Thomas F. Torrance

ISA. 66. 21.

I will also take of them for Priests and for Levites, saith the Lord.

EPHES. 4.8,11,12,13.

When he ascended up on high he gave gifts unto men. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

HEB. 5.4,5.

And no man taketh this honour to himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an high-Priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

1TIM. 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.

LUTH. *Tom.4.Lat.Jen.fol.*19.

Non fortunat Deus labores eorum qui non sunt vocati, & quanquam salutaria quædam afferant tamen non ædificant.

Jus Divinum Ministerii Evangelici.

OR THE

DIVINE RIGHT

OF THE

Gospel--Ministry:

Divided into two Parts.

The first Part containing

A Justification of { *The Gospel-Ministry in general.*
The Necessity of Ordination thereunto by Imposition of hands.
The Unlawfulnesse of private mens assuming to themselves either the Office or Work of the Ministry without a lawfull Call and Ordination. }

The second Part containing

A Justification of the present Ministers of *England*, both such as were Ordained during the prevalency of Episcopacy from the foul aspersion of Antichristianism: And those who have been Ordained since its abolition, from the unjust imputation of Novelty: Proving that a Bishop and Presbyter are all one in Scripture; and that Ordination by Presbyters is most agreeable to the Scripture-Patern.

Together with an Appendix, wherein the Judgement and Practice of Antiquity about the whole matter of Episcopacy, and especially about the Ordination of Ministers, is briefly discussed.

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LONDON,
Printed for *G. Latham*, *J. Rothwell*, *S. Gellibrand*, *T. Underhill*, and *J. Cranford*, 1654.

THE EPISTLE TO THE READER.

IT is reported of *Bucer*, that he was ſo eager of Peace with *Luther*, that he was like to a man *Qui præ nimia aviditate etiam fæces hauriret*, who by an overmuch greedineſs after Unity, was ready to ſwallow down many of *Luthers* errours. For our parts, Though we ſhould be loath to buy Peace with the loſs of Truth, yet ſuch have been the unexpreſſible miſchiefs that the diviſions of Brethren have brought upon this Nation, and ſuch is our earneſt deſire after an happy Accommodation, that we hope we can truly cloſe, though not with the former, yet with another ſaying of *Bucers*, *That we would willingly purchaſe with the loſſe of our lives, the removing of the infinite ſcandals that have been given to the Churches of Chriſt by the diviſions of Chriſtians.*

In a Letter of his unto a godly Miniſter named *Ambroſius Blaurerus.*

Euſeb. *lib.* 3, *de vita* Conſtant.

Euſebius reports of *Conſtantine* (though a great Emperour) *That he was more troubled with the diſſentions of the Church, then with all the warres in his Dominions: That he took them ſo to heart that he could not ſleep quietly for them; yea, although he had a ſpirit full of heroick valour, yet the diſſentions of the Church were ſuch evils to him as to cauſe him to ſhed many a tear,* &c. Our prayer to God is, that the ſame affection towards the Churches of Chriſt in theſe three Nations may be kindled in all our breſts. And We doubt not but through the grace of God We are able in Sincerity to profeſs with *Luther, That we are as deſirous to imbrace Peace and Concord, as We are deſirous to have the Lord Jeſus to be propitious to us.*

Vobis oro perſuadeatis, tam cupide me amplecti concordiam, quam cupide velim mihi Dominum Jeſum propitium ſemper fore.
Luth. *Eccl. Argentinenſis Paſtoribus.*

And therefore fore-ſeeing that this enſuing Treatiſe will meet with many Adverſaries of different Perſwaſions, and with much oppoſition, We thought fit to give the Reader notice of our intentions here, leſt We ſhould be thought to be enemies to Peace, and hinderers of that long deſired and often praied for Union between diſſenting Brethren.

There are ſix ſorts and ranks of men whom We have occaſion to deal with in this Book.

1. Such as are againſt the very Office of the Miniſtery, and that affirm, That there is no ſuch Office inſtituted by Chriſt to be perpetual in his Church. We look upon this Aſſertion as deſtructive unto Chriſtian Religion, and to the ſouls of Chriſtians.

2. Such as ſay, That it is lawfull for any men that ſuppoſe themſelves gifted (though neither Ordained, nor approved by able men) to aſſume unto themſelves a power to preach the Word, and Adminiſter the Sacraments. This Opinion We judge to be the high-way

to

to all Disorder and Confusion, an inlet to Errours and Heresies, and a Door opened for Priests and Jesuites to broach their Popish and Antichristian Doctrine.

3. Such as hold, That the Ministry of *England* is Antichristian, That our Churches are no true Churches, but Synagogues of Satan, and that there is no Communion to be held with us. This Opinion We conceive to be not only false and uncharitable, but contradictory to Peace and Unity.

4. Such as say, That Episcopacy is an higher Order of Ministry above Presbytery by Divine Right, That Christ hath given the sole Power of Ordination and Jurisdiction unto Bishops; And that Ordination of Ministers is so appropriated to them by the Gospel, that all Ordinations by single Presbyters are null and void, and that Sacraments by them administred are no Sacraments. These Assertions We look upon not only as groundlesse and unscriptural, but as cruel, and utterly overthrowing all the Protestant Reformed Churches and Ministers.

Now though We hope We can truly say, that We have with all Meeknes and Christian Moderation managed the Debate with these four sorts of Adversaries, and shall be ready to exercise all Offices of Christian Love and Affection towards them, and by requiting good for evil, labour to heap coals of fire upon their heads; yet notwithstanding such is the great Distance between Them and Us in Judgement and Practice, and such is the bitternesse of their Spirits in their Opposition against Us, that We have little hope for the present (till the Lord be pleased to work a happy change of Judgment in them) of any real and hearty Accord and Agreement with them.

5. A fifth ſort are our Reverend Brethren of *New* and *Old-England* of the Congregational way, who hold Our Churches to be true Churches, and Our Miniſters true Miniſters, though they differ from Us in ſome leſſer things. We have been neceſſitated to fall upon ſome things, wherein they and We diſagree, and have repreſented the Reaſons of Our Diſſent. But yet We here profeſs,

That this Diſagreement ſhall not hinder Us from any Chriſtian Accord with them in Affection. That We can willingly write upon Our Study-doors that Motto which Mr *Jeremiah Burroughes* (who a little before his Death did ambitiouſly indeavour after Union amongſt Brethren, as ſome of Us can teſtifie) perſwades all Scholars unto,

Heart-diviſions.

Opinionum varietas, & opinantium unitas non ſunt ἀσύματα.

And that We ſhall be willing to entertain any ſincere Motion (as We have alſo formerly Declared in Our Printed Vindication) that ſhall further a happy Accommodation between Us.

6. The laſt ſort are the Moderate, Godly Epiſcopal men, that hold Ordination by Presbyters to be lawfull and valid; That a Biſhop and a Presbyter are one and the ſame Order of Miniſtry, that are Orthodox in Doctrinal Truths, and yet hold, That the Government of the Church by a perpetual Moderatour is moſt agreeable to Scripture-patern.

Though herein We differ from them, yet We are farre from thinking that this difference ſhould hinder a happy Union between them and Us. Nay, We crave leave to profeſs to the world, That it will never (as We humbly conceive) be well with *England*

land till there be an Union endeavoured and effected between all those that are Orthodox in Doctrine, though differing among themselves in some Circumstances about Church-government.

And the Lord hath strangely made way for this long-desired Union, by the bitter, wofull and unutterable fruits of Our Divisions, which have almost destroyed not only the Ministry, but even the very heart and life of Religion and Godlinesse.

Memorable is the Story of Bishop *Ridley* and Bishop *Hooper*, two famous Martyrs, who when they were out of Prison, disagreed about certain Ceremonial Garments, but when they were put into Prison they quickly and easily agreed together. *Adversity united them whom Prosperity divided.* The time is now come wherein the ruine of all the Godly, Orthodox and Ordained Ministry, is by some men designed and endeavoured: And therefore though hitherto We have continued sinfully divided, yet now the Consideration of our Common Danger, and the Preservation of the Ministry, and therein the Preservation of the Glorious Ordinances, Churches and precious Truths of Jesus Christ, should marvellously constrain Us to study to finde out, and being found out cordially to imbrace all lawfull waies to Unity and Agreement.

Thus much We thought fit to signifie, that so Our Endeavours in the ensuing Discourse may not be mis, interpreted and mis-represented.

There are two other things also which We are necessitated to communicate unto the Christian Reader.

First, That this Book should have come out two

Years ago, but was hindred by multitude of necessary and indispensable Businesses intervening. And that since our first undertaking of it, there have been many Treatises written of most of these Subjects (of which We speak) to very good purpose, which had prevailed with Us to have spared Our Pains, had We not been encouraged by a saying of *Austins*, "That "it is good and profitable to the Church of Christ; "that the same things be written of by divers Men in "divers Books, because those Books which come to "the view of some, will not come to the sight of o-"thers, and by this means the Truths of Christ will be "the sooner and easier spread and propagated.

We confesse that We have been necessitated in the Point of Episcopacy, to borrow some things out of *Smectymnuus*, and Our Reverend Presbyterian Divines, in their Conference at the Isle of *Wight*, and in Our Discourse about Election out of Mr *Hudson*, and some others: Which We have done, because being to handle the same Subjects, We thought it needless to adde any thing to what they have said; and also, That by this means We might revive the Memory of those Books which We believe are quite forgotten by most, and are assured were never sufficiently answered by any.

Secondly, The other thing which We would make known is, That in this Our large Treatise We have purposedly declined all affectation of Language, We have not laboured ἑστιάζειν τὴν ἀκοὴν to feast the ear with curious phrases. Our endeavour is to speak *non diserta sed fortia*. We have alwaies disliked those Books which have in them πόπαιν ῥημάτων, νοῦ δὲ σαλαγμὸν, a Sea of words, and but a drop of sound Reason. Our Care hath been more after Matter then Words. And

We

We hope the unbiassed and judicious Reader will finde that though the *Garment* with which We clothe Our Matter, be *rough and hairy* like *Esau*, yet the *Voice* is alwaies the *Voice of Jacob*. For We have studiously avoided all Bitternesse of Speech, even against those that make it a great part of their Religion to rail and reproach Us, and who account Us the filth of the world, and the off-scouring of all things. We have learned of Our blessed Saviour, *To blesse those that curse Us, to do good to them that hate Us, and to pray for them which despitefully use Us and persecute Us.* And of the blessed Apostle, *To instruct them in meeknesse that oppose Us, if God peradventure will give them Repentance to the acknowledgement of the Truth.*

Matth. 5.

2 Tim. 2. 25, 26.

It is a great Comfort to Us, that the Government of the Church is upon Christs shoulders, and he that could bear the wrath of God, no doubt will uphold his own Government, maugre all opposition. And it is no lesse Joy unto Us, that the Ministers of Christ are *Stars in his right hand*, and therefore safe and secure from the hurt of unreasonable men. We reade in the *Revelation* of a *Woman cloathed with the Sunne and the Moon under her feet, and a Crown of twelve Stars upon her head.* This Woman represents the true Church; Every true Christian is cloathed with Christs Righteousnesse as with the Sunne, and hath the world as the Moon under his feet, and wears the Ministers and their Gospel-Doctrine as a Crown upon his head. *He that treads this Crown under his feet hath little of true Christianity in him.* But howsoever, though We be trodden under feet, and reproachfully used for what We have written, yet it is no little Satisfaction to Us that We have discharged Our Consciences both to God

God and men. And if ſome people will not *wear Us as Crowns* upon their heads, We *ſhall wear their Reproaches* as *our Crown*; and ſhall pray unto the Lord (who only teacheth to profit) that he would give a good Succeſſe to this Undertaking of Ours for the Glory of his Name, the Benefit of his Church; and more eſpecially for the Eſtabliſhing of our reſpective Congregations, That he would direct, protect, provide for, ſupport, ſanctifie and comfort the Godly Miniſtry againſt all the ſad Diſcouragements they meet with, That he would keep out Popery, root out Error, Hereſie, Atheiſm and all Prophaneneſſe, and make Peace and Truth, Holineſſe and Righteouſneſſe to kiſſe one another in theſe three Nations.

THE

The Preface.

He Necessity and Excellency of the Gospel-Ministery is so transcendently great, as that it cannot but be accounted a very glorious Service, in all those that shall undertake to represent it in its Beauty to the Sonnes of men, and to vindicate it from all that seek to asperse, undermine and destroy it. Our Saviour Christ when he Ascended up into Heaven, left the Ministry as his choisest Legacy next to the Gift of his holy Spirit; he gave unto his Ministers (which he gave to no earthly Monarch) the Keys of the Kingdom of Heaven, *he committed to them the* Word of Reconciliation, *he made them* Stewards of the Mysteries of God, *and* Watchmen *over the precious Souls of his people. There is hardly any thing necessary for man in his Natural or Civil Relation, but the Ministry is compared to it. Are Light and Stars necessary? Is Salt necessary? Are Rulers, Shepherds, Stewards, Ambassadours, Husbandmen, Builders, Angels, Chariots and Horsmen necessary? Ministers are called,* The Light of the world, The Salt of the earth, Stars in Christs right hand, *They are* Angels, Rulers, Ambassadors, Stewards, Husbandmen, Fathers, Shepherds, Builders, Watchmen, The Chariots and Horsmen of Israel. *The people of* Constantinople *professed*

Mat.16.19.
2 Cor.5.19.
1 Cor.4.1.
Heb.13.17.

Mat.5.13,14.
Rev.1.20.
Chap.2.1.
Heb.13.17.
1 Cor.4.1.
1 Cor.3.9.
Chap.4.15.
Ephes.4.11.
1 Cor.3.10,12
Isa.52.8.
Ezek.3.17.
2 King.13.14.

they could sooner want the Sun then Chrysostom's *Ministry. And* Chrysostom *tels us, That* Herod *might very well have saved* John *Baptist notwithstanding his Oath, for his Oath was to give the daughter of* Herodias what she should ask, though it were to half his Kingdom, *but* John *Baptist's head was more worth then all his Kingdome.*

Hence it is, That the Devil in all Ages hath labeured by his wicked Instruments to discountenance, disparage and overthrew the Ministry, as knowing that it is a spiritual Engine in the hand of the Lord of Hoasts to batter down his Strong holds, and designed for this very purpose to bring people from the power of Satan unto the Kingdom of Jesus Christ.

In the Old Testament, though the Ministry that then was, was acknowledged to be of Divine Institution, yet even then it was by a carnal part of the World opposed, as a superfluous humane Invention, and the Persons to whom that Ministry was committed were in their several Generations vilified and traduced as a Society of men which rather sought some worldly, carnal, personal interest, then the sacred things of Gods Kingdom. Thus Enoch *who had this Testimony that he pleased God, endured hard speeches which ungodly sinners spoke against him.* Noah *a Preacher of Righteousnesse was not believed in his Generation, they did not, they would not know any thing till the Floud came and swept them all away.* Moses *a Prophet mighty in word and deed had* Jannes *and* Jambres *to resist him in* Ægypt, *and* Corah *and his company to withstand him in the Wilderness.* Elijah *that man of God, whom one calleth an* Earthly Angel, and an heavenly Mortal, *who whilst he lived on Earth below, commanded the Heavens and Clouds that are above, yet was he persecuted by* Jezebel, *and accounted by* Ahab *both an*

Enemy

Enemy to him and to the State, and accused to his face as the Troubler of Israel. *Thus* Jeremiah, *sanctified from the Womb, was smitten and imprisoned,* Michaiah *imprisoned,* Urijah *slain with the Sword,* Zechariah *stoned to death.*

In the New Testament John *Baptist who was filled with the holy Ghost from his Mothers womb, was beheaded. And Christ Jesus himself, who was not ashamed to be stiled the* Minister of the Circumcision, The Bishop of our souls, The Apostle and High-Priest of our profession, *was crucified between two theves. The holy Apostles of whom the world was not worthy, were not worthy to live in the world, but were despised and rejected of men, and accounted the scum and off-scouring of the world.*

In the ten first Persecutions, The Devil especially endeavoured the ruine of the Godly and Learned Ministry: It is said expresly of the sixth Persecution, That the Emperour Maximinus *raised it against the Teachers and Leaders of the Church, thinking that if these Captains were removed out of the way, he should the easilier prevail against the rest. The greatest Design that* Julian *the Apostate had for the overthrowing the Christian Religion, was by destroying of Learning, and taking away the means of subsistence from the Ministry.*

The Scripture tels us, that for the space of 1260 *daies (that is, all the time of Antichrists reign) the two Witnesses should prophesie in sackcloth, and this sackcloth is not yet put off, nor as yet likely to be.*

For there are a Generation of men risen up amongst us, that say, That it is the greatest cheat that ever was put upon Christians, to make them believe that there is a distinct Office of the Ministry peculiar to some men and not to others. This they call a Monopolizing of the Ministery, and the

worst of all Monopolies. And they say, just as Corah *and his Company,* You take too much upon you, yee sons of Levi, Are not all the people of God holy? *And may not any man that is gifted preach, though he be not Ordained? But in the mean time they forget, that this Speech of* Corahs *was accounted Rebellion, and that the earth was not able to bear it,* but opened her mouth and swallowed him up, and the rest of his companions. *It was heretofore accounted a great fault for a Minister to be a Justice of Peace, and thought incompatible with his Calling, and impossible for one man to wait upon both. But there are many in our daies, that continuing in their Civil Callings, think themselves able to discharge the Ministerial. And although the Apostle out of the sense of the weightiness of it, cried out,* Who is sufficient for these things? *Yet there are very many that think every man almost sufficient. And as* Jeroboam *made Priests of the lowest of the people, which were not of the sons of* Levi, *and it was reckoned as his great sinne. So it is with us, The lowest of the people and such as are not called to the Ministry, nor trained up in the Schools of the Prophets, are become Preachers, and cried up as the None-such of our times.*

There are divers waies by which some men endeavour to destroy the Ministry.

1. *By railing upon and reviling their persons, and raising all manner of reproaches against them, as if they were the onely Incendiaries of Church and State, pestilent fellows, the causers of all the disturbance in the Commonwealth.*

2. *By crying down the present Ministry as Antichristian, because made (as they say) by Antichristian Bishops.*

3. *By taking away their Maintenance.*

4. *By setting up the basest and meanest of the people, and*

and such as have no Arts nor Knowledge in the Tongues, to be Preachers, that thereby they might make the world believe, That the Ministerial Office is of all other the lowest and the easiest.

5. *By decrying the very Office it self.*

These with others of the like Nature, are the waies and means by which men seek to ruine the Ministry, and thereby Religion, and to open a wide gap to all Errours, Heresies, Blasphemies, Prophaneness and Atheism. Herein dealing with us as Alexander *did with the* Athenians, *who desired to make Peace with them upon condition that they would deliver eight of their chief men into his hands.* Demosthenes *to dissuade the* Athenians *from delivering them up, tels them a Fable of the Wolves and the Sheep: The Wolves desired to make Peace with the Sheep, upon condition they would deliver up their Dogs to be destroyed, which they had no sooner done, but the Wolves presently devoured the Sheep: Even so when once not only the Persons of Ministers are disgraced, and their Maintenance taken away, but when the very Calling and Office of the Ministry is denied, and libertie given to every man that will to preach, then will the Wolves devour the Sheep of Christ, then will Errors, Heresies, Blasphemie, Atheism and Poperie, come in like a mighty flood, then will ruine and desolation come like an armed man upon that Nation where this is practized, without remedie.*

And therefore to testifie our Love unto the Truth, that the Sun of Righteousness may not go down in our daies, that the Truth of the Gospel may live when we are dead, and the Word of Christ may run and be glorified; And to prevent the growth of Atheism which every where abounds, and threatneth the overthrow and ruine of the way that God hath called holy, and to reduce poor misled souls, which ig-

norantly conceive they sinne not in traducing the Ministers of the Gospel, as if they were men onely seeking their own things, and not the things of the Lord Jesus, and contemning the Ministry as if it were not Gods Institution, but an humane invention introduced to uphold some carnal interest.

We the Members of the Provincial Assembly convened by Authority of Parliament, conceive it our Duty to clear unto our respective Congregations, the Ministry and Ministers, such as serve the Lord in uprightness, from these unkinde and ungrounded aspersions. Beseeching the Lord, the Father of Spirits, to convince and settle the Judgments of them that through misguidance may doubt, and to give Repentance unto such as carnally oppose themselves, that they may come to the acknowledgement of the Truth, and so recover themselves out of the snare of Satan, wherein they suffer themselves to be taken captive at his pleasure.

The Summe of all we shall say about the Gospel-Ministry, we shall comprehend in this following Scheme.

The

The Divine Right of the Gospel-Ministry, containing

- 1. The Justification of the Ministry; wherein are handled these particulars,
  - 1. That the Office of the Ministry of the Word and Sacraments is necessary in the Church of God by Divine Institution.
  - 2. That this Office is perpetually necessary in the Church of God.
  - 3. That no man ought to take upon him the Office, or do the work of the Ministry, except he be lawfully called and ordained thereunto.
  - 4. The several waies of calling men to the Ministry, where is spoken of,
    - 1. An immediate call, and therein laid down,
      - 1. The characters of an immediate call.
      - 2. A resolution whether we are now to expect an immediate call.
      - 3. Whether the call of the first Reformers of Religion from Popery, was an immediate call.
    - 2. A mediate call, consisting in,
      - Election, concerning which are handled two things,
        - 1. That the Election of a Minister doth not by Divine Right, belong wholly and solely to the *major* part of every Congregation.
        - 2. That the whole Essence of the Ministerial call, doth not consist in Election without Ordination.
      - Ordination, concerning which are made good these four Assertions.
        - 1. That Ordination of Ministers is an Ordinance of Christ.
        - 2. That the Essence of the Ministerial call, consisteth in Ordination.
        - 3. That Ordination ought to be with praier, fasting and Imposition of hands.
        - 4. That Ordination ought to be by the Presbytery.
- 2. The Justification, &c. *B*

- *B.* 2. The Justification of our Ministry which is comprised under two Propositions.
  - 1. That the Call to the Office of the Ministry which some of our present Ministers did receive, during the prevalency of Episcopacy, was lawful & valid; which is proved,
    - 1. By Arguments drawn from the principles of our Adversaries, wherein by the way is proved
      - 1. That the Churches of *England* are true Churches.
      - 2. And the two great Objections against them, taken from their Parochiall and Nationall constitution, are sufficiently answered.
    - 2. By Arguments taken from our own Principles, and the nature of the thing; And here our Ministry is largely vindicated from the foul aspersion of Antichristianism, which is cast upon it, because conveyed unto us (as is said) by Popish and Antichristian Bishops.
  - 2. That the Call to the Office of the Ministry which our present Ministers do receive, since the abolition of Episcopacy is lawfull and valid, in which is shewed,
    - 1. That a Bishop and Presbyter are all one in Scripture.
    - 2. That the instances of *Timothy*, and *Titus*, and the *Asian* Angels do not prove the contrary.
    - And because Ordination by Presbyters without Bishops is highly accused of Novelty, as having not the least shadow of Antiquity, and thereby many Candidates of the Ministry are discouraged from this way of entring into the Ministry, and Ordination so received is accounted null: We have therefore added an Appendix wherein is briefly held forth the Judgement and Practise of Antiquity both in reference to Ordination, and the whole matter of Episcopacy.

Jus Divinum Ministerij Evangelici.

OR THE

DIVINE RIGHT

OF THE

Gospel-Ministry:

The First Part.

CONTAINING

A Justification of
- The Gospel-Ministry in generall.
- The necessity of Ordination thereunto by Imposition of Hands.
- The Unlawfulnesse of private mens assuming to themselves either the Office or Work of the Ministry without a lawful Call and Ordination.

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CHAPTER I.

Containing the first Proposition.

PROP. I.

That the Office of the Ministry of the Word and Sacraments is necessary in the Church by Divine Institution.

FOr the understanding of this Proposition we shall briefly shew,

1. What is meant by Ministry.
2. What by Office.

1. What is meant By Ministry; The word Ministry is a term of large comprehension: Sometimes it is taken for a Civil Service in the Commonwealth; Sometimes for a spirituall worship of Jesus Christ; Rom. 13.4. Ioh. 12.26. Act. 6.

Sometimes for the Office of a Deacon: But in this Proposition it is taken for an Ecclesiasticall Function appointed by Christ in his Church for the Preaching of the Word and Administration of the Sacraments. This is called a Ministry in opposition to Lordly Domination and Principality; For Ministers are not appointed to be Lords over Gods Heritage, but to be examples to the flock: 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: The Office of the Ministry is not a Dominion but a Service, and a labourious Service, and therefore called ὑπηρεσία, a word taken from those that labour at the oar, and διακονία, a word taken from those that do *in pulvere desudare*: But yet it is a most glorious and honourable Service, because a Service to God his Church, and the Souls of People, and therefore called *The Ministry of Christ*, *The Stewardship of the Mysteries of God*, and *a spiritualll Rule over the Houshold of God*.

1 Pet. 5.3.

Mat. 20.25, 26.

1 Cor. 4.1.

Heb. 13.17.

Q. 2. What is meant by the word *Office*?

Ans. For this you must know, That there is a great deal of difference between the Office and the work of the Ministry; Indeed in Scripture they are sometimes held forth by one Name because they are near akin, *Act.* 6.4. *We will give our selves to the Ministry of the Word*; And *Rom.* 11.13. *I magnifie my Office*; Both in the Originall called διακονία, yet are they really distinct in nature as Relation and Action, and separable either by Divine Providence in case of sicknesse, or by humane pravity in case of Imprisonment, Banishment, or Rejection of the People, or Supine negligence, sloath, ambition, or covetousnesse in the Officer.

Impossible it is to dispute about the Office without mention of the work, they being Relatives, and therefore cannot be understood the one without the other: But yet because there are a double sort of dissenters, some that deny the very Office of the Ministry; Others that grant the Office, but yet think

think it no sin for a man gifted (though uncalled) to assume the publike work of the Ministry: Our purpose is to speak distinctly to both. But in this Proposition only to the first.

The Office of the Ministry is a spirituall Relation to the whole employment of the Ministry in a person qualified, founded upon a speciall and regular call.

For its generall nature, It is a Relation as is evident by removing all other kindes, In particular it cannot be Action, For this is transient, but an Office is permanent.

For its property, It is a spirituall Relation to distinguish it from naturall and civil Relations.

Its Subject is a person qualified, Namely, 1. Able. 2. Willing. 3. Pious in the judgement of Charity.

Its Object or Term is the Ministeriall employment, amplified by its extent in order to the work: A gifted Brother may upon just occasion materially exercise some parts of the Ministry, as Prayer, opening and applying of the Scripture, but not all parts, as Administration of the Sacraments, nor the former in publique, unlesse lawfully called thereunto.

Its Foundation is Vocation, or a Call limited; 1. By its Specialty: A generall Call enables to Prayer and Teaching as a Christian, but only a speciall and particular Call enables to these duties *ex officio & authoritativè*; A private person may bring news of a Treaty to be had, but only an Embassadour or Herauld comes enabled by Authority to treat.

2. It is limited by its Regularity to distinguish it from the bare Call of the People: The Peoples Call may determine a Persons Ministry in an especiall manner to themselves, but cannot invest a person into the Office of the Ministry, who was not a Minister before; Nor can their deserting of him put him out of Office, though haply it may out of imployment: Action is transient, but Relation is permanent; Therefore the Office is better defined by relation to the work then by relation to a particular people, who may easily out him of his work but not of his Office: This Regular Call then consists not in bare instinct, whereby men run before they

they be sent, nor barely in the suffrages of the people, which make a Person their Minister not a Minister: But in mission either immediate by God and Christ, witnesse the Prophets and Apostles; or mediate by some delegated and authorised by God for that purpose, *Nihil dat quod non habet*: Nor can he who is not either a Minister or the Lord of Ministers regularly make a Minister: *Paul* was called by Christ, *Timothy* by *Paul* and the Presbytery; Nor do we reade of any called ordinarily to the Ministry without Ministers: And here by the way take notice, That the very nature of the Office of the Ministry argues strongly, that none can take upon them that sacred Office without a lawfull Call and Ordination, since the very Foundation of this Relation is a lawfull Call, and without a Foundation no Relation can either exist or persist; But more of this hereafter.

1 Tim. 4. 14.
2 Tim. 1. 6.
Act. 14. 22.
Tit. 1. 5.
1 Tim. 5. 22.

For the present, That which we have now to prove is, That the Office of the Ministry, that is, That a spiritual Relation to the whole employment of the Ministry in a person qualified, founded in a speciall and regular Call, is of Divine Institution: Or more plainly, That the Ecclesiasticall Ministry is an Order, Function, or Office, that hath its Originall from Heaven; Not from an Ordinance of Parliament, but of the Lord Jesus Christ, which we shall prove by these Arguments.

Argum. 1. From the peculiar designation of some Persons to the work of the Ministry; Whence thus we argue,

If God hath peculiarly designed some Persons to this work of the Ministry, then the Office of the Ministry is by Divine Institution: But God hath peculiarly designed some Persons to the Work of the Ministry: The Consequence is clear. If God appointed some Persons to the Work of judging *Israel*, then the Office of Judges was by Divine Institution; If God appointed some Persons to carry the Utensils of the Tabernacle or Temple, and to keep the doors, then the Office of the Porters and Door-Keepers was of Divine Institution: So here if God designed some Persons to the Work of the Ministry,

nistry, then there is such an Office. And it will be further strengthened by this consideration; That where there was no distinct Office God did not design peculiar Persons for the Work, but left it in common to all, and where he left it in common to all there was no distinct Office. Thus the daty of Almes-giving in generall, because it is a duty common to all, and no peculiar Persons are designed to it, but it is equally required of all according to their ability, therefore there is no such Office of Almes-giving. But now to distribute the Alms of the Church in a work peculiarly determined to some particular Persons which are called Deacons (and is not common to all) and therefore the Office of the Deacon is by divine Institution. Adde further that to design particular persons to any work, to which all have a like Call, Power, and Authority, is needlesse and ridiculous. So much for the proof of the consequence: The Antecedent will easily be made out.

1. That this was so under the Law, is evident beyond all dispute, to all who reade and beleeve the Old Testament: Though all *Israel* was *Holinesse to the Lord, a Kingdom of Priests, and a Holy Nation*, as all Christians are now in their private duties and domestick Relations to offer up spiritual Sacrifices acceptable to God by Jesus Christ; Yet there was then a distinct peculiar Ministry in the Levites the Sonnes of *Aaron* by divine appointment; And *no man might take that honour upon him, but only he that was called thereunto, as was Aaron*, Heb. 5.4. Nor might any enter within the Tabernacle but the Priest accomplishing the Service of God.

Exo. 19 6. 1 Pet. 2. 9. Rev. 1. 6. 1 Pet. 2. 5. Exo. 28. 1. Numb. 1. 50. Deut. 10. 8. & 33. 8. Heb. 9. 6.

2. As it was thus in the Jewish Church before Christs Incarnation, so it was foretold that it should be also in the Christian Church consisting of Jew and Gentile; It was Gods great Promise to be fullfilled in Gospel-times, that he would *take of the Children of them that should be brought into the Church for Priests and Levites*, alluding to the Officers that then were in being; which cannot be understood of spiritu-all Priests, such as all Saints are in some sense stiled; for these are said to be singled out from the rest for such a speciall Office.

Isa. 66. 21. Isa. 61. 6. 1 Pet. 2. 9.

fice. And that in the times of the Gospel, according to the Promise, such an Office was appointed by our Lord Jesus, is beyond all question to all who reade and beleeve the New Testament, Christ before his death appointed the Apostles to go and preach; He ordained twelve that they should be with him, and that he might send them forth to preach: And after this the Lord appointed other seventy also; and because the Harvest was great and the Labourers were but few, therefore they are bid to *pray the Lord of the Harvest that he would send firth Labourers into his Harvest*: To his Apostles he revealed himself especially after his resurrection, and gave them commission and command to preach the Gospel to all Nations, *baptizing them in the Name of the Father, of the Sonne, and of the holy Ghost*: And when *Judas* being numbred with them had obtained part of this Ministry, from which by transgression he fell; the rest of the Disciples did not magnifie themselves to be Apostles, but sought to the Lord, that God himself would shew whom he had chosen to take part of that Ministry and Apostleship, and the Lot falling upon *Mathias* he was numbred with the eleven.

Mat. 10.1,7. Mar.3.14. Luke 9. 1, 2. & 10. 1,2.

Mat.28.19. Act.10.41,42

Act. 1.17,24, 25.

3. The Ministry in the daies of the Apostles was not only dispensed by the Apostles, the seventy Disciples, and other Prophets and Evangelists, whose Call, Gifts, and Works were extraordinary, but by other ordinary Pastors, whose spirits were not infallible, and whose commission was not extraordinary. The extraordinary Officers were commanded to commit the word to faithfull men who shall be able to teach others also. And this Ministry dispensed by ordinary Pastors, was by the Apostles themselves and the severall Churches of the New Testament esteemed as a Ministry by Divine Institution: *Paul* stiles *Epaphras a dear Fellow-Servant, who is for you a faithfull Minister of Christ*: *Tychicus he calls a beloved Brother and a faithfull Minister in the Lord.* And these ordinary Pastors (distinguished from those extraordinary Officers) the Scriptures do affirm to be as truly by divine appointment as the former, though not so immediatly and eminently.

2 Tim.2.2.

Col.1.7.

The

1. The same God that set in the Church first Apostles, then Prophets, the same God set in the Church some to be Teachers. Some (by way of distinction from others,) and not all; For the holy Ghost argueth as if it were equally absurd to have all to be Teachers, as all to be Apostles, and appeals to their naturall conscience about it; *Are all Apostles? Are all Prophets? Are all Teachers?* And if God himself the Father of all mercies hath placed these Teachers in his Church, what is man who is but a worm that he should attempt to displace them? 1 Cor.12.28. Ver.29.

2. The same Redeemer the Lord Jesus who gave some to be Apostles, some Prophets, and some Evangelists, the same Christ gave also some to be Pastors and to be Teachers. Eph.4.11.

3. The same holy Spirit which said, *Separate me Barnabas and Saul for the work of the Ministery, and who committed to Paul the Gospel of Uncircumcision as he did the Gospel of Circumcision to Peter*; The same blessed Spirit gave charge to the Elders of the Church of *Ephesus* to *take heed to the Flock of Christ*; And though they were no where recorded to have received a Commission extraordinary, and a spirit infallible, (Nay, so far were they from being infallible, that the Apostle foretels that some of them would speak perverse things to draw away Disciples after them, *v.30.*) Yet is it said expresly, that the holy Ghost had made them Overseers over the Flock: As the Saints converted to the Faith of the Gospel by the Ministry of *Tychichus*, *Epaphras*, and *Onesimus*, and the Saints that in those daies were really added to the Church, were no lesse truly Saints then those which were converted immediatly by *Paul*, and *Peter*, and the rest of the Apostles; So these ordinary Pastors and Teachers aforementioned did no lesse truly receive their Ministry from the Lord for their ordinary employment, then the Apostles did (though they more eminently for their employment extraordinary:) As he committed to them the Word and Ministry of Reconciliation, and gave to them both Commission and Command to dispense his Ordinances, so that to them it Act.13.2. Gal.2.7. Act.20.28. 2 Cor.5.18,19

was not only lawfull or arbitrary, but necessity was laid upon them, and a Woe denounced if they preached not the
1 Cor. 9.16. Gospel: So was it also to the ordinary Teachers, and therefore *Archippus* (no where mentioned to be an Officer extraordinary) is commanded to *fullfill his Ministry, which he al-*
Col. 4.17. *so received from the Lord.*

Now if the Father, the God of Truth; the Son, the Way, the Truth, and the Life; and the holy Ghost the Spirit of Truth hath designed peculiar persons to this Office, then the Ministry by way of Office, is necessary by Divine Institution.

Argum. 2. The Second Argument is drawn from the peculiar Names or Titles, whereby the Persons thus designed and distinguished from other Saints: If God hath given peculiar Names and Titles, whereby the Persons designed to this Office are distinguished from other Saints, then this Office is by Divine Institution. For as the judgement of God is, so are the denomi-
Rom. 2.2. nations which God giveth to things, *according to truth:* If *Adam* gave distinguishing Names to all creatures, sutable to their beings; Surely our only wise God will not distinguish where he himself hath made no difference. But God hath given to the persons designed to this Office peculiar Names and Titles.

Eph. 4.11. 1. These are called Pastors, and the other Saints re-
1 Pet. 5.2. spectively are called the Flock. Now is there not a reall di-
Act. 20.28. stinction (as well as nominall) betwixt the Flock and Pastor, the Sheep and the Shepherd?

1 Cor. 12.28. 2. They are called *Teachers*, and doth not the holy Ghost
Gal. 6.6. evidently distinguish betwixt them that do instruct and those that are instructed?

1 Tim. 5.17. 3. They are called such as *Rule well*, not in any civil way as State-Officers, but such as labour in the Word and Doctrine.

Heb. 13.17. 4. They are such as are *Over the Saints in the Lord*, and
Heb. 13.24. the holy Ghost doth expresly distinguish betwixt the Officers in the Church, which have rule and inspection over the Saints,

Saints, and all the rest of the Saints under that Inspection.

5. They are called *Stewards of the Mysteries of God*; all the rest of the Saints are of the Houshold of Faith; and who may appoint Stewards in the House but the Master of the Houshold? And if the Master call them Stewards, let all Saints do so who are of his Houshold. Though all other Saints may be called Stewards of the manifold grace of God, according to the proportion of the gifts and talents which they have received for their Lords use, and so every man must give an account of his Stewardship even for civil gifts and common graces, yet neither are all men nor all Saints, as such, any where stiled by the holy Ghost to be Stewards of the Mysteries of God, as the Ministers of Christ are; And it is one peculiar Argument which the holy Ghost useth, why the Bishop must be eminently blamelesse above other Saints, because he is so to carry himself in Gods House as one who in a speciall way is the Steward of God.

1 Cor.4.1. Tit. 1.7. Gal. 6.10. Luke 12.42. 1 Pet. 4.10. Luke 16.2. 1 Cor.4.1. Tit. 1.17.

6. They are called *Preachers* by way of Office, or Gods Heralds (though others may know and speak the same things, *viz.*) These authoritatively are sent forth to proclaim the minde of the Lord.

Rom.10.14.

7. They are called *Embassadors for Christ*: God hath given to them the Ministry of Reconciliation, and hath committed to them the Word of Reconciliation.

2 Co.5.19,20.

8. They are *Super-intendents* and *Overseers of the Flock*; and if they had no such Office, then in the discharge of this work they might be charged to be Busie-bodies; And so we shall call this a sin which God Almighty hath charged upon them as their duty.

Act.20.18. 1 Pet.4.15. 1 Pet. 5.2.

9. They are called *Stars in Christs right hand*.

Rev.1.20.

10. The *Angels of the Churches*, and our Lord himself doth clearly distinguish betwixt the seven Stars in the Church, and the seven golden Candlesticks which are seven Churches; he evidently puts a difference betwixt the Churches and the Angels set in them and over them in the Lord.

Rev.2.1. v.8. 12. 18. Rev.3.1,7,14.

Argum.3. The third Argument is drawn from the Lords speciall care in requiring peculiar gifts and qualifications in Persons so distinguished and designed for this work as formerly.

If the Lord out of his speciall care to the good of the souls of People, hath appointed peculiar gifts and qualifications (above what is required in all Saints as such) in all who enter into the work of the Ministry, then the Office of the Ministry is by Divine Institution. For why should God require such qualifications for an Office, if he first had not appointed such an Office; Suppose a Parliament should lay down severall qualifications for every man that is to be made a Justice of Peace, Doth not this clearly infer, that there is such an Office as of a Justice of the Peace; But our Lord doth require peculiar gifts and qualifications, *&c.* Not only those Moral Theological Christian gifts and graces which are required in all Saints at such, as to be blamelesse, vigilant, sober, *&c.* But such qualifications as are peculiar, Though gifts as gifts do not alone invest into an Office, yet where these are so strictly and peculiarly required, they argue that there is an Office. God requires

1 Tim.3.2.

1 Tim.3.2. Iam.1.19. 1. That they be apt to teach: Saints may be Saints though they be not fitted to teach others: It is a good degree of Saintship when they are swift to hear, slow to speak, and apt to learn, (and we could wish the Saints in our times could learn and practise that Lesson) but those faithful men to whom the Ministry is to be committed, must be apt to teach.

2 Tim.2.2. 2. That they be not only apt but able to teach others also.

Tit.1.9. 3. That they be such as holding fast the Word may be able by sound Doctrine to exhort and convince Gainsayers.

2 Tim.2.15. Not only ὀρθοποδεῖν but ὀρθοτομεῖν. Luk.12.42. 4. That they be such as *study to shew themselves approved unto God, Workmen that need not be ashamed, Rightly dividing the Word of Truth; And who then is a faithfull and wise Steward whom the Lord may make Ruler over his Houshold to give them their portion of meat in due season.*

5. That

5. That these gifts be tried and approved by others (for no man can be a competent Judge of his own gifts) The Deacons must first be proved, and if the Deacons the lowest Officer of the Church must by Divine appointment be first proved before he be admitted to use the Office of a Deacon, how much more is this required in the Office of the Ministry, which is far higher? 1 Tim.3.10.

6. That those that are to prove and approve observe these things *without carnall preferring one before another; that they doe nothing by partiality, that they lay hands suddenly upon no man*,, and this the Apostle chargeth them with *before God and the Lord Jesus Christ and his Elect Angels?* Now why are all these qualifications required? Would not all these injunctions about such an Office be superfluous, if such an Office were not by Divine Institution? 1 Tim.5.21, 22.

7. The qualifications are so many, the work so eminent, the successe so various, the Ministry of the Word being to some the savour of life unto life, and to others the savour of death unto death, that the Apostle in admiration of the difficulty and dignity of this employment, crieth out, *Who is sufficient for these things?* But they who are alienated in their mindes as they snuffe at the service of God, and bring the torn, and the lame, and the sick (as if any thing though never so bad were good enough) for an Offering to the Lord, so they account the work of the Ministry so mean, and the Office so contemptible, that they say in opposition to the holy Apostle, For these things who is not sufficient? boldly intruding themselves into this work, without any gifts or qualifications sutable and approved thereunto, presuming to be Teachers of the Law and of the Gospel, yet not understanding what they say or whereof they do affirm. 2 Cor.2.16. Mal.1.13. 1 Tim.1.7.

The fourth Argument From peculiar duties; If God require peculiar duties of Ministers which he doth not require of Beleevers as Beleevers, then there is such a distinct Office by Divine Institution. But God doth require peculiar distinct duties of Ministers. *Argum.4.*

1. They

1 Tim.3.5. 1 Pet.5.2,3. 1. They are commanded to take ſpecial care of the Church of God to take the *overſight of the Flock of God, yet not as Lords over Gods Heritage; but being examples to the Flock.*

1 Tim.4.14. 2. When they have undertaken this work they are charged *not to neglect the gift that is in them, which was given by the laying on the hands of the Presbytery.*

1 Tim.4.15. Act.6.2,4. 3. *Wholly to minde this Work and the Office; Meditate on theſe things, give themſelves wholly to them, that their profiting may appear to all: It is not reaſon that they ſhould leave the Word and ſerve Tables,* but they muſt continually give themſelves to Prayer and to the Miniſtry of the Word. It is true, that the work of the Apoſtles was exceeding great, yet it is as true, that their gifts were extraordinary, and the aſſiſtance they had was above meaſure, God teſtifying to the word of his grace by many ſigns and wonders: Now if the Apoſtles endued with thoſe tranſcendent abilities, would not ſuffer themſelves to be diverted, how much more doth the work of the Miniſtry challenge the whole man, of them whoſe parts and aſſiſtances are ſo farre inferiour that they may attend the ſpecial ſervice of God without diſtraction? 1 Tim.4.13. 15. Have not the Miniſters now as much need as *Timothy* then to *give attendance to reading, as well as unto exhortation and doctrine,* to meditate upon theſe things, and give themſelves wholly to them, that their profiting may appear to all, that ſo they may ſave themſelves and them that hear them?

2 Tim.4.2. 2 Tim.2.25. 4. Not only wholly to minde this work in private, but in publike to *Preach the Word; to be inſtant in ſeaſon and out of ſeaſon; Rebuke, exhort with all long-ſuffering and doctrine: With meekneſſe they muſt inſtruct thoſe that oppoſe themſelves;* They muſt labour even to wearineſs in the Word and Doctrine: They muſt be willing to ſpend and to be ſpent upon the Service of the faith of the people: 2 Cor.12.15. 1 Cor.9.16,17 *A neceſſity is laid upon them to preach the Goſpel,* the neglect whereof involves them in a Woe; *If they doe it willingly they have a reward, and if not yet a Diſpenſation is committed to them.*

5. Not

5. Not only to preach the Word, but also to administer the Sacraments. Mat.28.19. 1 Cor.4.1.

6. And also to ordain others into the work of the Ministry: Of which more hereafter. 1 Cor. 10. 6. 1 Cor.11.24. 1 Tim.4.14. 1 Tim.5.22.

In all these works not to feed themselves but to feed the Flock, to look not only to their lives but to their doctrine, to watch not only for their own souls but for the souls of others. Heb.13.17.

7. They are commanded so to watch over the Flock as those that must give an account. Heb.13.17.

8. They are commanded to take heed to themselves and to their doctrine, not only how they live but how they teach, that they may edifie both by living and teaching, and though they meet with many discouragements, unfruitfulnesse in some, and unkinde oppositions from others, yet they must continue in these things, and persist in their work, when they have laid their hands to this Plough they must not look back, but must persevere to speak the things which become sound Doctrine, to preach the Word, to be instant in season and out of season, to reprove, rebuke and exhort with all long-suffering and doctrine. 1 Tim.4.16. Tit.2.1. 2 Tim.4.2.

The fifth Argument is drawn From the peculiar distinct duties enjoyned the people in reference to their Teachers. *Argum.5.*

If the Lord requires peculiar distinct duties from the people in reference to their Teachers, then this Office is by Divine Institution.

But the Lord requires peculiar distinct duties in the People in reference to their Minister, *&c.*

1. To know and acknowledge them such as are over them in the Lord. 1 Thes.5.12.

2. To remember their guides who have spoken unto them the Word of God; We are prone to forget our duty towards them: God is sensible of this sin, and gives out these commands to cure this forgetfulnesse. Heb.13.7.

3. Highly to esteem them, and that in love, and this also for their works sake. Though the Saints are not to esteem or 1 The. 5.13.

think of them above what is meet, yet this esteem must not be
1 Tim. 5.17. vulgar as that which is only common to ordinary men and be-
lievers: When the unthankful world despise the Ministers, the
Saints are obliged to account them worthy of double honour,
ὑπερ ἐκπερισσοῦ and to esteem them highly, very highly and abundantly; This
1 The. 5.13. high degree of esteem must be in love, for if we love the
Embassage, and the Lord who sends the glad tidings of Sal-
Rom. 10.15. vation, How beautifull then are the feet of his Embassa-
dours! This esteem of them in love must be for their works
sake: Now if this work was not of God, he would never
give so many injunctions to honour these work-men: But
1 Pet. 1.12. this work of the Ministry in reconciling sinners to God, is
so stupendious, that the Angels with admiration desire to
look into these things: And in the dispensation of this my-
stery which from the beginning of the world hath been hid
in God, is made known by the Church not only to men but
Eph. 3.9,10. to Cherubins and Seraphims, Principalities and powers in
Heavenly places the manifold wisedom of God.

Heb. 13.17. 4. To obey them that have the rule over you and submit
your selves unto them.

Heb. 13.17. 5. To encourage them, that they may do their work with
joy and not with grief, for that is unprofitable to the Flock,
as uncomfortable to the Pastour.

6, To maintain them; *He that is taught in the Word must*
Gal. 6.6. *communicate to him that teacheth in all good things:* Why doth
1 Cor. 9.7. to the holy Ghost spend almost a whole Chapter upon this Sub-
19. ject? and after many arguments, why doth the Apostle make
that appeal? *Do ye not know that they which minister about holy*
V. 13. *things live of the things of the Temple; and they that wait at*
the Altar are partakers with the Altar? And whereas some
might say, This practise is Mosaicall, and fit for the Jewish
V. 14. Priesthood, but not for Gospel-times, He prevents this Ob-
jection, and asserts as a Divine Institution, that God hath
thus ordained, that *they which preach the Gospel should live of*
the Gospel: But this doctrine of the maintenance of Ministers
hath been of late so largely and solidly asserted by several able
pens, that we shall not need to say any more about it. But
no

no wonder that those which would take away and detain the maintenance should also be willing to deny the Office: They that take away the Oyl would break the Lamp in sunder as a thing uselesse and unnecessary.

Object. But some may say, the Apostles did work with labour and travell, night and day, that they might not be chargeable: Doth not *Paul* himself appeal to the Elders of the Church of *Ephesus*, Yea, you your selves know, that these have ministred to my necessities, and if the Apostles laboured and had no maintenance, though they were extraordinary, why should not other ordinary Ministers labour, and why is their maintenance a duty necessary? 2 Thes. 3.8,9. Act.20.34.

We answer, 1. This travell with their own hands for a subsistence was a peculiar case of *Paul* and *Barnabas*, and was not the practise of the other Apostles; for *Paul* saith, I only and *Barnabas*, have not we power to forbear working as the other Apostles and Brethren of the Lord and *Cephas*? 1 Cor. 9. 6. comp. ver.5.

2. When they refused to receive maintenance, this refusal was upon especiall occasion: As 1. Either the Churches extream necessities, the daies of danger and exigencies of the Saints: In such case, though marriage was lawfull; I suppose it is good for the present distresse, I say it is good for a man to forbear marriage; and so *Paul* did both forbear marrtage and also refused maintenance, but none can conclude from hence the marriage of Ministers is unlawfull, or their maintenance unneedfull. Or 2. This refusall of maintenance was in case of scandall, when false Teachers had crept into the Church of *Corinth*, who boasted of themselves and their own doctrine, and that they would Preach the Gospel freely, and so cried down *Paul* and his Ministry, therefore in this case *Paul* preached the Gospel freely, *I was chargeable* (saith he) *to no man, and in all things I have kept my self from being burdensome to you, and so will I keep my self*, and what I do in this kinde that I will do; and the ground of this practise he declareth to avoid scandall, *that I may cut off occasion from them which desire occasion*; and that he might stop the boastings of those false Apostles, dececeifull workers 1 Cor. 7.26. com. with 37. 2 Cor. 11. 7. to 9. v.12,13.

transforming themselves into the Apostles of Christ, that wherein they gloried they may be found even as we.

3. When *Paul* was neeessitated to labour with his hands, he numbers it in the Catalogue of his sorrows as part of his
1 Cor. 4. 11, 12 sufferings, To this hour we both hunger and thirst, and are naked and buffeted, and have no certain dwelling-place, and labour working with our own hands.

4. Though *Paul* refused maintenance, yet he still taught
1 Cor. 9. 7, 14. Beleevers that it was a Gospel-Ordinance to maintain their
v. 8. to 15. Ministers; for *Who goeth to Warfare at his own charges?* Shall Souldiers have no pay because when they are lawfully called forth they offer themselves freely to serve the publike? *Who planteth a Vineyard and doth not eat thereof?*

5. When *Paul* in the cases and for the persons above-mentioned
2 Cor. 11. 8. refused maintenance, yet he telleth the *Corinthians*, that he received much from others, *I robbed other Churchss, taking wages of them to serve you; for that which was lacking to me, they which came from* Macedonia *supplied:* and he abundantly commendeth the *Philippians*, who were careful for his outward subsistence; And their supply sent unto him he calleth an *Odour of sweet smell, a Sacrifice acceptable, well-*
Phi. 4. 10, 14, 15, 16, 17. *pleasing to God, and that hereby fruit did abound to their account.*

Argum. 6. The sixth Argument is drawn from the Promises; If God hath made particular Promises to them that work in this Ministry, then this Office is by Divine Institution; For God did never promise to keep up that Office in the Church which he hath not set up; but hath said the contrary, that
Mat. 15. 13. *every Plant which our Heavenly Father hath not planted shall be plucked up.*

But God hath made peculiar Promises to them that work in the Ministry.

1. That his speciall presence shall be with them; *Lo, I am*
Mat. 28. 20. *with you* in this work of Teaching and baptizing, though many or most may be against you.

2. His speciall assistance; God alone is alsufficient to make them

them who are insufficient of themselves to think one good thought, able Ministers of the New Testament, not only of the Letter but of the Spirit; God alone continues these abilities from the perpetuall supply of the Spirit of Jesus Christ. From this speciall assistance it is that they which have this Ministry faint not under all affronts and discouragements, totally and universally, because they receive new supplies of Mercy from the Lord. 2 Cor.3.5,6. Phil.1.19. 2 Cor.4.1.

3. His speciall protection of them in all assaults: He is present with all his Saints to protect and preserve them; He is in *the midst of the seven Golden Candlesticks*, and he walks in the midst of them; These seven Golden Candlasticks are declared to be the seven Churches of *Asia*; But God doth more then so to the Ministers of those Churches, He is not only in them, and walks in the midst of them, bnt *he holds the Stars in his right hand.* Rev.1.1.

4. Unto them he promiseth the power of the Keys, and engageth himself, that whatsoever they ministerially *binde on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven*; And this promise first made to *Peter* was not limited to *Peters* person alone, for Christ after his Resurrection makes good the same promise to all the other Apostles; *Whose sins soever ye remit are remitted, and whose sins soever ye retain are retained*; And that this promise was not liimted to the Apostles as Apostles, but was given to the Apostles as Ministers of the Gospel, is evident from *Mat.*18. 17, 18. where the same power is given to the ordinary Church-Officers that was given to the Apostles, and the same encouragement given to them to exercise that censure. Mat.16.19. Ioh.20.23.

5. Christ Jesus promiseth speciall sympathy with them, whatsoever entertainment they meet withall in the discharge of this Office; *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me*: And when the Ministers are despised, hated, and contemned, Christ tels us *he takes it as to himself*, as if these contempts were done to himself in his own person: *He that hateth them* (in reference to their work) *hateth me*; *He that despiseth them despiseth me,* Mat.10.42. Luk.10.16.

and he that despiseth me despiseth him that sent me; which great promises though eminently given to the Apostles, yet are not limited to the Apostles as Apostles, but extended to all the Ministers sent to preach the Gospel, for so Christ himself expounds these Promises; *Verily, Verily, I say unto you, He that receiveth whomsoever I shall send, receiveth me*: Now if the promise be to all whomsoever Christ sends, then not only to the Apostles; for besides them Christ sent other Pastors who were not immediatly called and sent, as the 12. and the 70. yet they were proved before to have been sent and set in the Church by Christ.

Joh. 13.20.

6. Christ is so tender of the good or bad usage of his Ministers, that he hath undertaken to recompence all that good done to them; *He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophets reward*; And though this be true also of every righteous man and Disciple in his proportion, yet our Lord doth evidently there distinguish betwixt the Prophet by Office and the righteous man or disciple, as he doth also betwixt a Prophets reward and a righteous mans reward: And so in all ages God hath taken it kindely when his faithfull Ministers have been protected and countenanced: It stands upon record as a token of the sincerity of *Obadiah*, that in that general persecution by *Jezabel*, he had a hundred of the Lords Prophets, *and hid them fifty in a Cave, and fed them with bread and water*: And of *Hezekiah* that good King who walked before the Lord with a perfect heart, there is this testimony recorded, that he *spake comfortably unto all the Levites which taught the good knowledge of the Lord*: But those Kings and Rulers that abused the Ministers are noted as enemies to God himself, *Ahab* and *Amazia*, &c. And contempt of Ordinances and Ministers sent from God, is made the saddest fore-runner of ruine and desolation; When *they mocked the Messengers of God, despised his Word, and misused his Prophets; Then the wrath of the Lord rose up against his people, till there was no remedy*: The Lord was tender of the Ministry of the Law because glorious. Now doth not the holy Ghost tell us, that *the Ministry of the Gospel doth exceed in Glory*;

V. 41.42.

1 Kin. 18.13.

2 Chr. 30.12.

2 Chro. 36.16.

2 Cor. 3.9.

That

That among them that are born of women there hath not risen a greater then *John Baptist*; Notwithstanding, he that is least in the Kingdom of Heaven is greater then he, not that their Persons are better, but that their Ministry is higher.

Therefore let us all take heed of despising the Ministry, lest the *Lord smite the Earth with a Curse*; *For he that despiseth, despiseth not man but God.* So much shall suffice for the First Proposition. Mal.4.6. 1 Thes.4.8.

Chap. II.

Containing the Second Proposition.

PROVING,

That the Office of the Ministry is perpetually necessary.

THat it is so will appear by these ensuing Arguments.

If all the former Arguments which evince the necessity of this Office by divine Institution be of a moral nature, then are they of perpetuall Obligation by Divine appointment; For the Commands of the Morall Law given to the Jews oblige all, and Precepts of the Gospel given both to Jews and Gentiles in the Apostles times, do equally oblige all beleevers in these daies as they did beleevers in the daies of the Apostles, to whom they were at first immediatly prescribed; because those precepts are of a moral nature; Whatsoever duties God required in the Churches of *Galatia, Philippi,* *Colosse,* &c. all these Scriptures do as really binde now as they did then binde them, for *Whatsoever things were written aforetime were written for our Learning*; The same evils which were sins then are sinnes now, the duties enjoyn- Rom.15.4. Rom.1.6.

enjoyned then are duties now, and ſhall binde all ages until the appearance of Chriſt; This Rule is ſo exact and perpetuall, that they and they alone which walk according to this Rule, Peace ſhall be on them and upon the *Iſrael* of God.

But all the former Arguments which prove the Office of the Miniſtry to be neceſſary, are of a morall nature; Not given to Apoſtles as Apoſtles, but to them as Stewards and Miniſters of God, and ſo appertain to all Miniſters of Chriſt. And in every Argument there are thoſe proofs produced out of Scripture, which were not given only to Apoſtles but to ordinary Paſtors, as may appear by a particular review of all the fore-going Arguments.

Argum.2. If the Ordinances be perpetually neceſſary in the Church by Divine Inſtitution till the day of Jeſus Chriſt, then the Office of the Miniſtry to diſpenſe thoſe Ordinances is perpetually neceſſary in the Church by Divine Inſtitution; The reaſon of this conſequence appears thus.

If the Lord had only appointed Ordinances to continue, and had appointed none to adminiſter them, then the Ordinanres would fail, becauſe that which is every mans work is uſually and effectually no mans work, and though God hath immediatly appointed theſe Ordinances, yet now he doth not immediatly adminiſter them, but the adminiſtration of theſe Ordinances he hath committed unto others; not to Angels, for their glory is ſo great, and our infirmities ſo many, that we could not endure their viſible miniſtration; but this Miniſtry he hath committed unto men, to ſome and not to all, as hath been proved in the former Propoſition; and theſe are called the Miniſters of Chriſt, Stewards or diſpenſers of the Myſteries of God, and are workers together with God, and ſuch *have this Treaſure in earthen veſſels, that the excellency of the power might be of God;* The Miniſtry of the Word and the diſpenſing of the Sacraments we finde conjoyned in the Inſtitution of Chriſt, to whom Chriſt gave Commiſſion to preach, to them he alſo gave Commiſſion and

Iud.13.22.
Dan.10.15,17

1 Cor.4.1.
2 Cor.6.1.
2 Cor.7.1.

and Command to Baptize, and he promiseth to concur with them in their administration: But that any others have any such Command to enjoyn them, or Commission to enable them, or any sueh promise of Gods concurrence with them, if they undertake these Administrations; or that any such practise was in the daies of the Apostles, we reade not in the New Testament, and because the whole nature and vertue of the Sacraments of the New Testament, depends solely and wholly upon the Authority of God being the Institutour of them, therefore we may neither adde to nor detract from his Institution, lest the Lord adde to the *Plagues written in this Book, and take away our part out of the Book of Life:* So much for the consequence of the *Major*; Now to the *Minor*, which is this. Rev. 22.16,19

The Ordinances be perpetually necessary in the Church by Divine Institution; which will be evident if we consider the publike Ordinances of the Word, of Baptism, and of the Supper of the Lord.

1. For the Word; It is evident that the Word preached shall continue in all ages from *Mat.*28.20. where Jesus Christ commands his Apostles and Ministers to *teach all Nations*, and promiseth to be *with them in that work to the end of the world*; as also from *Eph.*4.11,12,13. *Christ gave Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come to the unity of the Faith.*

2. For Baptism, we desire these particulars to be considered.

1. That Baptism is an Ordinance of the New Testament appointed by God himself, *John* was sent to baptize, he did not go about this work till he was sent, and because Baptism was first administred by him, therefore he is so frequently called *John the Baptist*, not that Baptism was his invention, but that the Administration thereof was first committed unto him, the Institution it self was of God; God was the Authour, *John* only the Minister, therefore the Baptism of *John* is denied to be of men, and affirmed to be of Heaven: And when Ioh. 1.33. Mat.3.1,11,12 Mat.21.24. Luk.7.30.

the Pharisees rejected his Baptism, it is asserted *they rejected the counsell of God against themselves, being not baptized of him*: And the Lord Jesus Christ to declare the Baptism of *John* to be of God, even he that came to fullfill all righteousnesse, came from *Galilee* to *Jordan* to be baptized of *John*.

Matth. 3.13. with 15.

2. It is evident, that Baptism was appointed not only to the Jew but to the Gentile, it was indeed first administred to the Jew by *John* and by the Disciples of our Lord, and after Christs Resurrection by the Apostles to those primitive Converts: but when the partition Wall was broken down, Baptism of Repentance was preached unto the Gentiles, not only in *Judea* but in *Samaria* also they that beleeved were baptized both men and women, and so *Cornelius* the Roman Centurion, and so the Jaylor and all his at *Philippi* and *Corinth*, *Paul* baptized *Crispus* and *Gaius*, and the Houshold of *Stephanus*.

Mat.3.6. Ioh.4.1. Act. 2.38,41. Act.8.10. Act. 10.48. Act. 16.33. 1 Co.1.14,16

3. This Ordinance of Baptism instituted both for Jew and Gentile, was not to continue only in the Infancy of the Church, as the Photinians and Socinians affirm, but is perpetuall, as may appear by these Arguments.

1. The promise and precept of Christ wherein the Lord commands the Word to be preached unto all, and all Nations to be baptized; and Christ promiseth that he will be with his Officers in the Administration of his Ordinances to the end of the world; If to the end of the world there shall be Disciples, and if all Disciples must be baptized, then Baptism must continue to the end of the world.

Mat. 20.20.

2. The ends for which Baptism was ordained, are not temporary, but morall, and so perpetuall; All the Disciples of Christ now need the same means as the Christians, during the Age of the Apostles, that we also might *be baptized into Christ*, to be *baptized into his death, buried with Christ by Baptism, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life*; Neither doth the Baptism of the Spirit disanull the Baptism of water, but rather confirm it; For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free.

Gal.3.27. Rom.6.3,4. 1 Co.12.13.

3. If

3. If we consider the nature, use, or efficacy of Baptism, it is called by the holy Ghost a saving Ordinance, and is unto believers and their seed in the New Testament, as the Ark was to *Noah* and his Family in the Old world, who being in the Ark was saved from perishing in the waters, when the rest were drowned; so Baptism that doth now save us not only or mainly the *outward* part of it, the *putting away the filth of the flesh* (which yet is an Ordinance to further our salvation) but when the Spirit of Regeneration effectually concurs, so that we finde that there is a renewing of the holy Ghost, and thereby the *answer of a good Conscience towards God.* 1 Pet. 3.21.

Thirdly, For the Sacrament of the Lords Supper, it is evident,

1. That it is an Ordinance of God appointed by Jesus Christ, for he alone who gives grace hath power to appoint the means whereby he will convey grace: as no man can create new Articles of Faith to be beleeved, so no man can appoint new Sacraments to be received; Only Jesus Christ the Prince and Mediatour of the New Covenant, the High Priest of our profession, who hath all power in Heaven and Earth, and who alone is able to fill all his own Ordinances (which in externall appearance seem but mean) with inward efficacy and spirituall fullnesse; He hath first instituted this Sacrament and also administred it *even the same night in which he was betrayed.* Matth. 26.26, 27,28. 1 Co.11.23.

2. This Ordinance was not only appointed to and for the Apostles, to whom it was first administred, but unto all believers both Jews and Gentiles, by whom it is to be received, not only once as Baptism (for we reade no Institution to baptize the same person more then once) But our Lord hath prescribed the frequent reiterated use of this Sacrament, that we should often *eat this Bread and drink this Cup*, and accordingly the Apostles and the primitive Christians did frequently celebrate this Ordinance. 1 Co.11.26. Act.2.42,46. 10.7.

3. It is evident that this Sacrament was appointed not only for that age, but for all succeeding generations, therefore

Believers are commanded to frequent this Ordinance, and in
1 Cor. 11.26. *eating this Bread and drinking this Cup, to shew forth the Lords Death till he come*; for our Lord that will have his Church to continue in all successions, till the day of his appearance, hath both enjoyned all Beleevers as their duty to perpetuate the use of this Sacrament in their severall generations, and hath also foretold for their comfort, that this Ordinance shall con-
2 Th. 1.7,8. tinue till the day of his last coming: So then these Ordinances being appointed by God to continue to the end, hereby it appears that the Lord hath designed the Office of the Ministry to hold up and hold forth his Ordinances to the end of the world.

Argum. 3. If the Promises which Christ hath made to uphold the Ministry be perpetuall, then the Office is perpetually necessary. But these Promises are perpetual. That Christ hath made promises to uphold the Ministry, hath been proved in the former Proposition out of *Mat.* 28.20. *&c.* The only doubt which can remain, is, Whether these Promises were limited to that age wherein the Apostles lived, or whether they do reach all succeeding ages to the end of the world; Wherein who can better resolve us then Christ himself in the words of the promise, *Go teach and baptize, and lo I am with you alwaies to the end of the world.*

1. This Promise (we grant) was made first and immediatly to the Apostles; but the Query is, Whether solely and only unto them as they were Apostles; It cannot be denied but many precepts and promises given to them were of a different nature, 1. Some to the Apostles as Apostles, and 2. Some to Apostles as Ministers, and 3. Some to Apostles as Beleevers. If any demand, how shall we know when Christ spake to them as Apostles? when to them as Ministers? and when to them as Christians? We answer, That the best way to discern this, is to consider the nature of these precepts and promises: if they be of an extraordinary nature above what God hath commanded or promised to all beleevers, or to all ordinary Ministry; Then these commands or promises are peculiar to

Apo-

Apostles as Apostles, as extraordinary Officers; For instance, When Christ had called the twelve, *He gave them power against unclean spirits, to cast them out, and to heal all manner of sicknesses, and all manner of diseases:* And these being extraordinary promises, it appears they were made to the Apostles as Apostles, and not to them either as Beleevers or as Ministers.

If they be of a common nature wherein all Saints and Disciples of Jesus Christ are equally concerned, then though they were given to the Apostles, yet not only to them as Apostles, but to them as Beleevers, who also partake of *like precious faith with them,* through the righteousnesse of God and our Saviour Jesus Christ; When Christ commanded them to watch, for ye know not what hour the Lord will come; this duty was laid upon them immediatly and apart from others as appears; *His Disciples came to him privately, saying, When shall these things be?* Yet this duty is of such a nature as is common to all beleevers; and so elsewhere Christ expounds it, *What I say unto you I say unto all, Watch*: When Christ taught his Disciples to pray, in them he taught the same duty to all beleevers: And all these commands, to *deny our selves, take up the Crosse, and follow him,* are so given to the Apostles as they also oblige all beleevers: So when Christ praied for the Apostles, that God would sanctifie them with all truth; he prayed *not for them alone, but for all that were given to him of the Father, which should also beleeve in him through their Word:* So all those great and precious promises which pertain to life and godlinesse, whereby all beleevers *partake of the divine nature, having escaped the pollutions which are in the world through lust,* were given not only to the Apostles but to all Beleevers. The ignorance or non-observance of this distinction hath led the Papists into many absurdities, as when Christ gave the Cup to the Apostles, because they all were Ministers, therefore they do not conceive themselves obliged by that example to give the Cup to the Laity; whereas Christ gave the Cup to the Apostles not as Apostles but only as Beleevers, and so ordained it for all Beleevers, who

2 Pet. 1. 1.
Matth. 24. 45. compared with v. 2, 3.
Mar. 13. 37.
Mat. 6. 9. to 14
Ioh. 17. 20.
2 Pet. 2. 3, 4.

did not onely *Eat the Bread*, but *Drink the Cup of the*
1 Cor.7.26. *Lord.*

The Precepts and Promises which are of a middle nature betwixt the two former, not so general as to concern all believers, nor yet so strait and peculiar as to be limited to the Apostles, as *Go, Teach and Baptize*, &c. These Precepts and Promises thereunto annexed, were given to Apostles, not as Apostles, nor to them as believers, but given to them as *Ministers and Stewards of the mysteries of God*; For
1 Cor.1.17. the Apostles did not administer the Sacraments as Apostles, for to baptize was no peculiar work of the Apostles, as such. Now Christs promise in *Matth.*28.20. is to Apostles teaching and baptizing. But these are acts ministerial, which therefore appertain to all Ministers called of God in his Name to perform these duties.

If any shall object and say, This promise was not to their persons, but to their doctrine, which shall continue to the end of the world.

Answ. It is true, the doctrine of the Apostles shall continue to the end of the world; it is such a light as all the breath of men, or rage of hell can never blow out, and one
Matth.5.18. *jot or tittle of this Word shall not fail*; But this promise is not onely to their doctrine, but to their persons, invested in such an Office, not onely to their διδαχὴν, but to them διδάσκοντες, not onely to their doctrine taught, but to their teaching and baptizing.

This promise cannot be confined to the persons of Apostles; for *Where are the Prophets* and *Evangelists? And do the* Apostles *live for ever?* But this promise reacheth all ages; *I am With you alwayes to the end of the World*, which strongly argueth, That the Office of the Ministry shall continue till the second coming of Christ; and though many have endeavoured to suppresse both Ministry and Magistracy, yet they shall *continue till Christ deliver up the Kingdom to God even the*
Rev.21.22,23 *Father. Then*, and not till then, *Will he put down all Rule, and all Authority and Power.* Then *there shall be no Temple, there shall be no need of the Sunne, neither*

of

of the Moon to shine therein, for the glory of the Lord shall lighten it, and the Lamb is the light thereof.

When Christ sendeth forth his Apostles about a ministerial imploiment, he promiseth to be *With them unto the Worlds end*, which doth not, cannot intimate, either that the Apostles themselves should live so long, or that this his promise should be made good no longer then they lived. But that as the imploiment it self then given them in charge (for the main substance and subject matter of it) so that promise of his gracious presence and efficacious assistance, should be continued, as to them in particular for their times, so to others that should in those administrations succeed them from time to time in the severall ages ensuing to the worlds end.

Obj. But may not these words, *I will be alwaies With you unto the worlds end*, be limited to the particular age or dispensation during the lives of the Apostles?

Sol. To prevent this Objection, the holy Ghost useth three expressions to declare the perpetuity of this promise: 1. αἰῶν, that this promise shall continue so long as the world continues. 2. συντέλεια, ἑως τῆς συντελείας τοῦ αἰῶνος, this promise shall have no end till the worlds end. 3. πᾶσας τὰς ἡμέρας all dayes and successions of times, not only μεθ' ὑμῶν ἡμέρας ὑμῶν, not only with you during your dayes, but all the dayes of the Gospel, till time shall be no more; All which words clearly hold out a continuance of the power and function of the Ministry, and Christs special spiritual presence with the persons assigned to this Office in the exercise thereof, not for some particular age, as the lives of the Apostles, but in all successive times to the end of the world, which is evident from the terms in this promise used, being duely considered with collation of other places of Scripture, in the New Testament especially wherein elswhere they are found.

And first, the word αἰῶν, answering to the Hebrew word עוֹלָם is taken sometime in the notion of an adjunct, and sometime of a subject. Sometime in the notion of an adjunct of time or continuance; and here most properly, and in

in its native sense, according to its original, αἰὼν, ὡς αἰεὶ ὤν (as Grammarians generally agree) it is used for Eternity, either for the continuance of eternity before time, which is commonly called *æternitas à parte ante*, and so it may well be taken, *Acts* 15.18. where it is said, *That Gods works* were *known to him*, ἀπ' αἰῶνος, from eternity; or for the continuance of eternity, when *time shall be no more*, commonly called *æternitas à parte post*; as it is manifestly taken where the *Messias* is said to abide, εἰς τὸν αἰῶνα unto *eternity*, or *for ever*; whence εἰς τὸν αἰῶνα *for ever*, and ὁ μὴ εἰς τὸν αἰῶνα for *never*, as also ζωὴ αἰώνιος for *life eternal that shall never have an end*. this is correspondent to that *Psal*.60.2. מֵעוֹלָם עַד עוֹלָם *from eternity unto eternity, thou art God*, that is, without either beginning or ending. But from hence with some restriction it is used for some long continuance of time, as the word עוֹלָם also in Hebrew is. And more peculiarly applied to the world, it importeth the perpetual continuance of the thing spoken of, untill the world have a period of its present being. Thus it seems to be taken where κόσμος & αἰὼν are both joyned together; for as one of the Jewish Doctors well observeth צור הרלגיש *The rock of flint*, Deut.8.15. and חלמיש צור *The flint of Rock*, Deut.32.13. are in effect the same: So ὁ αἰὼν τοῦ κόσμου τούτου, *the perpetual continuance of this world*, Ephes.2.2. and ὁ κόσμος τοῦ αἰῶνος τούτου, the world of this present perpetual continuance, are in effect and substance one and the same. Yea where the word κόσμος is not expressed, as (ἀπ' αἰῶνος) *Luke* 1.70. *Acts* 3. 21. and ἐκ τοῦ αἰῶνος, *John* 9.32. is from the worlds beginning: So εἰς αἰῶνα, or εἰς τὸν αἰῶνα, *Luke* 1. 33. compared with 1 *Cor*. 15. 24,25. and *Luke* 1.55. is, *unto the worlds end*. Hence also that distinction of αἰὼν οὗτος *this world*, Mark 4.19. Luke 16.8. & 20.34. or ὁ νῦν αἰὼν, *The world that now is*, 2 Tim. 4. 10. Tit. 2.12. and as some copies also have it, *Matth*. 12. 32. or ὁ ἐνεστὼς αἰὼν, *The present world*, Gal. 1. 4. and αἰὼν ὁ μέλλων, *The world that shall be*, Matth.12.32. Heb.6.5. or ὁ ἐρχόμενος, *that is coming*, or *that is to come*, Mark 10.30. Luke 18. 30. precisely answering that so common with the Jewish masters of

Joh.4.14.& 6. 51,58. Joh. 8. 51,52. Matth.25.46. Luk.18,18.

of עוֹלָם הַזֶּה and הַבָּא this world and that to come? Nor is it found where the penmen of the Books of the New Testament use the word αἰὼν of a particular present age, or such a short stint of time as some would here restrain it to: They have another word, to wit, γενεὰ answering the Hebrew word דּוֹר which in such cases they use, as where it is said of *David*, Act. 13.36. that he served τῇ ἰδίᾳ γενεᾷ, his peculiar age, that is, the age wherein he lived, and those forms are common, ἡ γενεὰ αὕτη this age or race *Mat.* 11.16. & 12.41,42. where what is said μετὰ γενεᾶς ταύτης with this age, is by *Luke* 11.31. rendred μετὰ ἀνδρῶν τῆς γενεᾶς ταύτης with the men of this age. Now where the holy Ghost useth diversity of terms so distinguished, we ought not to confound them.

Again, Sometime the word αἰὼν is used in the notion of a Subject, for the Frame or Fabrick of the Creation of the world, as we commonly use that word, yet for the most part in a figurative sense, as hereafter shall be shewn. Thus when the devil is by the Apostle stiled ὁ θεὸς τοῦ αἰῶνος τούτου *the God of this world*, 2 *Cor.* 4.4. he is by our Saviour to the same purpose termed, ὁ ἄρχων τοῦ κόσμου τούτου *the prince or ruler of this world*, Joh. 12.21. & 14.30. where yet in a Metaleptical manner of speaking, this world, that is, the world here below is put by a Metonymy first for men the Inhabitants thereof, as also *Rom.* 3. 16.19. then by a Synecdoche, or a διάζευξις rather for the most and worst sort of them, 1 *Joh.* 5. 19. When also that distinction οἱ ἐν τῷ κόσμῳ *those in the world*, Joh. 13.1. and οἱ ἐκ τοῦ κόσμου *those of the world*, Joh. 8.23. & 15.19, בְּחַיִּים מֵהֵמָּה *Psa.* 17.14. so termed because they have their share and their lot, their part and their-portion, their hopes and happinesse in the things of this world, and the present life alone, as the Psalmist there expounds himself. But thus most expressly is the word used in the plurall form, where it is said of Christ, that God by him τοὺς αἰῶνας ἐποίησε *made the worlds*, Heb. 1.2, and by faith we understand κατηρτίσθαι τοὺς αἰῶνας that the worlds were framed that is as the Jewish Masters use to speak עוֹלָם הָעֶלְיוֹן *the upper world*, עוֹלָם הַתַּחְתּוֹן *the nether world*, the whole frame of Heaven and Earth; Of which our Saviour, *Until Heaven and*

Earth passe away, Mat. 5.18. Whether way then we take the word αἰῶν here, in the notion of an adjunct or of a subject, according to the holy Ghosts manner of speech, is, so long as the world standeth, or for as long time as it lasteth, for to one and the same stint it amounts either way. That which in the other term of συντελεια is so evidently and perspicuously expressed as that nothing can be more pregnant, nor need the words any further glosse or Comment, being of themselves so clear: Howbeit if any shall be either so dim-sighted or self-wil'd, as to require some further Comment upon them, or explication of them, to whom should repair be made for further information in such a case rather then the Penman hereof himself? take we then the Evangelist what by this form of speech ἡ συντέλεια τοῦ αἰῶνος he intendeth, and he will evidently inform us, *Ch.* 13.39,40,49. & 24.3. (where four severall times he useth the very self same form) that there is no other thing intended then the end of the world; what time that generall Harvest shall be of all sorts of men, good and bad, wherein the Angels shall be as Gods Harvestmen to dispose according to his appointment of either, that which is joyned also with Christs second coming, when coming in the Clouds in most Majesticall manner with fullnesse of power and glory, he shall send forth his Angels to gather together his Elect, out of all parts of the world, *Mat.* 24.3. 30,31. which compar'd with 1 *Thes.* 4.16,17. cannot be any other coming of Christ then that which shall be at the last day, and the worlds end, until which coming of his it is also by the Apostle averred that these administrations of Christs own appointment in the Word and Sacraments are to be continued, 1 *Cor.* 11.26. unto the *Worlds end*, here, and *until he come*, there; both intimating one and the self same period or stint of time, wherein the Evangelist having so clearly expressed and expounded himself, it is not frivolous only but presumptuous for any man to attempt to fasten any other forced notion or strange sense upon his words.

The

The fourth Argument From the necessity of the Elect.

If there be 1. a perpetuall need of the Ministry in these daies, as in former times; and 2. God hath provided for the necessities of his people in the latter times, as well as in former ages; and if there be no other ordinary means and remedy provided to supply their necessities but the Ministry of the Word, then this Office of the Ministry is perpetually necessary in the Church by Divine Institution; But

First, There is a perpetuall need in these daies as well as in former times; because

1. Our natures (though we be born of Christian Parents) are as bad as Jews and Pagans, for there is no difference. Rom.13.22. The Elest by nature till regenerated are *Children of Wrath even as others, dead in trespasses and sins.* 10.21, Eph.2.3.

1. Our Judgements so dark, that whilst we continue in our naturall condition, we do not, cannot discern the things of the Spirit; *The Wisedom of our flesh is enmity against God.* 1 Cor.2.12. Rom.8.7. Col.1.21.

2. Our wils so alienated that we rebel against the light.

3. Our natnres so universally depraved, that whilest we are in the flesh unconverted, we cannot please God; *Without faith it is impossible that we should please God,* or that God should please us. Rom.8.0. Heb.11.6.

2. The mysteries of the Gospel are so high, so transcendant above nature, that till the facnlties of the soul be elevated there is a vail upon these Mysteries without, and upon our hearts within; So that if the same Question was demanded of us that was of the Eunuch, *Understandest thou what thou readest?* Had we that same ingenuity we should return the same answer in the sense of our spirituall disability; How can we except some man guide us? 2 Cor.3.14. 1.Tim. 3. last. Act.8.30.

3. The delusions of Satan are so strong, that he prevails over all men naturally, and over most both totally and finally, to keep them under the power of darknesse, and so fit them for chains of darknesse; He blindes the eyes of them that beleeve not. 2 Co.4.3.

4 The multitude of false Teachers is so numerous, as

there did arise in former times many false Prophets, saying,
Deut. 13. 1,2. Let us go after other gods; So in the Apostles times, there rose up many false Teachers, who *desired to be Teachers of*
1 Tim. 1.7. *the Law, understanding not what they say, nor whereof they do*
2 Tim. 3.6. *affirm; Who crept into Houses, and did leade captive silly Women, laden with sin, and led away with divers lusts*; which false Teachers could countenance, or at least connive at any errour, though never so absurd and destructive to the tenents which themselves professed, yet they did ever joyn in *resisting the Truth, men of corrupt mindes, reprobate concerning*
v.8. *the Faith*: It was the danger of the Christian Churches planted by the Apostles to be assaulted and deluded by false Tea-
Rom.16.17,18 chers, among the beleeving Romans there were some to be *marked* and to be *avoided, which did cause divisions and offences contrary to the doctrine which they had learned*; and those *Seducers did not serve our Lord Jesus Christ, but their own bellies, and by their good words and fair speeches deceived the hearts of the simple.*

2 Cor.11.13. Among the *Corinthians there were False Apostles, deceitfull*
v.14. *workers, transforming themselves into the Apostles of Christ*; and no marvell, for Satan though he never change his nature and malice, yet he oft alters his habit and pretences, and when he cannot prevail as an opposer, he turns professour,
v. 15. and preacheth, and so transformeth himself into an Angel of Light, and therefore it is no great thing if his Ministers be transformed as the Ministers of righteousnesse. These cried down the Ministry and Apostleship of *Paul*, to set up themselves and their own errours, which forced that holy Apostle to insist so largely in defending his Ministry, in the 12. Chapter of that Epistle.

Among the *Galatians* there were some that *troubled them*, whom *Paul* wisheth were cut off, and these *perverted the Gospel of Christ*, and by whom the *Galatians were soon removed*
Gal.1.7.with *from him that called them into the grace of Christ unto another*
5.12. *Gospel.* For even Satan and his messengers when they cannot prevail by their cunningly devised fables, Then (as *Luther* observes) the Devil hath his Gospel, and his agents will broach

broach new truths, such as *Paul* and the rest of the Apostles knew not.

Among the *Ephesians Paul* fore-told that after his departure *grievous wolves should enter in among them not sparing the flock: also of your selves shall men arise speaking perverse things, to draw disciples after them.* And the Apostles have foretold us *That in the last times errours shall abound, and men shall not only privily* (as then) but even boldly and arrogantly (as it is now) *bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction.* Act. 20. 29, 30 2 Pet. 2. 1.

And the most groundlesse errours because more sutable to our depraved natures, draw more in a day then the most solid truths can obtain in many years.

Luther thus complains, It is a grief and lamentation that Satan more hinders and wonnds the Gospel by his ministers and phanatical spirits, then all the Kings, Princes and Prelates which with their open force have persecuted it, or yet continue in the persecution of it.

Nos hodiè conquerimur & deploramus quod Satan plus nocuerit Evangelio nostro, per suos ministros, spiritus illos phanaticos, quam per omnes reges principes & episcopos qui illud vi persecuti sunt, & adhuc persequuntur. Luther. *in* Galat. c. 1. v. 1.

And after pag. 14.

Quanta difficultate paratur domino plebs perfecta! decem annos laboratur antequam Ecclesia recte & piè instituta paratur, & ubi parata est irrepit aliquis fanaticus, & quidem idiota, qui nihil novit, quam contumeliose loqui contra synceros verbi doctores, is in uno momento evertit omnia: quem non vehementer movet ista indignitas?

How hard a thing is it to prepare a people for the Lord! Ten years are spent before the foundation of a Church is well laid, and when it is laid, there creeps in some simple and ignorant fanatick, that can say and do nothing, but rail at Gods faithfull Ministers, and this silly idiot in one moment overthrows a work of so many years? Whose heart doth not bleed at the thoughts of such a sad disaster!

And therefore the hearers and followers of Seducers shall multiply, *many shall follow their pernicious wayes, by whom the way of truth shall be evil spoken of.* V. 2.

In the Church of *Pergamus*, *There were some who held the doctrine of Balaam, and also some that held the doctrine of the Nicholaitans, which thing* (saith God) *I hate.* Revel. 3. 14, 15

In *Thiatyra* there was the woman *Jezabel* (though never called Revel. 3. 20.

1 Tim.4.1. called of God to any office) yet she *called her self a Prophetess, and who taught and reduced many of Gods servants to commit fornication.*

And in the last dayes the holy Ghost fore-tels expresly, *That men shall depart from the faith giving heed to seducing spirits.* And therefore the Ministry is and shall be perpetually necessary in the present and future ages. And hence it is that Satan and his messengers do so extreamly traduce and vilifie the Ministers of God who withstand their errours; and multitudes of men who drive on various interests, and scarcely agree in any one thing, yet they can all unanimously agree in this to Oppose, and so much as in them lies to Extinguish the Ministers, and will entertain no thoughts of peace, but upon this condition that the Ministers be abolished, and then they seem to promise to themselves and others rest, as if they would proceed no further, which is much like that wherewith *Demosthenes* refuted *Alexander*, that that league must needs be destructive to the flock, wherein the Keepers and *Shepherds* of the flock must be abandoned. And if this be once obtained the people shall soon finde, *That when the Shepherd is smitten the flock will be scattered*, Mat.26.31.

Perperam fœdus inire cum grege hac conditione si gregis custodes fuerint sublati. Sad. *de vocatione pastorum p.541.*

Secondly, As the need is perpetual and as great in these times as in former, so God is careful to provide for the necessities of his Saints, as well in the later times as in the former dayes. This needs no proof, because many rather now think that God neglected all former Saints in comparison to us, and so magnifie the Saints of this present age, that they either condemn or lightly esteem the generation of righteous men that lived before us. But however, sure it is that God is tender of his youngest children, and that the Primogeniture shall not carry all away: If our elder Brethren had a double portion, yet *God hath provided some better thing for us, that they without us should not be made perfect.* However, we are sure that the Covenant is the same to us that it was to them. Christ the Mediator of the Covenant is the same *yesterday and to day, and the same for ever.* The relation of the Church to him

Heb.11.40. Heb.8.6. Heb.13.8. Matth.16.18.

him is tender, *Acts* 9.5. and Christ undertaking is as full a ever, so to preserve the Church, *That the gates of hell shall not prevail against it.* Acts 26.18.

Thirdly, As our need and Gods care are perpetual, so the great and sole ordinary means which our Lord in his tender regard to the souls of his hath appointed to heal our nature so corrupt, to clear his mysteries which are so high, to detect the frauds of Satan which are so prevalent, and to counter-work seducers which are so many and so active, is the Ministry of the Word. For God hath not revealed any other way in Scripture whereby he hath promised to call home his elect effectually, to separate them from an evil world, to be a peculiar people to himself, then by the preaching of the Word. Therefore the Ministry is perpetually necessary to bring in and build up those that belong to the election of grace, to perfect the Saints, and to edifie the body of Christ. Which Ordinance of Preaching though it be vilified, and prove the *savour of death unto death to them that perish, Who stumble at the Word, being disobedient, Whereunto also they were appointed: Yet to them Which believe it is the power of God unto salvation.* As Christ and his Ordinances are a *stone of stumbling and a rock of offence* to the unbelievers: So *to them which believe,* Christ in his Ordinances is very *precious,* and the dispensers of his Ordinances very acceptable: For unto them, *How beautiful are the feet of them that preach the Gospel of peace!* Thus Christ in his Ordinances and messengers, when he *is disallowed of men, is made the head-stone of the corner, and when the world by wisdom knew not God, it pleased God* by the Ordinance of preaching, which a carnal world cals *foolishness, to save them which do believe.*

Rom.10.14. 2 Cor.2.16. 1 Pet.2.8. Rom.1.16. 1 Pet.2 7. Rom.10.15. 1 Cor.1.21.

Some object against this Argument, That though the Ministry was needfull in former times, yet there is no need in times of the Gospel, *The Saints shall be taught of God.* And God promises in the new Covenant, saying, *I will put my Law in their inward parts, and write it in their hearts, and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lood, for they shall all know me from the* Esay 54.13. Ier.31.34. Heb. 8.10,11.

lest

lest of them unto the greatest. Now if all the *Saints* shall be so *taught of God that they shall not need to teach one another*, Then teaching by way of Office is not perpetually needfull in times of the Gospel. And another parallel place there is 1 *John* 2. 27. *The anointing which ye have received abideth in you: and ye need not that any man teach you. But as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him.* To which we answer,

1. Though the light in times of the Gospel be farre clearer then under the Law, yet it remains a perpetual truth even in Gospel-times, *That without all controversie great is the mystery of Godliness. And this mystery is so great, that flesh and bloud do not reveal it to us.* That there is a vail upon our eyes in reading the Scriptures, *which vail is only done away by Christ.*

1 Tim. 3. ult.
Mat. 16. 17.
2 Cor. 3. 14.

2. Though Christ alone doth away this Vail, and *all the Saints be taught of God*, yet is neither the Vail removed, nor the Saints instructed ordinarily without the Ministry of the Word: when God undertakes to teach his Elect effectually, and to *take them one of a City, and two of a Family, and to bring them to Sion*, then God promises, saying, *I'le give you Pastors after mine own heart, which shall feed you with understanding and knowledge:* So the Saints are truly *taught of God* in the Ministry of the Word, because it is God alone that giveth Ministers, and alone also *teacheth his People to profit under this Ministry, for it is God that giveth to every seed his own Body:* Paul *may plant, and* Apollo *water, but it is God alone that giveth the encrease: Paul's* planting and *Apollo's* watering did not cease to be the Ordinances of God, though in reference to the success of their Ministry, neither was *he that planted any thing, nor he that watered, but God alone that gives the encrease.*

Ier. 3. 14, 15.
1 Cor. 15. 38.
1 Cor. 3. 6, 7.

3. When God saith, *They shall not teach every man his Neighbour, and every man his brother*; This word [*not*] a note of negation, is not absolute but comparative; as where Christ saith, *My doctrine is not mine but his that sent me. The World*

Heb. 8. 7.
Joh. 7. 16.

cannot

cannot hate you, but me it hateth, because I testifie that the works thereof are evil. When God saith, *I will have Mercy and not Sacrifice.* When *Paul* saith, *God sent me not to Baptize*; And when to the Churches he saith, *As touching Brotherly Love ye need not that I write unto you, for ye your selves are taught of God to love one another.* Yet in the very next verse he exhorts them unto brotherly Love, beseeching them that they would encrease more and more: *And as touching the ministring of the Saints* he saith, *It is superfluous for me to write to you*; yet in that very Chapter he useth many arguments, and professeth that *he thought it necessary to prepare their bounty, and to stir up their pure mindes* to a liberall contribution to the Saints, and unto all men: All which speeches are comparative expressions, whereby not the thing it self, but such a measure and degree is denied; and so it must be here.

Joh.15.6.7. Hos.6.6. Mat.12.7. 1 Cor.7.17. 1 Thes.4.7. v.10.

1. Because when these promises *That they should not teach every man his brother* were fullfilled, and *all the Saints were taught of God*; yet even then were they taught by an outward Ministry: *Christ himself taught daily in the Temple*, He even taught in the Synagogues; *He sent also out his Disciples to teach*: And the Apostles themselves gave themselves continually to the Ministry of the Word: So that in those primitive times the inward spirituall teaching of God did not take away that teaching which he himself hath ordained to be externall and ministeriall.

Luke 19.47. Joh.18.20. Joh.10.7.

2. This negation in this promise must be only comparative and not universall and absolute, because then it would not only destroy the Ministry as unnecessary in publike, but also evacuate and disannull all brotherly admonitions in private, and then all godly conference and fraternall reproofs should be prohibited as sins, which none can deny to be commanded as duties, and such duties as are perpetuall in Gospel-times; for all Saints at all times are commanded to *consider one another to provoke unto holinesse and good works*; And they should be *teaching and admonishing one another to warn them that are unruly, to comfort the feeble-minded, support the weak, To restore a brother that is fallen with the spirit of meekness, and to*

Heb.10.24.25 Col.3.16. 1 Thes.5.14. Gal.6.1,2.

 bear

bear one anothers burthen, and so fullfill the Law of Christ.

3. The Internall teaching of the Spirit doth not take away the need of an externall teaching by the Ministry, because by the same Argument there should be no need of Scripture, because the Scripture it self also is externall: And this is not a malicious supposition, but *de facto* there are many men in our times that do so far rely upon this inward teaching as to lay aside the Scriptures: And if so, there is no rule left to try the spirits, which is ever needfull, because many false Prophets are gone out into the world. Then there is no way left to recover them that are fallen, or preserve them that stand, for every one then will wander after his own heart without conviction, and the delusions of Satan may prevail undiscovered, as if they were the Oracles of God; Then a blinde world and a blinde heart will leade one another till they both fall into the ditch: To prevent these dangers at all times, God hath appointed the Ministry as perpetually necessary, and hath enjoyned his Saints to repair unto the Law and to the testimonies, and if any walking in a spirit of errour under specious pretences of new light speak not according to this word, it is because there is no light in them.

1 Jhoh.4.1.

Mat.15.14.

Isa.8.20.

Argum.5. If the ends for which Christ first appointed the Ministry, be perpetually necessary, then the Office of the Ministry appointed by Christ for those ends is perpetually necessary in the Church of God by divine Institution; but those ends for which Christ appointed the Ministry are perpetually necessary, as will appear by a serious consideration of these particulars.

1. One end for which the Ministry was ordained of God was, that the Elect might be called and gathered, and there shall be some still in every age to be *added to the Church of them that shall be saved*, and when the number of the Elect is fully compleat, *then shall Christ come in his glory and all his Angels with him to be glorified in his Saints*, in the mean time there are *many Sheep which are not yet of the Fold*, many who belong to the election who are not yet effectually called,

them

them also will Christ bring in both Jew and Gentile, that there may be one fold as there is one Shepherd: Now God hath revealed no other ordinary way to convert and bring these into his fold, but the Ministry of his Word, for *How can they beleeve without a Preacher?* therefore if there be some Elect continually to be brought into fellowship with Christ, and this end be not fully attained till the end of the world, then the Ministry assigned to this end must be perpetually necessary. Joh.10.16. Rom.10.14.

And therefore the Apostle *Paul* acquaints us that Christ gave the Ministers for this among other ends, *Ephes.*4.11,12, 13,14. In which place, because it is the great Charter of the Gospel-Ministry, we shall crave leave a little to exspatiate: we have,

1. The fruits or effects of Christs Ascension, *He gave some Apostles and some Prophets,* &c.*vers.*11.

2. The ends for which these gifts were given, *vers.*12: *For the perfecting of the Saints,*&c. and *vers.* 14. *That we be not children tossed to and fro,* &c.

3, The duration or continuance of these gifts, which is expressly asserted to be *vers.*13. *Till we all come in the unity of the faith,* &c. Now from this place we argue;

1. Either Apostles, or Prophets, or Evangelists, or Pastors and Teachers, are to continue till we all come into the unity of the faith. But Apostles, Evangelists and Prophets were not to continue, which we prove thus, That which is here given to continue, and promised that it shall continue, that certainly did and doth continue, otherwise Christ should break his promise. But *de facto* Prophets, Apostles and Evangelists did not continue, as is confessed. Therefore Pastors and Teachers are to continue.

2. Ordinary Officers in the Church are as truly the institutions of Christ, and the fruits of his Ascension, as extraordinary, and therefore where God gives ordinary Officers, they are to be received as sent by God, as well as extraordinary, both are said to weave one web, to carry on one ἔργον διακονίας, one work of the Ministry.

3. Whatever God gives to the Church, man neither can nor must take it away, except God reverse it. But Christ gave this gift to the Church, and gave it as appears with intention never to recall it. And therefore woe be to that man that offers to take away this gift, let him take heed lest God take away his part out of the book of life.

4. Though *Paul* was an extraordinary Minister, yet he doth both here and elswhere maintain the honour, and assert the necessity of ordinary Pastors, quite contrary to the men of our times who pretend to extraordinary inspirations, and thence take occasion to pour contempt upon the ordinary Ministry.

5. It was the intention of Jesus Christ when he gave this Ministry, that it should continue till we all come into the unity of the faith. And if the Ministry should not continue, it must be either because he is not carefull to make good his intention, or not able, or not willing to do it. But all these are absurd. Indeed if this were a conditional promise, depending upon some thing in us, the *non*-performance of the condition on our parts might excuse the not accomplishment of the promise on Gods part, but it is most evident that the promise here is absolute and independent upon us, and therefore certainly it hath not been, shall not be broken.

If it be said, If this Argument hold, it will prove, that the Apostles shall continue till we all come to the Unity of the Faith, *&c.* for they also are mentioned in this Chapter.

We Answer. The words are to be understood not *conjunctim* but *divisim*, not conjoynedly that all those should continue, but severally, that some one of these (at least) should continue till that time, otherwise this great absurdity would follow, that Christ should fail in the fullfilling of his Word.

6, When Christ promiseth a Ministry until we come to the Unity, he is thereby obliged not only to keep his Ministry from a finall abolition, but also from a totall interruption. As when God saith to Christ, *Sit thou at my right hand*, *until*

untill I make thine enemies thy footstool, Mat.22.44. it is therein implied, that Christ shall not cease sitting at the right hand of the Father till all his enemies be subdued. So here when Christ saith, the Ministers shall continue *till we all come,* &c. it follows undeniably that they must not cease till that date be expired. And least of all should the Word of Christ stand, if God had only set Ministers in his Church for a hundred or two or three hundred years, and suffered his Church to lose the Ministry in the Apostacy of Antichrist, and to be without it for so many hundred years together, as the Seekers are not ashamed to affirm.

2. When the Saints are converted, Gods end in the Word and Sacraments is to confirm them in a state of grace, to edifie them and to nourish them up in the words of faith, for the best of Saints are not here perfect, but must go from strength to strength, pressing forward towards perfection; therefore during this life they shall ever need the Ministry, ordained of Christ for *the perfecting of the Saints*; and they are bound *as new born babes to desire the sincere milk of the Word, that they may grow thereby.* And it is the character of true Converts, that *they love the gates of Sion, for there the Lord commands his blessing, even life for ever more.*

Act.14. 22. Phil.3.12. 1 Pet.2. Psal.133.3.

3. The Saints are to be united (and what tears are sufficient to lament our present Divisions?) God hath promised there shall be an happy Union, as of the Members to the Head, so of the Members mutually one to another, that there shall be no Schism in his Body; and he hath Ordained the Ministry for this end, *Till we all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

1 Cor.12.25. Eph.4.13.

4. The Saints are to be established in the truth of the Gospel, and for this end was the Ministry Ordained, *That from henceforth we be no more children tossed to and fro, and carried about with every winde of doctrine, by the sleight of men and cunning craftinesse whereby they lye in wait to deceive.*

Eph.4.15.

5. Besides all these, there will alwaies be gainsayers, *Who subvert whole houses, teaching things which they ought not for filthy*

Tit.1.11.

filthy lucres sake; *and their mouths must be stopped*, therefore the Ministry will be perpetually necessary for the attaining of these ends.

Obj. If the Ministry of Pastors and Teachers be perpetually necessary for these ends, Why then is not the Ministry of the Apostles, Prophets and Evangelists perpetuated, for all these are one breeding and feeding Ministry, which Christ ascending on high, set in his Church?

Ans. Those extraordinary Offices were necessary to plant the Churches, to *lay the foundation as wise master-builders*, that all the Saints might be built upon the *foundation of the Prophets and Apostles, Christ himself being the corner-stone*; but after the foundation was laid, it pleased the Father to leave the Ministry in the hands of ordinary Pastors and Teachers, that they might build upon the Foundation, even as God raised up *Moses* an extraordinary Prophet to give the Law, and then left it to ordinary Teachers, both to reade the Law and give the sense thereof; for even *Moses of old time had in every City them that preached him, being read in the Synagogue every Sabbath day*; so hath the Lord appointed ordinary Teachers and Pastors, and hath committed to them the Ministry, and hath commanded them to *wait on their Ministry*, and when
Rom. 12. 6, 7. they *Prophesie to Prophesie according to the proportion of faith*: And as he hath commanded them to fulfill their Ministry which they have received of the Lord, so hath he also enjoyned the people to *be swift to hear, and to esteem them that are over them highly for their works sake*.

Arg. 6. If the removall of the Ministry from place to place be threatned by God as one of the saddest curses which can befall a people, and the removing or sleighting of it by men be charged upon them as a grievous sin; Then the Ministry is perpetually necessary by Divine Institution, and to be esteemed a very great blessing, but the removall of the Ministry is threatned as one of the saddest curses, *&c.* For *where*
Pro. 29. 18. *there is no vision the people perish*; they *are destroyed for lack of*
2 Chro. 15. 3. *knowledge*. It was the darknesse of those wofull times before King

King *Asa*, that *Israel* had been a long season *without a teaching Priest*, and so without the true God and without the Law. The famine of hearing the Word of God is threatned as the worst of famines, worse then that of bread and water. When God delivered up the Ark into captivity, then every one had cause as well as *Eli*'s daughter in Law to cry out *Ichabod, the glory is departed from Israel.* As it was thus in the Old Testament, so in the New, When Christ was greatly provoked by the Jews for their rejecting of him, one of the greatest judgements that Christ threatens against them is, that the *Kingdom of Heaven* should *be taken from them and given to a Nation bringing forth the fruits thereof.* When people set themselves to discountenance, disobey and destroy the Ministry, God may justly remove the Candlestick out of his place. How are those famous *Asian* Churches laid desolate! *The wilde beasts of the desart lie down there*, their, not only houses, but Temples are full of dolefull creatures, *the Owles dwel there, and the Satyres dance there*, and Mahumetanism hath covered the face of the Eastern parts of the world, as Antichrist hath done in the West. The Ministry is the hedge of Gods Vineyard, which if it be *broken down, all that passe by the way pluck it, the Boar out of the Wood doth waste it, and the wilde beasts of the field devour it.*

Amos 8.11,12. Mat.21.43. Rev.2.5. Isa.13.21. Psal.80.13.

The Ministers God in mercy hath set as watchmen upon the wals of *Jerusalem*, which shall *never hold their peace day or night.* If they be discountenanced, and through carnal fears so dispirited, that they are like unto dumb dogs that cannot bark, it is a forerunner that the Flock will be devoured by the Wolves, and that such a people is near to ruine. It was the sin of *Jeroboam*, and though he intended it for establishment, yet it became a ruine both to him and to his house, that he contemned the Ministry, and made *Priests of the lowest of the people, which were not of the sons of Levi.*

1 King.12.32.

Ahab and *Jezabel* persecuted the Prophets of the Lord with the sword, and how dolefull was their end, when the dogs licked up his blood, and eat her flesh. It is noted that the contempt of the Ministry and the oppression of the people

1 King.19.10. 1 King.22.38. 2 King.10.33 2 Chr. 16.10.

ple do frequently go together. *Asa* a good King, yet *being in rage against the Seer, put him in prison*; and the holy Ghost
2 Chr. 25. 16. observes, that at the same time *he oppressed some of the people.* It is noted of *Amaziah* that God had determined to destroy him, because he did evil, and would not hearken to the Counsel of the Prophet: And that great sin for which God *abhorred the excellency of Jacob, and sent his own people into captivity*, is expressed to be this, that when the Lord had sent to them his *Messengers rising up betimes and sending, because he had compassion on his people and his dwelling place, that then they*
2 Chron. 36. 15, 16. *mocked the Messengers of God, and despised his Words, and misused his Prophets, untill the Wrath of the Lord arose against his people, till there was no remedy.*

And in these daies *the Way of truth is evil spoken of*, and there are risen up even among Professors, those who are *Retainers of a form of godlinesse, and yet are despisers of them that are godly, who separate themselves, being sensual, having not the Spirit, who despise prophesying, and quench the Spirit.* And one reason why preaching is not so effectual to the bringing in of souls to Christ, is, because of the many multitudes that frequent Sermons, there are but few that come to the Word as to an Ordinance of God, or that seek God in his own Ordinance; there are very few, which when they receive the Word of God which they hear of Ministers, *Receive it not as the Word of men, but as indeed it is the Word of God which effectually worketh in them that do believe.* Now this evil is not only a sinne against Gods free mercy, but is also a sin against the sweetest of remedies: How will our sore prove uncurable, and our disease continue without healing, if we despise the balm of *Gilead* and reject all healing medicines? It is in the number of those sins which *go before us unto judgement*, when people put away the Ministry of the Word from them, they are said by the holy Ghost before the day of Judgement come, *to judge themselves unworthy of eternall Life.* And thus we have done with the Arguments proving the perpetuity of the Ministry, there remains one great Objection to be Answered.

Jude *ver.* 19. 1 Thess. 15. 19, 20.

1 Thess. 1. 13.

CHAP.

Chap. III.

Wherein the grand Objection Asserting the Loss of the Ministry under Antichrist, is Answered.

WE confesse that there was a Ministry Ordained of Christ, and continued all the daies of the Apostles, and some Centuries after, yet the Mystery and Ministry of the Man of Sinne was then working, which at length so farre prevailed, that all the *world wondered after the Beast, and power was given him over all Kindreds and Tongues and Nations; so that he caused all, both great and small, rich and poor, bond and free to receive his Mark, in their Right hand, or in their Foreheads.* In this Apostacy the Church which had been a chaste Virgin, became the Mother of Harlots and Abominations, and not only the Kings and the inhabitants of the earth were made drunk with the Wine of her Fornications, but especially the Priests in all Nations were the abominable Pandors to promote the filthinesse of her Whoredoms, they were the Merchants made rich by her Fornications. Now under this Reign of Antichrist, *Bethel* was turned into *Bethaven*, the Ministry was wholly lost, being only in pretence for Christ, but in reality for Antichrist: And therefore we look upon all Ministers now as Members of that notorious Strumpet, as Locusts from the bottomlesse Pit, as Priests of Baal, and Limbs of Antichrist, and so account it not a sinne, but a duty to contemn their persons, and abhorre their Ministry.

Objection.

Rev. 13. v. 3.

Ver. 16.

Rev. 17. 2.

Rev. 18. 15.

We acknowledge first that the Apostacy under Antichrist was exceeding dreadfull. Secondly, That not only the people and the Princes, but the Priests also had a great hand, and were chief agents in this defection. Thirdly, That its the duty of Gods people to come out of *Babylon*, that they *partake not of their sins, nor receive of their plagues.* But yet we need

Solution.

Rev. 18. 4.

need the Spirit of wisdom and revelation in Christ, that we may know the things that differ, that we may not call good evil, and evil good, but according to the Word of truth, judge righteous judgement: And therefore we intreat the Reader or this Objector, conscientiously to ponder these Considerations.

1. Consider, as there have been many false Christs, so there are and have been many mistaken Antichrists; and the holy Ghost bids us, not to beleeve every Spirit, but to *try the spirits*; when *many shall say, Loe here is Christ, and loe there is Christ*: And its as true of Antichrist, some say, Lo here is Antichrist: Some, Lo there; yet the Lord commands us saying, *beleeve them not*. The Truths, Ordinances, Servants and Ministers of Christ, do not therefore cease to be of Christ, because some, either by mistake, or by design shall say they are of Antichrist. The Doctrine of the Deity of Christ, who is *God blessed for ever*, will not cease to be a most precious Truth, because *Michael Servetus, Georgius Blandatra, Franciscus David, Lalius Socinus* and his adherents condemn it as an Antichristian Errour.

Mat. 24. v. 23, 24, 25.

Was *Valentinus Gentilis* therefore a friend and Martyr to God the Father, because he died as an enemy to God the Son? Were the *Valdenses* who appeared against the Romish errours, the limbs of Satan, because some of the Romanist affirm that Satan was let loose in *Berengarius* and his Disciples? How luxuriant and confident are the fancies of many concerning the things contained in the *Revelations*, wherein modest Christians would chuse rather to be humbly inquisitive, then Dogmatically positive? Was *Innocent* the third the lesse *nocent*, or was Pope *Calixtus* the more holy, because some of their followers make them to be *the Angel coming down from heaven, having the Key of the bottomlesse pit to binde Satan*, as if the binding of Satan were nothing else, but to Excommunicate Emperours, and to depresse the Imperial power under the Papal?

Stapleton *Orat. Academ.* 28. Jacob Usher *de Statu & Succeß. Ecclesiæ* cap. 3. p. 64.

Nicola Lyran. *in Apocalyps.* cap. 20. Jacob Usher *ibid. pag.* 297.

Shall *Dominicus* or *Franciscus*, those two great Founders of the Orders of the Friars *Dominican* and *Franciscan*, the great

Bonaventure *in Vit.* Francis. *cap.* 3.

great upholders of Papacy, shall they be lesse suspected, because some of their disciples admired them, aud confidently averred them to be that *Angel ascending from the East, having the Seal of the living God?* Rev.7.2. Men have no power to make Christian, Unchristian or Antichristian, either persons or things, according to their pleasure: The Word of God is established in the heavens, and his Truths do not vary after the variety of mens mistaking fancies: Therefore we have great need to be sober and humble, and to beg of the Lord *the spirit of love and of a sound minde*, that we may neither *justifie the wicked nor condemn the Righteous.*

Jaco. Usher. *ib. pag.*265.

2. Consider, concerning Antichrist, Though we grant it that Antichrist is not an individual person, as *Bellarmine* and the Papists generally affirm: But the state and succession of men which with one and the self same spirit oppose Christ. 2. That the seat of this great Whore, is not, as some intimate, *Constantinople*; nor *Jerusalem*, as others affirm; but *Rome* that great City, that then reigned over the Kings of the earth, spiritually called *Sodom* and *Egypt*. And 3. that the Antichrist is not the Turk and Mahumetanism in the East, But the Pope and Papism in the West; yet there is no ground to condemn every thing in that Antichristian Synagogue for Antichristian; for without all question the Books of the Old and New Testament were wonderfully preserved even in mystical *Babylon*. As formerly when the Oracles of God were committed to *Israel*, the Lord continued the holy Scripture in the Jewish Church, notwithstanding their spiritual Apostacy and Babylonish Captivity. The good Word of the Lord is no lesse the *Word of Truth*, because the false Antichristian Synagogue, do acknowledge it; no more then the Scripture ceaseth to be the Scripture, because Satan the father of lies did alledge it. Gold is gold wherever you finde it; Truth is truth, however men either accept it or contradict it. It's a vast comprehensive Errour to reject all Tenents, though never so true for errours, because an erroneous Society doth confesse them: For all is not false which the

Heylin in his late Geograph. *p.*251,252. H.Grotius *in* 2. *thes.*2.4. *&* *Tractat. de Antichristo.* Bellarmin. *de Antichristo*, cap. 13.

the false Church asserteth; Every errour is founded upon the mistake of some truth; as every evil doth usually arise from the abuse of some good: In this mixture of good and evil, light and darknesse, where there are many precious truths, yet many abominable falshoods; it's our duty to sever between the *righteous and the vile*, that we neither swallow down all for truth because there is a mixture of truth, nor reject all for false because there is superadded a redundancy of falshood; *Antichrist sitteth in the Temple of God, and his coming is with all deceivablenesse of unrighteousnesse*, therefore we must *Watch and Pray* for the spirit of *discerning*, that we may distinguish between things that differ.

Malum in aliquo bono fundatur, Aquin. *contra* Gentil. *lib* 3. *cap.* 11.

3. Consider as the Lord had his truths so he had his Church in *Babylon* during the rise, and growth, and reign, and continuance of Antichrist. The Apostacy though generall over all tongues, and kindreds, and Nations, yet it was not so universall in all individuall persons, but that there were a remnant *according to the Election of grace*: As in the *Baalitish* Apostacy the Lord *reserved seven thousand who had not bowed their knees to Baal*; So in this Antichristian defection, the Lamb upon Mount *Sion* had 12. times 12. thousand that adhered to the doctrine of the 12. Apostles, and these 144000 had *their Fathers name written in their Forehead, redeemed from among men, being the first-fruits unto God and to the Lamb, and in their mouth was fonnd no guile, and they were not defiled with those Antichristian whoredomes*; *For they are Virgins*, they were the true seed of the woman *which keep the Commandments of God, and have the testimony of Jesus Christ*, against whom the Dragon raged: And therefore when the Romanists ask, where was the Church before *Luthers* time? We answer it was in and among them, though it was not of them. The *Waldenses, Albingenses, Berengarians, Pauperes de Lugduno* or *Lionists, Lollards*, in severall places having many other severall names and these in the severall ages of the Reign of Antichrist held the truth of Jesus, and opposed the errours of the man of sin: which severall Popes endeavoured to destroy but could never effect: All the Kings and Potentates of

Rom. 11.4.

Rev. 14.1,4,5.

Rev. 12.17.

Si Dominus temporalis terram suam neglexerit purgare ab hæretica prævitate excommunicationis vinculo innodetur, & summus pontifex vasallos ab ejus fedelitate denuntiet absolutos & terram

of the earth were stirred up against them, and a Decree made that if any temporall Lord did neglect to expell them out of his Dominions, that he should be excommunicated, his subjects absolved from allegiance, and all their Lands confiscate and given to others; Hence some of the Princes of the earth made it Treason for any of their Subjects either to hear or harbour them, or any waies to releeve them.

exponat alijs occupandam. Con Lateran. *sub Innoc.* 3. *Vid.* Alphons. *Decretum in* Jacob. Usher *pag.* 253.

And the armies raised against the Saracens and Mahometans were converted against these poor Christians and plenary indulgence, pardon of all sin promised to all that would fight against them: And if in *France* alone as its reported in the History of that War, there were slain ten hundred thousand, what shall we think the number of them to be who were slain in all other Nations; Yet under all these pressures and persecutions, though they were often dispersed, yet they could not be extinguished but these afflicted people of the Lord, being scattered fled into *Provence* and the *Alpes*, some into *Calabria*, *Bohemia*, *Polonia*, and into *Britain*, as *Thuanus* in his Preface.

M. *Mede in Apocalyps. c.* 13. 7. *Huc & illuc dispersi ubique cum exigitarentur, tamen extitere semper per intervalla qui eorum doctrinam intermortuam renovarunt.* Thuan. *l* 5 *ad an.* 1550.

And though many Opinions were imputed to them to make them odious, yet their accusers do wofully and wonderfully contradict themselves, as some of our Learned men do prove: and some of them ingenuously confesse: yet their main tenents were that they renounced the Church of *Rome* as the mysticall *Babylon*, contemned the Pope as the man of sin, and rejected their severall Popish opinions as Antichristian; They held the same truths for substance that the Protestants now professe, Insomuch as some of the adversaries confesse, that they who are now *Calvinists* were anciently called *Berengarians*, and the New Protestants are the Old *Waldenses*; This Sect some of the Papists complain to be of all most pernicious to the Church of *Rome*.

Ja. Usher. *ibid. p.* 159. *ad* 173. Thuan *ibid.*

Qui hodie sunt Calvinistæ olim dicti fuerunt Berengariani. Serar.

1. Because it is most ancient and durable, having continued from the time of Pope *Sylvester*: Others say from the time of the Apostles.

Who was created Pope *Ar.* 315. *ut Onuph.*

2. Because most generall, no part of the earth scarce free from it.

Inter omnes sectas quæ sunt vel fuerunt non est periculosior Ecclesiæ Dei quam Pauperum de Lugduno, tribus de causis. 1. *Quia* Diuturnior *quidam dicunt quod duraverit a tempore* Sylvestri, *alij dicunt quod a tempore Apostolorum.* 2. *Quia* Generalior *fere enim nulla terra est, qua hæc secta non serpit.* 3. *Quia* magnam habet Speciem Pietatis, *eo quod coram hominibus justè vivunt & bene de Deo omnia credunt, solum Romanam Ecclesiam blasphemant & oderunt, cui multitudo facilis est ad credendum.* Rainerius *contra hereticos.* cap.4. pag:54.

3. Because it hath the greatest appearance of godlinesse, for they live justly towards men, and believe all things well concerning God, only they blaspheme and hate the Church of *Rome.*

*Consider.*4.

As the Lord had his Saints during all the Reign of Antichrist, so he raised up his Ministers who in their severall successive ages in severall places, testified against the spirituall whoredomes, idolatrous worships, and deceiving frauds of Antichrist; it's true, as the generality of the people, so the generality of the Priests in those times did worship the Beast, even all that dwelt upon earth, whose names were not written in the Lambs Book of Life; and some observe, that it was the righteous judgement of the Lord upon the Church at that time, that such an Apostate people should have such apostaticall Priests, and the holy Ghost maketh this one expresse ground, because men did not receive the love of the truth that they might be saved, therefore *God shall send them strong delusions, that they should beleeve a lie, that they all might be damned who beleeved not the truth, but had pleasure in unrighteousnesse:* But in this generall defection both of people and of their Teachers; The Lamb had a remnant with him who were *called, and chosen, and faithfull*, even an afflicted poor remnant of Pastors as well as of people, reserved in the midst of *Babylon*, who did trust in the Name of the Lord, and those godly pious Priests were both obedient unto and bold in the faith of Jesus.

Rev. 13.8.
Romana Ecclesia ad hunc statum venit, ut non esset digna regi nisi per reprobos. Petr. Aliac. *de informatione.* D. *Usher* ibid. pag.179.
2 Thes. 2.10, 11,13.
Rev. 17.4.

Now if there were such Ministers during the reign of Antichrist, that followed the Lamb, did not defile their garments, but preached and prayed, and lived, and died in their constant and consciencious oppositions of the man of sinne, then surely the Ministry was not totally lost under the reign of

of Antichrist. But that there were such, appears both by Holy Scripture-prophesie which foretels it, and unquestionable History of the Church that confirms it: In the one, men may learn what God spoke with his mouth; In the other, what the Lord fullfilled with his own hand: The holy Ghost expresseth, that there should be some *to prophesie in Sackcloth one thousand two hundred and sixty daies*: Now not to dispute, but taking that for granted which the best Interpreters assert, and by Arguments out of the *Revelations* prove,

1. That those One thousand two hundred and sixty daies are not naturall daies but propheticall, every day taken for a Year, as *Ezek.*4.6. *Num.*14.14. *Brightman, Mede, Junius, Paræus in Apocalyps.*

2. That those two Witnesses prophesying were not two individuall persons, as *Enoch* and *Elias*, as *Bellarmine* and other Papists affirm; but a succession of Holy men stirred up all that time to testifie the truth of Christ against Antichrist, as our learned men prove. Bellarm. *de Antichristo.c.2.*

3. That the Reign of the Beast continuing for 42 moneths, which moneths taken prophetically as before, every day for a year, and reckoning for every moneth 30 daies, now multiply the 42 by the 30. and the reign of the Beast is 1260 years, and though there be great difficulty when to begin the rise and reign, and most Expositors herein much vary, yet in the continuance there is a generall accord, and none can rationally make any question about it. Paræus *in Apocalyps.* c.11.3.

4. That these Sackcloth-prophecies though but very few comparatively to the Locusts out of the Bottomlesse pit, which were innumerable, called two like their types *Moses* and *Aaron*, who brought *Israel* out of *Egypt*, or as *Elias* and *Elisha* which reduced *Israel* out of *Baalism*, yet these Witnesses, though in number few, continue in their successions all the reign of the Beast, for the daies of their prophecying in Sackcloth are One thousand two hundred and sixty years, and so expire not till the 42 moneths of the Beasts Reign be expired.

Now fifthly we adde, that these Sackcloth Prophesiers were not only Saints who mournfully bewailed the abomina-

tions

tions of those times, that the holy City should be trampled under foot; but also that they were holy pious Ministers distinct from the Saints in Office, and in the act of their Prophetical function, which is intimated to us,

1. From the power bestowed upon them, the Lord gives to them not only to pray and to mourn, but *to Prophesie*, Rev. 11.3. Not so much by prediction of things future, as by Preaching the everlasting Gospel. It was a mighty power from on high that a few contemned, persecuted Ministers should have gifts to be able, and power to be couragious to preach against the son of perdition, when all the world wondered after the Beast.

2. From their effectual exercise of that power and that in their publick detecting those Antichristian abominations, and denouncing the wrath of God against them. It is said *in the daies of their Prophesie*, though they were poor men and had no carnal weapons to defend themselves or offend their enemies, yet in a spiritual sense *fire proceedeth out of their mouths and devoureth their enemies*, Revel. 11.5. For the Lord did make his words in their mouth to be fire, and the people wood, and it devoured them, *Jer.* 5.14. and the holy Ghost adds further that these Prophets *tormented them that dwel upon the earth*, v. 10.

3. The Spirit of truth doth not only call these two by the name of Prophets, but elsewhere distinguisheth the Prophets and Righteous men, *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiveth a Righteous man in the name of a Righteous man, shall receive a Righteous mans reward.* Where Christ incouraging poor Preachers of the Gospel against all the hard and harsh usage of the world, intimates to us,

1. That there are some who by way of Office and distinction from others, are Prophets and Preachers.

2. That there is some eminent reward due to Prophets.

3. That they who do any good to Prophets, even because of that Office, shall receive a Prophets reward.

And in this very Prophesie concerning Antichrist, the Spirit

rit maketh these two distinct, the Prophets and the Saints: *Babylon* is therefore ruined, *because in her is found the blood of the Prophets and of the Saints*, Rev. 17.24. Now if we descend from the words of this Prophecy, and come to observe the answerable event in History, we shall finde that in every age there were Ministers opposing the tenents of Antichrist. Their particular names, times, places, and their manner of resisting the man of sin, it will be too large to insist upon, yet a brief Catalogue of Ministers is here inserted.

From the time of Christ and his Apostles, for 600 years, our famous *Jewell* against the Romanists, hath abundantly proved that the truths professed in the reformed Churches were maintained by the Ancients. And in the succeeding Centuries, when the Man of Sinne began to prevail, there were in their several Ages, Godly and Learned Ministers who opposed the Popish Errours, defending the sufficiency of Scripture, Communion in both kindes, Justification by free Grace; disclaiming the defilements of worship in adoring Images, Invocation of Saints, praying for the Dead, worshipping Reliques; and openly testifying against the rising and swelling power of the Pope, declaiming against his Supremacy and title of Universal Bishop as Antichristian.

From the 600 year of Christ, to the 700, besides *Isidore*, *Hesychius* and others; there were in this Island these two famous Preachers, *Aidan*, who converted from Paganism the Kingdom of *Northumberland*, which then contained not only the Country now so called, but also *Cumberland*, *Westmoreland*, *Lancashire*, *Yorkshire*, the Bishoprick of *Durham*, and some part of *Scotland*. Also *Finan*, by whose Ministry the Lord turned to the Christian faith, the Kingdom of the East *Saxons*, and of *Mercia*, as our own Countryman doth testifie. 7. *Century.* Beda *histor. l.3*

Besides our famous Countrymen, *Bede*, *Alcuinus* and many others; there were *Adlebertus* and *Clemens* and *Sampson*, with 8. *Century.* *Albertus*, & *Clemens*, & *Sampson*, & *complures alii à Bonifacio dissenserunt*, *Histor.* Magdeburg. *Cent.* 8. *Albertus Gallus & ejusdem sectæ sacerdotes P. Bonifacio adversari vehementissime cœperunt. Avent. Anal.* l. 3.

many other Priests, who did mightily withstand Pope *Boniface*.

9. *Century.* *Baronius tom.9 Balæ. Posseviu.* Acts Monum. *pag.* 130.

Besides *Taurinensis*, *Agobardus*, *Rabanus Maurus*, there was *Scotus* accused by the Pope for an Heretique, and murdered (as is conceived) by his own Scholars for his opposing the carnal presence. And *Bertram* a Priest in *France*, was so clear a Protestant in the point of the Sacrament, in a Book that he set forth, that some Romanists say it was writ by *Oecolampadius* under the name of *Bertram*. And the most learned of the Papists confess that *Walafridus Strabo*, *Jonas* Bishop of *Orleans*, and *Hincmarus* Archbishop of *Rhemes*, departed from the received opinion of the Church Catholique.

Vid. Sim. Birckbeck, *pag.* 220.

Baron. *tom.* 9.

10. *Century.*

In this Age (the most unlearned and unhappy) are recounted *Radulphus Flaviacensis*, *Stephanus Eduensis*, *Smaragdus*, and our English *Alfricke* whose *Saxon* Homily was appointed to be read publikely to the people against the carnal presence.

11. *Century.*

In this Age more light began to appear, even in the heat and height of Antichristianism, not only by the Ministry of *Fulbert* Bishop of *Chartres*, *Ar[illegible]me* of *Laon* Author of the Interlineal Gloss, *Oecumenius*, *Theophylact* and others, but especially by *Berengarius* and his disciples.

12. *Century.* Mr. *Fox* 1. *part pag.* 180.

Besides *Arnulphus* the Martyr, *Hugo de Sancto Victore*, *Robertus Tuitiensis*, *Gulielmus de sancto amore*, *Joachim Abbas*, *Niceas*, were *Peter Bruis* and his Scholar *Henry* of *Tholouse*, two famous Preachers against Popish errours, insomuch as *Peter* was apprehended and burnt. In this Age the *Waldenses* appeared, who were the famous opposers of Antichrist.

13. *Century.*

In this Age are recorded *Altissiodore*, *Peter de Vineis*, *Arnoldus de nova villa*, and those two famous Preachers *Gerardus* and *Dulcinus*, who preached that the Pope was Antichrist, and *Rome Babylon*. Besides our famous *Robert Grosthead* Bishop of *Lincolne*, the great hammer of the Romanists, who wrote to the Pope that he was Antichrist.

Robertus Grostedus Romanorum malleus. Mr. *Fox* 1. *part pag.* 292.

In

In this Age appeared for Christ *Thomas Bradwardin, Richard Armachanus, Taulerus* a famous Preacher in *Germany*; and that glorious instrument of the Lord, *John Wickliff.* 14. *Century.*

In this Century, besides *Peter de Alliaco, Nichol. Clemangis* and many others, we need name no other, but those great Worthies and Martyrs *Savanorola* a famous Preacher in *Florence*, with *John Huss* and *Hierom* of *Prague*, whose memories are pretious throughout all the Reformed Churches. 15. *Century.*

In this Age the Father of mercies raised up *Martin Luther*, and so many others, and from that time the defection from *Rome* was so eminent, that it hath visibly continued to this day; and concerning the following times there is no question. 16. *Century.*

And for the more clear understanding of all the persons aforementioned the Ministers of the Lord, we referre the Learned Readers to the Histories *Magdeburgens.* to *Illyricus* his Catalog. *testium veritatis*, to *Jacob. Usher, de Eccles. success. & statu.* and amongst our English Writers, to Mr *Fox* his Acts and Monuments, and to Mr *Wm. Birckbeck* his Treatise called *The Protestants Evidence.*

And if any further demand saying, Though many particular men did appear against Antichrist, yet how doth it appear, concerning those multitudes of Professors called the *Berengarians* and the *Waldenses*, that their Churches had Ministers?

We Answer, That *Berengarius* is reported to have been so great a friend to Learning and Learned Preachers, that at his own proper cost and charge, he brought up many Scholars, specially such as were Students of Divinity, by whose help his Doctrine was spread almost through all *France*, and the Countries adjoyning, which is a great complaint that the Popish Authors had against him.

Berengarius *egenos scholares præsertim theologiæ studiosos, quotidiana stipe (cum opulentus esset) ita sollicitavit, ut eorum opera omnis pene Gallia & vicinæ gentes co malo quam citissime laborarent.* Alan. *de Eucbar. Per egenos scholares quos quotidianis stipendiis sustentabat,* &c. Mat. Paris. Jacob. Usher. *pag.* 199.

Ministris quidem nostris optaremus eam fœlicitatem, ut se

And when it was objected against the *Waldenses*, that they said, Ministers should live upon Alms or work for their living,

suosque absque illis adminiculis operarum honestarum alere possent, ita enim plus temporis saltem ad studia sua ipsis suppeteret, & occasio major esset instituendi nostros doctrina & eruditione necessaria. Non enim superstitiose, vel dementer potius, manibus opus facere mandamus nostros, quod nisi hoc faciunt peccare eos judicamus. Sicut de quodam memorari audimus, qui ex sacerdote agricola factus fuerit, quod scriptum esse diceret, In sudore vultus comedes panem tuum. Ad cum modum (Christo gratia) non est passus nostros labi Dominus: Sed plerique ex nostris necessitate eo adiguntur ut opus faciant, &c. *In scripto edito Anno* 1572. Jac. Usher. *p.*168.

They answer, that they wished that happinesse to their Ministers that they might be free from servile labours, for so they should have more time for their studies, and more fitnesse to instruct us. For we are not grown to that superstition or rather madnesse, as to think our Ministers do sinne unlesse they labour with their hands. As it is reported of one who of a Priest turned Husbandman, because it is written *In the sweat of thy brows shalt thou eat thy bread.* Our Lord hath not suffered us to fall in this manner. Yet many of our Ministers are brought to that necessity, that they must either work or starve.

But this these holy Saints did not account in those times to be the Ministers duty, but lamented it as the Churches misery. By all which it appears that the *Berengarians* and the *Waldenses* had their Ministers, even under the reign of Antichrist.

5. *Consider.* As there were Saints and Ordinances, and Ministers under the reign of Antichrist: so many of these godly Ministers suffered Martyrdom during the tyranny of the Beast, for their appearing against Antichrist. And if these Ministers and Priests died for the Name of Christ against Antichrist: then surely the Ministry was not lost, nor is it Antichristian. But that there were such Ministers and Martyrs for the Name of Christ in every Country, is apparent by the Catalogue of Martyrs which you may see more at large in Mr *Fox*.

Mr. Fox Acts and Monum. part 2d.

In

In *Germany*, *Nicholas* of *Antwerp*, *Johannes Pisterius* of *Holland*, *George Sekerter* at *Rustat*, Mr *Bersival* at *Lovain*, *Peter Bruly* at *Dornick* in *Flanders*, with many others. Pag. 116.

In *France*, *Laurentius Cruceus* at *Paris*, *John du-Beck* in *Champaign*, *Aimond* at *Burdeaux*, *Geffery Varagle* at *Thuren*. What need we relate *Peter Bruis*, and other godly Ministers, when *Thuanus* records, that all those who would not recant, were burnt alive; among whom (he saith) were many Priests. Pag. 128. *Cateri qui crorem incbantur, ignibus exusti sunt, in quibus plerique sacerdotes.* Thuan. l. 5.

In *Spain*, Dr *Cacalla* called the Standard-bearer to the Gospellers. *Francis de Bivero* Priest of *Valladolid*, *Alfonso Perez* Priest of *Valence*. Act. and Mon. par. 2. p. 145.

It would be too long to speak of *Savanarola* in *Florence*, of *John Hus*, *Hierom* of *Prague* in *Bohemia*, and many other godly Ministers burnt alive for the testimony of Jesus.

But we need go no farther then to *England* for examples: and here not to insist on the troubles of *John Wickliff*, *Nicholas Herford*, *Philip Repington*, with other pious Ministers in the time of *Richard* the 2d, nor the cruel burnings of *William Taylor* and *William White* under *Henry* the 4th, and many others in the succeeding times. Only peruse the History of *Henry* the 8th and Q. *Mary*.

Under *Henry* the 8th Mr *Fox* records these famous Ministers suffering Martyrdom. Act. and Mon. part. 2.

Mr *Thomas Bilney*. Pag. 277.

Mr *Burfield*, both burnt *anno* 1531. 293.

John Fryth, burnt *anno* 1532. 309.

William Tyndal, called the Apostle of *England*, burnt *anno* 1536. 361.

John Lambert, burnt *anno* 1538. 397.

Robert Barns, *Tho. Garret*, *William Hierom* Divines, burnt together in Smithfield *anno* 1541. 528.

We instance in these among others, and have named the time of their sufferings, and the pages of the Book where their sufferings are recorded: that when you have considered their holy lives and godly death, how they imbraced the flames of fire as beds of Roses for the name of Christ, you

may for ever abhor the thought of accounting such worthy Ministers of Christ as Antichristian.

And if you descend to the bloudy dayes of Qu. *Mary*, you may finde all the Land over, Ministers of Christ burning for the name of Christ.

Take but the first year of that fiery trial *Anno Dom.* 1555. and see how these Antichristian flames kindled upon the godly Preachers.

Mr *John Rogers* Vicar of Sepulchres Protomartyr, burnt in Smithfield, *Feb.* 8.

Mr *Lawrence*, burnt at *Coventry* about the same time.

Mr *John Hooper* burnt at *Glocester*, Feb. 9.

Dr *Rowland Taylor*, burnt at *Hadly*, Feb. 9.

Mr *John Lawrence*, burnt at *Colchester*, Feb. 29.

Mr *Robert Farran*, burnt at *Carmarthen* in *Wales*, March 30.

Mr *George Marsh*, burnt at *Westchester*, April 24.

Mr *William Flower*, burnt at *Westminster*, April 24.

Mr *John Cardmaker*, burnt at *London*, May 30.

Mr *John Bradford*, burnt in Smithfield, *July*.

Mr *John Bland*, burnt at *Canterbury*, July 12.

Mr *Robert Samuel*, burnt at *Ipswich*, Aug. 31.

Dr *Nicholas Ridley*, and Mr *Hugh Latimer* at *Oxford*, *Octob.* 26.

Mr *John Philpot*, burnt in Smithfield, *Decemb.* 18.

Not to name the year following. In this one year you may read of these holy Ministers with others, counting not their lives dear unto themselves, so they might finish their course with joy, and fulfill the Ministry which they received of the Lord: and dare you call these blessed Martyrs the limbs of Antichrist, who had all their limbs torn in pieces and consumed by Antichrist? If you profess your selves Protestants, be not like the Papists in their brutish rage who digged up the bones of *Bucer* and *Paulus Fagius*. It was the praise of *Boaz*, that he left not off his kindenesse, but it will be your reproach, that you have not left off your unkindenesse neither to the *living nor to the dead.*

Ruth 2. 20.

The Turks so farre honoured *Scanderberg*, that when he was

was buried at *Lyssa*, they with great devotion digged up his bones, counting it some happinesse if they might but see or touch them, and they that could get any part of them, caused them to be set in silver or in gold, and so to hang about their necks as ornaments of greatest worth. If the Turks did this to him that was an enemy, and they *Mahumetans* to him a Christian, how may they rise up in judgement to condemn many in this generation, who professe themselves Christians, yet condemn the most eminent souldiers and Martyrs of Jesus? *Cursed be this anger for it is cruel, and this rage for it is fierce.* If you be real Protestants, for shame bridle your fury, which in some regards is worse then Popish. Do you cry out Antichrist, Antichrist, and yet crucifie Christ again in his members? Is not this to partake of Antichrists sin? Howsoever, when you have done your worst, these holy Ministers and Martyrs are happy in heaven, and their memorial shall be in all ages blessed upon earth, when their enemies shall perish and *leave their names for a curse unto Gods chosen.* Isa. 65. 15.

If the Lord had his holy Ministers not onely in suffering times to be Martyrs, but also in times of Reformation; if the Lord stirr'd up his Ministers as his chiefest instruments to bring his people from the power of Antichrist, as of old he led his people out of *Egypt* by the hands of *Moses* and *Aaron*, then surely the Ministers are not Antichristian. But the Lord did stirre up his Ministers in several places to detect the frauds of Antichrist, and by their Ministry he did reduce his people from that Antichristian tyranny. Before you heard of many Worthies, as *Wickliff, Hus, Hierem Prague*, &c. But in the 16. Century, how wonderfully did the Lord raise up for the rescue of his people the Ministry of *Luther*, and with him what a troop of expert valiant Champions, *Philip Melanchthon, Conradus Pellican, Fabricius, Capito, Osiander, Bucer*, and many others in *Germany, Zuinglius* in *Helvetia, John Calvin* and *Farellus* that unwearied souldier of Christ, as he is called. *Indefessus Christi miles.* Calv. opusc.

6. *Consider.*

These with multitudes of others in *England, France*, and other

other Countreys, held their life in their hands, hazarded all for the Gospel of Christ, these smit spiritual *Egypt* in her first-born. These, even these *bare the heat of the day, and we are entred upon their labours*; And is this all the thank that ye render to God or them, that when they delivered you from Antichristianisme, you condemn them as Antichristian?

7. *Consider.* If ever since the beginnings of Reformation, the pious, painfull Ministers in the Reformed Churches have stood in the breach, have prevented our spiritual relapsing into *Ægypt*, if they have spent their time, parts and studies night and day to fight the battels of Christ against Antichrist; then it is not only a groundlesse mistake, but an ungodly, sinful scandall to censure them as Antichristian. How is it that ye are not afraid to speak evil of the servants of the Lord, set up by his Spirit for the defence of the Gospel? Will any rational man versed in the writings of those Worthies, believe that *Zanchius*, *Bullinger*, *Beza*, *Brentius*, *Junius*, *Pareus*, *Piscator*, *Musculus*, *Scultetus*, *Chamier*, or of our Countreymen *Jewel*, *Reignold*, *Whitaker*, *Perkins*, with multitudes of others, who were willing to spend and be spent in defending the truths professed in the Reformed Churches against the Romanists? Will any sober Christian believe that these were members of the Roman Harlot? The Popish party cannot so bely them, but have found them to be their greatest adversaries.

1 Sam. 17. 2 Sam. 23. Will any man be so sensless and stupid as to account *David* who slew *Goliah*, or *Eleazar the son of Odo*, *who slew the Philistims till his hand was weary*, or *Shammah*, *who (when all Israel fled from the Philistims) he stood in the midst of a ground full of Lentiles and defended it, and slew the Philistims, and the Lord wrought a great victory*? Will any man be so mad as to say that *David* and his worthies were the only friends of the *Philistims*, and so bury them, and cause them to go down to the grave among the uncircumcised?

8. *Consider.* Forget not the great appearances of Christ which have been gloriously seen and felt in the faithfull Ministers of this Land.

Have

Have not they preached and pressed to the conscience the practical points of Christianity? and hath not the Lord set a visible seal to their Ministry in the souls of thousands? Dare you say that these practical Ministers *Greenham, Dod, Dent, Dyke, Bains, Rogers, Hildersham*, with a world more, of whom the world is not worthy, that they were Antichristian? *Who art thou that givest thy mouth to evil, and thy tongue frameth deceit? Thou sittest and speakest against thy brother, and slandereſt thine own mothers son.* Psal. 51. 19, 20 Hast thou considered their work of faith, labour of love, patience of hope? If thou hast not, why wilt thou speak evil of things and persons thou knowst not? And if thou hast read and considered, confesse and give glory to God, and say, God was in these Ministers of a truth. Be not like those seduced Professours, *Who measuring themselves by themselves, and comparing themselves with themselves were not wise.* 2 Cor. 10. 12. These silly or rather proud Christians, and their false teachers traduced the great Apostle, as if he had not Christ, to whom *Paul* answers, and we with him, *If any man trust to himself, that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs.* 2 Cor. 10. 7.

These holy Ministers were the precious members of Christ, and will you make them as much as is in you the members of an harlot? God forbid. 1 Cor. 6. 15.

The 9th Consideration is drawn from the sad consequences of this censorious, groundles opinion. For as touching our selves, and the Ministers of this present Age, We say nothing, but We resolve in the strength of Christ to be faithfull to the death, and not to fear the revilings of men, and in the midst of all your undeserved reproaches, to persist in the work of the Lord, and to commit our selves to him that judgeth righteously. 9. *Consider.*

Concerning these sad consequences we appeal to your serious and sober thoughts in these few Queries,

Q. 1. Doth not this Opinion (in rejecting all the godly Ministers of the Reformed Churches as Antichristian) much promote the Cause of Antichrist which you seem vehemently

to oppose. Now if any build that which he hath destroyed, he makes himself a transgressor: For

1. Is it not the great work of Antichrist to destroy our Ministers, to smite the Shepherd that the Flock may be scattered? * Certainly if the Lord in his wrath should suffer you so far to prevail as to suppresse Learning, trample upon the Universities, and ruine the Ministers; That there should be no Learned men to detect Popish Impostures, and refell their errors; That neither shield nor spear should be left among thousands in *Israel*; you would in this more advance Antichrist, then if you were his sworn Vassals, even an Army of Friars and Jesuites deceiving and being deceived.

* Peruse what a subtle Jesuite and Politician (*Adam Contzen* by name) hath written in his Politicks, *lib.2.c.18.§6.* where among divers other means prescribed for the reducing of people to Popery, this is one, *Hæresiarchæ & doctores errorum Republica pellendi sunt: Una quidem vice, si commodè fieri queat, sin minus, sensim & paulatim: Non opus est hac quidem in re probatione, nam turbulentis & vertiginosis Æolis abactis, mare, quod imò fundo exciverunt, sponte conquiescet: Et error, cui patrocinium deerit, sine pugna concidet, &c.* that is, Hereticall Teachers and Masters of Errours (So he cals the Ministers of the Gospel) are to be banished out of the Common-wealth, and that at once, if it can conveniently be, if not, insensibly and by degrees. That this is a sure way to reduce a nation to the true Religion (So he miscals Popery) needs not much proof; For when the turbulent windes are diverted or driven away, the waves of the Sea will be quiet and the tempest will cease: And Errour (so he nicknames the Truth) when it wants Patrons, will fall without striking a stroak. Thus far *Contzen.* So that in the judgement of this crafty Jesuite there is no way more likely to introduce Popery, then to throw down Protestant Ministers, whether by blasting their reputation, or taking away their subsistence, or persecuting their persons, (all comes to one thing;) And therefore you poor souls that are seduced into this Anti-ministeriall design by Iesuiticall craft, consider what you are doing, whose projects you are carrying on; Look to your selves, Smite your hand upon your thighs, and say, What have we done?

2. Do not most of your Arguments symbolize with the Romanists as if they were arrows shot out of their quiver? They renounce us upon this ground, That we are no true Church, have no true Ministry, and do not you agree with them in this unchristian principle: and are not we forced to prove the being of our Church and Ministry in all ages against you, with the same Arguments we use against them? and herein do not you gratifie the common Adversary, and strengthen their hands?

3. Have

3, Have you not cause to enquire whether you be not acted by the same Spirit? For you know the Spirit of Christ is a Spirit of meekness, and that wisedom which comes from above is first pure, and then peaceable, gentle, easie to be entreated: But the Spirit of Antichrist is high, and hot, and furious, usurping an infallibility of judgement, and unchurching all that differ from him; and do not you unsaint all persons, and unchurch all Societies dissenting from you? and may not this rise from the spirit of delusion which worketh strongly in the Children of disobedience?

4. It is the Opinion of many, that the slaying of the Witnesses is not past, but that the time thereof is very near, when Popery shall once again prevail; And the *Reformed Churches shall be punished by taking away these Witnesses for a time, because they received them not according to the dignity of their Embassage.* And are not you preparing your selves and others to help on this slaughter? why do so many pray in bloud, and offer strange fire upon Gods Altar, as if nothing could give content till the Ministry be ruined, and doth not this Tenent, That the Ministers are the Limbs of Antichrist, binde you to shed their bloud, and to account it good service to God, not only to unsynagogue them (which you have done already) but to kill them; That so among you also may be found the bloud of the Prophets and of the Saints.

Mede *in* Rev. 11.12.

Q.2. Do you not hereby wound all the Reformed Churches, darkning the beauty, and obstructing the progresse of Reformation? When the Lord stirred up *Luther* in *Germany*, *Zuinglius* at *Zurich*, *Calvin* at *Geneva*, to set upon this great work, multitudes in all Nations begun to embrace the truth, and to fly from the tents of *Babel*: Antichrist was made so naked and bare in all the filthinesse of his whoredomes, that the whole world was ready to forsake her: Had not Satan stirred up this cursed Tenent wherewith many were levened, *Rotmannus*, *Cnipperdoling*, *John Leyden*, and others opposed *Luther* as a false Prophet, as bad as the Pope, and of the two they said *Luther* was the worst. *Antonius Pockquius* under pretence of spirituall liberty, seduced many into the reality of

Duo Prophetæ injusti, Pontifex & Lutherus, & hic quidem illo deterior. Sleidan. *l.* 10. *ad Ann.* 1535. Calv. *adversus Libertin. ad Ann.* 1547.

of carnall ſecurity, and how furious the Antinomians and Anabaptiſts were in *Germany*, we had rather lament then expreſſe; And did not Satan by theſe Agents prevail to weaken the hands of thoſe Heroick Worthies, and ſo cauſed the work to ceaſe, and many to relapſe? How little hath been the Progreſſe of the Proteſtant Religion ever ſince? And now of late when the Lord ſtirred up many in this Iſland, to ſeek to ſerve the Lord with a pure worſhip, the work went forward with great felicity till this conceited opinion obtained, ſince which time the ſpirits of profeſſors have been ſo alienated and embittered, that the way of truth is every where evill ſpoken of.

Q.3. Hath not the Lord greatly teſtified from Heaven againſt this Tenent in his ſpirituall Judgements upon many the great promoters of it? Since they deſpiſed the Miniſtry, deſerted the Ordinance; how are they fallen from heaven, ſome turning Scepticks and Seekers, others Ranters and Quakers, and what not? falling and falling, till at laſt they grow openly prophane and profligate Atheiſts.

Q.4. Doth not this opinion greatly endanger the ſouls of others? Are not all ſinfull enough, naturally hating Teachers, and ſcorning to be reproved, being enemies to light and truth? Why ſhould you ſtrengthen the hands of ſinners? that whereas formerly they could not ſin againſt light, but they had many checks of conſcience, now they deſpiſe inſtruction and hate to be reformed, and when they ſin moſt fully and fouly, yet they ſin without reluctancy, and glory in their own ſhame; ſo that if theſe men periſh in their gainſayings, yet may not their bloud be required at your hands, who have not only miſled them into errour, but have killed them with prejudice againſt the remedy which ſhould reclaim them?

Q.5. Is not this opinion the ſad abuſe of the great liberty now enjoyed? In times of former trouble, How did Profeſſors live ſincerely, love fervently, pray, and faſt, and mourn together? But by theſe Tenents the Staff of Bands and Beauty is broken, and daſhed in pieces one upon another, which may

may justly provoke the Lord to cut short the day of liberty, that men may learn by the want of liberty how to prise and sadly bewail their wofull abuse of it.

Q.6. If your principles about an universall liberty be true, why are you so untrue to your own principles? you can well endure men that deny the Immortality of the soul, the verity of Scriptures, the Deity of Christ, the God-head of the holy Ghost, and those that defend any thing, whatsoever is contrary to sound doctrine; These you can tolerate, defend, hug in your bosome; and if any one speak against any the broachers of those errours: You cry out, *Persecution, Persecution*, yet at the self same time you persecute (to your uttermost) all Ministers, who take themselves bound in conscience to defend the Ministry, You do and can tolerate the most prophane and hereticall, but these Ministers Consciences you cannot tolerate: Are you not partiall in your selves, and become Judges of evil thoughts, whilst you justifie that in your selves as a duty which you condemn in others as an abominable iniquity? Why are your professed principles so uneven, and you so contradictory to your own principles? Be not like the Jews who please not God and are contrary to all men.

Q.7. Have you not cause to fear, that the Lord may leave you as he did your Predecessors in *Germany*, who held the same Tenents with you, gloried (as much as you) in their own confidences, and condemned (as you do) all others; Railed first against the Ministry, then raged against the Magistracy, brought both Church and State into confusion, put the Countrey into burning Flames, wherein at length themselves were consumed to ashes; Do not therefore persist in kindling these false fires; Walk no longer in the light of the sparks that you have kindled, left you have this at the hand of the Lord, to lie down in sorrow.

Chap. IV.

Containing part of the Third Proposition.

SHEWING,

That none ought to take upon him the Office of the Ministry without a Call.

Propos. 3. IT is manifest by the Word of God, That no man ought to take upon him the Office or work of a Minister, till he be lawfully called and ordained thereunto.

As the Church and State are distinct *Polities*, so have they *Subjects Laws and Officers, distinct alwaies in the formal conception, though materially* in divers things they may agree, *Mat.* 12.21. *Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods*; The things of *God* and *Cæsar* are distinct. Thus *Luke* 2.11. *Man, who made me a Judge or divider over you?* a Preacher and a Judge are two distinct callings.

These Officers for their *Institution, Vocation, Incouragement*, depend not *solely*, nor *principally* upon man, but are given and confirmed to theChurch by Christ the King of Saints, and great Shepherd of Souls, for ends and purposes most honourable and necessary in all ages of the world, *Mat.* 28.29, 28. *Eph.*4.11,12.

Supposing therefore at present what hath been already proved, that there is such an Office in the Church to last by Divine Institution to the end of the world: The present Discourse enquires about the *Subjectum recipiens* of this high and weighty Office, and the work of it, whether it lie in common, or be appropriated by Divine Ordinance to some peculiar and speciall persons, who are not only favoured to be *Christs Sheep*, but honoured also to be *Shepherds* under him? This Question is not *de lanâ caprinâ*, nor needlesse; For

1. It

1. It is manifest, that there be some who *constantly supply* the room of Preachers, and arrogate to themselves the reverence and maintenance due to none but Ministers, and yet they themselves were never ordained to this Office. By this means many Congregations are deprived of *Government*, and of the Sacraments, and such as would willingly take care of their souls in a regular and ordinary way are excluded by such intruders, as will neither be solemnly set apart for the Ministry by imposition of hands, with fasting and prayer, nor give way to them that would.

2. Others there be that plead *for a liberty of preaching*, or (as they phrase it) for the exercise of gifts in publick, even in these Congregations where there are ordained Ministers, and this to be by those who pretend not to be Preachers and Ministers, *strictly and properly so called*, when, and as often as such persons please, and that this liberty ought to be given to every Christian who desires it, and may probably be presumed to be fitted for it.

We therefore that we may as much as in us lies take away the *stumbling block* which by these practices is laid before *blinde Papists*, and remove the *scandal* given to *Reformed Churches*, and hinder the progresse of this sinne in our own, shall

1. *Bear Witnesse to these truths:*
   1. *That none may assume the Office of the Ministry, unlesse he be solemnly set apart thereunto*, in this Chapter.
   2. *That none may undertake the Work of the Ministry, except he be a Minister*, in the next Chapter.
2. *Answer all the considerable Arguments we could meet with used in defence of the fore-named errours*, in the Chapter following: and this we shall do with clearnesse and brevity, as the matter shall permit, and in sincerity, and with a spirit of meeknesse, as becomes the Ministers of the Gospel.

Thes. 1. *That none may assume the Office of the Ministry, unlesse*

lesse he be solemnly set apart thereunto, appears by these Arguments.

Argum. 1. First, We argue from that known Text *Rom.* 10.15. *And how shall they preach except they be sent?* This is set down by way of Interrogation, *Ut oratio sit penetrantior*, saith *Pareus*. The Prohibition is made more *emphatical* by the interrogation, and the form of expression makes it *morally* impossible to preach without mission. The Apostle useth a four-fold gradation, *How shall they call upon him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?* The last link of the chain is of equal truth with the former. As no man can call rightly on him in whom he believes not, and no man can believe in him of whom he never heard, and no man can hear without a Preacher; so also no man can preach except he be sent; and therefore he that breaks this last link breaks this golden chain of the Apostle, and sins against God: Besides this last link is an eternal truth. As no man to the end of the world can call upon him in whom he believes not, or believe in him of whom he hears not, or hear without a Preacher; so it is, and will be true to the end of the world, that no man can preach except he be sent. The Apostle scrueth up the necessity of mission as high as the necessity of preaching, and if one be perpetual, the other must be so also. Now from all this we gather,

1. *That mission is essential to the constitution of a Minister.* The Apostle doth not say, How shall they preach except they be *gifted* (though this be true) but how shall they preach *except they be sent?* Implying, that gifting without sending doth not constitute a Minister.

2. *That this mission is not only of extraordinary, but of ordinary teachers*, because faith is as much annexed to their teaching, as teaching to their mission, and faith is not the fruit of humane invention (such is preaching without mission) but of Divine Ordinance And therefore since we have no extraordinar

dinary Preachers, we must either conclude *there is no faith in the World*, or that *there is an ordinary way of sending Ministers*, by whom as Gods instruments faith is wrought, and if so, their persons must enter that way, and not runne before they be sent.

3. *That there is a necessity of a constant and perpetual, as well as of an ordinary mission.* If faith depends upon hearing, hearing upon preaching, preaching upon mission, then if faith be necessary in all ages of the world, mission is also necessary, yea ordinary mission, because extraordinary is ceased. A person may be *prædo*, but he cannot be *præco* without mission, and whatsoever may be done in some few extraordinary cases where regular mission cannot be had, yet to run without sending, and to leap over the wall where God hath opened a door, is as high presumption in Divinity, as it is in the civil state, to break open an house without humane authority. To all this it is replied,

1. Some say, *That this sending is meant of sending by the election of the people, but not by the Ordination of Ministers.*

Answ. This cannot be, for the people are the parties to whom the Preachers are sent: Ministers are *sent to the people, not by the people.* The same party cannot be the person sending, and the persons sent unto. An Embassadour is not sent by the State to whom he brings his Embassie, but by the States which gave him his Commission.

2. Others say, *That this sending is to be understood of a providential, not of an ecclesiastical and ministerial sending.*

Answ. This is confuted by the next words in the Text, *How shall they preach except they be sent? as it is written, How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.* These words are taken out of *Isa.* 52. and must needs be understood of a ministerial sending. The Ministers he speaks of are called *Watchmen*, Isa. 52.8. and the Prophet himself is mentioned as one of them, *Rom.* 10.10. They are a Prophecy of the acceptation that the

Ministers sent by God, should have amongst the people of God in the times of the Gospel; And that this Text is to be understood of more then a bare providential sending, appears further. Because

2. If providential sending were sufficient, then women-Preachers are as much sent of God, and may promise themselves as good successe as the best Minister. Yea a tyrant, robber or murtherer, may justifie himself in his wickednesse, as being sent by God providentially; Then *Zimri* had as just a warrant to destroy the house of *Baasha*, as *Jehu* had to destroy the house of *Ahab*, and *Josephs* brethren did well in selling him, since they did it by special providence, *Gen.*45. & 50.7.

3. The Apostle speaks of such a sending as must be acknowledged by all to be of God, an *authoritative mission*, such as Embassadours have, who are sent with publick Letters of Credence, to negotiate the Affairs of those that imploy them. For

1. They are called *Preachers or Heralds*, the participle in the original, *Rom.*10.14. noting the Office, as *Rom.*12. 7,8. & 1 *Thess.*5.12. *Heb.*13.17. so in the parallel place, *Isa.*52.8. they are called *Watchmen*, both which terms connote Authority.

Otherwise then providentially.

2. People are blamed for not hearing them, *Rom.*10. 16,21. but the not hearing of such as are not sent, is no fault but a vertue, *John* 10.5,8. Indeed divine truth is ever obligatory who ever brings it, but a double tie lies upon people when truth is conveighed by a divine messenger: Otherwise any private person had as much power of binding and losing as a Minister. There is a wide difference between an arrest or pardon reported by a private person, and the same applied under the Broad-Seal by a person delegated from the Supream Magistrate.

3. The *Socinians* reply to the Text, and say, *That a speciall Call was necessary in the Apostles daies, because the doctrine by them delivered was new and unheard of, but this mission is not necessary in our daies, because we preach no new Doctrine,*

Doctrine, but onely that which the Apostles have formerly taught and written.

Answ. But the Answer is easie. For, 1. We have already proved, That there is a necessity in the Church of Christ of a constant, perpetual and ordinary mission.

2. It is false that the Apostles and Prophets taught any new Doctrine, *Act.*24.14. & 26.22. & 28.23. they believed and taught nothing but old truths, formerly delivered by *Moses* and the Prophets, 1 *John* 1.7. New indeed they might be in *respect of the manner of proposing*, Joh. 13.34. or the *singular ratification thereof by miracles*, Mark 1.27. or *the apprehension of the Auditors*, Acts 17.19. but not as to the *substance* of the Doctrine. Compare *John* 13. 34. with 2 *Epist.* of *John vers.*5. 1 *Joh.*2.7.

3. As to the first and third Consideration, the Gospel is alwayes new to *children, ignorant persons* or *Heathen*, &c. And therefore if *Socinians* will be true to their own principles, they cannot plead against a called Ministry.

4. In the dayes of the *Apostles* the truths of the *Gospel* were owned by *all the Churches*, and so not new as to their apprehensions, yet then came none to the Ministry without a Call. Witnesse the Epistles to *Timothy* and *Titus*. Thus at last we have vindicated this Text from all those mists that are cast upon it to darken it, and made it to appear, That none ought to take upon them the Office of a Minister, unlesse they be lawfully Called and Ordained thereunto.

Our second Argument is taken from *Heb.* 5.4, 5. *And no man taketh this honour unto himself, but he that is called of God, as Aaron; so also Christ glorified not himself to be made an high-Priest, but he that said unto him, Thou art my Sonne, this day have I begotten thee.* No man taketh, *(i.e.)* ought to take. Verbs *active*, as our English Annotators upon the place observe in the phrase of Scripture sometime import not the act it self, but onely an Office, as *Gen.*20.9. *Levit.*4.12,13. *Psa.* 32.8. This honour] *the Priestly Office is not only a burthen but an honour, What ever the carnal World esteem of it.* The Apostle *Argum.*2.

ſtle here makes a general Propoſition, No man ought to take the miniſterial honour upon him unleſſe called by God. This Propoſition is not *limited* but *illuſtrated*,

Firſt, By *Aaron*, who undertook not this Office till called thereunto, *Exod.*28.1. no more did any other of the Prieſts in the Old Teſtament, 2 *Chron.*29.11. & 16.16. It coſt *Corah* and his Company dear for doing otherwiſe. The Prophets alſo make mention of their Commiſſions in the beginning of their Prophecies. The word of the Lord came to *Iſaiah, Jeremiah, Hoſea*, &c. And when *Amaziah* objected againſt *Amos*, *Amos* did not plead any *general liberty* the *Iſraelites* had of prophesying, bnt tels *Amaziah, I was no Prophet, I was an Herdſman, and a gatherer of Sycamore fruit, and the Lord took me as I followed the flock*, &c. If then the Prieſts and Prophets of the Old Teſtament could not take this honour upon them, till call'd and appointed, who can ſhew any juſt reaſon, why any under the New Teſtament ſhould do otherwiſe, eſpecially if we conſider, *That the Goſpel-Miniſtry is more weighty and glorious then the Legal was.*

Secondly, By Chriſt, who though he be *God bleſſed for ever, the true God, coequal and coeternal with the Father*, yet he glorified not himſelf, to be made an high-Prieſt, but was ſealed and inaugurated by his Father into this great Office. And therefore he ſaith expreſly *John* 8.54. *If I honour my ſelf, my honour is nothing, it is my Father that honoureth me, of whom you ſay that he is your God.* Now we deſire all Chriſtians in the fear of God to conſider, That if the Lord Jeſus would not honour himſelf to become our Mediator till he was anointed by his Father, and deſigned to this Office, it cannot but be great preſumption for any man to glorifie himſelf, and make himſelf a Miniſter before he be lawfully ordained thereunto, we may truly ſay to ſuch, as Chriſt doth, *You that thus honour your ſelves, your honour is nothing.*

*Argum.*3. Thirdly, We argue from the *Titles* that are given to the Miniſters of the Goſpel: They are called *Embaſſadours*,

2 Cor.

2 Cor.5.20. *Stewards*, Tit. 1.7. *Men of God*, Tim. 6. 11. compared with 2 *King*. 5.8. *Watchmen*, Ezek. 3. 7. *Angels*, Revel,2.1. which are all names of *Office*, and require a *special designation* from God. *Stewards* do not use to officiate without warrant, *Luke* 12. 42. *Embassadours* do not go forth to treat with forain States without publick Commission. As they must have Instructions for the matter of their Message, so they must be enabled with publick Authority for the managing of their Work. Adde further, that Ministers are called *Gods Mouth*, and how shall a man take upon him to be Gods mouth who is not sent from God? They are called the *Good souldiers of Jesus Christ*, souldiers in an eminent degree, to fight against iniquity and heresie, and therefore must be listed by Christ into that number, and must have his warrant for the discharge of their duty. They are *Gods Servants and Ministers*, and therefore must be sent by him, or else they are their own masters, not Gods servants. And that all these things concern our Ministry as well as theirs in the Primitive times, is evident, because these Titles are applied not onely to extraordinary, but to ordinary Ministers. The Ministers of the seven Churches of *Asia are called Angels*; the Ministers ordained by *Titus*; *Stewards*, the Elders of the Church of *Ephesus*, *Overseers or Bishops*; now a Ruler is a name of Office, and implieth a Commission to constitute him in that capacity.

Fourthly, We argue From the *constant distinction that is made in Scripture between gifts and calling*; We reade *Joh* 20. 21,22. First Christ gives his Apostles their Commission; *As my Father hath sent me even so send I you*: Then he gives them their gifts, *Receive ehe Holy Ghost*: Thus also *Isa*. 6. 6,7,9. God touched his lips with a coal from the Altar, and gifted him; Afterwards he gives him his Commission: Thus also it was with the Prophet *Jeremy* 1. 5,9. God sends him, and then puts forth his hand, toucheth his mouth, and fits him: Even as it is in all civill Governments: Gifts make not any man a Judge, or a Lord-Maior, Sheriff, or Common-Coun- *Argum.4.*

ſell man, though he be never ſo richly qualified for theſe Offices, unleſſe he be lawfully appointed thereunto; So is it in Church-affairs, it is not gifts but calling that conſtitutes a Miniſter; therefore that diſtinction of a *Miniſter by gifts and a Miniſter by calling* hath no footing in the Word of Truth: If gifts were ſufficient to make a Miniſter, then women might preach as well as men, for they may have as eminent gifts. Indeed gifts are a neceſſary qualification of the perſon to be called, but make him not a lawfull Miniſter till called and ordained: And if he take the Office upon him unſent, he is an Uſurper, and may fear to periſh in the gain-ſaying of *Corah*, notwithſtanding his gifts.

Argum. 5. Fifthly, We argue from the *Rules laid down in Scripture for the calling of men to the Office of the Miniſtry*: The Word of God doth exactly tell us the *qualifications of the perſon*, that is to be called 1 *Tim.* 3.2,3. *&c.* The Scripture alſo directs *for the manner of his calling* to the work, *Who are to Ordain, How he is to be Ordained*, 1 Tim. 4.14. *&c.* Now either theſe directions are ſuperfluous and unneceſſary, or elſe it is a truth that no man ought to take this Office upon him without ſuch a call; Nor were theſe directions given for that age only, but for all the ages of the Church to the end of the world, as appears evidently from 1 *Tim.* 6.18. compared with 1 *Tim.* 5. 7.21. In the firſt place he is charged to keep thoſe commands without ſpot *to the appearance of Jeſus Chriſt*; And in the ſecond place there is as ſolemn a charge particularly applied to quicken his diligence and faithfulneſſe about matters of the Church, and eſpecially *the ordination, honour and maintenance of the Miniſtry*, in ordinary, as appeareth by the context before, and after from *ver.* 17. to *ver.* 23. The ſame charge is laid down alſo by way of direction, *Chap.* 3. and particularly committed to *Timothy*'s care, *ver.* 14. And one main ground why *Paul* chargeth *Timothy* to be ſo carefull about theſe particulars eſpecially at *Epheſus*, was, That thereby falſe doctrine might be prevented, 1 *Tim.* 1.3,4. for which there is ſcarce a more effectuall means in the world, then a publike and regu-

lar

lar care of calling persons duely qualified to the Ministry: And we cannot but look with sad hearts upon the spreading of errours in these daies of generall Apostasie, as the righteous judgement of God upon the supine negligence of men in this particular among others; The same charge upon the same ground is laid upon *Titus*, Cha.1.5,9,10. where also the Apostle gives singular directions for the qualification of the person to be ordained, both in point of gifts and grace, which are all vain and unusefull, if any may enter upon the Ministry without Ordination.

Sixthly, We argue from that confusion which would come into the Church, if every man that presumes himself gifted should intrude himself into the Office of the Ministry, without a regular call: Saint *Jerome* held it an infallible sign of a Church falling into ruine, *Ubi nulla Ministrorum est electio manifestum cognosce collabentis Christianismi judicium*; where there is no choice of Ministers, acknowledge this a manifest evidence of Christianity decaying: The reason is apparent; The prostituting of this sacred and weighty Office to the wils of men, opens a door to all disorders, and the introducing of all heresies and errors; How much did the Church of *Antioch* suffer from such as came from the Apostles, and had no Commission, *Act.* 15. *Gal.* 2.5. besides that contempt and scorn which it exposeth the Ministry unto; Admit the same in the Common-wealth or in an Army: Might he that would make himself a Maior, Judge, Constable, a Colonell, Captain, *&c.* what an Iliad of miseries would thence ensue is easier to be imagined then expressed. *Argum.6.*

CHAP.

Chap. V.

Containing part of the Third Proposition.

PROVING,

That none may do the Work of the Ministry without Ordination.

NO man may perform the work of the Ministry but he that is solemnly set apart and ordained to be a Minister.

Having in the precedent Chapter asserted the necessity of Ordination to the work of the Ministry against the presumptuous usurpation of such as run and are not sent; We shall by the grace of God in this Chapter vindicate the work of the Ministry unto those whom God hath set as Officers in his Church.

That there is a work belonging to the Ministry is out of question, and what that work is, is confessed by all; It belongs to them to dispense the mysteries of God, the keys of the Kingdom of God are in their hands; It is their work to watch for souls *as they that must give an account of them at that great day*; To preach the Word, and by sound doctrine to convince gain-sayers, to administer the Sacraments of Baptism and the Lords Supper, to pray for and blesse the people in the Name of God, to rule and govern the Church, having a care of discipline, and all these as in the place and person of Christ.

Of how great necessity these works are unto the Church, is evident unto understanding Christians, and hath been demonstrated already: It now remains to be enquired, whether all or any of these works may be performed by men uncalled, though gifted, or whether they be peculiar unto Ministers.

Those with whom we have to do, yeelding all the rest to the

the Ministry, challenge in their writings a liberty to preach the Word, and in their practises (some of them) a power of praying for and blessing the people, how justly we shall shew when we have first stated the Question, which we shall do briefly and plainly, that we may not seem to disallow what we ought to countenance, commend, nay to command in the Name of the Lord, and that we may prevent and anticipate the cavils of some gain-sayers.

For the right stating of the Question, we shall declare what we mean by preaching of the Word, and from thence premise some few distinctions, which well considered of, might put an end to this whole controversie.

By the Preaching of the Word we understand an authoritative explication and application of Scripture, for exhortation, edification, and comfort, to a Congregation met together for the solemn worship of God, in the stead and place of Christ; and we desire that every branch of this description may be well weighed in the balance of the Sanctuary.

The Subject of Preaching is the Word of God, *Mat.* 28.19. *Let him that hath my Word speak my Word faithfully*, Jer. 23. 28. This is that sound doctrine, and form of sound words which the Apostle enjoyns *Timothy* and *Titus* to hold fast. And themselves and Christ himself taught no other things then were written in *Moses* and the Prophets, *&c.*

This work is the explication and application of this word: As *Ezra* read in the Book of the Law, and gave the sense, and *caused all Israel to understand*, Neh. 8.8. And it is to this which *Paul* presseth *Timothy* when he exhorts him to shew himself a *Workman that need not be ashamed, rightly dividing the Word of truth*, 2 Tim. 2.15.

The end of this work is the exhortation, edification, and comfort of the Church, 1 *Cor.* 14.2. which is the profitable use of all Scripture, 2 *Tim.* 3.16.

The object of this work is a Congregation met together for the Solemn worship of God, 1. *Cor.* 14.23. *when you are come together into one place*; It is true, that the word ought to be preach'd to Infidels, *Mat.* 28. *Mar.* 16. *Go into all the*

world; but the principall object of this work is the Church; *Prophecy is not* (*i.* not so much) *for them that beleeve not, but for them that beleeve*, 1 Cor.14.22. Hence it is, that God hath *set his Officers in the Church*, 1 Cor.12.28. *For the Church*, Eph.4.12.

The manner of the doing of this work, is, 1 Authoritatively, not διοπτικῶς magisterially as *Lords of Faith*, but διακονικῶς ministerially, *as being over the Church in the Lord*, 1 Thes. 5.12. Thus is *Titus* enjoyned *Tit.*2.15. *These things speak and exhort, and rebuke with all authority*, μετὰ πάσης ἐπιταγῆς, with all command. Secondly, In the stead and place of Christ; Thus the Apostle 2 *Cor.* 5. *We beseech you*, as if God did beseech you, *we pray you in Christs stead, be reconciled to God*; and hence it is that Christ saith to his Disciples, *Luk.*10.16. *He that heareth you heareth me*, &c.

From hence,

First, We distinguish between a private brotherly teaching, admonition, exhortation of one another; and an authoritative publique teaching; The first grounded on charity is the common duty of all Christians, by the royall Law of love, and prescribed to all, even to women, by the Law of God under pain of sin, and this especially in evil times. This practise we are far from disallowing or discouraging; we call God to witnesse it would be the joy of our hearts to see our people full of knowledge, and full of goodnesse, able and willing to admonish one another with prudence, love, zeal, and a spirit of meeknesse; and this we exhort and charge in the name of Christ that they neglect not: It is authoritative teaching only which we deny.

Secondly, We distinguish between the teaching of parents and Masters in their Families (to which also the teaching of School-masters may be reduced) and Ministeriall preaching: We call upon Parents, Masters, School-masters, not only to bring their Families, and Scholars to publike Ordinances, but to make their Houses the Churches of Christ; To reade the Scriptures in them, to catechize them, to train them up in the nurture and admonition of the Lord, to teach

them

them in their youth, in the trade of their way, as they will answer it at that great day: And unto this duty we exhort even mothers; but we deny unto them Ministeriall Preaching,

Thirdly, We distinguish between the exhortation of a General in the head of an Army, and of a Judge in his charge upon the Bench, and preaching the Word of God: Though we deny not the lawfulness of the one or the other of the two former, because we have the approved examples of *Joab*, 2 Sam. 10. Of *Abijah*, 2 Chro. 13. Of *Jehosaphat*, 2 Chro. 19.20. *Joshua* Cha. 23.24. yet we say, First, That properly thus to do was the Ministers work; for thus the Lord prescribes *Deut.* 20.2. *And it shall be when ye are come nigh unto the battell, that the Priest shall approach and speak to the people, and shall say unto them, Hear O Israel,* as it follows, *ver.* 3. And thus *Jehosaphat* practiseth, 2 *Chron.* 19. where he joyns Priests and Levites to the Judges whom he sends abroad in all the Cities of *Judah*. Secondly, We say that there is a vast difference between this action and the work of the Ministry: for neither is the object of it a Congregation sacred, but meerly civill; neither is the authority Ecclesiasticall and from Christ, but meerly politicall. These Officers perform this work as *Custodes utriusque tabulæ*, and their work is rather reducible to a charitative admonition then a ministeriall dispensation; Should it not be done by them, their sin was rather against charity then justice; and ceased not to discharge the duty of a Generall, or a Judge, though they ceased to do the duty of a Christian Generall, or a Christian Judge.

Fourthly, We distinguish between Divinity-exercises in the Schools, and University, and the Preaching of the Word. For though these Lectures are performed either only by such as have received Ordination, and are Ministers of the Gospel, or such as are Candidates of the Ministry; either Prophets, or the Sons of the Prophets, and so not wholly without Commission, yet are they not performed to a Congregation met together for the solemn worship of God; They are rather reducible to the work of School-masters instructing

their Scholars, and Scholars rendring account to their Masters, then ministerial preaching.

Fifthly, We distinguish between the act of members in any sacred or civil Assembly, debating, counselling, and admonishing one another out of the Word of God, and the preaching of the Word; Because this action of theirs towards one another is not authoritative, but meerly brotherly, is rather σύζητησις, a Christian conference, then preaching, and no other then private Christians met together by mutual consent may perform; neither is their meeting such a one as is the Object of preaching of which we speak.

Sixthly, Before we proceed to argument, we desire it may be observed that we dispute not what may be done in extraordinary cases, either in regard of times or places where Ordination may not possibly be had; whether in such a case private gifted men may not preach, we do not dispute: *Davids* necessity made it lawfull for him and his men to eat the shewbread, which it was not lawfull for any but only the Priests to eat; but our Question is, What may be done in an ordinary way, in Churches where Ordained Ministers either are or may be had; Though we will not prescribe against necessity, yet we would not have necessity pretended where none is: For we reade that the Indians were converted to the Christian Faith by the means of *Ædesius* and *Frumentius* two private men, but we reade not that either of them took upon them the Office or work of the Ministry; *Frumentius* was ordained Bishop of the *Indians* by *Athanasius*. *Theod. Eccl. hist.* l.1. c.22. And it is observable how great a journey he undertook rather then to run or officiate without a Call. The *Iberians* were converted (as the same Authour relates) by the means of a Captive Maid, but they sent to *Constantine* for ordained Ministers by whom they might be further instructed and guided in the waies of God, which probably our gifted men would never have done.

These things thus premised, we come now to prove our Proposition, That *None may undertake the work of the Ministry but he that is solemnly set apart thereunto*, not respecting

ing so much the number as weight of Arguments.

First, We argue thus, That work for the doing of which God hath designed speciall Officers of his own, neither ought, nor may be performed by any that are not designed unto that Office. *Argum.* 1.

But God hath designed speciall Officers of his own for the preaching of the Word; Therefore,

None ought or may preach the Word, but such as are designed unto this Office.

The *major* of this Argument is confirmed by these Reasons.

First, Because God hath severely punished such as have done the work appointed by him to speciall Officers, though they had no intent to invade the Office unto which that work was by God designed: This appears manifestly; first in the case of *Saul*, 1 Sam. 13.8,9. *&c.* He lost his kingdom for offering sacrifice, though but once, and that in a great straight. The Philistims were ready to assault him, he had not made his peace with God, *Samuel* delaied his coming, the people began to scatter from him, whereupon he constrained himself, and offered a Sacrifice, yet for this one presumptuous (though as it might seem) necessitated act, he hears from *Samuel* that he had done foolishly, *i.* wickedly, and from God, that his Kingdom was irrevocably rent from him. Secondly, In the case of *Uzzah*, 1 Chro. 13.9,10. who put his hand to the Ark, and that out of a good intention to keep it from falling, when the Oxen shook it, and yet the anger of the Lord was kindled against him, and he smote him that he died: Better it had been for *Uzzah* to have kept his hands farther off, then to have touched the Ark without warrant, and better for the people of God that he had so done, for for his rashnesse God made a breach upon them, and smote him, and this act of his did not help but hinder the bringing of the Ark up into the place prepared for it. Thirdly, In the case of *Uzziah*, 2 Chro. 16.16,17,18. *&c.* who when he was strong, had his heart lifted up to his destruction, for he transgressed

greſſed againſt the Lord his God, and went into the Temple of the Lord to burn incenſe upon the Altar of Incenſe, but the Prieſts of God withſtood him, and ſaid, *It appertaineth not to thee* Uzziah *to burn Incenſe to the Lord, but to the Prieſts the Sons of* Aaron *that are conſecrated to burn Incenſe; Go out of the Sanctuary, for thou haſt tranſgreſſed, neither ſhall it be for thine honour from the Lord God*, and though he was a King, yet the Lord ſmote him immediatly with the plague of Leproſie, of which he was not healed till his death. This famous Hiſtory holds forth theſe great Truths. 1. That it is a tranſgreſſion againſt God in any to enter upon the work deſigned by God to another calling. 2. That the Original of this tranſgreſſion is pride of heart. 3. That it is the Miniſters duty to teſtifie and bear witneſſe againſt ſuch tranſgreſſions. 4. That it is diſhonourable in the ſight of God (whatever fooliſh people may imagine) thus to tranſgreſſe. 5. That God will not be alwaies ſilent to ſuffer ſuch tranſgreſſion unpuniſhed in the greateſt, when his Miniſters warnings are rejected; *Uzziah* would enter into the Sanctuary, and is ſeparated from the Congregation: Now though God be not ſo immediate in the ſevere puniſhing of ſuch preſumption in our daies, yet theſe things are written for our inſtruction, upon whom the ends of the world are come, that we ſhould not be preſumptuous, as ſome of them were, leſt we alſo periſh as theſe did.

Secondly, Becauſe this practice doth make void, or at leaſt unneceſſary or inſufficient thoſe Officers which God hath appointed. This is in it ſelf a truth of clereſt evidence: What needs a peculiar Officer to be ſet apart to a common work? As in the naturall body there is no peculiar member ſet apart as the Organ of feeling, becauſe this ſenſe is common to every member; ſo in the body of Chriſt there need not any ſpeciall Officer be deſigned for ſuch a work as is common to, and may be performed by every Chriſtian.

Thirdly, Becauſe this practice doth confound and diſturb that order which God hath ſet in his Church; therefore it muſt needs be ſinfull. *God is the God of order, and not of confu-*

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sion, 1 Cor.14. and hath commanded *that every one should do his own Work*, 1 Thess.4. Rom.12. *And abide in his own calling*, 1 Cor.7. He hath *condemned those that walk disorderly*, 2 Thess.3. and *are busie bodies*; he hath placed in his Church different orders, some *Shepherds*, some *Sheep*, some *Teachers of the Word*, some to be *taught*, as their places, so their works are distinct, as the different members of the body have different offices; but now as in the body there would be confusion if any member should do the work of another member; so is it in the Church, if any member shall invade the duty of another. This takes away distinction between Shepherds and Flock, Pastor and People, Rulers and Ruled, and with the new Astronomers casts down Stars towards the Centre, and advances and wheels the dull earth to, and in an heavenly orb. No marvel such *Phaetons* burn up the spiritual world by presuming to govern the chariot of the Sun.

Thus the *major* being cleared we come to the *minor* or Assumption; *That God hath set peculiar Officers apart for the Preaching of the Word.* For the proof of this, these two things are to be done, First, We must prove, that Ministers are Officers, the Ministry an Office set up by God in his Church; For this we referre to the foregoing Propositions, in which this Point hath been largely discussed. And indeed who can in reason deny that those that are set by God in his Church, as Stewards, Heraulds, Watchmen, *&c.* are set by God as Officers in his Church; The Apostle himself reckons them up as special members in the body of the Church, having ἰδίαν πρᾶξιν *a proper Office*, Rom.12. Secondly, That the preaching of the Word (amongst divers others) is one work assigned to these Officers; which is manifest both in the Old and New Testament. The Priests work was not only to bring Sacrifices and burn Incense, but also to teach *Jacob*, Deut 33. Ever were *the Priests Lips to preserve knowledge*, and *the people to enquire the Law at his mouth*, Mal.2. And the greatest complaint of God against those Officers, was the neglect of that duty; that they were *dumb dogs*, Isa. 56. *Idle Idol Shepherds*, Ezek.34. Our blessed Saviour when he had ordained 12. sent them out

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to preach, and afterwards sent out the 70 to preach The Apostle saith of himself, that he was πεπιστεύθη εἰς εὐαγγέλιον, that was his work, *Rom.* 1.1. that he was intrusted with the Gospel, *Tit.* 1.3. *according to the Commandment of God*, that he and other Ministers *were allowed of God to be intrusted with the Gospel*, 1 *Thes.* 2.4. Thus the same Apostle gives direction to *Timothy*, 2 Tim. 2.2. *To commit the things which he had heard of him to faithfull men, who shall be able to teach others*: which must of necessity be understood of some speciall trust, because of the speciall qualifications required in the persons that might be trusted; they must be faithful and able to teach: if the Apostle had understood by this word *commit*, only the making known of these things, this was to be done to all, in which respect *Paul* professeth himself *a debtor both to the Greeks, and to the Barbarians, to the wise and to the unwise*, Rom. 1.14. but inasmuch as he requires that the parties should be πιστοὶ and ἱκανοὶ διδάσκειν, the two special qualifications of such a one as might be ordained a Bishop, it is plain, that by this word *commit* he understands the giving of the work in especiall charge. Indeed the Preaching of the Word is not only a work assigned to the Ministry, which they may not omit without incurring the wo, 1 *Cor.* 9. *because a dispensation is committed to them*; but the greatest, weightiest work they are entrusted with, 1 *Cor.* 1.17. *I was not sent* (*i.* so much sent) to baptize but to preach the Gospel; A work it is, which the people can least want, because it is the power of God to salvation, and requireth the greatest learning, prudence, meekness, faithfulnesse in the dispensers of it, that they may shew themselves workmen that need not be ashamed, 1 *Tim.* 2. *and fullfill their Ministry*. It is not for nothing that the Apostle tels us, that ordinary Teachers were set in the Church, that we might not be children in knowledge, *Ephes.* 4.14. Seeing therefore that God hath provided Officers of his own, to whose trust he hath committed the Preaching of the Word, and no man can without blasphemy averre, that this provision of God is either unnecessary or insufficient, it evidently follows, that the practice of men howsoever gifted, that preach

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without a solemn setting apart to the Office of the Ministry, is both unnecessary and unlawfull. And thus much of our first Argument against the preaching of un-ordained men.

Our second Argument shall be this; No religious service may be performed unto God by any other sort of persons then such as are appointed or otherwise warranted thereunto. *Argum.2.*

The preaching of the Word is a religious service unto which persons gifted, not ordained, are neither appointed nor warranted: Therefore,

The Preaching of the Word may not be performed by gifted persons un-ordained.

The *major* Proposition is clear from this principle: Every positive act of Religion must have an affirmative warrant, and the service which we tender must be obedience, or righteousnes, obedience it eannot be unless it be commended, nor righteousnes unless it be at the least indulged. If it be either commanded or indulged, we have warrant sufficient, but if the thing we do be neither required nor allowed, we sin presumptuously, though what we do be to a good intent, and very plausible to humane wisedom.

As to the *minor* or Assumption,

First, It will not be denied that the Preaching of the Word is a Religious Service.

Secondly, That all gifted persons are not appointed to preach, nor otherwise warranted thereunto, It appears in the parts.

First, They are not appointed, For then,

1. Every gifted man that preaches not is guilty of the sin of Omission.

2. Preaching must be looked upon as a common duty enjoyned unto all Beleevers as such, and every one should study Divinity in order to Preaching, and wo to him that preaches not, though he could preach but one Sermon only, and do not; The judgement of the unprofitable Servant shall be upon him.

Secondly, They are not otherwise warranted, for the Mi-

nistry of the Word is only *cultus institutus*, founded in Institution, and therefore must be regulated according to it; For the Preaching of publique Officers we finde the Institution to be clear, but of another Institution for the publique exercise of gifts by those who are no Ministers, we finde nothing; That which is pretended concerning prophesying, or the like, we shall answer when we come professedly to deal with Objections.

Argum. 3. Thirdly, We argue thus, If no man may do the work of a Magistrate in the civil, or of a Deacon in the Ecclesiasticall State, but he that is called to the Office of a Magistrate, or of a Deacon, then much lesse may any man preach the Word (which is the work of a Minister) but he that is called to the Office of the Ministry.

But no man may do the work of a Magistrate in the civil, or of a Deacon in the Ecclesiasticall estate, but he that is called to the Office of a Magistrate or of a Deacon: Therefore,

The *minor* is evident,

1. That no man may do the work of a Magistrate unlesse he be a Magistrate, from *Luk.* 12. 14. where our Saviour Christ refuseth to meddle with dividing Inheritances, because he was no Judge; *Man, who made me a Judge?*

2. That no man may do the work of a Deacon in the Ecclesiastical state, unlesse called to the Office, is evident from *Act.* 6. where men full of the holy Ghost, and faith, chosen by the people to that work, yet might not minister till they were appointed by the Apostles; and that generall rule laid down, 1 *Tim.* 3. 10. Let him be first proved, so let him minister.

Now the reason of the connexion is evident, for by how much the work of the Ministry is of greater consequence, difficulty and danger, then either of these; by so much greater care and circumspection is to be taken, that it be not performed promiscuously to *Quicunque vult*, but performed by such men as are triedly sound in the faith, and able to teach others also: *Galen* stomacks Empericks and Mountebanks in Physick,

Physick, for (saith he) if a Stone-cutter miscarry he loseth but a stone, If a Shoe-maker he spoils but a piece of Lether, but if a Physician miscarry, he destroys a man; what may we say of those that intrude upon the work of the Ministry, if they miscarry they destroy souls, and this is indeed to destroy the man; *Si navem poscat sibi peronatus arator, non meritò exclamet frontem melicerta perisse de rebus?* In brief, shall an exact scrutiny passe upon such as are to feed the bodies of poor men, and not upon such as feed the souls? *Act.* 20. 28. The work of the Ministry, the preaching of the Word is a work of the highest consequence and importance that ever God committed to the sons of men; *The reconciling of men to God,* 2 Cor. 5.19. Even an heavenly Embassy of infinite and eternall consequence: Now if God allow not these works which are of an inferiour nature to be done by men untried and unappointed to the Office, how shall he approve of such as adventure upon this work of preaching the Word, which is *negotium negotiorum* the work of works, without any trial or commission.

If none may administer the Sacrament but he that is lawfully called and ordained thereunto, then neither may any preach but he that is lawfully called and ordained. But none may administer the Sacraments but he that is lawfully called and ordained thereunto. Therefore, *Argum.4.*

The *minor* is easily granted and proved from the nature of the Sacraments: They are *Seals of the righteousnesse by faith.* If it be an intolerable usurpation amongst men for a private man to take the broad seal of the Kingdom, and put it to what instruments he pleaseth, much more intolerable is it for a private man to usurp the dispensation of the broad Seal of the Kingdom of heaven: As in all States there are Keepers of the Seals appointed, whose office it is to dispose them according to Law: Even so it is in the Church of God, Jesus Christ hath appointed Keepers of his Seals, those whom he calls *Stewards of the mysteries of God,* to whom he hath committed the word of Reconciliation, and to whom he hath

given power to baptize, and to administer the Lords Supper.

The connexion is clear, because that these two works are joyntly in the same Commission, *Mat.*28.19,20. and of the two the preaching of the Word is the greater work. This the Apostle intimates, 1 *Cor.*1.17. *Christ sent me not to baptize but to preach the Gospel:* The negative particle is here (as in many other places) taken for the comparative, he was sent rather to preach then to baptize, and by this manner of expression it appears, that to preach was his more proper and especiall work: This account all the rest of the Apostles had of it, therefore they did put off ministring to Tables, that they might give themselves to the Word and Praier. In the consideration of the greatnesse of this work, the Prophet *Isaiah* being sent about it cries out, *Wo is me, I am undone*; the Prophet *Jeremiah*, *Ah Lord God, behold, I cannot speak, for I am a childe*, and *Paul* also, *Who is sufficient for these things?* Of this account it hath been alwaies had in the Church of God ancient and modern till these unhappy times of licentiousnesse. And therefore we humbly entreat all those that do consciencious(ly (and as we beleeve justly) scruple to have their Children baptized by, or receive the Lords Supper from the hands of any un-ordained person, that they would seriously consider upon what warrant they hear un-ordained men preach: Seeing there is the same Commission for preaching, and for baptizing; and that preaching is the great, if not the greatest work of a Minister.

*Argum.*5. To usurp authority over the Church is a sin. But to preach without calling and Ordination to the work, is to usurp authority over the Church. Therefore,

The first Proposition is clear by its own light, the other is easily proved, by asserting Preaching to be an act of authority, which is evident both in that the Apostle, 1 *Thes.*5.12. gives this charge, *Know them that are over you in the Lord, and admonish you*, where to admonish is to be over, *Heb.* 7. without controversie the lesser is blessed of the greater, and this is

s further evidenced in that the Apostle suffers not women to preach, because they may not usurp authority over the man, *Tim.*2. but is commanded to be in subjection, upon which place *Oecumenius* ἀυτὸ τὸ διδάσκειν καταθεν τεῖν ἐστιν τοῦ ανδρὸς. The very act of teaching is to usurp authority over the man. Besides hem the publike work of the Ministry of the Word is an authoritative administration, like unto that of Criers, Heralds, nd Embassadors, to be performed in the name of the Lord Jesus, and therefore may not be performed by any but such as re authorized, and immediatly or mediatly deputed by him, *Cor.*5.19,20. appears, because in preaching, the key of the Kingdom of Heaven is used, to take men in or shut men out, nd this key is in the hand of ordinary Teachers as well as extraordinary, yea, the power of binding and loosing is exercised, For though to preach be no act of jurisdiction strictly called, yet it is an act not only of order but of power, not uch as is common to every member of the Church, but peculiar to such as are in publike Office. Now to perform any uthoritative act without authority, what is it other then to usurp authority? Gifts conferre the faculty of administration but not the power: The Question which the Pharisees put o our Saviour being propounded to these men, *By What authority dost thou these things, and who gave thee this authority?* Could they answer as Christ? *Joh.* 7. 28. *I am not come of my self.*

That which the Scripture reproves may no man practice, ut the Scripture reproves uncalled men for preaching: Therore. The major will not be denied: The minor appears, in hat the false Prophets are reproved, *Jer.*23,21,32. not only or their false doctrine, telling their own dreams, and stealing the Word of God from his people, but also for running hen they were not sent. *I am against them saith the Lord*: fearfull commination; If God be against them who shall be ith them? if they finde not acceptance with God, all that pprobation and applause which they finde from men, what ill it profit? *He is not approved Whom man approves, but he* *Argum.*6.

whom God approves. The false Prophets themselves accuse *Jeremiah*, Jer.29.27. for making himself a Prophet, which though it was a most unjust and false imputation, yet it holds forth this truth, *That no man ought to make himself a Prophet*, the false Prophets themselves being witnesses. It is very observable, that *Shemaiah* the *Nehelamite*, a false Prophet and a dreamer, writes to *Zephaniah* the sonne of *Maasiah* the Priest, and to all the Priests, and accuseth *Jeremiah* for a mad man in making himself a Prophet, and tells them, that upon this account they ought to put him in prison, and in the stocks. It seems by this that it was no little sin, and deserves no little punishment (even in the judgement of false Prophets) to preach without a lawfull call. The Apostles in the Synod of *Jerusalem*, speak of certain men *that went out from them, and troubled the Gentiles with words subverting their souls. They went out*, They were not sent out, but they went out of their own accord; this is spoken of them by way of reproof. And then it followes, they troubled you with words, subverting your souls. He that preacheth unsent, is not a comforter, but a troubler of the people of God, not a builder but a subverter of souls. There be many in our daies like *Ahimaaz*, they will be running without either call or message, and haply they may out-run Gods *Cushi*'s, we wish they meet with no worse successe then he (in a spirituall sense) to prove uselesse Messengers.

Argum.7. We argue from the practice of the Ministers of Christ, If they have been as carefull to make proof of their mission as of their doctrine, then is mission required in him that will Preach the Word; But they have been thus carefull, Therefore: If any gifted man may preach without a Call, why doth the Apostle so often make mention of his Call, *Rom.*1.1. *Gal.*1.15,16. 1 *Cor.*1.1. when the Disciples of *John* murmured against Christ for baptizing, *Joh.* 3.27,28. *John* answers, *A man can receive nothing unlesse it be given him from heaven, ye your selves bear witnesse of me that I said I am not the Christ, but that I am sent before him.* Here Christs undertaking to baptize

baptize, is justified by his Mission. When the chief Priests and the Scribes with the Elders asked Christ, *Luk.*20.2. *Tell us by what authority doest thou these things, or who gave thee this authority?* Christ makes answer by demanding another question, *The Baptisme of John, was it from heaven or of men?* Which teacheth us these two truths: First, That none ought to preach without being authorized and sent. Secondly, That this Call and Sending is not only from men, but from heaven. True it is, such as is the Ministry, such ought the Call to be; if the Ministry extraordinary, the Call extraordinary; if the Ministry ordinary, the Call must be ordinary; but we reade of no Ministry allowed in Scripture without a Divine Call: There is a threefold Call to the Ministry mentioned, *Gal.*1.1. The first is of or from man only, when any is designed to this work *errante clave*, that hath no inward qualification or Call from God. This though it authorizeth to outward administrations in the Church, yet will not satisfie the conscience of him that so administers. The second is by man, as the instrument, when any is designed to the Ministry by those whom God hath intrusted with the work of Ordination according to the rule of the Word; these God cals by man, *Act.*20. This is the Call of ordinary Pastors. The third by Jesus Christ immediatly, and by this it is that *Paul* proves himself an Apostle, an extraordinary Minister.

Lastly, we argue thus: That work may not be performed by any, which cannot by him be performed in faith; But preaching by a Brother Gifted, but not Called nor Ordained, cannot be done in faith: Therefore A Gifted unordained brother may not Preach. *Argum.*8.

Concerning the *major* we shall say little; the Apostles general Canon, *Rom.* 14. *Whatsoever is not of faith is sin*, doth evidently demonstrate it. The truth of the *minor* appears in that there is no warrant in Scripture (which is the ground of faith) for such a practice.

For first there is no

1. Precept that such should preach; if there were a precept,

cept, it was then a necessary duty that every gifted person ought to perform, it was a sin if any gifted person should not preach, though he could preach but one Sermon only in all his life. Where is the necessity laid upon them (as the Apostle speaks of himself) that they preach the Gospel?

2. There is no Precept that any should hear them, or obey them in the Lord, or maintain them; these duties of the people are appropriated to those that are Preachers by Office, *Mal.*2. *The Priests lips* should *preserve knowledge, and the people* should *enquire the Law at their lips. Luk.*10.16. The hearing of them is the hearing of Christ, and the refusing of them is the refusing of Christ: It is not so said of any that preach without mission; but contrarily there is a strict charge not to hearken to such, *Jer.*17.14. and a complaint of them that heap to themselves teachers, 2 *Tim.*4. Thus the Apostle, *Heb.*13. 7,17. *Remember them, obey them, submit your selves to them that have the rule over you, and have spoken to you the Word of God.* So 1 *Tim.*5.17. *Let the Elders that rule well be accounted worthy of double honour,*&c. Nothing of this is spoken of gifted Brethren, yet if they may lawfully preach, all this may they challenge, and all that hear and plead for them are bound in conscience to yield, because all this is due for the works sake, 1 *Thess.*5.12.

Secondly, There is no promise in Scripture made unto any that Preach and are not thereunto lawfully Ordained: We say no promise, either of

1. Assistance: A Minister must depend upon God for his inabling unto the great work which he undertakes, for all our *sufficiency is of God,* and we have no sufficiency of our selves so much as to think any thing, 2 *Cor.*3.5. and God hath promised this assistance only to those whom himself sends. Thus *Exo.*4.10. *Go,* saith the Lord to *Moses, and I will be with thy mouth. Isa.*6.7,8. God touches the mouth of *Isaiah* and sends him. *Joh.* 20. 21,22. Christ sends and gives the holy Ghost to the Apostles, and to them is the promise. *Joh.* 13. *The Spirit of truth shall lead you into all truth.* Doth God do thus

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to those that run and are not sent? O let the great errours broached of old by *Origen*, and others that presumed the the undertaking of this work without a Call; and in our daies by Anabaptists, Socinians, and others that despise a regular lawfull Call, bear witness. Surely we may say that if any amongst us Preach without a Call, and yet Preach the truth, they have not their assistance by vertue of any promise from the hand of God.

2. Protection: Thus God hath promised to those whom he sends on his message. Thus the Lord encourageth *Jeremiah*, ch.1.18,19. *I have made thee this day a defenced City, and an iron pillar, and a brazen wall against this whole Land; and they shall fight against thee, but shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.* Thus also *Act.*18.9. the Lord incourageth *Paul, Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee.* So also *Act.*23.11. *Be of good chear Paul, &c.* And as we finde that God hath promised protection to those he sends, so also the Ministers of God have incouraged themselves to a faithfull discharge of their duty against all opposition, especially upon this ground that they had their commission from God, and his immutable promise for protection: *Isa.* 49. 1,2,3,4,5. *Isa.* 51. 16. *Jer.*26.14,15. But no where hath God made any such promise to those that intrude themselves into this work, but threatens to be against them as hath been declared; The Angels of God have a charge to keep us in our waies, *Psal.*91. but they that go out of them may fear the portion of the sonnes of *Sceva* the Jew, *Act.* 19. 15. that they be beaten by the evil spirit they undertake to cast out.

3. Success, in respect of the weighty ends of the Ministry, the principall the glory of God, the secondary the conversion and salvation of souls; How is it possible that he who intrudes himself into the work of the Ministry should glorifie God in the work, since God is honoured only in his own waies and means, and therefore cannot be glorified when his waies are not observed. To obey is better then sacrifice, saith

the Prophet, *and to hearken then the fat of Rams.* Christ glorified not himself to be made an High-priest; such therefore as assume the Ministry, glorifie themselves and not God. Neither is there any promise made, neither is it to be expected, that he who assumes this work of the Ministry without a Call, should ever become the instrument of the conversion and edification of souls. *Faith comes by hearing*, and hearing by the preaching of such as are sent, *Rom.*10.14,17. but unsent Preachers have the curse of God upon their labours, that they shall not profit the people at all, *Jer.*23.32. *Luther* hath a good saying to this purpose, *Deus non fortunat labores eorum qui non sunt vocati, & quamvis salutaria quædam afferant tamen non ædificant:* that is, *God doth not prosper their labours, who are not called, and though they preach some profitable truths, yet do they not profit the people.* Hence it comes to pass that they that hear uncalled Preachers, fall into so many errours, as a just punishment of God upon them; according to that the Apostle saith, 2 *Tim.*4.3,4. *For the time will come that they will not indure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.* Gods blessing of conversion is promised only to his own Ordinance, which they cannot expect, who either by preaching without a Call, or hearing such as so preach, do overthrow.

Thirdly, There is no one approved example recorded in Scripture of any one not being Sent and Called, either immediatly or mediatly by God, especially in a constituted Church, that undertook this work of preaching, or any other work appropriated by God to the Ministry.

And thus we have also finished this second Chapter, and sufficiently and clearly proved, as we suppose, That it is unlawfull for any man not lawfully called and set apart to the Office of a Minister to undertake and intrude upon the work of Preaching appropriated by God to that Office.

CHAP.

Chap. VI.

Answering the Arguments brought for the Preaching of men out of Office.

IN this Chapter we shall give Answers to the chief and main Arguments produced by such as maintain this unwarrantable practice of Preaching by men out of Office; for though a Christian ought not to depart from the plain rule of the Word of God, though he be not able to satisfie all the Sophistical cavils of gain-saying adversaries, yet that we may remove all stumbling blocks, and occasions to fall out of the way, that if it be possible some may be reclaimed from their errour, others may be more firmly established in the truth, when they see discovered the vanity and invalidity of pretenders Arguments for the preaching of gifted men out of Office, we shall likewise undertake this task.

The first and principal Argument is drawn from 1 *Cor.* 14.31. *Ye may all prophesie one by one, that all may learn, and all may be comforted:* Whence is thus inferred; That the Apostle giving liberty to the gifted Brethren of the Church of *Corinth* out of Office to Prophesie (you may *All* Prophesie) warrants this practice of Preaching in all men that have gifts, though they be not set apart to this Office.

In Answer to this Argument we first lay down this Rule, which is also of excellent use for the understanding of many other places of Scripture, *viz. That this universal All is to be restrained and limited according to the subject or matter treated of.* As when the Apostle saith, *All things are lawfull for me,* he means not *simply All things,* but *restrainedly All indifferent things* of which he was there treating, 1 *Cor.*6.12.

and 10.23. In like manner when the same Apostle, 2 *Cor.*5. 17. saith, *All things are made new.* This Proposition is to be restrained from the subject and matter of which he was speaking, unto Beleevers. The like may be observed in many other places, *Luk.*13.15. 1 *Cor.*12.7.*Isa.*9.17,*&c.* These things thus premised, We say

First, In this place of the Apostle, *Ye may all prophesie,* the word All is to be restrained according to the subject of which the Apostle speaks: He saith not of the Body or People of the Church of *Corinth,* that they might All Prophesie, but of the Prophets in that Church, that they might All Prophesie. This is evident both from the antecedent and subsequent words: In the 29th verse the Apostle saith, *Let the Prophets speak two or three,*&c. then he subjoyns, *For ye may All prophesie:* and then it follows immediatly, *And the spirit of the Prophets shall be subject to the Prophets.* By this discourse of the Apostle it evidently appears that the liberty of prophecying was not given to every member of the Church of *Corinth,* but only to the Prophets that were in that Church: Now it is clear they were not all Prophets (*c.*12.29. *Are all Prophets?* i. All are not Prophets:) and therefore all had not granted them this liberty of prophecying: And thus far we have the consent not only of *Beza* and others upon the place, but even of the most sober of our adversaries, who will not assert a promiscuous liberty of prophecying to every member of the Church, but only to such as are gifted and qualified for the work, and desired by the Church to exercise that Gift.

Secondly, The Prophets both in this place, and where ever else in the Scriptures mentioned, were an order of Ministry, not only gifted Brethren, but constituted Officers in the Church. Thus 1 *Cor.* 12.28. *God hath set in his Church, first Apostles, secondly Prophets, thirdly Teachers,* &c. As the Apostles and Teachers were Officers set by God in his Church, so also were the Prophets. Reade also *Eph.*4.11,12. When Christ gave χαρίσματα gifts, Officers for the good of the Church, he gave amongst these Officers Prophets. And we

we do not beleeve, that there can an instance be given of any Text either in the Old or New Testament, in which the word *Prophet* doth not signifie one in Office peculiarly called and sent. Now if this be an irrefragable truth (as indeed it is) then the Apostles permitting all Prophets (*i.* men in Office) to prophesie, is no warrant for gifted brethren (if out of Office) to do that work.

Thirdly, Though what hath been already said be sufficient to infringe the Argument drawn from this place to warrant the preaching of men out of Office, yet we adde for the more full Vindication of this Scripture, that the Prophets here mentioned, yea, and throughout the New Testament, seem not to be only Officers in the Church, but extraordinary Officers immediatly inspired and sent by the holy Ghost, which appears in that

First, They are not only mentioned and preferred before Pastors and Teachers, the ordinary Officers of the Church, *Act.*13.1. 1 *Cor.*12.28. but also before the Evangelists themselves, *Eph.* 4.11,12. who are acknowledged by all to have been Officers extraordinarily sent.

Secondly, The gift of prophecy is reckoned amongst the extraordinary gifts of the Spirit, and put in the midst of them, 1 *Cor.* 12. 9,10,11. and contra-distinguished from ordinary gifts, *vers.*7, 8. the word of wisedom, the word of knowledge; The word of wisedom denotes the Pastors work, the word of knowledge the Teachers work; but prophesying is different from both these, consisting partly in the fore-telling of future events, as *Act.*11..27,28. *In these daies came Prophets from Jerusalem unto Antioch, and there stood up one of them named* Agabus, *and signified by the Spirit that there should be a great dearth throughout the world.* 2. Partly in an infallible explication and application of (the most difficult places of) Scripture, not by industry, and labour, but by the immediate illumination, and teaching of the holy Ghost by whom the Scriptures were inspired.

Thirdly, It is evident by the *series* of this Chapter, that the Prophets herein spoken of, and their prophesying was extra-

ordinary, *ver.*26. When you are come together every one of you hath a Psalm, hath a *Tongue, hath a Revelation, hath an Interpretation*; Tongues, Interpretation, Revelation, are joyned together, *ver.*30. *If any thing be revealed to another that sitteth by, let the first hold his peace*, by which it appears that the Prophets here spoken of were inspired by the holy Ghost; and that this gift of prophecy was an extraordinary dispensation of God given to the Primitive Church, but now ceased; and therefore this Text cannot justifie our Lay-Preachers, who cannot without impudency pretend to such extraordinary Revelations as these had.

We might fill many Pages with Quotations of Authours that consent with us in this last, *Calv. Inst.* l.4. c.3. sec.10. *&c. Pet. Mart. loc.com. clas.*4. *c.*1. *p.*558. *Aret. prob. lo.*61. *de Prophetia. Gerh.com.loc. tom.*6. *de Minist. Ecc.. Diodat. in* 1 Cor. 14. 1,6,23. *Gomarus* on *Rom.* 12.6. *Synops. purioris Theolog. disp.*42. *thes.*22. Our *English Annotat.* in 1 *Cor.*14.

Against this third Position asserting the Prophesying in this Chapter, mentioned to be extraordinary, there be many things objected which we shall answer for the further manifestation of the truth.

*Object.*1. The Apostle exhorteth the faithfull to desire this gift, *vers.*1. and to seek to excell therein, and therefore it is not likely that it was a miraculous and extraordinary gift.

Answ. It doth not follow that because it was to be desired therefore it was not extraordinary; Other spiritual gifts were extraordinary, yet saith the Apostle *Desire spirituall gifts*, as much as he saith of prophesying; *Elysæus* desires a double measure of *Elias* spirit, 2 *King.*2.9. was not that extraordinary? The faithfull might in those daies in which such extraordinary gifts were usually given in the Church, lawfully seek after them, especially by praying to God for them, which is the way prescribed, *vers.*13. *Let him that speaketh in an unknown tongue pray that he may interpret.* And it is apparent that in the Schools of the Prophets many did study and prepare that they might be fitted for this extraordinary gift of Prophecy, 1 *Sam.*19.20. 2 *Kin.*2.3,4. and 2 *Kin.* 3.15. and

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out of them God usually made choice of such as he emploied as his speciall Embassadors to his Church.

*Object.*2. The Apostle speaketh of such prophesying as is to the edification, exhortation, and comfort of the Church; therefore of ordinary prophesying.

Answ. It follows not, because extraordinary prophesying (as well as ordinary) was given for the edification of the Church, 1 *Cor.*12.7. The manifestation of the Spirit is given to every one *to profit withall,* Eph.4.11,12,13. All the extraordinary as well as ordinary Officers were given by Christ for the gathering and edification of the Church: And all gifts are to be emploied to this end, 1 *Cor.* 14.26. Whether you have a Psalm, or Doctrine, or Tongue, or Revelation, or Interpretation, *Let all things be done to edifying.*

*Object.*3. The Apostle in this Chapter speaks not of any thing extraordinary, but laies down a generall liberty, for all the members of the Church of *Corinth* to prophesie. And this appears because he prescribes Rules: 1. For men, how they should order their liberty for edification, and then 2. for Women forbidding them altogether the liberty of prophesying; *Let your women keep silence in the Churches:* Women (say they) are here named in opposition to men, and they only being prohibited, all men may and ought to be allowed to prophesie in publique.

*Answ.*1. It is absolutely false to say, that the Apostle speaks of nothing extraordinary in this Chapter, for he speaks of the gift of tongues, *vers.*6,14,23,26. and of extraordinary Psalms and Revelations.

*Answ.*2. It is also as false to say, that the Apostle gives a generall liberty of prophesying to all, to all the members of the Church of *Corinth*; It hath been already proved that the liberty was given to such only as were Prophets, *v.* 29,30,31. and these Prophets were persons in Office, as hath been demonstrated, and that they were extraordinary Officers, Superiour to Evangelists, Pastors, and Teachers; Now all the members of the Church of *Corinth* were not Prophets, 1 *Cor.* 12.29. nor had the gift of Prophecy, as appears by the Apostles

ſtles prayer for them, 1 *Cor.*14.6. *I would that ye all ſpake with tongues, but rather that ye propheſied*, &c.

*Anſw.*3. Women are not mentioned in oppoſition to the men in *Corinth* ſimply, But in oppoſition to ſuch as had extraordinary gifts, whether of Tongues, or of Prophecy, or any ſuch like: And the ſcope of the Apoſtle is not to give liberty to all, but to lay down rules to thoſe that were Prophets and men in Office, how they ſhould regulate their prophesying, for the edification, exhortation, and conſolation of the people, and then he wholly excludes the women from this work.

*Anſw.*4. We may further anſwer, that by women here are not meant women ſimply, but *Women-Propheteſſes*, in oppoſition to *men-Prophets* formerly ſpoken of. This ſeems to be intimated in the words of the Text, *Let your* Women *keep ſilence in the Church*, i. your propheſying women: That there were women that did propheſie appears from *Act.*21.9. Now the Apoſtle doth inhibit all women-Propheteſſes from propheſying in the Church. It is not permitted to them (of what rank ſoever) to ſpeak, but they are commanded to be under obedience, as alſo ſaith the Law. Thus alſo 1 *Tim.* 2.12. *But I ſuffer not a Woman to teach nor to uſurp authority over the man:* Theſe Propheteſſes might teach in private, but nature it ſelf forbids them to uſurp authority over the man, by teaching him in publique.

Object. But doth not the Apoſtle ſay, 1 *Cor.* 11.5. *Every Woman that prayeth or propheſieth with her head uncovered diſhonoureth her head?* It ſeems by this Text that the women did pray and propheſie in publique.

Anſw. Women are ſaid to pray and propheſie, not by doing ſo actually in their own perſons, but by joyning with men in praying and propheſying: And the meaning of the Text is, Every woman that joyneth in praying or propheſying; Thus *Solomon* is ſaid to offer 120000. ſheep, not in his own perſon, but by joyning with the Prieſts that did it. Thus *Pilate* is ſaid to ſcourge Jeſus, which he did not do in his own perſon, but by his Officers.

*Object.*4.

*Object.*4. These Prophets were to be tried, examined, and judged, *ver.*32. And therefore they were not Officers extraordinarily inspired.

Answ. 1. It follows not, Their doctrine might be tried, therefore they were not extrordinary Officers or immediatly inspired; for the Apostles were extraordinary Officers (as is confessed) and yet their doctrines were to be tried; The *Bereans* are commended for it, *Act.*17.11.

*Ans.*2. Those who were extraordinarily inspired, though they could not erre, so far forth as they were inspired by the holy Ghost, yet might sometimes in some particular cases give an answer out of their own hearts in which they might erre and be deceived; Such was the case of *Samuel* when he saw *Eliab*, 1 Sam.16. *Doubtlesse the Lords anointed is before me*, but it was not so. Thus *Nathan* permitteth and encourageth *David* to build the Temple, 2 Sam.7. but herein he was mistaken, *Act.*21.4. The foretelling of *Pauls* danger at *Jerusalem* was from God; But the consequence drawn from hence by the prophesying Disciples, that therefore he should not go up to *Jerusalem*, was from their own spirit. *Vide Bezam.*

*Object.*2. A second Objection is taken from 1 *Pet.*4.10,11. *As every man hath receivid the gift, even so minister the same one to another as good Stewards of the manifold grace of God; If any man speak let him speak as the Oracles of God; if any man minister let him do it as of the ability which God giveth, &c.* From hence is inferred, that every man that is gifted may lawfully Preach the Word, though he be not called and solemnly set apart to this work.

Answ. To this we reply, 1. That we heartily assent to this Truth, That *every man that hath receivid a gift of God, ought to improve it to the good of others:* And we limit not the word *Gift* in the Text (as some do) only to the gift of liberality (though the word χάρις be sometimes put for that gift, as 1 *Cor.*16.3. 2 *Cor.*8.4,6,7.) but extend it, as *Oecumenius* not only to the possession of riches, but to all endowments of nature, which whosoever is possessed of is bound to communicate to those that want them, as having received them of

ὁ δὲ ὅτι τῆς τῶν χρημάτων κτήσεως μόνον, ἀλλὰ καὶ πάν φυσικῶν πλεονεκτημάτων κατάχρεως ὄντι τοῖς μὲν ἔχουσι παρέχειν ὅτι καὶ αὐτὸς μὴ ἔχων

παρὰ θεὸν ἐλαβον, ἵνα μὴ ἔχῃ τὶς χρείαν. *In loc.*

God to be thus distributed, yea, and with *Piscator*, *Calvin*, *Bullinger*, and others, to all spirituall gifts; as knowing that *the manifestation of the Spirit is given to every one for the profit of the whole*, and mindefull of the heavy sentence pronounced upon the slothfull servant who hid his Talent in a Napkin. *Mat.* 25.

2. But we assert, That these spirituall gifts are to be exercised by every one in his own sphere, by private persons privately, by those that are in Office publikely, and in the Congregation: It is very observable, that *Aquila* and *Priscilla*, private persons, yet of eminent gifts (insomuch as they knew the way of Christ more perfectly then *Apollos* himself, who was an eloquent man and mighty in the Scriptures) kept their own place, and whereas *Apollos* being a Minister in Office (as appears 1 *Cor.*3.5.) preached publiquely in the Synagogues, they as gifted Christians did not undertake to preach publikely but took him to them, and privately expounded to him the way of God more perfectly, *Act.*18. This is a notable patern for private Christians even of the highest form to walk by; In this way they may finde emploiment for all their gifts, in this way they may honour God, and be promoters of the Gospel, as were those women whom the Apostle honours with the Title of *Labourers with him in the Gospel*, Phil.4.3. They laboured not by publike preaching, for this the Apostle permits not to women, 1 *Tim.* 2. but by private advertisements and admonitions, as opportunities were administred.

3. Therefore it follows not, that because all gifts are to be improved, therefore a gifted brother may preach; for first, there are other waies of making use of our most excellent gifts then by preachiug only: and secondly, It is required in him that will preach warrantably, not only that he be fitted for the work, but that he be appointed to the Office of the Ministry, as hath been before fully demonsttated; and therefore that we do not the same work twice, we here supersede.

Object. But doth not the Apostle in the 11. verse, where he saith, *If any man speak, let him speak as the Oracles of God*, warrant

warrant every man that hath the gift of speaking publikely to the edification of the Congregation, to preach publikely, provided he speak as the Oracles of God.

Answ. We answer negatively, those words permit not every gifted man to be a Preacher, but direct every Preacher in the right dispensation of that weighty Office; *Calvin* excellently upon these words, *He that speaketh* observes, *Qui publicâ authoritate rite ordinatus est*, He that by publike authority is rightly ordained to speak; *Let him speak as the Oracles of God:* And *Estius*, *Qui ad hujusmodi munus in Ecclesiâ vocatur*, He that is called in the Church to this work, *let him speak as the Oracles of God*, And thus some restrain the word *Gift* in the 10th *verse*, *As every man hath received a gift*, i. an Office, even so *minister*, &c. and that not without probability, for it is evident that the words χάρισμα and χάρις are taken sometimes in Scripture not for *gifts* simply but for an Office; as *Rom.* 12.6. ἔχοντες χαρίσματα, having gifts which the Apostle in the verses following expounds of Offices: So also 1 *Tim.*4.14. μὴ ἀμέλει χαρίσματος, *Neglect not the* gift *which was given thee by Prophecy*, that is, the Office, if the Apostle may be his own Interpreter, *Cha.*1.18. *This charge I cummit to thee my Son Timothy, according to the Prophecies that went before of thee*, &c. where by the way observe, against those that scornfully ask, What gift the Imposition of hands by the Presbytery can now conferre? that it confers as much as the Imposition of hands by the Presbytery did to *Timothy*, *viz.* the Office of a Presbyter; If *Timothy* had any extraordinary gift, that was given by the Imposition of the Apostles hands, 2 *Tim.*1.6. *Stir up the gift that is in thee by the laying on of my hands*; as it was in those times usuall for extraordinary gifts to be conveighed. So also the word χάρις is used in the same sense, *Eph.*3.8. *To me that am lesse then the least of all Saints is this grace* χάρις *given, that I should preach among the Gentiles*, his being made the Apostle of the Gentiles is called χάρις, so also *Rom.* 1.5. *By whom We have received grace and Apostleship*, χάριν καὶ ἀποστολὴν, by the Grammaticall Figure *Hendyadis*, for χάριν ἀποστολῆς the grace of Apostleship, as *Piscator*

cator in his *Scholia*, and others. Secondly, It is worth our Observation, to take notice of that order which the Apostle seems to make between gifts, administrations, and operations 1 *Cor.*12,4,5,6. Gifts qualifie for Ministries, Ministry authorizeth for operation; as no man may lawfully undertake a Ministry or Office, if not qualified; so may no man do the work of the Ministry which he hath not taken upon him; Abilities do not authorize to act out of our own Sphere and calling; A Physician might not judge of Leprosies though he had skill, nor a Butcher kill the Sacrifice though he knew how; these things belonged to the Priest; Every able Lawyer may not usurp the office or work of a Judge, nor every gifted brother undertake either the Office or the work of a Minister.

Object. It is argued for the lawfulnesse of Preaching by gifted men, not ordained to the Ministry: That *Eldad* and *Medad* prophesied in the Camp without a calling, and were approved of by *Moses* in the Praier, *Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them*, Numb.11.26,29.

*Answ.*1. To this we reply, that nothing in this Story doth in the least patronize the practices of our preaching un-ordained gifted brethren, because,

1. The prophesying of *Eldad* and *Medad* was extraordinary from an immediate and divine inspiration; for the *Spirit of God* is said *to have rested upon them*, as upon those others that were round about the Tabernacle, as appears *ver.*25,26. but our gifted men are not thus immediatly inspired and taught of God.

*Ans.*2. This gift of Prophecy was given them as a Seal of their Commission for the government of the State, not directly for the edification of the Church: It was *visibile signum*, a visible sign (saith *Calvin*) that God had chosen them to assist *Moses* in the Government: *Non enim erant Prophetæ, sed voluit Deus hâc externâ notâ testari novos esse homines, quò majori reverentiâ eos exciperet populus*: By this Spirit of Prophecy they were inaugurated to their civil government.

In loc.

Thu.

Thus the Spirit of Prophecy was given to *Saul* in confirmation of his Election to the Kingdom of *Israel*, 1 Sam. 10. 6,11. And therefore many learned men are of opinion, that *Eldad* and *Medad* did not prophesie *praaicendo* or *prædicando*, That their prophesying was not a Prophetical or Ecclesiastical Preaching, but a politicall or prudentiall speaking of things appertaining to the government of the State: Some others think that *Enthusiasmo acti* they did *laudes Deo canere*, that by divine instinct they did celebrate the praises of God: All agree that it was extraordinary, and therefore makes nothing for the justification of such as preach without office. Mr *Ainsworth* observes excellently, that this prophesying of *Eldad* and *Medad* was only for the day, and therefore whereas it is said *vers.*25. *They prophosied and did not cease*, *Ainsworth* reades the words, *They prophesied and did not adde*; so it is in the Hebrew *Non addiderunt*, that is, they prophesied no more but that day. The same word is used *Deut.*5.22. These words the Lord spake in all your assembly, and he added no more, that is, spake no more, or in such a manner to the people. Thus the Septuagint readeth the words, and *Sol. Jarchi* saith, *They did not adde*, i. they prophesied not save that day only. The Chaldee indeed translateth it, *They ceased not*; And so also it translateth *Deut.*5.22. *The Lord spake the ten words, and ceased not*, which translation if it be allowed, it will admit (saith *Ainsworth*) of this favourable Interpretation, *The Lord ceased not speaking*, that is, *till all his ten words were finished*; And the seventy Elders *prophesied, and ceased not*, that is, *they continued all day prophesying*, not alwaies; (As *Saul* in *Naioth* is said to *prophesie all that day and all that night*, 1 Sam. 19 24.) For this prophesying of theirs seems (saith *Ainsworth*) to be a temporary gift and miracle, for the ratification and confirmation of their office. But howsoever whether this prophesying was for a day or for a longer time, whether it was ecclesiastical or only political, certain we are it was extraordinary, and a visible inauguration of them into their Office.

Loring
Tostatus.

Corn. a Lapide.

וְלֹא יָסְפוּ

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*Answ.*3. Certain we are that these men had a lawfull Call to do what they did, for they were two of the seventy Elders

whom the Lord commanded *Moses* to choose, and unto whom he promiseth *to give his Spirit*, Numb. 11. 16, 17. And therefore this example doth not at all prove the lawfullnesse of private mens preaching: That these two were of the number of the seventy Elders, appears by three Arguments from the 26. *verse*.

1. It is said *ver.* 25. *That God took of the Spirit that was upon* Moses, *and gave it to the Seventy Elders, and when the Spirit rested on them, they prophesied, and ceased not*, Then followeth, *But there remained two of the men in the Camp*, that is, two of the Seventy. *As if we should say*, There were seventy men chosen to be Common-Councell men to sit at Guild-Hall, but two of the men did remain in their Houses, and did not go, must we not necessarily understand that the two remaining were two of the seventy Common-Councel men.

2. The Spirit of God is said *to rest upon these two*, vers. 26. just as it is said of the other Elders, *ver.* 25.

3. It is said expresly, *That they were of them that were written, but went not out into the Tabernacle*, That were written, that is, saith *Deodate*, inrolled and delegated among the seventy Elders, or as *Ainsworth* saith, they were written by *Moses* in a Book, and so were appointed among the rest to come to the Tabernacle, *ver.* 16. 24.

Quest. 1. But why did not they go unto the Tabernacle as the rest did?

Ans. Tostatus saith, It was out of a modest bashfullnesse and sense of their own unworthinesse, *Ainsworth* saith, that it is probable, that as *Saul* when he was to be made King, withdrew and hid himself among the stuffe, 1 *Sam.* 10. 22. so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle, yet the Lord by his Spirit found them out: For whether shall men go from his Spirit, or *whither shall they go from his presence*, Psa. 139. 7. See more for this out of *Ainsworth* upon the place.

Quest. 2. But if these were two of the seventy Elders, why doth *Joshua* desire *Moses* to forbid them?

Ans. 1. Because he might not know that they were set apart

part to be members of the Senate as well as the rest.

2. Because they obeyed not *Moses*, to come out to the Tabernacle as he commanded, for the Disciples forbad one that cast out devils in Christs Name, because he followed not them, *Luke* 9.49,50.

3. Especially thus he spake out of an envious zeal for his Master *Moses* sake (as the verse following sheweth) that he would not have the use of the gift of prophecy common, and therefore *Moses* answereth, *ver.* 29. *Envieſt thou for my ſake?*

But though *Joshua* would have had them inhibited prophesying, yet *Moses* did not forbid them, which is argument sufficient to prove, that they were persons lawfully chosen to this Office; for if *Moses* so sharply rebuke *Corah* and his company for intruding into the Office of the Priesthood without a call, surely he would not have approved of *Eldads* and *Medads* taking upon them the office of Prophets without a Call.

Queſt. 1. But what then is the meaning of *Moses* prayer, *Would God that all the Lords People were Prophets, and that the Lord would put his Spirit upon them?*

Anſw. This was an excellent and imitable desire in *Moses*, for though he knew that God had decreed not to diffuse this gift of prophecy unto all, yet he here discovers his humility in wishing that all the Lords people had the gift of prophesie. And the man is not worthy the name of a Minister, that doth not heartily desire that all Gods people might excell in gifts and graces. *Hunc Spiritum charitatis imitentur omnes concionatores* (saith *Cornelius de Lapide*) *qui non ſuam, ſed Dei unius gloriam quærunt, petuntque quod Martha petiit a Chriſto Dic ſorori ut adjuvet me.* But this doth not at all prove, that a private man without a lawfull call may do the work of a publique Preacher, for *Eldad* and *Medad* were lawfully called, and though *Joshua* knew it not, yet it appears plainly by this very Praier of *Moses*, that he knew that they both were Prophets, and that the Spirit of God did rest upon them even the same that rested upon the other 68 Elders, and therefore he

he praieth, *Would all the Lords People were as these two, and the rest of the Elders.* And this is our daily prayer, That the Lord would multiply his gifts and graces upon his people, and because the harvest is great and the labourers are few; That the Lord of the Harvest, would send forth more and more able Labourers into his Harvest.

*Object.*4. Another Objection is from the example of *Jehosaphat*, 2 Chro.17.7,8,9. who in the third year of his Reign sent to his Princes even to *Benhail*, and to *Obadiah*, &c. to teach in the Cities of *Judah*, And with them he sent Levites, even *Shemaiah*, &c. *And they taught in Judah, and had the Book of the Law with them*, &c. Here the Princes are said to teach as well as the Levites.

*Answ.*1. The Princes are thought by some to have been sent to teach not Ecclesiastically but Politically, *viz.* by countenancing the Levites, and by their civil authority, compelling the people to hear them, they taught the people *regaliter* not *ministerialiter*; Thus *R.Sol.Jarchi* upon the place. It was proper (saith he) to the Priests and Levites to teach, inasmuch as it is written, *Deut.*24.8. *According to all that the Priests and Levites shall teach you, do ye, but the Princes went with them lest they should have rebelled against their words, that they might compell them to obey:* Great men are said in Scripture to have done those things which they did not in their own persons, but were done by their authority and command. *Solomon* is said to *offer a Sacrifice of* 22000 *Oxen, and* 120000 *Sheep*, that is, not in his own person (for he should have sinned *Uzziahs* sinne in so doing) but by the Priests. *Pilate* is said to scourge Jesus, that is, by his Officers; And the chief Eunuch *Dan* 1. to teach *Daniel* and the rest of the Israelitish women, that is, by appointing them Masters to teach them, so also in this place, the Princes may be said to teach, that is, by the Levites whom they did accompany, countenance, and encourage in the work.

*Answ.*2. *Jehosaphat* intending a full Reformation, and establishing his Kingdom in Righteousnesse and Religion, in matters of God and matters of the King, he sends out mixt Commissioners,

missioners, for the civil affairs his Princes, for the businesses of God the Levites: The Princes taught *Jus regium*, the Levites *Jus Dei*; and so there was no interfering in their employment; *Vide Pelican. in loc.* This answer seems the more probable, because in his second visitation of his Kingdom mentioned *ch.19. Jehosaphat* himself making (as here) joynt Commissioners, divides the work into Civil and Ecclesiastical, the matters of God and the matters of the King, over the former he sets the Priest, over the latter the prince; as was observed in the stating of the Question.

Object.5. Some argue from *Luke* 8.39. The man dispossessed went about preaching what Christ had done for him; And from *Joh.4.* The woman of *Samaria* preached Christ to the Samaritans, and many beleeved; And the man that had but one talent, and hid it, was therefore cast into hell; And from the example of the Saints in evil times, speaking often one to another; Lastly, From the command of the Apostle to stir up the gift of God that is in us.

Answ. To which we answer shortly; To the first, we answer, that the dispossessed did no more then he had a Commission from Christ to do, and therefore is no president for such as preach without a calling; if he did more he sinned.

To the second, The woman of *Samaria* did not preach but only charitatively, and as private persons may, declare what she had seen and heard; and if any thing can be concluded from hence for Preaching without Ordination, the lawfulness of womens preaching must be concluded.

To the third, The man was cast into hell for hiding and not imploying his talent, that is in his own calling, as hath been often suggested; It is the duty of every Christian to stir up the gift of God that is in him, to speak often one to another in evil times, to teach, admonish, exhort one another, to pray together and one for another; but all this comes short of the Ministers duty, there being a vast difference between this private charitative way of exhorting which belongs to all Christians, and the office, and work of the Ministry, as hath been above distinguished.

*Object.*6. Private Christians, *Act.*8.4. & 11.19. when they were scattered abroad, went every where preaching the word, Therefore gifted men though not ordained may also preach the Word.

Answ. This instance which is much insisted upon by many, is not of strength to conclude the lawfulnesse of preaching by gifted, un-ordained persons; For,

First, Some allowing these scattered Christians to have been private persons, yet do rationally distinguish between a Church constituted, and a Church scattered and dissolved, between what may be done in a Church gathered, and in an ordinary way, and in the gathering of a Church, and in the case of necessity: It is not recorded that these did preach while they were at *Jerusalem* in a setled Church, but when they were scattered, then they went every where preaching; what warrant soever this instance may give to persons uncalled to preach amongst Indians, and in places where no Churches nor Ministers are, yet can it not warrant them in their preaching in our Churches, in which Ministers are or may easily be had.

Secondly, It may justly be denied, that the Christians here spoken of were private Christians, it may be asserted that they were men in Office, and had commission to do what they did. This appears,

1. From the first verse, where it is said, *At that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the Regions of Judea* and *Samaria, except the Apostles*; These *All* that were scattered must be either All the Teachers and Church-Officers, or all the Beleevers; not all the beleevers, for it is said in the 3. verse, That *Saul made havock of the Church*, entring into every house, and haling men and women, committed them to prison. And *Act.*11.22. there is expresse mention made of the Church at *Jerusalem*, notwithstanding the persecution. Had all the Beleevers been scattered what should the Apostles have done at *Jerusalem*, their tarrying would have been dangerous to themselves and useless to the Church.

And

And therefore we judge that by *all* is meant all the Church-Officers (of whom there were many at *Jerusalem*) were scattered except the Apostles, and when they were scattered they went every where preaching the Word.

To make the Interpretation clearer observe,

First, That the word *All* is used here with an exceptive particle, which necessitates it to be meant not of beleevers but of men in office; for if all relate to beleevers, then it will follow that there was not one Beleever left in *Jerusalem* except the Apostles. The particle πᾶν with the Genitive case in the New Testament, being alwaies exceptive to the utmost, as appears *Joh.*8.10. *Act.* 15.28. & 22.22. *Mar.* 12.32. but this we are sure is false, as hath been already proved.

Secondly, That it is said, That *they that were scattered went every where preaching the Word*; It is not said *teaching* which may be *actus charitatis*, but Preaching which is *actus officij*; *How can they preach except they be sent*, Rom. 10. The Reverend Assembly of Divines in their Answer to the Reasons of the Dissenting Brethren, observe, that those that were scattered went about εὐαγγελιζόμενοι τὸν λόγον, that εὐαγγελίζεσθαι refers to the act of men in office, and they desire the Brethren to produce one Scripture where εὐαγγελίζεσθαι τὸν λόγον is used concerning any that are not Preachers by Office, they bring many where it is used concerning those that were in Office, even by the pen-man of this history, and conclude, that these εὐαγγελιζόμενοι τὸν λόγον had their Commission to preach before this persecution, though the persecution occasioned their preaching in *Judea* and other places.

Thirdly, *Act.*8.5. there is but one of this scattered number named, and he was a person in office, to wit *Philip*, not the Apostle, but who is numbered among the Deacons, *Act.*6. and called an Evangelist, *Act.*21 8. By the singling out of this one who was in Office, we may judge that the rest were persons in office as well as he.

Fourthly, 'Tis probable, that these that were scattered did baptize as well as preach, which we gather from *Act.*11.26. It is said there, *There was a Church setled at Antioch*, which

could not be unlesse they were first baptized, but there were none in *Antioch* to baptize them, if they of the dispersion did not; for *Barnabas*, *Agabus*, and other Prophets came not to *Antioch* till the Church was founded, *Act.*11.25,26,27. and this Church of *Antioch* is expresly said to be founded by the scattered brethren, *Act.*21.19. now baptism is to be performed only by men in office, *Mat.*28.19.

Fifthly, These scattered brethren are said *to be Prophets and Teachers*, Act.13.1. where mention is made of *Lucius* of *Cyrene*, who in all probability was one of the scattered Preachers, as appears *Act.* 11.19,20. where it is said, *That some of these scattered were men of Cyrene.*

If it be said, that there is no where mention made of the Ordination of, or any commission given to these scattered brethren: It is answered, that it doth not follow that therefore they had none, because none is mentioned. It is sufficient for us that there are Scripture-Reasons to perswade us that they had a Commission; They did a work peculiar to Officers of the Church, as hath been proved, which godly men out of Office durst not have done; they had successe, and the blessing of God upon their labours, which he promiseth not to those that go in an evil way, as hath been demonstrated: But let this much suffice for this instance.

*Obj.*7. All the People of God are called Priests, *Rev.*1.6. why then may they not preach?

Answ. They are indeed *all* made Priests unto God and Kings unto God not unto men; They are Priests not ministerially but spiritually, not as to the ministeriall function, but as to the offering up of spirituall Sacrifices unto God. Thus it is expounded 1 *Pet.* 2.5. Praier, Thanks-giving, and Almes-deeds are called Sacrifices in Scripture, and these a Beleever offereth up to God, and so he is made a Priest to God.

Secondly, All are made Priests unto God, but are all made Prophets? Are not all made Kings? And may therfore all exercise regall jurisdiction amongst men? May all be Magistrates? Away with such fanatick Monasterian conceits; If we

we be Priests let us sacrifice our lusts, if Kings let us rule over our passions and our pride, this would quickly prevent such unwarrantable practices, and put a happy issue to these Disputes.

*Object.*8. But if a Master of a Family may instruct his own Family, why may he not preach in the publique Congregation?

Answ. Because he hath a calling to do the one, and no calling to do the other; You may as well ask, Why may not the Lord-Maior of *London* exercise his jurisdiction at *York* as well as at *London*? Or why may not a Justice of Peace send Warrants out of his own County? Or why might not *Uzziah* as well offer Incense in the Temple as pray in his own Family? The answer to all these Questions is easie, for the one they have a lawfull calling but not for the other.

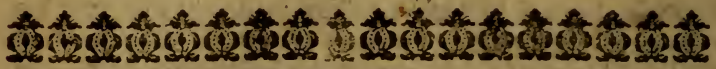
Obj. 9. But why then do you your selves suffer men whom you call Probationers and Expectants for the Ministry, to preach without Ordination? May not private men preach as well as they?

Answ. There is a great difference between a private mans preaching that never intends the Ministry, and a Probationers preaching that intends the Ministry, and preacheth by way of triall, that so the people that are to choose him may have experience of his gifts. A probationer, and a Minister differ but in degree, but a private man and a Minister differ *toto genere.* In the Old Testament there were Prophets, and sons of the Prophets, that were trained up in the Schools of the Prophets: These Sons of the Prophets did prophesie by way of trial and exercise, 1 *Sam.*19.20. 2 *King.*2.3. 1 *King.*20.35,36.

2. That these Sons of the Prophets, or as they are commonly called, these Expectants, are not allowed in the Presbyteriall government to preach without approbation and license. The Directory stablished by both Nations, is, That such as intend the Ministry may occasionally both reade the Scriptures, and exercise gifts in preaching in the Congregation, being allowed thereunto by the Presbytery. And therefore even Probationers under the Presbyterian Government are not to preach

though but occasionally, and for a little while, without a License and Authority so to do, from them to whom Christ hath given this power to authorize men for such an employment.

So much in answer to Objections, and so much for the Third Proposition.



The Fourth Proposition.

Concerning the severall waies and means of calling men to the Ministry, which is the Subject of all the following Chapters in the First Part.

Chap. VII.

Wherein are handled three Questions about an immediate Call to the Ministry.

HAving shewed, That no man ought to take upon him the Office or the work of the Ministry, but he that is lawfully called and ordained thereunto; We shall now proceed (according to our method formerly propounded) to speak something concerning the divers waies and means of calling men unto the Ministry. That which we have to say, we shall comprehend in the ensuing Propositions.

Propos. I. *Jus summum & αὐτοκρατορικὸν vocandi Ministros ad Deum solum pertinet.* Gerhard. *de Minist. Eccles.*

That the Power and Authority of calling men to the Ministry belongs properly to God only; It is he that is the Lord of the Harvest, and therefore he only it is that can send forth Labourers into his harvest; Ministers are his Embassadours, and therefore to be sent by him: He only can give the Heavenly Unction and make us able Ministers of the New Testa-

ment,

ment, 2 *Cor.*3.6. And it is for the great honour and encouragement of the Gospel-Ministry, that all the three persons are said to call men to this sacred office. Of God the Father it is said, 1 *Cor.*12.28. *And God hath set*, &c. and *Mat.* 9.38. *Pray unto the Lord*, &c. Of God the Son, *Eph.*4.11. Of God the holy Ghost, *Act.*20.28.

That there are two waies by which God doth call men to the Office of the Ministry, the one immediate, the other mediate. *Propos.*2.

The immediate call is when a man is chosen by God without the intervention of man; Thus were the Prophets and Apostles called: *Paul* saith of himself, *That he was an Apostle not of men nor by men, but by Christ*, &c. where the Apostle tels us of three sorts of Ministers: Gal. 1.1.

1. Such as are called neither of men nor by men, but by Christ and God immediatly, such were the Apostles.

2, Such as are called by God, and also by men appointed by God for this work, such were the Apostles successors.

3. Such as are neither called by God immediatly or mediatly, but only *of man*, that is, by the meer authority of men; such were the false Apostles. *Zanchy* tels us out of *Hierom* of a fourth sort, and they are such as are neither of man, nor by man, nor by Christ, but by themselves; *Qui per seipsos Ministerium sibi sumunt non vocati, Who take upon themselves the work of the Ministry uncalled*; And these he saith are *omnium pessimi*, the worst of all. Of these the Prophet *Jeremy* speaks, *I have not sent these Prophets yet they ran, I have not spoken unto them yet they prophesied.* Zanch. *in* 4. *Præcep.* p.769. Ier. 23.21.

We purpose not to speak much of this immediate Call; Only because there are some who are ordinarily called Anabaptists or Enthusiasts, or as *Chemnitius* cals them *fanaticos homines* fanatick men, that boast much of Heavenly Revelations and of divine impulses, and pretend to an immediate Call, we will for our peoples sake briefly answer these three Questions.

*Quest.*1. *How may we distinguish between an immediate Call from God; and the imposture of fanatick men that say they are so called, and are not?*

*Quest.*2.

Quest. 2. *Whether are we to expect any immediate Call in these daies?*

Quest. 3. *Whether the Call of the first Reformers of Religion from the Errours of Popery, was an immediate Call or no?*

Quest. 1. *How may we distinguish between an immediate Call from God, and the imposture of men that say they are so called when they are not?*

Answ. 1. They that are immediatly called to the Ministry are endued by God either with the gift of miracles, or with some other testimony of the Spirit, by which they are enabled to give proof of their immediate Call. When Christ called his twelve Apostles, he gave them power against unclean spirits *to cast them out, and to heal all manner of sicknesse, and all manner of disease.* And the Apostle *Paul* cals this power of working miracles a sign of his Apostleship, 2 *Cor.* 12.12. Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds. When Christ called his 70 Disciples he adorned them also with power of Miracles, *Luke* 10.9. Thus when God called *Moses* immediatly, he inabled him to work miracles, that so the Israelites might beleeve that he was not an Impostor, but that the Lord God of *Abraham, Isaac,* and *Jacob* had appeared unto him, *Exod.* 4.1,2,3,4,5. After this manner was the calling of *Elias* and *Elisha* confirmed. And yet from hence we dare not (as some do) gather a generall Rule, That an immediate Call is alwaies joyned with the gift of miracles, for it is said expressly of *John Baptist*, That he did no miracle, and yet he was immediatly called: Neither do we reade of many of the Prophets of the Old Testament, that they wrought any miracles; But we say, That an immediate Call is alwaies joyned either with the gift of Miracles, or the gift of Tongues, or some other extraordinary thing, by which men are enabled undoubtedly to demonstrate to others their immediate Call. Thus the Prophets were all of them endued with the gift of fore-telling things to come, and *John Baptist* was enabled to make proof of his immediate Call by shewing the Prophecies

Mat. 10.1.

Joh. 10.41.

cies both of *Isaiah* and *Malachy* that were concerning him; which prophecies were applied to him by the Angel, *Luke* 1. 15,16,17. before he was born; appropriated by himself, *Joh.* 1.23. and confirmed by Christs testimony of him, *Mat.*11. 9,10,11. And therefore let all those that boast of their Revelations, and say they are called by God to preach as the Apostles were, *shew the signs and tokens of their Apostleship*, as the Apostles did; let them shew the gift of miracles, or of Tongues, or of foretelling things to come, or some supernaturall prediction, that such as they should be sent into the world, or at least some rare and extraordinary work of God, that so the world may beleeve, that they are in truth sent by God, and are not Impostors and Seducers, as the false Prophets were, *Jer.*14.14.

Secondly, They that are immediatly called by God will preach no other doctrine but what is agreeable to the Word of God. This is the distinguishing character brought by the Prophet *Jeremy*, Jer.23.16. *Hearken not unto the Words of the Prophets, &c. For they prophesie a lye unto you, for I have not sent them, saith the Lord, yet they prophesie a lie in my Name.* Thus *Jer.*29.8,9. *Let not your Prophets and your Diviners deceive you, neither hearken to your Dreams, &c. for they prophesie falsly unto you in my Name*; He that boasteth of dreams, visions, and Revelations, and holds forth any doctrine contrary to the written Word, he is an Impostor and a Seducer. And this is the chief Note of difference, without which the former is insufficient; *Prima ac præcipua probationis regula* (saith *Gerhard*) *est harmonia & congruentia doctrinæ, cum doctrinâ a Deo revelatâ, The first and chief rule of triall is the harmony and agreement of the doctrine they preach with the doctrine of the Scriptures.* For our Saviour Christ tels us, *That false Christs should arise and false Prophets, and should shew great signs and wonders, insomuch (if it were possible) they should deceive the very Elect.* And the Apostle tels us, that the coming of Antichrist shall be after *the working of Satan, with all power, and signs, and lying wonders.* These wonders are called *lying wonders*, either because they should be false and counterfeit, or if

Gerhard. *de Minist. Eccles.* p.87.

Mat.24.24.

2 Thes.2.9.

 true,

true, yet they may be called lying wonders (*miranda* not *miracula*) because wrought by Satan to confirm erroneous doctrines and lies: Such are Popish miracles (falsly so called) which are (as our Annotations upon the place say) either lying prodigies, or prodigious lies. This caution was given to the Children of *Israel* by *Moses*, Deut. 13. 1. *If there arise among you a Prophet, or a dreamer if dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to passe, whereof he spake unto thee saying, Let us go after other Gods*, &c. *Thou shalt not hearken unto the Words of that Prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul*, &c. From all which we gather, That whosoever groundeth his authority of preaching upon an immediate call, and braggeth of heavenly visions and divine revelations, if he preach strange doctrine contrary to the doctrine of Christ and his Apostles, although he should confirm it by signs and wonders, and although he should undertake to foretell things to come, and these predictions should come to passe, yet notwithstanding we are not to hearken unto him but to reject him as a Seducer, and his wonders as lying wonders, and to say with the Apostle *Paul, Though we or an Angel from heaven preach any other Gospel unto you then that which we have preached unto you, let him be accursed*: Excellently to this purpose doth *Austin* answer to the Donatists, boasting of their Revelations, but departing from the sincerity of Evangelical doctrine. '* Let them not therefore say it 'is a truth, because *Donatus* or *Pontius* or any other did such 'and such miracles, or because this Brother or that Sister saw 'such a vision, or dreamed such a dream; Let these fictions of 'deceitful, men or wonders of lying spirits be laid aside, *&c.*

Gal. 1. 8, 9.

* *Non dicant ideo verum esse, quia illa & illa mirabilia fecit Donatus vel Pontius, vel quilibet alius*, &c. *aut quia ille frater noster & illa soror nostra tale visum vigilans vidit, vel tale visum dormiens somniavit. Removeantur ista vel figmenta mendacium hominum, vel portenta fallacium Spirituum*, &c. *Remotis omnibus istis, Ecclesiam suam demonstrent non in signis & prodigijs fallacibus, (quia etiam contra ista verbo Domini præparati & cauti redditi sumus) sed in præscripto Legis, in Prophetarum prædictis, in Psalmorum cantibus, in ipsius Pastoris vocibus, in Evangeliorum prædicationibus & laboribus, hoc est, in omnibus Canonicis sanctorum librorum auctoritatibus.* August. *de Unitate Eccles.* c. 18, 19. *in Editione Lovaniensi.* Ann. 1616.

And

'And having laid them aside, Let them demonstrate their 'Church, not by such lying prodigies, (because against giving 'heed to such we are warned in the Word of God) but by 'the prescript of the Law, the predictions of the Prophets by 'the Book of Psalms, by the voice of the great Shepherd, by 'the Preachings and Writings of the Evangelists, that is, by 'the Authority of Canonicall Books of Scripture.

So much for the first Question.

Quest.2, Whether are we to expect any immediate and extraordinary Call to the Ministry in these daies?

Answ. Though we cannot, nor ought not to set bounds to the infinite power or free-will of God, nor will we dispute what God may do out of his free-grace in times of generall Apostacy, yet we shall make bold to give in this answer to this great Question.

That we do not reade that we are commanded in Scripture to wait for and expect such a Call, neither do we know of any promise that God hath made to encourage us to wait, nor do we conceive that there is any absolute necessity of such an expectation. 'For God (as *Chemnitius* observes) 'hath by his Apostles delivered and prescribed to his Church 'a certain form by which he would have men enter into the 'Ministry, and that is a mediate Call, neither is there now 'any need of an immediate; For it is Gods will, that the Mi-'nistry even to the end of the world should be tied to that 'doctrine which is delivered to the Church by the Apostles.

Nec habemus mandatum ut expectemus immediatam vocationem, nec promissionem Deum velle hoc tempore mittere operarios in messem suam per immediatam vocationem. Sed per Apostolos tradidit, & Ecclesiæ præscripsit certam formam quomodò nunc velit mittere & vocare Ministros nimirum per mediatam vocationem. Neque enim opus nunc est immediatâ vocatione. Deus enim omnino vult ut ministerium usque ad consummationem seculi alligatum sit ad vocem doctrinæ quæ a Filio Dei accepta, & ab Apostolis immediatè vocatis Ecclesiæ tradita est. Chemnit. *loc. commun. de Ecclesiâ.*

Adde to this, That the Apostles, though they themselves were called immediatly by God, yet notwithstanding they did not wait till others that should succeed them in the work of the Ministry, were chosen also immediatly by God; But they themselves ordained Ministers, and gave order to *Timothy*

mothy and *Titus* about the way and method of electing and ordaining Elders, which we are assured they would never have done if the immediate Call had not ceased, together with their persons.

When Christ went up to heaven he gave two sorts of Officers to his Church, some extraordinary as *Apostles, Evangelists, Prophets*, and these were temporary: some ordinary, as *Pastors and Teachers*, and these are perpetual. Now as we are not to expect in our daies such extraordinary Officers, as Apostles, Evangelists, and Prophets, no more are we to expect such an extraordinary way of calling, as they had; but as our Officers are ordinary, so the calling we are to expect is ordinary. Adde,

That God hath promised to preserve an ordinary Ministry in the world till the coming of Christ, 1 *Cor.*11.26. *Eph.*4.12, 13. *Mat.*28.20. *Isa.*59.21. And therefore there is no need of waiting for and expecting an extraordinary and immediate Call. *As it is necessary* (saith Learned *Zanchy*) *that there shall be alwaies a Church upon earth, because Christ hath promised, that the gates of hell shall not prevail against it; So also it is every way as necessary that a lawfull Ministry be preserved: Unum enim ab altero separari non potest, nec Ecclesia a Ministerio, nec Ministerium ab Ecclesiâ; For the one cannot be separated from the other, neither the Church from the Ministry, nor the Ministry from the Church*: And *from hence it appears* (saith the same Authour) *That even in the Church of* Rome, *though the worship of God be most corrupt in it, yet God hath preserved in it so much of the substance of Religion as was necessary to salvation; so that as the Church is not wholly extinct therein, so neither was the Ministry.*

Zanch. *in* 4. *Præcep.* p.719.

Idem liquet in Ecclesiâ Romanâ, corruptissimus fuit magna ex parte cultus Dei; interim servavit ibi Deus integros fidei articulos, & baptismum ad substantiam quod attinet, & quantum erat satis ad salutem electorum, ita ut sicut non penitùs extincta ibi fuit Ecclesia, sic neque penitùs interierit Ministerium. Zanch. *ut supra.*

We deny not but that there are some Learned Divines that pleade much for an immediate and extraordinary call in times of publique and generall defection from the Truth; For our parts

parts we will not espouse this quarrell: We cannot, we ought not to set bounds to the infinite power and free-will of God; We dispute not what God may do at such times, only we say with *Gerhard, Destituimur promissione quòd debeamus hoc tempore post confirmatum Novi Testamenti canonem immediatam vocationem expectare; We have no promise that we ought after the confirmation of the Canon of the New Testament to expect an immediate call.* And afterwards he saith, *Nulla apparet immediatæ vocationis necessitas, There appears no necessity of this immediate Call.*

Gerhard. *de Minist. Eccles.* p.88.

And besides, even those that are for an immediate Call do lay down divers limitations which are very worthy to be considered by the people of our age, lest they should suck poison from such a doctrine. One that pleads much for it gives these Rules.

1. *That this extraordinary and immediate Call then only takes place, when a mediate and ordinary cannot be had, and that such a Call ought not to be pretended unto in contempt of the ordinary way.*

Bucan. *loc. communes de Ministerio.* quest.43.

2. *That whosoever shall pretend to this immediate Call ought first to be tried before he be admitted, That his doctrine ought to be examined by the Word, That his life and conversation ought to be diligently lookt into, lest he prove one of those concerning whom the Apostle speaketh, That serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple.*

Rom. 16.18.

After this he puts this Question, *Anne cessante ordinaria vocatione?* &c. *Whether when the ordinary Call ceaseth, it be then lawful for every private Christian, verst in the Scriptures, to go up into the Pulpit, and preach against false Doctrines, and assert the Truth?* and answers, *God forbid! for this would open a door cuivis ubivis, qui se sapientem existimaret,* &c. *to every one every where who thinks himself wise, under a pretence (whether true or false) of confuting false doctrine, to have clandestine meetings, as the Anabaptists and Libertines of our daies are wont to do, following the evil example of those that first at* Antioch, *afterwards in* Galatia, *and elsewhere, creeping in private-*

ly, brought great tumults and confusions into the Church; Of whom the Apostle speaks: *Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment.* Thus farre *Bucanus*; and much more to this purpose in the same Chapter. By this it appears, That even they that justifie an immediate Call, in some cases, do notwithstanding flatly condemn the disorderly practices of our times:

Act. 15. 24.

So much in answer to the second Question.

The third Question is, *Whether the Call of* Luther *and the rest of the best Reformers of Religion from the errors of Popery, was an immediate and extraordinary Call, or no?*

Answ. He that would be satisfied about the Call of *Luther* to the Ministry, let him reade *Gerhard de Ministerio*, where he shall finde proved, That *Luther* though he did alwaies pleade his doctrine to be of God, yet he did never so much as pretend to an immediate and extraordinary Call, but that he was called after a mediate and ordinary way; That he was ordained Presbyter in the Year of our Lord 1507. at 24 years of Age; That when he was ordained Presbyter he did receive power to preach the Word of God; That the next Year after he was called by *John Staupitius*, with the consent of Elector *Frederick*, to be Divinity Professor of the Church and University of *Wittenberg*, By the Statutes of which University he was bound to this, *sc. Vestrum est legem divinam interpretari & librum vitæ docere*; *It is your Office to interpret the Divine Law and to teach the Book of Life.*

Pag. 147. 148.

Object. If it be objected, That *Luther* received his Ordination from the Church of *Rome*, and therefore it is null and void.

Quamvis vero ritus ordinationis in Ecclesiâ Pontificiâ multis superstitiosis ac inutilibus Ceremonijs sit

Answ. To this *Gerhard* answereth, *That although the rite of Ordination in the Church of* Rome *was corrupted with many Superstitious and Unprofitable Ceremonies, yet Ordination it self was not nullified; We must distinguish between the impurity of the Bishop Ordaining, and the Ordination which is done in the Name of the Whole Church: And in the Ordination*

we

We must distinguish that which is divine from that which is humane, that which is essential from that which is accidentall, that which is godly and Christian from that which was Antichristian. As in the Israelitish Church they were to use the Ministry, Sacrifices, and Ordination of the Scribes and Pharisees, who sate in Moses *chair, yet the people were warned to take heed of the leaven of the Pharisees,* Mat.16.12. *So also is the Church of* Rome; *We use the Ministry, Sacraments, and Ordination of those that were in ordinary succession, but we reject the leaven of their Superstition.* But to this Objection we shall speak more fully in our fifth Proposition.

vitiatus, ex co tamen ipsius ordinationis essentiæ nihil decedit. Distinguenda igitur Episcopi ordinantis impuritas ab ordinatione, quæ sit totius Ecclesiæ nomine, & in ipsa ordinatione distinguendum est divinum ab humano, essentiale ab accidentali, pium & Christianum ab Antichristiano. Sicut olim in Ecclesiâ Israeliticâ super cathedram Moses *sedebant Scribæ & Pharisæi,* Mat.23.2. *quorum Ministerio, Sacrificiis, Ordinationibus utendum, interim tamen a fermento ipsorum cavendum erat,* Mat.16.12. *Ita quoque in Ecclesiâ Romanâ, illorum qui erant in ordinariâ successione, ministerio, Sacramentis, ordinationibus utendum erat, interim tamen fermentum admixtum à puritate massæ distinguendum.*

The like to that, is said of *Luther*, may be said of *Zuinglius, Oecolampadius, Bucer, Peter Martyr*, &c, *Zanchy* saith, That *Luther was a lawful Teacher, and a Minister created in the Church of* Rome *with Imposition of hands, and with authority to create others.* The like he saith of *Zuinglius, Bucer*, &c. and of himself, *Qui in Papatu fuimus creati Doctores cum authoritate alios creandi; We were made Teachers under the Papacy with authority to make others.* We confesse that *Zanchy, Bucanus*, and divers others speak much (if not too much) of an extraordinary Call that these blessed Reformers had; But yet we desire it may be considered,

Zanch. *in* 4. *Præcep.p.*774.

That the same Authours make mention also of the ordinary Call which they had.

That none of our first Reformers ever renounced their ordinary Call, but rather asserted it and pleaded it upon all occasions, as *Gerhard* sheweth of *Luther* in particular. *Bucan* tels us, That the Call of our first Reformers was ordinary and extraordinary. Ordinary, because they were *Doctores Pastores & Presbyteri ex institutione Ecclesiæ Romanæ, sed absterso istius*

istius sordibus à Deo; Doctors, Pastors, and Presbyters by th Institution of the Church of Rome, *God having washed away the defilements that cleaved to that Ordination:* It was extraordinary, because they were indued with extraordinary gifts, and (blessed be God) with incredible successe, even to a miracle. And if this be all that is meant by an immediate and extraordinary Call, in this sense we willingly and freely own it; and acknowledge, That our blessed Reformers were men raised up by God after a wonderfull manner, to do great things for his Church; That they had σοφίαν, τόλμα, καὶ θυμὸν, They were indued with a singular knowledge of divine mysteries, with a rare and peculiar gift of utterance, with an heroique spirit and an undaunted courage, and owned by God with miraculous successe, maugre all the opposition of the enemies of Christ against them: The Papists upbraid the Protestants, and demand What miracles did your first Reformers work? We answer, That this was a great miracle, That so few men under such great opposition without working of miracles, should be able to convert so many thousands to the Protestant Religion:

Of the same judgement is *Amesius* who in his *Medulla Theologiæ*. l. 1. cap. 33. saith thus; Wicleph, Lutherus Zuinglius, *& similes Evangelij restauratores primi non fuerunt propriè loquendo extraordinarij Ministri: Extraordinarij tamen non malè à quibusdam appellantur.* 1. *Quia aliquid præstiterunt simile eorum, quæ ab extraordinarijs ministris præstita fuerunt olim.* 2. *Quia quoad gradum, singularia quædam dona acceperunt à Deo, prout res ipsa postulabat, quod etiam affirmari potest de multis inter Martyres illustriores.* 3. *Quia ordine tunc temporis perturbato & collapso, necesse habuerunt nonnulla tentare præter ordinem communem.*

So much in answer to the 3. Questions, and also about an immediate Call.

CHAP.

CHAP. VIII.

Wherein is handled the mediate Call of men to the Ministry, and therein one assertion about the peoples Election of their Minister, viz. *That the Election of a Minister doth not by Divine Right belong wholly and solely to the* major *part of every particular Congregation.*

THE mediate Call, is when a man is called to the Ministry by men lawfully deputed thereunto. Concerning this mediate Call we shall offer these Propositions.

That the mediate Call though it be by men, yet it is from God and by divine right as well as the immediate; A necessary Proposition for the people of our unhappy age, that vilifie the Gospel-Ministry, because they are not called as the Apostles were, nor have the Apostolical Gifts of Tongus and Miracles. Know therefore that when Christ went up to heaven, he gave not only Apostles and Prophets to his Church, but also Pastors and Teachers: That the Apostle *Paul* tels the Elders of *Ephesus*, that were ordinary Officers, *That the holy Ghost had made them Overseers over the Flock*: He cals not only extraordinary but ordinary Officers *Embassadors of Christ* and *Stewards of the Mysteries of God.* Our Saviour Christ cals the Ministers of the seven Churches of *Asia*, *Angels*: The Apostle commands the *Thessalonians*, *To know them that labour amongst them, and to have them in high esteem*, &c. who yet notwithstanding were but ordinary Ministers. And to the Hebrews he commands, *To obey them that had the rule over them, and to submit themselves*, &c. All which Texts prove, That Ministers made by men after a lawfull manner, are made by God, are Ministers of Christ, are to be obeyed, submitted unto, and had in high esteem for *their works sake*;

Propos. 1.

Eph. 4. 11.

Act. 20. 28.

2 Cor. 5. 20.
1 Cor. 4. 1.

1 Th. 5. 12, 13

Heb. 13. 17.

and we may adde, That such Ministers may expect protection from God, direction and successe of their labours as well as if they were immediatly called: Those rare promises *Isa.* 49.2. *Isa.* 51.16. *Jer.* 1.8,10. are their rich portion: The Apostle joyns *Apollo* with himself, not only in the fellowship of the Ministry, but also in the promise of a blessing upon it:

1 Cor. 3.5,6. *Who then is* Paul, *and who is Apollo? but Ministers by whom ye beleeved, even as the Lord gave to every man; I have planted,* Apollo *watered, but God gave the encrease.*

Propos. 2. *That this mediate Call is either extraordinary or ordinary*; The extraordinary mediate Call is (as *Pareus* saith) *proxima immediata, neer to the immediate,* but yet not the same with it. For though every immediate Call be extraordinary, yet every extraordinary Call is not immediate. Thus God chose *Aaron* to be Priest after an extraordinary manner, yet it was a mediate Call, by *Moses* his *Internuncius* or Messenger. Thus also he chose *Elisha* by the intervention of *Elias*: Thus *Matthias* his Call to the Apostleship was extraordinary by the use of a Lot, and yet also by the choise of the people. *Pareus* writes a Story of the *Fratres Bohemici, The Bohemian Brethren,* who in the Year of our Lord 1465. when all their Ministers were driven from them by Persecution, *Tres ex novem sorte sibi designarunt non sine miraculo, Chose three out of nine by lot to be their Ministers not without miracle*; But of this immediate extraordinary Call we spake sufficiently in the former Questions.

Parei *Commen. in Romanos.*

Propos. 3. *The mediate ordinary way by which God would have all men to enter into the Ministry is by Election and Ordination.* They are both of them distinctly set down in the choise of Deacons, *Act.* 6.3,5,6. *Look ye out seven men whom we may appoint,* &c. Now though we do not purpose to speak much concerning popular Election, yet because there are many that lift it up too high, and make the whole essence of the Ministeriall Call to consist in it, and that look upon Ordination, if not as Antichristian, yet at best but as a circumstance of the Ministeriall Call which may be as well omitted as used; Therefore we are necessitated to propound unto our people these ensuing Propo-

positions concerning popular Election.

That the Election of a Minister doth not by divine right belong wholly and solely to the major *part of every particular Congregation.* Propos. 1.

This we shall prove,

1. By examining those three Texts that are brought for the divine right of Popular Election.

2. By shewing the mischiefs that will inevitably follow from this assertion,

1. We will examine the Texts. The first is taken from the choice of *Matthias* into the office of an Apostle, which was done (say they) by the 120. Disciples there present; And if the people have power to choose an Apostle, much more to choose an Ordinary Minister. But we answer, Act. 1. 23.

1. That those words, *And they appoined two, Joseph called Barsabas, and Matthias,* do in all probability relate to the Apostles, and not to the Disciples: They appointed two, that is, the Apostles appointed two; Thus our Annotators; They appointed two, that is, the fore-mentioned Apostles put two in Election. And if the history be well observed, it will appear that the 120. Disciples are named only in a Parenthesis, and that *Peter* in his whole Discourse relates especially if not *only* to his Fellow-Apostles. It is said *ver.*17. *He was numbred with us*, that is, with the *Apostles* not with the *Disciples*. And so *ver.*21. *which have companied with us*, that is, with the *Apostles*. ver.22. *must one be ordained to be a witnesse with us*, &c. that is, with us *Apostles*. And then follows, *And they appointed*, that is, the *Apostles*, and not the 120. Disciples.

But suppose that they had been appointed by the 120. Disciples, yet we answer.

1. That the whole and sole power of choosing was not in the people, for they were guided and directed in their choice by the eleven Apostles: It was *Electio populi præeuntibus & dirigentibus Apostolis, By the guidance and direction of the Apostles*; and so it comes not up to the proof of the Proposition: The Apostle tels them in expresse terms, *ver.*21,22. *of*

those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, *&c.*

2. That the people cannot (in any good construction) be said to have chosen *Matthias* any more then *Barsabas:* For they appointed two: And when the people had made their choice, *Barsabas* was as capable of being an Apostle, as *Matthias.* The truth is, *Matthias was chosen by God himself,* and by God only, and therefore it is said, *vers.*24. *Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen.* It was the divine lot, not the 120. that chose the Apostle.

Object. But it is said *ver.*26. *He was numbred with the eleven Apostles,* συνκατεψηφίσθη, that is, say they, he was together chosen by suffrage of the 120. Disciples.

Communibus calculis eligere.

Answ, The word συνκατεψηφίσθη primarily and properly signifieth to choose by stones or counters, with which they were wont to give voices in commission or judgement. But here it must necessarily be taken in a more general sense, for the generall consent and approbation of the whole company: For it is certain, That *Matthias* was chosen by lot and not by stones, by God and not by the people; And therefore when it is said *He was numbred,* the meaning is, he was acknowledged to be one of the 12. Apostles, They all rested contented with the lot, as being confident that God disposed and approved the event thereof, and as our Annotations say, *By a common declaration of their generall consent he was numbred among the eleven Apostles.*

Act.6.3.

The Second Text is, Concerning the choise of *Deacons,* where the whole and sole power of choosing is put into the hands of the people: And therefore (say they) the choise of a Minister belongs by divine right wholly and solely unto the people.

*Answ.*1. The people had not the whole and the sole choise of the Deacons, but were herein guided, directed, and limited by the holy Apostles; They were limited to the number of seven, and to the company out of which those seven were to be

be chosen, and to certain qualifications which must be in these seven: *Look ye out among you seven men of honest report, full of the holy Ghost, and wisedom, whom we may appoint over this businesse:* And we are confident that if the brethren had failed in any of these particulars, the Apostles would have refused to have laid their hands upon them. And therefore this Text comes not up to the proof of the Objection.

But suppose, That the people had had the whole and sole choice of the *Deacons*, yet it will not follow that therefore they should have the whole and sole choise of their Ministers: For it is a certain Rule, *Argumentum a minori ad majus non valet affirmativè.* It is no good way of arguing to say, That because a man is able to do the lesser, therefore he is able to do the greater. Now the Office of a Deacon is inferior to the office of a *Presbyter.* And besides, it will no way follow, That because people are able without advice and direction from others to choose men to gather and distribute money to the poor, that therefore they are able wholly and solely to choose men that shall divide the Word of God amongst them, as skilfull workmen that need not be ashamed.

The third Text is *Act.* 14.23. *And when they had ordained them Elders in every Church, and had praied with fasting,* &c. The Greek word is χειροτονήσαντες δὲ αὐτοῖς, &c. which signifieth a choosing by lifting up or stretching out the hand; And *Beza* translates the words, *Cumque ipsis per suffragia creassent per singulas Ecclesias Presbyteros, And when they had created for them by suffrages Elders in every City.* This Text seems to make much for the whole and sole power of the people in the Election of a Minister.

But we answer:

That though the word χειροτονέω signifieth primarily and properly to choose by lifting up of the hands, as ψηφίζω signifieth to choose by stones or counters, yet also it oftentimes signifieth simply to choose or to appoint, or to ordain without the use of the ceremony of lifting up of hands; Thus it must necessarily be taken, *Act.* 10.41. And thus συνψηφίσθη, *Act.* 1.26. is also to be understood for a bare numbring and

Selden *de Synedrijs.*

accounting; We could here cite multitude of Authors where the Greek word χειροτονεῖν is used for decerning, appointing, constituting, and that without lifting up of hands, but they are reckoned up to our hands by many Authors, to which we refer those that desire to be satisfied herein: For our parts, we incline rather to this latter signification of the word. And to the Text we say,

1. That whatsoever is meant by χειροτονήσαντες, yet certain we are that the persons that did χειροτονεῖν were *Paul* and *Barnabas*, and not the people; For it is said expresly, *And When they had ordained them Elders*, This *they* must needs be *Paul* and *Barnabas:* It is six times used of them in five verses, *ver.* 21,22. *When they had preached*, &c. *they* returned to *Lystra* confirming the souls of the Disciples, and *ver.*23. *When they had ordained*, &c. and had prayed, they commended them to the Lord, and *ver.*14. *after they had passed throughout Pisidia, they came*, &c. *and they preached*: By all which it appears, that the persons that did ordain were *Paul* and *Barnabas*, and therefore whether this χειροτονήσαντες were a creating by suffrages (which we think not,) for being but two there could be no place for suffrages, or a bare ordaining and appointing; sure we are that in Grammaticall construction this ordaining must be the act of the Apostles, and not of the people, and therefore this Text comes not up to the proof of the Objection.

Object. It is Objected by a Learned man, That the Syriack version doth insinuate, that the word χειροτονήσαντες is to be understood not of the Apostles Ordination of Elders, but of the Churches Election of Elders, thus, *And When they, that is, the disciples fore-mentioned had by votes made to themselves Elders in every Church, and had prayed, they commended them* (*that is*, Paul *and* Barnabas) *to the Lord.*

*Answ.*1. This interpretation cannot consist with the Antecedents and Consequents, as we have already shewed.

2. If this Interpretation were true, it should be ἑαυτοῖς not αὐτοῖς, it is *illis* not *sibiipsis.*

3. *Tremellius* that translates the Syriack of the New Testament,

ment, renders it, *Et constituerunt eis in omni coetu Seniores.* And they appointed (that is, *Paul* and *Barnabas*) to them that is, to the people. The Hebrew is לה *illis.*

Object. There is another that confesseth, that the word χειροτονήσαντες, can agree with no other but *Paul* and *Barnabas*, and therefore he labours to finde the Election of the people in the word κατ' ἐκκλησίαν, which (saith he) doth not signific in every Church, as it is translated, but according to the Church, instancing in the Orators phrase, *faciam secundum te, I will do it according to thy minde:* So they (that is, *Paul* and *Barnabas*) ordained them Elders according to the Church, that is, according to the will and minde of the Church.

Answ. If this were granted, it would not prove the matter in hand, That the *major* part of a Congregation by divine right have the whole and the sole power of Election: it would only conclude an acquiescency in the people, and that they had satisfaction in the Ordination carried on by *Paul* and *Barnabas.* A phrase to the same purpose is used, *Tit.* 1. 5. where *Titus is left in Crete to appoint Elders,* κατὰ πόλιν, and we may as well say, that the whole City had their vote in Election in *Crete,* and that every thing was done according to the minde of the City, as to say here, that every thing was done according to the minde of the Church. See more of this in M. *Blake* his Treatise of the *Covenant.* So much for the first Argument.

The Second Argument by which we prove, That the power of Election of Ministers doth not by divine right belong wholly and solely to the *major* part of every particular Congregation, is drawn from the mischiefs that will inevitably flow from this assertion. For,

1. It is certain that every one that is to be made a Minister is first of all to be tried and proved whether he be fit for so great an Office, 1 *Tim*, 3. 10. *Let these also be proved*, &c. *These also,* that is, the *Deacons* as well as the *Bishops*; The *Bishop* therefore is to be tried and examined whether he be *apt to teach,* whether he be able to *convince gainsayers,* whether he be a *workman that needs not be ashamed, rightly dividing the*

Word

Word of Truth. Now there are many Congregations wherein the *major* part are very unfit to judge of ministeriall abilities, and if the whole and sole power were in them they would set up Idol-Shepherds instead of able Shepherds.

2. There are some Congregations wherein the *major* part are wicked, and if left to themselves wholly, would choose none but such as are like themselves.

3. There are some wherein possibly the *major* part may be hereticall, and will never consent to the Election of an Orthodox and sound Minister.

4. Sometimes there have been great dissentions and tumults in popular Elections, even to the effusion of bloud, as we reade in Ecclesiasticall Story: Sometimes Congregations are destitute of Ministers for many years by reason of the divisions and disagreements thereof, as we see by wofull experience in our daies. Now in all these or such like cases if the whole and sole power of Election were in the *major* part of every Congregation, how sad and lamentable would the condition be of many hundred Congregations in this Nation: And therefore it is, that in all well-governed Churches great care is had for the avoiding of these Church-undoing inconveniences. In the Church of *Scotland* the power of voting in Elections is given to the Presbytery of the Congregation, with the consent of the *major* or better part thereof. And therefore M.*Gillespie* though a great friend to the due right of particular Congregations, yet when he comes to state the question about Election of Ministers, he puts it thus, *Whether the Election of Pastors ought not to be by the votes of the Eldership, and with the consent* (tacit or expressed) *of the* major *or better part of the Congregation*, &c. he durst not state it precisely upon the *major* part, and afterwards he tels us, *That the Election of a Minister is not wholly and solely to be permitted to the multitude or body of the Church, and that an hereticall and schismaticall Church hath not just right to the liberty and priviledge of a sound Church; And that when a Congregation is rent asunder, and cannot agree among themselves, the highest Consistories, Presbyteries and Assemblies of the Church are to end the controversie,*

M.*Gillespies* Treatise of Miscellany Questions. c.2. p. 8,9.

Idem pag.30. Pag. 28. Pag. 30,31.

controversie, and determine the case after hearing of both parties. Bucanus *tels us, That the Election of a Minister for the avoiding of confusion ought not to be by every member of a Congregation, but by the Presbytery, or by the Pastors and Teachers of neighbouring Congregations directing and guiding the people, as being most fit to judge of Ministerial abilities.* The *Lutheran Churches* put the power of calling of Ministers into the Presbytery, Magistracy, and People. To the Christian Magistrate they give nomination, presentation, and confirmation: To the Presbytery, examination, ordination, and inauguration; To the People, consent and approbation. He that would be further satisfied in this point, may reade the Discourse of our Reverend Brother Dr *Seaman* about Ordination, where he shall finde the custome and practice of most of the Reformed Churches in calling of Ministers, for the avoiding of the forementioned mischief.

Bucani *loc. commun. de Minist.*

Gerhard. *de Minist.* p. 95.

Diatribe.

So much for the first Proposition.

Chap. IX.

Wherein a second assertion about Election is largely proved, namely, That the whole essence of the Ministeriall Call doth not consist in Election without Ordination.

That the whole essence of the Ministeriall Call doth not consist in Election without Ordination. There are many Learned and Godly men whom we much reverence, though we dissent from them in this particular, that say, *That Ordination is only Adjunctum consequens & consummans, an adjunct following and consummating the Ministeriall Call, but not at all entring into the constitution of it: That Ordination is nothing else but the approbation of the Officer, and a setling and confirming him in his Office, and that Election is that which gives him the*

Propos. 2.

Ames. *Med.* p. 217.

M. *Hookers* Survey of Church-Discipline.

Vocatio propriè & essentialiter consistit in Electione. Ames. Survey of Church-Discipline. par. 2. pag. 67.

the essentials of his Office. Dr *Ames* saith, *That the vocation of a Minister doth properly and essentially consist in Election.* Mr *Hooker* saith, *That the Election of the People rightly ordered by the rule of Christ, gives the essentials to an Officer, or leaves the impression of a true outward Call, and so an Office-power upon a Pastor. Our Brethren in* New-England in their *Platform of Church-Discipline* say, *That the essence and substance of the outward Calling of an ordinary Officer in the Church, doth not consist in his Ordination, but in his voluntary and free Election by the Church, and in his accepting of that Election,* &c. For our parts we crave leave to dissent from these worthy men, and that upon these grounds.

Arg. 1. Because our brethren do not bring any one Text of Scripture to prove this their assertion (as we can finde) nor do we think that any can be brought.

Arg. 2. Because that those very Texts fore-mentioned, which are the chief (if not the only) Texts that are brought for popular Election, do seem to us to hold forth the quite contrary to this assertion. When *Matthias* was made an Apostle, it was not the Election of the people that did constitute him an Apostle. The people chose two, (if they chose at all) but that which did constitute him an Apostle was the determination by lot; As in a Corporation, when the community chooseth two, and the Aldermen one of these two; in propriety of speech, it is the Aldermen that choose the Mayor, not the community: All that the 120. did (if they did that) was to set two before the Lord, but it was God that did constitute and appoint *Matthias* to be the Apostle: In the choise of *Deacons* the people nominated seven Persons to be *Deacons*, but it was the Apostles Ordination not the peoples Election, that did constitute and make them Deacons; So saith the Text expressly, *Look ye out among you seven men whom We may appoint or constitute over this business.* The essence and substance of the Deacons Call, is placed not in the peoples nomination but in the Apostles Ordination.

Act. 6. 3. καταστήσομεν.

As for *Act.* 14. 23. we have already shewed that they that did χειροτονεῖν were the Apostles and not the Churches; And that

that if they did χειροτονεῖν by suffrages, it was *per suffragia propria non aliena* by their own suffrage not the Peoples, though we think (as we have formerly said) that the word is to be taken for a bare decerning and appointing, without the ceremony of lifting up of hands, as it is taken *Act.*10.41. There is nothing at all in this Text that proves, That the whole essence of the Ministeriall Call is in the peoples Election; but it rather proves the quite contrary, That the Apostolicall Ordination was that which did constitute Elders in every Church.

*Arg.*3. All those Texts that we shall hereafter bring for the asserting of the divine right of Ordination, do prove that the essence of the Ministeriall Call doth consist in Ordination and not in Election: There are more and more clear Texts for Ordination then for Election, and Texts that make it not to be an adjunct but an essentiall constituent of the Ministeriall Call, as we shall hereafter (God willing) prove at large.

*Arg.*4. We argue from the nature of popular Election; Election by the people properly is nothing else but their designation of a person that is to be made their Minister, or that is already a Minister, to his particular charge: It is not simply a making of a Minister, but the making of him a Minister of such a place; As it is one thing (saith Mr *Rutherford*) to make a gold Ring, another thing to appropriate it to such or such a finger; Election is nothing else but the appropriation of a Minister for the exercise of his Ministry in such a place: It doth not give him the Office, but the opportunity of exercising his officiall authority over those that choose him. This appears in the Election of Deacons; all that the people did by Election was only to design the persons and to *set them* before the Apostles, but it was the Apostles praying and laying on of their hands that made them Deacons. This likewise appears from *Deut.* 1.13. which place though it speaks of the choice of civil Officers, yet it doth very clearly describe unto us the nature of Election; *Take ye wise men and understanding, and known among your tribes,* Act.6.6.

and I will make them Rulers over you: The peoples taking of men did not give them the essentials of their office; They nominated the persons, but it was *Moses* that made them Rulers. Our brethren of *New-England* in their Platform of Church-discipline, tell us, That *all Office-power is proper to the Eldership, and that the brotherhood have only a power of priviledge.* Now then we demand, If the people have no Office-power belonging to them, how can they by Election make an Officer? Indeed they may and do design persons unto office by choosing of them, but that they that have not the power of Office neither formally nor virtually committed unto them, and that cannot act or exercise an Office-power, that they by a bare Election should communicate Office-power, and give the essentials of a Ministeriall Call, is to us a riddle we understand not; *Nihil dat quod non habet nec formaliter nec eminenter*; The lesser is blessed of the greater, not the greater of the lesser. Adde further, If Election be (as our Brethren say) the constituting of a Minister, and the giving him the essentials of his Office, why then did the Act.14.21,23. Apostles take so much pains to return to *Lystra, Iconium*, and *Antioch*, to ordain them Elders in every Church? and why Tit.1.5. did *Paul* leave *Titus* in *Crete* to ordain Elders in every City? Why did they not spare their journey, and send to the people to make their own Ministers by Election? Can we imagine that they took such pains only to adde an adjunct to the Ministeriall Call, an *adjunct*, which doth not give essence, but follows the essence, supposing the Subject compleat in its essence before? For our parts we are far from so thinking, but rather conceive it much more sutable to Scripture to say, That *Titus* was left to make Ministers in *Crete*, and that the Apostles went about from Church to Church to give the Essence of the Ministeriall Call, and that all that the people did was to nominate the person to be ordained, or rather to approve and accept of the Ministers made them by the Apostles.

Arg.5. If Election gives the essentials to a Minister, then may a Minister elected administer the Sacraments without Ordi-

Ordination. For as Mr *Hooker* well saith in another case, *He that hath compleat power of an Office and stands an Officer without exception, he cannot justly be hindred from doing all acts of that Office; For to be an Officer compleat without an Office, or being compleat in his Office, yet according to rule to be hindred from doing any thing belonging to his Office, implies a contradiction; for it's all one to say a man is bound to a rule, and yet by a rule he should not do it.* M. *Hooker* par. 2. cap. 2. pag. 66.

But a person Elected cannot administer the Sacraments without Ordination; he cannot do it lawfully, it being cross to Scripture-Presidents, nor can he do it in the opinion of those Reverend men with whom we now dispute: Mr *Hooker* cals it an *Anabaptisticall phrensie*, to say, That an un-ordained person may baptize: And besides, This is contrary to their own practice in *New-England*, where it is frequent to have a man Elected, and preach half a year, a whole year, nay (as Mr *Gi. Firmin* once a Preacher there saith) *he knew one elected, and preached two years to his people, and they maintained him all that while, and yet all that time he never administred a Sacrament, but he and they when they would partake the Lords Supper, went ten miles to the Church out of which they issued to receive the Sacrament*; which practice without doubt was very unnecessary, if Election gives the whole essence of the Ministeriall Call, and Ordination be only an adjunct: We say in Logick, *Forma dat operari*, Effects depend upon the Form, not upon extrinsecall circumstances: This is *Argumentum ad hominem*. M. *Firmin* Separation examined. pag. 56.

Arg. 6. If the whole essence of the Ministeriall Call consisteth in Election, then it will follow, That a Minister is only a Minister to that particular charge to which he is called, and that he cannot act as a Minister in any other place. This consequence is confessed by Reverend Mr *Hooker* who saith, *That a Minister preaching to another Congregation, though he ceaseth not to be a Pastor, yet he doth not preach as a Pastor, nor can he do any Pastorall acts but in that place, and to that people to whom he is a Pastor.* Thus also it is said in the answer of the Elders of severall Churches in *New-England* unto nine Positions. Survey of Church-Discipline. par. 2. cap. 2. pag. 61, 62.

Pos.8. *If you mean by Ministerial act, such an act of authority and power in dispensing of Gods Ordinances as a Minister doth perform to the Church whereunto he is called to be a Minister, then we deny that he can perform any Ministeriall act to any other Church but his own, because his Office extends no further then his Call:* This is also confessed in the *New-England Platform of Church-Discipline.* And therefore we need not say more for the proof of the consequence.

But as for the minor, That a Minister can perform no Pastorall act out of his own Congregation, is an assertion

1. Unheard of in the Church of Christ before these late years.

2. Contrary to the practice of the Brethren themselves with whom we dispute; It is acknowledged by all of them that the administration of the Sacrament is a Ministeriall act, and cannot be done but by a Pastor or Teacher, and yet it is ordinary both in *Old England* and in *New England* for members of one Congregation to receive in another Congregation. M. *Firmin* tels us, That M. *Phillips* Pastor of the Church in *Water-town*, while M. *Wilson* Pastor of the Church of *Boston* was here in *England*, went to *Boston* and administred the Lords Supper to that Church; This surely was a Pastorall act, and M. *Phillips* acted herein as a Pastor to those that were out of his own Congregation. And if we may argue from our Brethrens practice we may safely conclude, That a Minister may act as a Minister out of his own Congregation.

Separation examined, pag.62.

Thirdly, Contrary to Scripture; For the Scripture tels us,

1. That there is a Church generall visible as well as a particular Church visible, *Act.*8.1. *Gal.* 1.13. 1 *Cor.*10.32. *Gal.* 4.26. *Eph.*3.10. 1 *Cor.*12.28. 1 *Tim.*3.15.

2. That Ministers are primarily seated in the Church generall visible, and but secondarily in this or that particular Church, 1 *Cor.*12.28. Teachers are set by God in the same Church with the Apostles, *Eph.* 4.11,12. Pastors and Teachers are given by Christ for *the perfecting of the Saints, and for the*

the building of the body of Christ in general.

3. That every Minister hath a double relation, one to his particular Church, another to the Church general visible. And though he be actually to exercise his Ministry, especially over that charge where he is fixed, yet he hath a *virtual* and *habitual* power to preach as a Minister in any place where he shall be lawfully called. Therefore Ministers are spoken of in Scripture under a general notion, to shew the indefiniteness of their Office. They are called *Ministers of God*, 2 Cor.6.4. *Ministers of Christ*, 1 Cor.4.1. *Ministers of the New Testament*, 2 Cor.3.6. *Ministers of the Gospel*, 1 Thess. 3.2. and *Ministers in the Lord*, Ephes. 6. 21. *Embassadours for Christ*, 2 Cor. 5. 20. But never Ministers of the people. Indeed they are for the people, but not of the people.

That a Minister is a Minister of the Church Catholick visible, appears thus: He that can ministerially admit or eject a Member into, or out of the Church-Catholick visible, is a Minister and Officer of the Church-Catholick visible: But every Minister, by Baptism or Excommunication admitteth or ejecteth Members into, or out of the Church-Catholick visible. Therefore, *&c.* This Argument is urged by *Apollonius*, and also by that godly, learned Minister Mr *Hudson*, who hath largely handled this point, and to whom we must necessarily referre the Reader that would be further satisfied about it. We shall onely relate a passage out of Mr *Ball*, in his Trial of the new Church-way, *p.*33. collected by Mr *Hudson*. *A Minister chosen and set over one Society, is to look unto that people committed to his charge*, &c. *But he is a Minister in the Church universal. For as the Church is one, so is the Ministry one, of which every Minister (sound & orthodox) doth hold his part. And though he is a Minister over that flock which he is to attend, yet he is a Minister in the Church universal. The function or power of exercising that function in the abstract, must be distinguished from the power of exercising it concretely, according to the divers circumstances of places. The first belongeth to a Minister every where in the Church, the later is proper to the place and people where he doth minister.*

M. *Hudson* of the essence and unity of the Church-Catholick, and his Vindication. pag. 140.

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The lawful use of the power is limited to that Congregation ordinarily; the power it self is not so bounded. In Ordination Presbyters are not restrained to one or other certain place, as if they were to be deemed Ministers there onely, though they be set over a certain people. And as the faithfull in respect of their community between them, must and ought to perform the offices of love one to another, though of different Societies; so the Ministers in respect of their communion, must and ought upon occasion to perform ministerial Offices toward the faithfull of distinct Societies.

And one more passage out of Mr *Rutherford* in his peaceable plea, *pag.* 263. *Ordination* (saith he) *maketh a man a Pastor under Christ formally and essentially, the peoples consent and choice do not make him a Minister, but their Minister, the Minister of such a Church; he is indefinitely made a Pastor for the Church.*

Fourthly, This Assertion, That a Minister can perform no Pastoral act out of his own Congregation, as it is contrary to the universal Church, to the practice of our Brethren themselves, to the holy Scriptures; so also it is contrary to sound reason. For hence it will follow,

1. That when a Minister preacheth in his own Congregation to Members of another Congregation, he doth not preach to them, nor they hear him preach as a Minister, but as a gifted Brother. And that at the same time he preacheth as a Minister by vertue of his Office to those of his own Congregation, and to others of another Congregation then present, onely as a gifted Brother *ex officio charitatis generali*, out of the general office of charity, which to us is very irrational.

2. Hence it will follow, That when a Minister preacheth out of his own Congregation, he preacheth only as a private Christian, and not as an Ambassadour of Christ, and when he acts in a *Synod*, his actings are the actings of a private Christian, and when he preacheth a Lecture out of his own Congregation (though it be in a constant way) yet he preacheth only as a gifted Brother. Now what a wide door this will open to private men to preach publickly and constantly

ſtantly in our Congregations, we leave it to any indifferent man to judge.

3. Hence it will follow, That when a Miniſter baptizeth a childe, he baptizeth him only into his own Congregation. For if he be not an Officer of the Catholick-Church, he cannot baptize into the Catholick-Church, which is directly contrary to 1 *Cor.*12.13.

4. Hence it will follow, That a Chriſtian who by reaſon of the unfixedneſſe of his civil habitation, is not admitted into a particular Congregation, hath no way left him to have his children baptized, but they muſt all be left without the Church in Satans viſible Kingdom, becauſe they are no particular Members, and (according to our Brethrens opinion) there is no extenſion of the Miniſterial office beyond the particular Congregation.

5. We adde, That according to this Aſſertion, there is no way left us by Chriſt for the baptizing of Heathens, when it ſhall pleaſe God to convert them to the Chriſtian faith. We will ſuppoſe an hundred Heathens converted. We demand, by whom ſhall theſe be baptized? Not by a private Chriſtian. This our Brethren abhorre as well as we. To baptize is an act of Office, and can be done only by Officers. Not by a Miniſter: For a Miniſter (ſay they) cannot perform any Paſtoral act (ſuch as this is) out of his own Congregation. Neither can theſe hundred converts chooſe a Miniſter, and thereby give him power to baptize them; for they muſt firſt be a Church before they have power to chooſe Officers, and a Church they cannot be till baptized. Neither can they joyn as Members to any other Church, and thereby be made capable of Baptiſm by that Miniſter into whoſe Church they are admitted. For in the way of Chriſt a man muſt firſt be baptized before he be capable of being outwardly and ſolemnly admitted as a Member of a particular Church. The three thouſand were not firſt added to the Church, and then baptized, but firſt baptized, and thereby added to the Church. Act.2.41. We cannot conceive how ſuch Heathen-converts ſhould regularly be baptized, unleſſe it be granted, that every Miniſter

is a Minister of the Church-Catholick, and that every Minister hath an habitual, indefinite power to act as a Minister in any place of the world where he shall be lawfully called: That the desire of these hundred converts to be baptized is a sufficient call to draw forth this habitual power into act, and that he may (being thus desired) according to the rules of the Gospel regularly and warrantably baptize them.

6. Hence it will follow, That a Minister preaching out of his own Congregation, cannot lawfully and warrantably pronounce the blessing after his Sermon (which yet is practised by our Brethren.) For to blesse the people from God is an act of Office, and to be done only by an Officer, *Numb.* 6.23,24,25,26. compared with *Revel.* 14.5. where the same blessings and persons from whom they come are expresly mentioned) And so also *Isa.* 66. 21. where under the name of *Priests* and *Levites* to be continued under the Gospel, are meant *Evangelical Pastors*, who therefore are by Office to blesse the people, and they onely, *Deut.* 10.8. 2 *Cor.* 13.14. *Ephes.* 1.2.

7. Hence it will also follow, That when a Minister of a particular Congregation is sick, or necessitated to be a long while absent upon just occasion, that all this while (though it should be for many years) the Congregation must be without the Sacrament of the Lords Supper, without having their children baptized, and without any Preacher that shall preach amongst them, as a Minister of Christ, but only in the capacity of a private Christian.

Neither can it be answered by our Brethren (as some of them do) that a Neighbour Minister (in such cases) may come in at the desire of the Congregation, and administer the Sacraments amongst them by vertue of Communion of Churches, unlesse they will also hold Communion of Offices, which they do not. For these acts being acts of Office, cannot be done, unlesse there be an habitual, indefinite power of the Ministerial Office, which by the desire of the Congregation is drawn out into act.

There are divers other absurdities that flow from this Assertion,

sertion, That a Minister cannot act as a Minister out of his own Congregation, brought by Mr *Hudson*, to whom we refer the Reader. Onely we shall crave leave to cite a passage out of Mr *Ball*, alledged by the fore-named Author. *That to suppose a Minister to be a Minister to his own Congregation only, and to none other Society whatsoever, or to what respect soever, is contrary to the judgment and practice of the Universal Church, and tendeth to destroy the Unity of the Church, and that Communion which the Church of God may and ought to have one with another. For if he be not a Minister in other Churches, then are not the Churches of God one, nor the flock which they feed one, nor the Ministry one, nor the Communion one which they had each with others.* Again, *pag.*90. he saith, *If a Minister may pray, preach, and blesse another Congregation in the name of the Lord, and receive the Sacrament with them, we doubt not but being thereunto requested by consent of the Pastor and Congregation, he may lawfully dispense the Seals among them, as need and occasion require. That distinction of preaching by Office, and exercising his gifts onely, when it is done by a Minister, and desired of none but Ministers, and that in solemn, set, constant Church-Assemblies, we cannot finde warranted in the Word of Truth, and therefore we dare not receive it.*

M. *Hudsons* Vindication, p.148,149, 150.
Pag.144.
M. *Balls* Trial of the Church-way, p.80.

Before we part with this Argument we must necessarily answer two Objections.

Obj. If a Minister be a Minister of the Church Universal Visible, and can act as a Minister out of his particular Congregation, wherein doth he differ from an Apostle? Was it not the peculiar priviledge of the Apostles, Evangelists, *&c.* to have their Commission extended to all Churches? This Objection is made by Mr *Hooker*.

Survey of Discipline, part 2, c.2. p.61.

Answ. Though we believe that every Minister is a Minister of the Universal Church, yet we are far from thinking, that he is actually an Universal Minister. The Apostles had the actual care of the Church Universal committed unto them, and wheresoever they came had actual power to perform all Ministerial Offices without the consent or call of particular

Churches. And besides they were not fixed to any particular charge, but were Ministers alike of all the Churches of Christ. But it is far otherwise with ordinary Ministers: They are fixed to their particular Congregations, where they are bound by divine right to reside, and to be diligent in preaching to them *in season and out of season*. All that we say concerning their being Ministers of the Church universall, is, That they have power by their Ordination *in actu primo* (as M. *Hudson* saith) to administer the Ordinances of Christ in all the Churches of the Saints, yet not *in actu secundo*, without a speciall Call, which is farre differing from the Apostolicall power.

Object. If a Minister may act as a Minister out of his own Congregation, why do you your selves ordain none but such as have a title to some particular charge?

Answ. It is true, We say in our Government, *That it is agreeable to the Word of God, and very convenient, That they that are to be ordained be designed to some particular Church or Ministerial employment*, not hereby limiting their Office, but the ordinary exercise of their Office. We distinguish between a Minister of Christ and a Minister of Christ in such a place, between the Office it self and the ordinary exercise of it to such or such a people; And yet notwithstanding we ordain none without a Title, thereby to prevent,

1. A vagrant and ambulatory Ministry; For we conceive it far more edifying for the people of God to live under a fixt Ministry.

2. A lazy and idle Ministry; For when men shall have an office, and no place actually to exercise it, this might in a little space fill the Church with unpreaching Ministers.

3. A begging and so a contemptible Ministry; For when Ministers want places they are oftentimes wholly destitute of means, and thereby come to great poverty, even to the very contempt of the office it self.

So much for the sixth Argument.

Arg.7. If the whole essence of the Ministeriall Call consisteth in Election without Ordination, then it will necessarily

rily follow, that when a Minister leaves, or is put from that particular charge to which he is called, that then he ceaseth to be a Minister, and becomes a private person, and that when he is elected to another place, he needs a new Ordination, and so *toties quoties*, as often as he is elected so often he is to be ordained, which to us seems a very great absurdity.

That this consequence doth necessarily follow, is confessed by the Reverend Ministers of *New-England* in their *Platform of Church-Discipline*, where they say, *He that is clearly loosed from his Office-relation unto that Church whereof he was a Minister, cannot be looked upon as an Officer, nor perform any act of Office in any other Church, unlesse he be again orderly called unto Office, which when it shall be, we know nothing to hinder, but Imposieion of hands also in his Ordination ought to be used towards him again; For so* Paul *the Apostle received Imposition of hands twice at least, from* Ananias *Act.* 9. 17. and *Act.* 13.3,4.

But this seems to us to be a very great absurdity, and contrary to sound doctrine, which we prove,

1. Because every Minister hath a double relation, one to the Church-Catholique indefinitely, another to that particular Congregation over which he is set. And when he removes from his particular Congregation, he ceaseth indeed to be a Minister of that place, but not from being a Minister of the Gospel; And when called to another he needs no new Ordination, no more (as M. *Hudson* well saith) *then a Physician or Lawyer need a new License or Call to the Barre, though they remove to other places, and have other Patients and Clients.* For Ordination is to the essence of the Ministeriall Office, and not only in reference to a particular place or charge. *The Reverend Assembly of Divines in their Advice to the Parliament concerning Church-government*, say, *That there is one generall Church visible held forth in the New Testament, and that the Ministry was given by Jesus Christ to the generall Church-visible, for the gathering and perfecting of it in this life, until his second coming*; which they prove from 1 *Cor.* 12.28.

Hudson Vindication. *p.*139.

Office of their Apostleship; And therefore we doe not think (saith he) *that this Imposition of hands was an Ordination properly unto any New Ecclesiasticall Function, but onely a confirmation of their sending to the Gentiles, to whom they were not yet professedly sent: For in that excursion of theirs unto* Antioch *there is no mention made of the Gentiles, and that was a kinde of Prologue to that great work which now they were to put in full execution.* The Text it self seems to give countenance to this Interpretation, because it saith, *Separate me* Paul *and* Barnabas *for the work*, &c. not for the *office* but for the *work* whereunto I have called them; Called they were before, and designed by God to be Preachers to the Gentiles, and now they were publiquely inaugurated to that great and eminent service. *Chrysostome, Theophylact*, and *Oecumenius* (as they are cited by *Chamier*) say, That this Imposition of hands was unto the Office of an Apostle: Thus *Deodate, They laid their hands on them*, that is, for a sign of Consecration unto the Office of an Apostle. But how can this be, when the Apostle *Paul* himself tels us, that he was an Apostle, not *of men*, neither *by men*, but *by Jesus Christ* immediatly? and also when he was an Apostle (as *Calvin* saith) long before this time? And therefore we rather think, that this separation was not unto the Apostolicall Office, but unto that great and (as *Calvin* cals it) now unusual work of preaching unto the Gentiles.

But howsoever, whether this Imposition of hands were unto the Apostolicall Office, or only unto a peculiar work, it makes nothing for the proof of that for which it is brought, to wit, That an Officer loosed from his Office-relation, may be ordained again unto the same Office: For *Paul* was never loosed from his Office after he was once called unto it; If the Imposition of hands by *Ananias* were unto the Office of an Apostle, as we beleeve it was not, yet if it were, we then demand, Either this Ordination was afterward null and void, or remained firm and valid? If it alwaies remained firm, what need a new Ordination? If null and void, we desire a proof of it, which we are sure they cannot produce, and till that be

be done, this instance makes nothing for the proof of their assertion.

Besides all this, we adde, That this separation and imposition of hands was by the immediate appointment of the holy Ghost; The holy Ghost said, *Separate me*, &c. and *ver.4. They were sent forth by the holy Ghost*; This was an extraordinary thing, and therefore not sufficient to ground an ordinary practice upon.

Thirdly and lastly, If the whole essence of the Ministerial Call consisteth in popular Election, then will two other great absurdities follow.

1. That Ordination can in no case precede such Election.

2. That there must be Churches before there be Ministers.

First, that Ordination can in no wise precede Election. Now though ordinarily no man is ordained in the Presbyterian way without a title to some charge, yet we conceive many cases may be put, in which Ordination may lawfully go before Election: We shall only give two Instances.

1. When an ordained Minister removes upon warrantable grounds from one charge to another, the people to whom he removes choose him not as one that is to be made a Minister, but as one already made, and now to be made their Minister, for his removing from his former place doth not nullifie his Ministerial office, as we have sufficiently proved.

2. When there is a necessity of sending men (as there is now in *New-England* for the conversion of Heathen people) we think it very agreeable unto Scripture-rules, that these men should be first ordained before they be elected by the Heathen to whom they are sent. And the reason is because that the conversion of souls is the proper work of the Ministry: When Christ went up into heaven he left not only *Apostles, Prophets*, and *Evangelists*, but also *Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*, Eph. 4. 11, 12. And the office of ordinary Ministers is to be *Embassadors for Christ*, and in

Christs Name or in *Christs stead to beseech people to be reconciled unto God*, not only to build them up in grace when reconciled, but to be instrumental to reconcile them, *to open their eyes and to turn them from darknesse to light, and from the power of Satan unto God*, &c. We finde no place in Scripture to warrant a Church to send out gifted brethren without Ordination for the work of conversion; What may be done in extraordinary cases where Ordination cannot be had we dispute not; but where it may be had, there we conceive it most agreeable to the Word, that men should be first Ordained before sent: Hereby they shall have a divine stamp upon them, they shall go with more authority, and shall have power to baptize those whom they do convert, which otherwise they cannot lawfully do: It is an unscriptural opinion, and of pernicious consequence that some amongst us have taken up, That a Minister should preach only for the building up of Saints, and not for the conversion of sinners, That when a Minister converts any out of his own Congregation, he doth it not as a Minister but as a gifted brother; That the great work of conversion which is the chief work of a Minister, doth properly belong to gifted Brethren. All this ariseth from that groundlesse conceit, That a Minister is no Minister out of his own Congregation, which we have abundantly disproved.

Secondly, It will also follow, That there must be Churches before there be Ministers, which is against Scripture and sound reason: We do not deny but that there must be a Church before *their* Minister, but not before *a* Minister: The Church-Entitative is before the Church Ministerial, but yet a Minister must needs be before a Church: For every Church must consist of persons baptized (Unbaptized persons cannot make a Church:) And therefore there must be a Minister to baptize them before they can be made capable to enter into Church-fellowship. Our Saviour Christ chose his Apostles for the gathering of Churches; There were first *Apostles* before Churches, and afterwards the Apostles ordained Elders in these gathered Churches. And one great work

work of these Elders was to convert the neighbouring Heathen, and when converted to baptize them, and gather them into Churches; And therefore Elders as well as Apostles were before Churches: And whosoever with us holds (as our Brethren do) that none but a Minister in Office can baptize, must needs hold that there must be ordinary Ministers before Churches, and that therefore the whole essence of the Ministeriall Call, doth not consist in the Election of the Church. So much for the proof of the second Proposition.

It will be expected that we should answer to the Arguments that are brought by these Reverend men that hold the contrary to this Proposition: As for Texts of Scripture there are none brought nor (as we said before) can be brought. The great argument used by D. *Ames* and improved by M. *Hooker* is this.

M. *Hooker* Survey of Church-Discipline. par. 2. cap. 2. pag. 67, 68.

Arg. 1. *One Relate gives being and the essentiall constituting causes to the other,*

But Pastor and People, Shepherd and Flock are relates. Ergo.

He addes further, *That they are* simul naturâ, *and that the one cannot be without the other; There cannot be a Pastor before there be a people which choose him,* &c.

Answ. We shall answer to this Argument according to the grounds formerly laid; *That every Minister hath a double relation, one to the particular Church of which he is a Minister, the other to the Church universall:* As to his relation to his particular Church, it is very true, That Pastor and People are relates and *simul naturâ*; He cannot be their Pastor but by their submission to his Ministry, and when he leaves them he ceaseth to be their Minister. But now besides this particular relation he hath a relation also to the Church universall, and by his Ordination is invested (as we have said) with habituall power to act as a Minister beyond his particular Church when he is lawfully called thereunto; and as long as this correlative (the Church universall) lasteth, so long his ministeriall office lasteth, though his particular relation should cease. In a word, The people give being to a Minister as to be *their* Minister but not as to be *a Minister.*

Pag. 68. Another Argument brought by M. *Hooker* is,

Arg.2. It is lawfull for a people to reject a Pastor upon just cause (if he prove pertinaciously scandalous in his life, or hereticall in his doctrine) and put him out of his Office, Ergo, *It is in their power also to call him outwardly, and put him into his Office.*

The consequence is proved from the staple rule, Ejusdem est instituere, & destituere, *He that hath power to invest hath power to devest.*

The Antecedent is as certain by warrant from the Word, Mat. 7.15. Mat. 7.15. *Beware of Wolves*, Phil. 3.2. *Beware of false Prophets.*

Answ. If by *putting him out of his office* be meant only a putting him from being *their Officer*, then the argument must be thus framed; They that have power to put out *a* Minister from being *their* Minister, have power to choose him to be *their* Minister; and this we deny not.

But if by putting him out of office be meant a putting him absolutely from being an Officer, we deny, that the people in this sense have power *destituere*, to put him out of office, or *instituere*, to put him into office: And we retort the Argument.

They that have not power *instituere* have not power *destituere*; They that have not power to put a Minister into office, have not power to put him out of office: But people (not being Officers) have not power to make an Officer, as hath been shewed; *Ergo.*

But it seems that Mr *Hooker* by the peoples rejecting their Pastor, and putting him out of office, doth mean their excommunicating of him, for he saith afterwards, *That this rejection cuts him off from being a member in that Congregation where he was*, &c.

M. *Firmin* Separation examined. pag. 63. For answer to this we refer the Reader to what is said by a Minister, that is come out of *New-England*, who saith, *That if Reverend* Mr Hooker *had been alive, and had seen what work Church-members make here in* England *in very many Churches, it would have caused him to bethink himself again of the*

the Peoples power. Something we hear of (saith he) *is done in a Church not farre from the place where he lived, it cannot be kept close, the light of that fire shines into England.* Afterwards he brings Mr *Cotton* to confute Mr *Hooker*. Mr *Cotton* saith, *That Excommunication is one of the highest acts of rule in the Church, and therefore cannot be performed but by some Rulers.* Then he cites Mr *Burroughs. If the Church be without Officers, they cannot do that which belongs to Officers to do, they have no Sacraments amongst them, neither can they have any spiritual Jurisdiction exercised amongst them, only brotherly admonition, and withdrawing from such as walk disorderly, for their own preservation.* Keys, pag. 16.

Much more to this purpose is brought by this Author, to whom we refer the Reader.

As for those two Texts of Scripture, *Matth.* 7. 15. *Phil.* 3. 2. by which Mr *Hooker* proves his Antecedent, they do not at all come up to the point in hand. Though people are to beware of wolves and of false prophets, it doth not therefore follow that a people may excommunicate their Minister. Indeed this will follow, That people are to be careful to preserve themselves from heretical Ministers, and to withdraw from them, and this withdrawing if it be upon just grounds, makes him cease to be *their Minister*, but not from being a *Minister*, as we have often said.

We will not trouble the Reader with answering any more Arguments, because they seem to us to have no weight in them, these two already answered being the chief that are brought.

Only we shal speak a little to a similitude that is often brought by our Brethren of the contrary judgment. For it is ordinarily said, That there is the same relation between a Minister and his particular Congregation, as is betweena man and his wife. And as it is the mutual choise one of another that makes them man and wife: So it is the peoples choise, and the Ministers accepting that choise that makes them to be Pastor and flock. Dr *Ames* saith, That *Ordinatio Episcopalis sine titulo est æquè ridicula, ac si quis maritus fingeritur esse absque uxore.* And indeed saith Ames. *Medull. Theol. l. 1. c. 39.*

Survey of Disciplin.p.68. par.2. Bellarm. *enervatus. Tom.2.l. 3.cap.2. Pag.88,89.*

Mr *Hooker*, *It is ridiculous to conceit the contrary.*

In another place the same Doctor saith, *Oves rationales possunt eligere sibi pastorem, sicut sponsa eligit sibi sponsum, non per jurisdictionem aut gubernationem, sed potius per subjectionem.*

But we answer,

That Symbolical Theology is not argumentative, *Similia ad pompam non ad pugnam,* Similitudes do beautifie not fortifie. There is nothing almost more dangerous in Divinity, then to overstretch similitudes, of which fault we believe our Brethren are much guilty. As for the Similitude it self, we conceive it will not hold. For

1. If Minister and people be as man and wife, then it will follow that they may not separate till death, unlesse it be in case of adultery. The Wife is as much bound to the Husband as the Husband to his Wife. But there are few people (if any) that think themselves obliged to abide with their Ministers till death. (It is ordinary even with men professing godlinesse to forsake their Minister, and that oftentimes upon worldly interest.) And there are few Ministers (if any) that think that they may in no case leave their people. There are three cases in which we conceive all agree, that a Minister may remove from his people; if he cannot have his health where he is, if he be denied competent maintenance, and if the glory of God may be in an eminent manner advanced. But we hope that it will not be said that a Husband may separate from his Wife in these cases.
2. This Similitude sounds ill. For it makes every Minister to be as a Husband to his Church, and so by consequence the Head of his Church, which complies too much with the Antichrist of *Rome*, who cals himself the Husband and Head of the Church. The Church hath no Husband but Christ, 2 *Cor.*11.2.
3. This Similitude makes Christ to have as many Wives as there are particular Churches. Our Brethren hold, That every

every particular Congregation is the Body of Christ, and the Spouse of Christ, which if it were true Christ should have as many Bodies and Spouses as there are particular Churches, which (we conceive) cannot be right. For it is as absurd to say, That one Head hath many Bodies, and one Husband many Wives, as to say, That one Body hath many Heads, and one Wife many Husbands.

But now we say, That the whole Church of Christ throughout the world is but one. That Christ properly hath but one Body, and one Wife. And that particular Churches are but members of this one Body, and limbs and members of this one Spouse, even as every particular Saint also is. And that every Minister hath a relation to this Church-Catholick as a member thereof, and seated therein, and as one that by his Ordination hath power to act as a Minister wheresoever he is (if called) for the good of the whole. And that he is placed in a particular Church for the actual and constant exercise of his Ministry, as in a part of Christs Body, or a limb or member of his Spouse. And that they by their choice make him *their* Minister, *their* Pastor, *their* Shepherd; but not *a* Minister, *a* Pastor, *a* Shepherd.

So much in answer to the Arguments against the second Proposition, and also concerning Election of Ministers.

CHAP.

Chap. X.

Concerning Ordination of Ministers, wherein the first Assertion about Ordination is proved: Namely, That Ordination of Ministers, is an Ordinance of Christ.

THat the method which we propounded in the beginning may not be forgotten, we crave leave to put the Reader in minde of what we have already said, That the Call of men to the Ministry, is either immediate or mediate. That the mediate Call is by Election and Ordination. And having finished what we thought fit to say about Election, we are now to proceed to speak about Ordination, concerning which we shall offer this general Proposition.

That the work of Ordination, that is to say, *An outward solemn constituting and setting apart of persons to the Office of the Ministry, by prayer, fasting and imposition of hands of the Presbytery, is an Ordinance of Christ.*

For the more methodical proving of this general Proposition, we shall undertake to make good these four Assertions.

1. *That Ordination of Ministers is an Ordinance of Christ.*
2. *That the Essence of the Ministerial Call consisteth in Ordination.*
3. *That Ordination ought to be with prayer, fasting and imposition of hands.*
4. *That Ordination ought to be by the Presbytery.*

Assert. 1. *That Ordination of Ministers is an Ordinance of Christ.*

For the understanding of this Assertion we must distinguish

guish between the Substance, Essence, and Formal Act of Ordination, and the Rite used in Ordination. The Essential Act of Ordination, is the constituting or appointing of a man to be a Minister, or the sending of him with Power and Authority to preach the Gospel. The Rite is Imposition of hands. In this Assertion we are not at all to speak of Imposition of hands, but onely of Ordination, as it relates to the setting of a man apart to the Office of the Ministry.

Now that this is an Ordinance of Christ, we shall not need to spend much time in proving it.

1. Because we have already made this out in our third Proposition; where we asserted, That no man ought to take upon him the Office of a Minister, but he that is lawfully called and ordained thereunto. Chap. 3.

2. Because the proving of the other three will prove this also.

3. Because we have not so many enemies to contest withall in this, as in the other three Propositions. For though there be many that hold Ordination to be onely an adjunct of the Ministerial Call, and not an Essential ingredient, which is against the second Proposition. And many that deny Imposition of hands against the third. And many that say, that a Church without Officers may ordain against the fourth Proposition. And though there be very many that hold, That an unordained man may preach as a gifted Brother, yet there are but few (in comparison) who say, That a man may enter into the Office of the Ministry, and preach authoritatively as a Pastor, without Ordination.

Our Brethren in *New-England*, in their Plat-form of Church-Government say, That *Church-officers are not only to be chosen by the Church, but also to be ordained by Imposition of hands and prayer*, &c. And in their Answer to the thirty two Questions, they say expresly, *That Ordination is necessary by Divine Institution.* Chap. 9.

The very *Socinians* themselves, though great enemies to the Ministerial Calling (and no wonder, when such great enemies Socin. *Tract. de Eccles.*

 mies

mies to Christ himself) though they deny the necessity of Ordination, yet they acknowledge that for order and decency it is fit to retain it in the Church. For our parts we think the Scripture to be so clear for the proof of this Assertion, that we wonder there should be any found to stand up in opposition against it. For

Nicolaides *de Ecclesia & missione Ministerii.*

Levit.8. Num.8.

First, In the Old Testament not onely the high-Priest, but all the other Priests and Levites were by divine appointment inaugurated to their Ministerial Offices, and when any men unconsecrated intruded themselves into the Priestly or Levitical Office they were remarkably punished by God himself. Witnesse *Corah* and his company, of whom we have formerly made mention.

Now surely this was *written for our instruction upon whom the ends of the world are come,* to teach us, that it is the will of Christ that no man should enter into the Ministerial Office unordained or unconsecrate. To hint this, the Prophet *Isaiah* tels us, That in the times of the New Testament the Lord would take from among Christians *some to be Priests, and some to be Levites,* where the New Testament Ministers are cloathed with Old Testament titles, and are called Priests and Levites, not in reference to any real unbloudy and propitiatory Sacrifice by them to be offered, as the Papists falsly imagine, but as we conceive to signifie unto us, 1. That there should be an Office of the Ministry distinct from all other Offices under the New Testament as well as under the Old (and therefore it is said, that God would take *of them* for Priests not take all them for Priests.) And, 2. That these Ministers were to be consecrated to their respective offices, as the Priests and Levites were.

Esa.66.21.

Secondly, In the New Testament we read,

1. That in the very choice of Deacons, which was but an inferiour Office and serving only for the distribution of the temporal estates of people, the Apostle requires, that they should not onely be elected by the people, but also ordained to this office. Much more ought this to be done in the

choise

choise of persons who are called to the work of preaching, and dispensing Sacramental mysteries, a service of all others of greatest weight and worth.

2. That even the very Apostle *Paul*, though chosen immediately by Christ unto the great Office of preaching unto the Gentiles, and that in a miraculous way, yet notwithstanding it was the pleasure of the holy Ghost, that he must be separated and set apart by men for this great work. And if this was thought necessary for an extraordinary Officer: If *Paul* that was separated from his mothers womb to preach Christ to the Heathen, and was separated by an *immediate voice from Heaven to bear Christs Name before the Gentiles*, must also have an outward solemn separation by the Prophets at *Antioch* unto this work, how much more is this necessary in ordinary Officers? Act.13.1.2,3,4. Gal.1,15,16. Act.9.15. Gal.1.1.

3. That *Paul* and *Barnabas* who were themselves separated to the work of the Ministry, *Act*.13.1. *Went about*, Act. 14.23. *ordaining Elders in every Church*. The Greek word χειροτονήσαντες signifieth (as we have shewed) not a choosing by the suffrages of the people, but a special designing and appointing of Ministers by the Apostles *Paul* and *Barnabas*.

4. That *Titus* was left at *Crete* to ordain Elders in every Church, which surely had been very vain and superfluous, if Ordination be not an Institution of Christ, and necessary in his Church.

5. That *Timothy* was ordained not only by the *laying on of Pauls hands*, but also *by the laying on of the hands of the Presbytery*. By laying on of hands, as by a Synecdoche is meant the whole work of Ordination, and hence we see that it is the will of the holy Ghost that not only *Paul* an Apostle, as formerly, but *Timothy* an Evangelist must be set apart unto his Office by Ordination. 1 Tim.1.6. 1 Tim.4.14.

6. That *Timothy* is commanded *to lay hands suddenly on no man, neither to be partakers of other mens sins, but to keep himself pure*. This negative command implies an affirmative, that it was his Office to lay on hands, that is, to ordain El- 1 Tim.5.22.

ders, but his care must be not to do it rashly and unadvisedly upon men insufficient, lest he should thereby be made partakers of other mens sins. This Text doth necessarily imply a precept for Ordination.

2 Tim. 2. 2. 7. That *Timothy* is commanded to *commit those things which he had heard from Paul among many Witnesses, to faithful men who shall be able to teach others also.* Where we have, 1. A Separation of some men to be teachers in Christs Church. 2. The Qualification of these teachers, they must be faithfull men, and such as are able to teach others. 3. We have an injunction laid upon *Timothy* that he should commit what he had heard of *Paul* unto these faithfull men. Now this *committing* was not only to be by way of instruction, but also by way of Ordination. *Pauls* charge committed to *Timothy* was not so much to make men fit to teach others, as by Ordination to set men apart for the teaching of others, that there might be a perpetual Succession of teachers. For the further making out of this truth, let the Reader consider what is said by Mr *Gillespy* in his *Miscellany* Questions, and what we have before said, *pag.* 84.

Heb. 6. 1, 2. 8. That laying on of hands is reckoned not only as an institution of Christ, but as one of the principles of the Doctrines of Christ: but of this Text we shall speak more in the third Assertion.

By all these places it is evident, That it is the will of Christ that those that enter into the Ministerial Calling should be consecrated, set apart and ordained thereunto.

Most of the Objections brought against this Assertion, have been answered at large in the handling of the third Proposition.

If any shall further object and say,

Obj. 1. That these are but examples, and examples do not amount up to a Rule.

Answ. 1. That Apostolical examples in things necessary for the good of the Church, and which have a perpetual reason and equity in them, have the force of a Rule. Of this nature is Ordination.

2. If

2. If we should not follow the examples of the Apostles in those things in which they acted as ordinary Elders, we should be left at uncertainties, and every man might do what seemeth good in his own eyes, which would tend to confusion, and the dissolution of the Church.

3. The Apostles taught the Churches to do nothing but what they had a commandment from Christ to teach them, *Matth.*28.20. 1 *Cor.* 11.23. and in all their Disciplinary Institutions, which were not meerly occasional, and had only a temporary reason of their Institution (of which kinde Ordination we are sure is not) are to be imitated as though they were the immediate Institutions of Christ.

4. For Ordination of Ministers we have not only Apostolical example, but Apostolical precept, as we have already proved out of 1 *Tim.*5.22.

*Object.*2. If it be further objected, That the Ordination mentioned in the Text fore-named, was onely for those times, and not to continue to the end of the world.

*Answ.*1. This is not true. For if the Ministry be to continue to the end of the world, then the way of entring into the Ministry enjoyned by the Apostles, is also to continue. And there can no reason be brought why the one should be abolished, and not the other. Rom.10.

2. *Timothy* is enjoyned *to keep this commandment without spot, unrebukable, untill the appearing of our Lord Jesus Christ.* *Beza* translates τὴν ἐντολὴν *hæc mandata*, Keep these commandments, that is, (saith he) all the commandments commanded him in the whole Epistle. Thus *Deodate, That thou keep this commandment*, that is, *Not only that which is contained*, vers.11. & 12. *but generally all other commandments which are contained in this Epistle.* Now this commandment of laying hands suddenly on no man, is one of those commandments which he was to keep without spot untill the appearing of our Lord Jesus Christ; which evidently proves That Ordination is an Ordinance of Christ, and is to last to the end of the world. 1 Tim.6.14.

M. *Lyford* in his Apology for the Ministry.

It is worth obſerving which is alſo hinted by a Reverend Miniſter, that there are 4. deſcents of men ſent and ordained.

1. Chriſt himſelf was ſent and had his Commiſſion from his Father, *Joh.*20.22,23. *Jeſus Chriſt did not glorifie himſelf to be made an High-Prieſt, but was anointed thereunto by God his Father*, Act.10.38.

2. Chriſt Jeſus as he was ſent of his Father, ſo he ſent forth his Apoſtles, *Joh.*20.23. It is ſaid *Mat.*10.1. *That Chriſt called unto him his twelve Apoſtles*, and ſent them forth, and gave them their commiſſion: Nay, it is ſaid *Mar.*3.14. *And he ordained twelve*; The Greek is, ἐποίησε δώδεκα, *And he made twelve that they ſhould be with him, and that he might ſend them forth to preach*; This making was an authoritative appointing them to their Office. The Apoſtles would not have dared to have preached the Goſpel, had they not been commiſſionated by Chriſt thereunto.

3. The Apoſtles went about ordaining Elders in every Church; *Paul* ordained *Timothy*, 2 Tim.1.6.

4. *Timothy* and *Titus* did ordain others as they themſelves had been ordained, and that by the Apoſtles own appointment, *Tit.*1.5. 1 *Tim.*5.22. Nay, we reade of a Presbytery ordaining, 1 *Tim.* 4.14. And as *Timothy* was intruſted with the Word of Chriſt, ſo he is commanded to commit the ſame truſt to faithfull men able to teach others alſo, that ſo there may be a ſucceſſion of Teachers: Thus we have four deſcents recorded in Scripture.

1. God anoints Jeſus Chriſt and ordains him to his Miniſterial office.

2. Chriſt ordains his Apoſtles.

3. The Apoſtles ordain extraordinary and ordinary Officers.

4. And theſe ordain others. And this commandment is given to be obſerved till the coming of our Lord Jeſus Chriſt.

And thus (as the Authour fore-mentioned ſaith) *The Apoſtles admitted men in their own practice into the Miniſtry, and thus they appointed for ſucceeding times, and can any think that Ordination ended with that age? Is there not the ſame cauſe, neceſſity,*

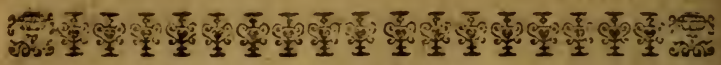
necessity, use and reason for it in after ages as in the first times of the Church, When there were as yet extraordinary gifts stirring in the Church which are now ceased, and therefore the more need of a standing Ministry? Sure we are of two things.

1. That there are more, and more clear Texts for Ordination then for popular Election; Our Brethren in *New-England* and many in *Old England* are very much for Election by the people; And so are we if it be rightly ordered and managed; But we desire them to shew us as clear Scriptures for Election, as we have done for Ordination.

2. That there is as much (if not more) in Scripture for the Justification of Ordination as for any other part of Church-Government, as for the divine right of Synods, of Excommunication, of Ruling Elders, or any other part of Discipline, in which we agree together. How then it should come to passe that many in our daies should cry up the divine right of Election by the people, of Excommunication, and other parts of Church-government, and cry down the divine right of Ordination, we know not: Indeed we confesse, That the Papists do too much extoll it, calling it a Sacrament, and not only a Sacrament in a generall sense, as *Calvin* seemeth to do, but a Sacrament in a proper sense, as Baptism and the Lords Supper are called Sacraments; And also in appropriating it to Bishops, as distinct from Presbyters: Hence it may be it is, That some in our age running into the other extream (as the nature of man alwaies is apt to do) do too much vilifie and undervalue it, and because they like it not, brand it with the black mark (as they do other of the Ordinances of Christ) of Antichristian Ordination. But we hope better things of our people, and beseech them to take heed of those that call *good evil and evil good*, and that call the Institutions of Christ the doctrines of Antichrist.

So much for the first Assertion.

CHAP.



Chap. XI.

Proving the Second Assertion about Ordination, to wit, That the essence of the Ministeriall Call doth properly consist in Ordination.

THe Second Assertion is,

That the essence of the Ministeriall Call doth properly consist in Ordination.

The contrary to this Assertion is maintained by many Reverend Divines, who set up Election in the room of Ordination, and make Ordination to be but an adjunct unto, and a consequent of this Ministeriall Call, and a confirmation of a man into that office which he hath bestowed upon him by his election. *The essence and substance of the outward calling of an ordinary Officer in the Church* (say the Ministers of *New-England* in their *Platform of Church-Government*) *doth not consist in his Ordination, but in his voluntary and free Election by the Church, and in his accepting of that Election.* In opposition to this we have already endeavoured at large to prove, *That the essence of the Ministeriall Call doth not consist in popular Election.* And therefore we intend to be very brief in proving the contrary; That it doth consist in Ordination: This we make out by these ensuing arguments.

1. If Election doth not give the essentials of the Ministeriall Office, then Ordination doth: For the outward Call of a Minister (as it is agreed on all sides) doth consist only in his Election or Ordination.

But Election doth not, *&c.* as we have formerly shewed by divers arguments. *Ergo.* Ordination doth.

2. If Ordination makes a man a Minister that was not one before, then it gives the essence of the Ministeriall Office.

But Ordination makes a man a Minister that was not one before, *Ergo*, &c.

That

That this is so appears,

1. From the Ordination of Deacons, *Act.*6.3. *Look ye out seven men*, &c. *whom we may appoint over this business*, ὃς καταστήσομεν, καταστήσω is to put a man into an Office which he had not before. Thus it is said of *Joseph*, Act. 7.10. and he made him governour over *Egypt*, &c. καὶ κατέστησεν αὐτὸν ἡγούμενον, &c. This act of *Pharaohs* did not confirm him in that Office which he had before, but conferred upon him an Office he never had. The like we reade *Deut.*1.13. *Take ye wise men and understanding, and known among your tribes, and I will make them Rulers over you.* It was not the peoples taking, but *Moses* his appointing that did make them Rulers. Thus *Exo.*18.21. *Thou shalt provide able men, and place such over them to be Rulers of thousands*, &c. It was *Moses* his *placing* that did give them the formality of Rulers. The Hebrew word in *Exod.* and *Deut.* is שִׂים which answers the Greek word τίθημι 1 *Tim.* 1.12. where it is said θέμενος εἰς διακονίαν, and it was the Apostles appointing of Deacons that did make them Deacons: All that the people did was to set seven men before the Apostles whom they by Ordination made Deacons.

2. This appears also from *Tit.*1.5. *For this cause left I thee in* Crete, *that thou shouldest----ordain Elders in every City*, καταστήσῃς, *Et constituas*; And ordain or appoint: It is evident that there was a great want of Elders in *Crete*, and *Titus* was left to appoint and set Elders over them: *Titus* was not left only to adde an adjunct (as we have formerly said) to the Ministeriall Call, or to establish and confirm those in their places that had right to them before, but he was left καθιστάναι πρεσβύτερους, which is all one as in a civill sense, καθιστάναι τὰς ἀρχὰς or ἐπαρχὰς as one saith, or καθιστάναι δικαστὰς *constituere & præficere rectores & judices*, to constitute and make Rulers and Judges: Thus it is said, *Luk* 12 42. *Who then is that faithfull and Wise Steward whom his Lord shall make Ruler*, &c. ὃν καταστήσει. This act of the Lord of the house is that which gives the formall being of a Ruler unto this Steward. And it is Ordination that doth καταστήσαι πρεσβύτερον, and is *essentiale constituens* of the Ministeriall office.

*Argum.*3. *If Ordination be the sending of a man forth with power and authority to preach the Gospel, and administer the Sacraments, then it is that which gives the essence of the Ministerial Office.* But Ordination is so, *Ergo.*

The *minor* is proved from *Rom.*10.15. *And how shall they preach except they be sent,* πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι. This sending it an authoritative mission to preach the Word as Criers and Heralds (for so the word κηρύσσειν signifieth) and also as Embassadors are sent forth by their Prince with their Letters missive and credentials, which appears by the words immediatly following, *As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* Hence it is, That some Divines do very well define Ordination to be *missio potestativa*, A sending of a man forth with power and authority to preach and administer the Sacraments. It is not an installing of a man into an office to which he hath right before, but it is a giving of him his Commission and authority; And of this kinde of sending is this Text to be understood. That it cannot be understood of providential sending we have formerly proved, nor of a sending by the Election of the people: For the people cannot be said to be sent to themselves, but Ministers are said to be sent to them. And we now further adde, That it cannot be understood only of an extraordinary mission by God, such as the Apostles had, which was to cease with the Apostles, but it must be understood of such an authoritative sending which was to continue to the end of the world: For the Apostle in that *Climax* of his makes it as necessary and perpetnall as calling upon the Name of the Lord, as Beleeving and Hearing the Word: For this the Apostle affirmeth, That as calling upon the Name of the Lord is perpetually necessary to salvation, so is faith to the calling upon the Name of the Lord, and so is Hearing of the Word necessary to Beleeving, so is Preaching of the Word to Hearing, and so is Ordination and Mission necessary to the orderly Preaching of the Word. And therefore we conclude, That by *sending* is meant a sending by Ordination, and

that

that this sending is a deputation of a man to an Ecclesiasticall Function with power and authority to perform the same, and that it is to last as long as Preaching, Beleeving, and Praier, which is to the end of the world.

*Arg.*4. If Ordination be that which gives the Ministeriall office, then the essence of the Ministeriall Call consisteth in Ordination.

But Ordination is that which gives the Ministerial office.

That this it so appears from 2 *Tim.*1.6. *Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands:* And by 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.* By laying on of hands is meant (as is aforesaid) the whole work of Ordination; And by *gift* is meant *docendi officium*, (as most Interpreters say) the office of the Ministry, and the power and authority conferred thereby upon him. The Greek word χάρισμα is often taken not only for the grace by which we are fitted for an office, but for an office unto which men are through grace fitted. Thus it is taken *Ephes.* 4.8. *Rom.*12.6. And thus it is here to be taken, *Paul* by Ordination did not onely declare *Timothy* to be an Officer, and confirm him in that Office which he had before collated upon him by the choice of the people: But he together with the Presbytery gave him the gift or office of the Ministry.

Anselme, Lombard, Thomas, Cajetane, Gerson, Bucerus.

Object. The Text saith, That *this gift was given by prophecy*, and therefore not by the laying on of the hands either of *Paul* or of the Presbytery.

Answ. These words *By Prophecy* do signifie onely the moving cause, and that encouraged *Paul* with the Presbytery to lay hands on *Timothy*, viz. It was prophesied, That *Timothy* should be an excellent Minister, 1 *Timothy* 1. 18. *This charge I give unto thee, Sonne* Timothy, *according to the Prophecies that went before of thee:* So that the meaning is, *Paul* by Prophecy, that is, according to the Prophecies that went before of him, or *Paul* directed by

the Spirit of Prophecy conferd the gift or office of the Ministry upon *Timothy*.

But here we must of necessity adde one caution lest we be mis-understood.

When we say that Ordination gives the Ministerial office, we mean onely as to the essence of the outward Call. For we know, That it is the Prerogative Royall of the Lord Jesus to appoint Officers and Offices in his Church. It is Christ onely that institutes the office, and that furnisheth and fitteth men with graces and abilities for the discharge of so great an employment, with willing and ready mindes to give up themselves to so holy services: It is Christ onely that sets the Laws and Rules according to which they must act. All that man doth in Ordination is in a subordinate way as an Instrument under Christ to give the being of an outward Call, and to constitute him an Officer according to the method prescribed by Christ in his Word. All that we say (that we may be rightly understood) may be reduced to these three heads.

1. That it is the will of Christ who is King of his Church, that men should be outwardly called to the Ministry as well as inwardly fitted. And that without this Call none can warrantably do any act that belongs to an Officer, as not having the specificall form of an Officer, and (as Mr *Hooker* saith) *Whatsoever is done Without this, is void and of none effect.*

Part. 2. Pag. 45.

2. That this outward Call consisteth in Election and Ordination.

3. That Ordination is that which gives the Being of this outward Call, that makes a man a Minister, That (in this sense) gives him his Ministeriall Office. Election doth only design the person, but it is Ordination that bestoweth the Office upon him.

Arg. 5. We might argue in the fifth place from the persons appointed by Christ to ordain, and from the great solemnity used in Ordination, and from the blame that is laid upon those that ordain unworthy persons unto the Ministerial Office.

1. The

1. The persons that are said in Scripture to ordain, are (as we shall prove hereafter) either Apostles, Prophets, Evangelists or Presbyters. And this is a sufficient Argument to us to prove that it is Ordination that constitutes the Minister, and not Election. For it is not likely, that Christ would appoint his Apostles, and his Apostles appoint extraordinary and ordinary Elders to convey onely an adjunct of the Ministerial Call, and leave the great work of conveying the Office-power unto the common people.

2. The solemnity used in Ordination, is Prayer, Fasting, and Imposition of hands. We do not reade the like solemnity expressed in Scripture in Election, and therefore it is against reason to think, That Election should constitute the Minister, and give him all his Essentials, and Ordination only give him a ceremonial complement.

3. The blame laid upon *Timothy if he should lay hands suddenly upon any Minister*, is very great. For hereby he makes himself impure, and becomes accessory to the sins of those whom he makes Ministers. Now we may thus reason, *Where the greatest blame lies for unworthy men coming into the Ministry, surely there must lie the greatest power of admitting men into the Ministry, else the blame is not just. But the greatest blame is laid upon the Ministers. Ergo.* If the constituting cause of the Ministerial Call did lie in Election. The Ministers may well excuse themselves, and say, We do but ordain, we do but give an adjunct, the people did the main act, they gave the Essence, and therefore the blame belongs to them, and not to us. See more of this in Separation examined by Mr *Firmin, pag.* 58.

Much more might be added for the proof of this Assertion, but we shall purposely wave what else might be said, least we should be overtedious.

CHAP.

Chap. XII.

Wherein the third Assertion is proved, viz. *That Ordination of Ministers ought to be by Prayer, Fasting and Imposition of hands.*

THE third Assertion is, *That Ordination of Ministers ought to be by prayer, fasting, and Imposition of hands.*

Here are two things to be made out,

1. That Ordination ought to be with prayer and fasting. Prayer and fasting, though they be not necessary to the very being and essence of Ordination, yet they are very necessary to the better being of it, as divine conduits to convey the blessing of God upon it.

First, For Prayer. It is observable in the old Testament, that *Aaron* and his sons did not enter upon their Ministry, till they had been sanctified by the holy oyl, and sprinkling of bloud, and had been seven whole dayes before the Lord, abiding at the door of the Tabernacle of the Congregation, *Levit.*8.33.

In the New Testament our blessed Saviour, when he chose his Apostles is said to have spent all the night before in prayer, *Luk.* 6.12,13. διανυκτερεύων ἐν προσευχῇ. And to our remembrance we do not reade that our Saviour spent a whole night in prayer, but upon this occasion, which sheweth, of how great consequence it is, that those who preach the Gospel should be sent out with solemn and earnest prayer. And this is the more observable if we compare the 9th of *Matth.* 36, 37,38. with *Luke* 6.12,13,14. When Christ saw the misery of the people in the want of faithful Ministers, that they were *as Sheep not having a Shepherd*, he directs them *to pray to the Lord of*

of the harvest to send forth labourers into his harvest, and then as seemeth by *Luke*'s relation, he put that in practice which he commended to do for themselves, *he spent the whole night in prayer*, and then *Mat.*10.1,2. he *chose and sent out his twelve Apostles to preach the Gospel.*

Secondly, For joyning of Fasting with prayer, we may consider, That it was not ordinary and common prayer, or some few and occasional Petitions that were put up, but as in cases of greatest concernment, when some great evil was to be averted, or some singular mercy to be obtained, fasting was joyned with prayer.

In the *Acts*, where you have the records of the Primitive Churches practice, as the best president for succeeding ages, it is recorded, that persons designed to the work of the Ministry, were set apart and commended to God for his assistance, support and successe by fasting and prayer.

Acts 13.1,2,3. It is said of the Prophets and Teachers of *Antioch, As they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* And then when by a new fast, as it may seem purposely called upon that occasion, they had sought God on that behalf, *they fasted and prayed, and laid their hands on them, and sent them away to preach.*

And as it was thus done to *Paul* and *Barnabas*, so when they had travelled farre in preaching the Gospel, and had found that happy successe on their Ministry, that many among the Gentiles were converted, because themselves could not make their constant abode in anyone place (the greater service of the Church calling them forth to other places) that there might be a foundation of a fixed Ministry, for the building up of those that were already converted, and for the bringing in of others yet uncalled. *They ordained them Elders in every Church*, which should stay with them, *and watch over them in the Lord*, Act.14.23. And these they sent out with the like solemnity in seeking God by fasting and prayer, and then commended them to the Lord in whom they believed.

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The Reasons why Ministers should be set apart with prayer and fasting, are weighty, and still the same.

1. The inidoneousnesse and insufficiency of any meer man (though of the greatest abilities and indowments, whether for nature, art, or grace) for such a work wherein we have to do withthe highest mysteries of God and heaven, and with the most precious things on earth, the truths of God, and souls of men.

2. The discouragements which every where attend this work (when most faithfully performed) from Satan and wicked men.

3. The successe of every ones Ministry depends wholly on Gods blessing. *For neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.* Nor doth the faith of believers depend at all on the wisdome or or power of the Minister, but on the power of God, 1 *Cor.* 2.5. And therefore it is necessary in the most solemn manner, that is, by prayer and fasting to implore aid from God whensoever we ordain Ministers. But this will be granted by all sides, and therefore we will adde no more about it.

1 Cor.3.7.

The second thing we are to make out, is

That Ordination of Ministers ought to be with imposition of hands.

That we may more orderly handle this Assertion, which is so much controverted in our unhappy dayes, and be rightly understood, we shall crave leave to premise three things:

1. That Imposition of hands is not a proper Gospel-duty, never used but in the New Testament, but it is a Rite and Ceremony borrowed from the Old Testament, and by Christ made a Gospel-institution. That which *Grotius* saith in his Annotations, *That the Whole Governmont of the Churches of Christ, was conformed to the patern of the Synagogues,* is true in many things, and especially in this of Imposition of hands. We finde it was used in four cases under the Old Testament, 1. In benediction and blessing, *Gen.*48.14,20. 2. In offer-

Annotat. upon Acts 11.3. *Totum regimen Ecclesiarum Christi. conformatum fuit ad Synagogarum exemplar.*

ing

ing of Sacrifices unto God, *Lev.* 1.4 3. In bearing witness, *Lev.* 24.14.4. In ordaining or appointing unto an Office. Thus *Moses* when he ordained *Joshua* to succeed him, he was commanded by God to lay his hands upon him, and to give him a charge in the sight of the people, *Num.* 27.18,23. Under the New Testament it is used, 1. In benediction, *Mark* 10.16. 2. In curing of bodily diseases, *Luke* 13.13. *Mark* 16.18. *Acts* 9.17. 3. In conveying the miraculous gifts of the holy Ghost, *Act.* 8.17, 18. *Act.* 19.6. 4. In Ordination of Church-officers, and of this last way of Imposition of hands are we now to speak.

Secondly, That it is not our purpose accurately to enquire whether Imposition of hands be an Essential part of Ordination, without which it is null and void, or an integral part, without which it is deficient and imperfect, or onely an inseparable adjunct. It is enough for us to assert, That it is lawfull and warrantable, and not onely so, but that it is the duty of all that are to ordain Ministers to lay hands upon them, and that it is a sin in any that is to be ordained, to refuse it.

Thirdly, That though we assert the Divine Right of Imposition of hands, yet we plead for it onely in a Scripture-sense, but not in a Popish-sense. The Papists make it to be an outward sign of an inward and spiritual grace. They make Ordination a Sacrament, and Imposition of hands an operative instrument of conveying not only grace in general, but even justifying grace. Hence it is that some few of our Divines speak a little too slightly of it (at which those that are enemies to it take much advantage) but yet there are no Reformed Churches (that we know of) but do retain it and plead for it, some as a Rite and Circumstance, and moral sign; others as an integral part, and others as an essential part of Ordination.

These things premised, we come now to prove, That it is the will of Christ, that all that are ordained Ministers should have Imposition of hands. This appears

1. From the examples of this Ceremony used by the

Apostles in Ordination, 1. We finde that the Deacons though inferiour Officers must have hands laid on them. 2. We finde that the Apostles *Paul* and *Barnabas*, though extraordinary Officers had hands layed on them. 3. We reade that *Paul* layed hands upon *Timothy*, and also the Presbytery. Hence it is that *Calvin* saith, *Though there be no certain precept extant concerning Imposition of hands, yet because we see it was in perpetual use by the Apostles, that, their so accurate observation ought to be in stead of a precept to us.* And it is a wonder to us that they that are so exact in urging every other circumstance in Church-Government, and have suffered much prejudice in their outward estate rather then they would forbear sitting at the Sacrament (which yet is but an outward gesture) should take such strange liberty to themselves in dispensing with a duty that hath so many examples for the enforcing of it.

Licet nullum extet certum præceptum de manuum impositione, quia tamen fuisse in perpetuo usu Apostolis videmus, illatam accuratæ eorum observatio præcepti vice nobis esse debet. Calv. instit. l 4. c. 3. Sect 16.

2. From that command of *Paul* to *Timothy*, *Lay hands suddenly on no man.* This is a divine precept for imposition of hands. For when *Timothy* is forbidden to lay hands suddenly, it is implied, that it was his duty to lay on hands. Hence it is that the *New-England* Ministers do assert, That Church-officers ought to be ordained by imposition of hands. And from this Text *Walæus* hath a memorable passage, which though it be long, yet we will not think much to transcribe. *I see this* (saith he, speaking of Imposition of hands) *to be required in almost all confessions. And truly since that the Apostles have alwayes used it, yea the Apostle gives a precept to Timothy, to lay hands suddenly on no man; we judge it ought not to be omitted, because in that negative commandment, an affirmative is included, that he should lay on hands upon men that are worthy, where because it is taken by a Synecdoche for the whole calling of a Pastor, certainly it is to be esteemed either*

Platform, c. 9.

Walæus *de Pastoribus*. p. 472. *Video in omnibus confessionibus nostrarum Ecclesiarum, præter unam & alteram, illam requiri: Et sane cum Apostoli semper eam usurparent, imò Apostolus præceptum dat* Timotheo, 1 *Tim.* 5. 22. *Ne cito cuiquam manus imponito, nos omittendam non judicamus: quia in negativo illo mandato etiam affirmativum continetur, ut dignis manus imponat: ubi cum pro tota electione Pastoris sumitur per Synecdochen, certe pro ritu aut parte essentiali habenda est, alioquin pro toto sumi non posset, aut saltem pro adjuncto proprio & omnibus vocationibus communi.*

for

for a rite, or an essential part, otherwise it could not be taken for the Whole, or at least for a proper adjunct, and common to this With all other callings. So far *Walæus.*

Thirdly, Because the whole work of Ordination is comprehended under this Ceremony of Imposition of hands, 1 *Tim.*4.14. 1 *Tim.*5.12. Ordination is called ἐπίθεσις τῶν χειρῶν Imposition of hands, and the gift or office of the Ministry is said to be given by this as by the sign, 1 *Tim.* 4.15. Now then, if Imposition of hands, as a part, be put for the whole work of Ordination, it seems very strange to us that there should be any amongst us that expresse a willingnesse to be ordained, and yet an unwillingness to have Imposition of hands. We rather judge, That they that refuse Imposition of hands, which is put for the whole, will in a little time make no conscience of refusing the whole it self. We reade in Scripture, That prayer and keeping the Sabbath are sometimes put for the whole worship of God, *Jer.*10.25. *Isa.*56. 4. And as it is a good Argument, keeping of the Sabbath and prayer are put for the whole worship of God, and therefore they are parts of it, if not chief parts. So it is a good Argument. Imposition of hands is put for the whole work of Ordination, and therefore it is a part of it, if not a chief part. And we desire our people further to consider, that there is but one Text for χειροτονία or lifting up of hands in the election of a Minister (and this also but a shadow without a substance, as we have proved) and yet how zealous are many amongst us for popular Election? And why should not they be much more zealous for χειροθεσία, or Imposition of hands, which hath so many substantial Texts for the justification of it, and which is so often put for the whole work of Ordination?

Fourthly, Because it is placed by the Apostle *Heb.*6.1,2. amongst the principles of the doctrine of Christ, *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the*

dead, and of eternall judgement. The great Question is, What is here meant by laying on of hands. The Papists understand it of the Sacrament of Confirmation: But it never hath nor ever will be sufficiently proved, that either there is such a Sacrament appointed by Christ, or that it was a custome in the Apostles daies to lay on hands, or (as was formerly phrased) to Bishop baptized Christians who were grown up to years of discretion; others by laying on of hands understand the extraordinary gifts of the holy Ghost, which in these daies were given by laying on of hands. But this cannot be the meaning.

1. Because it cannot be proved, that the gift of the holy Ghost was given with every laying on of hands in those times. For the laying on of hands, 1 *Tim.*4.14. 1 *Tim.*5.22. was not for giving the holy Ghost, but for Ordination.

2. Because the giving of the holy Ghost by laying on of hands was proper to the Primitive age, and doth not concern after ages; But the Catechetical heads enumerated by the Apostle concern all ages.

3. Because it would be hard to think, that the knowledge or profession of the doctrine concerning the giving of the holy Ghost by such laying on of hands, was such a principle as that none ignorant thereof, though instructed in all the other Articles of Christian faith, could be received as a Church-member, and as one grounded in Catechisticall doctrine.

And therefore by laying on of hands, as by a Synecdoche, we suppose is meant the whole Ministry. Thus D. *Ames* in his Confutation of *Bellarmine*; By laying on of hands (saith he) is here meant *Totum Ministerium*, the whole Ministry. *Bullinger* on the place, By laying on of hands, understandeth also the Ministry and their Vocation, Mission, and Authority given them. Mr *Hooker* in his Survey of Church-Discipline, *par.*1. *pag.*1. *By laying on of hands as by a Metonymy of the adjunct*, understandeth *Ordination, and Ordination as one particular is put* (saith he) *for the Whole of Church-Discipline.* And from this very Text he undertakes to prove Church-Discipline

Bellarminus enervatus, tom.2. pag.76.

pline to be a fundamentall point of Religion: But we may more safely and more rationally assert the same of the Church-Ministry: For whosoever denieth a Ministry overthroweth all Gospel-Ordinances and Gospel-Churches. And here we will make bold to put our people in minde of a passage in M. *Cartwrights* Confutation of the *Rhemists*, who was a man sufficiently opposite to the Bishops and their Ceremonies, yet he is pleased to use these words upon this Text. *By Imposition of hands the Apostle meaneth no Sacrament, much lesse Confirmation after Baptism, but by a Trope and borrowed Speech the Ministry of the Church upon the which hands were laid, which appeareth in that whosoever beleeveth, that there ought not to be a Ministry by order to teach and govern the Church, overthroweth Christianity; whereas if Confirmation of Children were a Sacrament as it is not, yet a man holding the rest, and denying the use of it, might notwithstanding be saved.* So *Cartwright*. Now then, If Imposition of hands be taken in Scripture not only for the whole work of Ordination, but also for the whole Ministry; We may (we hope) safely and convincingly conclude, That it is the will of Jesus Christ, that they that enter into the Ministry should have hands laid upon them: And that they that oppose Imposition of hands may as well oppose the whole Gospel-Ministry, and therein overthrow Christianity it self.

We will not trouble the Reader with answering all the Objections that are brought against this *Thesis*, but only such as seem to carry most weight in them.

Object. 1. We do not reade that the Apostles were made Ministers with Imposition of hands.

Answ. 1. No more do we reade that they were made Ministers by the Election of the people; This objection fights as much against Election as against Imposition of hands.

2. A negative argument from Scripture doth not hold in matters of this nature; It doth not follow, because it is not recorded, therefore it was not done. Many things were done by Christ which are not written; It is said, That Christ ordained twelve, but after what manner is not set down.

3. The Apostles were extraordinary Officers, and had an extraordinary Call. Our *Thesis* is of ordinary Officers; They that oppose this Assertion must prove, that ordinary Officers were made without Imposition of hands, or else they prove nothing to the purpose.

Object.2. When the Apostle left *Titus* to ordain Elders in *Crete*, he saies not a word of Imposition of hands.

Answ.1. Nor a word of Election by the people.

2. The Apostle left him to ordain Elders as he had appointed him. Now it is irrationall to think that he would appoint *Titus* to do otherwise then according to what he himself practised. He ordained Deacons, Elders, and *Timothy* by laying on of hands: And therefore it is without dispute to us, That he appointed *Titus* to do so also.

3. If we compare *Tit*.1.5. with *Act*.6.3,5. it will appear, That by appointing or ordaining Elders in *Crete*, is meant, ordaining by Imposition of hands: For there is the same word in both, καταστήσης: Now καταστήσωμεν in *Act*.6. was by laying on of hands, and so was κατάστησις in *Tit*.1.5.

Object.3. Imposition of hands was used by the Apostles only for the present occasion, as other things were observed, as bloud was forbidden, as *Paul* used circumcision and shaving, *viz*. for the Jews sake who had their publique Officers thus set apart.

Answ. 1. No circumstance of any one Text where Imposition of hands is mentioned to be used, gives ground for stating this to be the reason of its practise.

2. This was not only practised at *Jerusalem* but at *Antioch*, and not only among and by the Jews, but elsewhere, and by others. It is said of *Paul* and *Barnabas* that they ordained Elders in every Church.

Object 4. Imposition of hands was used by the Apostles in a miraculous way, and it did conferre the holy Ghost and gift of Tongues, *&c*. and therefore as the miracle is ceased, so ought the ceremony to cease. As in extream Unction, *&c*.

Answ.1. The giving of the holy Ghost and conferring of extra-

extraordinary gifts was one, but not the only use which the Apostles made of Imposition of hands. And as praier is still to be continued in the Church, though it did sometimes conveigh extraordinary blessings, *Act.* 8.15,16,17. *Act.* 9.40. *Jam.*5.14,15. because it had other ordinary ends and uses; So is Imposition of hands to be continued upon the same account.

*Answ.*2. We never read of the holy Ghost given by Imposition of hands in Ordination: That gift which *Timothy* received by the laying on of the hands of the Presbytery, is no other then the gift of Office. Neglect not the gift, *i.e.* Neglect not the office. If *Timothy* had had power by laying on of hands to have conferred due qualifications for the Ministry; why doth *Paul* require him *to lay hands suddenly on no man?* and why must he be so carefull to see them first fit, in case his laying on of hands would fit them? There needed not such triall of their gifts, in case a touch of his hands could have gifted them. This proves clearly, That there was no extraordinary gift conferred in Ordination.

3. There is a double Imposition of hands, *The one miraculous and extraordinary*, which consisted in healing the sick, and conveighing the extraordinary gifts of the Spirit. And this was temporary and is now ceased as extream Unction is; *The other is ordinary*, Such is the Imposition of hands in Ordination, and therefore to be perpetually continued in the Church. We reade not only that *Paul* who was an extraordinary Officer, but that Presbyters who were ordinary Officers imposed hands upon *Timothy*. And the example of the Primitive Churches were intentionally left upon record for this end, that they might be binding patterns in like cases in after ages. And this seems to be one singular ground and reason of the Writing of the *Acts* of the Apostles, *That the Apostles acts in the Primitive Churches might be our Rules in succeeding ages.*

*Obj.*5. To what purpose then is Imposition of hands used, if the extraordinary gifts of the holy Ghost be not conveighed thereby?

Answ.

*Answ.*1. We use it, because the Apostles did use it in an ordinary way without giving the holy Ghost, as well as in an extraordinary way, because there is the same standing reason, and because the Apostle bids us, 1 *Tim.*5.22. *Sufficit pro universis rationibus, Deus vult.*

2. We use it not as an operative Ceremony, but as a Moral sign, to declare publickly who the party is that is solemnly set apart to the work of the Ministry.

3. We use it as it is a Rite and Ceremony by which the Office is conveyed, 1 *Tim.*4.14.

4. We use it as it is a consecrating, dedicating and offering up of the party unto the Lord and his service, as in the Old Testament hands were laid on for this end.

5. We use it as it is an Authoritative and Ministerial Benediction of the party ordained, as it was used by *Jacob* in his fatherly blessing of *Ephraim* and *Manasses*, and by Christ in his blessing and praying over the little children, *Mat.*19.15. *Mark* 10.16.

And thus we have made out the Divine Right of Imposition of hands, and our Exhortation to our people is, That they would not stumble at that way of Ordination which hath so much of God in it, nor be easily led aside into bypathes by the seducers of this Age. And that they would not rest contented with Ministerial Examination (though that ought to be, and that in all exactnesse) nor with Ministerial approbation, nor yet with Authoritative Mission without this Apostolicall Ordinance of Imposition of hands.

CHAP.

Chap. XIII.

Wherein the fourth Assertion about Ordination is proved, viz. *That Ordination of Ministers ought to be by the laying on of the hands of the Presbyterie.*

OUr last Assertion is concerning the persons who are by Divine Authority appointed to ordain, and it is this. *Assert.* 4.

That Ordination of Ministers ought to be by the laying on of the hands of the Presbytery.

For this we have an expresse Text, 1 *Tim.*4.14. which that we may the better understand, we will give a brief Answer to some few Questions.

*Quest.*1. What is meant by the word *Presbytery?*

Answ. By Presbytery is not meant the Office of a Presbyter, but *Collegium sive consessus Presbyterorum,* a Colledge or company of Presbyters. For as Mr *Rutherford* well observes, The Office hath no hands. And the word is used but in two other places, *Luke* 22.66. *Acts* 22.5. In both which it must necessarily be taken for the Officers, and not for the Office. For the Office of Elders could not meet together, as in that place of *Luke*, nor could the Office of Elders bear witnesse to *Paul*, as in that place of the *Acts*. Besides as Mr *Hooker* well saith, Not onely reason doth reject, but the very ear would not relish such an unsutable sense, *Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the Office.* How harsh and unpleasant is such an expression? *Hooker.* part.2. cap.2.

Here *Calvin* is brought in by some who are in other things his utter enemies, to countenance this interpretation. And

Mr *Gillespy* reckoneth it as one of *Calvins* few (for they were but very few) mistakes. But looking upon his Commentary upon the place, we finde these words, *Presbyterium qui hic collectivum nomen esse putant pro collegio Presbyterorum positum, rectè sentiunt meo judicio.* They who think Presbytery in this place to be a Noun collective put for a Colledge of Presbyters, do think rightly in my judgement. And therefore though he thinks the other interpretation *non male quadrare* (which was his errour) yet he is not to be reckoned amongst those that deny that by Presbytery is meant an Assembly of Presbyters.

Quest. 2. Whether this Presbytery was a Presbytery of Bishops, or of single Presbyters?

Answ. To this we shall give this short reply, That in Scripture a Bishop and a Presbyter is all one, as we shall have occasion hereafter to prove. And therfore we answer, That it was an Assembly of Bishops, that is, of Presbyters.

Quest. 3. Whether this Presbytery were Congregational or Classical?

Part. 2. Chap. 2.

Answ. Mr *Hooker* of *New-England* confesseth, That he never yet heard any Argument that did evince either, by dint of undeniable evidence. And for our parts, we do not conceive it necessary, as to our purpose, to disquiet the Reader with a debate about it. For we deny not but that a Congregation sufficiently Presbyterated, that is, wherein there are many Ministers, may ordain, though we believe that there are but very few such, if any; and therefore are of the opinion of the Reverend Assembly, in their Advice to the Parliament concerning Ordination, *That it is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.*

Quest. 4. What part hath the Ruling Elder in Ordination?

Answ. Supposing that there is such an Officer in the Church (for the proof of which we referre the Reader to our Vindication) We answer, That the power of ordering of the whole work of Ordination belongs to the whole Presbytery,

bytery, that is, to the Teaching and Ruling Elders. But Imposition of hands is to be alwayes by Preaching Presbyters, and the rather, because it is accompanied with Prayer and Exhortation, both before, in, and after, which is the proper work of the Teaching Elder.

*Quest.*5. Whether may one Preaching Presbyter lay on hands without the assistance of other Ministers?

Answ. Imposition of hands ought to be performed not by one single Presbyter, but by a combination of preaching Presbyters. In the Ordination of Deacons, not one Apostle alone, but a company of them laid on hands, *Act.* 6. 6. When *Paul* and *Barnabas* were separated unto the work whereunto they were called by God, the Prophets and Teachers joyned together in laying on of hands. It is observable that in all the Texts where mention is made of Imposition of hands, ἐπίθεσις is joyned with χειρῶν in the Plural, not with χειρὸς or χεῖρ in the Singular or Dual Number, and so there must of necessity be more then one Imposer of hands. *Timothy* was ordained by the Imposition not onely of *Pauls* hands, but also of the Presbytery. And therefore when we reade that *Timothy* is enjoyned *to lay hands suddenly on no man*, and *Titus* left in *Crete to ordain Elders*, we must not imagine that they were indued thereby with the sole power of Ordination. For surely the Apostle would not require *Timothy* or *Titus* to do that which he himself would not do. If *Paul* with the Presbytery laid hands upon *Timothy*, then no doubt *Timothy* was also, together with other Presbyters, to lay hands upon those whom he should ordain. The naming of one doth not exclude others, especially if we consider that *Titus* was left to ordain Elders, as *Paul* had appointed him. Now it is without all peradventure, that *Paul* did appoint him to do according as he himself practised.

*Quest.*6. Whether a company of Believers associated together may ordain without Ministers?

Answ. The Answer to this Question, is that which we especially aim at in this our fourth Assertion, and wherein we de-

sire most of all to satisfie the expectation of the Reader. For this end we shall offer this Proposition in Answer to the Question.

Prop. *That Ordination of Ministers doth belong to Church Officers, and not to a Church Without Officers. And that Ordination by people Without Ministers is a perverting of the Ordinance, and of no more force then Baptism by a Midwife, or consecration of the Lords Supper by a person out of Office.*

For the proof of this we might argue from what is recorded by Jewish Writers, concerning the custom of creating men members of their great Council or *Sanhedrin*. When *Moses* by Gods appointment assumed the seventy Elders to assist him in Government, and part of his spirit was by God put upon them, this was done saith *Maimonides Sanhedr.cap.*4. by *Moses* laying hands upon them. And at length before his departure out of this life, when a successour was to be provided for him, *God commands him to take Joshua, and lay his hand upon him*, &c. and accordingly it was done, *Numb.* 27. 18. And so for those seventy Elders, it is certain from the Jewish Writers, that the succession of these was continued through all Ages, by their creating others in the place of those that died by this Ceremony of Imposition of hands. To this purpose are the clear words of *Maimonides, Moses our Master created the seventy Elders by Imposition of hands, and the divine Majesty rested on them, and those Elders imposed hands on others, and others on others. And they were found created untill the house of judgement of Joshua, and unto the house of judgements of Moses*: that is, from time to time ascending to the *Sanhedrin* in *Joshua*'s and *Moses*'s time. *Petrus Cunæus de Rep. Hebræorum cap.* 12. saith, *This Senatorian dignity, because it was most honourable, was granted to none Without a legitimate act, namely, Imposition of hands. So Moses laid his hand upon Joshua, and the seventy Elders, which solemnity being performed, presently a divine Spirit from above fell down upon them, and filled their brests. And these being thus initiated themselves, admitted others after the same way.* The same Authour tels us also out of *Maimonides* of a constitution made,

That

That no man should after such a time use Imposition of hands, but by grant from Rabbi Hillel *that divine old man, who was Prince of the great Council; and how afterwards it came to cease: And what care was taken by* Juda *the son of* Baba *to support and uphold it.*

But because these things are not recorded in Scripture, we shall wave all such way of arguing, and rather dispute,

First, From the constant practice of the Church of Christ, as it is set down in the Apostolical Writings. We challenge any man to shew any one Text in all the New Testament for the justification of popular Ordination. We reade of Ordination by Apostles, *Act.*6.*Act.*14. And by Prophets and Teachers, *Act.*13. And by Evangelists, *Tit.* 1. 1 *Tim.* 5. 22. And by a Presbytery, 1 *Tim.*4.14. But for Ordination by the people we meet not at all with it. And without all peradventure, If Ordination be an Ordinance of Christ, it is to be managed according to the will of Christ, and that is by Ministers, and not by the community of believers. May we not say to such Churches that usurp upon this work, as it is said, *Matth.*21.23. *By what Authority do you these things? And who gave you this Authority?* Shew us your warrant out of the Word? We reade indeed of *Ordination in Churches*, Act. 18.23. and in Cities, *Tit.*1.5. but no where of *Ordination by Churches*, or by Cities, taking them for believers without Officers. We adde

Secondly, That Ordination by the people is not onely not written in Scripture, but it is against the Scripture. For to what end and purpose should Jesus Christ appoint Officers extraordinary and ordinary for the doing of that work which the people themselves may do? To what purpose did *Paul* and *Barnabas* go from place to place to ordain Elders? Why was *Titus* left in *Crete* to appoint Elders in every City? Might not the people say, What need *Paul* leave *Titus* to do that which we can do our selves? *Frustra fit per plura*, &c. If this Doctrine were true, the Apostles needed only to have preached, and to have converted the people to the faith, and when they had done to have said, *We have now done our work, you*

may now elect and ordain your Officers your selves, the power to do these things belongs to you. But the Apostles did quite contrary, and therefore certainly Ordination is not the peoples, but the Ministers Office.

Adde thirdly, that which to us seems to be of weight, That all that is written in the Epistles concerning the Ordainers and the qualification of the ordained, *&c.* is all written in the Epistles unto *Timothy* and *Titus* who were Church-Officers. In the other Epistles which were written unto the Churches, there is no mention made of these things, which doth abundantly prove unto us, That the work of Ordination is a work belonging to Ministers, and not to the people.

Lastly, We might argue from the nature of Ordination. It is a *potestative and authoritative mission.* It is an eminent act of Jurisdiction, not onely confirming a Minister in that Office which he had before by Election, but conveying the very Office-power of preaching and administring the Sacraments. It is that (as we have said) which gives the essentials of the Ministerial Call. And therefore by the rule of the Gospel it belongs to Officers, and not to private persons. The Scripture doth accurately distinguish between Church-Rulers and private believers, *Heb*,13.17,24. 1 *Thess.* 5.12. Private persons can with no more lawfulnesse convey power to another, to administer the Sacraments, then they can themselves lawfully administer the Sacraments. Church-power is first seated in Christ the head, and from him committed to the Apostles, and from them to Church-Officers. And they alone who have received it from the Apostles can derive and transmit it to other Ministers. And though we freely confesse, That all Church-power is in the people, *finaliter & objectivè,* that is, for their use and benefit, according to that of the Apostle, 1 *Cor*,3.22. *All things are yours, whether Paul, or Apollo, or Cephas, all are yours,* i.e. *for your service and salvation*; yet we are farre from thinking that all things are theirs formally and originally, that is, of their making and authorizing. Or that they that are not Ministers themselves can derive the Ministerial Office to others. This we beleeve to be both against Scripture and reason.

The

The serious consideration of these things is of marvellous concernment for the people of our age upon this one account especially, because there are a generation of men risen up amongst us, that renounce and disclaim all Ordination from Ministers, as unwarrantable and Antichristian, and take it up from the people as the only way of the Gospel, herein committing amongst many other these three evils.

1. In renouncing the Ordinance of Christ, and calling that which is truly Christian, Antichristian.

2. In setting up a new way of Ordination, which hath not the least footing in the New Testament, or in all Antiquity.

3. In plunging themselves into this inextricable difficulty; for he that renounceth Ordination by Ministers as Antichristian, must of necessity renounce not only our present Ministry, but all the Ministers and Churches in the Christian world, he must turn Seeker, and forsake all Church-communion, as some in our unhappy dayes do. For all Ordination by the people is null and void, as being not only not grounded upon Scripture, but against Scripture. And to intrude into the Ministerial Office without Ordination, is as the sinne of *Corah* and his company, as we have formerly shewed. Our desire is that these particulars may be duly weighed by all sober Christians.

It will not be amiss here to consider what is said against this *Thesis* by the Elders of *New-England.* In four things they agree with us,

1. "They say, Church-officers are to be ordained.
2. "And to be ordained by Imposition of hands.
3. "That where there are Elders Imposition of hands is to "be performed by those Elders.
4. "That where there are no Elders, if the Church so desire, "Imposition of hands may be performed by the Elders of "other Churches.

Platform of Church-Disc. chap. 9.

But they differ from what we have asserted, when they say, "In such Churches where there are no Elders, Imposition "of hands may be performed by some of the Brethren chosen "by the Church thereunto. For the proof of this they bring a "Reason and a Scripture. "The

"The Reason is, *If the people may elect Officers, which is the "greater, and wherein the substance of the Office consists, they "may much more (occasion, and need so requiring) impose hands "in Ordination, which is the lesse, and but the accomplishment of "the other.*

*Answ.*1. If this Argument were valid, it would follow that people might ordain their own Ministers, not only when they want Elders, but when they have Elders. For if Election give the *essence* to a Minister, and Ordination only an *adjunct*, we see no reason why they that give the *essence*, should not also give the *adjunct*; And why an *adjunct* should belong to the Officers in that Church, to whom the *essence* doth not belong. But

2. We say, That Scripture-light being Judge, Election is not the greater, and Ordination the lesse. It is possible that it is upon this ground that some men have made so slight of Ordination, that so they might entitle the people thereunto. But we have abundantly shewed, 1. That *Election* doth not give the *essence* of the *Ministerial Call*. That *Election* is only the *designation* of the person that is to be made a *Minister*, not the making of him a *Minister*. 2. That *Ordination* is that which gives the *essence*. That it is an *Authoritative appointing* of a person to the Ministry, and an *actual investing* him into the office. That it is held forth in the Scripture as the greater, and therefore not given to one and the same persons, but this later referred to the more honourable persons, as appears from *Acts* 6.3,5. *Tit*.1.5. 1 *Tim*.4.14. 1 *Tim*.5.22.

The Text they quote in the Margine for the proof of this, is not out of the New Testament but the Old, out of *Numb*.8. 10,11. *And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord.*

Ans.1. This Text doth not prove that for which it is brought, but makes rather against our Brethren. For they say, That where there are Elders, Imposition of hands is to be by the Elders, and not by the people, but in case of want of Elders. But here *Aaron* and his sons were present. And if it proves

any

any thing, it proves that the people may ordain where there are Elders, which our Brethren will in no case consent unto.

2. That the children of *Israel* were commanded by God immediately to lay on hands upon the Levites. But in the New Testament we meet with no such command laid upon the people. We reade that *Timothy* and *Titus*, and the Presbytery are to lay on hands, but not a word of command for the people, but rather against it, as we have shewed.

3. When it is said, That the children of *Israel* laid on hands, it is not imaginable that all the *Israelites* did put on hands, but it was done by some chief of them in the name of the rest. And as *Ainsworth* observes, *It was done by the first-born : For the first-born was sanctified and consecrated unto the Lord*, Exo. 13. 1. *Because the Lord when he destroyed the first-born in Egypt, spared the first-born of the Israelites, therefore he challengeth a right in all their first-born, and they were to be given to him. And now the Levites were taken by God in stead of the first-born, as appears* Numb. 8. 16, 17. *And hence it was that the children of Israel, that is, the first-born of Israel, were to lay on hands upon them, for the Levites gave an atonement for them, and were offered up unto the Lord in their stead, and as the Rabbins say, Every first-born laid on hands on the Levite that was for him.* Which if it be so, will afford us two other answers to this text.

4. That the children of *Israel* had not onely a special command, but a special reason also for what they did. And therefore this example cannot be made a patern for New Testament practice.

5. That this laying on of hands upon the Levites, was not for them to set them apart for the service of the Lord, but rather a setting them apart for a Sacrifice unto the Lord. It was the command of God that the children of *Israel* must put their hands upon the Sacrifices they did offer unto the Lord. The Levites were now to be waved or offered before the Lord for an offering of the children of *Israel*, and to be offered in stead of the first-born. And therefore the first-born did put their hands upon them as their propitiation and atonement.

It is very observable, That notwithstanding this Impositi-

on of hands, the Levites were not thereupon invested into their office, and made able immediatly to execute it. But *Aaron* the Priest was to wave them before the Lord for a wave-offering, *that they might execute the service of the Lord.* It was *Aarons* waving of the Levites, and separating them from among the children of *Israel*, that did constitute and make them Church-officers.

And thus at last we have put an end to our first part concerning the *Divine Right of the Gospel-Ministry*, and have, as we hope, sufficiently cleared to the consciences of our people, *That there is such an Office as the Office of the Ministry perpetually to be continued in the Church of Christ. That no man ought to take upon him either the Office or the Work of the Ministry, unlesse he be lawfully ordained thereunto. That Ordination of Ministers is an Ordinance of Christ, and ought to be by the laying on of the hands of the Presbytery*, &c.

We cannot but expect to meet with many Adversaries that will oppose what we have here written. Some will deny the very *Office* of the Ministry. Others will grant that there was such an *Office* in the *Apostles* dayes, but will say that it is *now quite lost*. Some will grant that the *Office* of the *Ministry* is perpetually necessary, but will adde, That it is lawfull for all men gifted, to enter upon the publick work of the Ministry, though they be not called and ordained thereunto. Some are for an *immediate and extraordinary Call* to the Ministry. Some will deny all *Ordination of Ministers*. Others will grant *Ordination* but deny *Imposition of hands*. Others will grant *Imposition of hands*, but say, That it ought to be done by *private Church-members*, and not by the *Presbytery*.

By this it appears that our Adversaries differ as much one from another, as they do from us. And therefore we need not be much afraid of their opposition, for in writing against us they will be necessitated also to write one against another.

It is, we confesse, *a great lamentation, and shall be for a lamentation*, that there should be such differences and divisions amongst *Christians*, and especially amongst those that professe the *Protestant Reformed Religion*, and have made a necessary

sary and just separation from the Idolatry and superstition of the Church of *Rome*. Hereby *God* is greatly *dishonoured*. True *Religion hindered and disgraced*. The wicked are *hardned* in their *wickednesse*. The *Popish party is encouraged*. The *godly party weakned*, and great *stumbling blocks* are laid before *weak Christians* to deter them from *true conversion*. But we hope that this which we have written will contribute something towards the healing of these differences, and uniting of all godly and unprejudiced people in peace and truth. This is our *design*, this is the *success* we pray for.

We have been necessitated to make frequent mention of *A Platform of Church-Discipline*, agreed upon by the Elders and Messengers of the Churches in *New-England*, and have expressed our dissent from some things therein contained. But we desire the Reader to take notice,

1. That in the Preface to this Platform they assure us of their hearty consent to the whole Confession of Faith (for substance of Doctrine) which the Reverend Assembly presented to the Parliament; and tell us of an unanimous vote of a Synod at *Cambridge*, 1648. which passed in these words, *This Synod having perused and considered (with much gladnesse of heart, and thankefulness to God) the Confession of Faith published of late by the Reverend Assembly in* England, *do judge it to be very holy, orthodox and judicious in all matters of Faith, and do therefore freely and fully consent thereunto, for the substance thereof*, &c. *And do therefore think it meet, that this Confession of Faith, should be commended to the Churches of Christ amongst us, and to the honoured Court, as worthy of their due consideration and acceptance.*

2. That as we agree wholly in the same *Confession of Faith*, so also we agree in many things of greatest concerniment in the matter of *Church-Discipline*.

3. That those things wherein we differ are not of such consequence, as to cause a schism between us, either in worship, or in love and affection. Our debates with them are (as it was said of the disputes of the ancient Fathers one with another about lesser differences) not *contentiones*, but *collationes*.

We can truly say (as our Brethren do in the fore-named Preface) *That it is far from us so to attest the Discipline of Christ, as to detest the Disciples of Christ; so to contend for the seamless coat of Christ, as to crucifie the living members of Christ; So to divide our selves about Church-communion, as through breaches to open a wide gap for a deluge of Antichristian and prophane malignity to swallow up both Church and Civil State.*

The main intendment and chief drift of this our undertaking, hath been, to oppose those that say, *That there is no such Office as the Office of the Ministry*; or, *That this Office is quite lost*; or, *That every man that thinks himself gifted, may intrude into the Ministerial Office.* These opinions we judge *destructive to Christian Religion,* and an *in-let to Popery and all errour, to all disorder and confusion, and at last to all profaneness and Atheism.*

There are four things that justly deserve to be abhorred by all good Christians.

1. An *Universal Toleration* of all Religions.
2. An *Universal Admittance* of all men to the *Lords Supper.*
3. *Universal Grace*, that is, that Christ died equally for all, and that all men have free-will to be saved.
4. *Universal Allowance* of all that suppose themselves *gifted* to *preach* without *Ordination.* This last is that which we have abundantly confuted, and which we conceive to be *unsufferable in a well-ordered Christian Commonwealth.* And our prayer to God is, That our respective Congregations may be established in the truth against this and all other errours; And that they may *take heed least being led away with the errour of the wicked, they should fall from their own stedfastness.* And (for the preventing of this mischief) *That they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever.* Amen.

The End of the first Part.

The Second Part,

CONTAINING

A *Justification* of the present Ministers of *England*, Both such who were ordained during the prevalency of *Episcopacy*, from the foul aspersion of *Antichristianisme*, and those who have been ordained since its abolition, from the unjust imputation of *Novelty*; That a Bishop, and Presbyter are all one in Scripture; and that Ordination by Presbyters is most agreeable to the Scripture pattern.

TOGETHER

With an Appendix, wherein the Judgment, and Practice of Antiquity, about the whole matter of Episcopacy, and especially about the Ordination of Ministers is briefly discussed.

1 Cor. 4. 1.

Let a man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God.

1 Thess. 5. 12, 13.

And we beseech you, Brethren, to know them that labour among you, and are over you in the Lord, and admonish you. [13.] *And to esteem them very highly in love for their work sake.*

1 Cor 9. 2.

If I be not an Apostle unto others, yet doubtlesse I am to you, for the seal of mine Apostleship are ye in the Lord.

Revel. 11. 3.

And I will give power unto my two Witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

Acts 20. 28.

Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you Overseers, or Bishops.

LONDON,

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The Justification of our Ministry is comprised under two Propositions.

1. That, The Call to the Office of the Ministry which some of our present Ministers did receive during the prevalency of Episcopacy, was lawfull, and valid; which is proved,

1. By Arguments drawn from the principles of our Adversaries, wherein, by the way,

Is proved, 1. That the Churches of *England* are true Churches.
2. The two great Objections against them, taken from their Parochial and National constitution, are sufficiently answered.

2. By Arguments taken from our own Principles, and the nature of the thing. And here our Ministry is largely vindicated from that foul aspersion of Antichristianisme which is cast upon it, because conveyed unto us (as is said) by Popish, and Antichristian Bishops.

2. That, The Call to the Office of the Ministry which our present Ministers do receive, since the abolition of Episcopacy, is lawful, and valid. In which is shewed,

1. That a Bishop, and Presbyter are all one in Scripture.

2. That the instances of *Timothy* and *Titus*, and the *Asian* Angels do not prove the contrary.

And because Ordination by Presbyters without Bishops is highly accused of Novelty, as having not the least shadow of Antiquity, and thereby many Candidates of the Ministry are discouraged from this way of entring into the Ministry, and Ordination so received is accounted null, We have therefore added an Appendix, wherein is briefly held forth the Judgment, and Practice of Antiquity, both in reference to Ordination, and the whole matter of Episcopacy.

The Preface.

HAving ſufficiently proved, That there is ſuch an *Office* as the Office of a Miniſter, and that this Office is *perpetual*; And that no man ought to aſſume this Office unleſs he be *lawfully called* thereunto; And that this Call is by *Ordination with the impoſition of the hands of the Presbytery.* It remains now that we ſhould ſpeak ſomething concerning the Juſtification of our own Miniſtry. For what are we the better that there is a Miniſtery by Divine inſtitution, if our Miniſtry be of man, and not of God? What are we the better that there is a Miniſtry from Chriſt, if our Miniſtry be from Antichriſt? It will be ſaid to us as it was to Chriſt, *Phyſitian cure thy ſelf.* Trouble not the world with a general aſſertion of the neceſſity of a Miniſtry, unleſſe you will bring it down to particulars, and make out unto us the divine right of your Miniſtry.

pluck us out of his right hand; That even *Jeroboam's* hand (though a King) ſhall wither, if he ſtretch it out againſt a true Prophet of the Lord; That we are a plant of Gods planting, and therefore ſhall not be rooted up: Therefore it is that we have undertaken this work.

The Theſis we ſhall lay down is this,

That the Miniſters of the Church of England *that now are, and have been ſince the reformation of Religion, are lawfully called to their Office, ſo as they need not renounce their Ordination; nor have their people any juſt ground of ſeparation from them in that reſpect.*

The preſent Miniſters of the Church of *England* are of two ſorts, either ſuch as have been made Miniſters ſince the aboliſhing of Prelacy by the impoſition of the hands of preaching Presbyters; or ſuch as were ordained heretofore by the laying on of the hands of the Biſhop, together with other Miniſters. And there are two ſorts of Diſſenters amongſt us. There are ſome that diſlike our preſent way of Ordination, and ſay it is invalid, becauſe performed by Miniſters without a Biſhop. There are others diſlike our former way of Ordination, and ſay it is null, and of no validity, becauſe we were made by Antichriſtian Biſhops. One ſide deny our Miniſtry to be of God, becauſe we want Bſhops to Ordain us: The other ſide deny our Miniſtry to be of God, becauſe we had once Biſhops to Ordain us. And thus is the preſent Miniſtry like Jeſus Chriſt himſelf crucified between two oppoſite parties. But as Chriſt, though crucified; yet roſe again and is aſcended up into heaven: So we doubt

not

not but the Ministers of Christ, though they prophesie in sackcloth for the present, and may perhaps be slain, and lye in the streets for three dayes and an half, yet they shall rise in spight of all their enemies, and be called up into heaven in the sight of them.

In opposition to these two sorts of Dissenters, we shall lay down these two Propositions:

That the Call to the Office of the Ministers, which some of our present Ministers did receive during the prevalency of Episcopacy was lawful and valid. Propos. 1.

That the Call to the Office of Ministry, which our present Ministers do now receive since the abolishing of Episcopacy is lawful, and valid. Propos. 2.

CHAP. I.

Containing the first Proposition, and proving it by Arguments drawn from the Principles of our Adversaries.

THat the Call to the Office of the Ministery, which some of our present Ministers did receive during the prevalency of Episcopacy was lawful and valid. Propos. 1.

Here are some amongst us that refuse to hear our Ministers, because they were Ordained (as they say) by Antichristian Bishops, and think they are bound in conscience to renounce our Ministery, till we have renounced our Ordination. And as the Antipædobaptist would rebaptize all that are baptized amongst us: So the Brownist would re-ordain

all that are ordained amongst us. For our parts, we are confident that there is neither warrant out of the Word of God for rebaptization, nor re-ordination. That the latter (which is our present work) may the better appear, we must premise a distinction which we have formerly made use of in our *Vindication*, where we have also spoken something about this subject.

We must distinguish between a defective Ministery, and a false Ministery; as we do between a man that is lame or blind, and a man that is but the picture of a man. We do not deny, but that the way of Ministers entring into the Ministery by Prelates had many defects in it, for which they ought to be truly and greatly humbled; but yet we adde, That notwithstanding all accidental corruptions, it is not substantially and essentially corrupted, so as there should be need of re-ordination. The Scribes and Pharisees were not onely wicked in their conversation, but mingled the leaven of false doctrine with their teachings, and had many defects in their entrance; yet our Saviour saith, Matth. 23. 2, 3. *The Scribes and Pharisees sit in Moses his seat. All therefore*, &c. If they that sate in *Moses* his Chair were to be heard in all things that they taught according to the Word, though they did not live as they taught, and had many failings in their entrance, much more they that sit *in Cathedrâ Christi*, in the chair of Christ, and teach *ea quæ sunt Christi*, those things which Christ would have them teach, and live according to what they teach, although there were many defects in their entrance into the Ministry: As every defect in a Christian, doth not make him no Christian, and every defect in the administration of the Gospel-Ordinances, doth not make them no Gospel-Ordinances: So every defect in the way of entrance into the Ministry, doth not make that Ministry a false Ministry, or no Ministry.

Now that our Ministry during the prevalency of Episcopacy, was lawfull and valid for the substance of it, though mingled with many circumstantiall defects, appears two manner of wayes. 1. We

1. We will argue according to the judgement of those, who hold, that the whole essence of the Ministeriall call consisteth in the election of the people, and that Ordination is nothing else but a solemne installing of a Minister into that Office, which he had before conveyed unto him by his election: Our Brethren of New *England*, though they hold Ordination by imposition of hands to be of divine institution, yet not so necessary, as if a Ministers call were a nullity without it; for, they say in the same place, that the outward Call of a Minister consisteth properly and essentially in election by the people, and that this election is so necessary, as that the Ministers Call without it is a nullity; but not so without ordination. The Brownists and Anabaptists doe speake farre more slightingly, and undervaluingly of Ordination; and therefore we crave leave to use *argumentum ad hominem* * Thus

Answer to the 32. quest. pag. 67.

* An Argument taken from their own principles.

They that are lawfully elected by the people, are lawfull Ministers.

But such are the Ministers of *England*, &c. Ergo.

Or thus,

If a Minister rightly chosen by the people be a true Minister, though not at all ordained, then a Minister rightly chosen by the people is a true Minister, though corruptly ordained.

But (according to these men,) a Minister rightly chosen by the people is a true Minister, though not at all ordained.

Ergo,

But many Ministers during the prevalency of Episcopacy were not at all elected by the people. *Object.* 1.

But many were, and this argument serves to justifie their Ministry. *Answ.* 1.

2. Though there are some, that were at first obtruded unjustly and unduely upon the people, yet the peoples after acceptance and approbation doth supply the want of election at first, as *Jacobs* after consent and acceptance of *Leah*, made her to be his wife, though he chose her not at 2.

first: And by this (say our Brethren in *New-England*) we hold the calling of many Ministers in *England* may be excused, who at first came into their places without the consent of the people.

Object. 2. But the people that chose them were wicked and ungodly, and therefore they were not rightly chosen.

Answ. 1. This is not true of many places where Ministers, were chosen by Congregations, wherein there were many godly people.

2. Visible Saints and unblameable livers are sufficient to to make up the matter of a true Church; and who can deny, but that there are such in many, if not in most, of the Congregations in *England*.

Object. 3. But what though we judge that the whole essence of the Ministeriall Call consisteth in popular election, yet the Ministers whom we plead against, look upon their Ordination, as that which gives them the essence of their Call, and think they stand Ministers by that.

Answ. What is that to you what they think? their so thinking in your opinion is their personal errour, but it cannot nullifie their Ministry; for, he that hath the essentials of a true Minister, is a true Minister; but he that is rightly elected hath the essentials of a true Minister according to you; and therefore whatsoever his judgement is about ordination, he must stand a true Minister to you, unlesse you will crosse your own position.

Suppose (as one saith) *a Deacon thinks his Ordination gives him the essentials of his office, the people think their election doth; what then? will you separate from him, and not go to him for reliefe in case of want? he hath election and ordination, so that to be sure a Deacon he is*: The case is the same with the present Ministry. This instance is urged by Mr. *Burroughs*, of which we shall have occasion afterwards to make further use.

We shall add another Argument of the same nature, to prove that the Ministry of *England*, is a true Ministrie.

If

If there were true Churches in *England*, during the prevalency of Epiſcopacy, then there was a true Miniſtry: For, (according to thoſe men) it is the true being of a Church, that giveth being to the truth of Miniſtry, and Ordinances, and not the Miniſtry and Ordinances that give being to a Church. *Argu.* 2.

But there were true Churches in *England*, during the prevalency of Epiſcopacy.

Ergo, &c.

That there were true Churches appears,

1, From what the *New-England* Miniſters ſay in their Anſwer to the 32. Queſtions, pag. 24. 25. 26. 27. And in their Apologie for the Church-Covenant, pag. 36, 37, 38, 39, 40. where they ſhew.

1. That the Goſpel was brought into *England* in the Apoſtles dayes or a little after, and that Churches were by them conſtituted in *England* according to the Evangelicall pattern.

2. That though Popiſh Apoſtacy did afterwards for many ages overſpread all the Churches of *England*, (as in other Countries) yet ſtill God reſerved a remnant, according to the election of Grace amongſt them, for whoſe ſake he preſerved the holy Scriptures amongſt them, and baptiſme in the name of the Trinity onely.

3. That when God of his rich Grace was pleaſed to ſtir up the Spirit of King *Edward* the ſixt, and Queen *Elizabeth* to caſt off the Pope and all fundamentall errors in doctrine &worſhip and a great part of the tyranny of Popiſh Church-government, &c. the people of the Nation generally rereived the Articles of religion, &c. wherein is contained the marrow, and ſumme of the Oracles of God, &c.

4. That wherefoever the people do with common and mutuall conſent, gather into ſettled Congregations, ordinarily every Lords day (as in *England* they do) to teach and hear this Doctrine, and do profeſſe their ſubjection thereunto, and do binde themſelves and their Children (as in baptiſme they do) to continue therein, that ſuch con-

Congregations are true Churches, notwithſtanding ſundry defects and corruptions found in them, wherein (ſay they) we follow the judgement of *Calvin*, *Whitakers*, and many other Divines of chief note: nor can we judge or ſpeak harſhly of the wombes that bare us, nor of the paps that gave us ſuck.

This alſo appears,

2. From that Mr. *Phillips* of *Watertown* in *New-England* ſaith in a Book of his written for the Juſtification of Infant-Baptiſme, and alſo concerning the form of a Church therein he proveth, that there is a true Miniſtry in England, becauſe there are true Churches; and that there are true Churches in England and in other Reformed Churches of the like conſideration, he Proveth.

"1. Becauſe the true viſible ſtate of Chriſts Church "is by Gods promiſe to continue unto the end of the "World. *Luk.* 1.33. *Matth.* 16. 16. and 18 18. 20. *Mat.* "28. 19, 20. 1 *Cor.* 11, 26. Then he argueth.

"If the viſible Church-ſtate be to continue, then either "it continued in *England*, and other places of like con-"ſideration, or in ſome other places of the World.

"But not in other places of the world, &c. *Ergo.* Again, "If there be no other Churches in the World, nor have "bin for many hundred years, but Popiſh, or Reformed. "Then (if the viſible ſtate of Chriſts Church muſt abide "for ever) either the Popiſh, or the Reformed Churches "muſt be the true Churches of Chriſt.

"But not the Popiſh: *Ergo* the Reformed.

"2. He argueth: If Antichriſt muſt ſit in the Temple of "God, and the Courts of the Temple be given unto the "Antichriſtian Gentiles for a certain time to tread under "foot, then there was a true Church-ſtate where he ſate, "and whileſt he ſate there, and it was the true meaſured "Temple, whoſe Courts he treads under foot; nor can "there be Antichriſt, unleſſe there be the Temple and Courts "thereof where he is. And if Antichriſt ever ſate in *Eng-*"*land*, then there was the Temple of God there before he

ſate

"ſate in it, and whileſt he ſate in it: as alſo in other Re-
"formed Churches. The Temple or Church is the ſubject
"wherein; he muſt ſit, The Antichriſtian ſeat is not the
"ſubject, nor Conſtitutes it, but is an accident vitiating the
"ſubject; the removing therefore of Antichriſtianity doth
"not deſtroy the ſubject, or make it to ceaſe to be, but
changeth it into a better eſtate.

He adds,

"3. If ever there were true Churches Conſtituted in
"*England*, they remain ſo ſtill, or elſe God hath by ſome
"manifeſt act unchurched them. But there were true Chur-
"ches in *England* in the Apoſtles dayes or a little after,
"and God hath by no manifeſt act UnChurched them.
"*Ergo.*

Thus farr this Reverend Author,

That there are true Churches in *England*, and ſo by con-
ſequence true Miniſters, appears further.

3. Where there are a company of viſible Saints meeting
conſtantly together in pnblike, to worſhip God according
to his own way preſcribed in his Word for the ſubſtance
of it, there are (according to theſe mens opinion) a true
Church, and a true Church-ſtate, and a true Miniſtry.

But during the prevalency of *Epiſcopacy* there were in
our Congregations companies of viſible Saints meeting
together, to worſhip God according to his own way, pre-
ſcribed in the Word for the ſubſtance of it;

Ergo.

The Congregations in *England* are not combined to-
gether by a Church-Covenant, which is the eſſential form
of a particular Church, and therefore are not true Chur-
ches, and ſo by conſequence have no true Miniſtry, *Object.* 1.

We acknowledge no ſuch Church Covenant as com-
manded in Scripture diſtinct from the Covenant of
grace. *Anſw.* 1.

Suppoſing, but not granting, that a Church-Covenant is
neceſſary to the being of a Church, yet we deſire that our
Brethren in *New-England* may be heard pleading for us.

Mr.

Hooker's Survey Part 1. cap.4.

Mr. *Hooker* saith, that this Church Covenant is dispensed after a double manner, either explicitely, or implicitely. An implicite Covevant is when in their practise they do that whereby they make themselves ingaged to walk in such a Society, according to such Rules of Government, which are exercised amongst them, and so submit themselves thereunto, but do not make any verbal profession thereof.

"Thus the people in the Parishes in England, when there is a Minister put upon them by the Patron or Bishop, they constantly hold them to the fellowship of the people in such a place, attend all the Ordinances there used, and the Dispensations of the Minister so imposed upon them, submit thereunto &c. By such actions and a fixed attendance upou all such services, and duties they declare that by their practise which others do hold forth by their profession. And therefore it is a great Scandal for any to say that for want of a Church-Covenant we Nullify all Churches but our own, and that upon our grounds received there must be no Church in the World but in *New-England* &c.

Page 56.

So likewise in their Apology, for a Church-Covenant they say:

"Though we deny not but the Covenant in many Congregations of England is more implicite, and not so plain as were to be desired, yet we hope we may say of them with Mr *Parker* Polit. Eccl. l.3. c. 16.pag. 167. *Non abest realis & substantialis (quanquam magis quam par erat implicita) Coitio in fœdus, eaque voluntaria professio fidei substantialis, qua (Deo gratia) essentiam Ecclesiæ idque visibilis hucusque sartam tectam in Anglia conservavit.* That is, there wants not that real and substantial coming together, or agreeing in Covenant (though more implicite then were meet) and that substantial profession of Faith, which (thanks be to God) hath preserved the Essence of visible Churches in England unto this day.

Object. 2.

But the Congregations of England are Parochiall Churches

ches, and therefore no true Churches of Christ, and so by consequence have no true Ministry.

There is much opposition in our dayes against distinguishing of Congregations by local bounds, and much endeavour to break this bond asunder, and to leave people at liberty to joyn (notwithstanding their dwellings) with what Church they please, & with no Churches if they please; and most People speak of Parochial Churches in a most contemptible way, as of so many cages of unclean Birds, and of Parochiall Ministers, as of so many Parish Priests: But we hope this ariseth not so much out of Malice, and from a spirit of opposition, as from a misunderstanding of our judgement concerning Parochial Congregations. We will therefore briefly declare what we do not hold, and what we do hold. *Answ.*

1. We do not say That the bare dwelling in a Parish is sufficient to make a man a member of the Church of Christ within that Parish. A *Turk*, or *Pagan*, or *Idolater* may be within the bounds of a Parish, and yet we do not hold him a member of the Church in that Parish.

2. We do not say, That all that dwell in a Parish, and that joyn constantly in hearing of the word of God therein Preached, should upon that account be admitted to the Lords Table. We heartily desire, and sincerely endeavour to keep all Ignorant and Scandalous People from the Sacrament although they dwell within the same bounds with those that are admitted.

3. We do not allow, but much dislike the unequal division of Parishes, and we heartily desire a redresse herein.

But we say.

1. That it is most expedient for edification, and most agreeable to the Evangelical pattern, that Congregations should be distinguished by the respective bounds of their dwellings. Thus all the Christians in *Corinth* did belong to the Church of *Corinth*, and all the Believers in *Ephesus*, to the Church of *Ephesus*. The Churches in the New Testament are distinguished one from another by the places

where the believers dwelt. As the Church at *Corinth* from the Church at *Ephesus*. And we do not read of any of one Town member of a Church in another Town distinct from it.

The Reverend Assembly gave 3. reasons for the proof of this Assertion.

Deut.15.7. 11. Matth.22 39. Matth. 5.17.

1. Because they who dwell together, being bound to all kind of Moral duties one to another, have the better oportunity thereby to discharge them, which Moral tie is perpetual, for Christ came not to destroy the Law, but to fulful it.

Exod.2.4.

2. The Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of Moral duties without respect of persons, 1 Cor. 14.26. *Let all things be done unto edifying*. *Heb.* 10.24, 25. *Jam* 2. 1. 2.

3. The Pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

2. We say, That all that live within the same Parish being Baptized persons, and making profession of Christianity may claime admission into the society of Christians within those bounds, & enjoy the priviledges and Ordinances there dispensed, if by their Scandalous lives they make not themselves unworthy. For we believe that all Baptized Persons are members of the Church general visible, and have right unto all the Ordinances of Christ as the circumcised *Jew* had, and wheresoever they come to fix their dwellings may require an orderly admission unto the Ordinances there dispensed, unlesse by their sins they have disinherited themselves.

1 Cor. 12.13. Rom.3.1.2.

3. We say, That it is agreeable to the will of Christ and much tending to the edification of his Church, That all those that live within the same bounds, should be under the care of the same Minister or Ministers, to be taught by them and Governed by them, and to have the other Ordinances dispensed unto them sutable to their condition, as they

they shall manifest their worthinesse to partake of them. And that to remove altogether those Parochial bounds would open a gap to Thousands of people to live like sheep without a shepheard, and insteed of joyning with purer Churches, to joyn with no Churches; and in a little time (as we conceive *) it would bring in all manner of prophanenesse and Athiesme.

* As our experience abundantly shewes.

Object. Suppose a godly man living under a wicked Minister or an Hereticall Minister, or a Minister that admits all men promiscuously to the Sacrament without any examination; would you have this man bound to hear him and to receive the Sacrament from him?

Answ. If the Government of the Church were once setled, and countenanced by the Civil Magistrate, care would be taken that there should be no place for such kind of objections.

2. Such a person in such a case ought rather to remove his Habitation (if it may be done without any great prejudice to his outward estate) then that for his sake that good and old way of bounding of Parishes rightly understood should be laid aside.

Object. Suppose he cannot remove without very great prejudice to his outward estate.

Answ. In such a case, It is much better as we conceive (till the Church Government be further setled, and hath further countenance from Civil Authority) to relieve such a one by admitting him into another Congregation for a while, than wholly to break and dissolve that Laudable and Church-edifying way of distinguishing Congregations by local bounds.

Quest. But would you then have every man bound to keep constantly to the Minister under whom he lives?

Answ. We are not so rigid as to tie people from hearing other Ministers occasionlly even upon the Lords day, But yet we believe that it is most agreeable to Gospel-order upon the grounds forementioned, that he that fixeth his habitation where there is a godly able Orthodox Minister, should ordinarily waite upon his Ministry, & joyn to that Congregation

where he dwells rather then to another. In Scripture To appoint Elders in every Church and in every City is all one. They that were converted in a City (who were at first but few in number) joyned in Church-fellowship with the Elders and Congregation of that City, and not with any other.

Object. But the Church of *England* is a National Church, and therefore cannot be a true Church, because, the Church of the *Jewes* was the only National Church, and there are no National Churches now under the New Testament.

Answ. This objection lies as a great stumbling block to hinder many Christians from joyning with our Churches, and therefore we shall take some pains to remove it. For the better answering of this objection, we shall premise this distinction of a national Church.

A Church may be called *National* in a twofold respect, Either because it hath one national Officer, worship, and place of worship. Thus it was among the *Iewes*, they had one high Priest over all the Nation; they had one place to which all the Males were bound thrice in a year to assemble, and one special part of worship, to wit, Sacrifice which was confined to that publick place, unlesse in case of extraordinary Dispensation. Such a National Church we are far from asserting or endeavouring to establish.

Or a Church may be called National, when all the particular Congregations of one Nation, living under one civil Government, agreeing in doctrine and worship, are governed by their lesser and greater Assemblies; and in this sense we assert a national Church.

Object. But there is no example of any national Church in the New Testament.

Answ. 1. The reason is, because we have no example there of any Nation converted to the faith.

2. There are Prophesies, and promises of National Churches, *Psal.*72. 10,11,17. *Isai.*2.2. *Isai.*19. 18, *In that day shall five Cities speak the Language of Canaan, and swear to the Lord of Hosts &c.* and v. 19.—*then shall be an Altar*

in

in the midst of the Land of Egypt and a pillar at the border thereof to the Lord. And so on to vers.24.25. *In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the Land, Whom the Lord of Hosts shall blesse saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance.* From this full place we gather, 1. That in the times of the New Testament there shall be National Churches. 2. That these Churches shall combine in one way of worship by Oath and Covenant. 3. That the Lord own's those Churches thus combined, as his own, and promiseth to blesse them.

3. Even the *Jewes* themselves, when their Nation shall be turned to the Lord, and return to their own Land, shall become a National Church; (not as having one High Priest, one place of worship, and one special publick worship in that one place (for these things were Typical, and Ceremonial, and so were to vanish but as) agreeing together in the same way of doctrine, worship, and covenant as other Christian Nations do. This is evident from *Ezek.* 37.21. to the end of the Chapter.

But we do not find in the New Testament, that the particular Churches of any Nation are called *a Church* in the singular number; But *Churches*; And therefore we look upon it as an unscriptural Expression to call the Congregations of this Nation *The Church of England.* *Object.*

We find that several Congregations in the same City are called a Church, as in *Ierusalem*, Act. 8. 1. That there were many Congregations in *Ierusalem* is evidently proved, both in the Reasons of the Assemblie of Divines against the dissenting Brethren (where they prove it both from the variety of Languages, and from the multitude of professours, and Ministers) as also in our *Vindication of the Presbyterial Government*: And so Act. 12, 1, 5. And Act. 15.4,22.. *Answ. 1.*

Thus it was with the *Ephesians*; called *a Church* Act.20. 17. and Revel. 2. 1. and yet had many Congregations, as appears from the Bookes fore-quoted. (And if five Congregations

gregations may be called one Church, why not five hundred?)

2. We might instance, that the Churches in divers Cities are called A Church: compare *Gal.* 1.13.22,23. with Act.26. 11. where the Churches of divers Cities are called expresly ἐκκλησία.

3. Yet further it appears that all the visible Churches in the World are called A Church, 1 *Cor.* 12. 28. *Ephes.*3. 21. 1 *Cor.*10.32. And if all the Churches in the World are called one Church; let no man be offended if all the Congregations in *England* be called the Church of *England.*

Object. 3. But how doth it appear that it is the will of Christ that the Churches of one Nation should be governed by lesser and greater Assemblies, and so become a Nationall Church.

Answ. For this we desire the Reader seriously and impartially to peruse the *Vindication of the Presbyterial Government*, wherein this very thing is largely proved both by the light of Nature, and by the Scripture: *See Vindicat.* p. 20. & 26.

And thus we have endevoured by two Arguments to convince those that oppose our Ministry from their own principles, and to give them to understand that according to their own Tenents they are bound in conscience to acknowledge many of our Ministers, at least, to be true Ministers, although it should be granted them, that our Ordination is unwarrantable and Antichristian. For most of these men are amongst the number of them that vilify, and disregard Ordination. The best of them make it but a meer circumstance or adjunct to the call of the Ministry. And who knowes not but circumstances may be wanting or corrupted, and yet the substance remain intire? If we be true Churches, then (according to their own positions) we are true Ministers. If rightly Elected, then we have that which (they say) is essential to the Ministerial call. Suppose Ordination by Bishops should be an humane addition

addition not agreeable to the Rule, yet notwithſtanding humane additions do not nullify divine inſtitutions.

" Mr. *Burroughs* in his Heart-diviſions hath this ſaying, " I confeſſe for my part I never yet doubted of the lawful- " neſſe of the call of many of the Miniſters of the Pari- " ſhional Congregations in *England*; though they had " ſomething ſuperadded which was ſinful, yet it did not " nullify that call they had by the Church, that communi- " on of Saints, amongſt whom they exerciſed their Mini- " ſtry. Pag. 123.

If a man be Baptized in the name of the Father, Son, and holy Ghoſt, though there ſhould be many Ceremonial additions of Salt, Spittle, Greame, the ſign of the Croſſe, &c. Yet theſe additions would not nullify the Ordinance of Baptiſme. Now more can the ſuperaddition of Ordination unto our election (though it be ſuppoſed by them to be ſinful) nullify our Miniſtry, which in their judgements is, for the eſſence of it, conferred by Election.

CHAP. II.

Wherein the ſame Propoſition is proved by Arguments taken from our own Principles.

But omitting this way of Argumentation, we ſhall now (God aſſiſting) undertake to prove according to our own Principles (who hold That Ordination is that which gives the Eſſence to the Miniſterial call.) That the call to the Office of the Miniſtry which ſome of our Miniſters did receive during the prevalency of *Epiſcopacy*, was lawful and valid, for the ſubſtance of it, though mingled with many circumſtantial defects.

This appears by theſe enſuing Arguments. *Argument.*

They

They that (for the substance of their call) were called to the Ministry according to the mind of Christ, are lawful Ministers of Christ.

But the Ministers that were Ordained during the prevalency of *Episcopacy* were (for the substance of their call) called according to the mind of Christ, *Ergo.*

(Here we desire the Reader to take notice, that in this Argument, we shall not at all speak of the peoples election of their Minister. Not because we are enemies to popular Election rightly managed and ordered, or because we think that the Ministerial call doth not consist in Election as well as Ordination (for we have formerly declared the contrary.) But because the great stumbling-stone and Rock of offence against the present Ministry is in reference to to their Ordination, therefore it is that we insist upon that onely.)

The Minor is proved by surveying the Book of Ordination established by Act of *Parliament* according to which Ministers were to be Ordained, during the prevalency of *Episcopacy*.

Out of which we thus Argue.

They who were sufficiently gifted and qualified for the Ministry, and were inwardly called by God, and outwardly called by prayer and fasting, with the imposition of the hands of Preaching Presbyters, were called to the Office of the Ministry (for the substance of it) according to the mind of Christ.

But such were they who were Ordained during the prevalency of *Episcopacy*, *Ergo.*

That they were such, that is, ought to have been such according the Rule established, and that many were such *de facto*, and if any were not such, it was *vitium personæ ordinantis*, not *vitium regulæ*, the fault of the person ordaining, not of the Rule for Ordination, appears by viewing the Book it self in which we shall find.

1. That the party to be Ordained is to be one that is apt to

to teach, willing to take pains in the Ministry, sound in the faith, of honest life and conversation. And sure we are, many were such, and if any were not, it was a personal, not a Church error.

2. The party to be Ordained is to be examined touching his perswasion of an inward calling by the Spirit, whether he be inwardly moved by God to the work of the Ministry, and touching his faith of the sufficiency of the Scriptures, his purpose to execute his Ministry according to the word of God, to oppose all erroneous and strange doctrines, to fashion his conversation according to what may become a Minister of the Gospel, &c.

3. The party thus qualified, after a Sermon Preached and prayer made to God for a blessing is to be Ordained, and set apart to the work of the Ministry by the laying on of the hands of the Bishop, together with other Preaching Presbyters.

This is the substance of the Book as touching the Ordination of Ministers, from which it appears That Ministers made during the prevalency of Episcopacy, were (for the substance of their call) called according to the mind of Christ, and therefore lawful Ministers.

But it will be objected,

That the Ministers we plead for were made by Bishops distinct from Presbyters, who had no power nor authority to Ordain them ; and not onely so, but by Bishops who held themselves to be a superiour Order of Ministry by divine right above Presbyters, who were not onely Bishops but Lord Bishops, who were wicked and Antichristian, and whom we have renounced and sworn to endeavour to extirpate in our late solemn League and Covenant. *Object.*

What our opinion is concerning the divine right of Episcopacy, and what difference there is between a Presbyter Bishop, and a Bishop over Presbyters, between a Scripture Bishop and the Bishop that obtained in the Primitive times and the Bishop of our times, we shall have occasion to declare hereafter. For the present, before we return an answer *Answ.*

swer to this great objection consisting of many particulars, we must crave leave to premise these few conclusions, many of which we shall in the next proposition prove at large.

Conclusion 1. That according to the mind of God a Bishop and a Presbyter are all one: The Scripture owns no Bishop over Presbyters, but onely a Presbyter-Bishop.

Conclu. 2. That the Lawes of the Realme acknowledge nothing by divine right in a Bishop but his being a Presbyter. Sir *Edward Cook* makes it one part of the Kings jurisdiction to grant to Bishops that Ecclesiastical power they now exercise over us (speaking of his times) and also to take it from them at pleasure, &c. In *Henry* the 8ths. dayes there was a Book Printed for all his subjects to receive, seen and allowed by both Houses of *Parliament*, wherein is said Of these two Orders onely, that is to say, Priests and Deacons, the Scripture maketh expresse mention, and how they were conferred by the Apostles by prayer, and imposition of hands. By which it is evident, That the Lawes of the Realme do not acknowledge the divine right of Prelacy.

Sir Ed. Cook *de jure Regis Eccles. fol.* 8.

Printed 1543. and called The institution of a Christian man.

Conclu. 3. That most of our Bishops in *King Edwards* and *Queen Elizabeths* dayes did freely confess, That Episcopacy as it differed from Presbytery was onely of humane right and not from divine institution. This Bishop *Iewel* confesseth in his answer to *Harding*, and brings divers of the Ancient Fathers of the same judgement, whose sayings we shall hereafter mention. The same is affirmed by Archbishop *Whitgift* against *Cartwright*, and by Bishop *Downam* in the Preface to his defence of his Sermon Preached at the consecration of the Bishop of *Bath* and *Wells*.

Conclu. 4. That the best learned, even amongst the Papists themselves, do confesse, That a Bishop is not a superiour order of Ministry above a Presbyter, but onely a superiour dignity. That *Sacerdotium*, that is, as they call it, The Priesthood, is the highest order in the Church. That a Bishop is onely *primus Presbyter*; The first Presbyter, or, as *Bellarmine*

larmine calls him, *major Sacerdos*, Episcopacy is not another Order distinct from the Priesthood saith *Capreolus.*

No Prelate hath more concerning Sacramental power, or of Order, then simple Priests. So *Armachanus*, As concerning *Sacerdotal* order, and things that pertain to Order, they are equal. Thus *Bellarmine* himself, Although a Bishop and Presbyter are distinguished, yet as concerning Sacrifice they exercise the same Ministry, and therefore they make one Order, and not two. *Cusanus* goeth further; All Bishops, and haply also Presbyters, are of equal power in respect of jurisdiction, although not of execution; which executive power is shut up and restrained by certain positive Lawes, The Master of the *Sentences* saith, That the Canons acknowledge onely two sorts of holy orders; *Diaconatum, sc. & Presbyteratum, quia hos solos primitiva Ecclesia legitur habuisse, & de his solis præceptum Apostoli habemus.* That is, The Deacon and the Presbyter. Because the Primitive Church had no other, and the Apostolique precept speaks of no other. *Estius* tells us, That *Aquinas*, *Waldensis*, *Bonaventure*, and most of the other Schoolmen are of this opinion: And Doctor Field in his 5th. Book of the Church hath this remarkeable passage Touching the preeminence of Bishops above Presbyters, there is some difference among the School Divines: For the best Learned amongst them are of opinion that Bishops are not greater then Presbyters in the power of consecration or order, but only in the exercise of it and in the power of jurisdiction; seeing Presbyters may Preach and Minister the greatest of all Sacraments by vertue of their Consecration and order, as well as Bishops. Touching the power of consecration or order, saith *Durandus*, it is much doubted of amongst Divines, whether any be greater then an ordinary Presbyter: For *Hierome* seemeth to have been of opinion, that the highest power of consecration or order is the power of a Priest or Elder, so that every Priest in respect of his Priestly power, may Minister all Sacraments, confirm the Bapti-

Armach. lib. 11. *c* 2.

Bell. de Cleric. lib. 1. cap. 11.

Cusa. concor. lib. 2. cap. 13.

Lombard lib. 4. dist. 24.

Estius in libr. quart & dist. 24.

Duran. in 4. Sentent. dist. 24. qu. 5.

zed, give all orders, all blessings, and consecrations, but that for the avoiding of the peril of Schisme, it was Ordained that one should be chosen, who should be named a Bishop, whom the rest should obey, and to whom it was reserved to give orders, and to do some other things which none but Bishops do. And afterwards he saith, That *Hierome* is clearly of this opinion, and much more to this purpose. Now hence it followeth necessarily.

Conclu. That the power of Ordination of Ministers exercised for these many hundred years by Bishops, did belong to them as Presbyters and not as Bishops, and that the act and exercise of it was restrained to them *potius ad honorem Sacerdotii & in remedium schismatis quàm ad Legis necessitatem*: rather for the honour of the Priesthood, and (as was then their opinion) for the remedy of Schisme, then for any necessity of Law. For the Scripture warrants no such practise, as we shall shew hereafter.

Now this floweth from the former conclusion. For if Episcopacy be the same Order of Ministers with Presbytery, and the Ecclesiastical power equal in both, and a Bishop be nothing else in the opinion of Antiquity, but a chief Presbyter, or the President of the Presbytery, and of the same rank with them, then all the acts he doth, he must do by vertue of his Presbyterial consecration. This is demonstrable (even our adversaries being Judges) from this Argument.

Because a Bishop made *per saltum*, that never had the Ordination of a Presbyter, can neither consecrate and administer the Sacrament of the Lords Supper, nor Ordain a Presbyter, himself being none, nor do any act peculiarly appertaining to Presbyters. Ordination therefore (saith Mr. *Ball*) is reserved to the Bishop, not in respect of superiority in degree of Ministry above his brethren, for if he be no Presbyter he cannot make Presbyters, but for order sake, and to prevent Schisme and division, being for substance of the same Order and consecration with them.

Answer to Mr. Can. pag. 96.

Dr.

Dr. *Field* manageth the same argument these or words. Of the Church lib. 3. cap. 39.

" A Presbyter (saith he) ordained *per saltum* that ne-
"ver was consecrated or ordained a Deacon, may not-
" withstanding do all those Acts that pertaine to the
" Deacons Order: (because the higher Order doth al-
" wayes imply in it the lower and inferiour in an
" eminent and excellent sort.) But a Bishop Ordained
" *per saltum*, that never had the Ordination of a
" Presbyter, can neither Consecrate and Administer
" the Sacrament of the Lords body, nor Ordaine a
" Presbyter, himself being none, nor do any act pe-
" culiarly pertaining to Presbyters. Whereby it is
" most Evident (*saith Dr. Field*) That that wherein
" a Bishop excelleth a Presbyter, is not a distinct
" Power of Order,, but an Eminency and Dignitie
" onely, specially yeelded to one above all the rest of the
" same Rank, for Order sake, and to preserve the
" unity and peace of the Church.

What peace and Order was preserved hereby in the Church, we shall shew afterwards: For the present it is most clear, even from the testimony of *Episcopal* men themselves, That a Bishop is of the same Order and Rank with a Presbyter, and that his acts of Ordination were exercised by him as a Presbyter, not as a Bishop.

These things premised, we now come to Answer to the Objection, and to every branch of it.

Object. 1. The Ministers we plead for were made by Bishops distinct from Presbyters who had no power nor authority to Ordain them.

Answ. 1. The Bishop though distinct from his Presbyters, yet he did not Ordain them alone, but together with the laying on of the hands of other Presbyters he being as the first and chief Presbyter, or is *Præses Presbyterii*, The President of the Presbytery.

The

Answ. 2. The Bishop that ordained them was also himself a Presbyter, and had power as a Presbyter to Ordain, and therefore by vertue of his Presbyterial capacity his Ordination must needs be valid and lawful. Even as when a Bishop consecrateth the Bread and Wine at the Lords Supper, he doth it not as a Bishop (though he be one) but as a Presbyter; so also when he Ordaineth a Minister (which is an act of a farr inferiour nature) he doth it by vertue of a power belonging to him as a Presbyter, not as a Bishop distinct from a Presbyter, much lesse as a Lord-Bishop.

This is that which is said in the Ordinance of *Parliament* for Ordination. Whereas the word *Presbyter*, that is to say *Elder*, and the word *Bishop*, do in the holy Scripture intend and signifie one and the same function, although the Title of Bishop hath been by corrupt custome appropriated to one, and that unto him ascribed, and by him assumed as in other things, so in that matter of Ordination that was not meet; which Ordination notwithstanding being performed by him, a Presbyter joyned with other Presbyters, we hold for substance to be valid, and not to be disclaimed by any that have received it. And that Presbyters so Ordained, being lawfully thereunto appointed and authorized, may ordain other Presbyters. In the office and calling of Bishops two things are to be considered saith Mr. *Ball.*

Answer to Can. pag. 93. 1. The substance of their office and Ministry whereunto they are separated, to wit, to Preach the Gospel, dispense the Sacraments, and Administer the Discipline of Jesus Christ. And this is of God.

2. The superiority they take or challenge over their Brethren whether in Ordination or Jurisdiction, and this is of man. But they make not a difference or nullity in the substance of their Ministry. All Ministers of the Gospel are stewards of Jesus Christ, set apart to do his work, wherein if any one shall challenge more then of right appertaineth to him, or do ought out of pride, partiality, sinister affection, tyranny, or sedition: or receive such authority

thority to himself alone, as belongeth not to his place and office, or is common to many; in that he is blame-worthy: but thereupon his Ministry or Ministerial acts done by him are not made void, or of none effect.

But the Bishop that Ordained these Ministers you plead for, Ordained them as a Bishop by vertue of his Episcopal consecration, and not as a Presbyter, by vertue of his Presbyterial Order. *Object.*

This is not true of all Bishops; For as Mr, *Firmin* tells us, he heard a Reverend Minister of a Congregational Church in *Essex* say, That when the Bishop Ordained him, he told him: I do Ordain you as I am a *Presbyter*. *Answ.* 1.

2. Suppose he did, this was his personal errour, but did not Nullifie his power of Ordination as a Presbyter. Suppose a man made a Constable by lawful authority, should afterwards unwarrantably assume the power of a Justice of the Peace, and should do things which belong to his place as a Constable under the Title of a Justice of Peace, should not this act of his be valid though he pretends to do it upon a wrong title.

Mr. *Burroughs* in his *Heart-divisions* hath this observable passage. If a man doth a thing that he may do by vertue of 2 relations, or either of them, it may be he thinks he stands in one of these relations which indeed he doth not, yet he doth the action by vertue of it in his own thoughts, in this he sins; but there is another relation wherein he stands, that is enough to warrant the action that he doth to be lawful. Now though he doth not intend the acting by this relation, the action may be sin to him, but not at all sin to those that joyn with him in it. If he will go upon a false ground, when he may go upon a true, let him look to it. I will joyn with him in that action as warranted for him to do by vertue of his second relation, which it may be he will not own himself. He gives this instance. Giving alms is a work that a man may do either by vertue of Church-office, as a Deacon, or as a Christian, whom God hath blessed in his estate, or betrusted Pag. 184.

with

"with the distribution of what others betrust him with. "Now suppose a man is in the place of a Deacon, he thinks. "himself to be in that office by a right call into it, and he "gives out the alms of his Church by vertue of his call; "but I am perswaded his call to that office is not right, he "is not a true Deacon; yet if I be in want, I knowing that "bothhe and those who have given him monies to dispose, "may and ought to distribute to those that are in need, by "vertue of another relation, as men, as Christians, ena-"bled by God, surely then I may receive alms from him law-"fully, though his principle by which he gives them me is "sin to him. I may communicate with him in this thing, "though he acts by vertue of that offece that he had no true call unto &c. Much more may the like be said of receiving Ordination from a Bishop, who hath power to confer it as a Presbyter, though he gave it by vertue of his Episcopal consecration.

Object. 3. But the Ministers whose Ordinations you defend were made by Bishops, who held themselves to be a superior order of Ministry above Presbyters by divine Institution.

Answ. Whether they did so or no, we kuow not, but sure we are, that the Bishops of King *Edward* and Queen *Elizabeths* dayes were not of this opinion, as we have shewed. That the lawes of the Realm do not countenance it, that the learnedest of the Papists are against it, and if any of the Bishops of late years were of this opinion, it was their personall error, and not at all essentiall to the Episcopall Office.

Object. 4. The Ministers we speak against were made not onely by Bishops, but Lord Bishops.

Ans. But not as Lord-Bishops. The Lordly dignities of Bishops were meere civil additaments annexed to their Bishopricks by Kingly favour, not essential ingredients into their Office.

Object. 5. And therefore when they were taken from them they continued not onely Presbyters, but Bishops.

The Bishops from whom these Ministers received their Ordination were wicked and ungodly. and therefore their Ordination must needs be wicked aud ungoldly. This

This is not true of all of them. Some of them were godly, and some of them have shed their bloods for the Gospel sake. And he that shall call such Bishops wicked and ungodly, is notoriously guilty of the breach of the 9. commandement. 2. Supposing, though not granting, that all of them were wicked and ungodly, yet notwithstanding though we are far from justifying their ungodlinesse, We answer. *Ans.* 2.

That some evil men may and alwaies have *de facto* been officers and Ministers in the Church. In the Church of the Jewes *Hophni* and *Phinehas*, in the dayes of Christ, Scribes and Pharises.

2. That the wickednesse of such men did not null or evacuate their ministerial acts. The Scribes & Pharisees that sat in *Moses* his chair were to be heard, though they said and did not. Christs commission did as well authorize *Judas* as any other to Preach and baptize, &c.

And surely if the Principall acts belonging to the Ministerial function, as Preaching, Baptizing, adminstring the Sacrament of the Lords Supper, be not nulled or made void by the personal wickednes of Ministers, then, consequently not their ordination. So that if *Judas* had been an Apostle when Christ sent his Apostles to ordain Elders. his Ordination should have been as valid as his Preaching, and Baptizing formerly had been. The Leprosie of the hand doth not hinder the growing of the corn which that hand soweth.

But these Bishops were Antichristian, and their office Antichristian, and therefore the Ministers ordained by them must needs be Antichristian Ministers and not the Ministers of Christ. *Object.* 6.

For satisfaction to this objection, we shall first propose what the ancient learned & godly *Non-conformists* have left in print about it, and then we will lay down our own answer. The old *Non-conformists* by joynt consent have written, That they did not see how our Bishops could be called Antichrists, or Antichristian. 1. Because the word "marks out Antichrist by his false Doctrine: nor do we "find in holy Scripture any such accounted Antichrist "or Antichristian, which holding the truth of Doctrine, *Ans.*

" swerveth, either in judgement or practise, from Christs rule
" for Discipline: Now it is evident that our Bishops do hold and
" teach all fundamental doctrines and truths, and some of
" them have soundly maintained them against Hereticks,
" converted many to the truth and have suffered persecution
" for the Gospel.

2. Their Hierarchy and other corruptions, charged upon the
" calling of our Bishops, were rather to be esteemed the staires
" and way to Antichristianity, then Antichristianity it self; for
" they were in the Church, before the Pope, who is the
" Antichrist, and the chiefe Head link of all Antichristianity,
" was revealed.

3. The Antichristian Bishops hold their preeminence as from
" Gods law, which is unchangeable; whereas our Bishops since
" his Majesties reign to this day (for the most part) hold
" superiority by no other right then the positive law, which is
" variable; yea it appeares by the institution of the Court of
" Delegates, and the continuance thereof to this day, that
" they do and ought by law to hold their Jurisdiction, not as
" from God, but is from the Prince. Thus they.

And as to the Ministers Ordeyned by Bishops, they say.

" Bishops are able to judge of such gifts as are required for the
" sufficiencie of Ministers, that many of them have been
" such Ministers themselves, as to whose labours the Lord
" hath set to his Seal. We are perswaded, that though it were
" not necessary, yet it cannot be unlawful for him that entreth
" into the ministery to be approved, and authorized even by
" them. And if our Ordination be in this behalf faultie, how will
" our Brethren justifie the calling of their own Ministers that
" have received Ordination ever from the people, who neither
" by commandement nor example can be found to have any such
" authority, nor are in any degree so capable of it as the Bi-
" shops.

Thus much is said by the old Non-conformist.

For our own particulars we shall return an answer to this objection by distinguishing of the word *Bishop* and the word *Antichristian*. There

There are three sorts of Bishop, the *Scripture-Bishop*, the *Bishop* of the *first Primitive times*, and the *Bishop of latter times* Now we are far from thinking that the scripture Bishop, that is to say the Presbyter) or the Bishop of the first Primitive times (who was nothing else but a chief Bresbyter or the Moderator of the Presbytery and had a Priority, not of power but of order onely, like a Speaker in the Parliament) were Antichristian. The question onely is about the Bishop of latter times.

The word *Antichristian* may be taken properly or improperly. An Antichristian Minister *properly* is one that own's the Pope as a visible Monarchical head over the Church, and that stands a Minister with subjection and subordination to the Church of *Rome*, and that professedly maintains the Popish religion. An Antichristian Minister *improperly* is one that in his calling and office hath divers things that are Antichristian.

In the first sense we believe none will say our Bishops were Antichristians.

But yet we cannot deny, but that those Bishops who did take upon them by divine right the care of whole *Diocesses*, and did assume the whole power of jurisdiction over the people and Ministers therein, and did challenge a Majority *and tantum non* a sole power in Ordination, did symbolize herein too much with Antichrist, and had in this sence much of Antichristianisme in them; yet notwithstanding this is not sufficient to denominate them Antichristian, no more then the having of some hypocrisy and covetousnesse, doth denominate a godly man, an hypocrite, or a covetous person. The denomination is alwaies *á meliore*, Our Bishops for the most part were very Orthodox in doctrine and pure in the substantials of worship, and have written many learned treatises against Popery and Antichristianisme. Indeed in matters of Discipline and ceremonies they were exceeding faulty, and some of them of late yeares began to Apostatize both in doctrine and worship, for which God hath grievously punished them; yet all this is not sufficient to make them Antichristian properly so called,

From the better part.

much lesse to null all their acts of Ordination no more then their acts of preaching, baptizing, and administring the Lords supper specially if we consider that they had power enabling them to perform all these acts as they were Presbyters, though they never had been Bishops.

But let us suppose (though not grant) the Bishops were Antichristian, and their office Antichristian yet we answer.

Ans. That it will not follow that the Ministers made by them are Antichristian unlesse it can also be made out (which never can be done) that they were Antichristian in the very act of Ordination.

For as a maimed man may beget a perfect child, because he begets him not as maimed but as a man. So an Antichristian Bishop may ordain a true Minister, because he ordaines him; not as Antichristian, but as a Presbyter, that by divine warrant hath authority so to do. As *Austin* against the Donatists proves the validity of Baptisme by Hereticks, if they Baptized with water in the name of the Father, Son, and Holy Ghost, though in other points they were Heretical. So certainly a Minister ordained to Preach the Word and administer the Sacraments according to the mind of Christ is a lawful Minister, though ordained by a Bishop in other points Antichristian, considering that in that one act he is not Antichristian, but doth that which he hath warrant from the Scripture to do though he were not a Bishop. The word, Sacraments, and Ministery are the institucions of Jesus Christ. And these are not made null and void though the power to dispence them *in foro externo* be conveighed to us by corrupt Instruments, no more then the Scriptures were polluted because offered by *Hophni and Phinekas*, or the Chair of *Moses* defiled, because the Scribes and Pharisees sat in it. We must carefully distinguish (as a learned Minister well saith) the acts of office (which have their form and being from a root or fountain without us) from the qualities of the man that performes the office. The man may be naught, yet his office good ; and acts done by vertue of his Office, Just and allowable , although the man and his religion be naught. As for instance;

instance. A Popish Landlord makes you a lease of a Farme, your lease is uot antichristian, but good in Law, though he that demised it, be for his Religion, a Papist. A Popish Judge doth passe a sentence in Court, which stands good in Judicature, his sentence is not Popish, though he that pronounced it be a Papist; the reason is, because the legall sentence is not of him, nor from him, as a Papist, but as a Judge, who doth but deliver that which he hath received from an higher root, the Law. So in this case, Ordination is an act of Office received from Christ and is not Antichristian, though executed by one that is in other things Antichristian. We do not rebaptize them that were baptized by a popish Priest, because the power of Gods Ordinance depends not on the person that does execute the same, but upon an higher foundation, the institution of Christ. Ministerial acts are not vitiated or made null, though they passe through the hands of bad men; But stand good to all intents and purposes to such as receive them aright, by vertue of their Office authoritatively derived from the first institution. A Bishop in his Presbyterial capacity hath divine right to ordain, and therefore his Ordination is valid, though it be granted that he is Antichristian in his Episcopal capacity.

Object. 7. If a Minister made by a Bishop be a lawfull Minister, why then did you in your late covenant abjure Episcopacy with all its dependencies?

Ans. We did not swear in our covenant to endeavour the extirpation of Scripture Episcopacy which is Presbytery; but of Prelacy, that is, of those Lordly titles which Bishops were invested withal, and of their unjust usurpation of a sole power of jurisdiction and of a Majority of power in Ordination together with their Chancellours and Commissaries and the rest of the Hierarchy. But we never did and never shall (by Gods Grace) renounce them as Presbyters, which by consent of all sides are by divine right, nor Ordination by them upon that account, which we doubt not but is lawful and valid, and will appear so to be at the great Tribunal.

And thus we have answered this objection with all the branches of it.

There

There is one objection of great concerment yet behind. But before we mention it we shall propose three other Arguments for the Justification of the Ministry, made during the prevalency of *Episcopacy*.

Argument 2. From the glorious successe God gave unto it during the raign of Prelacy. For since our Ordination, God hath sealed to the truth of our Ministry, and hath blessed it with the Conversion of many Thousand souls unto God. Now that Ministry that God doth ordinarily blesse with bringing forth sons and daughters unto God, that Ministry must needs be a Ministry sent of God; For God hath threatned (as we have often said) That a false Ministry shall not profit. And the Apostle proves the lawfulnesse of his Ministry, by the successe it had upon the hearts of the *Corinthians* 1 Cor. 9.1,2. There are many of those that cry down our Ministry as Antichristian, and separate from us as no Ministers, that cannot deny but that they had their conversion (if they are at all converted) from us. And if our Ministry be Antichristian, how is their conversion Christian?

Jer. 23.32.

Argu. 3. From the ends and purposes for which we were Ordained. They that were Ordained by Bishops, together with other Ministers for no other end and purpose, but to Preach the Word, and Administer the Sacraments according to the will of Christ, are lawful Ministers of Christ.

But so were the Ministers Ordained during the prevalency of *Episcopacy*.

Ergo.

He that shall say, That a Minister that Preacheth Christ and his truths, and administreth the Sacraments according to the mind of Christ, is an Antichristian Minister, because of some defects in his entrance, doth more advance and honour Antichrist, then he doth disparage or disgrace us. Mr. *Ball* (no friend to *Episcopal* Government) in his answer to Mr. *Can*, hath these words. In every true Church where the Word of God is intirely preached and received, and the Sacraments for substance rightly administred, there is a true

true Ministry and a true calling to the Ministry, though in some things maimed and faulty.

From the destructive mischiefes, and Church-ruining consequences that do naturally flow from this assertion. For he that shall undertake to make good this desperate proposition (as that learned and godly man so often cited, justly calls it) That a Minister made by a Bishop, is no Minister of Christ, but of Antichrist, must also be forced to confesse and acknowledge; *Argu.* 4. Mr. *Ball.*

1. That Mr. *Bradford*, Mr. *Rogers*, Mr. *Philpot*, Dr. *Taylor*, Mr. *Saunders*, and the rest of those blessed Saints and Ministers, who laid down their lives in defence of the Gospel against Antichrist. were Antichristian Ministers.

2. He nullifieth and and maketh void all the Ministerial acts performed by the Ministers of *England* ever since the Reformation. For if our Ministry be no true Ministry, then is our Baptisme no true Baptisme, the Sacrament of the Lords Supper no true Sacrament, our Church no true Church.

3. He must acknowledge that there was neither Church, Sacraments, nor Ministry in the whole Christian World for many hundred years past. For it is without dispute, that there was no other way of entring into the Ministry for many hundred years in the Church of Christ, but by the Ordination of Bishops.

4. He must be forced (if a Minister) to renounce his Ministry, and take it up again from the people, who (as the old Non-conformists well say) have neither commandement nor example in all the New Testament, to authorize them to Ordain him. And by this means he overthroweth the whole Ministry and Church of Jesus Christ, and will be necessitated at last to renounce all Churches, and all Ministry and turn Seekers, as some do in our dayes, even upon these very grounds and Principles.

Now then if the denying of our Ministry during the raign of *Episcopacy* to be a lawful Ministry be the parental cause of such horrid and desperate consequences, we doubt

not

not but it will be abhorred and abominated by all sober and godly Christians. And that our people that read these lines will be rooted and established in this great Truth.

That the call to the Office of the Ministry which some of our Ministers did receive during the prevalency of *Episcopacy* was lawful and valid for the substance of it, though mingled with many circumstantial defects.

CHAP. III.

Wherein the great Objection against our Ministry as being derived from Rome, *is answered.*

But the great objection (of which we even now spake) against this proposition, is,

Object. IF we justifie the lawfulnesse of *Episcopal* Ordination, then it will also follow that we must justifie the Ordination that is in the Church of *Rome*. For if Ordination by our Bishops be lawful, then these Bishops themselves must be be lawful Ministers, and then their Ordination must also be lawful, and so by consequence it will follow, That those in the Church of *Rome*, from whom the Protestant Ministers in the beginning of the Reformation had their Ordination, were true Ministers of Christ. For if they were not, then were not our Ministers made by them the Ministers of Christ. And if they were, then may a Minister of Antichrist be a Minister of Christ, and Ordination received from the *Pope* of *Rome* be a Scripture-Ordination.

Answ. Before we answer to this great Objection we shall premise this one distinction.

It is one thing to receive a Ministry from the Apostate Church of *Rome* as the author of it, another thing to receive

receive a Ministry from Jesus Christ *through*, the Apostate Church of *Rome*.

Our *Antiministerial* adversaries, if they would argue aright, their objection must be thus framed.

The Ministry which hath the Pope of *Rome*, or (which is all one) That hath Antichrist for the author of it, is Popish and Antichristian. But such is the Ministry of the Church of *England*. *Object.*

Ergo:

We deny the Minor: For we say, That our ministry is derived to us from Jesus Christ. We are his Ministers and his Ambassadors. It is he that gave Pastors and Teachers to his Church as well as Apostles and Evangelists.. We say, That Ordination of Ministers by Ministers, is no *Romish* institution but instituted by the Lord Jesus himself long before Antichrist was. That our Ministry is descended to us from Christ *through* the Apostate Church of *Rome*, but not *from* the Apostate Church of *Rome*. And that this great objection (which some say is unanswerable) must of necessity be summed up into this argument. *Answ.*

Those Ministers which stand by an institution of Christ descending to them from the Apostles through the antichristian Church of *Rome*, are ministers of Antichrist and not of Christ. *Object.*

But such are our Ministers, *Ergo*.

But here we deny the Major as utterly false; We say, That the Ministry which is an institution of Christ, passing to us *through Rome*, is not made null and void, no more then the Scriptures, Sacraments, or any other Gospel-Ordinance which we now enjoy, and which do also descend to us from the Apostles, through the *Romish* Church. *Ans.*

Now that this great Truth so necessary to be known in these dayes, may be fully made out to our respective Congregations, we shall crave leave a litle to enlarge our selves in the proof of it, and shall for this end offer these ensuing considerations to be seriously weighed by all that fear God amongst us.

That the Lord Jesus hath given the Ministery to the Church to continue *till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulnesse of Christ*; which will never be till the day of judgement. And he hath promised to be with the Apostles teaching and baptizing *alway even unto the end of the World*; which must needs be understood of them and their successors. He hath promised that *the gates of hell shall not prevail against the Church* (which Mr. *Hooker* Mr. *Cotton* and others, expound of the universall visible Church existing in its particulars) The Apostle *Paul* also saith, That the Sacrament of the Lords supper is to be observed, and to continue *till the comming of Christ*. And that glory is to be given to God by Christ Jesus in the Church [ἐν πάσαις εἰς γενεὰς] *throughout all generations* and *ages*. It is also prophesied concerning the Kingdom and Government of Jesus Christ, both invisible and visible, that it shall abide to the end of the world. *Luc.* 1. 33. *Isaiah* 9. 6. 7. By all these texts, it is evident, That there was, is, and shall be a true Church, and a true Ministery preserved by Jesus Christ, even unto the end of the World. How can glory be given to God in the Church throughout all ages, if there should be an age in which the Church should be utterly lost? How can the Sacrament be continued in the Church till Christ come, if there were so many hundred years in which there was no true Ministery? How can it be said That Christ is with his Ministers alway even unto the end of the World, and that the gates of hell shall not prevail against the Church, and that there is no end of Christs Government, if during all the raign of Antichrist, there was no true Church-state in the world, no true Ordinance, as some say, no true Ministery? And therefore though we should not be able to tell how the Church and Ministry was preserved in the midst of that great and general Apostasie that hath been in the Christian World; yet notwithstanding we ought to believe that it is so, because Christ hath said it shall be so, and heaven and earth shall passe

Eph. 4. 11, 12, 13.

Matth. 28. 20

Math. 16. 18.

Hooker Part. 1. c. 11.

1. Cor. 11. 26.

Eph. 3. 21.

passe away, but not one title of Gods word shall passe away. Mr. *Bartlet*, in his Model of the Congregational way, spends the most part of a Chapter to prove That the essentials of a Church-state together with the Officers, Ordinances and administrations thereunto appertaining, hath, and shall abide for ever in the World. This he proveth both by Prophesies, promises, and precepts of Scripture, and also by divers reasons. The same task is also undertaken by Mr. *Philips* of Watertown in *New-England*; but for brevity we forebear transcribing them.

Mr. *Bartlet.* ch. 4. Mr. Philips against *Tho. Lambert.* P. 144. 145.

We read *Revel.* 12. of a great wonder in heaven, a woman cloathed with the Sun &c. This woman represents the Christian Church, she is persecuted by the heathen Emperours and overthrows them by the blood of the Lambe, and by the word of her testimonie and by not loving her life unto the death. Afterward she is persecuted by Antichrist, and then she flies into the wilderneſſe where she hath a place prepared her of God, that they should feed her a thousand two hundred and threescore dayes *Vers.* 6. and she is said to be nourished in the wilderneſſe for a time, times and half a time, from the face of the Serpent, verse 14. Note here. 1. That by the 1260 daies, and a time, times, and half a time, is meant the whole time of Antichrists raign. 2. That the Church during the whole raign of Antichrist should be in a sad lamentable and Wilderneſſe condition. 3. That maugre all the fury of the ten-headed, or two-headed beast, yet notwithstanding the Church of Christ should be preserved and kept safe. For there were two wings of a great Eagle given unto her to enable her to fly into the Wilderneſſe where she is fed and nourished 42. Moneths. And all this is to be understood not onely of a Church entitative, or a Church without Officers, but of a Church instituted or Ministerial, a Church administring Ordinances. For this woman is not onely kept alive in the Wilderneſſe all the time of Antichrists raign, but she is *fed and nourished* by Gospel-Administrations. She is fed by the Two witnesses (for the prophesying of the witnesses is contem-

porary with the womans flight into the Wilderneſſe) Even as *Elias* was nouriſhed in the Wilderneſſe and kept ſafe from the fury and rage of *Jezebel*. And as God reſerved 7000. that had not bowed their knees to *Baal* &c. and by good *Obadiah* preſerved an hundred Prophets of the Lord alive all the time of *Ahabs* bitter oppoſition againſt them: Even ſo was the *Woman*, that is, The Church of Chriſt, reſerved and nouriſhed by the Ordinances, Scriptures, and Miniſtry of Chriſt, (though in a Wilderneſſe-condition) all the time of Antichriſt's prevalency.

The like to this we read of in the 11. of the *Revelation*, where we have two things very obſervable for our purpoſe. The one concerning the Temple meaſured, and the outward Court unmeaſured. The other concerning the two Witneſſes.

Rom. 11. 1, 2. 1. Concerning the Temple meaſured and the outward Court unmeaſured. The outward Court was to be left out or caſt out, to wit, as prophane, and that which God will make no account of; It was not to be meaſured, but to be given unto the *Gentiles* (that is the Antichriſtian party) to be trod under foot, forty and two Moneths; that is, all the time of Antichriſts raign. The meaning is, (as Mr. *Mede* well obſerveth) That the Antichriſtian Apoſtaſie which he calls *redivivus Ethniciſmus*) ſhall prevail over the Chriſtian Church, and ſhall bring in a new kind of Idolatry into the places where the true Religion was profeſſed.

Heatheniſm revived.

But now the Temple and the Altar, and they that worſhip therein are to be meaſured with a divine reed. This meaſuring is an alluſion to *Ezek.* 40. 1. &c. where the Temple, with all in it, was to be meaſured by Gods appointment, to ſhew, that that building was of God. So muſt the true Church of Chriſt under Antichriſt be meaſured, that is, kept pure from Antichriſt's Idolatry, walking exactly according to the Rule of the Word, and alſo kept ſafe from Antichriſt's rage and fury.

1. Note here, That though the outward Court was given

ven to the *Gentiles* to be troden down, yet the Temple with the worshippers therein was not given.

2. That during the prevalency of Antichrist, the Temple and Altar and worshippers therein, that is, a true Church, and a true Ministry, and true Gospel-Ordinances, are preserved and kept safe. While the outward Court is worshipping the Beast, the true Church is serving God according to his Word, as in the inner Court of the Temple.

Our English Annotations say; *That by the measuring of the Temple and altar, and the worshippers therein, is signified.* 1. *The fewnesse ef the true Christians under* Antichrist, *in comparison of the Idolatrous, ones as the Priests and Levites, that worshipped in the inner Court, were few in comparison of the people that worshipped in the outward.* 2. *That Gods people, while* Antichrist *raged, should have a place in the Wildernesse where they might serve God according to his will, as the* Jewes *offered sacrifices on the alter in the Temple, and which should be for safety, as a* Sanctuary *unto them,* Isai.8.14. Ezek.11.16. *Therefore Temple, and altar, and worshippers, and all are measured. So* Jerusalem *is measured after the captivity, that it may be inhabited again.* Zech. 2.1,2,3,4. *&c.*

2. The Second thing observable is concerning the two Witnesses, who are said to Prophesie in sackcloth 1260 dayes, that is, all the time of the raign of Antichrist. By the Two Witnesses in general are meant *Omnes Veritatis divinæ interpretes & assertores* (saith Mr. *Mede*) All the Interpreters and assertors of divine truth, *qui fœdam illam & lachrymabilem Ecclesiæ Christi contaminationem assiduis querelis deflerent &c.* who should by their daily complaints bewaile the foul and lamentable pollution of Christ's Church. These Witnesses are said to be two for the fewnesse of them, and because two witnesses were sufficient to confirm any truth, and also in allusion to *Moses* and *Aaron* in the Wilderneſse, To *Elijah* and *Elisha* when the *Israelites* worshipped the Calves, and *Baal*; To *Zerubbabel* and *Jehoshua* in *Babylon*, and after the return of the *Israelites* from captivity.

For

For our parts, we conceive that by the Two witnesses in a more especial manner are meant the True Ministers of Jesus Christ who are called Witnesses of Christ, Act.1. 8. and whose proper Office it is to bear witnesse to truth and holinesse, against all the Heresies, Blasphemies, Idolatries, and ungodlinesse of Antichrist. Now these two witnesses are said to Prophesie (though cloathed in Sackcloth) all antichrists reign, which is a clear and demonstrative argument to us, That there hath been a true Ministry, preserved by God from the beginning of the Christian Church even to this very day, notwithstanding the great and universal Apostacy that hath been in it. And our learned Protestants in divers Books have given us a Catalogue of the faithful Ministers of God, and other godly men whom the Lord raised up in all ages of the Church to bear witnesse against the growing and spreading abominations of Antichristianisme in the Christian World.

Dr. *Whites* way to the Church digr.52. Bishop *Usher de successione Eccl.* *Simon Berkbeck* Protestants Evidence. *Catalogus Testium veritatis.*

3. The third thing we offer to consideration is. To beseech our people, accurately to distinguish between the Church of *Rome* and the Antichristianisme of the Church of *Rome*, as between a man and the Plague-sore that is upon him; and between a Field that is full of tares, and yet hath some Wheat in it. It is certain that the Church of *Rome* was a true Church in the Apostles dayes when the faith of it was spread throughout the World, and it is as certain that afterwards by little and litle it apostatized, till at last Antichrist set up his throne in that Church. And yet still we must distinguish between the Church, and the Apostasie of it; between the Corn and the Tares that are in it. Thus the Apostle seems to do, 2 *Thess.*2.4. where he puts a difference between the Temple of God, in which the man of sin shall sit as God, and between the man of sin sitting in this Temple. The man of sin is no part of this Temple of God, but as a Plague of Leprosie infecting, defiling, and polluting it. But yet the Temple of God (which is his visible Church, as appears from 1 *Cor.*3. 16, 17. *Revel.* 3.12, *Revel.* 11. 1, 2. 2 *Cor.* 6.19.) doth

doth remain where the man of sin sits, even as the Church of *Pergamus* did, where the seat of Satan was. And though we renounce the Antichristianisme which pollutes the Temple of God, yet we do not renounce the Temple it self. Revel. 2. 13.

This is that which some of our Divines say: That we differ no more from *Rome* then *Rome* differs from it self, and from what it was in the Apostles dayes, neither do we refuse any Doctrine that they hold, simply because they hold it, unlesse it can appear to us, that that doctrine is part of the Antichristianisme of that Church. The Religion of the Church of Rome, is like a peece of bread mingled with a great deal of poison. They hold many truthes, but then they poison them by their Heretial additions. They hold most that we hold, and their Apostasie consisteth rather in adding to the truth, then in detracting from it. They hold the Scriptures we hold, but they add Apocryphal to the Canonical Scriptures. They hold Christ the Head of the Church, but the Pope also. They hold Justification by Faith as we do, but they add Justification by works also; They hold praying to God, but add praying to Saints; They hold two Sacraments, but add five more &c. Thus their Religion is bread and poison mingled together, and whosoever living amongst them can separate the bread from the poison, shall find bread enough to nourish him unto eternal life.

And the reason why we separated from them, was because they would not suffer us to eat the bread unlesse we would eate the poison also. Even as a man that is drinking a cup of Wine, and another comes and puts a Toade in it, and will not suffer him to drink the Wine unlesse he will drink the Toade also. This was our condition: Unlesse we would swallow down all their Antichristian additions to Gods Word, they would not suffer us to live amongst them, and hereupon we separated, and may justly be said to be *non fugitivi, sed fugati.* Not withdrawing, but driven away. And which is very observable;

When.

When the Protestant Churches did separate, they did not erect a New Church but reformed a corrupt Church. And therefore ours is called The Protestant *Reformed* Religion. Not, A *New* Religion. We take away their hereticall superstructions, but still keep the Truths which they hold; We put away the poyson, but keep the bread; We take out the toad, but yet do not fling away the Wine; We remove the rubbish of Antichristianisme, but yet we do not renounce any thing of God, or of the Scriptures that is yet remaining sincere in that Church. All this we the rather observe, that thereby we might heed our people of that great cheat that is now put upon the Saints of God in this Nation, in crying down all the truths of Jesus Christ, as Antichristian, and scaring people from the doctrine of Christ by perswading them to avoid Antichrist. There is hardly any Truth of Christ but it is charged by some or other in our unhappie dayes to be Antichristian. Thus.

1. The Doctrine of the souls Immortality was, *excogitata ab Antichristo ad stabiliendam suam culinam per fictum Purgatorium*, *et invocationem Sanctorum*, Invented by Antichrist to uphold his Kitchin &c. as is said by the Cracovian-Socinians. And in the Book called *Mans Mortality* it is said, "That the most grand and blasphemous heresies that are in "the World, the mystery of iniquity, and Kingdom of Anti-"christ doth depend upon this doctrine of the Souls immor-"tality.

Theses Cracoviæ impressæ.

2. The Doctrine of the Trinity is said to be a doctrine that hath Antichrist for the author of it. *Zanchius in responsione ad Arianos.*

3. That Christ is God coæqual and coæternal with the Father, this also is called antichristian doctrine: *Sic clamat Antichristus.* So cryeth Antichrist, say the *Arrians*; *Zanch. in responsione ad Arianos.*

4. The doctrine of the Magistrates power in punishing Antichristian heresies and blasphemies (which the Scripture saith will be the way by which God will at last destroy Antichrist)

Antichrist) is said to be Antichristian. Thus *Blackwood* in his storming of Antichrist.

5. The Doctrine of Infant-Baptisme is also called Antichristian.

6. The Doctrine of humiliation, Repentance, Sanctification, and of good works, done out of obedience to Gods command, is antichristian, as say the Antinomians.

And who knoweth not, That the very places where we meet to worship God, and the worship which we perform in those places, and that our Government of the Church by lesser and greater Synods, is called Antichristian? And therefore it is no wonder if our Ministry be also so called. For we are now come to that height, That there are some that renounce all Churches as Antichristian, even those Churches themselves that renounce us as Antichristian. And thus by the great subtlety of Satan under the notion of avoiding Antichristianisme there are many people tumbling down apace to direct Athiesme; and are brought to renounce Christ himself, lest therein they should comply with Antichrist. And therefore we earnestly beseech and intreat our respective Congregations not to be affrighted at the bugbear word *Antichristian or Popish.* But to examin, Whether the Charge be true, and to renounce whatsoever is truly Antichristian: But to take heed that they be not frighted from Christ and from his Ordinances, and Government, & Worship, & Ministery under the notion of renouncing Antichristianisme. So much for the third consideration; these three first considerations are more general. We shall now apply our selves more punctually to the answer of the great Objection, and desire it may be considered.

Consid. 4. In the fourth place. That it hath pleased God out of his infinite Wisdom and providence to continue the two great Ordinances of Baptisme and Ordination sound for the substantials of them in the Church of *Rome* even in their greatest apostacy. We deny not but they have been exceedingly bemudded and corrupted, *Baptisme* with very

many superstitious ceremonies as of Oyl, Spettle, Crossings &c. *Ordination* with giving power to the party Ordained to make the body of Christ &c. But yet the Substantials have been preserved. Children were Baptized with water in the name of the Father, the Son, and Holy Ghost. And the parties ordained had power given them to Preach the Word of God. Now the Protestant Religion doth not teach us to renounce Baptisme received in the Church of *Rome*, neither is a Papist, when converted Protestant, rebaptized. Nor doth it teach us simply and absolutely to renounce Ordination; but it deals with it, as the Jewes were to do with a captive maid when they had a mind to marrie her. They must shave her head and pare her nailes, and put the raiment of her captivity from off her, and then take her to wife. So doth the Protestant Reformed Religion.

Deut. 21. 11. 12. 13.

It distinguisheth between the Ordinances of God and the corruptions cleaving unto the Ordinances. It washeth away all the defilements and pollutions contracted in the Church of *Rome* both from Baptisme and Ordination, bnt it doth not renounce either the one or the other.

1. Because they are none, of Antichrist's posts or Antichrist's inventions, but are the institutions of Jesus Christ, and were in the Church of *Rome* long before Antichrist sat there.

2. Because they have been preserved sound for the substantials and essentials of them, And the truth is he that renounceth the one must needs renounce the other; which were well if some of our dissenting Brethren would seriously consider.

Now that this *Position* may not seem strange, we will a a little compare the Apostacy of the 10. Tribes with the Apostacy of the church of *Rome*. The 10. Tribes did not onely worship God after a false manner by setting up their golden Calves in *Dan* and *Bethel*, but afterwards in the raign of *Ahab* they directly worshipped false Gods, and set up *Baal* and *Ashtaroth*, and fell away wholy from the true God;

God; and yet notwithstanding all this, when the Prophet came to anoint Jehu, he saith unto him.

Thus saith the Lord God of Israel, I have anointed thee King over the people of the Lord, evenover Israel Here note, That they are called the people of God notwithstanding their Apostacy. And the Ordinance of Circumcision, which was retained amongst them in this their Apostacy, was Gods Ordinance and they that were circumcised under that Apostacy not onely did not renounce their circumcision, but had sinned against God if they had done it, and were accordingly admitted to the passeover by *Hezekiah* as truly circumcised. For Gods Ordinances are not to be renounced for mans Corruptions cleaving to them, but the corruptions are to be removed and the Ordinances embraced.

2. K. 9. 6.

Exod. 12. 43. 44. 48.
2. Chron. 30 18. 19. 20.

And afterwards in Christs time it is evident, that the Office of the Priest and the High-Priest was exceedingly corrupted. They came ordinarily into their office by bribery, & faction. And as many learned men think there were Two high Priests together (*Annas* and *Caiaphas*) when Christ was crucified. The Priests and High-Priests had their chief stroak in the Crucifying of Christ. And yet we read *John* 11. 15 Caiaphas is owned by the Holy Ghost as high Priest &c. Act. 23. when Paul said to the High-Priest, *God will smite thee thou Whited Wall* &c. and they that stood by said, *Revilest thou the High-Priest?* Paul answered, *I wist not, Brethren, that he was the High-Priest*. For it is written, *Thou shalt not speak evil of the Ruler of thy People.* Here also *Paul* as many think, acknowledged him as an High-Priest, though the Priesthood at that time was tyrannical, heretical, and they came by most unjust wayes into their places and offices. From all this it appears; That corruptions cleaving to Gods Ordinances do not null Gods Ordinances. That we are not to renounce divine Ordinances because of circumstantial defilements annexed to them. That Baptisme and Ordination were sound for the substance in the Church of *Rome*, and therefore to be reformed, but not renounced.

5. The fift thing we desire may be considered is.

That it is no disparagement to the present Ministry of the Church of *England* to say, That we receive our Ministry *from* Christ and his Apostles; and from the Primitive Churches, through the impure and corrupt Channel of the Church of *Rome*. For,

1. It was no disparagement to JesusChrist that he received his humane nature from *Adam* through many unclean channels, as *Thamar*, *Rahab*, *Bethshebah*, &c.

2. It is no disparagement to the holy Scriptures of the old Testament, that the Christians received them from the Church of the *Jewes* even after they had crucified that Christ who was the center of the whole Old Testament. Nor is it any disparagement to the Old and New Testament, that we receive them as delivered to us by sucession from the Apostles through the Church of *Rome*, although that Church by their corrupt Glosses and Interpretations had much depraved and corrupted them.

3. It was no disparagement to circumcision that it came from God through the hands of Idolaters unto Christ and his Apostles: Nor to Baptisme, that it comes to us from Christ through the Antichristian Church of Rome; insomuch as many of those that renounce Ordination do yet retain their Baptisme, though it may be easily made to appear that it was as much corrupted as Ordination.

4. It is no disparagement to the Ordinance of Marriage, that many have been married in the Church of *Rome*, and married with all the *Popish* Ceremonies; yet we never heard of any that have renounced their marriage as unlawful, because solemnized in the Church of *Rome*, which yet notwithstanding doth hold Marriage to be a Sacrament in a proper sense and have many corruptions in their way of marriage, and yet it is by the Law of God and man, valid for the sustance of it.

Jer.27.21,22. Ezra.5.14,15. 5. It was no disparagement to the Vessels of the Temple that they had been 70. years in Babylon, and abused and prophaned by *Belshazzar*, who in contempt of

of the God of Heaven drank Wine in those holy, and consecrated Vessels; for afterwards the *Israelites* made no scruple of receiving them, and restoring them to the Temple. This is the fift consideration. Ezra 5.14.

6. The sixt consideration is; That the receiving of our Ordination from Christ and his Apostles and the Primitive Churches, and so all along through the Apostate Church of *Rome* is so far from nullifying our Ministry, or disparaging of it, that it is a great strengthening of it when it shall appear to all the World, That our Ministry is derived to us from Christ and his Apostles by succession of a Ministry continued in the Church for 1600. years. And that we have 1. a lineal succession from Christ and his Apostles. 2. Not onely a lineal succession but that which is more, and without which the lineal is of no benefit, we have a Doctrinal succession also.

We succeed them in Preaching the same Doctrine that they did deliver to the Churches. The Papists boast much of a lineal succession, but they want the Doctrinal. They succeed the Apostles as darknesse succeeds light, and as *Manasseh* succeded *Hezekiah*. But this is the happinesse of the present Ministry, That we have both a lineal and doctrinal succession from Christ and his Apostles.

But doth not this discourse of ours, (when we say, That the essentials of a [redacted] true Ministry, and that Baptisme and Ordination for the Substantials of them were preserved in the Church of *Rome* during the prevalency of Antichrist) make *Rome* to be a true Church of Christ. *Object.*

There are indeed some learned Orthodox Divines That say, That the Church of *Rome* is *Verè Ecclesia*, though not *Vera Ecclesia*, is *Truly a Church*, though far from being a *true Orthodox Church*. There are others that say, That till the last Councel of Trent the Church of *Rome* remained a true Church for the essentials and substantials of it, and then it ceased to be a true Church. *Answ.*

The Scripture saith, That Antichrist sits in the Temple of God.

God, though he be no part of it (as we have formerly said) no more then Satan who had his seat in *Pergamus* was part of the Chnrch of *Pergamus*. But for our parts we conceive we are not at all forced by any thing that we have said to entermeddle with this Controversie. For it doth not follow, That because Ordination, which is an Ordinance of Christ for the substance of it, was preserved in the Church of *Rome*, that therefore the Church of *Rome* is a true Church, no more then it followeth That a Theefe having the goods of an honest man in his house, which he hath stolen, should thereupon be accounted a True man. Surely The Theefe is still a theefe. And so is *Rome* still the Mother of Harlots, notwithstanding her possessing the Essentials of Ordination and Baptisme. Even as *Babylon* of old, (A type of *Rome* was *Babylon* still and far from being the Church of God, although it had the Vessels of the Temple with her: So is the Church of *Rome* still an Antichristian Church, *The Mother of Harlots and abominations of the earth*, although it hath had the Essentials of a true Ministry by Gods overruling providence continued in her.

7. The Seventh and last consideration doth more immediately concern the Ministry of *England*, and it consisteth of three branches.

1. That the first conversion of the English Nation from Heathenisme unto Christianity did not proceed from *Rome*, but from *Hierusalem*. Mr. *Fox*, and Dr. *John White* have learnedly demonstrated out of *Gildas*, and sundry other Authors, who affirm that Britaine received the Gospel in the time of *Tiberius* the Emperour, under whom Christ was crucified, from some of the Apostles, or some Apostolical men. It is mostly received, that *Ioseph* of *Arimathea* was sent by *Philip* from *France* to *Britaine* about the year 63. and laid the first foundation of the Christian faith amongst us. To this *Tertullian* attesteth in his Book against the *Iewes*. And therefore it is a falsity for *Rome to* challenge the conversion of the English Nation, and no lesse absurdity for us to derive our succession from them.

Acts and Mon. lib. 2. pag. 1. &c.

Whites way to the Church Sect. 49.

Tert. adv. Iudæis cap 7. *Britannarum inaccessa Romanis loca Christo verò subdita.*

That

2. That the Churches of England in their first Plantation were rightly gathered and constituted, as being planted by the Apostles or men Apostolical. And that true Christianity after it's first settlement in *Britaine* was never wholy extinguished, but hath continued from the very first Plantation of it, to this very day. This Dr. *VVhite* proveth against the Papists in his way to the Church, §. 49. Where he sheweth; That the Faith continued here from King *Lucius* to the coming of *Austin* the Monk, whom *Gregory* sent hither 600. years after Christ; who when he came found divers Britaine Bishops and learned men, with a Monastery at *Bangor* who did oppose *Arrianisme* and *Pelagianisme*, and the pride of *Austin* the Popes Ambassador.

3. That during the raign of Antichrist here in England, God reserved unto himself many Thousands that never bowed their knees to *Baal*, as appears in the Book of Martyrs. And amongst others he raised up Mr. *VVickliffe*, and made him a great and famous instrument of Church-reformation. Our London Divines in their Appendix to the *jus divinum* of Church government prove out of good Authors, that in this Church of England the corruptions which the Church of Rome would have introduced about Ordinations of Ministers and other Ecclesiastical affairs, were withstood, and opposed by the Kings of England, &c.

So that if the whole be well considered, it will puzzle our Antiministerial adversaries to prove that the Church of England was beholding to the Church of *Rome* for either the first plantation, after reformation, or continuation of the Gospel, Church and Ministry therein, from the begining to this day. We will conclude this consideration, with the remarkable speeches of two *New-England* Ministers.

The first is Mr. *Philips* of *Watertown*, who having proved. That England was not beholden to *Rome* for its first conversion, nor after reformation, at last hath these words.

when

"When it pleased God more fully to clear up the light of "his Gospell in this Nation, so as many thousands were "redeemed from amongst men Antichristian, and were made "the first fruits unto God and the Lambe, The Church-"state was not essentially altered all this time nor were "these first fruits unto God, New constituted Churches, "but members of some Churches, clearing themselves from "corruption, and by reformation recovering themselves "out of a desperate diseased condition, into a more health-"ful and sound estate. In which course the Lord went on "mightily in many places, especially after *Luthers* time, "yea even in England, something by *Henry* the 8th. more by "*Edward* the 6th. and Queen *Elizabeth*, who did not consti-"tute new Churches, but reformed the Churches deeply "degenerated from the first constitution and the pure "state thereof; as they did the like in the state of *Judah* of-"ten, sometimes better and more fully, and sometimes not so "fully in the dayes of the Judges, *David*, *Asa*, *Jehoshu-"phat*, *Hezekiah*, *Iosiah*, *Ezra*, and *Nehemiah*.

The other is Mr. *Cotton* in his way of the Churches of Christ in New-England Chap. 7. Pag. III. where he saith: "Four things, we observe in the State of the Churches in "England which make way for Reformation amongst "them.

First, the Efficient instruments of their first planta-"tion, which were either Apostles, or Apostolicall "men, whether *Philip*, or *Ioseph* of Arimathea, or *Simon Ze-"lotes*, as any of our Countrymen may read in Mr. *Foxe's* "Book of Acts and Monuments, in the beginning of it next "after the story of the ten persecutions, out of Gildas, "*Tertullian*, *Origen*, *Beda*, *Nicephorus*; which being so, we "cannot but conceive, , the Churches in England were "rightly gathered, and planted according to the Rule of "the Gospel; and all the corruptions found in them since "have sprung from Popish Apostacy in succeeding ages, and "from want of through and perfect purging out of that "leaven in the late times of reformation in the dayes of

our

"our Fathers. So that all the work now is, not to make "them Churches, which were none before, but to reduce "and restore them to their primitive institution, &c.

And thus we have at last finished our several considerations, in answer to this great Objection, and shall here put an end to our first Proposition, to wit, That the Call to the Office of the Ministry, which some of our Ministers did receive, during the prevalency of Episcopacy, was lawfull and valid, for the substance of it, though mingled with many circumstantiall defects. We have proved it by arguments drawn from the principles of our adversaries, and also from our owne principles. We have indeavoured to give full satisfaction to all the Objections that are brought against it: We had thought to have given our people a summary recapitulation of the chiefe heads of this large discourse, but because we have been overlong (we feare) already, we shall forbeare it, and conclude with that saying of the Apostle, *Consider what we have said, and the Lord give you understanding in all things.* 2 Tim. 2. 7.

CHAP. IV.

Containing the 2. Proposition, and proving it by clearing from Scriptures, and other Testimonies, that a Bishop, and a Presbyter are all one.

THat the call to the Office of the Ministry, which our present Ministers doe now receive since the abolishing of Episcopacy is lawfull and valid. Propos. 2.

For this you must know, that this way of making of Ministers doth not essentially differ from the former, but is the same for substance, onely this is more purified, and refined and agreeable to Scripture-pattern. The former was by Bishops that did claim a greater power in many things then

was due unto them by Scripture; this is by Bishops also, but they are Scripture-Bishops, that is Presbyters. There are some among us (and these not a few) that do so Idolize a Bishop over Presbyters, as that they affirm all Ordinations to be null and void, that are made by the Presbyter Bishop, without a Bishop over Presbyters. For their satisfaction (if possible) and for our own peoples edification and instruction, we will briefly undertake two things.

1. To prove that a Bishop over Presbyters is an Apocryphall, not a Canonical Bishop, that a Bishop and a Presbyter are Synonyma's in Scripture.

2. We will speake something about the Antiquity of Episcopall Government, and concerning the judgment of the antient Church about it.

1. We shall undertake to prove, That according to the Scripture pattern (which is a perfect rule both for doctrine and government) a Bishop and a Presbyter are all one, not onely in name, but in office. And that there is no such Officer in the Church ordained by Christ as a Bishop over Presbyters, This appears evidently.

1. From *Titus* 1. 5. 7. where the Apostle leaves *Titus* in *Creet* to ordain Elders in every City, and then shews how these Elders are to be qualified, and adds the reason of his advise; *For a Bishop must be blameless.* This *For* is αἰτιολογικὸν or causall, and sheweth clearely not onely the Indentity of names, but of office between an Elder and a Bishop, otherwise his argument had not onely been a false reasoning, and failed in forme, having foure termes, but in truth had been no reason at all. If a Chancellour (saith *Smectymnuus*) in one of the Universities should give order to his Vice-Chancellour to admit none to the degree of Bachelour in Arts, but such as were able to preach or keep a Divinity Act; (*For Bachelours in Divinity must be so*;) What reason or equity were in this? So if *Paul* leaving *Titus* as his *locum tenens* (as it were) in *Creet* for a season should give order to him not to admit any to be an Elder but one thus and thus qualified, because a Bishop must be so

so. Had a Bishop been an Order or Calling distinct from, or superiour to a Presbyter, and not the same, this had been no more rationall or equall then the former: Therefore under the name of Bishop in the seventh verse, the Apostle must needs intend the Elder mentioned in the fifth verse; To this purpose speaketh, *Gerrard de Ministerio Ecclesiastico, Ex hoc loco manifestum eosdem dici, & fuisse Episcopos qui dicebantur, & erant Presbyteri, aliàs nulla foret in textu Apostolico connexio, quam tamen particula à λογικὴ [γὰρ] disertè ponit, Quæ enim συνάφεια hæc foret? Illi constituendi sunt Presbyteri, qui sunt sine crimine, quia Episcopum, cujus Officium, potestas, jurisdictio & gradus differt à Presbytero, oportet esse sine crimine: From this place it is manifest that the same were called, and were Bishops, who were called, and were Presbyters, otherwise there would be no connexion in the Text of the Apostle, which yet the causall particle [for] evidently makes out. For what juncture of reason would be in this? They are to be made Presbyters who are blameless, because a Bishop, whose office, power, jurisdiction, and degree differs from a Presbyter, ought to blameless.*

2. The same is manifested, *Act.* 20. 17. 28. *Paul* sends from *Miletum* to *Ephesus*, and cals the Presbyters of the Church, and this he doth when he was to leave them, and never see their faces more, vers 38. To these Elders he saith, *Take heed therefore unto your selves, and to all the fleck, over which the Holy-Ghost hath made you over-seers (or as it is in the Greek-Bishops) to feed the Church of God, which he hath purchased with his own blood.* From hence we gather.

1. That Elders are called Bishops.

And not onely so, But,

2. That the Apostle gives the whole Episcopall power unto them, and chargeth them ποιμάνειν which signifieth to feed; by government as well as by life and doctrine: Revel. 2. 27. Rev. 19. 15.

If it belongs to Bishops to ordain Elders, and to exercise jurisdiction *in foro externo*, then this also belongs to Elders; for they are Bishops, and their duty is, ἐπισκοπεῖν & ποιμάνειν τὴν Ἐκκλησίαν τοῦ θεοῦ.

From 1 *Pet.* 5. 1, 2. *The Elders which are among you I exhort who am also an Elder, and a Witness of the sufferings of Christ*, &c. *Feed the flock of God which is among you, taking the oversight thereof*, (or (as in the Greek,) performing the Office of a Bishop over the flock of God) not by constraint but willingly, not for filthy lucre, but of a ready mind.

ἐπισκοποῦντες.

Here again observe,

1. That the Apostle cals himselfe a Presbyter, and so doth *John* 2 Epistle, and 3. Epistle, vers. 1. and therefore the Presbyters are the Successors of the Apostles.

2. That Presbyters are called Bishops, and that they have not onely the name but the Office of Bishops given to them; for their work and office is, ἐπισκοπεῖν καὶ ποιμαίνειν The Elders are not onely ἐπίσκοποι, as it is said, *Act.* 20.28. But here they are commanded ἐπισκοπεῖν, which is to perform all those Offices to the Church, which belong to a Bishop, which are to preach, ordain and govern, &c.

4. We argue from 1 *Tim.* 3. where the Apostle makes but two standing ordinary Officers, for the service of the Church, *Bishops and Deacons* : And therefore after he hath set down the qualification of a Bishop, he presently propoundeth the qualification of a Deacon, not at all interposing the qualification of a Presbyter, thereby giving us to understand, That a Bishop and a Presbyter are all one in Scripture language. And from hence we may safely argue, after this manner.

They which have the same name, and same qualification to their Office, and the same Ordination, and the same Work, and duty required of them, are one and the same Officer.

* *Post Episcopum Diaconi Ordinationem subjicit. Quare? nisi quia Episcopi & Presbyteri una Ordinatio est? uterq; enim sacerdos est*, &c. Ambros. in 1 Tim. 3.

But a Bishop and a Presbyter have one and the same name, (as we have already proved from Act. 20. and 1. *Pet.* 5.) and the same qualification to their Office (as appears here and *Titus* 1. 5. 7.) and the same ordination (for ought we can read in Scripture) and the same work and duty, as appears from *Act.* 20. 28. and 1 *Pet.* 5. 2. and

and ſhall preſently be more fully proved. Therefore a Biſhop and a Presbyter are one and the ſame Officer.

5. This is further manifeſted from *Phil.*1.1.——*To all the Saints in Chriſt Ieſus who are at Philippi, with the Biſhops and Deacons.* Here again note.

1. 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 ofChriſt of divine inſtitution, *Biſhops* and *Deacons*. And that therefore a Biſhop over Presbyters is not a plant of Gods planting,nor an Officer appointed by Chriſt in his Church.

6. We argue, From theſe very texts in which the holy Ghoſt doth on purpoſe ſet down all the ſeveral ſorts of Miniſtry which Chriſt hath Ordained in his Church, As 1 *Cor.*12. 28. *Epheſ.* 4.11,12. *Rom.* 12.6.7,8. When Chriſt went up to Heaven he left extraordinary, and ordinary Officers, *for the perfecting of the Saints, and for the Work of the Miniſtry*, &c. But here is no mention made of a Biſhop diſtinct from a Presbyter, much leſſe of a Biſhop ſuperiour to a Presbyter, in the power of Ordination and Juriſdiction. Here are Apoſtles, Prophets, aud Evangeliſts, who were extraordinary Officers, and temporary, and had no ſucceſſors (properly) in *eundem gradum*; And here is mention of Paſtors and Teachers,who are the onely ordinary ſtanding and perpetual Miniſters: But no mention of the Pope (by which argument our learned Proteſtant Divines prove him to be none of Chriſt's Miniſters) nor of Patriarches, nor of Archbiſhops, or Biſhops diſtinct from Paſtors and Teachers.

7. All diſtinct Officers muſt have diſtinct works and operations (*nam operari ſequitur eſſe*) and they muſt have diſtinct Commiſſions. But Presbyters have the ſame commiſſion with Biſhops, and the ſame work and operation, *Ergo* they are the ſame with Biſhops.

That they have the ſame Commiſſion appears from *Ioh.*

20.

20. 21. *As my Father sent me, so send I you.* This was said to all the Apostles equally, and to all their successors indifferently. And *whose sins you forgive are forgiven*, &c. This is common with Bishops to all Presbyters. So *Matth.* 28. 20. *Go Teach all Nations, Baptising them*, &c. *and lo I am with you alway unto the end of the world.* This is common to all Presbyters; And as for their work and operation, The Presbyters are called Rulers, Governours and Overseers in Scripture 1 *Tim.* 3. 5. 1 *Tim*, 5. 17. 1 *Thess.* 5. 12. *Heb.* 13. 7. 17, 24. *And the keyes of the Kingdom of heaven are committed to them* Matth. 16. 19. The Scripture puts no distinction between the Bishop and the Presbyter, nor gives us any the least hint to make us believe, That the key of doctrine should belong to the Presbyter, and the key of Discipline to the Bishop. Ordination is performed by the Presbytery 1 *Tim.* 4. 14. Jurisdiction likewise is given to the Presbyters. For they are ἡγούμενοι, Προϊστάμενοι, Προεστῶτες and ἐπίσκοποι And when the Apostle saith to the Church of *Corinth*, *Do not ye Iudge them that are within?* and *put ye away from among your selves that wicked person*; And when Christ saith, *Tell the Church*, These texts cannot be understood of a Bishop distinct from a Presbyter; For one man cannot be called a *Church* which signifieth a *company*. And the Apostle speaks to the *Corinthians*, not in the singular, but in the plural number; Nor can they be understood of the whole Congregation promiscuously; For the Apostle saith expresly, That the punishment executed upon the incestuous person, was inflicted *by many*, not by all. And by the Church of which Christ speaks, and to which scandals are to be brought, must of necessity be meant, a Ruling, and Governing Church. And it is most clear in Scripture, That private members are not Church-rulers. For the *Apostle* puts a distinction between Saints and Rulers *Heb.* 13. 24. *Salute all them that have the rule over you, and all the Saints.* If all were the eye, where were the hands and feet? And therefore these texts must be understood of the Presbytery. From hence then it followes. If jurdisiction and Ordination

Heb. 13. 17.
1 Thess. 5. 12.
1 Tim. 5. 17.
1 Cor. 5. 12, 13.
Matth. 18. 17.
2 Cor. 2. 6.

Ordination belong to the Presbyter as well as the Bishop, then a Bishop and a Presbyter, are one and the same office.

8. We might add, That the Scripture acknowledgeth no superiority or inferiority, between officers of the same kind. For though we read that one order of Ministery is said to be above another; yet we never read that in the same Order of Officers there was any one superior to others of the same order. , We believe, That the *Apostles* were above the *Evangelists* And the Evangelists above Pastors and Teachers, and Pastors and Teachers above Deacons; But we likewise believe, That there was no Apostle above an Apostle; but that they were all equal in power and jurisdiction, no *Evangelist* above an *Evangelist*, no Deacon above another, and so by consequence, no Presbyter, by divine right, over other Presbyters.

6. Lastly, If there be any distinction between a Bishop and a Presbyter in Scripture, the greater honour and preeminence must of necessity be given to the Presbyter above the Bishop, which we believe will never be granted. For according to our Prelatical Divines, the office of a Bishop as distinct from Presbyters, is to rule and govern; and the office of a Presbyter is to preach and administer the Sacraments. Now sure we are, That preaching and administring the Sacraments are far more excellent works then ruling and governing. And the Apostle saith expressely, That they that labour in word and doctrine deserve more honour then they that Rule well, 1. *Tim.* 5. 17. Hence we argue.

If there be a Bishop distinct from a Presbyter, either he is equal, or inferior, or superior.

Our Adversaries will answer, That he is superior. But this cannot be. For superiour Orders must have superior acts and honour belonging unto them above their equalls or inferiours. But Bishops have not. For preaching is an act above Ruling, and most worthy of double honour, and so is administring of the Holy Sacraments. And therefore

therefore the act and honour of a Presbyter is above the act and honour of a Bishop, and *ergo*, a Bishop is not superior, and *ergo*, there is no Bishop at all in Scripture distinct from a Presbyter.

This is all we have to say out of Scripture for the Identity of a Bishop and a Presbyter and that this may not seem to be our own private judgment, or that we do herein hold any thing that is contrary to the doctrine of the Catholique Church or our own Church of *England*, we shall crave leave to set down what hath been the opinion of the Church of Christ, and also of our own Church concerning the divine right of Episcopal government.

First we will begin with St. *Jerome*, who upon the first of *Titus* hath these words.

Idem ergo est Presbyter qui Episcopus & antequam Diaboli instinctu, studia in religione fierent & diceretur in populis, ego sum Pauli; ego Apollo, ego Cephæ, communi Presbyterorum Consilio Ecclesiæ gubernabantur. Postquam verò unusquisque eos quos baptizaverat suos putabat esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus super poneretur cæteris, ad quem omnis Ecclesiæ cura pertineret, & schismatum semina tollerentur Putat aliquis non Scripturarum sed nostram esse sententiam, Episcopum & Presbyterum unum esse, & aliud ætatis, aliud esse nomen officii, relegat Apostoli ad Philippenses verba, dicentis, Paulus, & Timotheus servi Jesu Christi qui sunt Philippis, cum Episcopis & Diaconis. Philippi, una est urbs Macedoniæ: & certè in una civitate plures, ut nuncupantur, Episcopi esse non poterant. Sed quia eosdem Episcopos illo tempore quos & Presbyteros appellabant, propterea indifferenter de Episcopis quasi de Presbyteris est locutus. Adhuc alicui hoc videatur ambiguum, nisi altero testimonio comprobetur. In Actibus Apostolorum scriptum est, quòd cum venisset Apostolus Miletum, miserit Ephesum: & vocaverit Presbyteros Ecclesiæ ejusdem: quibus postea inter cætera sit locutus: Attendite vobis & omni

A Presbyter and a Bishop is the same: and before there were, through the Divels instinct, divisions in Religion, and the people began to say, I am of *Paul*, and I of *Apollo*, and I of *Cephas*; The Churches were governed by the common Councel of the Presbyters. But after that each man begun to account those whom he had baptized, his own, and not Christs, it was decreed through the whole world, that one of the Presbyters should be set over the rest; to whom the care of al the Church should belong, that the seeds of schisme might be taken away. Thinkes any that this is my opinion, and not the opinion of the Scripture? that a Bishop, and an Elder is the same, let him read the words of the Apostle to the *Philippians*, saying, *Paul and Timothy the servants*

servants of Jesus Christ to them that are at Philippi with the Bishops and Deacons. Philippi is one City of *Macedonia*, and certainly in one City there could not be *many Bishops* (as they are now called) But because at that time they called the same men Bishops, whom they called Presbyters. Therefore he speaks indifferently of Bishops, as of Presbyters. If this yet seems doubtful to any unlesse it be proved by another testimony, let him consider; That in the Acts of the Apostles it is written, That when *Paul* came to *Miletum* he sent to *Ephesus* and called the Elders of that Church, and amongst other things saith unto them: *Take heed to your selves, and to all the flock over which the holy Ghost hath made you Bishops to feed the Church of God which he hath purchased with his own blood.* And here let it be diligently observed: That calling the Presbyters of one City of *Ephesus* he afterwards stiled the same persons Bishops. If any will receive that Epistle which under the name of *Paul* is written to the *Hebrewes*. There the care of the Church is divided amongst many. For thus he writeth to the people: "*Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief, for that is unprofitable for you.* And *Peter* (so called from the firmnesse of his faith) saith in his Epistle. *The Elders which are among you*

gregi: in quo vos Spiritus Sanctus posuit Episcopos pascere Ecclesiam Domini, quam acquisivit per sanguinem suum. Et hic diligentius observate, quomodo unius civitatis Ephesi Presbyteros vocans postea eosdem Episcopos dixerit. Si quis vult recipere eam Epistolam, quæ sub nomine Pauli ad Hebræos scripta est: & ibi æqualiter inter plures Ecclesiæ cura dividitur. Siquidem ad plebem scribit; Parete principibus vestris, & subjecti estote, ipsi enim sunt qui vigilant pro animabus vestris, quasi rationem reddentes, ne suspirantes hoc faciant siquidem hoc utile vobis est. Et Petrus qui ex fidei firmitate nomen accepit in Epistola sua loquitur dicens: Presbyteros ego vos obsecro compresbyter, & testis Christi passionum: qui & ejus gloriæ quæ in futuro revelanda est socius sum. Pascite eum qui in vobis est gregem Domini: non quasi cum necessitate, sed voluntariè Hæc propterea, ut ostenderemus apud veteres eosdem fuisse Presbyteros quos & Episcopos, paulatim vero ut dissensionum plantaria evellerentur ad unum omnem solicitudinem esse delatam. Sicut ergo Presbyteri sciunt se ex Ecclesiæ consuetudine ei qui sibi præpositus fuerit esse subjectos; ita Episcopi noverint se magis consuetudine quam dispositionis Dominicæ veritate, Presbyteris esse majores: & in communi debere Ecclesiam regere, imitantes Moysen, qui cum haberet in potestate solus præ esse populo Israel, septuaginta elegit cum quibus populum judicaret.

"*you I exhort also who am an Elder and a witnesse of the suffer-*
"*ings of Christ, and also a partaker of the Glory that shall be re-*
"*vealed. Feed the flock of God which is among you &c. not by*
"*constraint but willingly.* These things I have written to shew
"that amongst the ancients, Bishops and Presbyters were one
"& the same, and that by little & little, that all the seeds of dis-
"sention might be pluckt up, all the care of the Church was de-
"legated to one. And therefore as the Elders may know, that
"they are to be subject to him that is set over them by the cu-
"stom of the Church, so let the *Bishops know, That it is more from*
"*custom, then from any true dispensation from the Lord, that they*
"*are above the Presbyters, and that they ought to rule the Church*
"*in common*, imitating Moses, who though he had it in his own
"power to govern the people of *Israel* yet notwithstand-
"ing chose 70. with whom he would judge the Peo-
ple.

We have thought fit to transcribe this quotation at large, because it gives the same interpretation of Scriptures which we do, and makes it the result of all his discourse. That Bishops over Presbyters are from the Custom of the Church onely, and not from any divine original.

Hieronymus Evagrio Tom. 3.

We might here likewise set down the Epistle that St. *Hierome* writes to *Evagrius*, wherein he brings not only the Scripture forementioned, but most of the other places which we have brought, and gives the same explication of them; but because it is very long, we think fit to omit it, and desire the diligent Reader for his own further satisfaction to peruse it.

Quamvis secundum honorum vocabula quæ Ecclesiæ usus obtinuit Episcopatus Presbyterio major est, in multis tamen Augustinus Hieronymo minor est.

The next that we shall cite is St. *Austin* who in his 19th. Epistle writing unto St. *Hierome* saith, That though according to words of honour which the custome of the Church hath brought in, Episcopacy be greater then Presbytery, yet in many things *Austin* is Inferior to *Hierome*.

And in *Quæst. veteris et Novi Testamenti Quæst.* 101. what is a Bishop but the first Priest? that is to say, the highest Priest.

In

In the third place we shall add Dr. *Reynolds* in his Epistle to Sir *Francis Knowls*, who shewes out of *Chrysostome*, *Hierome*, *Ambrose*, *Augustine*, *Theodoret*, *Primasius*, *Sedulius*, *Theophylact*, That Bishops and Presbyters are all one in Scripture, and that *Aerius* could no more be justly condemned for heresie, for holding Bishops and Presbyters to be all one, then all those fathers; with whom agree (saith he) *Oecumenius*, and *Anselme* Arch-Bishop of *Canterbury*, and another *Anselme* and *Gregory*, and *Gratian*: and affirmes, that it was once enrolled in the Canon law for sound and Catholique Doctrine, and thereupon taught by learned men; he adds further, That it is unlikely that *Anselme* should have been Canonized for a Saint by the Pope of *Rome*, and the other *Anselme* and *Gregory* so esteemed in the Popes Library, that *Gratians* works should be allowed so long time by so many Popes for the golden fountain of the Canon law, if they had taught that for sound doctrine, which by the whole Church in her most flourishing condition was condemned for heresy, and concludes that they who have laboured about the reformation of the Church, these five hundred yeares (of whom he names abundance) have taught that all Pastors be they intitulated Bishops or Priests have equal authority and power by the word of God.

In the fourth place we might urge the saying of *Michael Medina* lib. 1. *de sacris origin.* who affirmes, that not onely *St. Hierome*, but also that *Ambrose*, *Austin*, *Sedulius*, *Primasius*, *Chrisostome*, *Theodoret*, *Oecumenius*, *Theophylact*, were of the same judgement with *Aerius*, and held that there was no difference between a Bishop and a Presbyter by Scripture.

The Next we shall instance in is *Cassander* in his Book of consultation, article 14, who saith, whether Episcopacy be to be accounted an order Ecclesiastical distinct from Presbytery, is a question much debated between the *Theologues*

An Episcopatus inter Ordines Ecclesiasticos ponendus sit, inter Theologos et Canonistas non convenit; convenit autem inter omnes in Apostolorum ætate inter Episcopos et Presbyteros nullum discrimen fuisse, sed post-modum Schismatis evitandi causa Episcopum Presbyteris fuisse præpositum, cui Χειροτονία, id est, Ordinandi potestas concessa est sine quâ ordinandi distinctione pax vel politica vel Ecclesiastica retineri vix possit.

and the *Canonists*. But in this one particular all sides agree, That in the Apostles dayes there was no difference between a Bishop and a Presbyter, but afterwards for the avoiding of Schisme the Bishop was placed before the Presbyter, to whom the power of ordination was granted, that so peace might be continued in the Church.

Add further, That in the Oecumenical Councels of *Constance* and *Basil* after long debate it was concluded, That Presbyters should have *decisive* suffrages in Councells as well as Bishops; because that by the law of God Bishops were no more then they, and it is expressely given them Act 15. 23.

7. *Erasmus* upon 1. *Tim.* 4. 4. saith, that in ancient time there was no difference between a Bishop and a Presbyter, (but afterwards for the avoiding of Schisme, a Bishop was chosen by many,) and so many Presbyters, so many Bishops.

8. Bishop *Jewel* in the defence of his Apology, part 2. cap 9. divis. 1. proveth against *Harding*, that *Aerius* could not be counted an heretick for holding that Bishops and Presbyters are all one *Jure divino*, and citing for it *Hierom*, *Austin*, *Chrysostome*, closeth up for answer with these words. All these and many more holy Fathers together with the Apostle St. *Paul* for thus saying must by *Hardings* advice be held for heretiques.

9. Bishop *Morton* in his Cathol. Apology part 1. cap. 33. affirmeth that divers other Divines besides *Hierom* were of the same opinion with *Aerius*, That there was no difference by divine right between a Bishop & a Presbyter. For which he also citeth *Medina*, *Anselme*, *Sedulius*, *Erasmus and Alphonsus a Castro* who saith that *Hierome* was of this opinion, that a Bishop and a Presbyter are *ejusdem ordinis et authoritatis* of the same Order and the same Authority.

10. Bishop *Bilson* (whatsoever he saith to the contrary in his book called the perpetual government of Christs Church) in his book against Seminaries lib. 1. pag. 318. affirmeth

affirmeth out of *Hierome*, that the Church at firſt was governed by the common Councel of Prsbyters; and therefore Biſhops muſt underſtand that they be greater then Miniſters, rather by cuſtome then the Lords appointment, and the Biſhops came in after the Apoſtles times.

11. Dr. *Whitakers reſpon. ad Campiani rationes, ratio*, affirmeth That *Jure divino* a Presbyter and a Biſhop are all one. And whereas *Duraus* affirmeth with many words that Biſhops and Presbyters were *Jure Divino* divers, he telleth him that if he will retain the eſtimation of a modeſt Divine, he muſt not ſo confidently affirm that which all men ſee to be ſo evidently falſe. For, what is ſo well known, ſaith he, as this which you acknowledge not. *Hierom* plainly writeth, that Elders and Biſhops are the ſame, and confirmeth it by many places of Scripture.

12. Dr. *Holland* the Kings Profeſſor in *Oxford*, at an Act *July 9.* 1608. Concluded againſt Mr, *Lanes* queſtion; *An Episcopatus ſit ordo diſtinctus a Presbyteratu, eoq; ſuperior jure divino*, and ſaid: That the Affirmative was moſt falſe againſt the Scriptures, Fathers, the Doctrine of the Church of England, yea, the very School-men themſelves, *Lombard, Thomas, Bonaventure*, &c.

We might cite divers others, as Arch-Biſhop *Whitguift* againſt *Carthright*, and Dr. *Fulk* upon *Titus* the 1. ver. 5. and Deane *Nowell*, &c. But we forbeare, and the rather becauſe we ſhall have occaſion hereafter to touch upon the ſame Argument.

Now by all this it appears, That by Scripture, & the judgment of the antient Chnrch, and our own Church of *England*, a Biſhop and a Presbyter are all one, and that therefore they that are made Miniſters by Presbyters, are made Miniſters by Biſhops, and are lawfully ordained becauſe ordained in a way moſt agreeable to Scripture pattern.

CHAP.

CHAP. V.

Answering Objections taken from the pretended Episcopacy of Timothy *and* Titus.

Efore we leave our Scripture-proofs, it will be expected, that we should answer to what is brought out of Scripture for for the *Jus Divinum* of Prelacy, and also to what is brought in answer unto our Arguments out of Scripture against it.

For the first, there are two chiefe and principall arguments, the one from *Timothy* and *Titus*, the other from the 7. *Asian* Angels.

As for *Timothy* and *Titus*, It is said, that they were constituted Bishops of *Ephesus*, and *Creet* by the Apostle *Paul*, and did exercise Episcopall power in these places both in Ordination and Jurisdiction, and this power was derived by them unto their successors, as being necessary to continue in the Church, as well as the power of preaching and administring the Sacraments.

To this we Answer.

That *Timothy* and *Titus* were not Bishops in a Prelatical sense. We deny not but that they did exercise Episcopal power both in Ordination and Jurisdiction, and that this power is necessary to be continued in the Church. But we say, that they did this, not as Bishops in a formall sense, but as extraordinary Officers or Evangelists, which were Officers in the Church distinct from Pastors and Teachers.

To make this out, we will briefly do two things.

1. We will prove that *Timothy* and *Titus* were not Prelaticall Bishops.

2. That they were Evangelists.

1. That they were not Prelaticall Bishops.

This we make out.

1. Be

1. Because the Scripture no where cals them Bishops.
But in the *Postscripts* they are called Bishops. *Object.*

These Postscripts are no part of Canonicall Scripture. *Answ.* The Papists themselves (*Baronius, Serarius,* and the *Rhemists*) confesse that there is much falsity in them. *Smectimnuus* hath everlastingly blasted the Authority of them. The first Epistle is said to be writ from Laodicea, whereas *Beza* in his Annotations proves apparently that it was written from *Macedonia*, to which opinion *Baronius, and Serarius* and *Athanasius* and *Theodoret*, in his Epistle before his Commentary upon *Timothy*, subscribe. It is also called the *first Epistle*. But how was *Paul* sure that he should live to write a second? And it is also said to be written from *Laodicea*, which is the chiefest City of *Phrygia Pacatiana*. But as *Beza* well observes, there is no mention of *Phrygia Pacatiana* in the writers of those ages, *sed apud recentiores illos, qui Romani imperii jam inclinantis provincias descripserunt.*

The second Epistle is thus subscribed.

The second Epistle unto *Timothy*, ordained the first Bishop of the Church of the *Ephesians*, was written from *Rome* when *Paul* was brought, &c. Now these words, *Ordained the first Bishop*, are wanting saith *Beza, in quibusdam vetustis codicibus, in veteri vulgatâ editione, & apud Syrum interpretem.* The *Syriack* Interpreter reads it, *Here ends the Second Epistle to Timothy, Written from Rome.* If St. *Paul* had written this Postscript, he would not have said to *Timothy* the first Bishop, &c. whereas it was not yet certain whether ever there should be a second. Neither would it be said, when *Paul* was brought, &c. But when I was the second time brought before *Nero.*

The Epistle to *Titus* is said to be written from *Nicopolis*; whereas it is cleare that *Paul* was not at *Nicopolis* when he wrote it, *Titus* 3. 12. *Be diligent to come to me to Nicopolis, for I have determined there to Winter*; he doth not say, *here* to winter, but *there*; where note for the present he was not there, and besides it is said, that *Titus* was ordained the first Bishop, &c. And who was the second? or was there

ever

y men, either nlearned, or ertainly in- onsiderate.

ever a second? But we forbear transcribing any more &c. This is abundantly sufficient to invalidate the authority of the Postscript written *ab hominibus vel indoctis vel certe non satis attentis*, as *Beza* saith.

Oject. 1. But some of the Fathers call them Bishops.

Answ. They that call them Bishops borrow their testimonies from *Eusebius*, of whom *Scaliger* saith, and Dr. *Reynolds* approves of it: That he read ancient Histories *parum attente*, which they prove by many instances. And all that *Eusebius* saith, is only *Sic scribitur*, *It is so reported.* But from whence had he this History? Even from *Clemens Fabulous* and *Hegesippus* not extant.

τρεῖς αἱ

2. It is no wonder that *Timothy* and *Titus* are called Bishops by *Eusebius* and *Theodoret*, because that the Apostles themselves are called Bishops by the writers of those times, who spake of former times according to their own. Thus *Peter* is said to be Bishop of *Rome*, and *James* of *Hierusalem*. Now it is evident (as we shall hereafter prove) That the Apostles were not Bishops properly and formally, but onely eminently and vertually.

3. As they are called Bishops, so also they are called Apostles, *Theodoret* calles *Titus* Κρήσων Ἀπόστολον and *Timothy* Ἀσιανῶν Ἀπόστολον. And yet we believe that there are few of our *Episcopal* Divines will undertake to prove them to be *Veri Nominis Apostolos.*

Tim. 3.

Some call them *Archbishops*, *Metropolitans*, *Patriarches*, and yet it will not be easie to perswade a person disengaged from *Prelacy* that there were *Archbishops* and *Metropolitans* in the Apostles dayes. The truth is, That which *Thucydides* saith of the ancient Greek Historians, may as truly be said of *Eusebius*, *Irenæus* and others, &c. That those things which they received from their Fore-fathers they delivered to their posterity without strict examination, and thereby in many things were deceived themselves, and were the cause of deceiving others, as we shall have occasion to shew afterwards.

Quæ a majoribus acceperunt posteri, ea, ἀβασανίστως securi examinis, suis item posteris tradiderunt.

For our parts we answer clearly; That the Fathers and Councels

Councels speak of the Officers of former times according to the stile of their own times. That *Timothy* had an Office above a Bishop, (as *Walo Messalinus* saith) though afterwards from the custome of the Church and some acts that Bishops did like his (but not solely) he was allusively, if not abusively, and καταχρηστικως called a Bishop. And as another saith ; *Timothy and Titus are called Bishops by the ancients, because they did those acts that by humane custome were afterwards appropriated to Bishops in regard of Presidency, but they did them not as Bishops (which they are not called in Scripture) but as Evangelists which they were, and so one of them is called*, 2 Tim. 4. 5.

2. The second argument to prove that *Timothy* and *Titus* were no Bishops, relates especially to *Timothy*, and it is this.

If *Timothy* was Bishop of *Ephesus*, it must be when the first Epistle was written. For it is in that Epistle in which he is said to receive his pretended charge of exercising his Episcopal power in Ordination and Jurisdiction. But now this first Epistle was written when *Paul* was at *Macedonia*, as the learned, both new and old, Papists and Protestants, agree. And it was after this when *Paul* came to *Miletum* accompanied with *Timothy*, and sends for the Elders of the Church of *Ephesus* unto him, and commends the government of the Church unto these Elders whom he calls Bishops. Now surely if *Timothy* had been constituted their Bishop (in the sence of our Adversaries) the Apostle would not have called the Elders Bishops before their Bishops face, and in stead of giving a charge to the Elders to feed the flock of Christ, he would have given that charge to *Timothy*, and not to them, And no doubt he would have given some directions to the Elders how to carry themselves toward their Bishop. And because none of these things were done; it is a clear demonstration to us, that *Timothy* was not at that time Bishop of *Ephesus*.

To avoid the force of this argument, there are some that say, That *Timothy* was not made Bishop of *Ephesus* till after *Pauls* first being a prisoner at *Rome*, which was

after his being at *Miletum*. But these men while they seek to avoid the *Scylla* of one inconvenience, fall into the *Carybdis* of another as great; For if *Timothy* was not made Bishop till *Pauls* first being at *Rome*, then he was not Bishop when the first Epistle was written to him (which all agree to be written before that time) And then it will also follow, That all that charge that was laid upon him, both of Ordination and jurisdiction, and that intreating of him to abide at *Ephesus*, was given to him not as to the Bishop of *Ephesus* (which he was not,) but as to an extraordinary Officer sent thither upon special occasion, with a purpose of returning when his work imposed was finished. From both these considerations we may safely conclude.

That if *Timothy* were neither constituted Bishop of *Ephesus* before *Pauls* first being prisoner at *Rome*, nor after; Then he was not constituted Bishop at all: But he was neither constituted Bishop before nor after &c. *Ergo* not at all.

3. To prove that *Timothy* and *Titus* were not Bishops in a Prelatical sence, we argue from the matter contained in these Epistles. In the first Epistle (wherein all that is alledged for Episcopacy is contained, for in the 2 Epistle there is nothing at all said about it) Chap. 1. Vers. 3. He beseecheth *Timothy* to abide at *Ephesus* when he went into *Macedonia*, which had been a needless importunity (as *Smectymnuus* well observes) if *Timothy* had had the Episcopal charge of *Ephesus* committed to him by the Apostles, for then he might have laid as dreadful a charge upon him to abide at *Ephesus*, as he doth afterwards to Preach the Gospel 2 *Tim.* 4. 1, 2. And in his Epistle to *Titus* Chap. 1. 5. he saith. *For this cause left I thee in Creete, that thou shouldst set in order the things that are wanting &c.* In which words the Apostle specifieth the occasional imployment for which he was desired to stay in that place. Now (as the Reverend Presbyters in their conference at the Isle of *Wight* have well noted.) These expressions — *I besought thee to abide still at Ephesus, I left thee in Creete*, do not sound like

like words of instalment of a man into a Bishoprick, but of an intendment to call him away again. And if we consider his actual revocation of them both (of which we shall afterwards speake) and the intimation in these texts of his intention, that they should not stay there for continuance ; and the reason of his beseeching the one to stay, and of his leaving the other behind him, which was some present defects and distempers in those Churches, they will put fair to prove, That the Apostle intended not to establish them Bishops of those places, and therfore did not. Add to this, That when *Paul* undertook in 1 *Tim.* 3. to set out the Office of a Bishop, he mentioneth nothing in that Office which is not competent to a Presbyter, and therefore omits the Office of a Presbyter (as we have formerly said) including it in the Office of a Bishop, which certainly he would never have done, if he had at the same time made *Timothy* an Hierachical Bishop, with a power to do that formally which was unlawful for a Presbyter to do.

And in his Epistle to *Titus*, he directly confounds the names and offices of Presbyters, and Bishops, and makes them one and the same *Titus* 1. 5. 6. which he certainly would not have done, if he had made them at that time distinct orders with distinct Offices, or if he had made *Titus* at that time Bishop (or as some would have it) Arch-Bishop or Primate and Metropolitan of the hundred Cities that were in *Creet*. So much for the proof that *Timothie* and *Titus* were not Bishops in a Prelatical sence.

2. The second thing we are to prove is, That *Timothy* and *Titus* were *Evangelists*, and not onely so in a general signification (as all Preachers of the Gospel may be called Evangelists) but in a special and proper sence. This will the better appear, if we consider what an Evangelist is, and the difference between Evangelists and other Officers of the Church.

Evangelists, properly so called, were men extraordinarily imployed in preaching the Gospell without a settled residence upon any one charge ; They were *Comites, et Vicarii*

Apostolorum, Vice-Apostles who had *Curam vicariam omnium Ecclesiarum*, as the Apostles had, *Curam principalem*; And they did (as *Ambrose* speakes) *Evangelizare sine Cathedra.*

Bishops or Presbyters were tyed to the particular care and tuition of that flock over which God had made them Overseers, Act. 20. 28. But Evangelists were not tyed to reside in one particular place, but did attend upon the Apostles, by whose appointment they were sent from place to place, as the necessity of the Churches did require. To this agreeth Mr. *Hooker* in his Ecclesiastical policy; Evangelists, saith he, were Presbyters of principal sufficiency whom the Apostles sent abroad, and used as agents in Ecclesiastical affaires wheresoever they found need. They were extraordinary and temporary Officers (as the Apostles and Prophets were) and Officers of a Rank higher then Pastors and Teachers, and so they are reckoned *Ephesians* 4. 11.

Lib. 5.

Now that *Timothy* and *Titus* were such Officers is made evident.

Not onely because one of them is in direct terms called an Evangelist 2 *Tim.* 4. 5. But also, from the perpetual motion of both of them from place to place, not onely before they were sent to *Ephesus* and *Creet*; but as much after, as before. And that they did so move, appears from divers Authors who have exactly set down their several peregrinations both before and after. We shall not trouble the Reader with their travailes before they were sent to *Ephesus* and *Creet*, but shall onely relate what is said by the Reverend Minsters in their humble answer, at the Isle of Wight of their journeyings after their going thither. And first of *Timothy*.

Indox. Capel. Smectymnuus.

" If *Timothy* say they, was Bishop of *Ephesus*, he must be " so when the first Epistle was sent to him, in which he is " pretended to receive the charge of exercising his Episco- " pall power in Ordination, and government; but it is ma- " nifest that after this Epistle sent to him, he was in con-

tinual

"tinual journeyes, or absent from *Ephesus*. For *Paul* left "him at *Ephesus* when he went into *Macedonia*, and he left "him there to exercise his Office, in regulating & ordering "that Church and in ordaining; but it was after this time "that *Timothy* is found with *Paul* at *Miletum*: For after "*Paul* had been at *Miletum*, he went to *Jerusalem* whence "he was sent prisoner to *Rome*, and never came more into "*Macedonia*, and at *Rome we find Timothy* a prisoner with "himand those Epistles which Paul wrote while he was pri "soner at *Rome* namely the Epistle to the *Philippians*, to "*Philemon*, to the *Colossians*, to the *Hebrewes*, do make "mention of *Timothy* as his companion at these times; nor "do we ever find him again at *Ephesus*, for we find that af- "ter all this, towards the end of Saint *Pauls* life, after his "first answering before *Nero*, and when he said his depart- "ing was at hand, he sent for *Timothy* to *Rome*, not from "*Ephesus*; for it seems that *Timothy* was not there, because "*Paul* giving *Timothy* an account of the absence of most of "his companions sent into divers parts, he saith *Tychicus* "*have I sent to Ephesus*. Now if your Majesty shall be pleas- "ed to cast up into one Totall what is said., The severall "journeys and stations of *Timothy*, the Order of them; "the time spent in them, the nature of his imployment, to "negotiate the affaires of Christ in several Churches and "places, the silence of the Scriptures as touching his being "Bishop of any one Church, you will acknowledge that such "a man was not a Bishop fixed to one Church or precinct, "and then by assuming that *Timothy* was such a man, you "will conclude that he was not Bishop of *Ephesus*.

1. *Tim.* 1. 3.

Heb. 13. 23. *Phil.* 1. 1. *Philem.* 1. *Col.* 1. 1. *Heb* 13. 23.

2. *Tim.* 4. 6. 10. 11. 12. 16.

The like may be said also concerning *Titus* after he was left at *Creet*, he was sent for by Paul to *Nicopolis*, and after that he is sent to *Corinth*, from whence he is expected at *Troas*, and not with *Paul* in *Macedonia*, whence he is sent againe to *Corinth*, and after all this is neere the time of *Pauls* death at *Rome*, from whence he went not into *Creet*, but unto *Dalmatia*, and after this is not heard on in the Scripture.

Titus 13. 12. 2. *Cor.* 1. 12. 2 *Cor.* 5. 6. 2. *Cor* 8. 6. 2 Tim. 4. 10.

From.

From all this we gather 3. Conclusions.

Conclus. 1. That *Timothy* and *Titus* were not Bishops in our Brethrens sense, that is, were not fixed Stars in *Ephesus* or *Creet*.

And whereas it is answered, that the necessities of those times made even the most fixed Stars planetary, calling them frequently, from the places of their abode, to those services that were of most use for the successe of that great work, yet so that after their errands fully done, they returned to their own charge, and that therefore they might be Bishops notwithstanding their severall journyes.

We challenge any of them to shew in all the New Testament, any one that was appointed Overseer of a particular Church, whose motion was as Planetary, as we have shewed that of *Timothy* and *Titus* to have been, or if that fail, to shew that after *Timothy* and *Titus* went abroad upon the service of the Churches, they did constantly or ordinarily return either to *Ephesus* or *Creet*, and not to the places either of the Apostles present abode, or appointment. But we are fully assured that they can shew neither the one nor the other, and therefore we may safely conclude, that they were not Bishops in our Brethrens sense.

Concus. 2. That *Timothy* and *Titus* were Evangelists, and Evangelists in a proper sense, and Officers distinct from Pastors, and Teachers and Officers of an higher Rank and Order.

Conclus. 3. That they were not onely Evangelists before they were sent to *Ephesus* and *Creet*, but afterwards also, as hath been abundantly proved. And the truth is, If they were Evangelists at any time, we cannot conceive how they can come to be Bishops in our Brethrens sense. For we thus argue,

They that were made Evangelists in a proper sense by the Apostles, were never afterwards made Bishops in our Brethrens sense by the Apostles.

For this had been to degrade them from a superiour Office to an inferiour. And if (according to the Councell of Chalcedon) it be not onely incongruous, but sacrilegi-

ous

ous to bring back a Biſhop to the degree of a Presbyter; If it be an eternall reproach and ſhame to a Biſhop to be degraded from a Biſhop to a Presbyter, much more reproach and ſhame it muſt needs be, for an Evangeliſt to be brought down unto the Office of a Biſhop.

But *Timothy* and *Titus* were once made Evangeliſts by the Apoſtles, when they were choſen to travell up and downe with them as their companions, and before they were ſetled (as our Brethren ſuppoſe) the one at *Epheſus*, the other at *Creet*. This is confeſſed by Biſhop *Hall*, Biſhop *Downham*, and all Epiſcopall men, that we have read of this ſubject. And the great debate between them and us is, not whether they were once Evangeliſts, and Vice-Apoſtles or no, but how long they continued ſo, and whether ever they were made Biſhops in our Brethrens ſenſe.

And therefore we may undoubtedly conclude, That becauſe they were once Evangeliſts, therefore they were never Biſhops, neither before they were ſent to *Epheſus* and *Creet*, nor afterwards.

Before we leave our diſcourſe concerning *Timothy* and *Titus*, we muſt of neceſſity anſwer one Objection.

It is ſaid, that the work impoſed upon *Timothy* and *Titus* in *Epheſus* and *Creet*, both of Ordination and Juriſdiction is as neceſſary to be continued in the Church as the work of preaching and adminſtring the Sacraments, and that after their deaths, thoſe that did ſucceed them did the ſame work, and were called Biſhops by the ancient Fathers. And that therefore *Timothy* himſelfe was a Biſhop, becauſe his Succeſſors in the ſame place were called ſo. *Object.*

Timothy and *Titus* were Evangeliſts, and therefore temporary and extraordinary Officers, and therefore could not have any Succeſſors in Office. Indeed the power they did exerciſe in *Epheſus* and *Creet*, was neceſſary for the Church of Chriſt, and there were ſome that ſucceeded them in that work, but none in the Office, the Apoſtles and Evangeliſts had ſome that came after them and did the ſame work that they did in governing ordaining *Anſw. 1.*

ing

ing, and preaching : but they had no Succeſſors in Office, for then they had not been extraordinary. And as one wel ſaith ; when the Apoſtles and Evangeliſts dyed, their Offices ceaſed, what parts of their Office were of perpetuall uſe, as praying, preaching, adminiſtring Sacraments. and the uſe of the Keyes, were left to thoſe Ordinary Officers called Paſtors and Teachers *Eph* 4. 11. The diſtinction made afterward between a Paſtor-Biſhop, and a Paſtor-Presbyter, was but an humane invention for order, and to avoid accidental inconveniencies, of which we ſhall ſpeake more hereafter. In a word the ſucceſſors of *Timothy* and *Titus* were Presbyters, who by common conſent govern the Church, and ordain Elders, and did the ſame work as ordinary ſtandingOfficers which *Timothy* and *Titus* did as extraordinary and temporary Officers, &c. So it was at firſt, till afterwards, for avoiding ofSchiſme, (as *Hierom* ſaith) one was choſen from amongſt the Presbyters and called a Biſhop; But whether this invention were of God, and whether it were hurtfull or profitable for the Church, we ſhall, God willing, ſhew at large when we come to ſpeak of the practiſe of Antiquity in point of Epiſcopacy. So much for *Timothy* and *Titus*.

CHAP.

CHAP. VI.

Answering Objections from the pretended Episcopacy of the seven Asian Angels.

THe second Scripture ground brought to prove the Divine right of Prelacy is from the Angels of the seven Churches of *Asia*. These Angels (say they) were seven single persons: And (as one hath lately written) not onely Bishops, but Metropolitans and Arch-Bishops. This is said with so much confidence, that all men are condemned as blinde, or wilfull that indeavour to oppose it.

And it is reckoned as one of the great prodigies of this unhappy age, that men should still continue blinde, and not see light enough in this Scripture, to build the great Fabrick of Episcopacy by Divine right upon. It is further added, That some of the ancient Fathers, mention the very men that were the Angels of those Churches. Some say *Timothy* was Bishop of *Ephesus*, when *John* writ his Epistle to it: Others say, *Onesimus*: Others say that *Polycarp* was Bishop of *Smyrna*. And from hence they conclude with a great deale of plausibilitie, that the Angels of the Churches were seven individuall Bishops.

In tanta luce adhuc cæcutire aliquos inter pessimi & inauspicatissimi, seculi prodigia numerandum est.

For answer to these things, we must of necessity referre the Reader to what is said in the bookes quoted in the margent, wherein they are fully, clearly, and (as we conceive) satisfactorily handled, we shall crave leave to borrow a few things out of them, adding something of our own. In answer therefore to this Scripture, we do desire these things may be considered.

Smectymnuus. The vindicati- of *Smectym.* The humble answer of the Divines at the Isle of *Wight*.

1. That St. *John* the Pen-man of the Revelation, doth

neither in it, nor in any of his other writings, so much as use the name Bishop; He names the name Presbyter frequently, especially in the Revelation; yea, when he would set out the Office of those that are nearest to the throne of Christ in his Church, *Revel.* 4. He cals himselfe a Presbyter, Epist. 2. And whereas in St. *John's* dayes some new expressions were used in the Christian Church, which were not in Scripture; As the Christian Sabbath began to be called ἡμέρα κυριακὴ * and Christ himself ὁ λόγος † Now both these are found in the writings of St. *John*. And it is strange to us, that the Apostle should mention a new phrase, and not mention a new Office erected by this time (as our Brethren say) in the Church, especially if we consider that *Polycarp* (as is related) was made Bishop by him; and no doubt if he had been made Bishop in a Prelaticall sense, we should have found the name Bishop in some of his writings, who lived so long as to see Episcopacy settled in the Church, as our Adversaries would make us believe.

* Lords day,
† The Word.

Add to this,

1. That there is not the least intimation in all St. *Johns* writngs of the superiority of one Presbyter over another, save onely where he names and chides *Diotrephes*, as one ambitiously affecting such a Primacy.

Consider, thirdly, That the same Authors, that say that St. *John* made *Polycarp* Bishop of *Smyrna*, and that St. *Peter* made *Ignatius* Bishop of *Antioch*, do also say that St. *John* himself sate many yeares Bishop of *Ephesus*, and was the Metropolitan of all *Asia*, which is an evident demonstration to us, that these Authors did not use the word Bishop in a Prelaticall sense. For it is certain that the Apostles cannot properly be called Bishops: For, though they did eminently contain the Episcopall office, yet they were not formally Bishops. For, this were to degrade the Apostles, and to make their Office ordinary and perpetuall, this were to exalt the Bishop above his degree, and make him

him an Apostle, and to make the Apostle a Bishop. It doth not much differ from madness, to say that *Peter* or any one of the Apostles were properly Bishops, as learned *Whitaker* saith, whom we shal have occasion to cite to this purpose hereafter.

Hoc enim non multum distat ab insania, dicere Petrum fuisse propriè Episcopum, aut reliquos Apostolos.

4. Consider fourthly, That the word Angel (which is the title given to those supposed Bishops) doth not import any peculiar jurisdiction or preheminence, but is a common name to all Ministers, and is so used in Scripture : For all Ministers are Gods Messengers, and Ambassadours sent for the good of the Elect, and therfore the name being common to all Ministers, why should we think that there should be any thing spoken to one Minister, that doth not belong to all? The same may be said of the word *Starre* (which is also a title given to those supposed Metropolitans.) It is evident that all faithfull Ministers are called Stars in Scripture, whose duty is to shine as lights unto the Churches in all purity of doctrine, and holiness of conversation. There is nothing in these Titles, that argue these Ministers to be Bishops in our Brethrens sense, insomuch as had they not been called Bishops, by some Authors that succeeded them (who spake of former times according to the language of their own times) this way of arguing would have been counted ridiculous.

5. Add lastly, That these Titles of *Stars* and *Angels* are mysterious and metaphoricall. It is said Rev. 1. 20 *The mysterie of the seven Stars*, &c. And certainly it cannot be safe or solid, to build the structure of Episcopacy by Divine right upon mysterious and metaphorical denominations; *Theologia Symbolica non est argumentativa.* Especially if we consider, that there are abundance of cleare Texts, that make Presbyters and Bishops to be one and the same: and it cannot be praise-worthy for any men (though never so learned in the esteem of the world,) to oppose certain allegoricall, and mysterious titles, to so many express testimonies of Scripture.

Against all this it will be said, That our Saviour Christ in

his Epistles to these seven Churches, singles out one Angel in every Church from all the other ministers that were there, and dedicates his Epistle unto these Angels, thereby giving us to understand, that these Angels were superiour to all the other Ministers, Angels of an higher Orbe, Superintendents & not only Bishops over Presbyters, but Arch-Bishops over other Bishops, as a high Prelatist is pleased to tell us. To this objection there are solid and every way sufficient answers given in the books forementioned; we shall reduce all to these two heads.

Answ.

1. That the word Angel is not to be taken ἰδιοτικῶς, but συλλογικῶς, not Individually, but collectively, for all the Pastors and Ministers of the respective Churches; This answer we confesse is called a poor shift & a vain conceit, and a manifest wrestingof the plain words of our Saviour by our Episcopal men; But we conceive there are such reasons brought for the Justification of it that cannot be answered. As for example.

ὑμῖν

It is certain that our Saviour Christ speakes to this Angel often in the plural number, Rev. 2. 24. *But unto you I say and the rest of Thyatira Rev.* 2. 10. *Fear* none of those things which thou shalt suffer. Behold, the Divel shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten dayes: be thou faithful unto death &c.* This see *Rev.*2.13. By which is evident, that by the word Angel is not meant one singular person, but the collective body of Rulers.

Object.

But some copies leave out the Conjunction καὶ λέγω ὑμῖν, καὶ τοῖς λοιποῖς, and read it, λέγω ὑμῖν τοῖς λοιποῖς.

Answ.

He that shall view the Antecedent, and consequent and consider that verse.23. it is said I *Will give to every one of you* &c. And then followes *But I say unto you*, and in the conclusion of the verse, *I will put upon you no other burden*, will confesse that the old copies are better then that which is said to be *Tecla's* Manuscript.

2. It is certain that the Church of *Ephesus* was a collective body, and that there were many Presbyters to whom St. *Paul* at his final departure from them committed the charge of

of that Church. And these Presbyters are called Bishops, and were all of them stars of the same magnitude, and Angels of the same Order without a difference & distinction.

3. It is usuall with the Holy Ghost, not onely in other books of the Scripture, but in this very book of the Revelation, in Mysterious and prophetick writings and visional representations (such as this of the stars and golden Candlestick is) to expresse a number of things or persons in singulars. And this in visions is the usual way of representation of things, a thousand persons making up one Church, is represented by one Candlestick; many Ministers making up one Presbytery by one Angel. Thus Revel. 8. 2. It is said, That *John* saw seven Angels which stood before God. By these seven Angels Dr. *Reynolds* doth not understand seven Individual Angels, but all the Angels. For there are no seven Individual Angels that stand before God, but all do, *Dan* 7. There are many more instances brought in the books forementioned.

4. Add lastly, That though but one Angel be mentioned in the fore-front; yet it is evident, that the Epistles themselves (though we are far from thinking in that formall Denomination the Angels and Candlesticks are the the same) are dedicated to all the Angels and Ministers in every Church, and to the Churches themselves, as appears *Rev*. 1. 11. *Rev*. 2. 7. 11. 17. And therefore when it is said in the singular number, *I know thy workes*, *This thou hast*, *Repent and do thy first workes* &c. All these and the like places are not to be understood as meant of one Individuall person, but of the whole company of Ministers, and also of the whole Church, because the punishment threatned is to the whole Church *Rev*. 2. 5. 16. 21. Now we have no warrant in the word to think that Christ would remove his Gospel from a Church for the sin of one Bishop, when all the other Ministers and Churches are free from those sins. These are some of those reasons that are brought to prove that this our interpretation is no wresting or offering of violence to the text, but such a one that floweth naturally from it.

We

We might for the confirmation of it cite Mr. *Brightman*, Mr. *Perkins*, Mr. *Fox*, (who citeth *Primasius*, *Haymo*, *Beda*, *Richardus*, *Thomas* &c. of the same judgment) Dr. *Fulk*, Mr. *Mede*, *Gregory*, and St. *Austin*, all of them interpreting this text as we do. But we forbear, because they are quoted by *Smectymnuus*.

But it will be said, that some Authors say, That *Timothy* was Bishop of *Ephesus* when our Saviour wrote this Epistle to it; Others (*b*) that *Onesimus* was Bishop, (*c*) Others that *Polycarp* was Bishop of *Smyrna* at that very time; And therefore these Angels must needs be taken Individually for so many single persons.

Object.)*Ribera, Lyra, Pererius.* b) *Tertul. Ignatius, Eusebius.*

They that say that *Timothy* was then Bishop, offer no little injury to him; for they thereby charge him to be guilty of Apostacy, and of losing his first love, and so out of a blind zeal to Episcopacy, they make that Glorious Saint to stand charged as an Apostate. The like injurie is offered by Objectior to *Onesimus*.

Answ.

2. We have alreadyproved, That *Timothy* was an Evangelist in a proper sense, and therefore cannot be called a Bishop of *Ephesus* in their sense.

3. It will not follow, because *Onesimus* was bishop of *Ephesus* in St. Johns dayes, that therefore he was the onely person to whom Christ wrote his Epistle; for *St Paul* tells us that there were many Bishops at *Ephesus* (besides the supposed *Onesimus*) and Christ may very well write to him and to all the rest as well as him. The like may be said concerning *Polycarpe*: For our Saviour speakes to the Angel of the Church of *Smyrna* in the plural number *Rev.* 2. 10. And therefore he may truly be said to write to all the other Angels that were at *Smyrna* as well as to one. So much for the first head of answers.

2. But now in the second place, Let us suppose it (though we will not grant it) That these Angels were *Personæ singulares*, and that the word *Angel* is to be taken Individually; yet, we conceive, That this will not at all advantage the Episcopal cause. For,

1.

1. First Mr. *Beza* (no great friend to Episcopacy) acknowledgeth, That by these words *To the Angel* is meant τῷ προεδρῷ To the President as whom it behoved specially to be admonished touching those matters, and by him both the rest of his Colleagues, and the whole Church likewise. But then he addeth.

But that Episcopal Degree which was afterward by humane invention brought into the Church of God, certainly neither can nor ought to be hence concluded ; Nay not so much as the Office of a perpetual President should be of necessity as the thence arising Oligarchical Tyranny (whose head is the Antichtistian Beast) now at length, with the most certain ruine not of the Church onely, but of the word also maketh manifest; By which quotation it is evident, that though *Beza* held the Angel to be a singular person, yet he held him to be *Angelus præsis* not *Angelus Princeps*. And that he was *Præses pro tempore*, just as a Moderator in an Assembly, or as a Speaker in *Parliament*.

Sed hinc statui Episcopalis ille gradus postea humanitus in Ecclesiam Dei invectus certe nec potest nec debet, imo ne perpetuum quidem istud προεδρῶος munus esse necessariò oportuesse, sicut exorta inde Tyrannis oligarchica (cuius apex est Antichristiana bestia) certissima cum totius, non Ecclesiæ modo sed etiam orbis pernicie, nunc tandem declarat.

To this effect do the Reverend Divines speak in their humble answer at the Isle of *Wight*, where they say, That "these writings to the Angels are directed as Epistolary "letters to Collective bodies usually are ; That is, To one, "but intended to the body, which your Majestie illustra-"teth by your sending a Message to your two Houses, and "directing it to the Speaker of the House of Peers ; which "as it doth not hinder, we confesse, but that the Speaker "is one single Person ; so it doth not prove at all, that "the Speaker is alwayes the same Person ; or if he were, "that therefore because your Message is directed to him, he "is the Governour or Ruler of the Two Houses in the least, "and so your Majestie hath given clear instance, that "though these letters be directed to the Angels, yet that "notwithstanding, they might neither be Bishops, nor "yet perpetual Moderators.

Secondly, Dr, *Reynolds* (who hath written a letter in Print against the *jus divinum* of Episcopacy) acknowledgeth also, (in his conference with *Hart dial.* 3.) That this

Angel

Angel was *persona singularis*. For he saith, That Presbyters when they met together for the carrying on of the affairs of the Church by common Councel and consent, chose one amongst them to be the President of their company, and Moderator of their actions. As in the Church of *Ephesus*, though it had sundry Elders and Pastors to guide it; yet amongst those sundry, was there one chief, whom our Saviour calleth The Angel of the Church, and writeth that to him, which by him the rest should know. From which saying we may safely conclude, That though we should grant (which yet we do not) that this Angel is a single person, yet it will not at all help the Episcopal Hierarchy. For this Angel is but a Moderator of the Presbytery, having no superiority of power either in Ordination, or Jurisdiction, above Presbyters; is himself also a Presbyter, and (for ought appears to the contrary, from the judgment of Dr. *Reynolds*) a Moderator onely *pro tempore*: Which kind of government is purely Presbyterial, and not at all Episcopal, much lesse (as some would have it, even from this text) Archiepiscopal and Metropolitical.

Object. But it is objected by some learned men, That the Seven Cities in which these seven *Asian* Churches had their seat, were all of them Metropolitical, and so had relation unto the rest of the Towns, and Cities of *Asia*, as unto daughters rising under them; And that therefore these Churches were Metropolitical Churches, and their Angels Metropolitical Bishops.

Answ. To this we answer,

1. That it will hardly be proved that these Seven Cities were all of them Metropolitical Cities in St. *Johns* dayes; And the situation of the most of them lying near together by the Sea side, makes it very improbable.

2. But suppose it would, yet we answer.

1. That it is no good argument from the greatnesse of the Cities, to inferr the greatnesse of the Churches: For, though the Cities were great, yet the Churches were but small, and the number of believers very few in comparison of the rest of the people. 2. We

2. We do not believe that ever it can be proved, That the Apostles did model the government of the Church according to the government of the *Roman* State. This was the after-policy of Christian Emperours and Bishops, but no part of Apostolical policy; And therefore it doth not follow, That because there were divers Cities under the jurisdiction of these seven Cities, That therefore there should be divers Churches subordinate to these seven *Asian* Churches.

3. We are fully assured, That it can never be made out, That any of these *Asian* Angels were Archbishops, or Bishops over other Bishops; or Bishops over divers settled Churches. The seven starrs are said in Scripture to be fixed in their seven Candlesticks or Churches, not one Star over divers Candlesticks, or Churches.

If this opinion were true, Then *Tertullian* did not do well in saying, That St. *John* made *Polycarpe* Bishop of *Smyrna*, but he should rather have said, That he made him Arch-Bishop. And our Saviour Christ had not given unto these seven *Angels* their due Titles. For he must have written. To the *Angel* of the Church of *Ephesus*, together with all those Churches in the Cities subordinate to *Ephesus*.

And so likewise of the other Six: Surely this device was found out for the honour of *Archiepiscopacy* by some that did aspire unto that dignity; But we hope that our more moderate Brethren are far from stamping a *divinum jus* upon Archbishops and Primates and Patriarchs, for fear lest by the same proportion of reason they be forced to put a divine stamp at last upon the Pope himself. And therefore we forbear to say any more about it.

For the conclusion of this discourse about the *Asian* Angels, we shall add;

4. That it can never be proved, That these *Asian* Angels were Bishops in a Prelatical sence, much lesse Arch-Bishops and Metropolitans. For it is agreed upon on al parts, That believers in great Cities were not divided into set and fixed Congregations or Parishes, till long after the Apo-

ſtles dayes. And that Pariſhes were not united into Dioceſſes till 260. years after Chriſt. And therefore ſure we are, That there could not be Dioceſan Churches, and Dioceſan Biſhops formally ſo called in the Apoſtles dayes. Theſe *Angels* were Congregational, not Dioceſan. In the beginning of Chriſtianity the number of believers, even in the greateſt Cities, were ſo few, as that they might well meet, ἐπὶ τὸ αὐτὸ in one and the ſame place. And theſe were called *The Church of the Citie*, and therefore, to ordain Elders κατ' ἐκκλησίαν, and κατὰ πόλιν, are all one in Scripture.

Afterwards we conceive, That believers became ſo numerous in theſe great Cities as that they could not conveniently meet in one place. Thus it was in the Church of *Hieruſalem*: and thus poſſible, it might be in moſt of theſe *Aſian* Churches in St. *Johns* time. But yet notwithſtanding all this, there are three things diligently to be obſerved.

Act. 2. 40. & 4. 4. & 5. 14.

1. That theſe meeting places were frequented promiſcuouſly, and indiſtinctly, and that believers were not divided into ſet and fixed Churches or congregations in the Apoſtles dayes.

2. That notwithſtanding theſe different meeting places, yet the believers of one City made but one Church in the Apoſtles dayes, as is evident in the Church of *Hieruſalem*, which is called a Church, not Churches, Act. 8. 1. & 15. 6. & 22. 16. And ſo likewiſe it is called the Church of *Epheſus*, and the Church of *Thyatira*, &c. not Churches &c.

3. That this Church in the City was governed in the Apoſtles dayes by the common Councel of Presbyters, or Biſhops. For the Apoſtles went about Ordaining Presbyters in every Church; and Act. 20. 71. *Paul* calls for the Elders of the Church of *Epheſus* (one of theſe ſeven Churches) and calls them Biſhops, and commits the whole government of the Church unto them. The like may be ſaid of the other ſix Churches. From all this we gather, That the *Aſian* Angels were not Dioceſan Biſhops, but Congregational

Act. 14. 23.

Congregational Presbyters seated each of them in one Church, not any of them in more then one.

And though *Polycarpe*, by *Tertullian* and *Irenæus*, be called Bishop of *Smyrna*, and *Onesimus* by others, Bishop of *Ephesus*, yet it is confessed by all, That Bishops and Presbyters had all one name in the Apostles dayes, and long after, even in *Irenæus* his time. And therefore the question still remains, Whether they were Bishops *phrasi Apostolica*, that is, Presbyters; or *phrasi Pontificia*; whether Bishops *Antonomastice*, and διακριτικῶς, so called, or whether, as we believe (and have proved as we conceive sufficiently) in a general sense, as all Presbyters are called. This is all we shall say about the Second answer; Though for our parts, we professe that we adhere unto the first answer, That the word *Angel* is to be taken Collectively, not Individually. And so much in answer to the Scripture-argument drawn from the *Asian* Angels.

CHAP. VII.

Containing our Reply to the Answers given to our Scripture-arguments.

The next thing we are to take in hand is, to make brief replyes unto those answers that are given to some of our arguments (for to some of them no answer at all is given) brought against the *jus divinum* of Prelacy, and for the Identity of a Bishop and Presbyter in Scripture.

The general answer that is returned unto all our texts of Scripture is; That these texts do onely prove an Identity of names, but not of Offices, and that it is the great Presbyterian fallacy, To argue from the Sameness of names to a sameness of function.

But we answer.

1. That it is of no small consequence, that there is a constant Identity of denomination between a Bishop and a Presbyter. For the proper end of names being (as *Smectymnuus* saith) to distinguish things according to the difference of their nature, and the supream wisdom of God being the imposer of these names, who could neither be ignorant of the nature of these offices, nor mistake the proper end of imposition of names, nor want variety to expresse himself, the argument taken from the constant Identity of Denomination is not so contemptible as some would make it.

2. But we answer further, That our argument is not drawn from the Identity of denomination onely, but also from the Identity of Office, & it is this. They that have the same name, and the same office, and the same qualifications for their office, and the same Ordination to their office, they are one and the same: but so hath the Presbyter, and Bishop, *Ergo*. This we proved from *Titus* 1. 5. 6. 7. 1. *Tim.* 3. and other places never yet answered.

More particularly,

To that place Act. 20. 17, 28. where the Apostle commits the government of the Church of *Ephesus* unto the Presbyters of that Church whom he there calls Bishops &c. It is answered, That these Elders were not meer Presbyters, but Bishops properly so called. And though they were sent for from *Ephesus*, yet they are not said to be all of *Ephesus*. But they were all the Bishops of *Asia* called from divers parts, and gathered together at *Ephesus*, and from thence sent for by Paul to *Miletum*. To make the new-minted answer seem probable, They bring the 25. verse, where it is said, *And now behold I know that ye all among whom I have gone Preaching the Kingdom of God, shall see my face no more.* This must needs relate, say they, to all the Bishops of *Asia* amongst whom he had gone preaching the Kingdom of God. And so also they bring the 31. verse. *Therefore watch and remember that by the space of three years* I *ceased*

not

not to warne every one night and day with tears. Now with whom did *Paul* spend his three years? Not with the Elders of one City of *Ephesus*, but with all the Bishops of *Asia*. And therefore they conclude, that this was *Pauls* Metropolicall visitation, not of a few Elders of one City, but of all the *Asian* Prelates.

To all this we reply. Reply.

1. That this interpretation is a manifest wresting of the text, contrary to most of the ancient Fathers, to *Hierom*, *Theodoret*, *Chrys.* &c. and contrary to many Councells, and purposely found out to avoid the deadly blow that this text gives to Episcopacy by divine right.

2. There is no sufficient ground to build that conjecture upon, That the *Bishops* of all *Asia* were gathered together at *Ephesus* when Paul sent from *Miletum* to *Ephesus*. The text saith that Paul from *Miletum* sent to *Ephesus* and called the Elders of the Church. Of what Church? Surely of that Church to which he sent, and that was *Ephesus*. He sent not, for ought we read, for any other Elders, neither is there any mention of any other Elders then present at *Ephesus*.

3. The Syriack translation reads it. He sent to *Ephesus* and called the Elders of the Church of *Ephesus*. So *Hierom*, *Presbyteros Ecclesiæ Ephesinæ*. *So concilium* Aquis-granense.

4. If the Apostles by the Elders of the Church had meant the Bishops of all *Asia*, he would have said, not the Elders of the *Church*, but of the *Churches*. It is an observation brought by one of those that makes use of this answer we are now confuting, That when the Scripture speakes of Churches in Cities, it alwaies useth the singular number, as the Church of *Hirusalem*, the Church of *Corinth* &c. But when it speakes of provinces in which were many Cities, then it useth the Plural number. As the Churches of *Judæa* and the Churches of *Asia* Rev. 1. 11. According to this observation, If the Apostle had meant of the Bishops of All *Asia*, he would have said, *The Elders of the Churches*.

But

But because he saith the *Elders of the Church*, it is evident he meanes onely, The Elders of the Church of *Ephesus*, and so by consequence it is as evident, That by Elders; the Apostle understands meer Presbyters, & not Bishops in a distinct sense, unlesse our brethren will confesse, That there were more Bishops then one in *Ephesus* which is wholly to forsake theircause, and to confesse that which we affirm, that the Bishops of *Ephesus* were true Presbyters, and the Presbyters true Bishops.

5. Whereas it is said, That Paul sent not onely for the Bishops or superintendents of *Ephesus*, but of all *Asia*. We demand, who was the Bishop of *Ephesus* that *Paul* sent for? Surely it was not *Timothy*. For *Timothy* was then present with him, and needed not to have been sent for, and yet *Timothy* was (according to our Brethrens judgement) the first Bishop of *Ephesus*. And if *Timothy* was the first Bishop, then surely there was none in *Ephesus* for Paul to send for, and if *Ephesus* at that time had no Bishop which was the Metroplis of all Asia; How came the Daughter Churches to have Bishops before their Mother Church, as they call it?

6. But, sixtly, We desire it may be proved, That there were any Bishops over Presbyters in Asia when Paul was at *Miletum*. This is taken for granted by Episcopall men, But this is the τὸ ζητούμενον The very thing which is in question. We say That the Bishops of *Asia* were of the same nature with the Bishop of *Ephesus*, that is, they were Elders and Presbyters of the Churches to whom the Holy Ghost had committed the care of teaching and governing &c.

7. As for that which is gathered from the 25. verse, it beares no weight at all with it; For these words, *All ye*, relate onely to the Elders of the Church of *Ephesus* that were then present. Should a man say unto ten Members of the House of Lords, and ten of the House of commons, and say nnto them, All ye are now dissolved; would it imply a presence of all the Lords and all the Commons, because the

Speech

speech concerned them all, and was true of them all? who knows not it would not? So it is here, &c.

As for that which is hinted from the 31 vers. it doth not at all prove that which it is brought for. For if we look into Act. 19. we shall find, that *Paul* spent most of his three years at *Ephesus* onely, and not in other parts of *Asia*. *Ephesus* was the chief City of *Asia*, and greatly given to Idolatry, and there *Paul* fixed his habitation.

It is the observation of *Hirome*, That *Paul* tarried 3. years at *Ephesus in prædicatione Evangelii assiduus & strennuus Minister, ut Idololatriæ arce destructa facile minorum, urbium fana & superstitiones convelleret. A daily and strenuous Minister in the Preaching of the Gospel: That by destroying the chief fort and castle of Idolatry, he might the easilier demolish the temples and the superstitions of the lesser Cities.* The text it self mentioneth two years and three Moneths. And therefore this verse doth not at all prove that all the Bishops of *Asia* were present with *Paul* at *Miletum*. So much for the Justification of our agument drawn from Act. 20. 17. 28.

Hierom, in præfatione Epist. ad Ephesios.

2. Whereas we have proved from *Phil.* 1. 1. That there are but two ordinary and standing Officers constituted by Christ in his Church &c. To this divers answers are given, and some of them quite contrary one to the other.

1. First it is said by some, That though in the place cited there be but two Orders of the Ministry mentioned, yet it doth not follow, but that there may be mention in other Scriptures of another standing Officer.

We desire that these Scriptures may be produced: We say, That there is no mention in any place of any others, and we add, That there is no mention of any Rules for Ordaining any others, or of any way of Mission for any others, no Qualifications for any others. And therefore that there is no other standing Officer in Christ's Church of his appointing.

2. It is confessed by others, That the Bishops in *Philippi* were meer Presbyters, and that the Apostles in the Churches,

ches which they planted, did not at first appoint any Bishops, but Presbyters onely, to whom they gave the power of Preaching, but reserved in their own hands the power of Governing, till towards the latter end of their lives.

Reply. This conceit, though it be frequently urged, and much insisted on by the learnedest of our Brethren, yet that it is but a meer conceit, appears.

1. Because that when the Apostles placed Preaching Presbyters over the Churches, they did not only give unto them the power of Teaching, but also of governing. They are called Rulers and Governours, and their charge was ποιμαίνειν, and ἐπισκοπεῖν, as we have proved at large. Our Saviour Christ committed both the Keyes (as they are called) The Key of Doctrine and Discipline, into the hands of Preaching Presbyters. And whom the Apostles did constitute Teachers, the same they made also Rulers and Governours.

2. Because that when *Paul* took his solemn leave of the Elders of *Ephesus*, and was never to see their faces more, he did not set a Bishop over them to Rule and govern them, But he left the power of government in the hands of the Elders, Charging them to feed the flock (over which the holy Ghost had made them Bishops) both by Doctrine, and Discipline.

3. This answer doth yeeld thus much; That the Apostles at first did place Presbyters in the Churches by them planted, and that to these Presbyters, he gave the power of Teaching, and (as we have proved) the power of governing also.

Now it lyeth upon our Brethren to prove a Super-institution of a Bishop over Presbyters by the Apostles, in some after times, which we are sure they cannot do. It is evident they did the quite contrary at *Ephesus*: And therefore we may safely conclude, That there was no such Officer in the Apostles dayes.

4. As for the Apostles reserving in their own hands the power of governing.

To

To this it is well answered by the reverend Divines in their "humble answer &c. That the Apostles could no more "devest themselves of power of Governing, then (as Dr. "*Bilson* saith) they could lose their Apostleship. Had "they set up Bishops in all Churches, they had no more "parted with their power of Governing, then they did in "setting up Presbyters; for we have proved that Presbyters "being called *Rulers*, Governours, Bishops had the power "of Governing in Ordinary, committed to them as well as "the office of teaching &c. Nor do we see, how the Apo-"stle could reasonably commit the Government of the "Church to the Presbyters of *Ephesus*, and yet reserve the "power of Governing (viz. in ordinary) in his own hands, "who took his last farewell of them as never to see them "more. As the reserving of that part of the power of Go-"vernme nt called *Legislative*, in the Apostles hands hindred "not, but that in your Majesties judgment *Timothy* and *Ti-"tus* were Bishops at *Ephesus* and *Creet*, to whom the Apo-"stle gives rules for ordering and governing the Church: "So likewise there is no. reason, why the Apostle reserving "of that part of the power of Government called *Execu-"tive*, in such cases and upon such occasions as they thought "meet, should hinder the setting up of Bishops, if they had "intended it; and therefore the reserving of power in "their hands can be no greater reason why they did "not set up Bishops at first, then that they never did.

There is a third answer given which is quite contrary to the second, and that is, that these Bishops of *Philippi* were Bishops in a proper sence, and that at that time when the Apostle wrote his Epistle, there were no single Presbyters at *Philippi*.

1. This answer is quite contrary to the sence that *Hierom*, *Theodoret*, and *Theophylacts*, and others give of this text. *Reply:*

2. This answer supposeth, that there were more Bishops then one planted in one City by the Apostles, which is

quite contrary to the judgment of Episcopall divines, and quite destructive of the Episcopal Hierarchy. *Theodoret* sayth that the Apostles by Bishops understands single Presbyters ἄλλως δὲ οὐδὲ ὅλον τε ἦν πολλοὺς Ἐπισκόπους μίαν πόλιν ποιμαίνειν *Otherwise it had been impossible for many Bishops to go vern one, City.* And so also *Theophylact*, The Apostle calls Presbyters, Bishops, οὐδὲ γὰρ ἐν μίᾳ πόλει πολλοὶ ἦσαν Ἐπίσκοποι, *For there were not many Bishops in one City.* And the truth is, To affirm, That there were many Bishops in one City in the Apostles dayes is in plain English to grant the cause and to say, That the Apostolicall Bishops were mere Presbyters.

3. Another text brought by us to prove the Identity of a Bishop, and Presbyter was 1. *Tim.* 3. where the Apostle reckoning up the qualifications of a Bishop passeth from Bishops unto Deacons, leaving out the qualifications of Presbyters, there by giving us to understand that Presbyters and Bishops are all one. To this it is answered, That because Paul wrote to *Timothy* and *Titus* who were Bishops, therefore there was no need to write any thing concerning the choice or qualification of any other sort of officers, then such as belonged to their Ordination and inspection, which were Presbyters and Deacons onely, and no Bishops.

Reply. 1. This answer would have some weight in it, if it could be proved, That *Timothy* and *Titus* were Bishops in a formall sence, or if there could be found any rule for the Ordination of an Hierarchicall Bishop, or for the qualification of him in some other place of Scripture; but we are sure that neither the one, nor the other can be made out.

2. It is reasonable to think (as our Divines at the Isle of "*Wight* say) the Apostle when he passeth immediately "from the Bishop to the Deacon (in the place forementi-"oned) would have distinctly exprest, or at least hinted, "what sort of Bishop he meant whether the Bishop over "Presbyters, or the Presbyter Bishop, to have avoided the "confusion of the name, and to have set, as it were, some marke

"mark of difference in the Eschocheon of the Presbyter-Bi-"shop, if there had been some other Bishop of a higher house.

3. According to the judgement of Episcopal men(as our divines do well observe)Bishops might then have ordained Bishops like themselves; for there was then no Canons forbidding one single Bishop to Ordain another of his own rank: and there being many Cities in *Creete Titus* might have found it expedient, to have set up Bishops in some of those Cities. So that this answer fights against the principle of those that hold *Timothy* and *Titus* to have been Bishops.

4. This answer is opposite to all those that hold *Timothy* and *Titus* to have been made by the Apostle Arch-Bishops of *Ephesus* and *Creete*. If they were Arch-Bishops, then their Office was to constitute Bishops in a proper sence. There is one of no little note among our Prelatical Brethren that stoutly maintains this; and till our Brethren be reconciled among themselves, we need make no other reply to this answer.

5. Whereas out of 1 *Pet*.5. we proved, That the Elders are not onely called Bishops, but have the whole Episcopal power committed unto them, being commanded ποιμαίνειν, and ἐπισκοπεῖν To feed and take the Episcopal charge of the flock of God. To this it is said, That by Elders are meant Bishops in our Brthrens sense; Because These Elders are required to feed the flock μηδ' ὡς κατακυριεύοντες τῶν κλήρων *not as being Lords over Gods heritage*; So it is translated. But say some, it must be translated, *Not as being Lords over the Clergy* committed to your care, which hints unto us (say they) That these Elders were Bishops over Presbyters, and not meer Presbyters.

This Interpretation is Novel, and not to be found for ought we can discern in all Antiquity, and we believe, our more Moderate Brethren are ashamed of it; and therefore we will be very brief in answer to it. All that we shall say is; Reply.

1. That though after the Apostles dayes there came in this Nominal distinction between the people and their Ministers, insomuch as the people were called *Laici*, and their Ministers *Clerici*: yet it is evident, that in the Apostles dayes there was no such distinction. The people of God are in this very Epistle called an *holy Priesthood* 1 Pet. 2.5. and a *royal Priesthood* 1 Pet.2.9. And *Deut*.32.9. *The Lords portion, and the lot of his inheritance.* And if the Reader wil be pleased to view al the translations that have been of this text, he will never find it translated —— *As being Lords of the Clergy* but *as being Lords of Gods heritage.*

2. We answer, That the Apostle, as if on purpose he had intended to have fore-armed us against this misunderstanding of the words, in the latter clause of the verse he sheweth what he meaneth by τῶν κλήρων. —— *Not as Lords over Gods heritage, but as being ensamples to the flock.* The latter is the ἐξήγησις of the former; By τῶν κλήρων he means τῶν ποιμνίων And the sense of the whole verse can be no other but this; That the Elders be careful not to Lord it over Gods heritage, that is, Gods flock, but to be examples unto them.

We shall not trouble the Reader with any other answers to our arguments. These that we have mentioned being the most material.

Onely for the conclusion of this discourse, we shall crave leave to take notice, That there is a Doctor, a high Prelatist of great esteem for learning amongst some men, that in a late Book of his hath undertaken to make out these two great Paradoxes.

1. That wheresover the word Bishop is used in the New Testament, it is to be taken in a Prelatical sense. For a Bishop superiour to Presbyters in Ordination and Jurisdiction.

2. That wheresoever the word Presbyter is used in the New Testament, it is to be understood, not of a meer Presbyter, but of a Bishop properly so called. And whereas we say, That the Scripture-Bishop is nothing else but a Presbyter,

Presbyter, and that there were no Biſhops diſtinct from Presbyters in the Apoſtles dayes: This Author on the contrary ſaith, That the Scripture-Presbyter, is a true Biſhop: And that there were no ſingle and meer Presbyters in the Apoſtles dayes. For our parts, we do not think it neceſſary to take a particular ſurvey of all that is ſaid in Juſtification of theſe Paradoxes. Onely we deſire it may be conſidered.

1. That theſe aſſertions are contrary unto Antiquity, which yet notwithſtanding our Brethren do ſo highly magnify, and boaſt of in this controverſie, and for receding from which (as they ſay we do) they do moſt deeply charge us.

2. That they are contrary to all that have ever written in defence of Epiſcopacy. And therefore till our Brethren can agree amongſt themſelves, we need not ſpend time to anſwer the private opinion of one Doctor.

3. That whoſoever will defend theſe Paradoxes, muſt of neceſſity be forced to grant;

1. That there were more Biſhops then one in a City in the Apoſtles dayes, which is to betray the cauſe of Epiſcopacy, and to bring down a Biſhop to the ranke of a Preſbyter.

2. That there were no Biſhops over Presbyters in the Apoſtles dayes. For if there were no Presbyters, there could be no Biſhops over Presbyters.

3. That *Ordo Preſbyteratus* is not *jure divino*: For if neither Chriſt, nor his Apoſtles Ordained the Office of a Preſbyter. Then is the Order of Presbytery a meer humane invention: Which is an aſſertion, that even the worſt of Papiſts will abominate. *Bellarmine* himſelf ſaith, That a Biſhop that is not firſt a Presbyter is a meer figment, and an empty Title.

4. The Author himſelf in Juſtification of this his opinion is forc'd to confeſſe.

1. That the *Epheſine* Presbyters whom *Paul* ſent for to *Miletum*, were all the Prelates of *Aſia*.

2. That

2. That the Bishops of *Philippi* whom Paul salutes Chap. 1. were not the Bishops of that City onely, but of the whole Province, whereas *Theophylact* saith, That *Philippi* was μικρὰ πόλις ὑπὸ μητροπόλεως θεσσαλονίκης τελοῦσα· A little City subject to the *Metropolis of Thessalonica.*

3. That *Timothy* was Arch-Bishop of *Ephesus*, and that when Paul sets down the qualifications of Bishops, though he mentioneth no qualification, but such which are common to a Presbyter with a Bishop; yet he is to be understood to speak of Bishops in a prelatical sence, and not at all of Presbyters. And when he saith, The *Elders that rule well are worthy of double honour* &c. That is, saith this Author, the Bishops that rule well &c. Thereby holding out this great error, that a Bishop that rules well is worthy of double honour though he never preacheth. And when St. *Paul* bids *Timothy* not neglect the gift that was given him by the laying on of the hands of the Presbytery, that is (saith he) of Episcopacy. And when the Apostle chargeth him not to rebuke an Elder &c. and not receive an accusation against an Elder &c. This is to be understood of Bishops (saith he) and not of meer Presbyters.

4. That *Titus* also was Arch-Bishop of *Creet*, and that he received no commission from St. Paul to ordain single Elders, but onely for ordaining of Bishops in every City. It seems this Author slights the postscript where *Titus* is called the first Bishop of *Creet*, and slights all those ancient Fathers that are cited by his own party to prove that he was Bishop of *Creet*. But he must be an Arch-bishop, and so must *Tymothy* be also, or else these assertions of his will fall to the ground. Now that they were neither Bishops nor Archbishops hath been sufficiently proved (as we conceive) in the former discourse.

5. Fifty and lastly, those Paradoxes are contrary to the very letter of the Scripture, as we have made it evident in our arguments against the *jus divinum* of Episcopacy, and would further manifest it, if we thought it necessary. For when the Apostle saith *James* 5. 14. *Is any sick among you? let*

let him call for the Elders of the Church &c. who is there that can be perſwaded to believe That all theſe Elders were Biſhops in the ſenſe that Biſhops are taken in our dayes) is this the proper work of Biſhops to viſit the ſick? and, beſides, If the Apoſtles by Elders had meant Biſhops in that ſenſe, he would have ſaid, let him call the Elder s of the Churches, not of the Church, unleſſe our Brethren will ſay that there were divers Biſhops in every Church in the Apoſtles dayes, in which there were many ſick perſons.

Beſides, when it is ſaid *Act.* 21. 18. *Paul went in with us unto James, and all the Elders were preſent.* It is ſuppoſed by our Epiſcopal men that this *James* was at this time Biſhop of *Hieruſalem.* Now we demand, who were theſe Elders? were theſe alſo Biſhops of *Hieruſalem*? will this anſwer conſiſt with our Brethrens judgment? So likewiſe when it is ſaid *Act.* 15. 4. And when they were come to *Hieruſalem* they were received of the *Church and of the Aopſtles and Elders.* We demand what is meant by the *Church*? Is it not meant the Church of *Hieruſalem*, to which place they are ſaid to come? And if ſo, Then we ask further what is meant by the *Elders*? Muſt it not be anſwered, That by Elders are meant the Elders of *Hieruſalem.* And then let any man tell us how theſe Elders can be ſaid to be Biſhops in a Prelaticall ſenſe, eſpecially according to the ſenſe of our Brethren who make *James* to be at this time the onely Biſhop of *Hieruſalem.* Add further, It is ſaid *Act.* 14. 23. when Paul and *Barnabas* had ordained them Elders in every Church *Act.* 11. 30. They ſent relief to the Elders &c. Can any Imagin that this Relief was ſent onely to Biſhops, and that Paul and *Barnabas* ordained no Preſbyters in any Church but onely Biſhops. Is not this to offer manifeſt violence to the Scriptures? and inſtead of upholding of Epiſcopacy is not this ſufficient to render it odious and contemptible to all ſober and Godly and Moderate Chriſtians? But we forbear.

So

So much for our Scripture-proof, and for our Justification out of the Word of God of Ordination by Presbyters without *Prelats*.

HAving now finished our *Vindication of the present Ministers of the Church of England*, both such as were made by Bishops, and such as are now made without Bishops, before we come to our Appendix; we shall crave leave to shew in few words unto our respective Congregations, not onely the lawfulnesse of the present Ministry: But the absolute necessity of adhering to it, and the destructive dangers, and ineffable mischiefs that will follow upon renouncing of it. And this will appear upon a fourfold account.

1. Because a true Ministery is essential to an Organical Church, that is, a Church administring Ordinances. A true Church saith *Cyprian*, *is Plebs Episcopo adunata*.

Ecclesia non est (*saith* Jerom) *quæ non habet sacerdotem*. Sure we are; That there cannot be a true Church Ministerial, without true Ministers.

2. Because the Scripture way and the onely Ordinary way by which men are set apart to the work of the Ministry is by Ordination, as we have abundantly shewed. *He that comes any other way is a Thief and a Robber*, not a true Shepherd.

3. Because That this Ordination must be performed either by Ministers, or by the people.

And if all Ordination by Ministers be to be accounted Antichristian (because these Ministers were made by other Ministers, and those by others, and those by such, as before the reformation, were belonging to the Church of *Rome*) Then it will follow, That there is no way of Ordination left, but by the people.

4. Because there is neither precept nor president in all the Book of God for Ordination of Ministers by the people without Ministers. We read of Ordination by the laying on of the hands of the Presbytery, but never by the laying on of the hands of the people. We find the Apostles Or-

dainin;

daining, and *Timothy* and *Titus* Ordaining (as we have formerly said) and the Presbytery ordaining; But no where of the peoples Ordaining. We find the people contra-distinguished from Rulers and Governours, but no where called Rulers or Governours. And if there be a power by Scripture in the people to Ordain Ministers, why was *Titus* sent to *Creete* to Ordain Elders? why did the Apostles visit the Churches they had planted, to Ordain Elders in every Church? And why is *Timothy* commanded, To lay hands suddenly on no man, &c. Some thing possibly may be said out of Scripture: For Χειροτονία τοῦ λαοῦ, But for Χειροθεσία τοῦ λαοῦ there is *ne quidem in totâ Scripturâ*. Surely, this way of Ordination by the people is a devise that hath neither ground for it in the Scripture, nor in all Antiquity. And for private Christians to assume, not onely a power to elect their own Ministers, that is, to nominate Persons to be made their Ministers (which we no wayes dislike or deny, so it be done in an orderly way by the guidance of the Presbytery) but also to undertake, without Ordination, to become Publick Preachers themselves: and not onely so but to send forth Ministers authoritatively to Preach the Gospel, and administer the Sacraments. This is a sin like unto the sin of *Uzziah*, and of *Corah* and his company. This is to make themselves Political Popes, and Antichristian Christians.

And therefore for the conclusion of all, we shall make bold to speak two things to all those that renounce their former Ordination by Ministers, and take up a new way of Ordination by the people.

1. We would intreat them that before they find fault with our way of Ordination by Ministers, they would first of all justifie by the Canon of the Scripture, their new way of Ordination by the people.

2. We would desire them, in the fear of God to consider; That whosoever renounceth Ordination by Ministers, must of necessity not onely renounce our Ministry, but

all the Ministers and Churches Reformed in the Christian world, and as *Constantine* said to *Acesius* the *Novatian*; He must erect a Ladder by himself to go to heaven in a new way: He must turn *Seeker*, and forsake all Church-Communion, as some do in these our unhappy dayes upon this very ground, that we are speaking of. For sure we are, If Ordination by Ministers be Antichristian; Ordination by the people is much more Antichristian. But we hope better things of you, though we thus speak. And our prayer to God is, and shall be; That the Lord would send down the spirit of Truth into the hearts of his people to guide them in the truth in these erring dayes; The Spirit of holinesse, to sanctifie them by his truth in these prophane dayes; And the Spirit of charity, and meeknesse, and sobriety, to cause them *to speak the truth in love*, (*a*) Ephes. 4. 15. *and to love one another in the truth*, (*b*) 2 Joh. 1. in these sinful and miserable dayes of uncharitablenesse and division.

(*a*) ἀληθεύειν ἐν ἀγάπῃ. (*b*) ἀγαπᾶν ἐν ἀληθείᾳ.

The

The Appendix.

Aving sufficiently proved out of the word of God, that a *Bishop* and *Presbyter* are all one; and that Ordination by Presbyters is most agreeable thereunto: We shall now subjoyn a brief Discourse about the grand Objection, from the Antiquity of Prelacy, and about the Judgement and Practise of the Ancient Church, concerning the Ordination of Ministers. And this we shall do the rather, because our Prelatical Divines do herein most triumph and boast.

For Bishops distinct from Presbyters have been (say they) in the Church of Christ for 1600. years and upward. And there never was any Ordination without them. And when *Coluthus* was Ordained by a Presbyter without a Bishop, his Ordination was pronounced null and void: And *Aerius* by *Austin* and *Epiphanius* was accounted an Heretique, for holding (an ἰσοτιμία and a παυλότης) an equality and Identity between a Bishop and a Presbyter. Nay *Jerom* himself saith, That a Bishop over Presbyters is an Apostolical Tradition, and that it began when some said, *I am of Paul, and I of Apollos, and I of Cephas*, which was (say they) in the Apostles dayes. And from hence it is peremptorily asserted that Episcopal government is of Apostolical institution.

For answer to this great and plausible objection, and for the further declaration of our judgements concerning the Antiquity of Prelacy, we crave leave to lay down these following Propositions.

Proposition 1.

THat whatsoever may be said for Prelacy out of antiquity, yet sure we are (as we hope hath been sufficiently proved) That it hath no foundation in the Scriptures. And as Christ, in matter of divorce, brought the *Jewes* to the first institution of marriage: so ought we in the point of Prelacy to reduce men back to the first Institution of Episcopacy, and to say as Christ, From the beginning it was not so. It is a good saying of *Tertullian*, *Id adulterum quod posterius, id verum quod primum.* And it was well observed by *Cyprian*, That Christ said, *Ego sum via, veritas, vita*: not *Ego sum consuetudo*: and that *consuetudo sine veritate est vetustas erroris.* Christ is truth, and not custome, and custome without Truth is a mouldy error. And as Sir *Francis Bacon* saith, *A*ntiquity without truth is a Cypher without a figure. And if we should seem in what we have asserted about the Identity of a Bishop and Presbyter, to differ from some of the ancient Fathers, yet we have the same plea for our selves, which *Austin* had, who being prest with the authority of *Cyprian*, answers;

Lib. contra. Cresson. 2. cap. 32.

His writings I hold not Canonical, but examine them by the Canonical Writings: And in them, what agreeth with the authority of Divine Scriptures, I accept with his praise, what agreeth not, I refuse with his leave, Sure we are, That humane authority can but produce an humane faith; and when all is done, it is the Scripture (a perfect reconditory of all *credenda, petenda, facienda*) to which we must flee as the onely rock, upon which we can rightly build our faith; according to that excellent saying of *Austin*. *Sunt certe libri Dominici, quorum auctoritati utrique consentimus, utrique credimus, utrique servimus, ibi quæramus Ecclesiam, ibi discutiamus causam nostram.*

Proposition 2.

THat there were many corruptions which crept into the Church, in the very Infancy of it, and were generally received as Apostolical traditions, which yet notwithstanding

ing are not pleaded for by our Episcopal men, but many of them confessedly acknowledged to be errors and mistakes. Witnesse first, The *Millenary opinion* which *Justine Martyr* saith, That he, and all, in all parts, Orthodox Christians held it, and calls them Christians onely in name, with many other circumstances of aggravation, that denied it. *Lactantius* after a long discourse about it, concludes, *Hæc est doctrina sanctorum Prophetarum, quam Christiani sequimur, hæc est Christiana sapientia.* The like is affirmed by *Tertullian*, *Irenæus*, and divers others as is well known. Secondly, we will instance in the necessity of childrens partaking of the Eucharist, which was taught by *Austin* and others as an Apostolical tradition. Rightly (saith *Austin*) do the Punick Christians call Baptisme by no other names but *health* and *safety*; nor the Sacraments of Christs body by no other then life: *Unde nisi ex antiquâ, (ut existimo) & Apostolica traditione qua Ecclesiæ Christi insitum tenent præter Baptismum, & participationem Dominicæ mensæ, non solùm non ad regnum Dei, sed nec ad salutem, & vitam æternam posse quenquam hominum pervenire.* In which words the absolute necessity of Baptism and of the Eucharist for all sorts of people is made an Apostolical tradition. Lastly, to name no more, St. *Basil* in one Chapter names 4. customes as Apostolical Traditions, to wit, *signing men with the sign of the Crosse*; *praying towards the East*; *anointing with oyl*; *standing up at prayer from Easter to Whitsuntide*; which though some of our Episcopal Divines may perhaps approve of as lawful customes, yet we conceive none of them will believe all of them, especially the two last, to be Apostolical traditions. From hence we gather, That there were many doctrines and practises pretended to be grounded upon Apostolical institution, which yet notwithstanding are rather to be accounted *Apocryphal*, then *Apostolical*.

Austin lib. 1. de peccat. merit. & remiss.

Basil de Spiritu Sancto cap. 27

Proposition 3.

THat after Christs ascension into heaven, The Church of God for a certain space of time, was governed by the common Councel of Presbyters without Bishops: This appears, From

1. From the words of *Jerom* forementioned; *Idem Ergo ſt Preſbyter qui Epiſcopus, Et antequam Diaboli inſtinctu ſtudia in religione fierent & diceretur in populis Ego ſum Pauli, Ego Apollo, ego Cephæ, communi conſilio Preſbyterorum Eccleſiæ, gubernabantur. Poſtquam vero unuſquiſque eos &c.* And afterwards *Paulatim vero ut diſſenſionum plantaria evellerentur, ad unum omnem ſolicitudinem eſſe delatam &c.* Here note, That for a certain time the Church was governed by the Aſſembly of Presbyters alone, and that Biſhops came in *poſtea* and *paulatim*. It is not ſaid *Simulac Corinthi dictum fuit, Ego ſum Pauli &c. Sed poſtquam id dictum.*

Object. 1. But *Jerom* ſeems to ſay, That this was done in the Apoſtles dayes, becauſe then people began to ſay, *I am of Paul, I am of Apollo, I am of Cephas.*

Anſw. Theſe words cannot be ſo underſtood; For then *Jerom* ſhould contradict himſelf; For the whole deſign of the place is, to prove Biſhops to be of humane conſtitution. Beſides *Jerom* doth not ſay, That it was ſaid ſo among the *Corinthians*; But among the people, —— *& diceretur in populis.* He alludes indeed to the Apoſtles words, and ſpeaks in the Apoſtolical phraſe; but not at all of the Apoſtles times.

The meaning is as *David Blondel* well obſerves; *Poſtquam alii paſſim Corinthiorum more dementati in partes diſcerpti ſunt*: After that others were intoxicated after the manner of the *Corinthians*, and divided into ſeveral factions, then was one ſet over the reſt as their Biſhop. And that this muſt needs be ſo, appears demonſtratively by this argument; Becauſe that to prove that a Biſhop and Presbyter are all one, *Jerom* cites places out of the *Philippians*, out of *Titus*, and out of the ſecond and third Epiſtle of *John*, which were all of them written after the Epiſtles to the *Corinthians*.

Object. 2. But St. *Jerom* in his 85. Epiſtle *ad Evagrium* calls the ſuperiority of a Biſhop over Presbyters, an Apoſtolical tradition.

Anſw. A learned writer for the Prelatical government triumphs over Dr. *Blondel*, and *Walo Meſſalinus*, becauſe they paſſe

passe over this objection unanswered; and he seems to say that it never can be answered: But if he had been pleased to have cast an eye upon the *Vindication of the answer to the humble Remonstrance*, written by *Smectymnuus*, he should have found this answer.

Answ. "*Jerom* in that Epistle sharpens his reproof against some "Deacons, that would equalize thewselves to Presbyters, "&c. To make this repoof the stronger, he saith *Presbyteris, id est, Episcopis*, and a little after, he doth out of "the Scripture most manifestly prove *eundem esse Presbyterum atque Episcopum*: and carries this proof by *Paul*, "by *Peter*, and by *John* the longest surviver of the Apostles: "Then adds *Quod autem postea unus electus qui cæteris præponeretur, in schismatis remedium factum.* The reason why "afterwards one was elected, and set over the rest, was the "cure of Schisme. It is hard to conceive how this impa-"rity can be properly called an Apostolical tradition, when "*Jerom* having mentioned *John* the last of the Apostles, saith, "it was *postea* that one was set over the rest. Yet should we "grant it an Apostolical tradition in *Jeroms* sence, it would "be no prejudice to our cause, seeing with him *Apostolical* "*tradition*, and *Ecclesiastical custome* are the same; witnesse "that instance of the observation of Lent, which he wri-"ting *ad Marcellum* saith is *Apostolica traditio*, yet writing "*adversus Luciferianos* saith, it *is Ecclesiæ consuetudo*: Where-"by it fully appears, That *Jerom* by Apostolical tradition "meant not an Apostolical institution, but an Ecclesiastical "custome: Thus far *Smectymnuus*.

And thus *Jerom* is made to agree with himself, whom our Episcopal Doctors would make to speak contradictions.

Object. 3. But *Jerom* saith, It was *toto orbe decretum*, and how could this be but by Apostolical appointment?

Answ. The same Author also saith in the same place, That it came in *paulatim*. It was not decreed in the whole world all at once, but it came in by degrees, in some places sooner, and in some later. The saying of *Ambrose*, or whoso-

ever

ever was the Author of it, upon the 4th. to the *Ephesians* is very remarkable —— *Ideo non per omnia conveniunt scripta Apostoli Ordinationi quæ nunc in Ecclesiâ est &c. Nam & Timotheum Presbyterum a se creatum Episcopum vocat, quia primum Presbyteri Episcopi appellabantur: ut recedente uno, sequens ei succederet &c. Sed quia cæperunt sequentes Presbyteri indigni inveniri ad primatus tenendos, immutata est ratio, prospiciente Concilio ut non Ordo, sed meritum crearet Episcopum.* This quotation we shall have occasion to mention afterwards: We bring it now onely to shew;

1. That the Ordination that was in *Ambrose* his dayes (if he be the Author) was not in all things agreeable to the Apostolical pattern.

2. That the change that was made was *prospiciente concilio*, Was by the advise of a Councel, and therefore it is not to be wondered, if in time the Church of Christ came to be governed by the lifting up of one Presbyter above the rest.

Quest. But how long was it that the Church of Christ was governed by the common Councel of Presbyters without a Bishop set over them?

Answ. Dr. *Blondel*, a man of great Reading and Learning, undertakes in a large discourse, to make out that before the year 140. there was not a Bishop over Presbyters. To whose elaborate writings we refer the Reader for further satisfaction in this particular.

Sure we are, that *Clemens* who lived in the first Century, in his famous Epistle to the *Corinthians* (an undoubted piece of Antiquity) makes but two Orders of Ministry, *Bishops* and *Deacons*. The occasion of that Epistle seems to be a new sedition raised by the *Corinthians* against their Presbyters, p.57.58. (not as B. *Hall* saies, the continuation of the schismes amongst them in the Apostles dayes) *Clemens* to remove their present sedition, tells them how God hath alwayes appointed several Orders in his Church, which must not be confounded. In the *Jewish* Church he appointed a high Priest, *Priests* and *Levites*. And then tells them

them for the time of the Gospel that Christ Jesus sent his Apostles *through Countries, and Cities, in which they preached and constituted the first fruits (approving them by the spirit) for Bishops and Deacons, to those who should afterwards believe.* Here we observe.

Κατὰ χώρας ὖν, καὶ πόλεις κηρύσσοντες καὶ διέστελλον τὰς ἀπαρχὰς αὐτῶν δοκιμάζαντες τῷ πνεύματι εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. *Clemens ad. Corinth.* p. 54.

1. That in the first and purest times, the custome was to choose Bishops in Villages, as well as in great Cities. Afterwards indeed in the year 347. in the Councel of *Sardica*, it was decreed that, That no man should be chosen Bishop in a Village, or in a little City *ne vilescat nomen Episcopi*: That the name of a Bishop might not be rendred contemptible. But in the first age of the Church, they appointed Bishops κατὰ χώρας as well as κατὰ πόλεις.

2. That Bishops and Deacons were the onely Orders of Ministry in the first Primitive Church: And that the Apostles appointed but two Officers (that is Bishops and Deacons) to bring men to believe: Because, when he had reckoned up three Orders appointed by God among the Jewes, Highpriest, Priests and Levites, coming to recite Orders appointed by the Apostles under the Gospel, he doth mention onely Bishops and Deacons.

The same *Clemens* adds pag. 57. That the Apostles knowing by Jesus Christ, that there would a contention arise περὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς, About the name Bishop, and being indued with perfect foreknowledge, they appointed the foresaid (that is the foresaid Orders of Bishops and Deacons) &c.

Καὶ οἱ Ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἔσται περὶ τοῦ ὀνόματος τῆς Ἐπισκοπῆς. Διὰ ταύτην τὴν αἰτίαν προγνώσιν εἰληφότες τελείαν καθέστησαν τοὺς προειρημένους.

Here note 1. That by *name* is not meant the bare name of Bishop, but the honour and dignity as it is taken *Phil.* 2. 9. *Ephes.* 1. 21. *Heb.* 1. 4. *Revel.* 11. So that ὄνομα is here to be rendred by ἀξίωμα and ὅτι τοῦ ὀνόματος is ὅτι τοῦ ἀξιώματος τῆς ἐπισκοπῆς. The controversie amongst the *Corinthians*, was not about the Name, but dignity of Episcopacy, for it was about the deposition of their godly Presbyters, pag. 57. 58.

2. That the onely remedy appointed by the Apostles for the care of all contentions arising about Episcopacy, is by committing the care of the Church unto Bishops and Deacons.

cons. Afterwards the Church found out another way, by setting up one Bishop over another: But *Clemens* tells us, That the Apostles indued with perfect foreknowledge of things, Ordained onely Bishops and Deacons for a remedy of all Schismes.

It would be too long to recite all that is said in this Epistle, for the Justification of our proposition. Let the Reader peruse pag. 57. 62. 69. 72. and take notice; That those that are called Bishops in one place, are called Presbyters in another, and that they are ἰσοδυναμοῦντα, throughout the whole Epistle.

The like record we have of *Polycarpe*, that famous Disciple of *John* the Apostle, who lived also within the first Century, and wrote an Epistle to the *Philippians*, in which he makes also but two Orders of Ministry, Bishops and Deacons & perswades the *Philippians* to be subject to their Presbyters and Deacons as to God, and to Christ. Nay, Bishop *Bilson* himself saith, pag. 158. 159. That Elders at first did govern by common advise, is no doubt at all to us. That which is doubted and denied by us, is, That these Elders were Lay-men.

ιὸ δεῖν ἀπέ
χεσθαι ἀπὸ πάν-
ων τούτων
ποιοῦντες ὑμῖν
ὑποτασσόμε-
νοι τοῖς Πρεσ-
βυτέροις καὶ
διακόνοις ὡς
θεῷ καὶ Χριστῷ.
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istinct. 93.
p. *Legimus.*

Gratian in his decrees brings in *Jerom* word for word affirming, That a Bishop and a Presbyter are the same; upon which words, the author of the glosse saith. Some say that in the first Primitive Church, the Office of Bishops and Presbyters was common, but in the second Primitive Church, both names and Offices began to be distinguished. And again, A third sort say, this advancing was made in respect of name, and in respect of administration, and in respect of certain Ministeries which belong onely to the Episcopal office.

And the same Author himself is of this opinion, saying; Before this advancing, these names, Bishops and Presbyters, were altogether of the same signification, and the administration was common: because Churches were governed by the common advise of Presbyters. And again, This advancing was made for a remedy against schisme as is here said by St. *Jerom*. That one should have the prehemi-

nence

nence in regard of the name, the adminiſtration, and certain Sacraments, which now are appropriated to Biſhops. Here we have a diſtinction of the firſt and ſecond Primitive Church, and that in the firſt Primitive Church, Biſhops and Presbyters were all one.

To all theſe Quotations we ſhall ſubjoyn a remarkable paſſage of the L. *Digby* recorded in a letter of his, full of excellent learning, writen to Sr. *Kenelme Digby*. This Gentleman was a great adorer of Monarchical Epiſcopacy, and yet obſerve what he ſaith. He that would reduce the Church now to the form of government in the moſt Primitive times, ſhould not take, in my opinion, the beſt nor wiſeſt courſe; I am ſure not the ſafeſt: for he would be found pecking toward the Presbytery of *Scotland*, which for my part I believe, in point of government, hath a greater reſemblance, then either yours or ours, to the firſt age of Chriſts Church, and yet it is never a whit the better for it; ſince it was a form not choſen for the beſt, but impoſed by adverſity under oppreſſion, which in the beginning forc'd the Church from what it wiſh't, to what it might, not ſuffering that dignity and ſtate Eccleſiaſtical, which rightly belonged unto it, to manifeſt it ſelf to the world: and which ſoon afterwards upon the leaſt *lucida intervalla*, ſhone forth ſo glorioufly in the happier as well as more Monarchical condition of Epiſcopacy: of which way of government, I am ſo well perſwaded, that I think it pitty, it was not made betimes, an Article of the *Scottiſh Catechiſme*; That Biſhops are *jure Divino*. By this paſſage it is eaſie to perceive the indiſcreet zeal of this Gentleman towards Lordly and Monarchical Prelacy, and yet we have here his free clear and full confeſſion; That in the firſt, and beſt, and pureſt times of the Church, the Presbyterian government was practiſed, and not the Epiſcopal, which is the thing which we undertook to make out in this third Propoſition.

Againſt all that hath been ſaid in this Propoſition, it is objected; That the BleſſedSt. *Ignatius* who lived in the *Object.*

first Century hath in his Epistles clearly and fully asserted Episcopal government, as it is distinct from Presbyterial. And that therefore there was no space of time wherein the Church of Christ was governed by the common Councel of Pretbyters without Bishops properly so called.

Answ. In answer to this, we must intreat the Reader to take notice, that in the Primitive times there were abundance of spurious and supposititious works put forth under the names of the Apostles, and blessed Martyrs, which were none of theirs, but fathered upon them *ut ementitis titulis fidem authoritatemq; erroribus suis conciliarent:* That by their counterfect titles they might gain belief and authority to their errors. Such were the Epistle of *Paul* to *Seneca*, and *Seneca's* to *Paul*; The lawes and constitutions Apostolical, The works of *Dionysius Areopagita*, and divers others; The like fraud hath been used in *Ignatius* his works. It is certain, That the Epistle of the Blessed Virgin *Mary* to *Ignatius*, and of *Ignatius* to the Blessed *Virgin*, and two other Epistles of *Ignatius* unto St. *John* the Apostle, are spurious and counterfeit. And as for his other twelve Epistles, five of them are by invincible arguments as we conceive, proved by *Vedelius*, to be written *à Pseudo-Ignatius*. *Eusebius* and *Jerom* make mention but of Seven: And for those seven, though with *Scultetus Vedelius* and *Rivetus*, we do not renounce them as none of his, yet sure we are, they are so much adulterated and corrupted; that no man can ground any solid assertion about Episcopacy from *Ignatius* his works. The Reverend Archbishop of *Armagh* saith, That there are but six of these Epistles that are genuine, and that even these six are miserably depraved and corrupted. *Rivet* saith very judiciously, **That in these Epistles some things are defective, some things alded, some things changed; And therefore they cannot merit our belief, but onely in those things in which they agree with the Apostolical writings.*

Baronius indeed saith, that all his Epistles are come to us *integræ & incorruptæ* intire and uncorrupted: But yet notwithstanding, it seems forgetting what he had said, he tells

† *Et quibus constat quædam esse resecta. quædam assuta, quædam mutata, ac pro inde epistolas illas fidem facere non posse, nisi in iis in quibus cum Apostolorum Scriptis conveniunt. Riveti critica sacra.*

tells That when there is mention made in the Epistle to the *Philadelphians* of the marriages of *Peter* and *Paul*; That the word *Paul* is foysted in. And he also tells us (as *Vedelius* observes) That the words *Gratia* and *Amen*, with which *Ignatius* was wont to conclude his Epistles were left out *incuria librariorum* in all his Epistles except two. And whereas it is said in the Epistle to the *Philadelphians*, That not onely the bread was given, but the cup also was distributed to all, *Bellarmine* saith; That the Greek Copies are corrupt.

For our parts, we will not trouble the Reader with a large discourse about this subject. If he please he may read that what the Archbishop of *Armagh*, what *Rivet*, *Vedelius* and *Cook* in his *Censura Patrum*: And what *Salmasius* and D. *Blondel* say about it, who all of them bring divers arguments to evince the invalidity of these Epistles. There is a learned Doctor that hath undertaken to answer the objections of the two last.

But this Doctor should do well to answer also to what the learned Archbishop of *Armagh* hath written about these Epistles, who proves at large, That six of them are *Nethæ*, the other six *Mixtæ*, aud none of them to be accounted *omni ex parte sinceræ & genuinæ*. Who also tells us out of *Casaubone* That amongst all the Ecclesiastical monuments, there are none in which the Papists put more confidence then in *Ignatius* his Epistles, That *Baronius* in his first Tome, almost in every page, cites *Ignatius* to confirm his Popish traditions.

In the Second Tome *Anno.* 109. he confesseth, and disputeth it at large. That these Epistles are the very Tower of the Pontifician doctrine, and that it stands upheld by them as by a pillar, and he often saith, That there was never any found, who called the truth of these Epistles into question &c. And therefore this Reverend Doctor ought not to be offended if we advise him to take heed how he complies with *Baronius* in justifying of *Ignatius* from all depravations and interpolations, least

left out of overmuch love of Prelacy he be found an advancer of Popery.

We shall briefly offer three Reasons why we cannot build our judgment concerning the doctrine of the Primitive Church about Episcopacy upon *Ignatius* his Epistles.

Reason 1. Because there are divers things quoted out of his Epistles by *Athanasius Gelasius* and *Theodoret*, which are either not to be found in their Epistles, or to be found altered and changed, and not according as they are quoted. This is *Rivets* argument, and pursued at large by the Archbishop, to whom we refer the Reader.

Reason 2. From his overmuch extolling himself in his Epistle to the *Trallians*, where he saith: That he had attained such a measure of knowledge, *That he understood heavenly things. The Orders of Angels: The differences of Archangels, and of the heavenly Host: The differences between Powers and Dominations: The distances of Thrones and Powers: The magnificencies, or magnitudes of Æones or Principalities: The sublimity of the Spirit: The excellencies of Cherubims and Seraphims: The Kingdom of the Lord, and the incomparable divinity of the Lord God Almighty. All these things I know, and yet am not perfect &c.* Now who is there that can believe that such Arrogant boasting can proceed from such a holy man, and humble Saint as *Ignatius* was.

Δύναμαι νοεῖν τὰ ἐπουράνια καὶ τὰς ἀγγελικὰς τάξεις καὶ τὰς τῶν ἀρχαγγέλων καὶ στρατιῶν ἐξαλλαγὰς δυνάμεών τε καὶ κυριότητων διαφορὰς, θρόνων τε καὶ ἐξουσιῶν παραλλαγὰς αἰώνων δὲ μεγαλοπρεπειῶν τε χερουβὶμ καὶ Σεραφὶμ τὰς ὑπεροχὰς τοῦ τε πνεύματος ὑψηλότητα &c.

Reason 3. The third Reason (which is most for our purpose) is from his over eager, and over anxious defence of the Episcopal Hierarchy which he doth with such strange, & hyperbolical expressions (as if all Christianity were lost if Prelacy were not upheld) and with such multiplied repetitions *ad nauseam usq;*: That we may confidently say as one doth: *Certo certius est has Epistolas vel suppositiias esse, vel fœde*

oci censura.

fœdè corruptas. And that they do neither agree with those times wherein he wrote, nor with such a holy and humble Martyr as he was. We will instance in some few of them.

In his Epistle to the *Trallians* he saith; *What is a Bishop, but he that is possest of all Principalitie and authority beyond all as much as is possible, for men to be possest of, being made an imitator according the power of Christ who is God.* He that can find in these words an Apostolical Spirit breathing, hath little acquaintance with the Apostolical writings. How unlike is this to that of the Apostle 1 *Cor.* 3.5. *Who then is* Paul, *and* Who Apollo, *but Ministers by whom ye believe?*

Τί γάρ ἐστιν ἐπίσκοπος ἀλλ᾽ ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐκείνα πάντων κρείττων ὡς οἷόν τε ἀνθρώπου κρατεῖν μιμητὴν γινόμενον κατὰ δύναμιν χριστοῦ τοῦ Θεοῦ.

In the same Epistle he saith, (*a*) *Reverence the Bishop as yee do Christ, as the holy Apostles have commanded;* But where is this commanded?

(*a*) Αἰδεῖσθε τὸν ἐπίσκοπον, &c.

In his Epistle to the *Magnesians*, (*b*) He saith: *It becomes you to obey the Bishop, and in nothing to oppose him, For it is a terrible thing to contradict him.*

(*b*) Πρέπον ἐστὶν, &c.

And again, (*c*) *As the Lord Christ doth nothing without his Father: So must you do nothing without your Bishop, neither* Presbyter, *Deacon, nor Lay-man. Let nothing seem right and equal to you, that is contrary to his judgment. For that that is such is* Wicked *and enmity to God.*

(*c*) Ὥσπερ οὖν κύριος, &c.

In his Epistle to *Polycarpe*: (*d*) *It becomes those that marry, and are married, not to marry* Without *the consent of the Bishop.* And again, *my soul for theirs that obey the Bishop, Presbyters and Deacons.*

(*d*) Πρέπει δὲ τοῖς γαμοῦσι, &c.

In his Epistle to the *Philadelphians*: (*e*) *Let the Princes obey the Emperour, the Souldiers the Princes; The Deacons and the rest of the Clergy* With *all the people and the Souldiers, and the Princes, and the Emperour, let them obey the Bishop.*

(*e*) Οἱ ἄρχοντες πειθαρχείτωσαν τῷ Καίσαρι, &c.

Observe here how the Princes and Emperours are enjoyned to obey the Bishop, when there were not at this time, nor many years after, any Emperour or Princes Christian.

In

(f) Τιμα, φήσινοῦ τὸν θεόν &c.

In his Epistle to the *Smyruenses* he saith: (*f*) *The Scripture saith, Honour God and the King*: But I say, Honour God as the Author and Lord of all things, *And the Bishop as the Prince of Priests resembling the image of God. Of God for his Principality; of Christ, for his Priesthood* &c. *There is none greater then the Bishop in the Church, who is consecrated for the salvation of the Whole World* &c. and afterwards. *He that honours the Bishop shall be honoured by God, and he that injurs him shall be punished by God. And if he be justly thought worthy of punishment that riseth up against* Kings, *and is therein a violator of good Lawes; Of how much greater punishment shall he be thought worthy that will undertake to do any thing without his Bishop, thereby breaking concord, and overturning good Order* &c. We need not paraphrase upon these passages. Onely we desire the Reader in the fear of God to passe sentence whether these high and supertranscendent expressions, This prelation of Bishops above Kings, do savour of the first Primitive times, or can be imagined to proceed from Blessed *Ignatius*, even then when he was in bonds, and ready to be Martyred.

Πάντες τὸ Ἐπισκόπῳ ἀκολουθεῖτε &c.

In the same Epistle he saith (*g*) "Let all men follow "the Bishop as Christ the Father &. Let no man do any "thing that belongs to the Church without the Bishop. "Let that Eucharist be allowed on which is done by the "Bishop or by his concession &c. It is not lawful without "the Bishop to Baptize, or offer &c. That which he ap-"proves on is accepted of God, and whatsoever is so done "is safe and firm. It is right that God and the Bishop "be known: He that honours the Bishop is honoured of "God. He that doth any thing without first consulting "with the Bishop, Διαβόλῳ λατρεύει is a Worshipper of the "Divel.

If this Doctrine be true, what shall become of all the Reformed Churches, especially the Church of *Scotland*, which (as *Joannes Major* saith *lib.2. historiæ de gestis Scolomnivcap.* 2.) was after its first conversion to the Christian faith above

above 230. years without Episcopal government.

We will not cite any more passages of this nature; These are sufficient to justifie that censure which the Reverend Presbyterian Divines in their humble answer to the second Paper delivered them by his Majestie at the Isle of *Wight* do passe upon *Ignatius*, where they say. "That "there are great arguments drawn out of these Epistles "themselves, betraying their insincerity, adulterate "mixtures, and interpolations: So that *Ignatius* cannot be "distinctly known in *Ignatius*." And if we take him in "grosse, we make him the Patron (as *Baronius*, and the "rest of the Popish writers do) of such rights and obser-"vations, as the Church in his time cannot be thought to "have owned. He doth indeed give testimony to the Pre-"lacy of a Bishop above a Presbyter; That which may "justly render him suspected, is, that he gives too much "Honour, saith he, the Bishop as Gods high Priest, and "after him you must honour the King. He was indeed a "holy Martyr, and his writings have suffered Martyrdom "as well as he. Corruptions could not go currant, but "under the credit of worthy names.

The considerations of these things makes *Salmasius* to believe that these Epistles were written by a *Pseudo-Ignatius* at that very time when Episcopacy properly so called came into the Church, that so the people who had been accustomed to the Presbyterian government, might the more willingly and easily receive this new government, and not be offended at the novelty of it. *Walo Messalinus. cap.4.*

And this he the rather thinkes, Because in all his Epistles he speaks highly in honour of the Presbytery as well as of Episcopacy.

For in the Epistle to the *Trallenses*; *He bids them be subject to the Presbytery as to the Apostles of Jesus Christ.* And a little after, he calles the Presbytery συνέδριον Θεοῦ καὶ σύνδεσμος Ἀποστόλων Χριστοῦ. And in the same Epistle he saith. *That the Colledge of the Presbyters is nothing else but* σύστημα ἱερὸν σύμβουλοι καὶ συνεδρευταὶ τοῦ Ἐπισκόπου. Which passage must needs be

understood of the second Primitive times. For afterwards, the Presbytery was much neglected and laid aside, as *Ambrose* complaines upon 1 *Tim.*5. We will conclude our discourse concerning the The Epistles of *Ignatius* with a remarkable saying of *Rivet* in his *Critica sacra.*

Nos sane genuinis scriptis parati sumus deferre quantum jure bono poscere ab Herone potuit. Custode, inquit depositum meum quod ego & Christus concredimus, ubi Christus in verbo suo depositum sacrum concredidit, cui quæ apud Ignatium concinnat amplectimur; Cætera vero quæ nec cum Christo, nec cum vero Ignatio conveniut ut adulterina & non ferenda reiicimus.

We are ready to ascribe to the genuine Writings of the Fathers, as much as Ignatius requires of Hero, to whom he saith. Keep that depositum which I and Christ have committed unto you. Christ in his Word hath concredited this holy *depositum*; And whatsoever is agreeable in *Ignatius* to this holy word we imbrace: Other things which neither agree with Christ, nor with the true *Ignatius*, we reject as *adulterine* and not to be born. So much in answer to this objection.

Proposition 4.

THat when it is said by *Irenæus, lib*3. *cap.*3. That the holy Apostles made Bishops in Churches, and particularly, That *Polycarpe* was made Bishop of *Smyrna* by the Apostles, and that the Apostles made *Linus* Bishop of *Rome*, after whom succeeded *Anacletus*, and that *Clemens* was made the third Bishop by the Apostles. And when it is said by *Tertullian, lib. de præscription.* That *Polycarpe* was made Bishop of *Smyrna* by S. *John*, and *Clement* Bishop of *Rome* by S. *Peter*. This will nothing at all advance the Episcopal cause, unlesse it can be proved, that by the word Bishop, is meant a Bishop as distinct from Presbyters; a Bishop (as *Gerrhard* saith) *phrasi Pontificiâ* not a Bishop *phrasi Apostolicâ*; a Bishop in a Popish, not in an Apostolical sense; which is all one with a Presbyter. For it is not denyed by any that ever wrote of Episcopacy, That the names of Bishop and Presbyter were used ἀδιακρίτως, and were ἐπισυνωνύμα in the Apostles dayes and many years after. And therefore *Irenæus*

naus in his Epistle to *Victor* cited by *Eusebius, lib.*5. *cap.* 23. calls *Anicetus, Pius, Higinus, Telesphorus, Xistus*, Presbyters of the Church of *Rome*—— and afterwards, *Presbyteri illi qui te præcesserunt*, The Presbyters that went before thee: And so also, *Nec Polycarpus Aniceto suasit, ut servaret, qui sibi Presbyterorum, quibus successerat, consuetudinem servandam esse dicebat.* *Tertullian* also in his *Apolog. cap.* 39. calls the Presidents of the Churches, Seniors or Presbyters, when he saith, *Præsident probati quiq; Seniores*, &c. It is not therefore sufficient for our Episcopal Brethren to say, That Bishops over Presbyters are of Apostolical institution, because the Apostles made Bishops in Churches; unlesse they do also prove, that those holy men who are called Bishops, were more then Presbyters. Otherwise we must justly charge them (of which they unjustly charge us) to be guilty of endeavouring from the name *Bishop*, which was common to Presbyters with Bishops, to prove a superiority of Bishops over Presbyters.

Adde to this, That when our Brethren do frequently urge those places of *Irenaus*, where he saith, That he was able to number those that were made Bishops by the Apostles, & their successors unto his time, and often urgeth the successions of Bishops, unto whom the Apostles committed the charge of the Church in every place, This will nothing at all (as we conceive) advantage the Episcopal Hierarchy, unlesse they do also prove, That those Bishops were Hierarchical Bishops, and not the very same with Presbyters. For the same Author doth speak the very same things of Presbyters, calling them also Bishops. For he saith, *lib.* 4. *cap.*43. *Quapropter eis qui in Ecclesia sunt Presbyteris obaudire oportet, his qui successionem habent ab Apostolis sicut ostendimus, qui cum Episcopatus successione charisma veritatis certum, secundum placitum Patris, acceperunt. Reliquos vero qui absistunt à principali successione, & quocunq; loco colliguntur, suspectos habere, vel quasi hæreticos & mala sententiæ, vel quasi scindentes & elatos & sibi placentes aut rursus, ut hypocritas quæstus gratiâ & vanæ gloriæ hoc operantes.* So also *lib.*4. *cap.* 44—— *Ab omnibus talibus*

Irenæi lib. 3. *cap.*3. *Lib.*4. *cap.*63. *Lib.*5. *cap.* 20.

abſiſtere oportet, adhærere vero his qui & Apoſtolorum, ſicut prædiximus doctrinam cuſtodiunt, & cum Presbyterii ordine ſermonem ſanum, & converſationem ſine offenſâ præſtant ad informationem & correctionem aliorum. Obſerve here, 1. That Preſbyters are called the Succeſſors of the Apoſtles. 2. That they are alſo called Biſhops. 3. That the Apoſtolical doctrine is derived from the Apoſtles by their ſucceſſion. 4. That there is nothing ſaid in the former places of Biſhops which is not here ſaid of Preſbyters. And that therefore thoſe places do not prove, That the Apoſtles conſtituted Biſhops in the Church diſtinct from, and ſuperiour over Preſbyters. As for that which is ſaid about the ſucceſſion of Biſhops from the Apoſtles unto *Irenæus* his time, we ſhall have occaſion to ſpeak to afterwards.

Adde alſo, That when in Antiquity *James* the Brother of our Lord is ſaid to have been made Biſhop of *Hieruſalem* by the Apoſtles, and *Peter* to be ordained Biſhop of *Antioch*, or *Rome*, &c. This doth not contribute to the proof of what it is brought for, to wit, That there were Biſhops properly ſo called in the Apoſtles dayes. For as Dr. *Reynolds* againſt *Hart*, *cap.* 2. ſaith; "When the Fathers termed any "Apoſtle a Biſhop of this or that City, (as namely Saint "*Peter* of *Antioch* or *Rome*) they meant in a general ſort "and ſignification, becauſe they did attend that Church "for a time, and ſupply that room in preaching the Goſpel, "which Biſhops did after; but as the name of Biſhop is "commonly taken for the Overſeer of a particular Church, "and Paſtor of a ſeveral flock, ſo *Peter* was not Biſhop of "any one place; therefore not of *Rome*.

And Dr. *Whitakers*, *lib. de Pontif. qu.* 2. *cap.* 15. ſaith, *Patres cum Jacobum Epiſcopum vocant aut etiam Petrum, non propriè ſumunt Epiſcopi nomen, ſed vocant eos Epiſcopos illarum Eccleſiarum in quibus aliquandiu commorati ſunt. Et ſi propriè de Epiſcopo loquatur, abſurdum eſt Apoſtolos fuiſſe Epiſcopos. Nam qui propriè Epiſcopus eſt, is Apoſtolus non poteſt eſſe, quia Epiſcopus eſt unius tantum Eccleſiæ. At Apoſtoli plurium Eccleſiarum fundatores & inſpectores erant. Et poſtea. Hoc enim*

non

non multum distat ab insania, dicere Petrum fuisse propriè Episcopum, aut reliquos Apostolos. That the Fathers when they "call *James* or *Peter* Bishops, do not take the name of Bi-"shop properly, but they call them Bishops of those places "where they abode for any long time. And in the same "place, If we speak properly of Bishops, it is absurd, to "say, That the Apostles were Bishops: For he that is pro-"perly a Bishop, cannot be an Apostle. For a Bishop is "onely of one Church. But the Apostles were the Foun-"ders and Overseers of many Churches. And again, he saith, "It doth not much differ from a phrenzy, and mad-"nesse to say, That *Peter* or any of the Apostles were pro-"perly Bishops. For the truth is, This were to degrade the "Apostles, and to bring them into the Rank and Order of "common and ordinery Officers of the Church, which is no little Sacriledge. And such [illegible] kind of quotations [illegible] Antiquity do little avail our Brethren. So much for the fourth Proposition.

Proposition 5.

THat when the distinction between a Bishop and Presbyter first began in the Church of Christ, it was not grounded upon a *Jus Divinum*, but upon prudential reasons and arguments. And the chief of them was (as *Hierom* and divers after him say) in *remedium Schismatis, & ut dissensionum plantaria evellerentur*, For the remedy of Schisme, and that the seeds of errour might be rooted out of the Church.

Now that this prudential way (invented no doubt at first upon a good intention) was not the way of God, appeares (as *Smectymnuus* hath well shewn) thus,

"Because we read in the Apostles daies there were divi-"sions, Rom. 16. 17. and Schismes, 1 Cor. 3. 3. & 11. 18. "yet the Apostle was not directed by the Holy Ghost to "Ordain Bishops for the taking away of those Schismes. "Neither in the Rules he prescribes for healing of those

"breaches

" breaches doth he mention Bishops for that end. Neither " doth he mention this in his directions to *Timothy* and *Ti-* " *tus* for the Ordination of Bishops or Elders, as one end of " their Ordination, or one peculiar duty of their office. And " though the Apostle saith, *Oportet hæreses esse ut qui probati* " *sunt manifesti fiant inter vos*; yet the Apostle no where saith, " *Oportet Episcopos esse, ut tollantur hæreses quæ manifesta fi-* " *unt*; There must be Bishops that those Heresies which are " manifest amongst you may be removed.

2. " Because the Holy Ghost, who could foresee what " would ensue thereupon, would never ordain that for a " remedy, which would not onely be ineffectual to the cut- " ting off of evil, but become a stirrup for Antichrist to get " into the saddle. .. For if there be a necessity of setting up " one Bishop over many Presbyters for preventing Schisms, " there is as great a necessity of setting up one Archbishop " over many Bishops; and one Patriarch over many Arch- " bishops, and one Pope over all, unlesse men will imagine " that there is a danger of Schisme only among Presbyters, " and not among Bishops and Archbishops, which is contra- " ry to reason, truth, history and our own experience.

Hence it is that *Musculus* having proved by Act. 20. Phil. 1.1. Titus 1.5. 1 Pet. 5.1. that in the Apostles times a Bishop and a Presbyter were all one, he addes, " But after the " Apostles times when amongst the Elders of the Church " (as *Hierome* saith) Schismes arose, and as I verily think, " they began to strive for Majority by little and little, they " began to choose one among the rest out of the number of " Elders that should be above the rest in a higher degree, " and called Bishop. But whether that device of man pro- " fited the Church or no, the times following could better " judge, then when it first began. And further addeth, " That if *Hierome* and others had seen as much as they that " came after, they would have concluded, that it was never " brought in by Gods Spirit to take away Schismes, as was " pretended; but brought in by Satan to wast and destroy " the former Ministry that fed the flock. Thus far *Musculus.*

Sadeel

Sadeel also hath this memorable passage; "The difference between Bishops and other Ministers came in for "remedy of Schisme. But they that devised it little thought "what a gate they opened to the ambition of Bishops.

Hence also Dr. *Whitakers* asking, How came in the in-"equality between Bishops and Presbyters, answereth out "of *Hierome*, That the Schisme and faction of some occa-"sioned the ancient Government to be changed —— which, "saith he, how ever devised at first for a remedy against "Schisme, yet many holy and wise men have judged it more "pernicious then the disease it self; and although it did not "by and by appear, yet miserable experience afterward "shewed it. First ambition crept in, which at length be-"gat Antichrist, set him in his chair, and brought the yoak "of bondage upon the neck of the Church.

The sense of these mischiefs made *Nazianzen* wish, not onely that there were no τόπου προτίμησις καὶ τυραννικὴ πρεσβεία. No dignity or tyrannical prerogative of place, but also that there were no πρεσβεία, no principal dignity, to wit, in the Church of which he is speaking. "But now (saith he) "Contentions about the right hand and the left, about the "higher and the lower place,&c. have bred many inconve-"niencies even among Ministers that should be Teachers "in *Israel*.

Proposition 6.

THat there is a wide and vast difference between the Bishops of the Primitive times, and the Bishops of later times, as much as between ancient *Rome*, and *Rome* at this day.

A Bishop at his first erection was nothing else but *Primus Presbyter*, or *Episcopus Praeses* (as a Moderator in a Church-Assembly, or a Speaker in a Parliament) that governed *communi Concilio Presbyterorum*, and had neither power of Ordination, nor of Jurisdiction, but in common with his Presbyters.

Ambrose

Ambrose upon the 1 Tim. 3. saith, "That there is one "and the same Ordination of a Bishop and a Presbyter; "for both of them are Priests, but the Bishop is the "first.

Episcopi & Presbyteri una est Ordinatio; uterq; enim Sacerdos est, sed Episcopus primus.

* Dr. *Reynolds* saith, "That when Elders were ordained "by the Apostles in every Church through every City to "feed the flock of Christ, whereof the Holy Gost had made "them Overseers: they to the intent they might the better "do it by common counsel and consent, did use to assem-"ble themselves and meet together. In the which meet-"ings, for the more orderly handling and concluding of "things pertaining to their charge; they chose one amongst "them to be the President of their company, and Modera-"tor of their actions——And this is he whom afterward in "the Primitive Church the Fathers called Bishop. For as "the name of Ministers, common to all them who serve "Christ in the *stewardship of the mysteries of God*, that is, in "preaching of the Gospel, is now by the custome of our "English speech restrained to Elders who are under a Bi-"shop; So the name of Bishop common to all Elders and "Pastors of the Church, was then by the usual language of "of the Fathers appropriated to him who had the Presi-dentship over Elders. From which quotation it appeares, that in the judgment of learned Dr. *Reynold*, A Bishop at his first appearing was nothing else but ὁ Πρεσβὼς τȣ̃ Πρεσβυτερίȣ. The President or Moderator of the Presbytery.

* In Conference with *Hart*, in the end of the third, and beginning of the fifth Division.

D. *Blondel*, a man of vast Reading, indeavours strenuously to make it out, That when Episcopacy first came up in the Church, the custome was to choose the Eldest of the company of the Presbyters (whom he calls πρωτοχειροτονηθεὶς that is the first of those that were ordained) to be their Bishop or Moderator. And after his decease, the next in age succeeded him, not advanced in degree of Ministry or power above his Brethren, but onely in order and dignity as being the first Presbyter.

This opinion is agreeable to that passage out of St. *Ambrose*) if that Book be his where he saith——*Nam & Timotheum*

motheum Presbyterum à se creatum Episcopum *vocat, quia primum Presbyteri Episcopi appellabantur, ut recedente uno, sequens ei succederet — Sed quia ceperunt sequentes* Presbyteri *indigni inveniri ad Primatus tenendos immutata est ratio, prospiciente concilio, ut non Ordo, sed meritum crearet Episcopum multorum* Sacerdotum *judicio constitutum, ne indignus temerè usurparet & esset multis scandalum. In lege nascebantur Sacerdotes ex genere Aaron Levitæ, &c.* Whether this conjecture of προχειροτονηθεντες be true or no, or whether (as others think) it was true in some Churches and not in others, we, will not now debate. But sure we are, that in *Alexandria*, as St. *Jerom* tells us, The Bishop was chosen not onely out of the Presbytery, but by the Presbytery, and by them constituted Bishop, and placed *in excelsiori gradu* in an higher degree of *honour*, not *Office*. He was not made by 3. Bishops, *Sed* Presbyteri *unum ex se electum in excelsiore gradu collocatum, Episcopum nominabant.*

Indeed afterwards in processe of time, This *Episcopus Præses* came to be *Episcopus Princeps* and usurped sinfully upon the priviledges of Ministers and people, and made way for the coming in of Antichrist. Famous is that (so often mentined in several writings in this age) saying of *Ambrose* upon 1 *Tim.* 5. 1 *Unde & Synagoga & postea Ecclesia Seniores habuit quorum sine consilio nihil agebatur in Ecclesiâ. Quod quâ negligentiâ obsoleverat nescio, nisi forte Doctorum desidia aut magis superbiâ dum volunt aliquid videri.*

From hence came that distinction of *Beza's* between *Episcopus divinus, humanus*, and *Diabolicus*; By the *divine* Bishop he means the Presbyter; by the *humane* Bishop, he means the Bishop chosen by the Presbyters to be President over them, and to rule with them by fixed Lawes and Canons; By the *Diabolical* he means a Bishop with sole power of Ordination and Jurisdiction, Lording it over Gods heritage, and governing by his own will and authority.

And therefore when men argue from the practise of the Primitive times, and from the Bishops of those dayes to the Bishops of onr dayes, they do but παραλογιζειν, they com-

mit a fallacy, just as if a man should argue, That the Church of *Rome* is now a true Church, because it was so in the Apostles dayes. For the further handling of this proposition, we refer the Reader to *Smectymnuus*, where he shall have many pages spent to prove the imparity between the Bishops of the Primitive times and our dayes.

Mr. John Gerce his Sisters Sieve broken, cap. 4.

Onely we shall crave leave to relate a passage from a Reverend Divine now with God, who holdeth forth this assertion: "That the ancient Fathers in the point of Episcopacy differ more from the high Prelatist then from the "Presbyterian. This he proveth, Because The Presbyterians alwayes have a President to guide their actions, which "they acknowledge may be perpetual *durante vitâ modo se "benè gesserit*: or temporary to avoid inconvenience. Which "*Bilson* in his preface (& again and again in his Book of the "Perp. government) takes hold of, as advantagious, because so little discrepant (as he saith) from what he "maintains: But now the high Prelatists exclude a Presbytery, as having nothing to do with jurisdiction, which "they put as far above the sphære of a Presbyter, as "sacrificing above a *Levites*, to wit, an act restrained to "an higher Order; whereas the Fathers acknowledge a "Presbytery, and in divers cases, Councels tie the Bishop "to do nothing without them. And so it is clear, The "high Prelatists are at a further distance from the Fathers, then the Prebyterians: Afterwards he also adds, "If we differ from the Fathers in point of Prelacy (wherein our opponents are in no better terms with them, then "we) yet I would have them consider in how many things "we jumpe with the Fathers, wherein many of them have "been dissenting both in opinion, and practise; as 1. touching promiscuous dancing, especially upon the Lords day. "2. Touching residency of Pastors in their Churches, "which excludes all Pluralities. 3. Frequency and diligence in Preaching. 4. Touching the abuse of health-drinking, or drinkiug *ad æquales calices*. 5. Touching "Bishops not intanling themselves with secular affairs, or businesses

" buſineſſes of ſtate in Princes Courts. 6. Touching ga-
" ming at Cards or Dice, and ſuch like, ſo that they can
" with no great confidence triumph in the Fathers, againſt
" us, in this one point (wherein themſelves alſo are at a
" diſtance from them) while we keep cloſer to the Fathers,
then they do in many others.

Propoſition 7.

THat the great argument that is brought for Epiſcopacy from the lineal ſucceſſion of Biſhops from the Apoſtles daies to our daies, hath not that validity in it that is imagined. Biſhop *Bilſon* and others take a great deal of pains to give us a Catalogue of the Biſhops in *Rome*, *Alexandria*, *Hieruſalem*, and *Antioch*, from the Apoſtles daies unto *Conſtantine's* time. But we deſire the Reader to conſider;

Firſt, That theſe Catalogues labour much of an Homonymy in the word *Biſhop*. For the Biſhops of later times were Biſhops of a far different nature from the Biſhops of the firſt times. Though the ſame name be common to all in the Catalogue, yet in the nature of their Office they differed very much. The later, peece by peece, taking that authority to them which the former neither might nor did enjoy. The later were *Dioceſan*, the former were Biſhops onely of one Congregation. At firſt the Churches were governed by the Common Councel of Presbyters, and the line of ſucceſſion was drawn (ſaith D. *Blondel*) from the Πρωτοχειροτονηθεις, that is, the firſt Ordained Miniſter. Even as amongſt the *Athenians* there were. 9. *Archontes* or *chief Rulers* equal in power and authority, and yet the ſucceſſion of Governours in *Athens* was derived from one of them onely who was the firſt *Archon* or *Ruler*, which was not done to diminiſh the avthority of the reſt, *ſed ut compendioſior ac minus impedita eſſet temporum enumeratio.* But that the enumeration of the times of their ſucceſſive Governours might be more compendious and expedite. Even

ſo at firſt there were divers Presbyters in every City which did govern with equal power and authority, and yet the line and ſucceſſion was deduced from one who was the firſt of thoſe that were ordained, not thereby incroaching upon the joynt authority of the reſt: but for the more expedite way of reckoning. And when afterwards one was choſen out of the Presbytery, he was, for a long time but as the Moderator of a Synod amongſt the *Scotch* and *Dutch*, and at moſt but as a *Superintendent* amongſt the *Germans*; of whom *Zepp.* lib. 2. cap. 10. ſaith, That they are of "the ſame degree with other Miniſters, they are only preſi-"dents while the Synod laſteth, when it is diſſolved, their "Prerogative ceaſeth. They have no prerogative over their "fellow-Miniſters, they are ſubject to their Presbyteries. The "Synod ended, they return to the care of their particular "Churches.

Secondly, That theſe Catalogues the nearer they come to the Apoſtles daies are the more uncertain, and indeed contradictory one unto another. Some ſay, that *Clemens* was firſt Biſhop of *Rome* after *Peter*: ſome ſay, the third: and the intricacies about the Order of Succeſſion in *Linus*, *Anacletus*, *Clemens*, and another called *Cletus*, as ſome affirm, are inextricable. Some ſay, That *Titus* was Biſhop of *Crete*; ſome ſay Archbiſhop; and ſome, Biſhop of *Dalmatia*. Some ſay, That *Timothy* was Biſhop of *Epheſus*; and ſome ſay, That *John* was Biſhop of *Epheſus* at the ſame time. Some ſay, *Polycarpe* was firſt Biſhop of *Smyrna*; another ſaith, that he ſucceeded one *Bucolus*: and another, That *Ariſto* was firſt. Some ſay, That *Alexandria* had but one Biſhop, and other Cities two; and others, that there was but one Biſhop of one City at the ſame time. And how can theſe Catalogues be unqueſtionable, that muſt be made up out of Teſtimonies that fight one againſt another.

Lib. contrv. l. 2. cap. 5. p. 18.

Learned *Junius* ſpeaking of that great controverſie about the ſucceſſion of the firſt Biſhops or Presbyters of *Rome*, whether *Linus* was the firſt, or *Clemens*, or *Anacletus*, hath this remarkable paſſage; "That theſe or ſome of theſe were

Presbyters

" Presbyters or Bishops of *Rome* at the same time, ruling the " Church in common. But the following Writers, fancy- " ing to themselves such Bishops as then had obtained in the " Church, fell into these snares of tradition, because they " supposed, according to the custome of their own times, " that there could be but one Bishop in one Church at the " same time, which is quite crosse to the Apostolicall times.

Thirdly, This is also to be considered, That they that made the Catalogues spake according to the language of the times in which they lived, in which there was a distinction between *Bishops* and *Presbyters*; and therefore call them who went before them *Bishops*: whereas indeed they were not so in a proper sence. Nor can the Bishops of after-times be said to succeed them any otherwise (if so much) then *Cæsar* is said to succeed the *Roman* Consuls.

Fourthly, These Catalogues do resolve themselves into an Apostle or an Evangelist; as at *Rome* into *Peter*; at *Alexandria* into *Mark*; at *Ephesus* into *Timothy*; at *Crete* into *Titus*. Now it is certain, That the Apostles and Evangelists cannot be said to be Bishops in a formal sence. For they had an universal Commission, and their Offices were extraordinary, and they had no successors properly *in idem Officium*. Indeed Bishops or Presbyters did succeed them in some part of their work, but not in their Office. Ordinary Offices succeed Extraordinary, not in the same line and degree as one Brother succeeds another in his inheritance, but as men of another Order, and in a different line. They are, we confesse, called *Bishops* by Ecclesiastical Writers, but that was onely by way of allusion, and καταχρηστικῶς, as we have formerly shewed.

We will conclude this Proposition with part of a passage out of the conference of the Reverend Presbyters at the Isle of *Wight*, where they say;

" And lest your Majesty might reply, That however the " Catalogues and Testimonies may varie, or be mistaken, " in the order, or times, or names of those Persons that succeeded

"ceeded the Apoſtles, yet all agree, that there was a Suc-
"ceſſion of ſome Perſons; and ſo though the credit of the
"Catalogues be infirmed, yet the thing intended is confir-
"med thereby: We grant, that a Succeſſion of men to
"feed and govern theſe Churches, while they continued
"Churches, cannot be denyed; and that the Apoſtles and
"Evangeliſts, that planted and watered thoſe Churches
"(though extraordinary and temporary Officers) were by
"Eccleſiaſtical Writers in compliance with the language
"and uſage of thir own times, called Biſhops; and ſo were
"eminent men, of chief note, preſiding in Presbyteries of the
"Cities or Churches, called by ſuch Writers as wrote after
"the diviſion and diſtinction of the names of Presbyters
"and Biſhops: But that thoſe firſt and ancienteſt Presby-
"ters were Biſhops in proper ſence, according to your Ma-
"jeſties deſcription, inveſted with power over Presbyters
"and people, to whom (as diſtinct from Presbyters) did be-
"long the power of Ordination, giving Rules and Cen-
"ſures; we humbly conceive can never be proved by au-
"thentick or competent Teſtimonies. And granting, that
"your Majeſty ſhould prove the Succeſſion of Biſhops from
"the Primitive times *ſeriatim*, yet if theſe from whom you
"draw, and through whom you derive it, be found either
"more then Biſhops, as Apoſtles, and extraordinary per-
"ſons, or leſſe then Biſhops, as meerly firſt Presbyters, ha-
"ving not one of the three eſſentials to Epiſcopal Govern-
"ment (mentioned by your Majeſtie) in their own hand;
"it will follow, that all that your Majeſtie hath proved by
"this Succeſſion, is the Homonymy and equivocal accepta-
"tion of the word *Epiſcopus*.

Propoſition

Proposition 8.

THat wharsoever may be said of Episcopacy out of Antiquity, yet notwithstanding it is an opinion generally received by the Learned in all ages, That there are but Two Orders of Ministers in the Church of Christ, *Bishops* and *Deacons*, according to the saying of *Paul* to the *Philippians*, where he salutes the *Bishops* and *Deacons*, that is, the *Presbyters* and *Deacons*. Of this opinion is *Clement* in his Epistle to the *Corinthians*, and *Polycarpe* in his Epistle to the *Philadelphians*, as we have shewed. This also is the opinion of most of the School-men. *Lombard* saith; "Whereas all "the seven Orders are spiritual and sacred; yet the Canons "think that two onely are called Sacred Orders by an excel-"lency, to wit, the order of *Deaconship* and *Priesthood*: be-"cause the Primitive Church, so far as we can read, had "onely these two; and of these only we have the Apostles precept. *Bonaventure* saith, That Episcopacy is no order, but an eminency and dignity. The like saith *Aureolus* upon the 4.Sent. distinct.24. *Navarrus* saith, That it is the common opinion of the Divines, That Episcopacy is not an Order, but an Office. See more of this in *Forbesii Irenicum*, *lib.*2. *cap.*11. And in the Addition of M. *Mason* to his defence of the Ministry of the Church of England, where there are very many authors cited to prove, That Presbytery is the highest Order of Ministry, is not a different order, but a different degree of the same Order. See also D. *Blondel*, Sect. 3.135. where he sheweth out of divers Councells, that under the name of Priests and Levites, the whole Gospel-Ministry were comprehended.

4. *Sent. distinct.* 24.

Non est ordo præcise loquendo, Sed ordinis eminentia vel dignitas. Bonav. in 4. *Sent. distinct.* 24.

In our own Nation that blessed man Mr. *Wickleffe* did judge, that there ought onely to be two Orders of Ministers in the Church, to wit, Presbyters and Deacons. And *John Lambert* a Martyr in his answer to Articles objected against him, saith, "As touching Priesthood in the Primitive "Church, when vertue bore (as Ancient Doctors do deem, and

Catalogus testium tom. 2. *Tantum Duos ordines Ministrorum esse debere judicavit Presbyteros, v.g. & Diaconos.*

" and Scripture in mine opinion recordeth the ſame) moſt " room, there were no more Officers in the Church of God " then Biſhops and Deacons, that is Miniſters; as witneſſeth, " beſides Scripture, *Hierome* in his Commentariesupon the " Epiſtles of *Paul.*

But we ſhall give one inſtance inſtead of many that might be added. In the year 1537. there came out a Book called, *The Inſtitution of a Chriſtian man*, made by the whole Clergy in their Provincial Synod, ſet forth by the authority of the Kings Majeſtie, and approved by the whole Parliament, and commanded to be preached to the whole Kingdom, wherein ſpeaking of the Sacrament of Orders, it is ſaid expreſly, That although the Fathers of the ſucceeding Church after the Apoſtles inſtituted certain inferiour degrees of Miniſtery; yet the truth is, that in the New Teſtament there is no mention made of any other degree or diſtinction in Orders, but onely of *Deacons* or Miniſters; and *Presbyters*, or Biſhops, and thoroughout the whole diſcourſe makes Presbyters and Biſhops one and the ſame. But of this Propoſition we have had occaſion to ſpeak formerly, to which we refer the diligent Reader.

Now from hence it followeth inevitably, That, if according unto the judgments of our Epiſcopal Divines, Epiſcopacy be the ſame Order of Miniſtry with Preſbytery, then it hath no more intrinſecal power of Ordination and Juriſdiction, then Presbytery hath. And that all that diſtinction that was put between them by Antiquity, was meerly in reſtraining the uſe and exerciſe of that power which was truly and really inherent in them. The *actus primus* was common to both, although for order ſake the *actus ſecundus* was inhibited the Presbytery. And this leads us to ſpeak ſomething about the practiſe of Antiquity in the point of Ordination of Miniſters: which is that in which we believe the Reader doth deſire eſpecially to be ſatisfied, and which is that for which we have undertaken this diſcourſe about Antiquity, and in which our Adverſaries do moſt triumph. For it is ſaid by all Anti-Presbyterians, That the way of Ordination

tion now in use is quite contrary to Antiquity, and that whatsoever is done in this kind without a Bishop over Presbyters, is null and void. In answer to this we shall crave leave to hold forth these ensuing Propositions about Ordination, out of Antiquity (for as to what the Scripture saith, of that we have already spoken.)

Several Propositions declaring the Judgment and Practise of the Ancient Church about Ordination of Ministers.

Proposition 1.

THat in the first and purest times, when the Church of Christ was governed by the Common Councel of Presbyters, There was Ordination of Presbyters without Bishops over Presbyters. For these Bishops came in *postea & paulatim*, as *Hierome* saith. And *Panormitanus lib.* 1. *Decretal. de consuetudine cap. quarto*, saith, *Olim Presbyteri in communi regebant Ecclesiam, & ordinabant Sacerdotes, & pariter conferebant omnia Sacramenta.*

Proposition 2.

THat after that Bishops were admitted into the Church, yet notwithstanding Ordination by Bishops without the assistance of his Presbyters was alwaies forbidden and opposed.

Cyprian in his exile writing to his charge, certifies them, that *Aurelius* was ordained by him and his Colleagues, who were present with him. By his *Colleagues*, he meanes his *Presbyters*, as appears *epist.* 58. And *Firmilianus* saith of them that rule in the Church, *Quod baptizandi, manum imponendi & ordinandi possident potestatem.* And who those be, he expresseth a little before, *Seniores & Praepositi*; by whom the

Cypr. Ep. 33.

Apud Cyprian epist. 75.

the Presbyters as well as the Bishops are understood.

In *Synodo ad Quercum anno* 403. it was brought as an accusation against *Chrysostome*, ὅτι πόλλας ἀμαρτύρας ἐχειροτόνησεν, ὅτι ἄνευ συνεδρείας καὶ παρὰ γνώμην τῶν κλήρων ἐποιήσε τὰς χειροτονίας, That he had made Ordinations without the company and sentence of his Clergy.

In the Councel of *Carthage* it was decreed, Can. 20. *Ut Episcopus sine Consilio Clericorum suorum Clericos non ordinet.* And Can. 2. *Cum ordinatur Presbyter Episcopo eum benedicente, & manum super caput ejus tenente; etiam omnes Presbyteri qui præsentes sunt, manus suas juxta manum Episcopi super caput illius teneant.* When a Presbyter is ordained, The Bishop blessing him, and holding his hand upon his head, all the Presbyters that are present, shall likewise lay their hands upon his head, with the hands of the Bishop. By this laying on of the hands of Presbyters, is not onely signified the Presbyters consent to what the Bishop doth, but *Ordo ipse confertur & gratia ordini necessaria impetratur, quemadmodum per impositionem manuum Episcopi*; The Order it self is conferred, and grace necessary is impetrated as it is by the hands of the Bishop: as saith *Forbesius* in his *Irenicum.* The Presbyters impose hands (saith the same Author) *non tanquam duntaxat consentientes (ad consensum enim sufficiunt suffragia, & plebs etiam consentit, nec tamen ejus est manus imponere) sed tanquam Ordinantes, seu Ordinem conferentes, & ex potestate Ordinandi Diuinitùs acceptâ, gratiam Ordinato, hoc adhibito ritu, apprecantes*; Not onely as Consenting (for to manifest their consent their suffrages had been sufficient, and the people also gave their consent, and yet they impose not their hands) but as Ordaining, and conferring Orders, and by the power of Ordination conferred to them by God, praying for grace upon him that is Ordained, using the ceremony of laying on of hands.

Lib. 2. *cap.* 11.

The same Author brings a famous example of *Pelagius* Bishop of *Rome*, the first of that name, who was made Bishop of *Rome* by Two Bishops and one Presbyter named *Andreas.* In the Councel of *Nice* it was decreed, That No Bishop should

Cap. 11.

ſhould be made but by Three Biſhops at leaſt. And yet this *Pelagius* being by *Juſtinian*, Anno 555. appointed to be Biſhop of *Rome*, and not being able to obtain Three Biſhops to ordain him, (he being ſuſpected then of a crime from which he afterwards cleared himſelf) he received Ordination from Two Biſhops and one Presbyter. And this Ordination *Canonica habita eſt in hunc uſq; diem*, is accounted Canonical even to this day. By which it is evident that Presbyters lay on hands in Ordination together with the Biſhop as partners in the power. And that *Pelagius* and his ſucceſſours would never have owned this way of Ordination, had they not believed, That a Preſbyter had a power derived to him from Chriſt to confer Eccleſiaſtical Orders. And this leads us to a Third Propoſition.

Propoſition 3.

THat even according to the Judgment of Antiquity, Presbyters have an intrinſecal power and authority to ordain Miniſters, and when this power was reſtrained, and inhibited, it was not *propter legis neceſſitatem*, but onely *propter honorem Sacerdotii*; It was not from the neceſſity of any Divine law for bidding it, but onely for the Honour of Epiſcopacy. It was not from the Canon of the Scriptures, but from ſome Canons of the Church.

Leo Primus ep. 88. upon complaints of unlawful Ordinations, writing to the *Germane* and *French* Biſhops, reckons up what things are reſerved to the Biſhops. Among which he ſets down *Presbyterorum & Diaconorum conſecratio*; and then adds, *Quæ omnia ſolis deberi ſummis Pontificibus authoritate Canonum præcipitur.* And *Iſidore Hiſpalenſis, lib.* 2. *de Officiis Eccleſiaſticis, cap.*7. ſpeaking of Presbyters ſaith, *His enim ſicut Epiſcopis diſpenſatio myſteriorum Dei commiſſa eſt. Præſunt enim Eccleſiis Chriſti; & in confectione divina corporis & ſanguinis conſortes cum Epiſcopo ſunt; ſimiliter & in doctrina populorum, & in Officio prædicandi. Sed ſola propter authoritatem ſummo Sacerdoti Clericorum ordinatio & conſecratio reſer-*

vata est; ne à multis Ecclesiæ disciplina vendicata, concordiam solveret, scandala generaret: and afterwards he proves by Scripture texts, that Bishops and Presbyters are one and the same. So also *Concilium Aquisgran* 1. Canon 8. *Solum propter authoritatem Clericorum Ordinatio & Consecratio reservata est summo Sacerdoti.* Dr. *Forbes* professor at *Aberdeen* (though a great friend and pleader for Episcopacy, yet, he saith, *Habent Presbyteri de jure Divino, Ordinandi, sicut prædicandi, & baptizandi, potestatem: quamvis hæc omnia exequi debeant sub regimine & inspectione Episcopi in locis ubi est Episcopus.* And Mr. *Mason* a known Writer in defence of Episcopacy saith also, "That a Presbyter, as he is a Presbyter, is indued with "intrinsecal power and ability to Ordain, and was restrai-"ned from the exercise of it onely by the Church for Dis-"ciplines sake, and that when the Power of Ordination "was reserved to the Bishop, the power of the Presbyter "was not at that time utterly extinguished, but onely re-"strained as the faculty of the flying of a bird, when his "wings are tyed. What authority the Church had to tye these wings, or whether the Church did well in tying them when the Scripture had left them untyed, is not now under debate. All that we produce this Authour for, is to prove, That the wings of Presbytery were not cut off, though they were tyed up, and that according to the judgment of Episcopal Writers themselves, Presbyters have an intrinsecal power of giving Orders. The same Authour proves this his Assertion thus; Because that a Bishop is intrinsecally inabled to give Orders, not by his power of Jurisdiction, but by his power of Order. And because a Presbyter hath as much of the Sacrament and character of Order (according to the Papists themselves) as a Bishop, and therefore every Presbyter hath an intrinsecal power of giving Orders. Now that Episcopacy and Presbytery are one and the same Order of Ministry, and that that which is added in Episcopal consecration, whereby a Bishop is distinguished from a Presbyter, is only a degree of dignity and eminency, and is neither the Sacrament of Order, nor imprinteth

Cap. 11.

The Addition of *Francis Mason* unto his defence of the Ministry of the Church of England, wherein the Ordination of the Ministers of the Reformed Churches is maintained.

printeth a Character, he proveth by a world of witnesses, even from Popish Writers: From *Lombard, Aquinas, Durandus, Dominicus Soto, Richardus, Aureolus*, and divers others. *Tostatus* saith, It is in the consecration of Bishops, as of the Pope: in which there is not imprinted a Character; seeing they are not *Orders* but *dignities* or degrees of Ecclesiastical preeminence. *Gerson* saith, "Above Priesthood there is "no superiour Order; no not the function of a Bishop or Archbishop. *Armachanus* saith, "A Bishop in such things "hath no more in respect of his Order, then every single "Priest; Although the Church hath appointed that such "things should be executed by those men whom we call Bishops. *Aureolus* hath a notable passage; "Every "form in as much as it is in act, hath power to communicate "it self in the same kind: therefore every Priest hath power "to celebrate Orders. Why then do they not celebrate "them? Because their power is hindred by the decree of "the Church. Whereupon when a Bishop is made, there "is not given unto him any new power, but the former "power being hindred is set at liberty: as a man when the "act of reason is hindered, and the impediment is removed, "there is not given unto him a new Soul. From all these things it appears, that Presbyters have an intrinsecal power to Ordain Presbyters.

Lib.4: d. 24 artic. 2.

Proposition 4.

THat even during the prevalency of Episcopacy it was not held unlawful for a Presbyter to Ordain without a Bishop. A Presbyter had not onely an inherent power of Ordination, but in some cases he did actually Ordain. S. *Ambrose* upon Eph. 4. saith, *Apud Ægyptum Presbyteri consignant, si præsens non sit Episcopus. Austine* (or whosoever was the author) *in quæstionibus ex utroq; Testamento mixtim quæst.* 101. *In Alexandriâ & per totam Ægyptum, si desit Episcopus consecrat Presbyter.* Which words cannot be understood (as a learned defender of Prelacy would have them)

them) of the consecration of the Eucharist. For this might be done by the Presbyter *præsente Episcopo*; But it must be understood either of confirmation, or (which is more likely) of Ordination, because *Ambrose* in that place is speaking of Ordination. But howsoever it is not much material. For Confirmation was restrained to the Bishop as well as Ordination; and if the Presbyter might confirm *si deest Episcopus*, then he might also Ordain.

Hierome saith of the *Alexandrian* Bishops, *Presbyteri unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant*, &c. That the Presbyters for many years did Ordain their Bishops. And certainly if it were not held unlawfull in Antiquity for Presbyters to ordain Bishops, much lesse could it be held unlawful for Presbyters to Ordain Presbyters.

Dr. *Forbes* saith, That in all those Churches which are governed by the Common Councel of Presbyters without Bishops, *Valida & efficax est Ordinatio quæ fit per impositionem manuum solius Presbyterii. Quin & ubi est Episcopus, possunt Presbyteri Ordinare; consentiente, licet non simul manus imponente, Episcopo.*

Dr. *Field* of the Church, *lib.*3. *cap.* 39. tells us; "That "Presbyters in some places, and at some times did impose "hands, which when *Gregory* Bishop of *Rome* would whol-"ly have forbidden, there was so great exception taken at "him for it, that he left it free again. And afterwards, Not "onely *Armachanus*, a very learned and worthy Bishop, "but, as it appeareth by *Alexander* of *Hales*, many learned "men in his time and before, were of opinion, that in some "cases, and at some times Presbyters may give Orders, and "that their Ordinations are of force, &c.

And that Ordination by Presbyters was held lawfull and warrantable by the ancient Church, appears further by these ensuing Arguments.

1. Because the *Chorepiscopi*, who were but single Presbyters, had liberty by the Church to Ordain, if they had a licence, from the Bishop. That they had liberty appears from the

13.

13. Canon of the Councel at *Ancyra.* Χωρεπισκόπους μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν, ἀλλὰ μηδὲ πρεσβυτέρους πόλεως χώρις τοῦ ἐπιτραπῆναι ὑπο τοῦ Ἐπισκόπου μετὰ γραμματων ἐν ἑτέρα παροικία. *Chorepiscopis non licere Presbyteros, vel Diaconos ordinare, sed neq; urbis Presbyteris nisi cum literis ab Episcopo permissum fuerit, in alienâ parochiâ.* This Councel was held before the Councel of *Nice* in the year 314. And in the Councel of *Antiochia*, which was *Anno* 341. *Can.* 10. It is decreed, That the *Chorepiscopi* should not dare to Ordain Presbyters or Deacons, δίχα τοῦ ἐν τῇ πόλει ἐπισκόπου, ἢ ὑπεκεῖνται αὐτοῦ χωρὶς χάρα. From these two Canons we may collect these two observations.

1. That before these Councels the *Chorepiscopi* did Ordain Presbyters without any licence at all from the Bishop of the City. Otherwise to what purpose are they inhibited?

2. That after these Councels they might Ordain by vertue of a licence, which sheweth evidently that in the judgment of these Reverend Fathers, the *Chorepiscopi* had an intrinsecal power to Ordain derived to them from Christ. For a licence doth not confer a power to him that hath it not, but onely a faculty to exercise that power he hath. And this is the Conclusion that D. *Forbes* drawes from this practise of these Councels. " Surely, saith he, The Church " would not have granted this power to the *Chorepiscopi.* " *Nisi judicasset validam esse eam Ordinationem, quæ per solos* " *peragitur Presbyteros.*

It cannot be denied, but that Pope *Damasus* made a Constitution for the abolishing of this Office of the *Chorepiscopi*: But it seems this constitution was not put in execution in all Churches for above 200. years after. *Isidore Hispalensis* who lived *Anno* 630. *in libro de Officiis Ecclesiasticis cap.* 6. speaks of these *Chorepiscopi* as yet continuing in the Church, and saith, *Chorepiscopi, id est, Vicarii Episcoporum, juxta quod Canones ipsi testantur, instituti sunt ad exempla* 70. *Seniorum, tanquam Sacerdotes propter solicitudinem pauperum. Hi in vicis & vitis constituti, gubernant sibi commissas*

missas Ecclesias, habentes licentiam constituere Lectores, Subdiaconos, exorcistas: Presbyteros autem & Diaconos Ordinare non audeant praeter conscientiam Episcopi, in cujus regione praesse noscuntur. Hi autem à solo Episcopo civitatis, cui adjacent, ordinantur.

Observe here, That *Isidore* translates those words of the Canon, δίχα τοῦ ἐν τῇ πόλει Ἐπισκόπου, not as *Gentianus Hervetus, Absq; urbis Episcopo*, but *Praeter conscientiam Episcopi. Qua versio optime explicat mentem Concilii*, saith *Forbesius, estq; ipso rei usu & exequutione firmata, ut nimirum, possent Chorepiscopi etiam Presbyteros & Diaconos ordinare, permittente, licet non simul ordinante Episcopo loci.* But how will it be proved, may some say, That these *Chorepiscopi* were onely Presbyters and not Bishops? For if this can be clearly made out, it will undeniably follow, That according to the judgment of Antiquity, Presbyters had not onely the inward power, but also the outward exercise of Ordination for a long space. Now that these *Chorepiscopi* were *meer Presbyters*, appeares;

1. Because they were to be ordained but by one Bishop —*à solo Episcopo civitatis cui adjacent*, saith the Councel of *Antiochia*. But by the Canons of the Church, A Bishop properly so called, was to be ordained by three Bishops.

2. Because they were to be subject to the Bishop of the City. So saith the Canon, *Ab Episcopo Civitatis cui subjicitur fiat Chorepiscopus.* Now we read no where of the subjection of one Bishop, and his charge to another, *Cyprian* pleads the freedome of Bishops, telling us, that each of them hath a portion of Christs flock assigned to him, for which he is to give account to God.

3. Because they could not, nay, they must not dare to exercise the power of Ordination without the leave of the Bishop. *Concil. Ancyr.* saith, *Non licere, nisi cum literis ab Episcopo permissum fuerit.* *Concil. Antioch.* saith, *Non audeat praeter conscientiam Episcopi.* None of this would have been said, if they had been Bishops in a Prelatical sence.

4. Because

4. Because they were Bishops *in villis & regionibus*; and therefore (as some think) called Χωρεπίσκοποι. But according to the Canons of the Church, Bishops in a proper sence, were not to be made, unlesse in great Cities, *ne vilescat nomen Episcopi*, as *Damasus* argues, when he pleads for the abolition of the *Chorepiscopi*.

5. Because this power was afterwards taken away from the *Chorepiscopi* by the same authority of the Canons and Ecclesiastical constitutions, by which it was first appropriated to Bishops themselves, as *Leo epist.* 88. witnesseth; which to us is a firm argument to prove, not only that they once had it, but that they had it as Presbyters. For if they had it as Bishops, the taking of it away would have been a degradation of them.

6. We might bring an argument *ad hominem*, because they are said *Concil. Neocæsar.* Can. 14. to have been appointed in the Church after the manner, or in imitation of the *Seventy*. Now, according to the opinion of the Hierarchical men, Bishops succeed the Apostles, not the Seventy.

7. We might also here urge the authority of *Leo*, epist. 88. who saith, That the *Chorepiscopi, juxta Canones Neocæsarienses, sive secundum aliorum Patrum decreta, iidem sunt qui Presbyteri*; and of *Isidore Hispalensis* before mentioned, and of *Damasus*, epist. 5. To whose sentence *Concil. Hispal.* Can. 7. doth subscribe; and also of Dr. *Field* of the Church, lib. 3. cap. 39. who saith, "Neither should it seem strange to our adversa-"ries, that the power of Ordination should at some times "be yeelded unto Presbyters, seeing their *Chorepiscopi*, Suf-"fragans, or Titular Bishops that live in the Diocesse and "Churches of other Bishops, and are no Bishops according "to the old course of Discipline, do daily in the Romish "Church confirm children and give Orders. And again "—Seeing that *Chorepiscopi*, or *Suffragans*, as they call them, "being not Bishops, but onely Presbyters, do daily with "good allowance Ordain Presbyters, and all other Episcopall acts.

But we forbear multiplying of arguments. These are

ſufficient to prove, That they were but ſingle Presbyters: And that therefore ſingle Presbyters did Ordain even during the prevalency of Epiſcopacy.

To avoid the ſtrength of this argument, *Bellarmine* invents *novum quoddam & antea inauditum Chorepiſcoporum genus.* He ſaith, That there were ſome of them that were meer Presbyters, and others that were *veri nominis Epiſcopi.* And that the Councel of *Antiochia* ſpeaks of the laſt in the beginning, and of the firſt ſort in the latter end. But certain it is, that the Canon ſpeaks of *Chorepiſcopi* in generall, without any diſtinction throughout the whole. And the ſcope of *Damaſus* his letter is to prove, that all the *Chorepiſcopi* whatſoever their Ordination was, were nothing elſe but Presbyters. We ſhall not undertake to anſwer *Bellarmine* at large, becauſe it is done to our hands by that learned man ſo often mentioned, who though a lover of Epiſcopacy, yet ſurely he was a very Moderate and meek ſpirited man, and hath fully anſwered all that is brought by *Bellarmine* againſt what we have aſſerted. The Reader may view him if he pleaſe for his further ſatisfaction.

Forbeſii Irenicum, cap. 11.

There is another, whom we forbear to name, that ſaith, "That the *Chorepiſcopi* of whom the Canon ſpeaks were Bi-"ſhops. But he addes, Though they were Biſhops, yet they "were Biſhops made but by one Biſhop, and Biſhops meer-"ly Titular, and *ſine Cathedrâ*, which is all one, as if he ſhould "ſay, They were not properly Biſhops. For according to the Canons then in force, A Biſhop properly ſo called was to be made by 3. Biſhops, and if he were Ordained *ſine titulo*, his Ordination was null and void.

We will conclude this diſcourſe of the *Chorepiſcopi* with a paſſage out of *Gabriel Vaſquez*, *Poſtquam propoſuiſſet iſtud Bellarmini ſomnium, hæc ſubjungit verba. Alii tamen non minoris authoritatis exiſtimant Chorepiſcopos fuiſſe tantùm Presbyteros. Ita expreſſè ſentit Ayala de traditionibus Eccleſiaſticis 3. part. Conſideratione 4. ubi hanc rem ex profeſſo diſputat; & noſter Franciſcus Turrianus in annotationibus ad Conſilium Nicænum* Can. 54. *ait Ordinem Chorepiſcoporum non fuiſſe niſi Presbyterorum*

In tertiam partem Thomæ diſp. 238. cap. 7.

terorum tantùm: eandem sententiam sequuntur docti aliqui recentiores, &c. Porro Damasum duo illa genera Chorepiscoporum minimè distinxisse, sed de omnibus etiam illis, quorum meminit, Concilium Antiochenum, pronunciasse, veros non esse Episcopos; ita ut si Presbyteri esse nollent, nihil omnino essent, probat ex instituto Ayala loco citato; Potestq; ex ipso Damaso suaderi—— Nunquam dicit Damasus hos Chorepiscopos diversos esse à prioribus, aut verè Episcopos esse; imo verò ex professo probat, licet à pluribus consecrati, verè tamen Episcopos non esse. Hæc Vasquez. So much of this argument.

A second Argument to prove, That it was not held unlawful in Antiquity for Presbyters to Ordain, may be drawn from the opinion of the Schoolmen and Canonists during the prevalency not onely of Episcopacy, but even of Papal Tyranny. For it is a received opinion in the Church of Rome, That the Pope may by his Commission authorize a single Presbyter to Ordain Presbyters; he cannot, say they, commissionate a Lay-man, but he may a Presbyter. Mr. *Francis Mason* cites many Authors to attest this.

The Author of the Glosse saith, *Dico quod Papa potest hoc delegare simplici Sacerdoti, & non Laico (sicut credo) & sic ex tali delegatione, & admiriculo habiti Sacramenti, potest conferre quicquid habet. Imo quilibet Clericus hoc facere potest; qui verò non habet, non potest conferre.*

Rosellus also saith, *Volunt Doctores, quod Papa potest committere cuilibet Clerico, ut conferat quæ habet ipse, ut si est Presbyter, possit Ordinare Presbyterum, & Diaconus Diaconum, ex mandato Papæ.* And again, *Ego teneo, quod Papa possit demandare Presbytero, quod conferat omnes sacros Ordines, & in hoc sto cum sententia Canonistarum.*

D. potestate Imperatoris & Papæ, part. 4. cap. 16.

Dr. *Forbes* brings also many quotations to this purpose, some of which we shall recite as being very observable.

Panormitanus saith, ——*Ego potius putarem ut Sacerdoti hoc possit delegare indistinctè, quia licet de Sacramento Eucharistiæ sit dispositum institutione Dominicâ, qui habeant illud administrare: hoc tamen non est dispositum in collatione Ordinum. Nam olim Presbyteri in communi regebant Ecclesiam, & ordinabant*

Sacerdotes. Unde quemadmodum olim poterant, ita videtur quòd Papa possit hoc concedere Sacerdoti, maximè delegando, quum nihil exerceat delegatus nomine proprio.

In decretalibus Gregorii 9. de consuetudine cap. 4. &c. It is said, *Dico quod Papa potest hoc delegare simplici Sacerdoti, et non Laico, sicut credo, et sic ex tali delegatione, et in adminiculo habiti sacramenti, potest conferre quicquid habet.*

Very remarkable is that passage in *Petrus Aureolus, in quartum Sent. Distinct.* 24. *In habente animam rationalem quandoq; impeditur actus rationis, et postea removetur impedimentum; non datur nova anima, vel forma, sed tantum removetur illud quod impediebat prius animam, ne exiret in actum rationis. Sed Ordinare in Sacerdotem est actus conveniens Sacerdoti, in quantum* Sacerdos *est, & tantùm est actus impeditus in eo. Probo. Quia nemo dat quod non habet, sicut in naturalibus, ubi forma transfundit seipsam: Ergo non Sacerdotis non est ordinare in* Sacerdotem: *sed hoc pertinet ad Sacerdotem, qui habet formam illam in actu potentem transfundere seipsam. Unde Papa non posset Ordines committere, nisi Sacerdoti, ut Diacono, vel Laico; Potest autem committere cuicunq; Sacerdoti: Ergo videtur, quod conferre Ordines sit pertinens ad Sacerdotem. Probo. Quia Pone, quod sit* Sacerdos, *omni alio circumscripto, potest Papa committere ei Ordines: Pone autem alia omnia & circumscribe* Sacerdotium, *non poterit Papa committere potestatem Ordinandi; Hoc videtur satis rationale, quia omnis forma, ex quo est in actu, videtur quod possit se communicare infra eandem speciem (apud Capreolum est, in eandem speciem) ergo Sacerdos hoc modo, quantum est ex potestate sibi conveniente absolutè, poterit Ordines celebrare: Ergo si potestas illa modo sit impedita, sicut est de facto, & impedimentum removeatur per hoc, quod fit Episcopus; Non datur ei Nova potestas, sed tantummodo pristina potestas prius impedita reducitur ad usum impedimento remoto, & hæc reductio illius potestatis ad usum dicitur ampliatio potestatis. Hæc Aureolus.*

From these two arguments, and the quotations alledged, we may safely gather these conclusions:

1. That there was a time when Presbyters did govern by Common

Common Council, and did Ordain without Bishops. So saith *Panormitan, Olim Presbyteri in communi regebant Ecclesiam, & Ordinabant Sacerdotes.*

2. That whole Nations have been converted to the faith and governed for hundreds of years without Bishops. This Conclusion is abundantly proved by D. *Blondel, Sect.* 3. *de Ordinationibus*, where he tells us, That *Joannes Major de gestis Scotorum lib.*2. *cap.*2. saith, *Per Sacerdotes & Monachos sine Episcopis Scoti in fide eruditi*, That *Joannes Fordonius* saith, *Ante Palladii adventum, habebant Scoti fidei Doctores, ac Sacramentorum Ministratores Presbyteros solummodò vel Monachos, ritum sequentes Ecclesiæ Primitivæ.* The Scots were Christians 220. years and more without Episcopal Government. The like he proves of the *Gothes* and *French.* For brevity sake we refer the Reader to the Author himself.

3. That in *Ægypt*, when the Bishop was absent, Presbyters did consecrate.

4. That in *Alexandria* for almost 200. years the Presbyters constituted and Ordained their Bishop.

5. That though by the Canons of the Church the power of Presbyters in Ordaining was restrained, yet it was the judgment of Antiquity, That every Presbyter hath *actum primum*, and an inward power to Ordain, and that though his power was impedited by the Canons, yet it was not utterly extinguished.

6. That when a Presbyter is made a Bishop, he hath no new power conferred upon him, but onely his former restraints and impediments are removed, as saith *Aureolus.*

7. That the *Chorepiscopi* for a certain space did Ordain of their own authority, without receiving authority from the Bishop. Afterwards (though they were meer Presbyters) yet notwithstanding by the leave of Councels had liberty, with the Bishops licence, to Ordain.

8. That to this day it is the opinion of Schoolmen and Canonists, that the Pope may give liberty to a Presbyter to Ordain. From whence, saith Dr. *Forbes*, it evidently follow-

loweth, *Ordinationem quæ per solos Presbyteros peragitur non esse de jure divino invalidam, neq; Ordinationem esse de jure Divino ita propriam Episcoporum, ut non possit validè peragi per solos Presbyteros*: That is, *That Ordination which is by Presbyters alone, is not by Divine right invalid, neither is Ordination so proper by Divine right to a Bishop, that it may not be done (even in the opinion of Papists themselves) by Presbyters alone.* For otherwise the Pope could not commit Ordination unto Presbyters. For *Bellarmine* saith expresly, *In jure Divino non potest Papa dispensare, The Pope cannot dispense in things that are by divine right.* And *Aureolus* saith, *Ea quæ sunt Ordinum omnes recipiunt immediatè à Christo, ita quod in potestate nullius imò nec Papæ est illa auferre: quæ sunt autem jurisdictionis, potest ea Papa suspendere.* Now then from hence we may argue.

Lib. 1. de Concil. cap. 18.
Lib. de Matrim. cap. 11.

That which by divine authority is to be done onely by Bishops, that neither Bishops nor Councels, nor Pope can commit to Presbyters that are not Bishops. *Nam in jure Divino Papa non potest dispensare.*

But (according to the Judgment and practise of Antiquity) The Pope may give the liberty and power of Ordaining to Presbyters that are not Bishops. And Bishops also may do the like. Therefore the liberty and power of Ordaining is not by divine right belonging to Bishops onely, but may be lawfully done by others, the Papists themselves being Judges. And so much for our fourth Proposition.

Proposition 5.

THat when *Hierome* saith, *Quid facit Episcopus quod non facit Presbyter exceptâ Ordinatione?* This passage cannot be understood as if *Hierome* had thought, That Ordination was by Divine right appropriated to Bishops, and not to Presbyters (as Bishop *Bilson* saith) For in the very same Epistle he tells us, That by divine right a Bishop and a Presbyter are all one. And that in *Alexandria*, for a long time the Presbyters Ordained their Bishop. But he must

must be understood of the practise of the Church in his dayes; and his meaning is, *Quid facit Episcopus secundum Canones Ecclesiæ quod non facit Presbyter excepta Ordinatione?*

Proposition 6.

THat when *Ischyras* was deposed from being a Presbyter, because made by *Colluthus*, that was but a Presbyter himself, and not a Bishop, This was done, not because the act of *Colluthus* was against the Canon of the Scriptures, but onely because it was against the Canons of some Councels. Thus Dr. *Field* answereth, " Whereas, saith he, The " Fathers make all such Ordinations void as are made by " Presbyters, it is to be understood according to the strict- " nesse of the Canon in use in their time, and not absolute- " ly in the nature of the thing; which appears, in that they " likewise make all Ordinations *sine titulo* to be void: All " Ordinations of Bishops ordained by fewer then three " Bishops with the Metropolitane; All Ordinations of " Presbyters by Bishops out of their own Churches with- " out leave. Whereas I am well assured, The Romanists " will not pronounce any of these to be void, though the " parties so doing are not excusable from all fault. Thus far Dr. *Field*. *Lib. 3. cap. 39.*

But now whether the Church in those dayes did well or no in restraining that by their Canons, which the Canons of the Scripture hath left free, we leave it to all sober Christians to judge and determine.

Proposition 7.

THat *Aërius* was never condemned, by any Councel, of heresie, for holding the Identity of a *Bishop* and a *Presbyter*. But on the contrary, *Concil. Aquisgranens. sub Ludovico Pio Imp.* 1°. an. 816. hath approved it for true Divinity out of the Scripture, that Bishops and Presbyters are equal, bringing the same texts that *Aërius* doth, and which

which *Epiphanius* indeed undertakes to anſwer; but how ſlightly, let any indifferent Reader judge. We confeſſe, That he is called an heretick by *Epiphanius* and *Auſtine*; but this was eſpecially, if not onely, becauſe he was an *Arrian*. *Epiphanius*, ſaith he, did *Arrium ipſum dogmatum novitate ſuperare*. *Auſtine* ſaith, That he did *in Arrianorum hæreſin labi*. But as for his opinion, That there ought to be no difference between a Biſhop and a Presbyter, *Auſtine* indeed calls it, *proprium dogma*. And *Epiphanius* calls it *dogma furioſum & ſtolidum*. But neither of them both call it an Hereſie.

But ſuppoſe they did, (for ſo it is commonly thought) yet that this was the private opinion of theſe two Doctors, and not much to be regarded, appears;

1. Becauſe (as *Smectymnuus* hath well obſerved) the ſame Authors condemn *Aerius* as much for reprehending and cenſuring praying and offering for the dead, and the performing of good works for the benefit of the dead. *Epiphanius* accuſed him, becauſe he ſaid, that *ſuperſtitum preces* did not *opitulari eis qui ex hâc vita diſceſſerunt*. And *Auſtine* accuſed *Aerius* becauſe he ſaid, *Non licet orare, vel offerre pro mortuis oblationem*. He is further condemned for reprehending *ſtata jejunia*, and the keeping of the week before Eaſter as a ſolemn Faſt. Which things if worthy of condemnation, would bring in moſt of the reformed Churches into the cenſure of Hereſie, and would make moſt of our Epiſcopal men themſelves Hereticks.

2. Becauſe not onely Saint *Hierome*, but *Auſtine* himſelf, *Sedulius*, *Primaſius*, *Chryſoſtome*, *Theoderet*, *Oecumenius*, *Theophylact*, were of the ſame opinion with *Aërius* (as *Michael Medina* obſerves in the Councel of *Trent*, and hath written *lib.* 1. *de Sacr. hom. origin.*) and yet none of theſe do deſerve the name of fooles and mad-men, much leſſe to be branded for hereticks.

Adde to this, That *Alphonſus de Caſtro adverſ. hæreſ. Titul. Epiſcopus*, ſaith, That *Hierome* was of the ſame opinion with *Aërius*.

And our learned Profeſſor Dr. *Whitakers reſp. ad Campian.*

pian. rat. 10. hath these words, *Aerium Epiphanius & Augustinus in hæreticis numerant, & præter eos antiqui pauci. Et si Presbyterum Episcopo æquare sit hæreticum, nihil Catholicum esse potest. Cum Aerio Hieronymus de Presbyteris omnino sensit. Illos enim jure divino Episcopis æquales esse statuit.* This is sufficient to answer the objection about *Aerius*.

Proposition 8.

THat even many, if not most, of those that hold Episcopacy, and Episcopal Ordination to be *divini juris*, yet (as we in charity believe) they do not hold it to be so of divine institution, as to be perpetually and immutably necessary in the Church of Christ; But they say, That those Churches are true Churches that want Bishops, and those Ministers true Ministers who are Ordained by Presbyters without Bishops. Thus Bishop *Downame* in his consect. Sermon, professeth, pag. 92. not so to maintain the calling of Bishops to be *Divini juris*, as intending thereby a general and perpetual necessity thereof. And afterwards in his defence, "Though ordinary right of Ordination belongeth "to Bishops in the Judgment of the ancient Church; yet "it was not to be understood, as so appropriating it to them, "as that extraordinarily, and in case of necessity, it might "not be lawful for Presbyters to Ordain; and much lesse "teaching absolutely a nullity of the Ordination which is "performed without a Bishop; which answer I confirmed "by divers reasons, (see them) whereunto I now adde, "That there seemeth to be the like reasons for the imposi-"tion of hands, in confirmation of the baptized, in the re-"conciliation of publick penitents, as in the Ordination of "Ministers. But although the two former were reserved "as well as the third, to the Bishop, yet extraordinarily, "in the case of necessity, and in the want and absence of the "Bishop, the ancient Church held it lawful for Ministers to "impose hands, either for confirming of parties baptized, or "for reconciliation of the penitents. The former is testified

"by *Ambrose* upon Eph. 4. and *Austin qu. ex Vet. & Nov.* "*Test. mixt. qu.* 101. The latter by *Cyprian, lib.* 3. *Ep.* 17. "and divers Councels, *Concil. Carthag. græc. cap.* 43. *Carth.* 2. "*cap.* 4. *Concil. Arausic. cap.* 2. And the Popish Writers "themselves do teach, that the Pope may give license to him "that is not a Bishop, to Ordain, so that he to whom such "licence is given, have those Orders himself which he "would give to another, *Summa Angel. ordo*, &c. If there-"fore by the Popes license a Presbyter may Ordain Pres-"byters, much better may a company of Presbyters, to "whom in the want of a Bishop, the charge of the Church "is devolved, be authorized by necessity, which, as they "say, hath no law. So far B. *Downame*.

Thus also Mr. *Francis Mason*, "—If by *jure Divino* you "mean, That which is according to Scripture; then the "preeminence of Bishops is *jure Divino*. But if by *jure* "*Divino*, you understand a law and commandement of "God, binding all Christian Churches universally, per-"petually, unchangeably, and with such absolute necessity, "that no other form of regiment may in any case be ad-"mitted; in this sence neither may we grant it, nor yet can "you prove it to be *jure Divino*. And no doubt it were a most cruel and unmerciful opinion so to cry up Episcopacy and Episcopal Ordination, as to condemn all the *reformed Churches* of *France, Scotland, Holland, Helvetia*, &c. as no Churches, and their Ministers as no Ministers, and their Sacraments as no Sacraments. But we shall say no more of this Proposition, because there is a Reverend Minister hath spoken largely to it, and hath proved, That it was the opinion of Dr. *Field*, B. *Downame*, B. *Jewell*, *Saravia*, B. *Alley*, B. *Pilkinton*, B. *Bridges*, B. *Bilson*, D. *Nowel*, and divers others, That Ordination by Presbyters in some cases is lawful and valid: and hath also fully and excellently discovered the woful and unsufferable miseries and mischiefs that would flow from the contrary assertion. To him we refer the Reader, that desires to be further satisfied herein.

r. *Baxter* in s *Christian* nsord *and* reement.

We

We ſhall name but one Propoſition more, and then we have done.

Propoſition 9.

THat our Epiſcopal brethren that do ſo much inveigh againſt the Presbyterians in all their writings for walking contrary to Antiquity in the matter of Ordination, do themſelves fall under the ſame accuſation in many particulars which we could eaſily name, if we did deſire to recriminate. We will inſtance only in two.

1. The ancient Biſhops would do nothing without their Presbyters. *Cyprian* profeſſeth he would do nothing without the Clergy; he could do nothing without them, nay he durſt not take upon him alone to determine that which of right did belong to all. The fourth Councel of *Carthage* condemns the ſentence of the Biſhop as *irrita niſi Clericorum præſentia confirmetur.* The Church had its *Seniores ſine quorum conſilio nihil agebatur in Eccleſiâ.* There are a multitude of quotations of this nature which we might tranſcribe out of D. *Blondel* and *Smectymnuus*, but we forbear. Now how contrary our Epiſcopal men walk to this practiſe, is ſufficiently manifeſt to all the Chriſtian world:

Epiſt. 6. 28. 18.

2. D. *Blondel* that great Antiquary undertakes in a very long diſcourſe to make it out, That for 1200. yeares the people had free liberty in the choyce of their Biſhops; he proves it by undoubted Authors in all the ſeveral Countries. And *Cyprian* tells us, That this power did deſcend upon the people *de Divina Authoritate.* And yet our Brethren in their practiſe go quite *Antipodes* to this part of Antiquity, and would be loath to be charged with the black brand of *Innovators* and *deſpiſers* of *all Antiquity* for ſo doing. And therefore let them not accuſe us for walking contrary to Antiquity, (whereas we are ſure that we walk agreeably unto the Scriptures, and to the firſt and pureſt Antiquity) but conſider how deeply and how juſtly they themſelves may be charged with this guilt.

Epiſt. 68

AND thus we have finished all that we thought fit to adde concerning the Judgment and Practice of the Ancient Church in the point of Episcopacy. Not that we intend to be finally concluded by the determination of Apostolical Traditions unwritten, or by the Fathers, or Canons of the Church, in this great Controversie. For, though we are amongst the number of those that do much *reverence* Antiquity; yet we do not *Idolize* it. For we know that the Ancient Church was much beguiled in receiving many things as Traditions *Apostolical*, which are confessed by all to have been *Apocryphal*. *Irenæus* * tells us, that S. *John* told those that told him, That Christ lived here upon earth, and preached *ultra quadragesimum, aut etiam quinquagesimum annum*, beyond 40. or 50. years; which to be a counterfeit Tradition will be by none denyed. The Bishops of *Asia* in *Victor's* time, who was Bishop of *Rome*, celebrated the Christian Passeover or the Feast of Easter, upon the 14th. day of the moneth, according as the Jewes were commanded to eat their Passeover; This they did as a received Tradition, not onely from *Polycarpe*, but from S. *John* himself: But now, on the contrary, the Bishops of the Western Churches kept it upon the day of Christ's Resurrection, which they did from a Tradition received from S. *Peter*. Now sure we are that both of these cannot be true.

Lib. 2. *p.* 39.

Euseb. lib. 5. *p.* 22,23.

And as for the Ancient Fathers, though they were famous Lights in the Church, yet they have their *Nævos*, and παρεφθαρμένα, and their writings are much defaced by the Popish *Index Expurgatorius*. A learned Gentleman * undertakes in a short Epistle to make out

ord Digby.

Their Contradictions one to another.
Their variance from themselves.
Their Repugnancies both to Protestants, and Papists.
Their want of *ability* in many points of our Controversies: in most, of *will* to decide them.

And therefore we appeal from men to God; from the Canons of the Fathers, to the Canons of the Holy Scriptures, as

as the onely infallible Judge of this, and all other Controversies of Religion. We say with the Prophet, *Ad Legem, & Testimonium, To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no light in them.* Isa. 8. 20.

And yet we have spoken something in brief even to the matter of Antiquity, which we have done upon a double account:

1. For the Vindication of Presbytery from the prejudice of Novellisme.
2. For the Satisfaction of young Students, who scruple the Ordination by Presbyters for this reason onely, Because it is, as they think, a receding from the Judgment and Practice of all Antiquity; The contrary to which we have clearly manifested.

And now we hope, at last, we may safely conclude from all the Premisses, That the Way of Ordination which is now, for the present, in use in *England*, by *Scripture-Bishops*, that is, *Presbyters*, is not onely lawful, but more desirable than the former way, because more agreeable to Scripture-patterne. And therefore they that are so Ordained, their Ordination is valid, and they need no Re-ordination.

Subscribed in the Name, and by the Appointment of the Assembly, *Novemb.* 2. 1653.

Roger Drake, Moderator.
Samuel Balmford, Assessor.
Allen Geer, Assessor.
Matthew Pool, Scriba.
John Seabrook, Scriba.

The

THe ingenuous Reader is earneſtly deſired to correct with his pen, before he readeth, thoſe errata which he perceives to be moſt materiall, either by the omiſſion, or addition or change of words; and for leſſe miſtakes in letters, pointings, or accenrs, either to correct them or excuſe them, as he paſſeth by them in reading.

Part. 1. Errata.

IN the Epiſtle to the Reader, page 2 line 18. reade herein: page 6 line 27 r. purpoſely. In the book, p. 2 l. 14 r. ὑπηρεσία p. 8 l. 13 for and r. are p. 21 lline 11 r. add to us, ibid. l. ult. r. from Heaven. p. 24 l. ult. r. Miniſters. p. 27 l. 23 r. μεθ' ὑμῶν. p. 34. l. 2 for reduced r. ſeduced. in marg r. *iniri.* p. 35 l. 1 r. Chriſts. p. 48 l. 6 for righteous r. precious. p. 122 l. 12 for beſt r. firſt. p. 123 l. 11. for fifth propoſition r. ſecond part. p. 149 l. 9 for thirdly r. eighthly. p. 171 l. 3. r. commanded them to do for themſelves.

In the ſecond part and Appendix Errata.

PAge 1 line 8 read *miniſtry.* page 5. line 3 read *theſe.* page 6 l. 8 read *what* p. 15. l. 15. for *now* r. *no.* p. 20 in marg. r. Concl. 5. and l. 19 r. *Miniſtry.* p. 21. l. 1. r. *in theſe*, and dele *or*, and l. 34. for *is* r. *as* p. 22 l. 32. r. *this makes.* p. 26 l. 20. for *is* r. *as*, and l. 31 r. *even.* p 27. l. 5. r. *Presbyter.* p. 28 l. 29 for *Scriptures* r. *Sacrifices.* p. 34. in marg. by l. r. put *Conſid.* 1. and l. 15. r. εἰς πάσας τὰς γενεάς. p. 35. l. 11. in marg. put *Conſid.* 2. p. 36. l. 7. r. *preſerved.* p. 45 l. 25 *dele* true Church and. p. 46 in marg r. Tertul. adv. Judæos cap. 7. Britannorum. p. 54 l. 37. r. Juriſdiction. p. 60 l. 9. r. deciſive. p. 61 l. 4. r. *and that*, and l. 6. dele *ratio.* p. 69 l. 33. for *not* r. met. p. 74. l. 21 dele 1. p. 77 l. 21 for *in that* r. *that in* p. 78 l. 18 r. *the Objector.* p. 82 l. 32 for 71 r. 17 p. 83 l. 37 r. *ſameneſſe.* p. 86. l. 25 r. ζητούμενον. p. 87 l. 19. r. *argument.* p. 91 l. 6. r. *were* p 93 l. 35 for *confeſſe*, r. *maintain.* p. 105 in marg. r. προειρημένης, and l. 16 for *Officers*, r. Orders, and l. 36 for *care*, r. *cure* p. 108 l. 14 for *lawes* r. Canons. p. 109 l. 12 *dele* that. p. 110 l 9. for *their* r. *his*, p. 112. l. 24 and 27 for *on* r. *of.* p. 114 l. 4 *dele* the p. 122 l. 37 r. intangleth. p. 127 l. 24 after *Miniſtry* put *and that* Epiſcopacy.

FINIS.