the Angels, and the several Companies of them, under their respective Princes, the Things visible and invisible) as would have quite choaked and strangled the *Trallians*. Now, could ever the false *Arcopagit*, or any Mortal, boast of a more particular and deep Sight in Angelick Affairs? And if Revelation was needful for such a Stock, he assures us, he wanted not that.

I have produced other Arguments in my Book; but M. C. thought not fit to meddle with them: The rest, which he says on this Head, is only a Parcel of false and insipid Words, wherein there is not the least Colour of any Answer. As for Example, ' The Holy Martyr, says he, could have no selfish Design, either of Profit or Honour, by his Prelacy, being to exchange his Mitre for a Crown of Martyrdom; and it's probable, that he did not insist upon this Strain, whilst he presided at *Antioch*, to prevent the suspicion of Self seeking; which they could not jealous him for, when he was stepping off the Stage of the World. But the monstrous Pride, and the vile Flattery, yea, and idolatrous deifying of all Kirk men, that I proved the Author of these Epistles to be guilty of, make it most evident, that they were never written by the true *Ignatius*, especially, when he was presently to lay down his Life for Christ; and M. C.'s

Words

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Words confirm what I say: For if I understand him, he grants, that these Epistles contain Things that afford Suspicion or Ground of jealousing their Author, as being a Self seeking and defensing Man. He says, ' Two Things give Offence to Presbyterians, by these Expressions, first, asserting the three Orders, in an Imparity and Subordination to one another. And we are indeed justly offended at this; for it sufficiently proves, that the Author of these Epistles, as we have them, was a Cheat; as is demonstrated in the second Part of my *Nazianzen's Querela*.

3dly, I wish M. C. to be better informed of Things before he write: For how easy was it for him to have known, that in my *Cyprianus Isotimus*, I had chosen another Way for establishing *Ruling Elders*, than I had used in my former Book? If I had Reason so to do or not, is nothing to the Matter in Hand: And yet M. C. spends a Dozen of Pages, against what I said about them in *Naz. Quer.* but meddles not with what I said in *Cyp. Isoi.* These Dozen of Pages have little in them, save Buffoonry and idle Tales, with which I am not concerned. - 4thly, I earnestly admonish M. C. that he would not thus go on to deceive his Reader; as for Example, he pretends Page 32. &c. to refute the Arguments I brought from *Ignatius*, to prove, that the *Ignatian Bishop* was only parochial; and yet scarce ever touches he any of them. Let the serious and judicious Reader compare *Naz. Quer.* Page 136. &c. with his Answer Page 32. &c. and

and I aver, he'll see, that M. C. is even fell'd with the weight of my Arguments, that he speaks not one pertinent Word; and finally, that he is a Man of a Brazen Brow, and a Seared Conscience.

And, this minds me of his false Promise in his Title Page, which is, *A short Answer to Mr. William Jameson, his impugning the Authority of St. Ignatius's Epistles, in the Second Part of his Nazianzeni Querela, from Page 109. to Page 140.* This promise, I say, is false, tho' on this Account only; That he pretends not to attack any thing I say, before my Page 114. Now in these Pages, which he falsely promised to answer, I prove the Prelatists to be guilty of divers foul and criminal Things: Surely, he ought either to have purged his Brethren of these Stains, or else have ingenuously acknowledged that they were faulty. But I need not insist on instances; for, through the whole Discourse, he still discovers, that he is void of Candour and Conscience, opposing to me senseless and impertinent Language; and when even that cannot be had, answering me with deep Silence. Nor expect I a better Answer to my Discourse prefix'd to Mr. *Davidson's* Catechism: For, tho' four Years hence, I demonstrated, that the *Burden of a loaded Conscience* could not be his; M. C. persists to say, that it is his, notwithstanding, that he stands these four Years convicted of the Contrary, in that Discourse, and that without the giving of one Syllable hitherto for his Defence; which is to me one of the strangest Things I know about M. C. But I shall leave

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leave M. C. to the Study of his *facetious Chinks*, Rhime, and numerous *Numbers*, of which I'm promised a Share. See the *Postscript* to this Book. And conclude my Answer to the Argument or Objection proposed in the Entry of this Chapter. 'Tis certain, that if the Things I here adduced be true, as I'm sure they are most true, then their Argument is broken to Pieces, and becomes like the Chaff in the Threshing floor.

For if the first Writers after the Apostles clearly enough intimate, that there was then no Prelacy; if nothing for a Primacy of *Power* be found in any Writer of the second Centurie; if the Doctors of the first three Ages believed that all Things, concerning Faith and Practice are contained in the Holy Scriptures; if all the Doctors of the third Age believed, that only Bishops or Presbyters, and Deacons were of Christ's Institution; if such ancient and approved Writers, as *Jerom* and *Hilary*, assure us, that Prelacy is of humane Institution, and give us the History of it's Rise; if during all the first three Centuries there was nothing like Diocesan Episcopacy, but only Parochial; if *Irenaus* be clear enough, that Bishop and Presbyter is one and the same; if all the Power of Bishops in the first three Centuries was founded on a Self-contradiction; if even the Antiquity of the true *Ignatius* could not preserve him and his Contemporaries from considerable Escapes & Errors, then we are so far from having *no less Certainty of Diocesan Episcopacy, than of the Books of the New Testament*, that we have many most clear and demonstrative Ar-

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guments for the quite-contrary Conclusion: Arguments unanswerably proving, that *Prelacy* was not of divine but of humane Institution; that it was a good Time after the Apostles, before it entred the Kirk; that it was at first *Parochial* only; and that being compared with their *Leviathan*, it was but like a Mote compared with a Mountain; and yet *have we no less Certainty for it than we have for the Books of the New Testament?* Be astonished, O ye Heavens at this! As to the Lists of Bishops which they give, they can prove no support to their *Babylonish* Fabrick since the Names of the Moderators of Presbyteries one after another, may serve well enough to prove the Design for which they were adduced, which was to shew, that there was a Succession of the same Doctrine delivered by Fathers to Children from the Apostles. There was such a List among the *Archons* at *Athens*, and yet the *Archon*, whose Name was expressed in the List, had not a Grain of Power over the Rest of the Nine: 'Tis made out by their own learned *Stillingfleet*, that these Lists make no Argument for Episcopacy [1], *Thomas Edwards* follows him, and little values these Lists [2]. *Dr. Whitty* following *Dodwell*, labours to sustain them, take his Words, '*Irenaus* saith, that *Linus* and *Clemens* had the Episcopal Power of Governing the Church. But since the same *Irenaus*, following the Scriptures, evidently

(1) See my *Naz. Quer* Part 2. Sect. 10. (2) See my pre-
fix'd Discourse to *Davidson's* Catechism.

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dently makes Bishop and Presbyter one and the same, he can only be understood as speaking of a Præses or Moderator of the Presbytery, otherwise *Irenæus* can never be reconcil'd with *Irenæus*. And as for *Polycarp* [continues *Dr. W.*] he, even by the Jews and Gentiles, was stiled the Master, or Teacher of Asia: By *St. Jerom*, the Governour of all Asia: And by *Ignatius*, the Governour of the Church of *Smyrna*. But since 'tis sure, that *Polycarp* was never Bishop of all *Asia*, but of *Smyrna* only, the Authors that name *Asia*, viz. the Author of the *Martyrology* of *Polycarp*, and *Jerom*, mean only, as the former expresses, that he was a painful and successful Preacher of the Gospel thro' *Asia*, or much of *Asia*. As to *Ignatius*, whom he also cites, if we believe him, *Polycarp* was only a Paroch Minister, and was oblig'd to be acquaint with the Cases of every Servant-Lad and Lads in his Paroch; and so *Dr. W's* Cause is ruined by these very Authors whom he brought forth to repair it; he has more to the same Purpose, but my intended Brevity allows me not, at this Time to follow him.

A P P E N D I X

T O

C H A P. IV.

And Page 144. *lin. 29. A Council or Synod.*
So providing or ordering it.

This was only designed for a short Note,
 but when it grew beyond what I had
 thought on, I judged meet to be placed
 here.

CONCERNING the Meaning of *Jerom's* *to-*
to Orbe decretum est, and *Hilary's* *prospici-*
ente Concilio, there is a Debate among the
 Learned, or rather a great Doubt, which
 flows from the want of Light, and true History
 of the first two Ages of Christianity. For not only
Jerom himself among the Ancients in his Epistle to
Dexter, which is prefix'd to his Catalogue of Ec-
 clestiastick Writers; but even *Eusebius* in his Proem
 before his Ecclesiastick History, complains that he
 had very little Light to guide him concerning
 these Times of which he write, nothing but *Σμικρὰς*
Ἰσχυρίας, small shreds of Writings concerning
 some

some particular Matters. Now if both these great Men among the *Ancients*, so bewail their want of historical Documents of Matters done in the first three Ages: How much more Ground have late Writers to be vexed at the gross Darkness they feel, when they attempt to give any Account of these first Times of Christianity? And accordingly, *Scaliger* heavily complains of this sad Loss of Records of those Times that came next to the Time of *Luke's* finishing the *Acts*. And *Petavius*, to name no more, in his *Rationarium*, Part 1. Lib. 5. Cap. 3. having spoken of the Death of *Peter* and *Paul*, says, *Reliquorum Apostolorum Acta nulla fere certa ac fide digna in Historia comprehensa in obscuro latent. u. e.* 'The Deeds of the Rest of the Apostles, being recorded in almost no true History, ly hid in Obscurity. And Cap. 5. *Christiana res illius Temporis, &c. u. e.* 'The affairs of the Christians in these Times are very little known, rather thro' the Want of Records, than that nothing was done which might have been committed to Writing. For 'tis credible, that the Apostles, and Christ's Disciples did great Things, and Things worthy to be recorded: But the most Part of them are mixt with Fables and uncertain Tales. Thus the learned Jesuite, writing of the latter Part of the First Century, and what he says is no less True of the Second, as may be gathered from the Proem of *Eusebius's* History, and *Jerom's* Epistle to *Dexter*. Hence it is, that 'tis very hard to find out the particular Time of the Change of Government mentioned by *Jerom* and *Hilary*.

The Prelatists say, That it was made when the Division arose among the *Corinthians*, and some said they were of *Paul*, and others said they were of *Appollos*; and that *Jerom* clearly intimates so much in his Commentary on the Epistle to *Titus*. But *Blondel* sufficiently shews, that *Jerom* insinuates no such Thing, but only alludès to what *Paul* said at the Division which fell out in his Time; yea, *Jerom* himself in his Epistle to *Evagrius* abundantly refutes those Cavillers, for he brings Arguments from the 2 and 3 Epistles of *John*, the longest Liver of all the Apostles to prove, that Bishop and Presbyter are entirely one and the same. It is certain therefore, that this Change could not be made, till all the Apostles were dead, and for ought we know *John* died not until the End of the *First Century*. The Change therefore could not be made till the *Second*, if we believe *Jerom*, and so we must look for it in the *Second Century*, or soon after it. But in all that Time, we can scarce find any Mention of any Council, Universal or Provincial.

I find indeed *Tertullian* once speaking of a Council, or rather of a Conjunction, or mutual Correspondency of *Ecclesiastical Senates*, which to me seems to be the very Thing *Jerom* and *Hilary* point at. The place is in his Book *de Pudicitia* Cap. 10. The Words are, *Sed cederem tibi, si Scriptura Pastoris, que sola Machos amat, divino Instrumento merisset incidi, si non ab OMNI CONCILIO ECCLESIAARUM etiam vestrarum inter Apocrypha & falsa Judicaretur.* The *Scottish* of these Words, so far as they concern the

the present Purpose, is, That the Book called *Pastor*, was by all the Councils, or Synods of the Kirks, not only of the *Montanists*, but also of the *Catholics*, whom he calls *Psychicos* carnal Men, reckoned among the Apocryphal and false Writings. Here we find a *toto Orbe Decretum*, the Synods both Catholic and Schismatick unanimously decreeing one and the same Thing. But it will be said, what is this to *Jerom's toto Orbe decretum*, or Decree of all the Kirks introducing Episcopacy? And I do not say, that *Tertullian* speaks of their bringing in of Episcopacy; but I say, that the Universal Decree *Jerom* speaks off, and the *Concilium Hilary* speaks off, can fall into no other Interval of Time, and we find no other Councils mentioned before this mentioned by *Tertullian*. Lastly, *Jerom* clearly tells us, that Bishops were brought in by an universal Agreement of the particular Synods; and *Tertullian* here tells us, that a little before his Time, there had been some general Concert and Agreement among the particular Councils or Synods.

I conclude therefore, that it is most probable that *Tertullian* in this Place, and *Jerom* in his Commentary on *Titus*, and *Hilary* on the *Ephesians*, eye those very same Synods concerting and conspiring together concerning their great Affairs. Now the Time when those Synods thus concerted was shortly after the appearance of *Montanus*, and his Prophetesses, between the 160 Year of our Lord, and the 180. for *Eusebius* and *Epiphanius* differ in their Accounts. These *Montanists* denied Readmission to lapsed Christians

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Christians, as did the *Novatians* afterward; and therefore were justly condemned of Cruelty: And to the End they might be the more easily refuted, severals began highly to extol the Book that is called *Pastor*, as if it had been inspired, and holy Scripture; for it's Author pretends to many Revelations, and is clear for the receiving of repenting Sinners. It became therefore a Doubt, if this Book was really a Part of the holy Scripture; after mature Deliberation it was agreed by all the Synods or Councils of the particuler Kirks unanimously that it was a spurious and apocryphal Piece: All this I think may well be gathered from *Tertullian's* Words if duely considered. Now to me 'tis most reasonable to think, that the Change of Government was brought in at the same Time, by those same Synods or Councils making the like mutual Agreement.

But here it may be objected, That *Irenaus*, who flourished in the second Century, gives us Lib. 3. Cap. 3. a List of twelve Bishops in *Rome*. His Words are, *Fundantes igitur, & instrumentes &c. i. e.* The blessed Apostles therefore, viz *Peter* and *Paul*, having founded and taught the Kirk, viz of *Rome*; delivered the Episcopate or Bishoprick of administering the Kirk to *Linus*, -- to him succeeds *Anacletus*, and in the third place from the Apostles, *Clement* obtains the Bishoprick. *Irenaus* having said this, names all the succeeding Bishops to *Eleutherus*, who was the twelfth in Order. He says also in the same Chapter, that *Polycarp* was constituted by

by the Apostles, Bishop in the Kirk of *Smyrna*. And of all Bishops he says in the same Chapter, that 'the Apostles committed the Kirks to them, left them their Successors, delivering unto them the Room or Place of their Doctorships. And the Objectors add, that at this very Time, when we suppose the Change to have been made, the same Ancient Writer *Irenæus* was Bishop of *Lyons*, who had been Presbyter in that same City, as *Eusebius* witnesses, H. E. Lib. 5. Cap. 4. 5.

But 'tis answered, that it was all one to *Irenæus's* Purpose, whether these Bishops had any Power over other Pastors or not; for his Design was to give a Line of Ministers succeeding one another, and teaching, and delivering from one to another Orthodox Doctrine. Again these high flown Expressions do the Hierarchicks really no Service at all: How oft do we hear of the Consular Power, the Consular Authority, the Consular Majesty, the Consular Empire, and the like Speeches, which are very lofty and magnificent; and yet it is certain, that the Consuls in the Senate cou'd do nothing, except what all, or the major Part of the Senate decreed. And I'm satisfied, that *Irenæus's* Bishops could do no more in the Ecclesiastical Senate, than the Consuls could do in the Roman Senate. The Consuls were really nothing but Moderators in the former, the Bishops were no more in the latter.

Eusebius Lib 3. cap 16. says, that this *Clemens* mentioned by *Irenæus* wrote an Epistle to the Kirk of the *Corinthians* in the Name of the Kirk of Rome,

which proves, that he could be nothing else but the Mouth or Moderator to that Kirk. And indeed *Irenæus* ascribes this Epistle to the Kirk of *Rome*, not to *Clemens*. His Words are *sub hoc* &c. i. e. ' In his time
 ' a great Division having happen'd among the Bre-
 ' thren at *Corinth*: the Kirk which is at *Rome* wrote a
 ' most powerful Letter to the *Corinthians*, exhorting
 ' them to Peace. To the same Sense runs the Inscript-
 ' ion of the Epistle it self, Η' Εκκλησία τῆς Θεοῦ ἢ παριστά-
 ' σαι τῆς Ῥώμης, &c. i. e. ' The Kirk of God which so-
 ' journs at *Rome*, or belongs to the Parish of *Rome*, to
 ' the Kirk of God which sojourns at *Corinth*. These
 Words of the Inscription, with these of *Eusebius*,
 and *Irenæus*, being compared, clearly prove, that
 this Epistle to the *Corinthians*, and accordingly other
 Things of the like import, was the Deed of the
 Kirk, and that *Clemens* was enjoined to be their
 Mouth in writing it.

S. Parker says, Page 63. ' That he write it not in
 ' his own, but his Churches Name; that addressing
 ' this Exhortation to the factious Party of the Peo-
 ' ple against the Clergy, he might not think it so pro-
 ' per at first to make use of his own Episcopal Au-
 ' thority, but rather with all Gentleness and brother-
 ' ly Love to perswade them in the Name of the
 ' whole Church to reconcile themselves to their
 ' Pastors. To which 'tis answered, *First*, that no
 honest Man can write, or do any such thing in the
 Name of any Person, especially in the Name of a So-
 ciety, except that Person, or that Society authorize
 and empower him to do so. *2dly*, I have proved in my
 Discourse

Discourse prefixed to Mr. *Davidson's* Catechism, that the Kirks in the time of *Ignatius*, who, if his Epistles be genuine, lived near to the Time of *Clemens*, could & did send their Bishops no less than they could send their Presbyters and Deacons to any Place whither they decreed or enjoined them to go. 3^{dly}, if *Clemens* wrote not as being authorized & empowered by the Kirk or Consistory of *Rome*, there can be no Truth either in the Title of his Epistle, or in the Words of *Irenæus*; both of them say, that the Kirk of *Rome* wrote this Epistle to the *Corinthians*, *Eusebius* says, that *Clemens* wrote it in their Name. Now if they enjoined and empowered him to do it, what *Eusebius* says, and what the other two say, agree exactly; otherwise what both *Irenæus* and the Title of the Epistle say is evidently fallé. 4^{thly}, Divine Providence has preserved this very Epistle of *Clemens*, wherein it is as clear as Day-light, that in the Kirk there are only Bishops, or Presbyters, and Deacons: And that Bishop and Presbyter are to a Grain one and the same. This, I say, is clear as the Noon-Sun, and impudent Men who have attempted to darken it, are baffled and silenced,

Now as to *Polycarp*, he was indeed a famous Bishop or Pastor in *Smyrna*; but whether he was a Diocesan or Parochial only, may be a Question. And I think if the Epistle of *Ignatius* to him be genuine, the latter is true, and the former false: For there he enjoins him to seek after every one by Name, and to neglect neither Lad nor Lass, see my *Nec. Quer.* Part. II. Sect. 4. Yea the same Conclusion

may be justly gathered from the very Words of the *Smyrneans* in their Epistle, *ὄντας τὰ ἡμέας ὑπεροπτιότερον ἀργύρου, &c.* And so at last we having gathered his Bones which are more precious than the richest Gems, and purer than any Gold, buried them in a fit place. In which place, if it be possible, God shall allow us to meet, and celebrate his Birth-day (that is the Day of his Martyrdom) with Joy and Gladness, both to keep up the Memory of those who have gloriously fought, and perfected the War, and also for the Instruction and Confirmation of Posterity. These Words, I say, sufficiently prove, that all of them, who belonged to *Polycarp's* Charge could meet in one Place, and hear the Exhortations and Discourses that were there made.

But I'll suppose, that there were no few Kirks or Congregations in *Smyrna*, yet it can never be proved, that he was more than a Moderator of the Presbytery. Nothing can be brought to prove the contrary from the noble Epistle, the Kirk of *Smyrna* wrote to the Kirks of *Pontus* concerning his Martyrdom. He is there commended as an eminent Minister of the Gospel; but that he had any Power over other Ministers, not one Word, not one Syllable. Moreover Divine Providence has preserved an Epistle of his to the *Philippians*, wherein 'tis as clear as needs be, that in his Time all Pastors acted in parity, and by those the Kirk was guided, not at all by one *Prelate*; see my *Naz. Quer.* Part. II. Sect. 9. He seems to have been the eldest Pastor in the Kirk of *Smyrna*; for at his

his Death he says he served Christ fourscore and sixteen Years : And therefore I little doubt, but he was Moderator in that Presbytery, as being the eldest Minister, according to *Ambrose's* or *Hilary's* Hypothesis. The same I judge will hold of *Linus*, *Anacletus*, and *Clemens*, whom they call Bishops of Rome ; (for as for *Peter*, I do not yet believe that ever he was at Rome :) And he who was ordain'd first a Minister in that Kirk was, so long as he lived, President or Moderator of it ; *Linus* seems to be the Man according to *Irenaeus*, the next Minister that was ordain'd was *Anacletus*; and accordingly, when *Linus* died he fell to be Moderator, and after his Death *Clemens*. And thus, for ought that can be said to the contrary, the Moderatorship, Episcopacy if you will, might go by Seniority thro' all the Catalogue of *Irenaeus*, even to *Elentherus*.

And as to what they say of *Irenaeus* his being Bishop of *Lyons* at that Time ; it is answered, the Ancients own that when a Man was made a Bishop, and was so named, he was nothing however but a Presbyter ; and that the very Essence and Nature of a Bishop consists in this, that he is *primus Presbyter*, the first among the Presbyters, that is, Moderator of the Presbytery ; see *Hilary* on 1 *Tim.* 3. and others. Again it is as clear as the Light, that *Irenaeus* himself believed, that Bishop and Presbyter is entirely one and the same. *Cum*, saith he Lib. 3. Cap. 2. *provocamus eos, &c. i. e.* ' When we appeal to that Tradition, which is from the Apostles, by the Successions of Presbyters in the Kirk

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Kirk; they reject this Tradition, saying, that
 they are not only wiser than these Presbyters, but
 even than the Apostles themselves. And *Lib. 4. Cap. 43* *Qua propter eis qui in Ecclesia sunt Presbyteris ob-*
audire oportet, his qui Successionem habent ab Apostolis, sicut
ostendimus, qui cum Episcopatus Successione, charisma ve-
ruatis certum, secundum Placitum Patris acceperunt. i. e.
 Wherfore it is necessary to obey the Presbyters, viz.
 Those who have their Succession from the Apostles,
 as we have shew'd, who with the Succession of
 the Bishoprick, received the certain Gift of Truth,
 according to the Pleasure of the Father. And
Lib. 4. Cap. 44. Ab omnibus igitur talibus ab-
sistere oportet, adherere vero his qui, &c. i. e. We
 must therefore leave all such Persons, but adhere to
 those, who, as we said, both keep the Doctrine of
 the Apostles, and also *cum Presbyterii Ordine*, with
 the Order of the Presbyterate, have sound speech
 and blameless Conversation. *Ibid. Tales Presbyte-*
ros nutrit Ecclesia, &c. i. e. Such Presbyters doth the
 Kirk nourish, concerning whom also the Prophet
 says, I will give thee thy Princes in Peace, and thy
 Bishops in Righteousness. And of them the Lord
 says, Who then is a faithful and wise Servant, whom
 his Lord hath made Ruler over his Household, to
 give them Meat in due Season? Blest is that Ser-
 vant, whom his Lord when he cometh shall find
 so doing. And *Lib. 4. Cap. 52. Post deinde, &*
omnis Sermo ei constabit, &c. i. e. All this speech
 or Doctrine will be evident to him who reads the
 Scripture diligently, among those Presbyters who
 are

are in the Kirk, with whom Apostolick Doctrine is to be found, as we have shown. And Cap. 63. *Agnitio vera est & Apostolorum Doctrina &c. -- Secundum Successiones Apostolorum, quibus illi eam, que in unoquoque Loco est Ecclesiam tradiderunt.* The sense of the Place, so far as it concerns us, is, That there were Successions of Bishops, to whom the Apostles had delivered the Kirk wick is in every Place. The same *Irenæus* in *Eusebius* Lib. 4. Cap. 24. has the following Words in his Letter to *Victor*. And also those Presbyters who before *Soter* presided over the Kirk in which thou presidest: *Anicetus*, *Ilay*, and *Pius*, and *Hyginus* with *Telesphorus*, neither observed themselves, (viz. Easter on the 14. Day of the Moon) nor allowed the observation of it to those who were with them. But these same Presbyters, who went before thee, tho' they did not observe it, they sent notwithstanding the Eucharist to those Presbyters who observed it.

From which Places we may infer, *First*, That the Presbyters succeed the Apostles. *2dly*, That these Presbyters were all Bishops. *3dly*, That *Isaiab's* Words Chap. 60. Ver. 17 concerning Bishops belong to all Presbyters. The Word **NEGOSECH**, which in our Translation is rendered, *Thy Exaltors*, is in the Septuagint *Επιτροπης ος*, thy Bishops. *4thly*, That all these Bishops of the *Roman* Kirk who were before *Victor*, who was the Thirteenth, were nothing else but Presbyters.

These, and several other Instances of the same Nature, are *

* *Apol* Page 34.

Blondel's. And they are all just, and demonstrate, that in the Mind of *Irenaus*, Presbyter and Bishop are entirely one and the same. I have considered several Prelatical Authors, as *Hammond*, *Parker* and *Brokesby*: But do not remember, that they adventure to meddle with them. Yea *Irenaus* by the Use he makes of our Saviours Words *Matth. 24.* even assures us, That a Bishop and a Dispenser of the Word and Sacraments are entirely one and the same. Moreover, for ought I know, it cannot be proved, That *Irenaus* came to the Chair any other way, but by the right of Seniority. *Eusebius* his *ἡ ἐπισκοπὴ διαδεχέται*, *H. E. Lib. 5. Cap. 5.* and *Jerom* his *substituuntur*, never will, never can prove the Contrary. And I'm satisfied, that *Irenaus* was very little more in the Presbytery of *Lyons*, and *Victor* very little more in the Presbytery of *Rome*, than is the Moderator in the Presbytery of *Glasgow*, except that the former was constant, and the latter goes by Rotation. *Victor* was indeed a saucy Man, as appears in his Dealing by the *Asian* Bishops; and therefore no doubt he would endeavour to lord it over the Presbytery, but that ever they yielded to him can never be proved.

'Tis certain, as we have seen above, from the Epistle of *Cornelius* Bishop of *Rome*, who came to the Chair a good Time after *Victor*, that he, *viz.* *Cornelius*, could do nothing without the Presbytery.

But here it may be enquired, if even after the Change mentioned by *Jerom* and *History*, the Bishops had

had so little Power, how could this Change bring in Prelacy? I answer, that this Alteration of Government did not so properly and directly bring it in, as it gave an Occasion to it's Incoming, and opened a Way for it. But then the Words of *Jerom* may be objected, that after the Change, the whole Care of the Kirk belonged to One, *viz.* the Bishop. But the Context of *Jerom*'s Words, if well considered, will in my mind loose the Objection. He on *Titus* 1. 5. having brought several Reasons to prove, that Bishop and Presbyter are one and the same, subjoins as follows. *Idem est ergo Presbyter qui Episcopus, &c. i. e.* The Presbyter therefore is the same with the Bishop. And before that, by the Devil's Instinct there were Factions in Religion, and it was said among the Peoples, I am of Paul, I am of Apollos, and I of Cephass, the Kirks were governed by the common Council of the Presbyters. But after that every one look'd on those whom he baptiz'd as his own, not Christ's, it was decreed thro' the whole World, that One elected from among the Presbyters should be set over the rest, to whom all the Care of the Kirk should belong, and the Seeds of Division taken away. - - - These Things are alleged, that we might shew that among the Ancients, the Presbyters were the same with the Bishops; but by little and little, the whole Care was devolv'd on One, (that the Seeds of Dissention might be plucked up.).

These last Words fully satisfy the Objection.

and shew, that *Jerom* by his former Words, that *One elected from among the Presbyters &c.* meant only that this Change gave the Rise to Prelacy, and opened a Way to it; and not at all that it gave the Prelates all the Power they were possessed off in *Jerom's* own Time, but only that it gave them some little Power, and they acquired the Rest gradually. I said in the former Edition of this, Page 122. • That *Jerom* seems to have eyed his own Time, • and thought, that the Change gave them all • the Power they had when he saw them. Which Words I retract, and keep out off this Edition; I fell into this Mistake thro' a failure of Memory, for my Books were not by me when it was written.

But it may be here enquired, how could the particular *Presbyteries* think, that this Alteration could keep Peace and Unity in the Kirk; since as *Hilary* affirms, and *Jerom* denies not, every *Presbytery* before the Change had the eldest Minister for their *Præses* or Moderator, and the Change gave to the elected Moderator, but very little Power.

For answer to which, I lay down for Truth this *Postulatum*, That the *Presbytery* that was before the Change, and *Episcopacy* brought in by the Change, were at last in the far greater Part of Places only Congregational or *Parochial*: And this being granted, the Matter to me seems pretty easy. The most part of the particular Congregations were all divided among themselves, the People among themselves, and the Ministers among themselves:

themselves: For in each of these Parishes, there was a Plurality of Pastors, Presbyters, or Bishops, who jointly had the Charge of the Flock, and exercised the whole Pastoral Office in common among them. Now some of the People would hear none but one Minister, some another, and when the Minister whom they liked not, was to perform the publick Worship, (for it seems they performed it by turns) they would not hear him, nor any other till it came to his Turn whom they so much favoured; they named themselves after him, valuing that more than the Name of a Christian. On the other hand, the Ministers were no less divided among themselves, their Ambition of making Proselytes to themselves was detestable, they laboured chiefly to get many to baptize, that there Faction might be the Stronger. And tis not to be doubted, but that when new Converts to Christianity came into the Place of publick Wirship for Baptism, there were scandalous and shameful Broils among the Ministers who should perform that Sacred Action; every one of them striving, that he and no other might baptize them, and certainly we are to make the like Judgement of their Carriage about other sacred Performances. This no doubt gave a sore Heart to sincere Christians, and grievously stumbled both Jews and Pagans that came to their Worship; every Body then look'd on the Disease as very Dangerous, and requiring a speedy Remedy.

Many of the Eldest Ministers, who were then

the Moderators, were as *Ambrose* or *Hilary* tells us, thought unworthy to hold their Places; and it may be, that no few of them were weak, imprudent, ambitious and otherwise unfit for the Moderatorship, and so rendred themselves hateful to their Collegues, and then they would be ready to despise their Counsel and Advice. Things being at this pass, many good Men thought fit to have their Moderators brought in another Way, and to choose from among the *Presbyters* or *Bishops* themselves one of the ablest and best Men; and authorise him to regulate the Parts of divine Worship within the Kirk or Meeting house; and either to baptize all these that were admitted into the Kirk himself, or Name such of his Collegues as were from time to time to baptize them. The like Judgement is to be said of the Power he got about the Lord's Supper, and other Sacred Performances.

But it may be said, might not this elected *Moderator*, or *Bishop* if you will, have counted them all his own, rather than Christ's, whom he baptized, as well as other *Presbyters* had done before?

'Tis answered that he was only allowed and authorized by the *Presbytery* to do all in the Name of the *Presbytery*, and as their *Delegate*; and then, as was thought, all would be satisfied, and all these *Unchristian Factions* brought into one *Harmonious Body of Christians*; since whosoever baptized any Person, he was still look'd on to do it, as appointed by the *Presbytery*, and in their Name. For in *Jerom's* Mind there was never *de jure* any *Bishop*, who was in
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the least Distinct from a Presbyter, and there neither was, nor could be at that time of which he here speaks, any Distinction *ae facto* between them, since he speaks of their first Inbringing. All the Members of the presbytery were Collegues, they were all on a Level. He that was afterward called the Bishop was, according to this universal Decree, one of the *Presbyters*, and elected by the *Presbyters* themselves; and therefore could have nothing like *Episcopal Ordination*, because there was no such Thing as a Bishop distinguished from, or superiour to a *Presbyter* in the World: The rest of the *Pre byters* then elected him, and no more had he, but what his Collegues gave him, whatever he had then he owed it wholly to the *Presbytery*; and therefore doubtless he was chosen to be their Mouth, and act in their Name.

If it be said, that the Kirk might have had no less Hope of keeping Peace and Unity, tho' they had retained their former Method of bringing in their Moderators by Seniority, which we learn that they did, from *Hilary*, on *Eph. 4. 11*.

It may be answered, that 'tis likely some of those Senior Moderators were attempting to stand on their own Legs, to do all in their own Name, not in the Name of the Presbytery, and to tell the *Presbyteries* that they were not obliged to them for what they had, others of them were weak in Gifts and Parts, and most of them old, and somewhat unfit for Business. But there was something more powerful than all these, that is, plotting and projecting Men, that hop'd by their Arts and Cunning to have the Mast-
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ery of the Presbyteries; expecting by this new Model to have a good Occasion furnished for employing all their Subtilty and Craft to get themselves made Moderators, and when invested with that Office to be clothed with a Power superior to that of their *Compresbyters*. This I'm satisfied was the main cause of the Alteration. Had the *Presbyteries* kept themselves with the Moderators they had, they had never been so circumveen'd, and the ancient Apostolical Way of Kirk-Government subverted. However, as I said, I'm satisfied, that this new Kind of *Moderators* or *Bishops*, as they called them, did all in the Name of the *Presbyteries* or Kirks wherein they presided, for a while at least, and afterward when they really did little or nothing in their Name, pretended notwithstanding so to do.

And I think so much *Tertullian* intimates de *Baptismo* Cap. 17. *Dandi quidem*, saith he, *habet Jus &c.* i. e. The High Priest who is the *Bishop*, has the Power of baptizing; and then the *Presbyters* and *Deacons*, but not without the Allowance of the *Bishop*, for the Honour of the Kirk, in whose Preference Peace is preserved. I understand not these Words, except the *Bishop* had such Authority given him by the *Presbytery*, or the Kirk, and was obliged to do what he did in their Name. 'Tis clear also to me from these Words, that the *Bishop* could only be Congregational or Parochial, not *Diocesan*; so that both his Bounds were narrow, and his Power but small: But, as *Jerom* has told us, it grew *paulatim*, by little and little much greater; and to name no more

one of the Satanical Stratagems was this. Whereas when the Change came in, one of the *Presbyters* was elected by the rest, and by this Election without any more became their Moderator or Bishop: After a while it was brought to pass, that severals of these Moderators being met together, gave him a new Episcopal Ordination, beside the Election he had from the Presbytery and People; this was sooner in some Places, and later in others. This unhappy Practice did almost generally obtain in *Cyprian's* Time, as he writes to the Kirks of *Legio* and *Emerita*, Epist 67. *Juxta Fell*: He owns notwithstanding, that in some Places it was otherwise, *fere per provincias universas*; that is, almost in every Province. And indeed it was otherwise, as *Jerom* witnesses in his Ep. to *Evagrius* in *Alexandria*, even to the Time of *Heraclas* and *Dionysius*, which was the same with the Time of *Cyprian*: The Bishop there got no Ordination, nor any thing else, but what he got from his Colleague *Presbyters*.
 ' At *Alexandria*, saith he, from *Mark* the Evangelist
 ' to *Heraclas* and *Dionysius* the Bishops thereof, the
 ' *Presbyters* always nam'd one chosen out of them,
 ' and plac'd in an higher Degree, Bishop:

But here it may^{be} objected, That these Words of *Jerom* leave no Time for that first Kind of Kirk-Government that he and *Hilary* speak of, when the Presidents or Moderators were not brought in by Election, seeing *Mark* was contemporary with the *Apostles*.

But 'tis answered, That *Mark* was an Evangelist, and the Work of an Evangelist, as *Eusebius* in
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forms us Lib. 3. Cap. 37. was to plant the Faith in barbarous Nations, and to constitute other Ministers, and having committed to those Pastors the Care of that new Plantation, to hast away to other Countries and Nations. *Mark* therefore could not be one of the settled Pastors of the *Alexandrians*, more than of any other People among whom he planted the Gospel. Yet I doubt not, but that as frequently as he could, he visited that excellent Kirk, which he had planted, and when he was there, presided in their Ecclesiastical Senate; and *Annanus*, as being the eldest settled Minister did preside for ordinary: And it is likely, that after the Death of the *Evangelist* some attempted to get the Way of bringing in the Moderator by Seniority, which he had established, altered, and the Moderator brought in by Election; yet the Attempts, as is likely, succeeded not in the Time of *Annanus*, nor perhaps in the Time of his next successor *Abilius*. Now that *Jerom's* Words may be thus understood we learn from *Jerom* himself; for he here sufficiently intimates, that when the next Change was made, the Attempts did not succeed at first. To *Heraclas*, says he, and *Dionysius*, where he gives us to know, that the Attempts were made at the Incoming of *Heraclas*, but succeeded not till the Time of his Successor *Dionysius*, when it was brought to pass, that a Bishop or Moderator got a new Ordination from a Convention of the neighbouring Moderators or Bishops, which Thing had never been practised there before.

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But again it is Objected, ' That *Jerom* is too late to be a Witness of the Fact: Nor can, *said Brokesby* Chap. 14. his assertion be of any Validity, unless he had produced Records, or the Testimony of others who lived at, or near the Time of that pretended Change of Church Government, to confirm it; which he has not done. To which it is answered, *First*, That *Jerom*, as is well known, uses frequently to relate Things he had read in other Authors without naming of them: And indeed he in his Commentary on *Titus*, in this Epistle to *Evagrius*, and in other Places of his Works, narrates the Matter with such an Air of Confidence and Assurance, as proclaims if he may be believed, that he had it from uncontestable Vouchers. *2dly*, Tho' he could have vouched it by no humane Authors, GOD's Word sufficiently authorized him to say what he said. For since he so strongly and irrefragably proved from it, that Bishop and Presbyter are reciprocally, and to a Hair one and the same; and since it was evident, that there had been a monstrous Change, he might well enough see and conclude, that there could not readily be another Method or Way of that odd and sad Mutation, but that which he lighted on and refuted. *3dly*, He said nothing in the whole Matter, but that which Authors very near to the Time of the Apostles, whose Writings remain to this Day, had affirmed. As for example *Clemens Romanus*, and *Polycarp*. These Authors I long ago vindicated from the Cavils of *Dr. Monro*,

and the former also from these of the Jesuite *Petavius*, whom *D. M.* perpetually follows. Since my Vindication of them, some Prelatists have gone on to abuse them without meddling with what I had said. And among others, a certain Curate in *Dublin*, one *Drury*, in his *Vindication of a Discourse occasioned, as he says, by Mr. Boyse's Ordination Sermon, &c. Pag. 38, 39.* most successfully attempts to make *Clemens* Prelatical, and to this End gives a Fardel of palpable Perversions, false and begged Suppositions, and other wretched and immodest shifts and Evasions. But all the mist he endeavoured to raise, is clearly blown away, and he soundly refuted by the learned Defender of *Mr. Joseph Boyse's* excellent *Ordination Sermon*. I say the same of the rest of his Book: But no matter of all this, he is now a Doctor of Divinity; and, as is likely, in prospect of greater Preferment. But to go on. These Words of *Jerom* in his Epistle to *Evagrius*, viz. *What does a Bishop if we except Ordination, which a Presbyter cannot do;* when they are compared with his Commentary on *Titus*, cannot be so understood, as if *Jerom* had thought, that a Bishop by divine Right has the Power of Ordination which a Presbyter wants. I say, they can have no such Meaning, since in that Commentary *Jerom* is most clear, that for a long Time, even after the first Change, and after Election took Place, the President or Moderator had nothing but what he got from his Colleague-Presbyters, and in the same Epistle he as clearly Identifies Bishop and Presbyter as Words can

can do it. He must mean therefore, that this Exception of Ordination took not Place, at least about *Alexandria*, until in or shortly after the Time of *Dionysius*.

If they yet object, and say, it seems that Episcopacy is no ill thing, since it was brought in by these very Councils, which settled and established the Canon of the Holy Scriptures. It is answered, that even the Council of *Nice*, and other Councils that did excellent Things, did also other Things that were hurtful to the Kirk of GOD, see my *Nazianzen* *Quarels* Part 1. Sect. 8. And now on the whole, we may observe, That the main, if not the only Cause of all the Pride, Lordly Dominion, Tyranny, Division, Human and Diabolick Impositions, was their own fleshly Wisdom, and worldly Politicks, which when they are substituted in place of the Holy Scriptures, and made any part of the Rule of Faith and Life, become wicked and devilish. The Kirk of *Corinth* was vexed with a great Schism or Division in *Paul's* Time: Yet he does not at all bid them alter the Government, which had been settled by him and other inspired Apostles, but enjoins all of them both Ministers and People 1 *Cor.* 2. to lay the Blame of all this Mischief on their own Carnality, Pride, and other such Vices to mortify those Corruptions, to admire no Man's Person, but to look to God for new Furniture to Pastors, and the Success of their Labours. ' Who then is *Paul*, saith he, ver. 5. and who ' is *Apollos*, but Ministers by whom ye believed, ' even as the Lord gave to every Man? and Ver.

7. Neither is he that planteth any Thing, neither he that watereth: But God that giveth the Increase. But within a while after the Apostle's Death, they neglected these his Directions and invented other Ways of their own for procuring Peace, as they thought, and the Honour of the Kirk, as *Tertullian* expresses it. And even in this third Century, wherein *Tertullian* lived, the Bishop who had but only one Paroch, and one Communion Table was reckon'd a High Priest, and the Communion Table an Altar; Terms fitter for *Jews* and Pagans than Christians, and all was for the peace and Honour of the Kirk. But in stead of Peace these their Inventions procured them Trouble, and for Honour matchless Scandal and Shame.

CHAP.

C H A P. V.

*Wherein the Opposition between
the Spirit of PRELACY
and that of the GOSPEL,
is manifested.*

BUT I'll abstract from the present Question, to wit, If Bishop and Presbyter be diverse, or one and the same, and for the Time lay it aside; and take a short View of the Conduct and Way of Christ and his Apostles, and compare it with that of the Hierarchs or Prelatists, and then the latter will be found as opposite to the former, as Darknes to Light, or Vice to Vertue. The main Errand of our blessed Saviour's coming into the World, was, that he might give his Life a Ransom for many, and save his People from their Sins; but besides this, the great Errand and End of the *Word's being made Flesh, and dwelling among us*, he had another Errand or End, which we may call subordinate to the former, to wit, that he might be an Example to all Christians, but chiefly to the Ministers

Ministers of his Gospel. He, tho' he was rich, yet became poor for our Sakes, that we through his Poverty, might be rich. I grant indeed, that by this Example of our Lord's Poverty, Ministers of the Gospel are not bound to be always in the Circumstances he was in; for the Birds, so to speak, and Foxes were richer than he: Yet I am perswaded, that this Poverty and low Estate of our Saviour, warns every Man who intends to enter into the sacred Ministry of the Word, that he do it not out of Hope of Wealth, Gain and Grandeur: And I'm sure, that the Hierarchicks or Prelatists in *Italy, France, England*, and such other Places, where so great Benefices and Honours are a dealing, tempt Men to leave the Thoughts of the humble Ministry of the meek and lowly Jesus, and to entertain quite contrary Conceits; and believe that a Bishop or Pastor is a domineering Lord, like one of the *Princes of the Gentiles*.

So poor and low was our Saviour, that he had no where to lay his Head; and that good People found it requisite, to minister to him of their Substance, and his Domesticks to rub and eat raw Corn, and feed on Barley Loaves. Now, as this Example of our Lord's Poverty, is far enough from favouring the Practice of these Vagabound Hypocrites, the begging Friars: So on the other Hand, I am sure, it condemns these that have turned the Poverty of our Lord into Sumptuous and Princely Palaces, as that of the *Vatican* and *Lambeth*, and into immense Riches. And as our Lord was altogether averse from

from such Wealth and Riches, so was he no less denied to secular Honour and Grandeur: He would not be a King, his Kingdom was not of this World. On the other Hand, one would think, who considers the Prelates of *Rome, Toledo, Canterbury,* and others; that if they be not Kings, they are too like them, and very like to the Princes of this World. Yea, several Ages after our Saviour's Time, it was decreed in a famous Council (a),

• That the Bishop shall have a little House beside
 • the Kirk; that he shall have but coarse Houf-
 • hold Furniture, and a sober Diet; that he be
 • perpetually employ'd in Reading, Praying and
 • Preaching.

2. If it be reponed, that there are presbyterian Ministers, who have no less Inclination to have magnificent Houses, splendid and gaudy Furniture, gay Apparel, if not on themselves, yet on their Wives and Children, provided they can come at them. I deny not, that there is too much Truth in this; I am really of the Mind, and am sure from GOD's Word, that every Minister of the Gospel is bound to preach to the Kirk of GOD, not only from the pulpit, but in every other place; not only by delivering sound and wholesome Doctrine, but also by his Life, Conversation, Apparel, House, and governing and ordering of his Family. I am perswaded, that there ought to be nothing antick or ridiculous about him or his, yet there ought in both to be something that

(a) Council Carthag. 4. Can. 14, 15, 20.

that speaks forth, and declares in a special manner the Humility, Holiness and Gravity, which is taught in GODs Word; see 1 *Tim.* 3 and *Titus* Chap. 1. And therefore I affirm, that in so far as the Presbyterian ministers fall into these Faults, they are indeed more criminal than their Adversaries; because in this the former cross their own Principles more than the latter do theirs. The Difference lies here, that the Presbyterian principles strictly prohibit all such Crimes of Unsobriety and Extravagancy; whereas the Principles of Prelatists allow them. But if they reproach me for this, let them know, that since they allow their Cardinals to be the Companions of Kings; their Arch Bishops and Bishops to be Governours of Kingdoms, Lords of Council and Parliament, Ambassadors and Plenipotentiaries at the most solemn Congresses, to keep Courts in their own Names, by their Deputies, Laymen, Chancellours and Officials, at which Courts pecunial and corporal Punishments are inflicted: Since, I say, they allow and defend these and the like Practices, their Retortion is blunted, and their Iniquity hateful.

3. Our Lord Christ would not even divide the Inheritance between the contending Brothers. *Man*, saith he, *Who made me a Judge or a Divider over you?* Luke 12. 14. On which Words the learned *Whitby* gives the following Paraphrase, ‘ This properly belongs not to my Prophetick Office, but to your civil Consistories. Have not therefore the Prelatists miserably confounded the Things that GOD distinguished, when they thus blend together Sacred and civil

Civil Functions? Our blessed Lord rode once to *Jerusalem* on an Ass, and this he did to shew his Meekness and Lowliness; sure not his worldly Grandeur, for then the Equipage had been ridiculous: He did it to show, that his Kingdom was quite different from the Kingdoms of this World. 'Tis true this Practice of our Saviour will not prove, that every Minister should ride on an Ass, and want a Saddle; it proves however, that every one of Christ's Ministers ought to have a Habit and Dress - humble and modest; and not at all like the Great Men and Princes of this World. And therefore this his Practice condemns the Pope, and the rest of the Prelates; *English* as well as *Italick*, and *Scots* when they were, who affect to imitate in their Dress and Equipage secular Princes and Lords, not Christ.

4. Our blessed Head and Saviour still went about doing good, and the great and chief Part of that Good, was his perpetual Preaching his own blessed Gospel. He sat daily teaching in the Temple, he taught in the Synagogues, on Mountains, in Ships, in private Houses, he still preached the Gospel. On the other Hand, Diocesan Prelates never preach the Gospel, or if ever, most rarely, and for a Theatrical Show: And if any of them happen to use any Thing like Diligence in preaching, they are by all wondered at; every Body knowing that few, if any of them, look on preaching as any Part of their Episcopal Charge. Hence it was that the Buffoon said, He would hide himself from the Bishop, in the Bishop's Pulpit.

5. Again, as our Lord was, in Holiness, Humility, and perpetual preaching of his Gospel, the great Pattern: So he taught his Disciples to write after his Copy, “ Ye know, (saith he *Mat. 20*) That the Princes of the *Gentiles* exercise Dominion over them, and they that are great exercise Authority upon them, but it shall not be so among you, but whosoever will be great among you, let him be your Minister: And whosoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many. In this and the parallel Scriptures, viz. *Mark 10 42, 43, 44, 45. Luke 22, 25, 26, 27.* All Pastors of Flocks are prohibited to exercise Dominion; Secular and State-Dignity; and a Parity of the Apostles amongst themselves, and in them a Parity of all ordinary Pastors or Ministers of the Gospel amongst themselves is enjoined. All this is elsewhere made good [b] against *Bellarmino, A Lapide,* and *Dr. Monro.* *Dr. Whuby* in his Note on this place of *Matthew,* brings in our Lord speaking thus, “ All the Office any Man can have in my Kingdom, can only be a larger ministry to others; And in this he truly will resemble me, who came not to be ministred to, but to minister. But how this his larger Ministry to others, will agree with that which, MY LORDS PRELATES exercise, viz. the sole power, or Negative Vote over their Clergy, and with their temporary Dominions and State Dignities, as is already observed, I cannot reach. Sure it is, that if this be not

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a Dominion, 'tis not easily told wherein Dominion consists: In short, Christ enjoins his Apostles to follow his Example, ' and he came not to be ministered unto, but to minister.

If it be said, that the Prelates are here enjoined to be good and meek Men, and this is consistent enough with the highest Places they are advanced to: For a Man to be a very great Man, and yet a very good and condescending Man, is consistent enough; and this is indeed very true. But then, how are they here distinguished from the *Princes* of the *Gentiles*? Might not some of these be discreet and condescending Men? This *Whuby* on the Place really owns. Is it not possible, that one of the greatest and most magnificent Kings in the World be most sweet and obliging to the meanest about him? The Sense of the Place therefore must be, that every Minister of the Gospel must keep far from all such Magnificence, Grandeur, and dazling Power, as make Men of common Thoughts to admire, and fear them, and court their Favour; for Christ himself, had nothing such about him, but still demean'd himself as if he had been on a Level with his Disciples. And whatever Cloaks Flatterers of Prelates may use to cover the Hatred of this their Worldly Power, Pomp, and Grandeur, they equally serve to hide the abominable Pride of the *Pope* that grand Hypocrite, *who opposeth and exalteth himself above all that is called GOD;* and yet blushes not to stile himself the Servant of the Servants of GOD, as is more largely declared

elsewhere (c). And the proud and hateful Titles they seek for, MY LORD, MY LORD'S GRACE, &c. make a further Demonstration of what I here affirm. Some Prelatists, as I remember, say, that this needs give no Offence, for he that has a House to let, is named Land Lord. He is so, but ought not Words or Names to be understood in that Sense, in which Times and Circumstances allow them to be taken? They know well enough, that such Titles are usurped by them in that Sense in which they are given to the greatest Nobles or Peers in the Kingdoms, wherein they live. I maintain, that to arrogate such Titles as these to themselves, were there no more, is a clear Proof, that the Spirit of *Prelacy* is quite contrary to the Spirit of the Gospel.

6. Again our Lord strictly enjoins his Disciples a compleat Antiprelatical Diligence, *Matth. 24. 45. &c.* and *Luke 12. 42. &c.* 'Who then is a faithful and wise Servant, (or Steward as *Luke has it.*) whom his Lord hath made Ruler over his Household; to give them Meat. (or portion of Meat, as *Luke has it.*) in due Season? Ver. 46. Blessed is that Servant whom his Lord when he cometh, shall find so doing. Ver. 47. Verily I say unto you, that he shall make him Ruler over all his Goods. In these Scriptures 'tis certain, *First*, That Christ here speaks to his Apostles, and in them to all succeeding Ministers of the Gospel. *Secondly*, That he

(c) Ibid. Part. 1. Sect. 9.

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he enjoins every one of them, who were to have any particular Charge, for the whole World was the Apostles Charge, that they should have no more Souls under their Charge, than they could personally feed and guide. 'Tis not said, that he should do it by another, but he (*the Servant or Steward*) was himself to give them their Meat, or Portion of Meat in due Season; as a Steward, for ordinary, gives with his own Hands, not with these of another, their Portion of Meat to every one of the Family; if he did not so, he could not be faithful, he could not know sufficiently if every one of them got either his due Portion, or if he got it in due Season. These Texts therefore severely prohibit, that either Preaching, or any other Part of their ministerial Work be performed by Substitutes or Curates. And indeed this Satanical Doctrine, to wit, That a Man might be reckoned a Pastor to more Souls, than he could personally feed and guide, was the very Bane and Pest of the Kirk of God; the Effect of Prophanity, Pride, Covetousness and Infidelity, first lurking in the Hearts, and then breaking forth in the Tongues and Actions of aspiring Diotrophes: This mischievous Principle, first brought in *Diocesan Episcopacy*, but rested not there, till, after some Ascents, the *Romish* Beast appeared. He that does the Ministerial Work by his Substitutes or Curates, must think himself too good to do it in Person. But our blessed Lord Jesus, who *gathers the Lambs in his Bosom, and gently leads these that are with Young*; Even he, I say, thought not himself too good, while

while he was in the Days of his Flesh, to be perpetually employ'd in preaching his Gospel; and among his last Words, gave this Injunction to *Peter*, and in him to all Ministers; *feed my Sheep, feed my Lambs.* And now since these Texts send a Packing all Substitutes or Curates, severely enjoining, that no Man take the Pastoral Charge of any Souls, but of them whom he personally feeds and guides, they grind to Powder *Diocesan Episcopacy.* Thirdly, These Scriptures contain an ample Promise of a noble Reward laid up for these faithful Servants or Stewards, whom their Lord should find thus conscientiously, and personally feeding and guiding his Family: Every one of them is blest, and of every one of them 'tis said, *his Lord shall make him Ruler over all his Goods*, that is, every one of them shall shine in Heavenly Glory, in a high Orb, with a Mark of Distinction peculiar to GOD's special Favorites.

These Scriptures are parallel to *Dan. 12 3.* And they that be wise, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever. But how a man can expect to shine in Glory, because his Curates turn many to Righteousness, I understand not: Such Curates I think indeed, are likely so to shine, but he himself as likely to burn; such Curates I say may shine if such Curates ever were, for it is very doubtful, if he who comes not forth as the Servant of Christ, but as the Servant and Journey-man of an idle & domineering Prelate, can ever be so happy as to turn many to Righteousness.

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In the following Words of this Chapter, Ver. 48. But and if that evil Servant shall say in his Heart, my Lord delayeth his coming : And shall begin to smite his Fellow Servants, (or Men Servants and Maidens, as it is in *Luke*,) and to eat and drink with the drunken. We have the Description of the Crimes of the evil Servant which took their Rise from Heart-Infidelity and Atheism, *my Lord delayeth his coming*. 'Tis like that Speech of the Scoffing Atheists, recorded by *Peter*, 2 Ep. Chap. 3. Ver. 4. *Where is the promise of his coming*, that is, it will never be fulfilled. And so this evil Servant, falsely perswaded himself, that GOD would never call him to an Account of his Mismanagement, and then lets the Reins loose. *Luke* has Servants and Maidens, keeping close to the Similitude of a Steward and a Family ; for 'tis very probable, that these Discourses recorded by the different Evangelists, were spoken at different Times. *Matthew* has only Fellow Servants *Συδούλους*, in the Masculine, by which he seems to mean the Fellow Pastors of that evil Servant, over whom he was to tyrannize. The Crimes charged on him are Atheism, *Epicurean* Luxury, domineering Pride, Tyranny and Persecution, regnant Vices, wherever Prelacy prevail'd, as the Records of most of the Ages of Christianity evidently witness ; most of which are filled with little else, save the Accounts of the Atheism, Luxury, Pride, Tyranny, and other such Vices of Popes and other Prelates. I doubt not therefore but these Words of our Saviour contain a Prophecy concerning these abominable Crimes, that should attend

tend Prelacy, wherever it was to obtain in it's full Vigour; and that we have here a real Description of the fiery and persecuting Spirit which has always accompanied it.

7. *John 13. Ver. 5. &c.* Our Saviour taught his Disciples a notable Piece of Humility, both by Doctrine and Example, when he washed their Feet at his last Supper, and shewed them, that they ought out of Duty, if Necessity so required, to do that, or the like good Office to one another, which he had done to them out of unparallel'd Condescension; and this I am sure proves, that all Pomp, Pride, and worldly Grandeur ought to be far from every Minister of the Gospel. But if I mistake not, there is more in this Scripture, for Ver. 14. He says • If I then
 your Lord and Master have washed your Feet, ye
 ought also to wash one anothers Feet. Where our Lord urges his own Example, as an Argument *a majori*, as they speak, as if he had said, Since I, who am your Lord & Master have condescended to do this good Office to all of you who are only my Servants, and Disciples; then seeing none of you is Lord and Master over the rest, or over any of the Rest, but all of you on a Level, none of you ought to disdain to do even the meanest piece of Service to his Fellow-Servant, when it is needful. Since then our Saviour thus spoke and reasoned with his Apostles, and in them with all Ministers of the Gospel, we may well conclude, that all of them are on a Level as to Power and Honour, none of them Lord and Master over another, but ought all to act in a compleat Parity.

8. When

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8. When their Lord and Master was ascended up into Glory, the *Apostles* forgot not to do as he taught them: For no sooner had they returned from Mount *Olivet*, whence they had seen their Master ascend, but they set about with incredible Diligence and Labour, the advancing of the Gospel; and accordingly, wonderful was the Success of their Endeavours. In all Times and all Places, they still employed themselves in executing of their Master's Commands. *It is not Reason, say they, that we should leave the Word of GOD, and serve Tables.* The serving of these Tables was indeed a needful Work; and yet so earnest were they, and constant in preaching of the Gospel, that others must be chosen for that Service, that *the Apostles might give themselves continually to Prayer, and to the Ministry of the Word.* On the other Hand, the Prelates continually give themselves to the Study of Politicks, or of the Art of flattering Princes and great Men, that they may come to the greatest secular Offices, and the more easily abolish the Simplicity and Purity of the Gospel, and advance Anti-Scriptural and *Romish* Superstition.

9. Prodigious was the Diligence of *Paul*, so soon as he was converted, *Acts* 20. 18, 19. *2 Cor.* 4. 11, 12, 13. In which, and many other Places he declares, That his Diligence in the Ministerial Work, his Humility and Condescension, was admirable; and yet he thought he did no more than he ought to do: For he says expressly, *2 Cor.* 9. 16. *Though I preach the Gospel, I have nothing to glory of: For Ne-*

cessity is laid upon me, yea, wo is unto me if I preach not the Gospel. But the Prelates think there is no such a Necessity laid upon them to preach the Gospel; and as their perpetual Neglect of it declares, they even say, *Wo is unto them if they preach the Gospel.* And as *Paul* practised himself, so he taught *Timothy*, 2 Epist. Chap. 4. Ver. 2. *Preach the Word, saith he, be instant in Season, out of Season; reprove, rebuke, exhort with all Long-suffering and Doctrine.* The *Diocesan Bishops* think, that this is an odd and harsh admonition of the Apostle, that *Timothy* should be instant out of Season, and they see not how they can follow it; and therefore rather than that they should preach out of Season, they will never preach at all; and so they are sure they shall not preach out of Season. Ver. 5. *Watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full Proof of thy Ministry.* In this and the former Verses now cited, 'tis evident that *Paul* and the *Prelatists* were of quite contrary Thoughts; the former believed, that the Work of the Ministry required so much Pains and Labour in Prayer, Preaching, and other Ministeral Duties, that really no Time was left for hunting after State-Dignities and State-Grandeur, nor yet to use them. The Practice of *Prelatists* proves, that they are altogether of another Mind. And this contrariety between the Apostle and them, is made yet more evident, from the Apostle's Words in the 4. Verse of the 2 Chap. of the same Epistle; *No Man that warreth, intangleth himself with the Affairs of this Life,*

that

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that he may please him who hath chosen him to be a Soldier. This Text I have elsewhere vindicated (d) from the Perversions of *Saravia & Heylyn*: I shal only here transcribe Dr. *Whitby's* Note on the Place.

• The Apostle here, says he, by two plain Simi-
• litudes, requires *Timothy*, as a good Soldier, and
• Bishop of the *Church of Christ*, and an *Evangelist*,
• not to engage himself in any Temporal Af-
• fairs, or secular Negotiations; of which the
• first is taken from the Comparison of a Soldier,
• who was, by the *Roman Laws*, to be employ'd
• wholly at his Arms; and not in any private Bu-
• siness. The Second is taken from the Similitude
• of Wrestlers, who did not strive, according to
• the Laws, unless they wrestled naked, and put
• off all their Garments, and therefore could not
• win the Crown of Laurel. Hence is that Enqui-
• ry of *St. Basil*, Who crowns him who comes not
• naked to his Adversary? And those Words of *St.*
• *Chrysostom*, If thou art a Wrestler, thou must
• come naked to the Combat; Thou must put off-
• the Affairs of this Life, and be made a Wrestler;
• Divest thy self of worldly Cares, for it is the
• time of Conflict. Hence the *Apostolical Canons*
• declare, *Can. 4.* (7. according to *Caranza.*) Those
• *Bishops, Priests, or Deacons*, ought to be deposed,
• who do immerse themselves in Wordly Affairs.
• *Cyprian* represents it as a Thing worthy of the
• Divine Judgments, that *Bishops*, concerning the
• Office, became Proctors for secular Affairs. And

(d) *Nazianzen's Quer. Part 2. Sect. 10.*

this Practice was condemned by the General-
 Council of *Chalcedon*, *Can. 2. 12.* and by a Coun-
 cil of *Carthage*, as repugnant to these Words of the
 Apostle. And by the Council of *Sardica*, *Can. 8.*
 And even before *St. Cyprian* was Bishop, this was
 established in *Africa* by Council from this very
 Text, No Man that warreth, entangleth himself
 with the Affairs of this Life. Surely this is of the
 Lord, that so learn'd and so earnest a Defender of
Prelacy should even cut it's Throat: For take
 away from the *Hierarchy* the Wealth, secular Digni-
 ties, and great Posts in State, which the Prelates
 enjoy, and whereby they purchase to themselves so
 many Adorers and Friends, strip them of all
 these, their *Hierarchy* should anon go to Shivers.
 To me it's very strange, if one, who has seen and
 confessed so much, as *Dr. Whitty* has here and in
 other Places seen and confessed, sees not, that the
English Hierarchy, no less than the *Romish*, if there
 be any Difference between them, cannot be of
 GOD.

10. But however this be, one thing here is
 certain that whoever closly and narrowly pores in-
 to the Scriptures with an Eye to this Controversy
 and publishes his true Thoughts, he shall afford
 sufficient Ground for any Man to believe, that he
 is almost *Presbyterian*, at least in his Judgment, tho'
 his prejudicated and prepossessed Affections still
 continue to bribe it in Favour of the Hierarchical
 Grandeur. Of which *Dr. Hammond* is a famous
 Instance; he was a great Lover, even an Adorer, if
 ever

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ever any Man was, of the *Hierarchy, Prelacy, or Diocesan Episcopacy*; for all the three make one and the same Thing. Withal he was profoundly learned, and also set himself earnestly to consider the Controversy, and search the Scriptures, that if possible he might find sufficient Defences for it there. But while he pored, he sufficiently discovered, that all the Arguments of the *Prelatists*, for a Distinction between a Bishop and a *Presbyter* in Scripture, were just so many topographical, false and deceitful Reasonings, and Depravations of the *Bible*; and therefore he justly denied, that any *Simple Presbyters* were during the Time of the Apostles. Any Man had then Ground to think, that Dr. *Hammond* had really quit the *Prelatical Cause*; but his great Affection to the *Hierarchy*, tho' he had really thus ruined it, hindered him to give up it's Defence. Therefore he betook himself to an odd Shift; for he pretended, that all Pastors mentioned in the *New Testament*, were *Diocesan Bishops*, and that they got Power from *Christ* to canton out their Diocesses to their Underlings and Curates, as they thought fit; in which Fancy, few for ought I know, have followed him. Behold at one both the Power of Truth and of prepossessed Affections. I say the like of Mr. *Dodwel* (e), who sends a Packing all the Scripture-Arguments they commonly bring for *Episcopacy*, and sets up in their Place some airy Phantomes, not a whit better than they. As for

Dr.

(e) *Parænesis ad Exteros de nupero Schismate Anglicano.*

Dr. *Whitby* he has ruined their Arguments they bring from the pretended Difference between the *Apostles* and the *Seventy*; and from the pretended *Episcopacy* of *Timothy* and *Titus*, as they commonly urge it. He supposes the Argument they bring from *James's* pretended *Episcopacy* to be good, but never pores into it; and here he plainly gives away all that is really dear to *Prelacy's* Defenders *Dr. Hammond* and *Mr. Dodwel* were great Men, (I say no less of *Dr. Whitby*) and pored much: But since their Design was to find that which is no where, they had only their Pains for their Cost; and to boot really ruined that which they intended to repair. As for the common Herd of the *Prelatical* Writers, they are superficial Shufflers, and Men without Thought, who only foul'd much Paper, that they might make a Show, and get a Name among the more unthinking Part of their own Flocks; and, which was best of all, might climb to high Posts and fat Benefices.

II. Again, 'tis certain that as the Conduct of our Lord and his *Apostles*, and that of the *Prelatists* are clean contrary one to another; so the Apellations or Names, that are given to the *Gospel-Ministers* are no less opposite to these given to the *Hierarchicks* or *Prelatists*. The Dispensation of the *Gospel* is expressly called a *Ministry*; and its Dispensers, *Ministers*, to whom all Dominion is denied. Even the *Apostleship* it self gets this humble and lowly Name, Διακονίαν *Ministry*; for the Word Διακονος, *Minister* properly signifies a nimble and ready Servant

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vant; and so the Apostles were not only Servants of GOD, but also of the Kirk of GOD, as the Apostle writes to the *Corinthians*, 2 Ep. Chap. 4. ver 5. We preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. Again, 1 *Cor.* 3. 5. 'Who then is *Paul*? and who is *Apollus*? but *Δι' ἁποστόλων*, Ministers or Servants by whom ye believed. And that all kind of Dominion is forbidden to all Gospel ministers, in *Matthew* 20. 25. with it's parallel Scriptures, is owned even by the more sober Part of Prelatists. And 1 *Peter* 5. 3. 'tis expressly enough forbidden in these Words, 'Neither as being Lords over GOD's Heritage, but being Examples of the Flock. And 2 *Cor.* 1. 24. 'Not for that we have Dominion over your Faith, but are Helpers of your Joy.

Now on the prelatical Side, Names as well as Things are quite contrary to the former: Prelacy is a Hierarchy, that is a sacred Empire or Dominion; every Diocesan Bishop is a LORD, MY LORDS GRACE, MY GRACIOUS LORD; the same Name, which as our Saviour says, *Luke* 22. 25. was given to the Princes of the Gentiles: They were called *ἑσπεράτοι*, which Name was particularly given to some of the *Ptolomies* in *Egypt*, JOHN or JAMES by the GRACE of GOD, ARTHUR GLASGOW, MY LORD GLASGOW, JAMES St. ANDREWS, MY LORD St. ANDREW'S; yea, which is more, the prelates are KINGS, and should have the Title of MAJESTY; every Bishop is a MONARCH, and his Government MON-AR-

ARCHICAL. He has a most absolute negative Vote ; yea even the whole and sole Power (*f*). As to what they are in Civils, we have already given a Swatch ; and we may add, that they are PRELATES of the GARTER, CHANCELLORS OF THE MOST NOBLE ORDER OF THE GARTER, take the Place of the greatest Peers of the Kingdoms wherein they are. But one thing was almost forgot, they are SPIRITUAL LORDS. But since there is no Spiritual Lord, but the Father of Spirits, and Lord of Heaven and Earth ; and since they, contrary to GOD's Word, really leave the Kirk for worldly Riches and high Places in State, and lord it over GOD's Heritage, and fiercely persecute all these that oppose their Usurpations : Another Name is much fitter for them than that of SPIRITUAL LORDS, I mean, SPIRITUAL WICKEDNESSES IN HIGH PLACES.

12. Another mark of the Spirit of Prelacy's being opposite to that of the Gospel, is that Spirit of Persecution wherewith Prelacy has been perpetually attended. It is certain, that Papacy or Popery is nothing else, but Prelacy arrived at its full Height ; and who can recount all the Persecutions, murders, massacres, with a thousand Pieces of such horrid Wickednesses practised by the *Romish* Prelates. 'Tis certain moreover, that this Prelatical Persecution began very early ; for it might easily be proved, that even

(*f*) Vide Dodwelli Diss. Cyp. and his Letters to Mr. Baxter, and Store of others produced in Cyp. Hist. Chap. 1. and 2.

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even before *Episcopacy* turned from *Parochial* to *Diocesan*, this ill Spirit began to stir it self, and went on gradually with the *Man of Sin*, till the Christian World was set on Fire thereby. And when the Lord sent the blessed Reformation, then it raged most furiously; and to name no other Places, the *Prelates* in *Scotland*; and their Underlings, were deadly Enemies to the Gospel. When they were driven out, & a new Edition of *Prelates*, but of the same Stamp and Spirit, thro' Fraud and Violence was brought in; they went on treading the Steps of their Predecessors, and persecuted grievously all the Lovers of the true Government of *Christ's* Houle, and the Simplicity of the Gospel, reintroducing these *Papish* Trinkets, which our noble Reformers had cast out, and justly branded with the Titles of the Badges of the odious *Beast*. And being thrown out in the Year 1638, that restless Spirit ceased not, till the Kingdom of *Scotland* was made to run with Streams of Blood, to name no other Calamities; and was so weakened, that some Years after, it became an easy Prey to Strangers. *Prelacy* returned again with King *Charles* the II. And how doleful a Persecution it then raised, the honest People of *Scotland* can never forget; but chiefly these in the Countries lying South of *Forth*. The chief Grounds of this direful and long Persecution were, that the People masculinly stuck to their *Covenant*, which had nothing in it, but that which was according to *GOD's* Word and sound Reason; nothing but the asserting of the Purity of their Religion, and of the Liberties of

F f

their

their Country. And in this latter Branch, even the Church of *England* joined us, or rather imitated us; and by their *Practice* in 1689, approved of that which we had done by Vertue of our *National Covenant*; and then *Prelacy* was thrown of *Scotland* a third Time. However that Spirit rested not; but has to this Day, used a Thousand Methods to bring us again under that Yoke, which was justly termed an UNSUPPORTABLE GRIEVANCE TO THIS NATION. But how far for our Sins, God may suffer the *Hierarchicks* or *Prelatists* now to prevail. He alone knows.

13. Another Attendant of *Prelacy*, which is opposite to the Spirit of *Christ*, is the *Popish* Dross, these Raggs of *Antichrist*, which it still brings along with it, wherever it's Favourers dare use them. In the last Period of *Prelacy*, *Prelacy* it self was so valiantly withstood, that they thought it not safe to attempt the using of them; yea, even many that were no Enemies to *Prelacy* abhorred them. 'Tis pretended, they are well liked now; but what Truth is in it, I know not, only I am informed that some, otherwise really *Prelatists*, have no Kindness for them. But enough of this, the Thing I point at is, that as these *Romish* Raggs are the Companions of the *Hierarchy* or *Prelacy*; so they are opposite to the Purity and Simplicity of the Gospel. *Crossing*, *Kneeling*, *Surplice*, *Corner-Cap*, *Tippet*, and *Organs*, *Holy-Days*, beside the Sabbath, are clean contrary to the Scriptures, as has been demonstrated by many, and amongst others by the learned and acurate Mr. *John Anderson*, Minister

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Minister of the Gospel at *Dumbarton*; and as being such, I mean, Antiscriptural and Antichristian, they were by our most happy Reformers, and by the whole Kingdom, lave these that were Papists, abhorred and thrown out of the Kirk of *Scotland*: And accordingly, some of the present Prelatical Adressers justly enough call themselves, *Sons of the Church of England*, for the Stuff they are so fond of was still abominated by the Kirk of *Scotland*. See the Books of *Policy*, and the Assembly's Letter, Anno 1566, Take the Assembly's Words, ' If Surplice, Corner-
' Cap, and Tippet have been the Badges of Idolaters,
' 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 tear, ei-
' ther to take in his Hand and Forehead, the Print or
' Mark of that odious Beast. And in this *Scotland* was not alone, the most excellent Divines of the Church of *England* joined them: Bishop *Hooper*, to name no others now, in his excellent sermons before King *Edward* the 6th, frequently inveighs against these Ceremonies, with Christian Zeal and Warmth; and earnestly intreats the King to throw them out of *England*, affirming that they were like *Jonah* in the ship; and that they were ready to sink *England*, or the Church of *England*, if they were not cast out.

In the Days of King *James* the 6th, the perfidious Prelates, and other Court Flatterers, by Fraud and Violence, endeavoured to reintroduce some of that Trash into *Scotland*, and hotly persecuted all their Opposers; but when the Kingdom in 1638, reassum-

ed some of it's ancient Liberties, these *Popish* Ceremonies were again cast out ; and as is said, since the Return of *Prelacy* with King *Charles* the II. they durst not attempt to bring them in, or use them, till now when they are brim-full of Hope, and their Madness so palpable, that they damn to Hell all that assert the Identity of *Bishop* and *Presbyter*, GOD forbid that we be so cruel to these that deny it. This is the true spirit of *Popery*, a spirit of Pride, Tyranny, and of Persecution against all that will not join with them, in receiving of humane Inventions for divine Truths ; and finally, a spirit of matchless Uncharitableness against all their Opposers, as the *Trent* Anathemas proclaim ; and I am sure the *Prelatists*, in damning all their Adversaries to Hell, come not a Whit short of the *Tridentine* Cruelty.

That the Spirit of Prophanity, which is an Ingredient of the Spirit of *Popery*, is a native Concomitant of *Prelacy*, I made good elsewhere (g) nor find I yet any reason to alter my Thoughts : For so far as I can learn, all the scandalous, loose and prophane Persons, all the Contemners of revealed Religion, all the Rakes and Dam'nies, the habitual Swearers and Cursers wish well to *Prelacy*, and ill to *Presbytery*. And this minds me of *M. C's* Anagram *damn'd John* banters on ; such Language, I am sure was much fitter for a Dam'my than a Minister, *but out of the Abundance of the Heart the Mouth speaks*. I do not here affirm, that there is no sober Men among them,

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them, no; I am sure there are among them Men that are both sober and virtuous: I speak of the Throng of *Prelacy's* Abettors and Favourers, who are of a quite contrary Stamp. They ordinarily object, that the *Presbyterians* are Hypocrites, but even this uncharitable Objection in my Mind presupposes, that the Principles of Presbytery are good, and bind all in it's Communion to a strict Observance of Morality and Religion; so that these Hypocrites are compell'd to dissemble their true Inclinations, and give out themselves for good and just Men.

14. 'Tis quite opposite to the Spirit of the Gospel, to make a Schism and Rent in the Kirk, for Things that themselves own to be indifferent, or not necessary. But 'tis elsewhere proved (a) from a Cloud of Prelatists, that there is no Necessity of Diocesan Episcopacy, or that a Bishop should have any greater Number under his Charge, than he can personally feed and guide. To whom we may add Mr. *Druy* in his *Vindication of a Discourse* &c. 'The first Mistake therefore, saith he, page 33 which Mr. *Boyse* has either ignorantly or willfully fallen into, and obstinately persists in, is concerning the Extent of Ecclesiastical Power this Gentleman confining the Office of every Minister of the Gospel to a particular Congregation. This is the Reason why he lays so great a stress on the largeness or smallness of a Diocess. or as if we made the Government of such a Number of Churches essential to the Episcopal

(a) Nazianzen Quærela Part 2. Sect. 10.

copal Office. No, it is the Ordination that makes
 the Bishop and the Priest too; - - - we do not make
 the Division of the Christian Church into Dioces-
 ses or Parishes to be of Divine Right. - - - Every
 Clergy Man, as he is fix'd to this or that Parish
 or Diocess, is wholly owing to Human Constitu-
 tion. They ought therefore to contract their Di-
 ocesses, and multiply the Number of their Bishops,
 allowing to every one of them only so many Souls,
 as he can personally feed or guide, or else he rec-
 koned infamous Schismatics. Since this contracting
 of the Diocesses into Parishes, would inexpressibly
 contribute to heal the Breach, without which no
 Salve can do: Since the *Presbyterians* believe, that
 none can be a Pastor in GOD's Account to more
 Souls, than he can personally feed and guide. And
 tho' the *Presbyterians* were mistaken in this their
 Sentiment, the Prelatists, were they conscientious in
 their Doings, would remove this Rock of Offence,
 and give a Bishop to every Flock or Congregation:
 Since they acknowledge their larger Diocesses are not
 of Divine, but of *Human Constitution* and Compact.
 Let them once do this, and I'll promise them, that
 the Schism shall be well nigh removed; because that
 then the Hope of their Gain and Grandeur would
 vanish; and so we should hear no more of the Dif-
 ference, which some of them falsely pretend to be be-
 tween a Bishop and a Presbyter. I say, some of them;
 for, as we shall hear, the ablest and learnedest of them
 freely own, that there is no Foundation for such a
 Difference in GOD's Word, and that it ought not

to be fought for there. And this the highest Pretenders to Scripture-Warrant for Prelacy are aware of; and therefore alter the State of the Controversy, and endeavour to prove, that it is not necessary to bring Scripture Warrant for it.

This Way *Brokesby* chuses in his Preliminary Dissertation, Page 8, 9. and Page 79. of his History. He says, that in this Case there is no Necessity that we should recur to the Holy Scriptures to prove that Bishops were settled in the Church by the Apostles, when we find them universally established in all Cities, in the first Times, and a Continuance of them throughout all Ages, (till a Change made at *Geneva*) and without any Opposition, but that of *Aërius*, for which he was condemned as an Heretick. Thus he, like the Throng of his Brethren, who, tho' they pretend to justify their Cause from Scripture, still notwithstanding endeavour to perswade People, that there is little or no Need to do so. And their Cause and Interest obliges them to decline the Scripture-Bar, so much as they can. For every Man hitherto of any Candour and Ingenuity, that por'd into the Controversy, has already seen and frankly acknowledged, that in Scripture Bishop and Presbyter are to a Hair one and the same: And yet the shole of the present Prelatists unchurch and damn to Hell; or as they (b) speak,
leave

(b) See, to name no others, *Dodwell's Book on Schism*, his 7th Dissertat on *Cyprian*, and his *one Altar, and the one Priesthood*. *Brokesby* in his *preliminary Dissertation*, and *Drury's Vindication of a Discourse*. &c.

leave to the *Uncovenanted Mercies of God* all that believe and assert it. They compare them with *Corab, Dathan* and *Abiram*, they say that these who want *Diocesan Prelates* can have no "Ground to expect
 • Pardon, Reconciliation with God, Adoption, the
 • Holy Spirit to renew and sanctifie them, and the
 • Gift of eternal Life. Yea they blush not to cry out
 • that such are guilty of the Sin against the Holy
 • Ghost. After this *Strain* writes *Dodwell*, whom all the *Prelatical Advocates*, so far as I know, now follow. But God poured Contempt on *Dodwell*, one of their chief Leaders, and made him even a *Magor-missabab*. And in these wild, and unhallowed *Schismatics*, who separate themselves from the *Kirk of Scotland*, & other *Reformed Kirks*, because they maintain, that in *Scripture* *Bishop* and *Presbyter* are entirely one and the same, are fulfilled the Words of the *Prophet Isaiah*, 66. 5. *Your Brethren that hated you, that cast you out for my Names sake, said, let the Lord be Glorified: But he shall appear to your Joy, and they shall be ashamed.* They make a *Mock* of the *Scriptures*, and when we make it as clear as *Day light* from *Acts* 20. 17, 28. *Phil.* 1. 1. 1 *Tim.* 3. and other *Places*, that *Bishop* and *Presbyter* are one and the same. They answer with an *Air of Contempt* and *Soite*, not so much against us, as against the *Holy Scriptures*; was *Chrysostom* of that *Mind*? Did *Theodore* understand these *Places* so? Know you what *Epiphanius* judged to be the *Meaning* of them? For they know well enough that if the *Spirit of GOD* in *Holy Scriptures* be his own *Interpreter*,

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preter, their Cause is utterly lost. And therefore they attempt to take Sanctuary in Humane Writings, from these also they are easily beaten, only they think, that they can raise more Dust, when they fly to them, and that most People know not what is contained in them,

And therefore like the other Branch of Prelatists, I mean the *Romish*, they are still prattling of the Authority of the Fathers, and of the Sin of Schism: that they are all guilty thereof, that want *Diocesan Episcopacy*: After the very Strain and Dialect of these malicious Hypocrites, I mean the *French* Clergy in their Letter (c) to the Protestants, whom they call Schismaticks. Their Stile is altogether like that of *Dodwell*, *Brokesby*, and the rest of our Prelatical Gang. We believe indeed, and also demonstrate, That the asserting of *Diocesan Prelacy* is really a Sin, and far enough from being one of the most harmless of Sins: Yet we are sure, tho' a Man be thus Episcopal or Prelatical in his Judgement, if he fear GOD, and work Righteousness, and believe in the Lord Jesus Christ, this his Error will not exclude him from the Kingdom of Heaven. Whereas on the other Hand they say, that upon this very Account, that a Man is a presbyterian, he cannot be saved; tho' otherwise he believe never so soundly, and live never so holily and righteously. Which makes a compleat Demonstration, that the Spirit of Prelacy is opposite to that of the Gospel.

G g

And

(c) The learned Reader may find it in the Continuation of *Horns Ecclesiastick Hist.* Pag. 24. Lugd. Bat. 1687.

And indeed this is the Judgement of GOD on them for their obstinate persisting to maintain a Government, Discipline, and Worship, destitute of Scripture, and contrary to it, by which they have done a World of Mischief to the Reformed Kirks, and confirmed and hardened the Romanists. • *John*
 • *Whitgift*, saith *William Reynolds* the Jesuite, as I find
 • him cited by the learned *Robere Parker* (d) has in
 • his Book against *Cartwright*, defended the Catho-
 • lick Cause. The same *Parker* tells us, That the
 • Papists at *Paris* translated into *French*, the Confe-
 • rence at *Hampton Court*, which had been published
 • by *Barlow* Bishop of *Lincoln*. *Gretser* the Jesuite,
 • continues *Mr. Parker*, exults and triumphs in this,
 • that *Saravia* and *Sutcliffe* assert the Power of Bishops
 • in civil Affairs. And out of *Cornelius Scultingius*,
 • another Papist, *Mr. Parker* gives us the following
 • Words. • The Apology for the Ecclesiastical Dis-
 • cipline in *England*, (which was written by *Whit-*
 • *gift*) contains also the Defence of our Catholick
 • Discipline, since the English Calvinists (he means
 • the Prelatists, tho he names them Calvinists) well
 • nigh agree with us in the Matter of Discipline,
 • which Book I wish were extant in Latin as it is in
 • English in *England*. Again the Puritans in full
 • Parliament gave in their Admonitions, whereby
 • they required a Reformation, and *Correctionem va-*
 • *riam Ecclesiarum Anglicanarum*, the Correction of
 • divers Abuses in the Churches of *England*, *John*
 • • *Whitgift*

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• *Whitgift* gave an Answer to these Admonitions, and
• *Cartwright* replied against *Whitgift*; and by a second
• Reply impugned *Whitgift's* second Defence. Hence
• appeared in *England* two excellent and profitable
• Books for our Church Policy and Discipline, which
• were published by two chief Men, Patrons of this
• our Discipline. The former of these is named, *A*
• *Defence of the Ecclesiastical Discipline*, by *John Whit-*
• *gift*. The other is named, *A survey of the pretended*
• *Discipline*, (it's Author was *Richard Bancroft*) it
• was printed at *London* in 1593, as it is observed
• by *Stapleton* in his *Antidotes on the Acts*, Fol 409.
• If these were extant in *Lain*, we should scarce
• need to desire any more for the Contutation of
• the *Puritans*, and these Synods. Lastly, the *En-*
• *glist Calvinists* are of the same Mind with us con-
• cerning Consistorial Discipline, and Church Policy,
• they gather a Cloud of Testimonies out of the Fa-
• thers for our ancient Discipline.

Now that which these Popish Authors say of their Agreement with the *English*, is very true; and 'tis as true that the Antiscriptural and unhappy Difference that Men coined between Bishop and Presbyter, was the Beginning and Fountain of all this Mischief. This is the very Root, so to speak, of the *Episcopal Controversy*, and when this Question is once cleared, viz. if Bishop and Presbyter be one and the same, and if all Pastors be of equal Power and Honour, and the Affirmative proved, that other Plea, on which the Prelatists frequently insist, viz. if Presbyters have the Power of Ordination, becomes superfluous and idle.

15 All voluntary Humility is contrary to the Spirit of the Gospel; but of this the prelatists are guilty, when under pretext of Reverence and Humility they will take their Communion kneeling, which is quite contrary to the Practice of our Saviour and his Apostles who at his last Supper used no other than an ordinary Table-Getture. 'Tis quite contrary to the Gospel Spirit to idolize Words or Names, as the *Prelatists* do, when leaning on a false Interpretation of *Psalm* 2. 10. They bow their Heads when at their Worship, they hear the Name Jesus, which they do not, when they hear the Name of God, Christ, or Holy Ghost. On the account of these and the like superstitious Practices, they look on themselves, as more holy than other Christians. And this brings to my Mind the Words of *Isaiah* 65. 5. *Stand by thy self, come not near to me, for I am holier than thou* They were the Words of the superstitious and apostatizing *Jews*, and they are sufficiently applicable to our *Idolatrous* Prelatists.

I mentioned already other parts of their superstitions, as *Crossing, Corner-Cap, Tippet, Surplice*, to which I may add, Bowing towards the Altar, which are all the Badges of the odious Beast. Now if it be enquired, Where is their Warrant to impose these on their Clergy and People. They answer, the Church has Power to do it, like the *Pharisees* of old, who slighting *GOD's* Commands, highly extol the Traditions of the Elders. These Elders were their proud and superstitious *Doctors*, who lived long after the Canon of the *Old Testament* was closed.

Now

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Now all these Ceremonies they are compell'd to acknowledge to be indifferent, and the *Presbyterians* believe, that all of them are sinful: Since therefore the *Prelatists* will not for Peace's sake let them fall, they are truly Schismatics, and possessed with a Spirit clean contrary to that of the Gospel.

They bewray a Spirit clean contrary to that of the *Gospel*, while they stint all Persons within the Kirk, not only Children, but also Persons of Years and Understanding, not only the People, but the Ministers to Forms of Prayer of a Humane Composure, as if the Spirit of Prayer were not promised to all that earnestly ask it, *Luke 11. 13.* *Rom. 8. 26.* and as if we were not commanded to pray in the Holy Ghost, *Jude ver. 20.* And finally as if there were not daily and hourly innumerable Circumstances, according to which Petitions must be altered. But I shall not dwell on this Matter, it has been excellently handled by many choice and learned Authors, among whom I justly reckon Mr. *Anderfon* (e), Mr. *Benjamin Robinson* (f), and Mr. *James Pierce* (g). This last has writ in Latin, and I earnestly wish, that it were turned into *English*: For the Book contains a nervous, clear, and methodical Refutation of all, at least the far greater Part of these Articles, which the *Episcopals* hold in Opposition to the *Presbyterians*.

I

(e) In his 1st and 2d Dialogues. (f) In his Answer to *Bennet's* brief History (g) In *Vindiciis Fratrum dissentientium in Anglia*. Lond. 1710.

I know thy calumniously allege, that the Spirit of *Presbytery* is oppositē to the Spirit of the *Gospel*, and among others, Mr. *Rhind* in his *Apology*, Pag. 199 &c. But his Reasons to prove it, are most surprizing; for endeavouring to prove, ' That ' the Systems of the *Presbyterians* contain the very ' Dreg of *Mysticism*, and a Jargon no less unintelligible, than that of *Jacob Behmen* or *Molino*. To prove this, I say, he has among others, the following Words. ' For, says he, they tell a long but senseless Story of the Manner of God's dealing with the Souls of his *Elect*, how the Work of Grace is carried on there, and how their Regeneration is compleated. They talk strange Things of their *Manifestations* and *Desertions* and of the Marks by which the *sincere Converts* are distinguished from those who are still in the State of corrupt Nature. This is but a small Swatch of that detestable Web, and I am certain, that all those whose Hearts God has opened, and from whom he has taken the stony Heart, and given a Heart of Flesh, putting his Spirit within them, to help their Infirmities with unutterable Groans, whose Bones being broken he has made to rejoice, and strengthened them with strength in their Souls. All these, I say, will abhor this abominable Composure, and pity the Author. They tell me, for I never perused it, that he has all this Discourse out of that profane and Atheistical Book called the *Tale of a Tub*. I shall say nothing to anticipate what is a doing by a more able Hand; only this I say, that there is nothing of all he has about

about this pretended Opposition between the Spirit of *Presbytery* and that of the *Gospel*, which falls not as really on *Church of England Men*, as on us: If we be guilty in what he here alleges, they cannot be innocent.

C H A P. VI.

Some Confessions of Adversaries adduced.

§. I. **W**ITH these Confessions, I could fill a Volume, but a few, if their Authors be well considered, will suffice; I shall take them in Order of Time as they ly. *Peter Lombard* (a) Bishop of *Paris* affirms, that according to Scripture, there are only two Orders of *Kirk-men*, *Presbyters* and *Deacons*. ‘ The *Canons* (saith he) 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

(a) Lib. 4. Dist. 24.

because we read, that the Primitive Church had
 only these Two; and of these alone we have the
 Command of the Apostle. And *Gratian* (b) also
 tells us expressly, 'That Bishop and Presbyter are
 one and the same, and that it flows only from
 the Custom of the Kirk, that Bishops rule over
 Presbyters. *Richard* (c) Bishop of *Armagh*, who
 lived in the 14 Age, says, 'That there is not
 found in the Evangelick or Apostolick Writings
 any Difference between Bishops and simple Priests,
 who are called Presbyters; hence it follows that
 both of them have one and the same Power.
Dionysius Carthusianus on *Philp.* 1. 1. gives the fol-
 lowing Exposition. 'As *Haymo* saith, by Bishops,
 Presbyters are understood; for many Bishops did
 not preside in one City, neither could the Apostle
 descend from Bishops to Deacons, passing by the
 Presbyters, except under the Name of Bishops he
 had understood the Presbyters: Hence it is usu-
 ally said that in the primitive Kirk, Bishops
 were not distinguished from Priests or Presbyters.
 Where we have involved in the midst of their
 common and dishonest Evasion, a clear enough
 Confession of this Truth, that Bishop and Pres-
 byter are originally altogether one and the same.
 And on *1. Tim.* 3. *Some* (saith he) affirm probably,
 that here under the Name of Bishop, Priest or Presby-
 ter is understood; for the Discourse of Deacons is pre-
 sently

(b) *Decret. prim.* Part. Dist. 95. (c) *Lib.* 11. *Quest.*
Armen. Cap. 5. apud *Rivetum Cathol. Orthod. Tract.* 220,
Quest. 220

sently subjoined; another real Confession that Bishop
 and Presbyter are one and the same, tho' the Au-
 thor disguises it as much as he can. And Cardi-
 nal *Cajetan* on *Acts* 20. 28. Observes, that ' the
 ' Apostle calls the same Persons Bishops, who had
 ' been named Presbyters, Ver. 17. For (*says the*
 ' *Cardinal*) Bishop is the Name of an Office; which
 ' Office the Apostle subjoins in these Words, To
 ' rule the Flock of GOD. This, and no more has
 he on these Words, by which he doubtless
 means, that Bishop and Presbyter are altogether
 one and the same, otherwise his Words can neither
 have Sense nor Meaning. The same may be con-
 cluded from what he says on *Philip.* 1. 1. and 1.
Tim. 3. And on *Titus* 1. he warns his Reader to
 observe, ' That the same Degree, and the same
 ' Office is meant by *Paul* under the Name of Bi-
 ' shop, and under the Name of Presbyter. For
 ' [*continues Cajetan*] the Apostle premised these
 ' Words, for this Cause left I thee in *Crete*, that thou
 ' mightest ordain Elders; and now while he applies
 ' the Rule; he says, for a Bishop must be blame-
 ' less. For neither of these Names is a Name of
 ' Order, [he means the various Orders the Kirk
 ' had brought in, after Scripture Times] but
 ' rather of Office, Bishop, in Propriety of Speech;
 ' and Presbyter by a Figure: For it signifies one
 ' that is old, and such used to govern others. From
 which Words it is as clear, as needs be, that
 the Cardinal believed that in Scripture, Bi-
 shop and Presbyter are entirely one and the
 same

same. *Erasmus* on *1 Tim.* 4. 14. says, ' That
 ' anciently there was no difference between Pres-
 ' byter, or Priest and Bishop, as *St. Jerom* witnesses.
George Cassander (d) has these express Words, ' 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 Order's 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* witness-
 ' seth, and *Chrysostom* and *Ambrose* observ'd on the
 ' first Epistle to *Timothy*, from this, that *Paul* sub-
 ' joins the Ordination of a Deacon to that of a
 ' Bishop.

But you'll say, that these were Papists, and it is
 very true, and therefore they were by far the more
 sure Friends to Prelacy; for Prelacy is the Founda-
 tion and Ground-stone of Popery, and if this Founda-
 tion were once removed, new Babel would pre-
 sently tumble into the Pot; this monstrous Body
 would starve and die: For Prelacy is the very
 Spirit, by which Popery lives and breaths; for it
 consists in the touring up of Ranks, and Degrees
 of Pastors above one another, untill you come to
 the Pope, the Cope stone of all. This is the very
 Life

(d) Consult. Artic. 14.

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Life of *Popery*, and these false Arguments which led Men to set one Pastor above others, left them not, till in Process of Time, by the same Motives and Strain of deceitful Reasoning, they found themselves no less concerned to set up one Prelate, the *Pope*, over all the Rest. Order, Unity, and the keeping out of Schism, as they pretended, and perhaps as some of them really thought, made them first set up *Diocesan Bishops* over other Pastors: These same false Reasonings made them set up *Arch-Bishops* over simple Diocesans, then *Primates* or *Metropolitans* over Arch Bishops, next *Exarchs* over Metropolitans, after that *Patriarchs* over Exarchs, last of all, the *Pope* over all. So that in Truth *Prelacy* is not only the first Step of the BEAST's Throne; but its real Foundation, without which it would presently fall to the Ground (e).

§. 2. But now to come to the Reformation, and the *Protestant* Kirks. It is certain, that all of them beyond Sea, heartily join with us in maintaining, that there are only two Kinds of Officers in the Kirk of God, to wit, Bishops or Presbyters and Deacons, and that Bishop and Presbyter are wholly one and the same. This is proved by all their publick Confessions, and other such Writings, and by the Stream of their Divines in their Systems, their *Popish* Controversies and other such Treatises,

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ses,

(e) See the 2d Chapter of Cyp. Nov. where all this is most fully and most clearly made out.

ses, as gave them any Occasion to mention this Affair. So that if any of the Foreign Divines seemed to incline to any Kind of Prelacy, he is lookt upon as singular and odd, willing to quite Truth for Peace, or as one that has his Eyes too much dazled with the Grandeur and Splendor of the *English* Hierarchy.

2. As to the *English* Church, which alone of all the Reformed Kirks affords Champions for *Prelacy*: It can be most truly said, that from the Beginning of the Reformation it was not so. For the *English* Reformers are so clear on this Affair, that he that runs may read their Mind. *Stillingfleet* (f) has these exprefs Words, ' I doubt not to make it evident, ' that before these late unhappy Times, the main ' Ground for settling Episcopal Government in this ' Nation, was not accounted any Pretence of Di- ' vine Right, but the Conveniency of that Form ' of Church Government, to the State and Condi- ' tion of this Church, at the Time of its Reformation. And in this, he is as good as his Word, & better; For he cites Arch-Bishop *Cranmer*, the very Prince of the *English* Reformers, saying, ' that the Bishops and ' Priests were at one Time, and were not two ' Things, but both one Office in the Beginning of ' Christs Religion. And (g) In the same M S. it ' appears, (saith the Doctor) that the Bishop of ' *St. Asaph*, *Therelby*, *Redman*, and *Cox*, were all of ' the same Opinion with the Arch-Bishop, that at
first

(f) *Irenicum*, Page 385. (g) Page 393.

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first Bishops and Presbyters were the same; and the two latter expressly cite the Opinion of *Jeroms* with Approbation. These he here names, were amongst the chief of the *English* Reformers, and it is not to be doubted, but that *Hooper*, *Latimer*, and other such Enemies of the *Popish* Ceremonies, who were, neither few nor mean, were, as touching *Pre-lacy*, of the same Judgement, with these Divines.

§. 3 It it be said, that *Cox* was afterward a fiery Stickler for Ceremonies, it is answered that it cannot be helped, if some Mens Practice cannot be reconciled with their Judgement: The true Inference to be made is, That great is the Truth and will prevail. It is certain, which is the Matter we are here proving, that the most learned, most pious, and every way most accomplished of the *English* Divines at that Time, and for a long Time after, believed and affirmed, that in Scripture, Bishop and Presbyter are altogether one and the same; I say, even the greatest Bishops among them so believed and affirmed; and 'tis likely, had King *Edward*, who was piously inclined, lived longer, a further Reformation might have been made; but he dying, and *Mary* a violent *Papist* succeeding, nothing could be hoped for, till the Time of *Queen Elizabeth*, who professed her self a Protestant, but had much more of the Politician than of the sincere Christian, as elsewhere has been made evident [*b*]. A preaching Ministry, the Simplicity of the Gospel, and the true Govern-

(h) *Cyp. Not. chap. 2 Sect. 43.*

Government of *Christ's* House were all equally hated by her : She and her Court so blended the Kirk with the State, that they altogether confounded these Things that God had clearly made different. However many honest Divines earnestly endeavoured to get it helped ; and in hope to get Things after-redressed, thought themselves allowed to go in to the Measures, that were then taken, but not without sore Hearts, that then no further Progress in the Reformation could be made ; and so much they expressed both in the Time of King *Edward* and *Queen Elizabeth*, as is clear from an Epistle of *Martyr* to *Hooper*, in *Burnet's Travels* [1]. This Inflexibleness of the Queen and Court, made a great Number of the choicest *English* Divines openly oppose both *Episcopacy* and *Ceremonies*, being perswaded that their complying for a Time would do no good. These were fiercely persecuted, and called *Nonconformists* and *Puritans* ; but a greater Number there were that thought, since the Queen and Court could never be brought to relinquish *Prelacy* and *Ceremonies*, they might, for Peace's sake, continue in Compliance with them, seeing the Substance of the Gospel was retained. Many, notwithstanding even of these failed not to affirm still, that Bishop and Presbyter are intirely the same in GOD's Word ; and we need not doubt but these were Enemies to the *Ceremonies* ; for it is a good Aphorism, *No Bishop, no Ceremonies*. I have elsewhere produced the Testimonies for this Truth,

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Truth, of many of the greatest Bishops and Doctors that ever England bred, viz. *Jewel, Morton, Matthews, James, Whitaker, Willet, &c.* Others that were of the same Opinion, I find speaking with greater Caution and Fear to offend Superiors: Amongst these I reckon *Taylor* on *Titus* and *Fulk*, in his Book against the *Rhemists*; both of them express themselves very fearfully and obscurely. And this, I believe, was the Matter that occasioned *Mr. Sage* in his *Vindication* of his *Principles of the Cyprianick Age*, to call *Fulk* sometimes Presbyterian, and sometimes Episcopal. It was in the time of the same *Queen Elizabeth*, that some began to set up for the Defence of Prelacy, & amongst the first of these were *Whitgift* and *Saravia*; but so did they defend it, as that they affirmed, that no particular Kind of Government is comprehended in GOD's Word; but that whatever Kind is allowed by the Government of any Countrey, is lawful and good. *Hooker*, and a great Swarm of other Conformists, maintained this Doctrine, looking on it as a Salve for all Sores, and a fine Way to keep themselves in Favour with the Court, whatever prevailed. Others as *Bilson* and *Douname*, plead for Episcopacy, as being the determinate Form of Government; but seem to bring this Determination rather from Ancient Fathers, than from the Scriptures: And the latter yeilds, That in some Cases Presbytery may take Place, which he compares to Silver, but Prelacy to Gold. And *Bilson* [k] affirmeth out of *Hierom*, ' that the
' Church

(k) In his Book against Seminaries, Lib. 1. Pag. 318. as it is cited by the London Divines.

Church was governed by the common Council
 of Presbyters, and therefore Bishops must under-
 stand, that they be greater than Ministers, rather
 by Custom, than the Lord's Appointment, and
 the Bishops came in after the Apostles Time.
 All this Time, and long after, many of the *Con-*
formists themselves boldly and briskly asserted, that
 in Scripture Bishop and Presbyter are altogether
 one and the same; and that the Fathers so belie-
 ved. I have cited many of them elsewhere, and
 named some of them now; to whom I shall add
 Bishop *Beddel*; he, in a Letter to Mr. *Waddesworth*,
 a Papist, writes as follows. 'Have you forgotten
 what you said right now, that Matters of Ceremo-
 ny and Government are changeable? Yea, but
 in *France, Holland and Germany*, they have no
 Bishops. First, What if I should defend they
 have? because a Bishop and a Presbyter are all
 one, as *St. Jerom* maintains, and proves out of
 Holy Scripture, and the Use of Antiquity. Of
 which Judgment, as *Medina* confesseth, are sun-
 dry of the ancient Fathers, both Greek and Latin;
St. Ambrose, Augustine, Sedulius, Primasius, Chry-
sostome, Theodoret, Oecumenius and Theophylact,
 which point I have largely treated of in another
 Place, against him that undertook Master *Alaba-*
ster's Quarrel. This Letter is published with his
 Life, by Dr. *Burnet*; the Words are in Page 453.
 And it appears from Dr. *Heylyn's* History, that
 this Doctrine had well nigh filled the most Prelati-
 cal Places in *England*: It was regnant in *Oxford*;

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for he says, that then on the Year 1600. *Episcopacy* was maintained by *Halves*, not as a distinct Order from that of the *Presbyters*, but only a Degree above them, or perhaps not that, for fear of giving Scandal to the Churches of *Calvin's Platform*.

§. 4. It was about this Time, the 1604. as *Heylyn* says, that *Laud*, who afterward made so much Noise, maintained, ' That there could be no true Church without *Diocesan Bishops*. This mischievous Doctrine had been all along maintained by *Papists*; but, for ought I know, *Laud* was the first that maintained it, and yet kept the Name of *Protestant*; and he kept little but the Name; or else a very great Part of even the Church-of-*England* Men were much mistaken, as we may learn from *Dr. Heylyn* himself. He was for this Assertion by most Men wondered at, rattled by *Dr. Holland*, and branded with publick Ignominy. He however having got Means to climb to the highest Post in that Church, got Store of Followers, that maintained the *Divine Right* and absolute Necessity of *Prelacy*. These were all High Fliers, and the fiercest Enemies to *Presbyterians*; yet in maintaining this Truth, viz. that *Christ* has appointed in his Word one certain Form of Government in his House, they joined with them against the *Latitudinarians*. But, in the mean while, as to the particular Form, did run so far from the *Presbyterians*, that they also deserted all the former Church of *England* Writers; while they, with *Laud* their Patriarch, asserted the absolute Necessity of *Diocesan Episcopacy*. *Hammond* was one of these

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tantivy Riders; and yet even he (l) both asserts and proves, that in all the *New Testament*, a Simple Presbyter, as they speak, is not to be found; that there are only in it to be found Two Kinds of Kirk-Men, *Bishops* and *Deacons*; and that there was no Third Officer during all the Apostolick Age. Bishop Taylor (m) affirms, that only *Bishops* and *Deacons* are of Divine Institution. Mr. Dodwel (n) affirms, and largely proves, That a Diocesan Bishop is not to be found in all the *New Testament*. Dr. Whuby, as we have heard, as high a Flier as he is, ruins the best of the Episcopal Arguments; and, as is elsewhere observed (o), gives us a Concession, from which it follows, by a good Consequence, that *Episcopacy* has no footing in the Word of God. And this brings to my Mind the learned *Romanist*, *Estius*: He, in his Commentaries upon *Paul's Epistles*, still pretends, that *Episcopacy* is warranted in Scripture, and brings as good Reasons as the rest usually do to support it. Yet *Estius* (p), the same *Estius*, in his Commentary on *Lambard's Distinctions*, yeilds, 'That the Divine Right of *Episcopacy* cannot be clearly proved from Scripture. Note, saith Mr. Burkit on 1 Tim. 3. 8. 'that there are but two Sorts of fixed Church-Officers mentioned by *St. Paul*, *Bishops* and *Deacons*. 'He that shall weigh what is made out in this Chapter,

(l) See his Note on Acts II. 30. and his quatuor Dissertationes, &c. (m) *Episcopacy asserted* (n) *Parænesis ad Exteros de nupero Schismate Anglicano*. (o) Discourse prefix'd to Mr. *Davidson's Catechism*. (p) In *Lib. 4. Dist. 24. Sect. 25.*

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Chapter, says *Thomas Edwards* [9], will grant, that in my Discourse against Extemporary Prayer, I had Reason to say of former Writers for Episcopacy, that they did not understand what they said, nor whereof they affirmed, that is, as to their Proofs out of the Holy Scriptures. And here he spoke Truth; and 'tis as true, that every honest and sensible Man will say the like of *Edwards*, and of all others that pretend to plead the Prelatical Cause from Scripture.

But they'll perhaps object and say, That *Bishops* are clearly distinguished from *Presbyters* in the 36 Article of the Church of England, since it approves of that Book which is called, *The Forme and Maner of Makynge and Consecrating Bishoppes, Priestes, and Deacons*; affirming, that it hath nothing that of it self is *superstitious and ungodly*. But since, as is now made out, the chief Authors of that Book, and of the first Edition of the Articles, believed, that in GOD'S Word *Bishop* and *Presbyter* are entirely one and the same: Nothing can be gathered from either Book or Article, but that they spoke according to the Language of their own Time; and thought that *Prelacy*, for Peace and Order's Sake, might be retained. Moreover, that they never thought, that a *Bishop*, as distinct from a *Presbyter*, had Scripture Warant, is most evident in that very Book; for in that Book, there is no Scripture read to a *Bishop*, whereby any Man pretends to prove his

(9) Diocesan Episcopacy prov'd from Holy Scriptures. &c. p. 231.

Power over *Presbyters*, which is not also read to a *Presbyter*. The Scriptures read to a *Presbyter*, are, the 20. of the *Acts*, Ver. 17. &c. to Ver. 36. the whole 3 Chap. of the 1 Ep. to *Tim.* *Matth.* 28, Ver. 18, 19, 20. *John* 10. Ver. 1. &c. to the 17. *John* 20. Ver. 19, &c. to the 24. The Scriptures read to a *Bishop*, are, 1 *Tim.* 3. Ver. 1. &c. to the 8. *Acts* 20. Ver. 17. &c. to the 36. *John* 21. Ver. 15, 16, 17. *John* 20. Ver. 19. &c. to the 24. *Matth.* 28. v. 19, 20. Now no Man ever dreamed, that either the Scripture read to the *Presbyter*, and not to the *Bishop*, or the Scripture which is read to the *Bishop*, and not to the *Presbyter*, contained any Distinction between *Bishop* and *Presbyter*. It is therefore clear as the Sun, that the Authors of that Book believed, that in Scripture *Bishop* and *Presbyter* are to a Hair one and the same. And that they so believed, the Prelatists know well enough; and therefore they have taken out all the Scriptures read to the *Priest* or *Presbyter*, save one, viz. *John* 10. Ver. 1. &c. and put into their Room *Matth.* 9. 36, 37, 38. *Ephes.* 4. 7. - - - 13. Thus they have dealt by the latter Editions, as will be manifest to every one that compares them with the Book that came forth in 1552. Printed by *Richard Grafton*. But such a Piece of Prelatical Fraud and Violence, was needful for cutting of the Gordian Knot, for by no Art could it be loosed.

§. 5. And now after all, I would enquire of our Adversaries, How this Controversy may be settled and ended? What Judges will they choose? To whose

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whose Determination will they stand? We debate with them out of Scripture, which is sufficient to end all Controversies of this Nature, yet this Debate is not ended; and therefore either we or they are exceedingly faulty, since the Scripture is sufficient to do it. They pretend, that Ecclesiastical Antiquity determines clearly on their Side. We deny it, and affirm, that if it be well considered, it really determines for us; and so the Debate is continued. To whom shall we appeal in the next Place? Where shall we find Arbitrators? They must either be brought from the *English* and *Romish* Churches, for both of them are equally Prelatical, or from these that are Presbyterian. Now for us to seek them among the latter, would be illiberal and unfair: We therefore appeal to the former; and choose not only the Children of our Adversaries, but even their Fathers, for Judges; and we demonstrate out of them, that our Adversaries have a bad Cause, and have lost the Day; so much, I trust, is made out both here and elsewhere. The Presbyterians and Prelatists warmly dispute; both Parties bring Arguments, both Parties bring Answers, both of them alledge of one anothers Arguments and Answers, that they are not at all satisfactory. The Men whom the Prelatists look on as their greatest Friends, and so equitable Arbitrators, come in, and either in so many Words, or at least, in equipollent Terms and Expressions, intellegible enough to any thinking and serious Man, determine in Favour of Presbyterians, and condemn the Prelatists. Now these Authors

we have named, and many others might be named, were among the most sensible and learned Men of the Times wherein they lived; and some of them were passionate Lovers of the *Hierarchy* or *Prelacy*, & others of them who were more moderate. judged, that the Circumstances and State of Things being considered, *Prelacy* was neither unlawful nor unprofitable; and so no Man in the World can have any Ground to say, that they were either ignorant or partial in Favour of *Presbytery*. Every Man that hates not the Truth, will be compell'd to own, that in this they spoke Truth, and nothing but Truth, that we ought to rest in their Determination, and look upon the Controversy as fully ended.

It is certain therefore, that whoever, after all, continue to bring up their Perversions of some Scriptures, their unreasonable and immodest Clamours about Antiquity, and their contemptible Quibbles about *Unity*, *Order*, &c. will be lookt on by all sensible and honest Men, as stubborn Opposers of the Truth, and Rebels against the Light. And it is most reasonable to think, that for this their Rebellion against the Light, and Stubbornness, which is like Iniquity, GOD has given up many of the Faction to a horrible Delusion, even to believe, if we believe them, a horrible Lie, *viz.* That these that deny a Distinction between Bishop and Presbyter, or maintain the Identity of the Two, are guilty of the Sin against the *Holy Ghost*; and are condemned with *Corah* to eternal Torments. This Hellish Doctrine is the Effect of their Spite and Rage against the true Govern-

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Government of *Christ's* House, and the Simplicity of of the Gospel ; and they set it off with some false Reasonings and unworthy Quibbles. In the mean while, they scarce know what they say, or whereof they affirm. I'll for the Time, falsely suppose with them, that there is really a Distinction between *Bishop* and *Presbyter*, and the former superior to the latter ; Does the Superiority consist in this, that, as they senselessly talk about *Timothy* and *Titus*, the Bishop has the *Sole* and *whole Power* of governing and ordering the Kirk, the constituted Kirk ? They may as well say, that only the Bishop has Power to preach ; yea, they are compell'd to grant, that *Timothy* and *Titus* had nothing to do with these Kirks so soon as they were settled. Again, let us abstract from their Power, be what it will, had any of the ancient *Bishops* any greater Number of *Presbyters*, than so many as for ordinary sat with him in the Presbytery ? I say, that thro' all the first three Centuries they had no more : And I challenge all our Adversaries to refute me if they can. It is moreover abundantly deducible, as has been already done from these same Writings, to name none of the following, that only *Bishops* or *Presbyters*, and *Deacons*, were of Divine Appointment, tho' as they thought, it was meet to distinguish them for the good of the Kirk : This is elsewhere (r) demonstrated so clearly, that I am sure, there shall never be given to it a solid Refutation.

But the Way our Adversaries take is, to heap Books upon

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upon Books, without End; but in the mean while, they never dare look their Adversaries in the Face, and come to a clos'd Fight. And here I cannot but name *Joseph Bingham*, who has lately written three Volumes of the *Antiquities of the Christian Church*, wherein he endeavours to settle Diocesan Episcopacy; and yet all he gives, is Stuff twenty Times baffled, and shown to be altogether unserviceable to the Prelatical Cause. One would think, that, at the Beginning, they plead only for as good as nothing; and, that the Thing they would have, is no bigger than the Cloud which was like a Man's Hand; but afterward, the whole Heaven of the Kirk of GOD is black with it. The Distinction, may some say, is but a small Business: 'Tis no Matter to trouble the Kirk with; and yet, like a Gangrene, which, from small Beginnings, infects the whole Body; it rests not till it have poisoned the whole Kirk, and arives in the Pope at length. Why do they not abuse Scripture, to prove that their *Arch-Bishops, Patriarchs*, yea, even the *Pope* himself is of Divine Right, as well as they abuse it for proving that there is a Distinction between *Bishop* and *Presbyter*? Why do they not bring Scripture for the secular Dominions and Lordships of their *Prelates*, as well as for this their Distinction between *Bishops* and *Presbyters*? How comes that we see them so little concerned for their *Arch-Bishops*, and the secular Dignities of *Bishops*, and that they take no Care to prove them from Scripture? Why do they not bring Scripture for their

Deans

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Deans, Arch-Deacons, Sub-Deacons, Lay-Chancellors, and the rest of the Rout of their *Romish* Officers? Where is their Scripture for *Surplice, Corner-Cap, Tippet,* and other such Badges of the odious Beast? Is not this another clear Demonstration, beside these here, and elsewhere already adduced, that they make no Conscience of what they do? But only because they can raise some Quibbles about *Bishop* and *Presbyter*, they'll harp upon that, which, tho' they obtained it, they would not value a Straw, if they got not a great Deal more, for which they scarcely pretend to give any Colour of Scripture Warrant. And this proves that they set not God before their Eyes, and make no Conscience in the whole Debate. Now, because we oppose their *Romish Hierarchy*, and Mass of *Superstition*, where-with they endeavour to infect this poor Land; they gnash on us with their Teeth, and make us the Butt of their Spight and Malice. May the Lord, of his Goodness, not only bridle their Fury, but also bring them to the Knowledge and Love of the Truth.

K K

A

F I N I S.

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POSTSCRIPT

CONCERNING

Mr. *Calder's* Numbers.

I Said pag. 143. of the former Edition, that I was promised a Share of Mr. C's. *Numbers*, which I have now got, viz. the 28. and 29. And yet I have really got nothing, for indeed he meddles not with any Thing I said. Has he meddled with nothing, may some say, of all that was said in the former Edition, page 74. 75, 76, 77. And again page 129 &c. to page 143. with which Pages he was so much concerned? I answer, that he has not one Word, one Syllable in Opposition to these Pages, he is as silent as any *Pythagorean* Disciple, and as dumb as any Fish. This I confess is so odd, that it cannot easily be believed by any, except by them who read his 28 and 29 *Numb.* and these Pages of my Book. He says, *that I have not answered the Strongest, or tenth Part of his Arguments.* However it seems I answered some of them, and so answered them, that for ought he knows, there's no way left him to vindicate them. But indeed that which he says, is false: I singled out the very choicest and strongest of his Arguments and Answers to my contrary Arguments,

and

and irreparably ruin them, whereof M. C.'s deep Silence is a deep Demonstration. He has said really as little against my Discourse prefix'd to *Davidson's* Catechism, wherein I proved, That it was impossible that *the Burthen &c.* could be *Davidson's*, or that he ever recanted. I say, he has not given one Syllable to loose the Arguments I brought to prove it: Yea, he durst not even repeat any of them, much less did he attempt to answer them. Blessed be the God of Truth who so signally stops the Mouths of Liars. He says, *that the Presbyterians wrote of Mr. Davidson's Confinement, but not of his Death.* But I say, it is all one, whether they writ of his Death particularly or not; all that ever wrote or spoke of him averred, or intimated, that he dyed a godly Man, and an earnest Defender of Presbytery. So much I observ'd in my *prefix'd Discourse*, and M. C. adventures not yet to deny it. I shall only here add to what I said there, the Testimonies of two Witheffes, that in my Mind are sufficient and unexceptionable.

The former is Mr. *Archibald Simpson* Minister at *Dalkeith*, in his M.S. Chronicle. He in his Preface has the following Words. 'Fateor in meas manus
' *Jacobi Melvini* &c. i. e. I acknowledge, that the Lu-
' cubrations of *James Melvin*, a learned, grave, and
' mild Man, which he collected in *Scotish*, in the
' Time of the Fall of our Kirk, fell into my Hands,
' out of which I excerpted the chief Things. And
' also I lighted on the Writings of *John Davidson*, a
' good and grave Man, who writ a History from

• the Beginning of the Reformation to the 1598 in
 • *Scottish*, he writ Truth indeed, but not without Se-
 • verity, but the Truth, which that good Man defend-
 • ed may excuse the Severity he used. The same Mr.
Simpson, relating the Affairs of the 1606. sets down
 a learned, pious, and zealous Protestation against
 Prelacy, and the like Innovations, which 44 Ministers
 subscribed; and offered to the Estates of Parliament
 at *Perth*, and among these Subscribers is *Joannes Da-*
vidsonus. He adds, that three of these Ministers who
 subscribed, viz *William Couper*, *Adam Banantine*, and
John Abernethy, afterward accepted of Bishopricks.
 From all these if we believe Mr. *Simpson*, 'tis clear as
 Sunshine, that Mr. *Davidson* never recanted. *Calder-*
wood has the same Protestation in *Scottish*, and the
 same Subscriptions, only he varies somewhat in the
 Order; for Mr. *Davidson* who is the 9th in *Simpson*,
 is the 11th in *Calderwood*. After the Protestation
 which *Calderwood* sets down at large, he subjoins
 the following Words. ' Three of this Number,
 • viz. Mr. *Adam Banantine*, Mr. *William Couper*, and
 • Mr. *John Abernethy*, within few Years after the
 • subscribing of this Protestation, accepted Bish-
 • opricks in their own Persons, whom we shall
 • remember after severally, in their own Places.
 Where *Calderwood* makes it sufficiently evident,
 that he firmly believed, that Mr. *Davidson*
 never recanted.

But what is yet more evident, in the Preface to
 his *Altare Damascenum*, he most expressly affirms it.
Video, inquit Joannes Davidsonus, CATUS & CON-
STANS

STANS CATO sui Temporis, Nebulonem caput Mitratum exerentem. - i. e. *I see, saith John Davidson, a wise Man, and the Constant Cato of his Age, the mitred Knave setting up his Head.* Surely Divine Providence is here observable; for *Calderwood* writes, as if he had clearly foreseen, that some would have the Impudence to assert, that *Mr. Davidson* recanted, as they had to assert, that *Calderwood* himself recanted.

These Witnesses, were there no more, baffle and silence for ever all their false Pretences to Catalogues of *Scots* Writers, or any other Evidence they can feign of *Davidson's* Recantation. But I need not insist, the Pamphlet that *M. C.* and his Complices pretend to be *M. D's*, and which I heard read, does by unanswerable intrinsic Arguments demonstrate, that it never came from *M. D's* Pen; & therefore to this day, neither *M. C.* nor any for him has ever adventured to re-print it. He says, *That* *I* signified to *Mr. George Semple*, that the Person who tore a Book, should be *lash'd with Thorns*. And it is very true I said so, and 'that I would believe *Mr. Calder* as to that Passage of the Book which was found. These Words I do not well understand; however I never did nor do deny, but that the Words, which they allege some *Prebyterian* tore out, may be the same that *M. C.* has in his Sermon, but herein lay his Dishonesty, that notwithstanding that he might have known well enough, that the *Burthen, &c.* could be proved by the strongest Arguments, both extrinsic and intrinsic, not to belong

belong to M. D. yet he falsly fathered it upon him. ' But *continues M. C.* I hear since that he ' is like to bite off his own Fingers for that he ' was so just in his Letter to Mr. *Semple.* But he heard a Lye, when he heard it, if ever he heard it; for I always was, and now am, of the Mind, that such tearing of Pieces out of Books is a vile Crime, and ought to be punished by the Judge. He says, ' That there is nothing more ' false, than that he said Mr. *Miller* had the Book, *viz. the Burthen &c.* But I answer, That then he grants the rest of my Representation of our Conferences; I think he cannot deny, that he spoke of Mr. *Miller* to me, and indeed I thought, that he said Mr. *Miller* had the Book, and almost think so yet. But it may be he has a stronger Memory than I, and I'll assure him he has need of a good Memory. ' Our Cause, *says M. C.* needs no ' such base Methods, nor would I take it hand, tho' ' I were sure never to be discovered. But, no laudable Methods can serve a bad Cause, and as to the Profession of his Honesty here, we have but his Word. ' I could find, *continues he,* no greater Enemies than my own Friends, and those of my ' own Communion. And I'm glad if all his Friends, the Prelatists, be so well reformed, the Time was, when the best of them thought their Cause needed Lyes and Forgeries to support it, and practised accordingly, which is made evident in my *prefix'd Discourse.* He says, I call Mr. *Dod-*
wel

was a Brute. But this is also false. See the *prefix'd Discourse*.

He says, *That learned Forreigners have very well refuted my Roma Raccoviana*. If you would know who these *learned Forreigners* are, they are even two Clubs of *Papists*, the one at *Paris*, the other at *Trevoux*. These gave some three or four mean and unmanly Snarles at my Book, which did militate equally against *Papists* and *Socinians*, and none of either Factions has hitherto adventured to attack Me, but only to give two or three Sentences filled with Untruths, and impertinent Language. As for example, they say, and M. C. out of them, *That I take Am. Catharinus his Notion of Original Sin, for the Doctrine of the Church of Rome*. But this is most false, as will be evident to every one, that reads the 7th Sect. of my *Roma Raccoviana*. He violently rails at the *Covenant and Vows* our Fathers made 1559, and 60. and again 1638 to maintain the Purity of the Gospel, and the Liberties of the Kingdom, and at me, for saying God eyed Reforming Scotland, *Isaiah 55. 3, 4, 5.* and *Jeremiah 50. 5.* And that we are to be numbered among the Islanders, of whom the Holy Ghost said, *That they should wait for Christ's Law*. But such Language from one that pretends to be a *Protestant Minister*, really proves him to be of an atheistical Spirit. He says, that this *Covenant brought the Royal Martyr, that is King Charles Ist, to the Scaffold*. And I say, that this is a malicious

ous Calumny, a thousand Times baffled, and avers
that it was the very Breach of it that did it †. But
of M. C. enough now.

† See amongst others a Sample of Jet black Prelatick
Calumny, &c. *Glasgow* 1713. And *Naz. Quer.* Part 1.
Sect. 2.

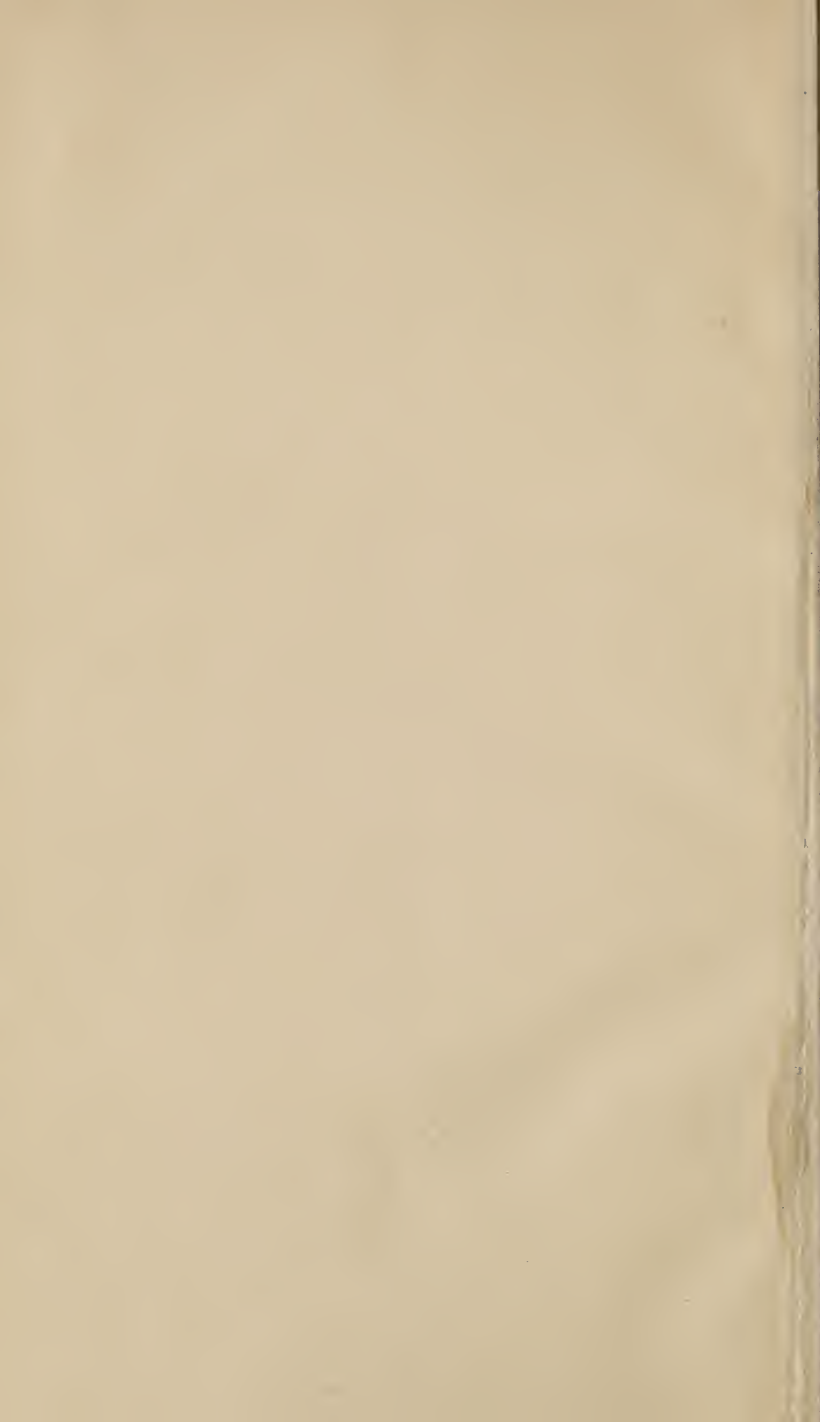
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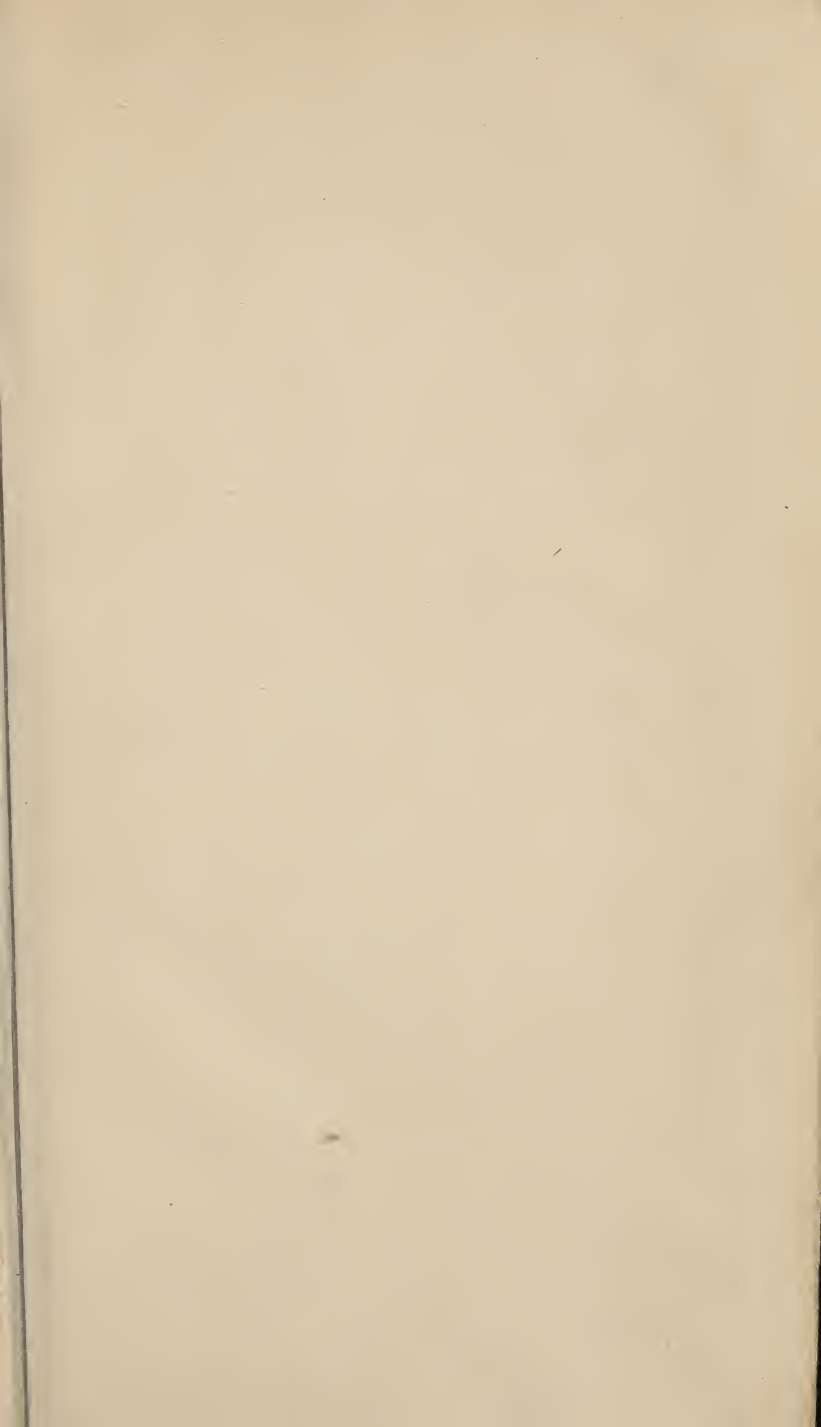
PAge 12. l. 37. read not at all. p. 53. l. 25. r. not at all. p. 64. l.
16. r. or. p. 111. l. 22. r. Rulers. p. 194. l. 26. r. least. p.
191. l. 31. for Instances r. Inferences. p. 202. l. 8. for Suc-
cessfully r. unsuccessfully. p. 222. l. 19. r. folks. p. 227. l. 17. r. or.
p. 230. l. 10. r. and p. 239. l. 4. r. of.

'Tis hop'd the judicious Reader will easily see, and correct the
Rest.

A D D E N D A

Page 192. line 10. Dodwel in his Dissertations on Irenæus alleges
that where Presbyters are named in Irenæus, old Men only, and not at all
Ecclesiastick Persons are meant. But I am persvaded that the
Places of Irenæus here adduced, to Name no others, fully Refute
this Conceit.





B.P.L. Bindery,

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